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مَقَامُ الْقَامُوسِ

M. S. Howch
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AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

ز — د

WILLIAMS AND NORRIS,
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The eighth letter of the alphabet: called دَالٌ. It is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعِيَّةٌ [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ث. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اَزْدَادٌ [for اَزْتَادٌ]; or ذ, as in اَذْكُرُ [for اَذْكُرُ, originally اَذْكُرُ]; or د, as in اَدْرَأُ [for اَدْرَأُ, originally اَدْرَأُ]: and sometimes after ج, as in اَجْمَعُوا, a dial. var. of اَجْتَمَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَلَدْتُ for جَلَدْتُ; and after ز, as in جَزَدْتُ for جَزَدْتُ: it is also substituted for the ت of تَوَلَّجْتُ: contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرَدَى for مَرَطَى. (MF.) = [As a numeral, it denotes Four.]

د

R. Q. 1. دَادَا, inf. n. دَادَا and دَادَا, He (a camel, S) ran (عَدَا) most vehemently, (S, M, K, TA.) going a pace quicker than that termed عَنَقٌ [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. اَسْرَعَ and اَحْضَرَ. (K:) accord. to AA, دَادَا is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَادَا is syn. with اِحْضَارٌ: and in the Nawádir [app. of Abou-Amr Esh-Sheybáneé] it is said that دَوْدَا (inf. n. دَوْدَا) and تَوْدَا (inf. n. تَوْدَا) and كَوْدَا (inf. n. كَوْدَا) are syn. with عَدَا; and that دَادَا and دَادَا signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَفْدٌ [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed خَبَبٌ [q. v.], not so quick as that termed رَبْعَةٌ [q. v.]. (TA.) You say, دَادَاتِ الدَّابَّةِ The beast ran a pace quicker than that termed عَنَقٌ. (M.) And دَادَا فِي اِثْرِهِ He followed him, having him near before him. (M, K, TA.) And hence, دَادَا مِنْهُ He ran (اَحْضَرَ) to escape from him, being followed by him, and being near before him; as also دَادَا. (M.) = He put a thing in motion.

Bk. I.

(M, K.) — And, contr., He rendered a thing, still, or motionless. (M, K.)

R. Q. 2. تَدَادَا: see above. — Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: I Ath says that it may be from تَدَهَّدَا. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

دَادَا: see دَادَا, in three places.

دَادَا inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K:) or the falling of stones in the bed of a torrent. (Lth, IKtt, O.) — And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) = See also the next paragraph, in two places.

دَادَا (AA, T, S, M, K) and دَادَا (AA, S, M, K) and دَادَا (M, K,) all with medd, (TA.) The last (of the days, T) of the [lunar] month; (AA, T, S, M, K;) as also دَادَا (M:) or the day of doubt; يَوْمُ الشَّكِّ [generally meaning the day of which one doubts whether it be the last of Shaqbán or the first of Ramadán; but here app. relating to any month]: (TA:) or دَادَا signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth: or each of these two is called دَادَا; and the two together, الدَّادِي: (Th, M:) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِي الْمَحَاقِي: (TA:) pl. دَادِي, (M, K,) and, by poetic license, دَاد: (M:) or the دَادِي are three nights of the latter part of the month, before those called لَيَالِي الْمَحَاقِي: (T, S:) thus says A'Obeid; and IAar says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase دَادَا الْبَغِيرِ: Aar says that three of the nights of the month are called the محاق; and three, the دَادِي; and

these latter are the last; and AHeyth says the like. (T.) دَادَا signifies also The last part of the night. (Kr, M.) And دَادَا and دَادَا and دَادَا, (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K:) because of the concealment of the moon therein. (TA.) = See also R. Q. 1.

دَادَا: see the next preceding paragraph, near the end.

دَادَا: see دَادَا.

دَادَا: see دَادَا, in two places.

دَاب

1. دَاب, (T, S, M, &c.,) aor. دَاب, (T, M, A, K,) inf. n. دَاب (T, S, M, A, K) and دَاب (T, M, A, K) and دَاب, (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَاب is said of a she-camel, (T,) or of a دَابَة [or horse or the like]. (A.) or he held on, or continued, (M, and Bq in viii. 54) in his work, and his way. (Bq ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدَابَانِ فِي اَعْتَابِهِمَا † [The night and the day hold on their course in their alternating]. (A.) — دَاب (K) and دَاب (TA) also signify The act of driving vehemently; and i. q. طَرَدَ [the act of driving away, hunting, &c.]. (K, TA.)

4. دَاب, (T, S, M, &c.,) inf. n. دَاب, (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and ادَابُهُ also signifies اَحْوَجُهُ إِلَى الدَّوُوبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and ادَابُو is used by a rájiz, but not necessarily by poetic license, for ادَابُو. (IAar, M.) — [Hence,] ادَابَ السَّيْرَ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. سَد; and M and L in art. سَاد:) and [in like manner] you say, سَيْرْنَا دَابًا [for

فى سَيَرًا, or perhaps فى is omitted by inadvertence]. (TA in art. نَحَب.)

دَابُّ (T, S, M, A, K) and دَابُّ (S, M, K) [both originally inf. ns. of 1: and hence,] † A custom, manner, habit, or wont: (A'Obeyd, T, S, M, K:) an affair, a business, or a concern: (Zj, T, S, A, K:) and a case, state, or condition: (Zj, T, S, M, A, K:) and a deed, or work.

(A.) You say, هَذَا دَابُّكَ † This is [thy custom, &c.:] thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work.

(A.) Zj says that كَدَابُ آلِ فِرْعَوْنَ [in the Kur iii. 9 &c.] means, accord. to the lexicologists, † Like the case of the people of Pharaoh: but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguings together and aiding one another against Moses. (T.)

دَابُّ: see the next preceding paragraph.

دَبُّ: see دَابُّ.

رَجُلٌ دَوُّوبٌ عَلَى شَيْءٍ [A man who strives, labours, toils, or exerts himself, and wears himself, or who holds on, or continues, with energy, to do a thing]. (M.)

دَابُّ (TA, and so in a copy of the S,) and دَبُّ (TA, and so in two copies of the S,) Striving, labouring, toiling, or exerting himself, and wearing himself, in his work [&c.: or holding on, or continuing, therein: see the verb]. (S, TA.) — [Hence,] لَيْلَةٌ دَابَّةٌ [A hard, fatiguing, or continuous, night-journey]. (M and K in art. مَرَس.) — And الدَّابَّانِ † The night and the day; (S, A, K;) which [are so called because they] hold on their course (يَدَّابَانِ) in their alternating. (TA.)

دَابَّةٌ ٥٨٦٥.

دَالٌ

1. دَالٌ, aor. ٤, inf. n. دَالٌ (S, M, K) and دَالٌ (K) [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَالٌ] and دَالٌ (S, M) and دَالٌ (M, K,) He walked, or went, in a weak manner, (M, K,) and with haste: (M:) or he ran with short steps: (M, K:) or he walked, or went, in a brisk, or sprightly, manner: (K:) or he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness: (M:) [or he went along by little and little, stealthily, lest he should make a sound to be heard: for] دَالٌ is syn. with خَتَلٌ: or, accord. to AZ, it signifies the walking, or going, in a manner resembling that which is termed خَتَلٌ; and in the manner of him who is heavily burdened, or overburdened: and Aṣ, in describing the manner in which horses go, explains دَالٌ as signifying the walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened. (S.) [See also دَالٌ.] — [Hence, app.,] دَالٌ, aor. as above, inf. n. دَالٌ and دَالٌ, He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ: (M, K:) [and دَالَهُ signifies the

same: or he practised with him mutual deceit, delusion, &c.: for] مَدَالَةٌ is syn. with مَخَاتَلَةٌ; and sometimes it is with a quick pace: (AA, T, K:) you say, دَالْتُ لَهُ and دَالْتُهُ: (AA, T, TA:) and الذِّئْبُ بَدَالٌ لِلْغَزَالِ لِأَكْنَهُ i. e. يَخْتَلُهُ [The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him]. (AZ, T, TA.)

3: see the last sentence of the paragraph above.

دَالٌ } see the next paragraph, in four places.
دَوُّلٌ } ١٩٦٠. rel. n.

دَوُّلٌ, and sometimes it is pronounced دَوُّلٌ, The jachal; as also دَالَانٌ and دَالٌ: and the wolf: and a certain small animal resembling what is called اِبْنُ عَرَسٍ [the weasel]: (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, دَالٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَّالُّ, instead of الدُّوْلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دَوُّلٌ has the last of these significations: (T, S:) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr. دَوُّلٌ signifies a certain small animal; but this is not known: and accord. to him also, دَالَانٌ, with fet-h to the ء, signifies the wolf; (M;) as also دَالَانٌ; (TA;) or so دَالَانٌ and دَالَانٌ; and also the jachal. (Lth in art. دَال.) دَوُّلٌ is the only instance of the measure فَعْلٌ (S, K) known to Aḥmad Ibn-Yahyà, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is رُئْمٌ, or الرُّئْمُ.] ٣٦٨

دَالَانٌ and دَالَانٌ: see the next preceding paragraph, in three places.

دَوُّوْلٌ A calamity, or misfortune: (S, M, O, K:) pl. دَاوِيلٌ. (S.) And Confusion. (K.) You say, وَقَعَ الْقَوْمُ فِي دَوُّوْلٍ The people, or party, fell into confusion in respect of their case or affairs. (S.)

دَالَانٌ [That runs in the manner termed دَوُّوْلٌ, inf. n. of 1,] is [an epithet] from الدالان [i. e. الدَّالَانُ], which signifies a kind of running, as also دَالِيلٌ and دَالِيلٌ [i. e. دَالِيلٌ and دَالِيلٌ, pls. of دَالَانٌ; the latter irreg., like دَاوِيلٌ pl. of دَوُّوْلٌ, q. v.]. (Ḥam p. 458.) [See also دَوُّوْلٌ.]

دَالِيلٌ and دَالِيلٌ: see what next precedes.

دَاوٌ

1. دَاوٌ, first pers. دَاوْتُ, aor. يَدَاوِي, inf. n. دَاوٌ: see 1 in the next art.

دَاوِي

1. دَاوِي, and دَاوِي, aor. يَدَاوِي, (T, M, K,) inf. n. دَاوِي, (T, M,) of the former verb, (M,) and دَاوِي, (T, K,) of the latter verb, (K,) said of a wolf,

(M, K,) [and of a man, as shown below,] He deceived, deluded, beguiled, circumvented, or outwitted, him. (T, M, K.) You say, دَاوَيْتُ لَهُ, (S, K,) aor. اُدَاوَيْتُ, inf. n. دَاوِي, I deceived, deluded, &c., it, namely, a thing, (S, K,) or him, namely, a man; (so in one of my copies of the S;) and so دَاوَيْتُ لَهُ. (S, M.) And الذِّئْبُ يَدَاوِي لِلْغَزَالِ The wolf deceives, deludes, &c., the gazelle, or the young gazelle: (S, M:) or walks, or goes, in the manner of him who deceives, deludes, &c., to the gazelle, or the young gazelle. (T.)

دَاوِي, دَاوِي, and دَاوِي, (M, K,) the last said by IB, on the authority of Aṣ, to be pl. of [the n. un.] دَاوِيَّةٌ, of the measure فَعُولٌ, [originally دَوُّوِي,] (TA,) The vertebrae of the كَاهِلٍ [or withers (app. of a camel)] and of the back: or the cartilages of the breast: or the ribs thereof, where it meets the side: (M, K:) or دَاوِيَّاتٌ signifies the ribs of [i. e. within] the shoulder-blade, three on either side; (IAṣ, M, K;) sing. دَاوِيَّةٌ: (M:) or دَاوِيَّةٌ, (T,) or دَاوِي, (S,) signifies the part of the camel against which lies the [piece of wood called] ظَلِيفَةٌ of the saddle, and which is [often] galled thereby: (T, S:) or دَاوِي is the pl. [or coll. gen. n.] of دَاوِيَّةٌ, and signifies the vertebrae of the withers, in the part between the two shoulder-blades, of the camel, peculiarly; (Lth, T;) and the pl. [of دَاوِيَّةٌ] is دَاوِيَّاتٌ: (Lth, T, S:) or the دَاوِيَّات are the vertebrae of the neck: or the vertebrae of the spine: (AO, T:) or the two ribs next to the وَاهِتَانِ are called the دَاوِيَّات:

AZ says that the Arabs knew not the term دَاوِيَّات in relation to the neck, but they knew it in relation to the ribs, as signifying six [ribs] next to the stabbing-place of the camel, three on either side; and this is correct: (T:) [and it is said in the L, in art. جَنَح, that دَاوِي signifies the ribs of the back, of a man, which are called the جَوَانِح, pl. of جَانِحَةٌ, six in number, three on the right and three on the left:] the pl. of دَاوِي [or rather the quasi-pl. n.] is دَاوِيٌّ, like as ضَمِينٌ is of ضَمَانٌ, and دَاوِيٌّ of مَعَزٌ: (S:) and, accord. to IB, دَاوِي is a pl. of دَاوِيَّةٌ, as mentioned above, meaning the vertebrae of the neck. (TA.)

دَاوِيَّةٌ; and its pls. دَاوِيَّات and دَاوِيٌّ: see the next preceding paragraph, in seven places.—Hence, (S,) دَاوِيَّةٌ اِبْنُ غُرَابٍ [or crow]: (S, M, K:) so called because it alights upon, and pecks, the دَاوِي of the camel that has galls, or sores. (M.) = Also The part, of a bow, upon which the arrow lies: there are two parts of which each is thus called, next to the part of the stave that is held by the hand, above and below. (M.) = دَاوِيَّةٌ [without ء, from the Pers. دَاوِيَّة,] A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him; (TA in art. حَضَن;) i. q. ظَنُرٌ both of which words are said by IJ to be chaste Arabic: pl. دَاوِيَّات. (M and TA in art. دَوِي.)

دَاوِيَّةٌ and دَاوِيَّةٌ: see دَاوِي (in the latter part of the paragraph), in art. دَاوِي.

دَائِي see دَائِي and دَائِي.

دَائِي, of the measure قَيْعَل; and its fem., with ة: see دَائِي (in the latter part of the paragraph), in art. دَوَا.

دب دَبَّ

1. دَبَّ aor. , inf. n. دَبَّ (T, S, M, Msb, K, &c.) and دَبَّ (M, K) and مَدَّبَّ (S, K, &c.) [and perhaps دَبَّ also, q. v.,] *It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Msb,) [crept; crawled; or] went, or walked, leisurely, or gently, (T, M, Msb, K,) without haste, (T,) عَلَى الْأَرْضِ [upon the ground]: (S:) and [simply] he walked: (IAar, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently: (S:) and دَبَّ, also, he walked leisurely, by slow degrees. (TA.)* Hence, أَكْذَبَ دَبَّ The most lying of those who have walked and died, or passed away, or perished: (T:) i. e., of the living and the dead. (T, S, K.) And يَدَّبُ مَعَ الْقَرَادِ [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And هُوَ يَدَّبُ بَيْنَنَا بِالْمَنَائِمِ †[He creeps among us with calumnies, or slanders]. (A, TA.) And دَبَّتْ عَقَارِبُهُ [lit. His scorpions crept along]; meaning †his calumnies, or slanders, and mischief, (M, A, K,) crept along; syn. سَرَّتْ. (M, K. [See also art. عَقْرَب.]) And the same phrase is also used to signify †His downy hair crept [along his cheeks]. (MF in art. عَقْرَب.) And دَبَّ قَبْلَهُ [lit. His lice crept]; meaning †he became fat: said of a man. (Ham. p. 633.) And دَبَّ الْجَدْوَلُ †[The rivulet, or streamlet for irrigation, crept along]. (A.) And دَبَّ فِيهِ †It crept in, or into, it, or him; syn. سَرَى; (M, A, K;) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or عَرَوْهُ [in his veins]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) — دَبَّى حَجَلٌ (in the CK حَجَلٌ) is the name of a certain game of the Arabs: (K, TA:) the ل is quiescent. (TA.) — دَبَّ used as a noun: see below. = دَبَّ [second pers. دَبَّيتَ] aor. دَبَّ, inf. n. دَبَّ, He (a camel) was, or became, such as is termed أدَبٌ; (IAar, T, TA:) i. e., had much hair, or much fur (وَبَر) or much fur upon the face. (TA.)

2: see 1, first sentence.

4. أدَبْتُهُ [third pers. أدَبَ] I made him (namely, a child, S) [to creep, or crawl, or] to go, or walk, leisurely, or gently. (S, K. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِّبِ, Golius seems to

have found البلاد — [حملته على الدابة] And دَبَّ البِلَادَ — [He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure] whence Golius has supposed دَبَّ to signify “juste se habuit populus” M, K, TA) by reason of the security and abundance and prosperity that they enjoyed. (M, TA.)

R. Q. 1. دَبَّبَ, [inf. n. دَبَّبَتُهُ] He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) — And He beat a drum. (AA, T.)

دَبَّ: see دَبَّ.

دَبَّ and شَبَّ are used as nouns, by the introduction of مَنْ before them, though originally verbs. (S and K* and TA in art. شَبَّ.) One says, أَغْيَيْتَنِي مِنْ شَبِّ إِلَى دَبِّ, (M, K,*) by way of imitation [of a verbal phrase], (M,) and مَنْ شَبَّ إِلَى دَبِّ, Thou hast neared me from the time of thy becoming a youth until thy walking gently, [or creeping along, resting] upon a staff: (M, K, TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شَبَّ.) And مَنْ شَبَّ إِلَى دَبِّ وَفَعَلَتْ كَذَا مِنْ شَبِّ إِلَى دَبِّ Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff. (S.) = دَبَّةٌ: see دَبَّةٌ, in two places. = Also [The bear:] a certain beast of prey, (S, M, K,) well known; (K;) a certain foul, or noxious, animal: (Msb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دَبَبَةٌ (S, M, Msb, K) and [of pauc.] أدَبَابٌ. (M, K.) — [Hence,] الدَّبُّ + The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدَّبُّ الْأَكْبَرُ; and the latter, الدَّبُّ الْأَصْغَرُ. (M, K.)

دَبَّةٌ A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دَبَابٌ. (K.) = A hill, or heap, or gibbous hill, syn. كَثِيبٌ, (IAar, T, S, M, K,) of sand: (S, K;) and (in some copies of the K “or”) a tract of red sand: or an even tract of sand: (K:) or, as in some copies of the K, an even tract of land: (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِي دَبَّةٍ مِنَ الرَّمْلِ [lit. Such a one fell into, or upon, a place abounding in sand]; meaning, †into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.) = A certain thing for oil, or ointment; (S;) a receptacle for seeds (بُزْر) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (بَطَّةٌ), peculiarly of glass. (K.) [From the Pers. دَبَه.] — See also دَبَّاءُ. = And see دَبَّ, in three places.

دَبَّةٌ A way, or road. (S.) — †A state, or condition: (M, K:) and †a way, mode, or manner, of acting &c.; (IAar, T, S, M, A, K;) whether good or evil: (IAar, T:) as also دَبَّ, (M, A, K,) in both these senses: (M:) and †a natural disposition, temper, quality, or property. (S.) You say, رَكِبْتُ دَبَّتَهُ and دَبَّهَ (M, A) †I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.)

And دَعْنِي وَدَبَّتِي †Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.)

دَبَّةٌ A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K,*) You say, هُوَ خَفِي الدَّبَّةِ [He has a soft, or stealthy, mode, or manner, of creeping along, &c.]. (M, K.) And دَبَّتْ دَبَّةٌ خَفِيَّةٌ [I crept along in a soft, or stealthy, mode, or manner, of creeping]. (T, S.) = Also i. q. دَبِيبٌ [as meaning Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دَبَّةً هَذَا الْبِلَدِ [How many are the creeping, or crawling, things of this country, or town!]. (TA.)

دَبَّ A certain pace, between that termed نَصَبٌ and that termed الْعَقُّ (TA voce نَصَبٌ, as on the authority of En-Nadr:) or this is termed دَبِيبٌ. (TA voce وَسَج, as on the authority of En-Nadr and As.) = Also Down; syn. زَعَبٌ; (M, K;) and so دَبَّانٌ (K,) and دَبَّةٌ: (Kr, M:) or down (T, S) of the face, (S,) or upon the face; (T;) and so دَبَّةٌ (K,) of which the pl. [or coll. gen. n.] is دَبٌّ; (M, K;) accord. to Kr, who assigns to it the former meaning, and says that دَبَّةٌ is syn. with زَعَبٌ, not that it is syn. with زَعْبَةٌ: (M:) or دَبَّ signifies hair upon the face of a woman: (TA:) or, as also دَبَّانٌ, much hair (M, K) and وَبَر [or camel's fur]: (M:) or both these words signify hair upon the [or part above the temple] of a woman. (Eyn, TT.) = Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and weaned, he is thus called; and the female, دَبَّةٌ. (TA in art. شَبَّ.) [But for “and dan,” I think it evident that we should read “and the pl. is دَبَّانٌ,” or “دَبَّانٌ,” like as جَدْعَانٌ and جَدْعَانٌ are pls. of جَدْع. See also شَبَّابٌ.]

أَدَبٌ: see دَبَّةٌ.

دَبَّانٌ: see دَبَّ, in two places.

دَبَّابٌ [an imperative verbal n.,] a call to a female hyena, signifying دَبِّي [i. e. Creep along; or crawl; or go leisurely]: (Sb, T, K:) like حَذَارٍ وَنَزَالٍ. (Sb, T.)

دَبَّابٌ The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, TA.)

دَبَّوبٌ A she-camel that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly: (S:) pl. دَبَّابٌ. (TA.) — †Fat; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — †One who creeps about with calumny, or slander; as also دَبِيبٌ: (T, K:*) or the latter signifies †one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or †one who brings men and women

copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying **الدَّبِيبُ** (TA) [app. **دَبَّابٌ**, and if so it seems to mean *That walks quickly, with short steps: or that makes a sound with his feet, like دَبَّ دَبَّ*: see **دَبْدَبَةٌ**: but in the TT it is written **دَبَّابٌ**; perhaps correctly **دَبَّابٌ**, *creeping and creeping*].

دبج

1. **دَبَّجَ**, aor. **دَبَّجَ** [or **دَبَّجَ**, as will be shown below], (L,) inf. n. **دَبَّجٌ**, (L, K,) [not **دَبَّجَةٌ** and **دَبَّجٌ** as in the Lexicons of Golius and Freytag,] *He variegated, decorated, embellished, adorned, or ornamented*: (L, K,*) [and so **دَبَّجَ**, inf. n. **دَبَّجٌ**, occurring in the TA in art. **نَمَشٌ**; but app. in an intensive sense.] And [hence,] **دَبَّجَ** [the land], (A, L, Mṣb,) aor. **دَبَّجَ** (L, A) or **دَبَّجَ** (Mṣb,) inf. n. as above; (A, L, Mṣb;) and **دَبَّجَهَا** [but app. in an intensive sense]; (A;) † *It adorned the land with meadows, or gardens*: (A, L:) or *it watered the land, and produced various flowers*. (Mṣb.) It is a Pers. word, arabicized: (L:) or derived from **دَبَّجَ**. (Mṣb.)

2: see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.), as on the authority of the S and K, in neither of which is the verb mentioned, "*Veste alium ornavit*."] [See W. 218, *Antiquities*, comp. 19: 1, but see *Dict.*] **دَبَّجَ** (K,) **فِي الدَّارِ** (ISK, S, A,) or **فِي الدَّارِ دَبَّجٌ** (ISK, S, A,) † *There is not in the house any one*: (ISK, S, A, K:) **دَبَّجٌ** is not used otherwise than in a negative phrase: IJ derives it from **دَبَّجَ**; because men adorn the earth: (TA:) [Z says,] it is from **دَبَّجَ**, like **سَكَّتَ** from **سَكَّتَ**; because men adorn houses: (A:) Abu-l-'Abbās says that **دَبَّجٌ** is more chaste than **دَبَّجٌ**: (TA:) [ISK says, or J, for the passage is ambiguous,] A'Obeid doubted respecting the **ج** and the **ح**; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, **مَا فِي الدَّارِ دَبَّجٌ**, and nothing more; but I have found in the handwriting of Aboo-Moosà El-Hāmid, **مَا فِي الدَّارِ دَبَّجٌ**, with **ج**, on the authority of Th: (S:) AM says that the **ج** in **دَبَّجٌ** is substituted for the [latter] **ي** in **دَبَّيٌّ**, in like manner as they say **مَرَّجٌ** and **مَرَّيٌّ** &c. (TA.)

دَبَّجٌ: see the next paragraph, near the end.

دَبَّجٌ, (S, A, Mgh, Mṣb, K, &c.,) or **دَبَّجٌ**, (Th,) or both, (IAar, A'Obeid,) the latter having been sometimes heard, (IAar,) or the latter is post-classical, (A'Obeid,) or wrong, (AZ,) a word of well-known meaning, (K,) [Silk brocade;] a certain kind of cloth, or garment, made of **أَبْرِيسَمٌ** [i. e. silk, or raw silk]: (TA:) a kind of cloth, or garment, of which the narp and roof are both of **أَبْرِيسَمٌ**: and particularly a name for that which is variegated,

decorated, or embellished: (Mgh, Mṣb:) a kind of woven stuff, variegated, or diversified, with colours: (Lb, TA:) [accord. to Golius, as on the authority of the S and K, in neither of which is the word explained at all, "*vestis serica: imprimis picta, pec. Attalica, auro intexta*:] derived from **دَبَّجَ**: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Mṣb, K;) so some say, and from it **دَبَّجَ** is derived; (Mṣb;) originally **دَبَّجَانِي**, or **دَبَّجَانِي**; (Kr;) [or rather **دَبَّجَانِي**, for the change of the final **ه** into **ج** in arabicized words from the Pers. is very common;] or **دَبَّجَانِي**, i. e. "the weaving of the deers, or jinn, or genii:" (Shifā el-Ghaleel:) pl. **دَبَّجَانِي** and **دَبَّجَانِي**; (S, Mṣb, K;) the latter being from the supposed original form of the sing., i. e. **دَبَّجَانِي**; (S, Mṣb;) like **دَبَّجَانِي** [pl. of **دَبَّجَانِي**, which is supposed to be originally **دَبَّجَانِي**; and in like manner is formed the dim. **دَبَّجَانِي** and **دَبَّجَانِي**. (S.)] — **دَبَّجَانِي الْقُرْآنِ** is a title given by Ibn-Mes'ood to *The chapters of the Kur-ān called الْحَوَامِيرُ* [the fortieth and six following chapters; each of which begins with the letters **حَمَرٌ**]. (TA.) — See also the paragraph next following, in two places. = Also *A young she-camel; one in the prime of life*. (IAar, K.)

† **دَبَّجَانِي** [A proem, an introduction, or a preface, to a poem or a book; and especially one that is embellished, or composed in an ornate style]. † **لِبَدَةِ الْقَصِيدَةِ دَبَّجَانِي حَسَنَةٌ** [To this ode is a beautiful proem] is said of a **قَصِيدَةٌ** when it is embellished (مُحَبَّرَةٌ) [in its commencement]. (A.) And one says, **دَبَّجَانِي الْبَحْرِ**, † [How beautiful are the proems of El-Bohturee!]. (A.) — **دَبَّجَانِي الْوَجْهِ**, and **دَبَّجَانِي الْوَجْهِ**, † *Beauty of the skin of the face*. (IAar, L.) — And **الدَّبَّجَانِي** † *The face [itself]*; as also **الدَّبَّجَانِي**, and **الدَّبَّجَانِي**: (Har pp. 15 and 476:) or the last signifies *the two cheeks*: (S, A, Mṣb:) or *the two sides of the neck, beneath the ears*; syn. **الْبَتَانِ**. (TA.) You say, **فَلَانٌ يَصُونُ دَبَّجَانِيَهُ**, i. e. † [Such a one preserves from disgrace] his cheeks; (A;) or **دَبَّجَانِيَهُ** his face: and **يَنْدُلُ دَبَّجَانِيَهُ** [uses his face for mean service, by begging]. (Har p. 15. [See also 4 in art. **خَلَقَ**; and 1 (near the end) in the same art.; where similar exs. are given.]) — [Golius, after mentioning the signification of "the two cheeks," adds, as on the authority of the K, in which even the word itself is not mentioned, "*et quibusdam quoque Nates*."] — **دَبَّجَانِي السَّيْفِ** I. q. **أَثَرُهُ**, q. v. (AZ, T in art. **أَثَرٌ**.)

دَبَّجَانِي: see **دَبَّجَانِي**, near the end of the paragraph.

دَبَّجَانِي Ornamented with **دَبَّجَانِي**. (K.) You say **طَبَّاسَانٌ دَبَّجَانِي** [q. v.] of which the ends, edges, or borders, are so ornamented. (Mgh, TA.) — **أَرْضٌ دَبَّجَانِيَةٌ** † *Land adorned with*

meadows, or gardens. (A.) — **دَبَّجَانِي** also signifies † *A species of the هَامُ [or owl]*. (T, K.) — And † *A species of aquatic bird, (T, K,) of ugly appearance, called دَبَّجَانِي, with puffed-out feathers, and ugly head, found in water with the [bird called] نَحَامٌ*. (T.) — And, applied to a man, (TA,) † *Having an ugly head and make* (K, TA) and face. (TA.)

دبج

2. **دَبَّجَ**, inf. n. **دَبَّجٌ**, (S, Mṣb, K, &c.,) said of a man, (S, Mṣb, &c.,) *He stretched out his back, and lowered his head*, (As, S, Mṣb, K,) so that his head was lower than his posteriors; (As, S, Mṣb,*) as also **أَنْدَبَجَ** (K;) and so **دَبَّجَ**, [q. v.] with **خ**: (Mṣb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (S, Mṣb:) i. e. *he lowered his head in inclining his body in prayer so that it was lower than his back*: (A'Obeid, Mṣb:) or *he lowered his head, and raised his posteriors, in prayer*: (TA:) or [simply] *he lowered his head*; (IAar, T, TA;) as also **دَبَّجَ** [q. v.]: (T, TA:) or *he did so in walking*: (TA:) or *he bent his back*; (Lh, T, Mṣb, TA;) as also **دَبَّجَ**; with which **أَسَ** says that **دَبَّجَ**, with **ن** and **خ**, is syn.: (Mṣb:) and **دَبَّجَ** signifies *he (a man) bent his back, raising the middle of it as though it were a camel's hump*: erroneously related by Lth with **دَبَّجَ**. (T, TA.) — Also *He (a boy, in play,) lowered his back in order that another might come running from a distance and mount upon him*. (Aboo-Adnān, TA.) And one says, **دَبَّجَ لِي حَتَّى أَرْكَبَكَ**, meaning *Stoop for me in order that I may mount upon thee*. (TA.) — Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump, by reason of pain, on being mounted*. (L.) — And *He was, or became, low, base, abject, or ignominious*. (IAar, K.) [And so **دَبَّجَ** and **دَبَّجَ**.] — **دَبَّجَتِ الْكَمَاةُ** [The truffles pushed up the ground above them, or] the ground swelled up from the truffles, without their appearing (K) as yet. (TA.) — **دَبَّجَ فِي بَيْتِهِ** *He kept in his house, or tent; not going forth*. (K.)

7: see 1, first sentence.

دَبَّجَ **مَا بِالْأَرْضِ دَبَّجٌ** *There is not in the house any one*, (A'Obeid, K;) as also **دَبَّجَ** [q. v.]; but the former is the more chaste. (TA.) 322

دَبَّجَ **رَمْلَةٌ دَبَّجَةٌ** *A gibbous tract of sand*: pl. **رَمَالٌ دَبَّجَاتٌ** (ISH, K;) you say **دَبَّجَاتٌ**: (TA.)

دبج

2. **دَبَّجَ**, inf. n. **دَبَّجٌ**, *He (a man, S) made his back round like a dome (قَبْبَةٌ) and lowered his head*; (S, K;) as also **دَبَّجَ** [q. v.]; with **ح** and **خ**, on the authority of AA and IAar. (S.)

دَبَّجَ *A certain game* [app. that which is described in the first paragraph of art. **دَبَّجَ**]. (K.)

دبر

1. دَبَّرَ, aor. دَبَّرَ and دَبَّرَ , inf. n. دَبْرٌ , *He followed behind his back; he followed his back; (M, TA;) he followed him, with respect to place, and also with respect to time, and also + with respect to rank or station. (TA.)* You say, $\text{جَاءَ يَدْبِرُهُمْ}$ *He came following them. (M, TA.)* And دَبَّرَنِي *Such a one came after me, behind me, (T, A,) or following me nearly. (A.)* And دَبَّرَهُ , inf. n. دَبْرٌ , *He succeeded him, and remained after him. (TA.)* And $\text{قَبَحَ اللَّهُ مَا قَبِلَ مِنْهُ وَمَا دَبَّرَ}$ [*May God curse the beginning of it and the end*]. (S, A.) — See also 4, in four places. — دَبَّرَ said of an arrow, (S, Mshb,) or دَبَّرَ الْهَدَفَ (M, A,) aor. دَبَّرَ , (S, M, Mshb,) inf. n. دَبْرٌ (S, M, Mshb, K) and دَبَّرَ (M, K,) *It passed forth from the butt; (S, Mshb;) or passed beyond the butt, (M, A, K,) and fell behind it. (M, A.)* — دَبَّرَ بِهِ *He, or it, went away with it; took it away; carried it off; or caused it to go away, pass away, or cease. (S, K.)* — دَبَّرَ الْقَوْمَ , aor. دَبَّرَ , (M, TA,) inf. n. دَبْرٌ , (Aq, S, M, K,) like دَمَارٌ (Aq, S,) [and دَبَارَةٌ , like دَمَارَةٌ (q. v.), and app. دَبْرِي , (see الْخَيْبَرِي), or دَبْرِي may be a simple subst.,] *The people, or company of men, perished; (Aq,* S,* M, K,* TA;) went away, turning the back, and did not return. (TA.)* [And ادبر (q. v.) has a similar, or the same, meaning.] Hence, $\text{عَلَيْهِ الدَّبَارُ}$ *Perdition befall him; may he go away, turning the back, and not return. (M, TA.)* — And دَبَّرَ † *He became an old man. (S, A, K.)* Hence, as some say, the expression in the K̅ur [lxxiv. 36], $\text{وَاللَّيْلِ إِذَا دَبَّرَ}$ [† *And the night when it groweth old*]. (TA.) [See also 4.] — $\text{دَبَّرَتْ الرِّيحُ}$ (S, M, A, K,) aor. دَبَّرَتْ , inf. n. دَبْرٌ , (M,) *The wind blew in the direction of that wind which is termed دَبْرٌ [i. e. west, &c., which is regarded as the hinder quarter]: (M, A;) or changed, and came in that direction. (S, K.)* [Hence,] $\text{دَبَّرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ}$ [lit. *The wind became west to him after it had been east: meaning † his fortune became evil after it had been good*]: and $\text{دَبَّرَ يَدْبُرُ أَقْبَالَ}$ [† which means the same: see دَبْرٌ and see also 4 in this art., and in art. قبل]. (A.) — And دَبَّرَ (S, K,) a verb of which the agent is not named, (S,) *He, (K,) a man, (TA,) or it, a people, (S, M,) was smitten, or affected, by the wind called الدَّبْرُ. (S, M, K.)* = $\text{دَبَّرَ الْحَدِيثَ عَنْهُ}$: see 2. = $\text{قَبِلْتُ الْحَبْلَ وَدَبَّرْتُهُ}$: see 2. دَبَّرَ , aor. دَبَّرَ , inf. n. دَبْرٌ , signifies, accord. to Kr, *He wrote a writing or letter or book: but none other says so; and the known word is دَبَّرَ. (M.)* [The inf. n. is explained in the K̅ as *syn. with اِخْتَتَابٌ*.] دَبَّرَ (S, M, Mgh, K,) aor. دَبَّرَ , (K,) inf. n. دَبْرٌ , (M, Mgh,) *He (a horse or the like, M, K, and a camel, S, M, Mgh) had galls, or sores, on his back, (M, Mgh, K,* TA,) produced by the saddle and the like; (Mgh;) as also ادبر. (K.)* [But the corresponding passage in the M shows that this is probably a mistake for ادبر a *syn. of ادبر*.]

2. دَبَّرَ الْأَمْرَ (T, M, A,) or فِي الْأَمْرِ (S,) inf. n.

تَدْبِيرٌ (T, S, K,) *He considered, or forecast, the issues, or results, of the affair, or event, or case; (TA;) and so تَدْبِيرُهُ* (Mgh:) *or its end, issue, or result; (T, M, K;) as also تَدْبِيرُهُ* (T, M, Mgh, K:) *or he looked to what would, or might, be its result: and فِيهِ تَدْبِيرٌ he thought, or meditated, upon it; (S;) [as also تَدْبِيرُهُ] Aktham Ibn-Seyfee said to his sons, أَعْجَازَ أَتَدْبِرُونَ أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا [O my sons, think not upon the ends of things whereof the beginnings have passed]: (T: [see عَجَزَ:]) and in the K̅ur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ Will they, then, not consider the meanings of the K̅ur-ān, and endeavour to obtain a clear knowledge of what is in it? (Bq:) and again, in the K̅ur [xxiii. 70], أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ Have they, then, not thought upon, (TA,) and endeavoured to understand, (تَتَفَكَّرُوا, K,) what has been said to them in the K̅ur-ān? for تَدْبِيرٌ signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; *syn. تَفَكَّرَ and تَفَهُرَ: (TA:)* and تَدْبِيرُهُ he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it. (Mshb in art. اَمَل.) دَبَّرَ أَمْرًا , inf. n. as above, signifies [also] *He did, performed, or executed, a thing, or an affair, with thought, or consideration. (Mshb.)* [And *He devised, planned, or plotted, a thing, managed, conducted, ordered, or regulated, an affair, because the doing so requires consideration of the issues, or results, of the affair.* You say, $\text{دَبَّرَ أُمُورَ الْبِلَادِ}$ and, elliptically, $\text{دَبَّرَ الْبِلَادَ}$, *He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house.* تَدْبِيرٌ is also attributed to irrational animals; as, for ex., to horses; meaning their conducting the affair of victory: and to inanimate things; as, for ex., to stars; meaning their regulating the alternations of seasons &c.: see Bq in lxxix. 5. And دَبَّرَ alone signifies *He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.* — دَبَّرَ عَبْدَهُ (M, Mshb,) inf. n. as above, (T, S, Mgh, Mshb, K,) *He made his slave to be free after his own death, (S, M, Mgh, Mshb, K,) saying to him, Thou art free after my death: (T, TA:)* he made the emancipation of his slave to depend upon his own death. (TA.) — $\text{دَبَّرَ الْحَدِيثَ}$ (inf. n. as above, K,) *He related the tradition, narrative, or story, having received it, or heard it, from another person: (Aq, T, S, K,*)* and $\text{هُوَ يَدْبُرُ حَدِيثَ فَلَانٍ}$ *He relates the tradition, &c., of, or received from, or heard from, such a one: (Aq, S:)* and دَبَّرَ عَنْهُ (S, K,) aor. دَبَّرَ , (TA;) *He related the tradition, &c., having received it, or heard it, from him, (S, M, K,) after his death: (S, K:)* Sh says that $\text{دَبَّرَ الْحَدِيثَ}$ is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahyà [i. e. Th] disallows يَدْبِرُهُ as meaning *he relates it; and says that it is يَدْبِرُهُ,**

with دَبَّرَ , meaning “he knows it, or learns it, well, soundly, or thoroughly;” *syn. يَتَقَنَّهُ. (T.)*

3. دَبَّرَ (S, A,*) inf. n. مُدَابَرَةٌ and دَبَارٌ (K,) [*He turned his back upon him: see 6.* — And hence,] † *He severed himself from him, and avoided him, or shunned him; (TA;) became at variance with him; (A;) regarded him, or treated him, with enmity, or hostility. (S, A, K.)* And دَابَّرَ رَحِمَهُ † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations. (A.)* — دَابَّرْتُهَا I made a slit such as is termed إِدْبَارَةٌ in her (a ewe's or goat's or camel's) ear. (Aq, S, K.) = See also 4.

4. ادبر (M, K, and Bq in ix. 25,) inf. n. إِدْبَارٌ (S, M) and دَبْرٌ , accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and دَبَّرَ (IAq, S, K,) inf. n. دَبْرٌ (TA) and دَبْرٌ ; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. وَلَّى. (S, M, K) and تَأَخَّرَ (IAq) and خَلَفَ (Bq ubi suprà, and S and K in art. قَبِل.) contr. of أَقْبَلَ. (S, Bq.)* And ادبر به [*He went back, or backward, with it, or him; removed, or turned, it, or him, backward*]. (S, K.) You say, $\text{يَدْبُرُ بِالْذُّوِّ إِلَى الْحَوْضِ}$ [*He goes back with the bucket to the watering-trough*]: opposed to the phrase $\text{يُقْبِلُ بِهَا إِلَى الْبَيْتِ}$. (A.) See also دَبِيرٌ , first sentence. And ادبر عنه [*He went back, &c., from it, or him*]. (Mshb.) — [Hence,] † *He feigned himself negligent of, or inattentive to, the want of his friend; (K;) as though he turned back from him. (TA.)* — [Hence also,] ادبر signifies † *It went backward, to a bad state; said of the affair, or case, of a people. (M, TA.)* You say also, $\text{الْيَ إِلَى أَقْبَالٍ}$ and [in the contr. sense] إِلَى إِدْبَارٍ † [*The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state*]. (A.) [إِدْبَارٌ often signifies *The retiring, or declining, of good fortune; opposed to أَقْبَالٌ: see also 1, in the latter part of the paragraph.*] And ادبر القوم † *The case of the people took a backward course, and there remained none of them. (TA.)* And ادبر النهار and دَبَّرَ (inf. n. of the latter, A) signify the same; (Fr, T, S, M;) i. e. *The day went, or departed; (M, A;) and so الصَّيْفُ [the summer, or the spring]: and in like manner one says [in the contr. sense] قَبْلٌ and أَقْبَلٌ: so says Fr, and he adds, but you say of a man, ادبر and اقبل الرَّكْبَ only, with l, though [Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.)* Some read, in the K̅ur [lxxiv. 36], $\text{وَاللَّيْلِ إِذَا دَبَّرَ}$ (T, S,) which, accord. to some, means *And the night when it cometh after the day; (T;) or when it followeth the day: (S: [for another rendering, see 1:])* others, (T, S,) the greater number, (T,) read إِذَا أَدْبَرَ (T, S,) meaning *when it retreateth to depart. (T.)* [Hence,] ادبر الصلاة † *The prayer ended. (Bq in l. 39.)* And وإدبار السجود and $\text{وإدبار التَّجْوِيمِ}$: see دَبْرٌ . And ادبر † *He died; (K;) as also دَابَّرَ.*

(Lh, M, K. [See also **دَبَّرَ الْقَوْمَ**, in the first paragraph.]) — **مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أُدْبِرَ** and **مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أُدْبِرَ** signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) — **أَدْبِرَ** also signifies *He made a man to be behind him*. (M.) — And *It*, (the saddle, S, K, or a burden, M, TA,) and *he*, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K.*) — And *His camel became galled in the back*. (S, K.) — See also 1, last signification. — It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner*, i. e.,] when (T) the **قَتْلَةُ** [or twisted slip formed by slitting (see **إِدْبَارَةُ**)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for **أَدْبِرَ** in the TT and TA, from which this is taken, I read **بَحْرَت**, an emendation evidently required,]) turns towards the back of the neck: (IAqr, T, TT, K,* TA:) and **أَقْبَلَ** is said in like manner when this **قَتْلَةُ** is turned towards the face. (IAqr, T, TT, TA. [See also 3.]) — It signifies also **عَرَفَ دَبِيرَهُ مِنْ قَبِيلِهِ**, (IAqr,) or **عَرَفَ** [See **دَبِيرَ**.] — Also *He*, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called **الدَّبِيرُ**. (S, M, K.) — And *He journeyed on the day called دَبَار*, i. e. Wednesday. (K, TA.) — And *He became possessed of much property or wealth, or of many camels or the like*. (Msb,* K.)

5: see 2, in nine places. — **عَرَفَ الْأَمْرَ تَدْبِيرًا** means *He knew the thing at the last*, (M, Mgh,) after it had past. (Mgh.) Jereer says, (M,)

* وَلَا تَتَّقُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ *
* وَلَا تَعْرِفُونَ الْأَمْرَ إِلَّا تَدْبِيرًا *

[And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past]. (M, Mgh.*) [See also 10.] And in like manner, **تَدْبَرُ الْكَلَامَ** [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. **تَدَابَرُوا** They turned their backs, one upon another. (A'Obeyd, T.) — And hence, (A'Obeyd, T,) + They severed themselves, one from another, (A'Obeyd, T, S, M, K,) and avoided, or shunned, one another; (A'Obeyd, T;) became at variance, one with another; (A;) regarded, or treated, one another with enmity, or hostility: (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — + They spoke [evil], one of another, behind the other's back. (TA.) — + They abstained from, or neglected, aiding, or assisting, one another. (TA in art. **خَذَلَ**.)

10. **استدبره** contr. of **استقبله**. (S,* Mgh, K.*) [As such it signifies *He turned his back towards him, or it*.] You say, **استدبر القبلة** *He turned his back towards the kibleh*. (MA.) — [As such also,] *He came behind him*. (TA.) You say, **استدبره قوماً** (A, TA) *He came behind him and cast, or shot, at him*. (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards*:] *he saw*, (M, K,)

or *knew*, (TA,) at the end of it, namely, an affair, or a case, *what he did not see*, (M, K,) or *know*, (TA,) at the beginning of it: (M, K:) [or rather] *he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it*. (T, A.) You say, **استدبر** **أَمْرِهِ** *He knew at the end of his affair, or case, what he did not know at the beginning of it*. (A.) And **أَمْرِهِ** **مَا أَسْتَدْبِرُهُ لِهَدْيٍ لَوْجِبَهُ أَمْرِهِ** *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair*. (T.) [See also 5.] — **استدبره على غيره** *He appropriated it to himself exclusively, in preference to others*: (AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aashà says, describing wine,

* تَمَزَّزَتْهَا غَيْرُ مُسْتَدْبِرٍ * عَلَى الشَّرْبِ أَوْ مِنْكَرٍ مَا عَلِمَ *
i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA.)

دَبَّرَ The location, or quarter, that is behind a thing. (K. [In the CK, for **خَلْفَ** is put **خَلْفَ**.]) Hence the saying, (TA,) **جَعَلْتُ كَلَامَهُ دَبَّرَ أَذْنِي** + I turned away from his speech, and feigned myself deaf to it: (T, S:) I did not listen to his speech, nor care for it, or regard it. (M, K,* TA.) You say also, **أَذْنِهِ** **جَعَلَهُ دَبَّرًا** + *He turned away from him, avoided him, or shunned him*. (T,* A.) — See also **دَبَّرِي**. — Also, [like **دَبَّرَ**, inf. n. of 4,] + **Death**. (K.) — And + **Constant sleep**: (M, K:) it is like **تَسْبِيحٌ**. (M.) — I. q. **دَبَارٌ**; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are **دَبِيرَةٌ** and **دَبَارَةٌ**; which signify *A مَشَارَةٌ* [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. **شُور**, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian **كُرْدُ**: (S:) and **دَبَارٌ** signifies small channels for irrigation between tracts of seed-produce; (K;) and its sing. is **دَبِيرَةٌ**: (TA:) [Mtr says,] **دَبِيرَةٌ** is syn. with **مَشَارَةٌ**; in Persian **كُرْدَه** [app. a mistranscription for **كُرْدُ** as above]; and the pl. is **دَبِيرٌ** and **دَبَارٌ**: (Mgh:) [ISd says,] **دَبِيرَةٌ** signifies a small channel for irrigation between tracts of land sown or for sowing: or, as some say, i. q. **مَشَارَةٌ**: and the pl. is **دَبَارٌ**: it is also said that **دَبَارٌ** signifies i. q. **كُرْدَةٌ**; and its n. un. is **دَبَارَةٌ**: and **دَبَارَاتٌ** signifies rivulets that flow through land of seed-produce; and its sing. is **دَبِيرَةٌ**: but I know not how this is, unless **دَبِيرَةٌ** have **دَبَارٌ** for its pl., and this have **دَبِيرَةٌ** added to it, as in **فَحَالَةٌ**, and so **دَبَارَاتٌ** be a pl. pl., i. e. perfect

pl. of **دَبَارَةٌ**: AHn says that **دَبِيرَةٌ** signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is **دَبَارٌ**. (M.) — Also *A piece of rugged ground in a بَحْرٌ* [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.) — And *A mountain*; (T, K;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"] whence the saying of the King of Abyssinia, (T,* K,* TA,) **مَا أُحِبُّ أَنْ لِي دَبِيرًا ذَهَبًا وَأَنْ لِي أَذْيَتَ رَجُلًا** [I would not that I had a mountain of gold and that I had harmed a man of the Muslims]: (T, K:) but [SM says that] this is a confounding of two readings; which are, (TA:) **أَنْ يَكُونَ دَبِيرٌ لِي ذَهَبًا** and **دَبِيرًا مِنْ ذَهَبٍ**: another reading is **دَبِيرًا مِنْ ذَهَبٍ**. (TA in art. **دَبِيرَ**.) — See also **دَبِيرٌ**. — Also, (S, M, K, &c.,) and **دَبِيرٌ**, (AHn, M, K,) *A swarm of bees: and hornets, or large wasps; syn. زَنَابِيرٌ*: (S, M, K:) and the like thereof, having stings in their hinder parts: (B:) it has no sing., or n. un.: (Aq, M:) or the n. un. is **دَبِيرَةٌ** or **دَبِيرَةٌ**; of which the dim. **دَبِيرَةٌ** occurs in a trad.: (TA:) pl. [of pauc.] **أَدْبِرٌ** (K) and [of mult.] **دَبِيرٌ**: (Aq, S, K:) and **دَبِيرٌ**, with fet-h to the first letter, signifies bees; and has no proper sing. (M.) 'Asim Ibn-Thābit El-Anṣāree was called **الدَّبِيرُ** [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh* in art. **حَمَى**.) — **دَبِيرٌ** also signifies *The young ones of locusts*; (AHn, K;) and so **دَبِيرٌ**. (AHn, M, K.)
دَبِيرٌ: see **دَبِيرٌ**: and **دَبِيرٌ**; the latter in two places. — See also 4, first sentence.

دَبِيرٌ: see **دَبِيرٌ**, last sentence but two, and last sentence. — Also, (S, M, K,) and **دَبِيرٌ**, (M, K,) *Much property or wealth; or many camels or the like*; (S, M, K;) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] **أَمْوَالٌ دَبِيرٌ** and **مَالٌ دَبِيرٌ** and **مَالَانِ دَبِيرٌ** and **دَبِيرٌ دَبِيرٌ** this mode of usage is best known; but sometimes **دَبِيرٌ** is used as its pl.: (M:) in like manner you say **دَبِيرٌ دَبِيرٌ** and you say also **دَبِيرٌ دَبِيرٌ** (S, TA,) and **دَبِيرٌ دَبِيرٌ**, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning a man having large possessions in land or houses or other property. (Fr, S, TA.)

دَبِيرٌ [app. signifies *A tract of the western sky at sunset*: for] the Arabs said, **إِذَا رَأَيْتَ الشَّرِيَّ** **يَدْبُرُ شَهْرَ نِتَاجٍ وَشَهْرَ مَطَرٍ وَإِذَا رَأَيْتَ الشَّعْرَى** **يَقْبَلُ** **فَمَجْدُ قَتَى وَحَمَلُ جَمَلٍ**, meaning *When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown he-camel; for] then is the most intense degree of cold, when none but the generous and noble and*

ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.)

== Also, and so is **أَدْبَارُ**, a pl. [or rather the former is a coll. gen. n.] of **دَبْرَةٌ**, (S, M, K,) which signifies *A gall, or sore, on the back* (M, Mgh, K, TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) *produced by the saddle and the like*; (Mgh;) and also *on the كَرْكْرَة* [or callous projection on the breast] of a camel. (S and K in art. سر.) They used to say, in the Time of Ignorance, **إِذَا بَرَأَ الدَّبْرُ وَعَقَا الْأَثَرُ**, explained as meaning [When] the galls on the back of the beast or upon the foot of the camel [shall heal, and the footstep, or mark, become obliterated]. (TA from a trad.) = Also inf. n. of **دَبَّرَ**. (M, Mgh.)

دَبْرٌ (M, K) and **أَدْبَرُ** (M) A horse or the like, (M, K,) and a camel, (M,) *having galls, or sores*, (M, K,) *on his back* (TA) [*produced by the saddle and the like; having his back galled*: see **دَبْرٌ**]: fem. [of the former] **دَبْرَةٌ** and [of the latter] **دَبْرَاءٌ**: and pl. [of either] **دَبَرِي**. (M, TA.) [Hence the prov.,] **هَانَ عَلَى الْأَمْسِ مَا لَاقَى الدَّبْرُ** [What he that had galls on his back experienced was a light matter to him that had a sound back]: applied to one who has an ill concern for his companion. (K.) — In the phrase **رَجُلٌ خَسِرَ وَدَبَّرَ** [app. meaning *A man erring and perishing*], Lh says that **دَبَّرَ** is an imitative sequent to **خَسِرَ**: but [ISd says,] I think that **خَسِرَ** is a verbal epithet, and that **دَبَّرَ** is a possessive epithet. (M in art. دمر.) You say also **أَحْمَقُ خَاسِرٌ دَابِرٌ دَامِرٌ**: (T in art. بت: [see art. خسر.]) and **دَابِرٌ** is said to be an imitative sequent to **خَاسِرٌ**. (TA.)

دَبْرٌ and **دَبْرٌ**, (the latter a contraction of the former, Mgh, [and not so commonly used, like as **أَيْلٌ** is not so commonly used as **إَيْلٌ**]) The back; syn. **ظَهْرٌ**: (S, A, B, K;) the first signification given in the [S and] A and B: pl. **أَدْبَارُ**. (TA.) You say, **وَلَّى دَبْرَهُ** [lit., *He turned his back*; and tropically,] **† he was put to flight**. (A.) And **وَلَّاهُ دَبْرَهُ** [lit., *He turned his back to him*; and tropically,] the same as the phrase immediately preceding. (Mgh, Mgh.) It is said in the K_{ur} [liv. 45], **وَيَوَلُّونَ الدَّبْرَ** [And they shall turn the back, in flight]: where **الدَّبْرَ** is used in a collective sense, agreeably with another passage in the K_{ur} [xiv. 44], **لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ**. (S, B.) You also say, **وَلَّوْا دَبْرَهُ** **† They turned back in flight, or being routed**. (A, TA.) — The back, or hinder part, contr. of **قَبْلٌ**, (S, A, Mgh, K,) of anything: (Mgh:) as, for instance, of a shirt. (K_{ur} xii. 25, 27, and 28.) You say, **وَقَعَ السَّهْمُ دَبْرَ الْهَدَفِ** *The arrow fell behind the butt*. (TA in art. قبل.) — The backside; posteriors; buttocks; rump; or podex: and the anus: syn. **أَسْتُ**. (K.) [It has the former of these two sig-

nifications in many instances; and the latter of them in many other instances: in the S and K in art. جعر, it is given as a syn. of **مَجْعَرٌ**, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Mgh, and K, by the explanation “*contr. of قَبْلٌ*,” as well as the “*back, or hinder part*,” of anything: for **قَبْلٌ** very often signifies the “*anterior pudendum*” of a man or woman, and is so explained. The anus is also called **الدَّبْرُ** and **حَتَارُ الدَّبْرِ** and **شَرْجُ الدَّبْرِ**. [Its pl. **أَدْبَارُ** is also applied to the *part which comprises the اسْتُ* [or anus] and the *حَيَاءُ* [or vulva, i. e., external portion of the female organs of generation], of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the *حَيَاءُ* [or vulva] alone, of any such animal. (M, TT.) — **† The latter, or last, part**, (T, S, M, Mgh, K,) of a thing, an affair, or an event, (T, S, Mgh,) or of anything: (M, K:) pl. **أَدْبَارُ** (M) [and **دَبْرٌ**: see **دَبَرِي**]. [See also **دَابِرٌ**.] One says, **فِي دَبْرِهِ**, and **جَمَعْتُكَ دَبْرَ الشَّهْرِ**, and **دَبْرِهِ**, and **فِي أَدْبَارِهِ**, and **أَدْبَارَ الشَّهْرِ**, and **دَبْرِهِ**, and **أَدْعُوكَ فِي أَدْبَارِ الصَّلَاةِ** [I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers]. (A.) See also **دَبَرِي**. In the K_{ur} [l. xxxix.], **وَأَدْبَارُ** signifies **† And in the latter parts, or the ends, of the prayers**: and **وَأَدْبَارُ السُّجُودِ** [virtually] signifies the same [i. e. and in the ending of prostration], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, and in the two *reh'ahs* (الرُّكْعَتَانِ) after sunset; as is related on the authority of 'Alee the son of Abou-Tálib. (TA.) The similar expression in the K_{ur} [lii. last verse] **وَأَدْبَارُ النُّجُومِ** is explained by the lexicologists as signifying **† And during the consecution of the stars, and their taking towards the west, to set**: but [ISd says,] I know not how this is, since **أَخَذُ**, by which they explain it, is an inf. n., and **أَدْبَارُ** is a pl. of a subst.: **وَأَدْبَارُ النُّجُومِ**, which is another reading of the text, signifies and during the setting of the stars: and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean and in the two *reh'ahs* before daybreak. (TA.) — Also The hinder part, (M,) and angle, (زَاوِيَةٌ), of a house or chamber or tent. (M, K.) — **عَتَقَ الْعَبْدَ عَنْ دَبْرِ** (S, K) means *The emancipation of the slave after the death of his owner*. (S, Mgh, Mgh.) [See 2.] — [See also **دَبِيرٌ**, of which, and of **دَبَارٌ**, **دَبَرٌ** is said in the TA in art. قبل to be a pl.].

دَبْرَةٌ: see **دَبْرٌ**. — Also **† A turn of evil fortune; an unfavourable turn of fortune**: or a turn to be vanquished; contr. of **دَوْلَةٌ** (A, M, K:) **دَوْلَةٌ** relates to good; and **دَبْرَةٌ**, to evil: one

says, **جَعَلَ اللَّهُ عَلَيْهِ الدَّبْرَةَ** + [May God make the turn of evil fortune to be against him]: (A, T, M:) this [says ISd] is the best explanation that I have seen of **دَبْرَةٌ**: (M:) or (so accord. to the M, but in the K “and”) it signifies **† the issue, or result, of a thing or an affair or a case**; (M, K;) as in the saying of Abou-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, **لِمَنِ الدَّبْرَةُ** + *In whose favour is the issue, or result?* and was answered, “*In favour of God and his apostle, O enemy of God*:” (T, TA:) also **† defeat in fight**; (S, A, Mgh, K;) a subst. from **أَدْبَارُ**, as also **دَبْرَةٌ** (S,) and **دَابْرَةٌ**: (IAar, A, K:) you say, **كَانَتِ الدَّبْرَةُ لَهُ**, meaning **† His adversary was defeated**; and **عَلَيْهِ** meaning **† He was himself defeated**: (A:) and **لِمَنِ الدَّبْرَةُ**, meaning **† Who is the defeater?** and **عَلَى مَنْ الدَّبْرَةُ** + *Who is the defeated?* the pl. of **دَبْرَةٌ** in the last sense is **دَبَارٌ**: (TA:) which also signifies *conflicts and defeats*; (K;) as in the saying, **أَوْفَعَ اللَّهُ بِهِمُ الدَّبَارَ**, *God caused, or may God cause, to befall them conflicts and defeats*. (TA.) = See also **دَبْرٌ**, in two places.

دَبْرَةٌ The direction, or point, towards which one turns his back; contr. of **قَبْلَةٌ**. (S, K.) One says, **مَا لَهُ قَبْلَةٌ وَلَا دَبْرَةٌ**, meaning **† He has no way of applying himself rightly to his affair**. (S, K, TA.) And **لَيْسَ لِهَذَا الْأَمْرِ قَبْلَةٌ وَلَا دَبْرَةٌ**, meaning **† The right way of executing this affair is not known**. (S, A.) — See also **إِدْبَارَةٌ**. — And see **دَبْرٌ**, near the end.

دَبْرَةٌ: see **دَبْرَةٌ** = and see also **دَبْرٌ**.

دَبَرِي: see 1.

دَبَرِي: see the next paragraph, in two places.

دَبَرِي [Backward: and hence, **† late**]. You say, **الْعِلْمُ قَبْلِي وَتَيْسَ بِالدَّبَرِي** + [True learning is prompt, and is not backward]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And **تَبِعْتُ صَاحِبِي دَبْرِيًّا** + *I followed my companion, fearing that he would escape me, after having been with him, and having fallen back from him*. (M.) And **شَرُّ الرَّأْيِ الدَّبَرِيُّ** (T, S, A, K*) **† The worst opinion, or counsel, is that which occurs [to one] late, when the want [of it] is past**; (T, S, K, TA;) i. e., when the affair is past: or **رَأَى دَبْرِي** signifies *an opinion, or a counsel, not deeply looked into*; and in like manner, **جَوَابٌ دَبْرِيٌّ**, *an answer, or a reply*. (M.) And **لَا يَصْلِي فَلَانٌ إِلَّا دَبْرِيًّا** (AZ, S, M, A, K) and **دَبْرِيًّا** (AHeyth, K,) and the relaters of traditions say **دَبْرِيًّا** (S,) which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to I Ath, **دَبْرِي** is a rel. n. irregularly formed from **دَبْرٌ**, (TA,) **† Such a one performs not prayer save in the last part of its time**. (AZ, S, K*) It is said in

a trad., لَا يَأْتِي الصَّلَاةَ إِلَّا دَبْرًا, and in another, دَبْرًا or دَبْرًا, accord. to different relations; † He will not come to prayer save at the last, or late: and in another, † أَتَى الصَّلَاةَ دَبْرًا † He came to prayer at the latest of the times thereof; (IAar, TA;) or after the time had gone: (S:;) دَبْرًا being a pl. of دَبْرٌ and دَبْرٌ meaning the last of the times of prayer &c. (IAar, TA.) One says also, † جَاءَ فَلَانٌ دَبْرًا † Such a one came

last, or latest. (A,*TA.) دَبْرًا is in the accus. case as an adv. n. of time [like دَبْرًا and دَبْرًا, or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that دَبْرًا signifies Prayer in the last of its time, &c.], there is a looseness. (TA.)

دَبْرًا: see the next preceding paragraph.

الدَّبْرَانِ [The Hyades: or the five chief stars of the Hyades: or the brightest star among them, α of Taurus:] five stars of Taurus, said to be his hump; (S;) one of the Mansions of the Moon; [namely, the Fourth:] a certain star, or asterism, between الثُّرَيَّا [or the Pleiades] and الجَوَازِ [or Orion], also called التَّوَيْعُ and التَّوَيْعُ; (T;) it follows الثُّرَيَّا, (T, M,) and therefore is thus named. (T.) [See مَنَابِلُ الْقَمَرِ, in art. نَزَل: and see المَجْدَحُ, in art. جَدَح.]

دَبْرًا, (S, M, K, [in the M, accord. to the TT, written دَبْرًا, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and دَبْرًا, (K,) Wednesday; the fourth day of the week; (S, K;) an ancient name thereof: (S, M,*TA:) or, accord. to the 'Eyn, (K,) the night of [i. e. preceding the day of] Wednesday: (M, K:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujāhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month." (TA.)

دَبْرًا: see دَبْرًا, in two places. — You say also, فَلَانٌ مَا يَدْرِي قَبَالَ الْأَمْرِ مِنْ دَبْرِهِ, Such a one does not know the first part of the affair from the last thereof. (TA.) And مَا يَعْرِفُ قَبَالَ: مَا أَتَتْ لَهْمَرَفِي قَبَالَ وَلَا دَبْرًا. دَبْرًا: see دَبْرًا. And مَا يَعْرِفُ قَبَالَ وَلَا دَبْرًا † Thou art not one for whom they care. (TA in art. قَبَالَ.) = See also دَبْرًا = and دَبْرًا.

دَبْرًا, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدَّبْرِ or رِيحُ دَبْرًا, and simply دَبْرًا, but more commonly used as an epithet, (M,) [The west wind: or a westerly wind: the west being regarded as the hinder quarter:] the wind that is opposite to that called الصَّبَا (S, L, Mṣb, K) and القَبُولُ (L,) blowing from the direction of the place of sunset: (L, Mṣb:) or the wind that comes from [the direction of] the back, or hinder part, of the Ka'beh, going towards the place of sunrise: (M:) but IATH rejects this explanation: (TA:) or the wind that comes from the quarter behind a

person when he is standing at the kiblah: [but this is a most strange explanation:] or, accord. to IAar, the wind that blows from the tract extending from the place where En-Nesr et-Tāir [or Aquila] sets [i. e. about W. 10° N. in Central Arabia] to the place where Suheyl [or Canopus] rises [about S. 29° E. in Central Arabia]: (M:) or that comes from the direction of the south (الجنوب), going towards the place of sunrise: (Mṣb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ad was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce (تَبَاة): pl. دَبْرٌ and دَبْرٌ. (M.) [Hence the saying,] عَصَفَتْ دَبْرَةٌ وَسَقَطَتْ عُبُورُهُ [lit. His west wind, or westerly wind, blew violently, and his Sirius set: meaning † his evil fortune prevailed, and his good fortune departed: for the دَبْر is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) = See also دَبْرًا, last sentence but two.

دَبْرًا A twist which a woman turns backward (مَا أَدْبَرَتْ بِهِ), in twisting it: (S, K:) or what one turns backward from his chest [in rolling it against the front of his body]: (Yaqkoob, S, A, K:) and (مَا أَقْبَلَ بِهِ) signifies "what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest:" (Yaqkoob, S, A:) or the former, what the twister turns backward towards his knee [in rolling it against his thigh; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist:" (As, T:) [whence the saying,] قَبِلْتُ الحبلَ مَرَّةً وَدَبْرَتَهُ أُخْرَى [I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time]: (TA in art. قَبَلَ:) دَبْرًا signifies the twisting of flax and wool: and قَبَلَ, the "twisting of cotton." (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دَبْرِهِ, meaning † He knew, or distinguished, his obedience from his disobedience; (K, TA:) or عَرَفَ قَبِيلَهُ مِنْ دَبْرِهِ his disobedience from his obedience. (Abou-Amr Esh-Sheybānee, IAar, T.) And فَلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دَبْرِهِ or فَلَانٌ مَا يَعْرِفُ قَبِيلَهُ مِنْ دَبْرِهِ (TA) † [Such a one knows not &c.]: he knows not the ewe, or she-goat, that is termed مُدَابْرَةً from that which is termed مُدَابْرَةً: or him who advances towards him from him who goes back from him: or the parentage of his mother from that of his father: (K in art. قَبَلَ:) or that of his father from that of his mother: so says IDrd in explaining the former phrase: or a دَبْرٌ from a دَبْرٌ: or a thing when advancing from a thing when going back: and the pls. of each are قَبَلٌ and دَبْرٌ. (TA in that art.) Accord. to El-Mufaddal, دَبْرًا signifies An arrow's losing in a game of chance [such as المَيْسَر]; and قَبِيلٌ, its "winning therein." (T, TA.) [See قَبِيلٌ, in art. قَبَلَ.] — Also The upper [because it is the hinder]

part of the ear of a camel: the lower part is called the قَبِيل. (TA in art. قَبَلَ.)

دَبْرًا }
دَبْرًا } see دَبْرًا.

دَبْرًا act. part. n. of دَبْرًا, Following (S, K, TA) behind the back; following the back; following, with respect to place, and also with respect to time, and also † with respect to rank or station. (TA.) [Hence,] دَبْرًا قَوْمٌ The last that remains of a people or party; he who comes at the end of a people or party; as also دَبْرًا قَوْمٌ; which likewise signifies those who remain after them: and دَبْرًا [so in the TA, but accord. to the T دَبْرًا, which I think the right reading,] signifies one who comes after, or follows, another. (TA.) And الدَّلْوَيْنِ قَابِلٍ وَدَابِرٍ The bucket is between one who advances with it to the well and one who goes back, or returns, with it to the watering-trough. (A.) And جَعَلَهُ دَابِرَ أَذْنِهِ see دَبْرًا.

And أَمْسَ الدَّبْرِ and أَمْسَ الدَّبْرِ Yesterday that is past: (S, M, K:) the epithet being here a corroborative. (S,*M.) You say, صَارُوا كَأَمْسِ الدَّبْرِ, صاروا كَأَمْسِ الدَّبْرِ [They became like yesterday that is past]. (A.) (S/41)

وَهَبَاتٌ زَهَبَتْ كَمَا زَهَبَ أَمْسُ الدَّبْرِ [Far distant is he, or it! He, or it, hath gone like as hath gone yesterday that is past]. (S.) — Also An arrow that passes forth from the butt, (S, Mṣb, K,) [or passes beyond it, (see 1,)] and falls behind it: (TA:) you say سَهْمٌ دَابِرٌ, and سَهْمٌ دَابِرٌ and دَوَابِرٌ. (Mṣb.) — An arrow that does not win [in the game called المَيْسَر]; (K, TA;) contr. of قَابِلٌ. (S, TA.) — The last arrow remaining in the quiver. (A.) — The last of anything; (Ibn-Buzurj, T, M, K;) and دَابِرَةٌ: (M:) [see also دَبْرًا:] and (accord. to As and others, TA) the root, stock, race, or the like; syn. أَصْلٌ. (K.) One says, قَطَعَ اللَّهُ دَابِرَهُمْ May God cut off the last that remain of them. (S.) And قَطَعَ قَطَعَ دَابِرَهُ May God cut off the last of him, or it: (Á:) or may God extirpate him. (As, T.) And in the Kur [vi. 45] it is said, قَطَعَ دَابِرَ الْقَوْمِ And the last of the people were extirpated. (M, TA.) And in a trad., يَنْقُطُ بِهِ دَابِرُهُمْ All of them shall be cut off thereby, not one remaining. (TA.) — See also دَبْرًا, last sentence. — As an epithet applied to a camel: see غَدَّةً.

دَابِرَةٌ: see the next preceding paragraph, in three places. — Also † The end of a tract of sand: (Esh-Sheybānee, S, A,*K:) pl. دَوَابِرٌ. (A.) — Of a solid hoof, The hinder part: (T, TA:) or the part that corresponds to the hinder part of the pastern: (S, K:) or the part that is next after the hinder part of the pastern: (M, TA:) pl. as above. (T, TA.) — Of a bird, The back toe: it is with this that the hawk strikes: (M, TA:) or a thing like a toe, in the inner side of the foot, with which the bird strikes: (S:) that of a cock is beneath his صَيْصِيَّة [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) — See also دَبْرًا. — Also A mode of شَغْرِيَّة [or throwing down by a trick] (S, K) in wrestling. (S.)

دَبْرٌ and its fem. دَبْرَاءُ: see دَبْرٌ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَةٌ A slit in the ear [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip,] is twisted, and turned backward: if turned forward, it is termed إِقْبَالَةٌ: and the hanging piece of skin of the ear is termed إِدْبَارَةٌ [in the former case] and إِقْبَالَةٌ [in the latter case]; as though it were a زَبَّة [q. v.]; (Aṣ, S, M, *K;) and, respectively, إِدْبَارٌ and إِقْبَالٌ, and دَبْرَةٌ and قَبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed مَدْبَرَةٌ [in the former case] and مَقْبَلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَابَلْتَنِي دَابِرَتَهَا and the she-camel is termed دَابِرَةُ إِدْبَارَةٍ and ذاتُ إِدْبَارَةٍ (Aṣ, S, K;) and so is the ewe or she-goat; (Aṣ, T;) and the she-camel, ذاتُ إِدْبَارٍ, ذاتُ إِقْبَالٍ. (TA in art. قبل.)

دَبْرٌ A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, K;) like أَبَاتِرٌ (S;) one who does not accept what any one says, (AO, [who mentions أَبَاتِرٌ therewith as having the former signification,] T, S, M, K,) nor regard anything: (AO, T, S, M;) one who will not receive admonition. (IKt.) [See أَخَابِلٌ.]

مَدْبَرٌ [Going, turning his back; turning back; &c.: see its verb, 4]. You say, مَا نَهَرَ مِنْ مَقْبَلٍ ولا مَدْبَرٍ They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلِيْتُمْ مَدْبِرِينَ [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تَوَلَّى is said to signify †An aged she-camel whose goodness has gone. (TA.) — دَابِرٌ مُدْبَرٌ is said to signify †A land upon which rain has fallen partially, not generally, or not universally. (TA in art. قبل.) [This explanation is there given as though applying also to مَقْبَلَةٌ, app. مُقْبَلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

إِدْبَارٌ i. q. دَبْرَةٌ [inf. n. of 4, q. v.]. (M.)

مَدْبَرٌ A slave made to be free after his owner's death; (S;) to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

مَدْبَرٌ [is extensively and variously applied as meaning One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance]. فَالْمَدْبَرَاتُ أَمْرًا in the Kur [lxxix. 5], signifies [accord. to most of the Expositors] And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs. (TA. [See also Bd.])

مَدْبُورٌ (TA,) and مَدْبُورُونَ (S,) A man, (TA,) and people, (S,) smitten, or affected, by the [westerly] wind called الدَّبُورُ. (S, TA.) = Also, the former, Wounded: (K:) or galled in the back. (TA.) = And Possessing much property or wealth, or many camels or the like. (K.)

مَدْبَرٌ applied to a place of abode, Contr. of مَقْبَلٌ. (M.) You say, هَذَا جَارِي مَقَابِلِي and مَدَابِرِي [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — مَدَابِرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ: so applied, Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مَقَابِلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aṣ, T:) and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مَقَابِلَةٌ مُدَابِرَةٌ † A she-camel of generous race by sire and dam. (T, TA.) And فَلَانٌ مُدَابِرٌ † Such a one is of pure race, (S, K,) or of generous, or noble, race, (A,) by both parents: (S, A, K:) accord. to Aṣ, (S,) from الإِدْبَارَةُ and الإِقْبَالَةُ. (S, K.)

مَدْبَرٌ [act. part. n. of 3, q. v.:] † One who turns back, or away, from his companion; who avoids, or shuns, him. (Aṣ.) — Also A man whose arrow does not win [in the game called المَيْسِرُ]: (S, K:) or one who is overcome in the game called المَيْسِرُ: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obeyd, he who turns about, or shuffles, the arrows in the رِيَابَةِ in that game. (TA.) [See an ex. in a verse cited in art. خَض.]

فَلَانٌ مُسْتَدْبِرُ الْمَجْدِ مُسْتَقْبَلُهُ † Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity. (TA. [But it is there without any syll. signs; and with مُسْتَقْبَلُهُ in the place of مُسْتَقْبَلُهُ.])

دیس

4. ادبست الأرض The land showed its plants or herbage: (K:) or began to show the blackness of its plants or herbage. (AHn, M, S.)

9. ادبس, inf. n. ادْبَسَ (S, K;) or ادْبَسَ; (M;) He (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) became black: (K:) or [brown; i. e.] of a colour between black and red; (S;) or black tinged, or intermixed, with redness. (M, TA.) [See دَبْسٌ and دَبْسٌ.]

11: see 9. ادبست الأرض The blackness of the land became mixed with redness. (M, TA.)

دَبْسٌ Anything black. (Lth, A, K.) — [Hence, app.,] Much people; as also دَبْسٌ (IAṣr, K:)

the former is also common to other things; (M,* TA;) so that you say مَالٌ دَبْسٌ, meaning much property. (TA.)

دَبْسٌ: see the next paragraph.

دَبْسٌ (S, M, A, Mgh, Mṣb, K) and دَبْسٌ (M) and دَبْسٌ (K) The expressed juice of fresh ripe dates; (A, Mgh, Mṣb;) what flows from fresh ripe dates; (S;) the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;] (M, K;) the expressed juice of dates, (M,) or of fresh ripe dates not cooked: (AHn, M:) what is called صَقَرٌ in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates: (TA:)

[see also رُبٌّ, in an explanation of which the inspissated juice of any fruit is termed its دَبْسُ:] also the honey of bees, عَسَلُ النَّحْلِ: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] Ed-Deenawaree mentions the word دَبَسَاتٌ, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of دَبْسٌ to what bees eject may be correct: or the true reading may be عَسَلُ النَّحْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called دَبْسٌ: (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) = See also دَبْسٌ.

دَبْسٌ: see دَبْسٌ, in two places. دَبْسٌ.

دَبْسٌ A colour in animals that have hair; (Mṣb;) [brownness;] or redness tinged, or intermixed, with blackness: (M, Mṣb;) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-'Abd-Allah El-Ishbahānee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also ادْبَسَ.]

دَبْسِيٌّ A certain bird, (S, K,) of small size, (TA,) of a colour inclining to black, that coos (يَقْرُقُرُ): (K, TA:) hence said by some to be the male of the يَمَارُ [or dove]: (TA:) or a species of pigeons: (M:) or a pigeon of a colour between black and red: (Mgh:) or a species of the فَوَاحِشُ [or collared turtle-doves]: (Mṣb:) fem.

with دَبْسِيٌّ: (Mgh, K:) [pl. دَبَسِيٌّ:] a rel. n. from دَبْسٌ: (S, M, Mṣb, K,*) [see ادْبَسَ:] or from دَبْسٌ of fresh ripe dates, but made to deviate from the form of the original, like دَهْرِيٌّ and سَهْلِيٌّ (S:) or it has the form of a rel. n. without being such. (M, TA.)

دَبَسَاتٌ Domestic bee-hives; (AHn, M.)

دَبَّاس [A seller of دَبْس]. (K in art. صقر.)

دَبُّوس (S, K,) by some written دَبُّوس, which is said to be the correct form, (TA,) A mace (K, TA) of iron or other material: (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دَبُوز (TA) [or دَبُّوس]: pl. دَبَّابِيس (S, K.)

أَدْبَس A bird, (S, A, Msh, *K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Msh, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-'Abd-Allah El-Isbahane, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبْسَاء: (A:) pl. دَبْس. (S, A, Msh, K.)

أَرْضٌ مُدْبَسَةٌ Land beginning to show the blackness of its plants or herbage. (AHn, S.)

دبغ

1. دَبَّغَ الإِمَابَ (S, K,) or الْجِلْدَ (S, Mgh, Msh,) aor. 2 and 3 (S, Mgh, Msh, K) and 4 (Mgh, Msh, K,) inf. n. دَبَّغَ (S, Mgh, Msh, K) and دَبَّغَ (S, Mgh, K) and دَبَّغَةً (S, K,) or the last is a subst. sometimes used as an inf. n., (Msh,) He tanned the hide, or skin; i. e., prepared it, or made it fit for use, and softened it, or made it pliable, with قَرَطَ [q. v.] and the like. (TA.) It is said in a trad., دَبَّغَهَا طَهْرُهَا [The tanning thereof is the means of purification thereof]. (S, TA.) — See also دَبُّوْغ.

7. اَنْدَبَغَ It (a hide, or skin,) was, or became, tanned; i. e., prepared, &c., with قَرَطَ and the like; (TA;) quasi-pass. of 1. (S, Msh, K, TA.) جِلْدُ الْخُزَيْرِ لَا يَنْدَبَغُ [The skin of the pig will not become tanned] is a prov., said of him whom good advice will not profit. (TA.)

دَبَّغَ: see دَبَّغَ.

دَبَّغَ [in one of my copies of the S written دَبَّغَ] A single act of tanning. (S, *TA.)

دَبَّغَةً: see what next follows.

دَبَّغَ Tan; [tanning-liquor, or ooze;] that with which one tans, (S, *Mgh, *Msh, *K, *TA,) i. e., prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of قَرَطَ [q. v.] and the like; (TA;) as also دَبَّغَ (S, Msh, K) and دَبَّغَةً (S, K) and دَبَّغَةً. (AHn, TA.) One says, الْجِلْدُ فِي الدَّبَّغِ [The skin is in the tan, or tanning-liquor]. (S.) And نَقَعَهُ فِي الدَّبَّغِ [He soaked it in the tanning-liquor]. (K in art. مَنَأَ.) — [Hence,] دَبَّغَ لِلْمَعْدَةِ [app. A stomachic]. (Lth and M and Msh voce طَرَنُوتُ, q. v.) = Also an inf. n. of 1. (S, Mgh, K.)

دَبُّوْغُ † Rain that puts the earth into a good state, and softens it, (أَرْضٌ مُدْبَغَةٌ) by its water. (IDrd, K, TA.)

دَبَّيْغَ, applied to a hide, i. q. † مُدْبُوْغُ [i. e. Tanned]. (K.)

دَبَّاعَةُ The craft of the دَبَّاع [or tanner]. (Msh, K, TA.) — Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Msh.) = See also دَبَّاع.

دَبَّاعٌ A tanner. (Msh, *K, *TA.)

دَبَّوْغُ Anguria, or water-melon; in Pers. هِنْدُوَانَه (KL.)

مَدْبَغَةٌ and مَدْبَغَةٌ A place where hides, or skins, are tanned. (T, *Msh, *K, *TA.) [Hence,] one says, هَذَا الْبَلَدُ مَدْبَغَةُ الرِّجَالِ † [This country is the place where men are tanned by the sun]. (TA.) — Also, the former, Skins put into the دَبَّاع [or tanning-liquor]: (Sgh, K:) or of which the tanning has been commenced: (Az, TA:) as though made a pl., (Sgh, TA,) like مَسْبُوحَةٌ as syn. with مَسْبُوحٌ. (Sgh, K.)

أُذْمٌ مُدْبَغَةٌ [app. Hides, or skins, much tanned]. (TA.)

هَذَا كَلَامٌ غَيْرٌ مُدْبُوْغٌ: see دَبَّيْغَ. — [Hence,] هَذَا كَلَامٌ غَيْرٌ مُدْبُوْغٌ † This is speech in which nothing is meant. (TA.)

دبق

1. دَبَّقَ (JK, K,) aor. 2, (K,) inf. n. دَبَّقَ, (TA,) [lit. He, or it, stuck to it: and hence,] † he was, or became, attached, addicted, given, or devoted, to it, (namely, a thing, JK,) so that he did not quit it. (JK, K.) — دَبَّقَ فِي مَعِيشَتِهِ is explained by Lh only as signifying لَزِقَ [app. meaning † He stuck fast, or perhaps he clave to one course, in respect of his means of subsistence: see also مُدَبَّقٌ]. (TA.) = دَبَّقَهُ He stuck it, or made it to adhere. (TA. [See 4.]) — See also what next follows.

2. دَبَّقَهُ, inf. n. تَدَبَّقَ (Lth, JK, K,) He caught it with دَبَّقَ [or bird-lime]; (Lth, K;) namely, a bird: (JK:) and so دَبَّقَهُ, aor. 2, inf. n. دَبَّقَ. (TA.)

4. اَدَبَّقَهُ He made it to stick, or adhere. (K. [See also 1.]) You say, اَدَبَّقَهُ اللهُ بِهِ † God made him, or may God make him, to stick to it; or, it to him. (JK, TA.) — مَا اَدَبَّقَهُ † How great is his attachment, addictedness, or devotedness! (JK, TA.)

5. تَدَبَّقَ It (a thing) was, or became, sticky, glutinous, viscous, or ropy. (TA.) — It (a bird) was, or became, caught by means of دَبَّقَ [or bird-lime]; (K, TA;) i. e. it stuck, or adhered. (TA.) [See also دَبَّقَ.]

دَبَّقَ (Lth, IDrd, S, K, &c.) and دَبَّوْغُ (Fr, K) and دَبَّوْغَةً (K) [Bird-lime: and the viscum, or mistletoe; and its berries, of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] a kind of glue, (IDrd, K,) well known, (IDrd,) or a sticky,

glutinous, or viscous, thing, like glue, (Fr, S, TA,) with which birds are caught; (Fr, IDrd, S, K, TA;) in one dial. called طَبَّقَ: (IDrd:) Lth says, it is the fruit, or produce, of a tree, having in its interior a substance like glue, that sticks to the wing of the bird: the hakeem Dáwood says, [in a passage which is imperfect in the TA,] it is found upon the tree in like manner as lichen (الشَّيْبَةُ), but is a berry, like the chick-pea (حُمَص) in roundness; . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and دَبْس [or the expressed juice of fresh ripe dates, &c.], . . . and drawn out into longish strings, and put upon trees, the birds become caught by it. (TA.)

[دَبَّقَ part. n. of دَبَّقَ, Sticky, glutinous, or viscous: so in modern Arabic.]

دَبَّوْغَةً: see دَبَّقَ. — Also Anything sticky, glutinous, viscous, or ropy; that draws out with a sticky, glutinous, viscous, or ropy, continuity of parts. (IDrd, K, *TA.) — And Human ordure; (JK, S, K;) because of its sticky, or ropy, quality. (JK.)

دَبَّوْغُ: see دَبَّقَ.

عَيْشٌ مُدَبَّقٌ † [Means of subsistence] not complete. (TA.)

دبل

1. دَبَّلَهُ (S, M, K,) aor. 2 and 3, (M, K,) inf. n. دَبَّلَ (M,) He collected it together, (S, M, K,) like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers: (S:) and دَبَّلَهُ, inf. n. تَدَبَّلَ, [in like manner] signifies he collected it together. (TA.) And دَبَّلَ اللَّقْمَةَ (M, K,) aor. 2, inf. n. as above; (M;) and دَبَّلَهَا (M, K,) inf. n. تَدَبَّلَ; (TA;) He made the morsel, or gobbet, or mouthful, large, (M, K,) collecting it together with his fingers: (M:) or the latter signifies he made the morsel, or gobbet, or mouthful, large, and swallowed it. (IAar, TA.) And دَبَّلَتِ الشَّيْءَ, inf. n. as above; (TA;) and دَبَّلَتْهُ; (S;) I made the thing into lumps, or compact pieces or portions: (S, *TA:) and دَبَّلَ الْحَيْسَ, inf. n. تَدَبَّلَ, He made the حَيْسَ [generally explained as meaning dates mixed with clarified butter and the preparation of dried curd called أَقْط, kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth,] into دَبَّلَ [pl. of دَبَّلَةٌ, q. v.]. (T, TA.) = دَبَّلَ الْأَرْضَ, (T, M, K,) inf. n. دَبَّلَ (S, M, K) and دَبَّلَ (M, K,) He put the land into a right, or proper, state, prepared it, or improved it, [or manured it,] with dung such as is termed سَرْجِين [in the K سَرْجِين] and the like, (T, S, M, K,) in order that it might become good: (T, M:) and so دَبَّلَهَا. (T.) — And دَبَّلَتْهُ means I put it into a right, or proper, state; prepared it; or improved it; namely, anything; as also دَبَّلَتْهُ: for instance, a rivulet; i. e. he cleansed it, and put it into a right, or proper, state. (S.) =

دَبْلَةٌ (K,) inf. n. دَبْلُ (TA,) also signifies *He struck him consecutive strokes with a staff, or stick, (K,) and with a whip. (TA.)* — دَبْلَتُهُ Calamities, or misfortunes, befell him: or may calamities, or misfortunes, befall him. (K.) And دَبْلَتُهُمُ الدَّبْلَةُ Calamity, or misfortune, befell them: or may calamity, &c.: (A'Obeyd, S, M:) or they perished: or may they perish. (T.) And دَبْلَتُهُ الدَّبْلُ (K, TA, [in the CK, erroneously, الدَّبْلُ,]) and دَبْلَتُهُ الدَّبْلُ (TA,) Calamity, or misfortune, befell him: or may calamity, &c.: (TA:) or the bereft woman, i. e. his mother, became bereft of him by death: or may the bereft woman, &c. (K, TA.) — دَبْلٌ دَبْلَةٌ, is a form of imprecation: see the latter in art. دَبْلُ. (TA.) = دَبْلٌ, aor. ٢, inf. n. دَبْلٌ, *He (a camel, or other animal,) became full of fat and flesh. (TA.)*

2: see 1, in four places.

دَبْلٌ *A rivulet, or streamlet:* (T, M, Mgh, K:) pl. دَبْلٌ (S, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, S, M,*) = *Plague, or pestilence; syn. طَاعُونٌ.* (Th, M, K.) = *مَا لَهُ دَبْلٌ*: see 1, last sentence but one.

دَبْلٌ *A calamity, or misfortune:* (S, K;) as also دَبْلَةٌ (S, M, K,) in which the dim. form denotes enhancement; (S, TA;) and دَبْلٌ (K:) pl. of the first دَبْلٌ (TA:) whence the saying, دَبْلَتُهُ الدَّبْلُ: see 1, latter part. Also *The state of being bereft of a child, or of a person beloved, by death.* (IAar, M, K.) See دَبِيلٌ, in four places.

دَبْلَةٌ: see دَبِيلَةٌ.

دَبْلَةٌ *A lump, or compact piece or portion,* (Lth, T, S, K,) of a thing, (S, K,) such as gum, &c., (S,) or of [the kind of sweetmeat called] نَاطِف, or of حَسِيس, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and *a large morsel or gobbet or mouthful:* (K:) or *a morsel, or gobbet, or mouthful, of butter:* pl. دَبْلٌ. (En-Nadr, T.) — See also دَبِيلَةٌ. = Also *The hole of the فَأْس [i. e. hoe, or adz, or ace]:* pl. دَبْلٌ and دَبْلٌ. (K.)

دَبْلٌ (M,) like سَحَابٌ, so in the M, (TA,) or دَبْلٌ, like غَرَابٌ (K,) [Dung, such as is called] سَرْجِين (M) or سَرْجِين (K,) and the like; (M, K;) [used for manuring land;] as also دَمَالٌ (TA.)

دَبْلٌ *Ulcers that come forth in the side and penetrate into the inside; syn. نَقَابَاتٌ; as also دَبَالٌ.* (IAar, T. [See also دَبِيلَةٌ.]) — See also دَبَالٌ.

دَبْلٌ: see دَبْلٌ. Hence the saying, دَبْلَتُهُ الدَّبْلُ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA.) = *A woman bereft of her child by death.* (K.)

دَبِيلٌ (M, K) and دَبَالٌ (T, M, K) are intensive expressions (K) meaning *A severe,*

or *heavy, calamity or misfortune:* (K,* TA: [in the CK, دَبْلٌ, which is said in the TA to be incorrect:]) or *a severe, or heavy, bereavement.* (T, M, TA.) And one says, sometimes, (M,) دَبْلٌ دَبَالٌ (S, M) and دَبَالٌ دَبَالٌ (M) in the accus. case as an imprecation [meaning *May God send upon such a one a severe, or heavy, calamity or bereavement.*] (M.) As used to say *ذابل ذابل*, meaning “ [deep] abasement or ignominy:” (T, TA:) and Abou-Amr Esh-Sheybānee, دَبَالٌ دَبَالٌ: (TA:) others pronounced with د. (T.)

دَبِيلَةٌ *A certain malady* (M, Mgh, K) *in the جَوْف, (M, K,) [i. e.,] in the belly, (Mgh,) being a collection of corrupt matter therein; (Mgh, TA;) wherefore it is thus called; (TA;) as also دَبِيلَةٌ (M, K) and دَبِيلَةٌ (K:) accord. to Ish, an ulcer that penetrates into the belly: [see also دَبَالٌ:] or an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: also called ذَاتُ الْجَنْبِ: (TA in art. جَنْب:) a large tumour (in Pers. وَرَمٌ بَزْرُك). (KL.) [Abu-l-Kásim Ez-Zahrāwee describes the modes of cauterizing the دَبِيلَة in order to hasten its coming to maturity. (See “Albucasis de Chirurgia,” p. 98, where the word is twice written دَبِيلَة; once, دَبِيلَة; and once, correctly, دَبِيلَة.) Golius explains دَبِيلَة and دَبِيلَة by “vomica, apostema,” as on the authority of the S and KL; in neither of which do I find anything of the kind: nor do I find دَبِيلَة even mentioned in either of those works.] — See also دَبْلٌ. Hence the saying, دَبْلَتُهُ الدَّبِيلَة: see 1, in the latter part of the paragraph.*

دَبِيلٌ: see دَبَالٌ and دَبْلٌ دَابِلٌ.

دَبِيلَةٌ *Land put into a right, or proper, state; prepared; or improved; [or manured;] with dung such as is termed سَرْجِين.* (S.)

دَبِي and دَبُو

1. دَبِي, aor. يَدْبِي, inf. n. دَبِي [and app. also دَبِي, q. v. infra], *He walked, or went, gently, or in a leisurely manner.* (TA.)

2. صَنْعَةٌ دَبَا, (K.) You say, دَبَا, meaning صَنْعَةٌ [He made it, or wrought it; &c.]. (TK.)

4. ادْبِي, said of the [tree, or shrub, called] رَمَث (S,) or of the عَرْفَج (M, K,) or of each of these, (TA.) *It put forth what resembled [the young locusts termed] دَبِي; (M, K;) [i. e.] what came forth, of its leaves, resembled دَبِي; (S;) and thus became fit to be eaten.* (S, M.) [See رَمَثٌ and ثَقَبٌ and حَنْطٌ; and see also رَمَثٌ and عَرْفَجٌ.]

دَبِي or دَبَا [sometimes written with ي and sometimes with ل] *Locusts before they fly:* (S:) or *locusts when they [first] put themselves in motion, and become black, before their wings grow: in their first state, when they are white, they are termed سَرُو:* (AO, T:) or the *smallest of locusts, and of ants:* (M, K:) or [locusts]

after the state of that which is termed سَرُو: (M:) [see جَرَادٌ:] n. un. دَبَا. (S, M.) — [Hence,] دَبَا دَبِي, or دَبَا دَبِي, and دَبَا دَبِي (IAar, T, Mj, K,) and دَبَا دَبِي and دَبَا دَبِي (Th, M,) † *He came with, or brought, much; and what was good:* (M:) *he came with, or brought, much property or wealth, or many cattle:* (M, K:) دَبِي is a soft tract in Ed-Dahnā, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَاءَ دَبِي دَبِي] is as though it meant *he came with, or brought, property, or wealth, or cattle, like the [locusts termed] دَبَا of the spacious place called دَبِي.* (T.) J is in error as to this phrase: (K, TA:) for it is stated in the S, as on the authority of IAar, that one says, جَاءَ فَلَانٌ دَبَا, meaning *Such a one came with, or brought, property, or wealth, or cattle, like the دَبَا in abundance:* and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, دَبِي دَبِي. (TA.) Accord. to Abu-l-'Abbās [Th], the [right] phrase is دَبَا دَبِي: and in one place he says that دَبِي [thus (for دَبِي) in the TT as from the T, but probably a mistranscription for دَبِي] signifies *Much property or wealth, or many cattle:* and accord. to AA, one says, جَاءَ فَلَانٌ دَبِي, meaning *Such a one came with, or brought, property, or wealth, or cattle, like the دَبَا.* (T.) = Also *A gentle, or leisurely, manner of walking or going.* (K. [See 1.]])

دَبِي: see the next preceding paragraph, last sentence but one.

دَبِي: see دَبِي, in five places.

دَبِي: see دَبِي.

دَبِي: see the next paragraph.

دَبَا The gourd: n. un. with ة: (S, Mgh:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دَب [q. v.]: accord. to Az, دَبَا, for he says that its measure is فَعَالٌ: (TA:) some allow its being written and pronounced دَبِي. (TA in art. دَب.)

أَرْضٌ مَدْبَاةٌ: see what next follows.

أَرْضٌ مَدْبَاةٌ (S, M, K) and مَدْبَاةٌ (S) *A land abounding with [the locusts termed] دَبِي* (S, M, K.)

أَرْضٌ مَدْبُوَّةٌ: see what next follows.

أَرْضٌ مَدْبُوَّةٌ (S, M, K) and مَدْبُوَّةٌ (M, K,) the و being substituted for the ي as interchangeable therewith, (M,) *A land of which the herbage has been eaten by [the locusts termed] دَبِي* (S, M, K.) = Accord. to Z, both signify [also] *A land that produces دَبَا, i. e. gourds.* (TA in art. دَب.)

دث

1. دَثَ السَّمَاءِ (L,) or دَثَّتْ (TA,) aor. ٢, inf. n. دَثٌّ, *The sky sent down rain such as is termed*

دَثْ; i. e. *weak rain*; or the *weakest and lightest of rain*. (L, TA.) = دَثِيرُ السَّمَاءِ (L, TA.) or دَثِيرُ (TA.) aor. 2, inf. n. as above, *The sky rained upon them rain such as is termed دَثْ*. (L, TA.) — دَثَّتِ الْأَرْضُ, inf. n. as above, *The land was watered by rain such as is termed دَثْ*. (L.)

دَثْ Weak rain; as also دَثَاتٌ (S, K;) the latter [in the CK دَثَات, but it is] with kesr: or the *weakest and lightest of rain*; and the pl. is دَثَاتٌ or, accord. to IAr, i. q. رَكٌّ: (TA:) or رَكٌّ signifies rain exceeding what is termed دَثْ. (K in art. رَك.)

دَثَّةٌ A sky sending down rain such as is termed دَثْ. (L, TA.)

دَثَاتٌ: see دَثْ; of which it is said to be a syn. and a pl.

أَرْضٌ مَدُونَةٌ Land watered by rain such as is termed دَثْ. (L.)

دثر

1. دَثَرُ (T, S, M, K, &c.) aor. 2, (M, Mgh, inf. n. دَثُرُ (T, S, M, K, &c.) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (S, Mgh, K, TA;) or of a place of abode, (T, A,) &c.; (T;) or of a thing; (M;) *It became covered with sand and dust blown over it by the wind*: this is the primary signification: (TA:) or *it became effaced, or obliterated*, (T, S, M, A, K, TA,) by the blowing of the winds over it; (TA;) as also دَثَرْتُ (S,) or دَثَرْتُ (M, K:) and *it became old*; (M, K;) as also دَثَرْتُ (M,) or دَثَرْتُ (K.) By one of the poets it is metaphorically said of a man's reputation, meaning † *It became worn out of regard or notice; became effaced, or obliterated*. (M, TA.) — And, said of a man, † *He became overcome by old age and emaciation*. (T, TA.) — Also, said of a garment, (T, K,) inf. n. as above, (T,) *It became dirty*. (T, K.) — And, said of a sword, (T, A, K,) inf. n. as above, (A,) † *It became sullied from remaining long unfurnished*; (A;) *it became rusty*. (T, K.) Hence the trad. of El-Hasan حَدَّثُوا هَذِهِ الْقُلُوبَ بِذِكْرِ اللَّهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ [explained in art. دَثُرُ] (Sh, T, A, TA.) دَثُورٌ attributed to the heart is † *The having the remembrance of God effaced from it*: and attributed to the mind, † *The being quick to forget*. (Sh, T, K.) = دَثَرُ الشَّجَرِ (K,) inf. n. as above; (TA;) [in which, by a strange mistake, الرجل is put for الشَّجَرِ;] or دَثَرْتُ; (so in the M, accord. to the TT;) *The trees put forth their leaves* (M, K, TA) and their branches. (M, TA.)

2. دَثَرَهُ (A, TA,) inf. n. تَدَثِيرُ (TA,) *He covered him* (A, TA) with a دَثَارٌ (A,) or with something by which he should be rendered warm. (TA.) It is said that Moḥammad, when a revelation came down to him, used to say, دَثِرُونِي Cover ye me with something whereby I may become warm. Cover ye me &c. (TA from a trad.) — أَنْتَرُ عَلَى الْقَتِيلِ Large masses of stone were compactly put together, one upon another,

over the slain person. (K.) — And دَثَرُ (S,) inf. n. as above, (S, K,) *It* (a bird) *put to rights, or adjusted, its nest; put it into a right, or proper, state*. (S, K.) — See also 1, last sentence.

4. ادْثَرُ (K, TA,) like أَكْثَرُ (TA,) or ادْثَرُ, (so in some copies of the K,) *He acquired much wealth*. (K, TA.) [See دَثُرُ.]

5. تَدَثَّرُ (T, S,) and تَدَثَّرَ بِدَثَارٍ (Mgh, TA,) and ادْثَرُ, inf. n. ادْثَرُ (T,) *He wrapped himself with a دَثَارٌ*: (T, S, Mgh, TA:) and تَدَثَّرَ بِالنَّوْبِ he enveloped himself entirely with the garment. (M, K.) — [Hence,] هُوَ يَدَثَّرُ بِالنَّالِ † *He is abundant in wealth*. (A, TA.) = تَدَثَّرَ النَّاقَةُ † *He* (a stallion) *mounted, or leaped, the she-camel*. (S, A, K.) — And تَدَثَّرَ قَرَسَهُ † *He* (a man) *leaped upon, and rode, his horse*: (T, S, M, A, L, B: in the K, for قَرَسَهُ, in some copies, is erroneously put قَرَيْنَهُ; and in others, قَرْنَهُ, which is also wrong: TA:) or *rode, and wheeled about upon the back of, his horse*: (M:) or *mounted his horse from behind*. (TA.) — Ibn-Muḥbil uses the verb metaphorically in describing rain; saying,

* أَصَاخَتْ لَهُ فُدْرُ الْيَمَامَةِ بَعْدَمَا *
* تَدَثَّرَهَا مِنْ وَبْلِهِ مَا تَدَثَّرَا *
† [The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell]. (M, TA.)

6: } see 1; each in two places.
7: }
8: see 4.

دَثُرُ † *Much property or wealth; or many camels or the like*: (T, S, M, K:) or *much, or many, of any thing or things*: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. دَثِيرٌ or دَثَرٌ:] you say, [using it as an epithet,] دَثُرٌ (T, S, K,) and مَالَانِ دَثُرٌ, and أَمْوَالُ دَثُرٍ: (S, K:) [but sometimes دَثُورٌ is used as its pl.; for] you say دَثُرٌ أَهْلٌ and أَهْلٌ دَثُورٌ: (A'Obeyd, T:) you also say مَالٌ دَثُرٌ: (T:) and the expression عَسْكَرُ دَثُرٍ, meaning a numerous army, occurs thus written: (S:) an instance is found in a verse of Imra-el-Kays, where it is thus for the sake of the metre. (TA.) — Also Abundance of herbage, and the like; or abundant herbage, and the like. (TA.) — See also دَاثَرُ.

دَثُرٌ: see دَثُرٌ. = دَثُرٌ مَالٌ A good manager of property, or of camels or the like. (K.)

دَثُرٌ Dirt, or filth. (K.) = See also دَثُرٌ.

دَثَارٌ Any garment, (S, M, A, Mgh, Mgh, K,) such as a كِسَاءٌ &c., which a man throws upon himself (Mgh, Mgh) over the شَعَارٌ [or garment that is next the body]: (S, M, A, Mgh, K:) or one with which a person envelopes himself entirely: (M:) or a garment which one wears for warmth above the شَعَارُ: (T, TA:) pl. دَثَرٌ. (Mgh.) — It is said in a trad. respecting the Assistants أَنْتَرُ الشَّعَارَ وَالنَّاسَ [الانصار] of Moḥammad, meaning † *Ye are the persons of distinc-*

tion, and the [other] people are the vulgar. (TA.) [See also شَعَارٌ.] أَبُو دَثَارٍ and أَبُو دَثَارٍ The thin curtain (كَلَّةٌ) by which one protects himself from gnats, or mosquitoes; the mosquito-curtain: [see an ex. in the first paragraph of art. بعض:] or أَبُو دَثَارٍ is an appellation of the gnat, or mosquito; because it is concealed in the daytime; or because a دَثَارٍ is wanted to protect one from its annoyance. (TA.)

دَثُورٌ: see مَدَثَرٌ. — Applied to a man, † *Obscure; of no reputation*: (S, A, K:) a great sleeper: (S, K:) slow: (K:) heavy; that scarcely moves from his place: (TA:) lazy: (Kr, M:) and in like manner دَثَارِيٌّ, lazy; quiet; that does not occupy himself with his affairs. (A.)

دَثَارِيٌّ: see what next precedes.

دَاثَرٌ, applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; *Being covered with sand and dust blown over it by the wind; or being effaced, or obliterated, by the blowing of the winds over it*. (A, Mgh, TA.) You say فَلَانٌ جَدَهُ عَائِرٌ وَرَسْمُهُ دَاثَرٌ † *Such a one's good fortune is at an end, and his vestige is being effaced*. (A.) — *In a state of perdition*. (M, K.) Hence the saying فَلَانٌ خَاسِرٌ دَاثَرٌ [Such a one is erring, in a state of perdition]: or it is here an imitative sequent [merely corroborative; for خَاسِرٌ has also the same signification]: (M, TA:) and some say دَاثِرٌ. (M.) — A sword † *sullied by remaining long unpolished; rusty*. (AZ, T, M, A, K.) — † *Negligent; inconsiderate*; (L, K;) as also دَاثَرٌ (K) and دَثَرٌ [written without the syll. signs]: (L:) † *one who does not care for, or esteem, finery*. (A.)

أَدَثَرُ: see the last sentence above.

مَدَثَرٌ (AA, T, K, [evidently, مَدَثَرٌ, though written in the CK مَدَثَرٌ, see 5, third and fourth sentences,]) applied to a man, (AA, T,) + *I. q.* [but sometimes دَثُورٌ is used as its pl.; for] you say مَدَثَرٌ أَهْلٌ and أَهْلٌ مَدَثَرٌ: (A'Obeyd, T:) you also say مَدَثَرٌ: (T:) and the expression مَدَثَرٌ دَثُورٌ, meaning a numerous army, occurs thus written: (S:) an instance is found in a verse of Imra-el-Kays, where it is thus for the sake of the metre. (TA.) — Also Abundance of herbage, and the like; or abundant herbage, and the like. (TA.) — See also دَاثَرُ.

دَثَارٌ Wrapped in a دَثَارٌ; wearing a دَثُورٌ: (T, M, A, Mgh, TA;) as also دَثُورٌ: (IAr, M:) you say فَلَانٌ دَثُورٌ الضَّحَى Such a one wraps himself with a دَثَارٌ and sleeps in the morning after sunrise. (A.)

دج

1. دَجَّجَ (S, A, K) and دَجَّجَ (S, A, K) aor. 2, inf. n. دَجَّجٌ (S, A, K) and دَجَّجٌ (TA,) *He* (a man, TA,) or *it*, (a company of people, accord. to ISk not said of a single person, S, TA,) *crept along; i. e. went, or walked, leisurely, softly, or gently*: (S, A, K:) or *did so with short steps: or came and went*. (TA.) You say, مَرَّ الْقَوْمُ يَدْجُونَ عَلَى الْأَرْضِ The company of men passed, going leisurely, &c., upon, or over, the ground. (S.) — Hence, (TA,) *He trafficked, or exercised the business of a merchant*: (K:) because the merchant travels about at a slow pace. (TA.) — And *He hastened, or went quickly*. (TA.) — Also, [aor. 2,] inf. n. دَجَّجٌ, said of a بَيْتٌ [or tent,

or house, or chamber], *It dripped.* (K.) = See also 2. = دَجَّ, [aor., accord. to rule, 2.] (As, K.) inf. n. دَجَّج (TA,) *He let down a veil, or curtain.* (As, K.)

2. دَجَّجَت السَّمَاءُ, [in the CK, erroneously, تَدَجَّجَت, inf. n. تَدَجَّج (S, K;) and دَجَّت, [aor. 2:] (A, TA;) *The sky became clouded.* (S, A, K.)

5. دَجَّجَ فِي شَتِّهِ, (S, and so in copies of the K,) or تَدَجَّجَ, (A, and so in the K accord. to the TA,) *He covered himself with his arms, or weapons: (A:) or he attired himself with (lit. entered into) his arms; (S, K;) as though he covered himself with them.* (S.)

R. Q. 1. دَجَّجَ *It* (the night, S, and so in some copies of the K) *was, or became, dark;* (S, K;) as also تَدَجَّجَ. (K.) = دَجَّجَت الدَّجَاجَةُ *The domestic fowl ran.* (TA.) — دَجَّجَ بِالدَّجَاجَةِ *He called the cock, or hen,* (S, K,) *by the cry دَجَّ دَجَّ, (K,) or, as in some copies of the K [and in the L] دَجَّ دَجَّ. (TA.)*

R. Q. 2. دَجَّجَت: see 5: — and see also R. Q. 1.

دَجَّ دَجَّ (so in copies of the K,) or دَجَّ دَجَّ (so in some copies of the K and in the L,) *A cry by which domestic fowls are called.* (L, K.) [See R. Q. 1.]

دَجَّ *A chicken:* [or probably *chickens*, as a coll. gen. n. of which دَجَّة, mentioned in the TA voce دَجَّج, q. v., is the n. un.:] said by some to be a post-classical word. (TA.)

دَجَّة *Intense darkness:* (S, K;) and دَجَّج signifies the same; (K;) or *condensation of darkness.* (TA.) = See also دَجَّج.

دَجَّج: see دَجَّة. — Also *Black mountains.* (IAar, K.) = Also pl. of دَجَّج. (Mgh, Mshb.)

دَجَّجَان [originally an inf. n.; see 1: afterwards (like خَصْرٌ and عَدْلٌ &c.) used as an epithet:] *A sucking infant, that creeps along after its mother: fem. with ة.* (K.)

دَجَّجَ, دَجَّجَ (S, A, Mshb) and دَجَّجَ (TA,) the first of which is more chaste than the second, (S, A, Mshb, TA,) and the second than the third; (TA;) a coll. gen. n.; (S, TA;) n. un. دَجَّجَةُ (S, Mgh, K) and دَجَّجَةُ (S, K) applied to the male and the female; (S, K;) *A certain bird, (TA,) well known; (S, Mshb, K;) [the common domestic fowl, both cock and hen;] so called because of its [frequent] coming and going: (Towsheeh:) pl. دَجَّج, (Mgh, Mshb,) and sometimes دَجَّجَات; (Mshb;) and pl. of the n. un. دَجَّجَات; and دَجَّجَات may be regarded as a broken pl. of دَجَّجَةُ, its kesreh and 1 being considered as the kesreh and 1 which make the pl. form, and as being not the kesreh and 1 which are in the sing.; or it may be a pl.*

of دَجَّجَةُ with the augmentative letter (l) rejected, as though pl. of دَجَّة. (TA.) — [Hence,] الدَّجَاجَةُ [+ *The constellation Cygnus; so called in the present day;] a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called الفَوَارِسُ, and lie across the Milky Way.* (Kzw.) — دَجَّجَ الْبَرَّ: see حَجَّلَ. — دَجَّجَ, (accord. to the K,) or دَجَّجَ, (accord. to the TA, [the latter app. the correct term,]) also signifies + *A family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him.* (K, TA.) — Also the former, + *A ball (كَبَّة) of spun thread: (S, K;) or the [receptacle called] حَفْشُ thereof: pl. [or rather coll. gen. n., of which it is the n. un.,] دَجَّج.* (TA.) — الدَّجَّجَتَانِ + *The two projections, (TA,) or projecting bones, (MF,) of the breast of a horse, on the right and left of the زَوْر [q. v.]* (TA, MF.)

دَجَّجُ: } see دَجَّجِي. commercial
دَجَّجِي: }

دَجَّجَةُ and دَجَّجَةُ are explained above, voce دَجَّج.

دَجَّجِي: see دَجَّجِي, in two places.

نَاقَةٌ دَجَّجَاةٌ [A long-bodied she-camel; lit.] *a she-camel spreading upon, or over, the ground.* (S, K.)

دَجَّجِي *Of a clear black colour:* (A'Obeid, TA voce غَيْبٌ: or *intensely black;* (S;) as also دَجَّجِي and أَسْوَدُ دَجَّجِي. (K.) It has the latter signification applied to a he-camel; and دَجَّجِي to a she-camel. (S, TA.) Also simply *Black;* applied to hair; and so دَجَّجِي: or the latter has this signification applied to anything; as also دَجَّجِي: (TA:) which last likewise signifies *dark*, applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also لَيْلٌ دَجَّجِي *Dark night:* (S, A, K;) or *intensely dark night;* and so دَجَّجِي and دَجَّجِي: (TA:) and لَيْلَةٌ دَجَّجِي (S, K) and دَجَّجِي (K) *a dark night:* (S, K;) the pl. of دَجَّجِي is دَجَّجَات; the latter a contraction of the former. (TA.)

دَجَّجِي *جَمَاعَةُ دَجَّجِي* [part. n. of دَجَّجِي] *You say دَجَّجِي دَجَّجِي* *A party, or company, creeping along; i. e., going, or walking, leisurely, softly, or gently: (ISk, S;) or doing so with short steps: or coming and going.* (TA.) And أَقْبَلَ الْحَاجَّ وَالْدَّجَّجَ (S, K, TA) *The [company of pilgrims to Mekkeh, and of the] letters-out of camels &c., and the servants, or assistants, (S, K,) and the like attendants of the pilgrims, came: (TA:) the two words حَاجَّ and دَجَّج, though sing., are used in the pl. sense: (TA:) or الدَّجَّج signifies also the merchants; (K;) or the merchants and others who go leisurely, or creep along, after the pilgrims.* (TA.) الدَّجَّج

has the same meaning in the words of a trad., هُؤَلَاءِ الدَّجَّجُ وَيَسُو بِالْحَاجَّ [These are the letters-out of camels &c., and they are not the pilgrims]: (S, K;) said by Ibn-'Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A'Obeid, those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like; and Ibn-'Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ مِنْ حَاجَّةٍ وَلَا دَاجَةٍ إِلَّا أَتَيْتُ, the word دَاجَةٍ is without tesheed, and is an imitative sequent to حَاجَّة: (S;) [see art. دَوَج:] but accord. to one relation, it is مَا تَرَكْتُ حَاجَّةً وَلَا دَاجَةً, meaning, accord. to El-Khattābī, [I left not a company of] pilgrims to Mekkeh, nor those returning. (TA.) One says also, وَأَوَّاجٌ بَيْتُ اللَّهِ وَدَوَّاجِهِ, [Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things]. (TA.) 24, AkA. I. 100.

دَجَّجِي *Darkness.* (TA.) — And also used as an epithet: see دَجَّجِي, in two places. 685

دَجَّجِي: see دَجَّجِي.

دَجَّجِي: and its fem., with ة: see دَجَّجِي.

مُدَجَّجٌ *A man completely armed:* (S, K, TA:) and so A'Obeid explains مُدَجَّجٌ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَتِ السَّمَاءُ. (TA.) — Also + *The hedgehog; syn. قَنْقَرٌ: (ISd, K;) or a large قَنْقَرٌ: (TA:) app. so called because of its spines.* (ISd.)

مَدَّجٌ *A veil, or curtain, let down.* (As, TA.)

مَدَّجِي: see مَدَّجِي.

دجر

1. دَجَّرَ, (S, K,) aor. 2, (K,) inf. n. دَجَّرَجَ, (S, K,) *He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully: (S;) or he became confounded, or perplexed, and unable to see his right course: (S, K;) or he became in a state like that of one who is confounded, or perplexed, and unable to see his right course: (T:) he became in a state of confusion and disturbance: (T, K;) or [so accord. to the TA, but in the K "and,"] he became intoxicated.* (K, TA.)

دَجَّرَ (TA) and دَجَّرَان (S, TA) *Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully: (S, TA:) or, both words, (K,) in a state of confusion, or perplexity, and unable to see his right course: (S, K;) in a state of confusion and disturbance: in a state of intoxication:*

(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course*: (AZ:) pl. (of the former, S) دَجَارِي (S, K) and دَجَرِي. (K.)

دَجَرَان: see the next preceding paragraph.

دَجُورٌ *Darkness*: (S, A, K:) pl. دَيَاجِيرُ (TA) and دَيَاجِرُ. (A, TA.) You say, خَضَتْ إِلَيْكَ دَيَاجِرُ [I waded to thee through darkness as though I waded through a full sea]. (A.) And, in a saying of 'Alee, تَغْرِيدُ ذَوَاتِ الْمَنْطِقِ فِي دَيَاجِيرِ الْأَوْكَارِ [Like the warbling of singing birds in the dark recesses of the nests]. (TA.) — It is also used as an epithet: you say نَيْلٌ دَيَاجُورٌ *Dark night*: (TA:) and دِيَمَةٌ دَيَاجُورٌ *a dark lasting and still rain*. (AHn.) — Also, applied to dry herbage, *Dark and abundant*: (Sh, K:) because of its blackness: (Sh:) or *abundant and piled up*: (IAth:) or, applied to herbage, *abundant*. (ISh.) — Also, applied to dust, or earth, (TA.) *Of a dusty colour, inclining to black*, (K,) like the colour of ashes. (TA.) — Also *Dust*, or earth, (Sh, K,) itself: (Sh:) pl. دَيَاجِيرُ. (TA.)

أَسْوَدٌ دَيَاجُورِيٌّ [Of a deep black colour]. (A.)

دجل

1. دَجَلٌ, (K,) aor. 2, (TK,) inf. n. دَجُلٌ, (T, TA,) *He smeared a camel with tar*; (K:) as also دَجَلٌ: (TA:) or *he smeared him over his whole body with tar*: (K:) or دَجَلٌ signifies the *smeared in the part that is mangy, or scabby, with tar*: (T, TA:) and دَجَجِلٌ, [inf. n. of دَجَلٌ], the *smeared a camel over his whole body with tar*: (T, S:) and the putting the tar upon the مَسَاعِرِ [or armpits, and inner parts of the roots of the thighs or other similar parts, only], is termed دَسٌّ. (S.) — *He lied*: [as though meaning he concealed the truth with falsehood: for, accord. to the KL, دَجَلٌ signifies the *concealing the truth*: (not, as Golius understood the explanation, its being concealed:)] and *confounded or perplexed* [such as heard him]. (K, TA.) [In the CK, أَخْرَقَ is erroneously put for أَخْرَقَ.] — [And app. *He enchanted, or fascinated*: for] دَجَلٌ is also syn. with سَحَرٌ. (TA.) — *He compressed; coivited, or invited*. (As, K.) — *He traversed the regions, or tracts, of the earth, or land*. (K.) — The primary signification of دَجَلٌ is [app. The act of *covering*; like دَجَجِلٌ: but it is said to be] the act of *mixing, or confusing*. (JM.) — Accord. to Fr, one says, هُوَ يَدْجُلُ بِالْدَلْوِ [He transfers the bucket from the mouth of the well to the watering-trough, &c.]: the former verb being formed by transposition. (TA.) — دَجَلٌ also signifies *The having one eye and one eyebrow*. (KL.) [See دَجَالٌ, last sentence.]

2. دَجَلٌ, (IDrd, Mṣb, K,) inf. n. دَجَجِلٌ, (K,) *He covered* (IDrd, Mṣb, K) anything. (IDrd, Mṣb.) — See also 1, in two places. — *He gilded*

[a thing]; (K;) *he washed over anything with gold*. (TA.) — *It* (a river overflowing) *covered the land with water*. (Mgh.) — دَجَلُ أَرْضَةٍ, inf. n. as above, *He put his land into a right, or proper, state, prepared it, or improved it, with [dung such as is called دَجَال, i. e.] سِرَجِين*. (TA.)

دَجَالٌ [Dung for manuring land, such as is called] سِرَجِين. (K.)

دَجَالٌ: see دَجَالٌ.

دَجِيلٌ *Tar* [used for smearing mangy camels]; as also دَجَالَةٌ. (M, K.)

دَجَالَةٌ: see what next precedes.

دَجَلٌ *The refuse, or lowest or basest or meanest sort, of mankind, or of people*. (K.)

دَجَالٌ [in its primary application app. signifies A person, or thing, that covers anything in any manner; or that does so much, or often. — And hence,] *A gilder or silverer*. (Th, Mṣb.) — And [hence,] *A liar*: (Mṣb, TA:) [one who conceals the truth with falsehood: a falsifier: and] one who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c.; or a great deceiver, &c.: (JM:) pl. دَجَالُونَ (Mṣb, TA) and دَجَالِنَةٌ. (TA.) Hence, in a trad. relating to Abou-Bekr's demanding Fátiméh in marriage, قَدْ وَعَدْتَهَا عَلَيَّ وَنَسْتُ بِدَجَالٍ, meaning [I have promised her to 'Alee, and I am not] a liar. (TA.) — And i. q. دَجَالَةٌ, (S,) which signifies *A great company of men journeying together*, (S, K, TA,) covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic. (TA.) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written دَجَالٌ, like غَرَابٌ, TA,) *Gold*: or *gold-wash for gilding*. (K, TA.) — And *The diversified wavy marks, or streaks, or grain*, (فرند,) of a sword. (K.) — الدَّجَالُ, (S, Mṣb, K,) i. e. السِّبْحُ الْكَذَّابُ [The False Christ, or Antichrist], (S, K,*) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلٌ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K,* TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K,* TA:) or from دَجَلٌ, “he covered,” (K,) because he will cover mankind with his infidelity; (TA;) or because he will cover the earth with the multitude of his forces; (Mṣb, TA;) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying “he gilded;” because he will involve men in confusion, or doubt, by falsehood, (K,* TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَالٌ signifying “gold,” or “gold-wash for gilding;” because treasures will follow him wherever he goes: (K,* TA:) or from the same word as signifying the “فرند of a sword:” or from دَجَالَةٌ,

explained above: or from دَجَالٌ; because he will defile the ground: or from النَّاسُ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] — دَجَالٌ also signifies *Having one eye and one eyebrow*. (KL.)

دَجَالَةٌ: see the next preceding paragraph.

بَيْنَهُمْ دُجُجَةٌ Among them are narrations from one to another and differing people. (TA.)

مُدَجَّلٌ A camel smeared [or smeared all over] (see 1) with tar. (S.) — And A sword [&c.] gilt. (Mṣb.)

دجن

1. دَجَنٌ, aor. 2, inf. n. دَجْنٌ and دُجُونٌ, *It* (a day) *was, or became, one in which the clouds covered the sky*: (S:) and دَغَنٌ, inf. n. دُغُونٌ, signifies the same, accord. to IAqr. (TA.) [See also 4.] — دَجَنَتِ السَّحَابُ i. q. ۞ ادجنت [meaning *The clouds rained continually*]: (TA:) [for] دَجَنَتِ السَّحَابُ signifies the sky rained continually: (S, K:) [or دَجَنَتِ السَّحَابُ and ۞ ادجنت may mean *the clouds covered the sky, or the regions of the sky, or the earth*: for] الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' covering (S, M, K) the sky, (S,) or the regions of the sky, (M, K,) or the earth. (K.) — دَجَنٌ بِالْمَكَانِ, (S, Mṣb, K,) aor. 2, (Mṣb,) inf. n. دُجُونٌ (S, Mṣb, K) and دَجْنٌ, (Mṣb,) † *He remained, stayed, dwelt, or abode, in the place*; (S, Mṣb, K, TA;) kept to it, or became accustomed to it: (TA:) and so ۞ ادجن. (S, Mṣb.) — And hence, (TA,) دَجَنٌ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) † *It kept to the house or tent*. (K, TA.) — And دَجَنَتْ لِبَسَاوَةٍ † *She* (a camel) *was, or became, accustomed to irrigating the land*. (TA.) — And دَجَنَ فِي فِسْقِهِ † *He continued in his transgression, or wickedness, or unrighteousness*. (TA.) And دَجَنُوا فِي لُؤْمِهِمْ † *They kept to their baseness, or ungenerousness; not abandoning it*. (TA.) And ۞ ادجن † *The rain, and the fever, continued* (IAqr, K) incessantly for some days. (IAqr, TA.)

3. دَاجِنَةٌ, (K,) inf. n. مُدَاجِنَةٌ, (S, M, TA,) *He endeavoured to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him*; syn. دَاهَنَةٌ: (K:) in the S it is said that مُدَاجِنَةٌ is like مُدَاهَنَةٌ: in the M, that it signifies the *mixing in familiar, or social, intercourse, or conversing, in a good manner*. (TA.) [Golius assigns to داجن another signification of داهن; namely “He held in contempt;” as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ۞ ادجن also signifies *It* (a day) *became one of much rain*; and so ۞ ادجُونٌ: (K:) or the latter has a more intensive meaning, i. e. *it became cloudy with mist*

or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA. [See also 1, first sentence.]) — And ادجوا They entered into [or upon a time of] much rain. (AAF, K.)

12. ادجوجن: see the next preceding paragraph.

دجن: see 1, second sentence: and see also دَجْنَة [which has the same, or a similar, signification]. Accord. to Az, it signifies The shade of the clouds in a day of rain. (TA.) — Also Much, or abundant, rain: (AZ, S, Mgh, K:) pl. [of pauc.] اَدْجَان and [of mult.] دُجُون and دَجَان. (K.) You say يَوْمَ دَجْن and دَجْن and يَوْمَ دَجْنَة and يَوْمَ دَجْنَة [app. meaning, accord. to the K, A day of much, or abundant, rain; but it seems to be indicated in the S that the meaning is a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain]: and in like manner one says of the night [app. لَيْلَةُ دَجْن and لَيْلَةُ دَجْن as well as لَيْلَةُ دَجْنَة and لَيْلَةُ دَجْنَة]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دَجْنَة: see دَجْن.

دَجْنَة [or دَجْنَة?] Rain: so in the phrase دَجْنَة يَوْمَ دَجْنَة [or دَجْنَة?] a day of rain; as also دَجْنَة [دَجْنَة]. (TA.) — See also دَجْنَة. — Also, (S, K,) in the colours of camels, (S,) The ugliest kind of blackness. (S, K.)

دَجْن: see the next paragraph, in three places.

دَجْن (AZ, S, K) and دَجْنَة and دَجْن (K) Clouds covering the whole sky, full of moisture, and dark, but containing no rain; (AZ, S, K;) pl. دَجْن [or this is a coll. gen. n. of which دَجْنَة is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and darkness; syn. ظُلْمَة: or the first of these words (دَجْنَة) has this last signification; i. e. ظُلْمَة, or ظُلْمَة; [thus in some copies of the K and in the TA; but in other copies of the K ظُلْمَة only;] and is also without teshdeed; (K;) i. e., it is also written دَجْنَة, as in the "Book" of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَة; and, accord. to Sb, its pl. [or rather coll. gen. n.] is دَجْن; but in the S it is said that its pl. is دَجْن, i. e. like صُرْد, and دَجْنَات and دَجْن: (TA: [but in one copy of the S, I find دَجْن and دَجْنَات; and in another, دَجْن and دَجْنَات:]) and دَجْن is syn. with دَجْن [q. v.]: (K, TA: [in the CK, الدَجْن is erroneously put for الدَجْن; and الدَجْن, which should immediately follow it, is omitted:]) the pl. of دَجْنَة is دَجْنَات. (TA.) — دَجْنَة also signifies The clouds' covering the earth, and being heaped, one upon another, and thick. (K, TA.) — See also دَجْن, in two places: and see دَجْنَة.

دَجْنَة: see the next preceding paragraph.

دُجُون: see دَجْن, in two places. — Also + A

ewe or she-goat that does not withhold her udder from the lambs or kids of another. (TA.)

دَجْنَة act. part. n. of 1. Hence, دَجْنَة A rain (مَطَرَة, in two copies of the S, مَطَرَة) over-spreading, or covering, [the earth,] like that which is termed دِيمَة [i. e. lasting, or continuous, and still, &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, دَجْنَة.] And سَكَابَة دَجْنَة (S, Mgh) and مَدَجْنَة (S) A cloud raining (S, Mgh) much, or continually. (S. [Which of these two meanings is intended in the S is not clearly shown.]) — دَجْنَة and دُجُون + A he-camel that irrigates land; or that is used for drawing water upon him for the irrigation of land; syn. سَان [q. v.]: (K:) or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose: (TA:) and مَدَجُونَة applied to a she-camel has this latter signification. (K, TA.) — And دَجْن (S, Mgh, K) and رَاجِن and some of the Arabs say دَجْنَة, (ISK, S,) applied to a sheep or goat (شَاة), (ISK, S, Mgh, K,) and a pigeon, (K,) &c., (ISK, S, K,) as, for instance, a camel, (TA,) † That keeps to the houses or tents; (ISK, S, Mgh, K, TA;) domesticated, or familiar, or tame: (ISK, S:) the first (دَجْن) occurs in a trad. as meaning a sheep or goat home-fed; that is fed by men in their places of abode: (TA:) pl. دَوَاجِن. (S, Mgh, Mgh, K;) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Mgh; [in which it is added that some say دَجْنَة;]) by El-Karkhee said to be contr. of سَائِمَة; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EM p. 164:) or دَجْن applied to a dog means that keeps to the houses or tents; and so دُجُون. (TA.)

دَجْنَة A camel (S) of the colour termed دَجْنَة: fem. دَجْنَة. (S, K.)

دَجْن: see دَجْن.

شَاةٌ مَدَجْنَة A dark night. (K.) — [A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them. (IB, TA.)

دَجْن: see دَجْن.

دجو

1. دَجَا (S, K,) aor. دَجُو (S,) inf. n. دَجُو (S, K) and دَجُو (K) [and app. دَجَا or دَجَى, q. v. infra], It (the night) was, or became, dark; as also دَجَى and دَجَى (S, K) and ادجوى: (K:) or, accord. to As, دَجَا, said of the night, is not from the being dark, but signifies it covered everything: and hence, he says, the phrase, مَدَجَا الإسلام, meaning Since [the religion of] El-Islâm became strong, and covered everything; (S;) or became strong, and spread, and covered everything: (TA:) and he also said that دَجَا means It (the night) was, or became, still, or calm; and دَجَى is said to mean the same.

(TA.) — Also It (the hair of a she-goat) was, or became, such that one part thereof overlay another, and it was not loose and sparse. (K.)

— Also, (K,) inf. n. دَجُو (TA,) It (a garment) was complete, full, or ample; [such as covered the wearer completely;] or long, reaching to the ground. (K.) — And, said of a man, i. q. جَامَع; (K;) as also دَحَا. (K in art. دحو.) You say, دَحَا He compressed her. (IAar, TA.) — دَحَا means + [Their affair, or case,] became in a good, right, or proper, state [upon that ground, or condition: probably from دَحَا said of the night, as meaning "it was, or became, still, or calm"]. (As, TA.) — دَحَا الله [app. Come hither, may God not protect you; if, as is probably the case, from دَحَا said of the night, as meaning "it covered everything;"] is said in chiding the domestic fowl. (TA. [See دَح in art. دح.])

3. مَدَجَاة (K,) inf. n. مَدَجَاة (TA,) He treated another with concealment of enmity; (K and TA in art. دَجَى;) as though he came to him في دَجِيَة, i. e. in darkness; (TA;) or from أُدَجِيَتِ البَيْتُ [q. v. infra]. (Har p. 393.) — [Hence,] مَدَجَاة signifies [also] The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or striving, endeavouring, or desiring, to do so: (S, K:) the treating hypocritically: (Har ubi suprâ:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour: and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, دَجِيَة, meaning I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity. (S.) — Also The preventing, or forbidding, or refusing, in a manner between that of severity and that of laxness. (AA, S, K.)

4: see 1, first sentence. — [Hence,] أُدَجِيَتِ البَيْتُ I let down the curtain [of the door] of the chamber. (Har p. 393.)

5: see 1, first sentence, in two places. — [Hence,] تَدَجَى السَّحَابُ The clouds closed together and spread so as to cover the sky. (AHn.)

12. ادجوى: see 1, first sentence.

دَجَا The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And The mouthful [that is taken with the thumb and first and second fingers]. (TA.) ثَلَاثُ دَجَا يَحِيلُنْ دَجَا إِلَى الغِيَابَانِ وَالْمَشْجَةِ is an enigma of the Arabs of the desert, meaning Three fingers conveying a mouthful to the belly and the anus. (TA.) = A button (T, M, K) of a shirt: (T, K:) pl. دَجَى and دَجَات. (K.) — See also art. دَجَى.

دَجَا (as written by some) or دَجَى (as written by others) Darkness; (S;) and so دَجِيَة, of which, in this sense, [as well as in others, mentioned in art. دَجَى] دَجَى is also the pl., (S, and

K in art. (دَجَى) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Ḥar p. 611); and so, too, دَاجِيَةٌ, of which the pl. is دَوَاج : (TA :) or دُجَى signifies the blackness of night, with clouds, so that one sees not star nor moon : or, as some say, [the state of the night] when it covers everything; not from the being dark : [see 1, first sentence :] (TA :) and دِيَاجِيُ ٱ اللَّيْلِ signifies the darknesses, or intense darknesses, of night. (S, K.) — You say also لَيْلَةٌ دُجَى [A dark night, or a night that covers everything] : and لَيَالٍ دُجَى [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَوَاج.]

^{دجو} *A like, or an equal: and a [friend, or companion, such as is termed] خدن. (TA.)*

دَجِيَّةٌ : see دَجًا, above: and see also art. دَجِي.

دَجَوَاءَ, applied to a she-goat, (K,) and to a she-camel, (TA,) *Having full, ample, or long, hair or fur.* (K, TA.)

دجی: see what next follows, in two places.

and دَجِيٌّ ۖ and لَيْلٌ دَاجٍ (TA, and K in art. دَجِيّ.) And لَيْلَةٌ دَاجِيَةٌ A dark night. (S.) — نِعْمَةٌ دَاجِيَةٌ (K) and نِعْمَاءٌ دَاجِيَةٌ (IAṣṣ, TA) An ample benefit, boon, or blessing. (IAṣṣ, K. [Or, if the right reading in the former phrase be نِعْمَةٌ, both phrases may mean Ample enjoyment or good fortune.]) إِنَّهُ لَفِي عَيْشٍ دَاجٍ (S,) or ۖ عَيْشٍ دَاجٍ دَجِيّ (TA,) app. means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.)

دَاجِيَّةٌ [fem. of دَاجٍ, q. v. : —] as a subst. :
see دُجَا.

دُجَا : see دِيَاجِي اللَّيْلُ

دجی

3. **داجی**, mentioned in this art. in the **K**: see art. **دجو**.

دُجَّة: see art. دجو:== and see also the paragraph here following.

دُجَّةٌ : see دُجَّا, in art. دَجَو. = Also The lurking-place, or covert, (قُتْرَةٌ,) of a hunter : (S, K, TA.) pl. دُجَجِي. (S.) — And A bee-hive. (KL.) = Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap : but the word mentioned by IḤār as having this meaning is دُجَّةٌ, when he says that the دُجَّةُ is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a

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bow is covered for the sake of ornament.] — *Red wool*: pl. as above. (TA.) = *The young one of the bee*: pl. as above. (TA.) And [hence,] *أُمُّ دُبِّيَّة* *The bee*. (T in art. *أَم*.)

دَجِي: } see art. دجو.

ح
وحر

1. دَحَرَهُ, (S, A, K), aor. ٤, (K), inf. n. دُحُورٌ (S, A, K) and دَحَرَ, (T, K), *He* (God, S) *drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K:) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.)* It is said, in a form of prayer, اللَّهُمَّ اُدْحِرْ عَنَّا الشَّيْطَانَ *O God, drive away from us the devil. (TA.)*

ذَٰرِ : see what next follows.

دَحَوْرٌ and **دَحَجِرٌ** Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the *Kur* [xxxvii. 8-9], some read **كُلَّ جَانِبٍ** **وَيُقَذَّرُونَ** مِنْ **كُلِّ جَانِبٍ** **دَحَوْرًا**, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said **يُدَاخِرُ** or **يُدَحِّرُ** so says Fr; but he does not approve of this reading. (TA.)

أدحر More [or most] violently and ignominiously repelled. (TA from a trad., cited voce أدح.)

مَدْحَرَةٌ [said in Har p. 210 to be syn. with the inf. n. دَحَرَ signifies *A cause, or means, of driving away, &c.*].

مَدْحُورٌ Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشَّيْطَانُ مَدْحُورٌ مِنْ رَحْمَةِ اللَّهِ The devil is driven away, or banished, from the mercy of God. (A.)

د حرج

Q. 1. دَحَرَاج, inf. n. دَحْرَجَةٌ and دُحْرَاج (S, L, K,) [*He rolled a thing along: and*] *he rolled a thing down.* (L, K.)—[*And He rounded a thing; made it round: see the pass. part. n., below.*]

Q. 2. تَدَحَّرَج quasi-pass. of Q. 1; (S, L, K;)
[It (a thing) rolled along: and] it rolled down.
(L, K.) — [And It became round.]

دُحْرُوجَةٌ The little ball [of dung] that is rolled
 along by the جَبَل [or species of black beetle
 called cantharus, and in which it deposits its
 eggs]: (S, K:) pl. دَحَارِيجُ. — (S.) — It also sig-
 nifies من القدر: [so in the L and TA: but the following verse, cited as an ex. of this
 signification, suggests that القدر is probably a
 mistranscription for القُرْدُ or القُرْدُ, i. e. “ticks;”
 to which, in several different stages of growth,

the Arabs apply different appellations: (see حِمَان) and this is rendered more probable by the fact that, in the L, د and , are often written almost exactly alike: if so, the meaning is † *A round tick*; or a *tick that has become round*: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábigah says,

أَصْحَتْ يَفْرِهَا الْوِلْدَانُ مِنْ سَبَا
كَانَهُمْ تَحْتَ دِفْعِهَا دَحَارِيجُ

[app. describing a she-camel, and meaning, *She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides*]. (I, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.]

مَدَحَرَجٌ pass. part. n. of Q. 1 [as meaning *f. 363*,
Rolled along: and rolled down]. (TA.)—[And] *168, 39*
Rounded; or round; syn. مَدُورٌ. (S, K.)

جَعَلَ [The roller; meaning] the مَدْرُجُ [or جَعَلَ] species of black beetle mentioned above, voce مَدْرُجٌ and هَابِ الشَّعْرِ. (IAṣr, TA.)—[دُخْرُوجَةٌ]. البَعْر are [Two] days of winter. (K in art. هلب.)

دحض

1. دَحَضَتْ رِجْلَهُ. (S, A, K,) aor. َ , (S,) inf. n. دَحَضَ (S, A) and دَحُوضُ (A, TA,) *His foot slipped.* (S, A, K.) And دَحَضَ said of a man, *He slipped.* (Mṣb.) — دَحَضَتِ الشَّمْسُ (S, A, K,) aor. and inf. ns. as above, (TĀ,) † *The sun declined* (S, A, K) *towards the place of setting,* (TA,) *عَنْ بَطْنِ السَّمَاءِ* (S) or *عَنِ السَّمَاءِ* (A) [*from the meridian*]; as though it slipped. (TA.) — دَحَضْتُ حُجَّتَهُ (S, A, Mṣb, K,) aor. َ , (Mṣb,) inf. n. دَحُوضُ (S, K,) or دَحَضَ (Mṣb,) † *His argument, plea, allegation, or evidence, was, or became, null, or void.* (S, A, * Mṣb, K.) = See also 4, in two places.

4. اِدْحَضَ (A, TA,) inf. n. **إِدْحَاضٌ** (S,) *He made* (S, A, TA) *a man's foot* (A, TA,) *and a man* (TA,) *to slip*; (S, A, TA;) as also **دَحَضَ** (TA.) — *It* (rain) *made a place slippery*. (TA.) — † *He* (God, S, Mṣb, or a man, K) *annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence*: (S, Mṣb, K:) *he rebutted it*; as also **دَحَضَ**, inf. n. **دَحْضٌ**. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the **Ḳur** [xviii. 54, and xl. 5], **لِيُدْحِضُوا بِهِ الْحَقَّ** † *That they may, or might, rebut thereby the truth*. (TA.)

دَحْضُ A slippery place; as also دَحْضُ (S, K) and دَحُوضُ (O, K) and مَدْحَضُ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَضُ?]: pl. دَحَاضُ, (K,) [a pl. of the second,] like as جِبَالُ is pl. of جَبَلُ. (TA.)—Also *Water that causes slipping*: pl. اَدْحَاضُ. (TA.)

دَحَضُ : } see the next preceding paragraph.
 دَحُوضُ : }

دَاخَضَ [Slipping] has for a pl. دُخَضَ: occur-

ring in a trad., in the phrase **دُحِضَ الْأَقْدَامُ**, meaning † those having no firmness, or stability, nor determination, or resolution, in affairs. (TA.)

— **حُجَّتُهُمْ دَاحِضَةٌ** in the *Kur* [xlii. 15], means † Their argument, or plea, or allegation, is null, or void: or, as *IDrd* says, on the authority of *AO*, it means **مُدْحُوضَةٌ** [rebutted]. (TA.)

دَحَضَ [or **مَدَحَضَ**?]: see **دَحَضَ**.

مَزَلَّةٌ **مُدْحَضَةٌ** A cause of slipping; syn. **مَزَلَّةٌ**. (K.)

You say, **هَذِهِ مُدْحَضَةٌ لِلْقَدَمِ** [This is a cause of slipping to the foot]. (A.) And **مَكَانٌ مُدْحَضٌ** in a trad. respecting the *Širāt*, means A place on which the feet will not remain firm. (TA.)

مُدْحَاضٌ A place in which one slips much, or often: pl. **مُدْحَاضٌ**. (TA.)

دحق

1. **دَحَقَهُ**, aor. ʿ, (K,) inf. n. **دَحَقٌ**, (TA,) *He drove him away; removed him; put him away, or far away; as also* **ادْحَقَهُ**. (K.) One says, **ادْحَقَهُ ٱللَّهُ وَأَسْحَقَهُ**, (S, TA,) i. e. *May God remove him; or put him away, or far away.* (TA.) — And [hence, app.,] **دَحَقَهُ النَّاسُ**, (S,) or **ٱللَّهُ**, (TA,) + *Men*, (S,) or *God*, (TA,) *disregarded him, or cared not for him.* (S, TA.) — **دَحَقَتِ الرَّحِمُ بِٱلْهَاءِ** (K) *The womb rejected the semen; did not admit it.* (S, K.) — And **دَحَقَتْ بِرَحِمِهَا**, aor. ʿ, inf. n. **دَحَقٌ** and **دَحُوقٌ**, *She (a camel, or other animal,) ejected her womb after bringing forth, and died in consequence:* (TA:) or **دَحَقٌ** and **دَحَاقٌ** [each app. as an inf. n., or the latter may be a simple subst.,] signify the coming forth of the womb of a she-camel after her giving birth. (*IDrd*, K, TA.) — And **دَحَقَتْ بِهِ** *She brought him forth.* (As, S, K.) So in the saying, **قَبَّحَ ٱللَّهُ أُمَّا دَحَقَتْ بِهِ** [May God remove far from good, or prosperity, or success, a mother who brought him forth]. (S.) — **دَحَقَتْ يَدُهُ عَنْهُ** *His arm, or hand, fell short of reaching it, or attaining it.* (Lth, Ibn-'Abbád, ISd, K.)*

4: see above, in two places.

7. **اندحقت رَحِمُ النَّاقَةِ** *The she-camel's womb came forth from its place.* (S, K.)

دَحُوقٌ A she-camel whose womb comes forth after her giving birth; (S, K;) as also **دَاحِقٌ**. (K.)

دَحِيقٌ Driven away; (K;) removed; remote; put away, or far away. (S, K.) — A man removed from good, or prosperity; and from others; as also **مُدْحَقٌ**. (TA.) — **عَيْنٌ دَحِيقٌ** is like **مَطْرُوقَةٌ** [i. e. *An eye hit, or hurt, with a thing, so that it sheds tears.*] (Ibn-'Abbád, K, TA. [In the *OK*, **المَطْرُوقَةُ** is erroneously put for **المَطْرُوقَةُ**.]) **مَنْ عَانَكَ عَيْنُهُ دَحِيقٌ فِيهَا تُرِبٌ** [Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated:] is one of their formulas of incantation. (TA.)

دَاحِقٌ: see **دَحُوقٌ**. Also A woman ejecting her womb, fat and flesh. (TA.)

أَدْحَقٌ Further [or furthest] driven away or removed or put away: occurring in the following trad.: **مَا مِنْ يَوْمٍ يُبْلِسُ فِيهِ أَدْحَرُ وَلَا أَدْحَقُ مِنْهُ** [There is not any day in which Iblees is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'Arafah]. (TA.)

دَحِيقٌ: see **دَحِيقٌ**.

دحل

1. **دَحَلَ**, (T, K,) or **دَحَلُ فِي الدَّحْلِ**, (S,) aor. ʿ, *He (a man, T, S) entered into the دَحْل [q. v.];* (T, S, K;) as also **ادحل**. (K.) — And **دَحَلَ**, aor. ʿ, (A'Obeyd, S, K,) inf. n. **دَحَلٌ**, (TA,) *He (a man) was, or became, in the side of the خَبَاءٌ [or tent]:* (A'Obeyd, S, K;) [from **دَحَلٌ** in the former sense; or] from [the subst.] **الدَّحْلُ**: (A'Obeyd, S:) the sides [or side] of the خَبَاءٌ being likened to the hollow [called **دَحْلٌ**] in the lower part of a valley. (TA.) — Or **دَحَلَ** signifies [or rather signifies also] *He dug, or excavated, in the sides of the well:* (K;) [or] **دَحَلَ** has this meaning. (S.) — And **دَحَلَ** **دَحَلَ الْبَيْتُ** *He went, or removed, to a distance, or far, from me:* (T, O, K;) *fled from me: concealed himself from me [as though in a دَحْل]:* feared me: (K;) the inf. n., or an inf. n., is **دَحَلَانٌ**. (TA.) — **دَحَلَ**, aor. ʿ, (K,) inf. n. **دَحَلٌ**, (S,* T, K,) *He was, or became, such as is termed دَحَلٌ, in all the senses of this word.* (K.)

3. **مُدَاحَلَةٌ**, (T, K,) inf. n. **دَاحِلَةٌ**, (TA,) *He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him.* (T, K.) — *He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. مَآكِسَةٌ.* (K.) [See **دَحَلَ**.] — *He concealed from him what he knew, and told him some other thing.* (Sh, K.) — **دَحَالٌ** [an inf. n. of the same verb] signifies *The act of refraining, abstaining, or holding back; syn. اِمْتِنَاعٌ*; (As, K;) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from **دَحَلَ** signifying “a subterranean cavity.” (As, TA.) And *The act of declining on one side.* (TA.)

4: see 1, first sentence.

دَحْلٌ A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening: (As, T, S, O:) or a [hollow such as is termed] قَعْرٌ, in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening: (Ham p. 477:) or, as also **دَحْلٌ**, a hole (نَقْبٌ) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA,) having a bending or the like, (TA,) and sometimes producing **بُيُودٌ** [or lote-trees]: or a place into which one

may enter beneath a جُرْفٌ [or water-worn bank]; or in the width of the side of a well, in its lower part; (K;) and the like in a watering-place: all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or **دَحْلٌ**, (accord. to the TA,) signifies [or rather signifies also] † a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters [the tent]; (M, K;) so called as being likened to the **دَحْلُ** [commonly thus termed]: (TA:) and a kind of reservoir (مَصْنَعٌ) that collects water: (K:) *Az describes, as seen by him, at El-Khalḡa, in the district of Ed-Dahnā, many a دَحْل, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (جَوْ) of water, of extent and abundance unknown because of the darkness of the دَحْل beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein:* (TA:) and **دَحْلٌ** also signifies a lateral hollow (نَحْلٌ) of a grave: (TA in art. تَو:) [in this sense, perhaps formed by transposition:] **دَحِيقَةٌ**, also, signifies a hollow, or cavity, in the ground; like **دَحْلٌ**; or like the **دَحْلُ**: (Ibn-'Abbád, TA:) the pl. [of pauc.] of **دَحْل** is **أَدْحَالٌ** (S, K) and **أَدْحَلٌ** (K) and [of mult.] **دَحُولٌ** and **دَحَالٌ** and **دَحَلَانٌ**. (S, K.)

دَحْلٌ: see the next preceding paragraph.

دَحْلٌ Wicked, deceitful, guileful, artful, crafty, or cunning; (AA, S;) as also **دَحْنٌ**: (AA, S in art. دَحْن:) or very crafty and deceitful or guileful: (AZ, S,* K:) or cunning, ingenious, or clever, and shifful; as also **دَحْنٌ**. (TA.) See also **دَحُولٌ**, last sentence. — *One who diminishes the price, or demands a diminution of the price, or vies in niggardliness, or in acuteness, in a case of selling or buying, [app. the latter,] in order that he may attain, or so that he attains, the object of his want.* (T, K, TA.) — *Having much wealth.* (O, K.) — *Flabby and large and wide in the belly.* (K,* TA.) *Fat, short, and flabby and prominent, or large and flabby, in the belly.* (S, K.)

دَحَلَةٌ A well. (ISd, K.)

بُيْرٌ دَحَلَاءٌ A well narrow in the head [or upper part]. (Sgh, K.)

بُيْرٌ دَحُولٌ A well hollowed in the sides, the water having eaten its interior: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA:) and a well wide in the sides. (K.) And **حُفْرَةٌ دَحُولٌ** A hollow, or cavity, made deep, not in a straight direction, or not evenly. (Ham p. 477.) — **دَحُولٌ** also signifies A she-camel that heeps aside from the other camels, over against them; (K,* TA;) like **عَنُودٌ**. (TA.) — Also A flatterer: and an impostor, or a cheat: and so **دَحِلٌ**. (KL.)

دَحِيلَةٌ: see دَحَلٌ, near the end of the paragraph.

دَحَالٌ One who hunts, or catches game, by making use of the دَاخُول: so in the verse cited voce دَاخُول. (TA.)

دَاخِلٌ Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA.)

دَاخُولٌ [an arabicized word from the Pers. دَاخُول] A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood: (S;) or a thing which the hunter sets up for [the purpose of scaring] the [wild] asses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp; (TA;) [whence] Dhu-r-Rummeh says,

* وَيُسْرِبْنَ أَجْنًا وَالْجُومَ كَأَنَّهَا

* مَصَابِيحُ دَحَالٍ يَذْكِي ذُبَابَهَا

[And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the دَاخُول when he makes their wicks to blaze brightly]: (TA:) the pl. is دَوَائِلُ. (K.)

دحو

1. دَحَا, (S, Mṣb, K,) first pers. دَحَوْتُ, (S,) aor. يَدْحُو, (Mṣb, K,) inf. n. دَحْوٌ, (S, Mṣb, K,) He spread; spread out, or forth; expanded; or extended; (S, Mṣb, K;) a thing; (S;) and, when said of God, the earth; (Fr, S, Mṣb, K;) as also دَحَى, (Mṣb, K,) first pers. دَحَيْتُ, (K in art. دَحَى,) aor. يَدْحِي, inf. n. دَحْيٌ, (Mṣb, and K in art. دَحَى:) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made wide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, TA:) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. دَحَى.) — Also, said of a man, (K,) aor. يَدْحُو, inf. n. دَحْوٌ, (TA,) i. q. جَامِعٌ; (K;) as also دَجَا; on the authority of IḤār. (TA.) [You say, دَحَاهَا He compressed her; like as you say, دَجَاهَا. — Also He threw, or cast, and impelled, propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, وَابْعِدِ الْبَدَى وَادْحَهُ, meaning [Make thou the distance far, and] throw it. (S, TA.) See also مَدْحَاةٌ, in two places. And of a torrent, one says, دَحَا بِأَلْيَطْحَاءِ It cast along [the soft earth and pebbles in its course; or drove them along]. (TA.) And of rain, one says, دَحَا the حصى عن وجه الأرض (S, Mṣb) It drove the peb-

bles from the surface of the earth; (Mṣb;) or removed them. (TA.) [See also دَحَى, in the next art.] And الدَّحْوُ بِالْحَجَارَةِ also signifies The vying, one with another, in throwing stones, and striving to surpass [in doing so]; as also الْمَدْحَاةُ [inf. n. of دَحَى]. (TA.) — دَحْوٌ, inf. n. دَحْوٌ, said of a horse, He went along throwing out his fore legs without raising his hoofs much from the ground. (S, TA.) = دَحَا الْبَطْنُ The belly was, or became, large, and hanging down; (Kr, K;) and دَحَى it (the belly) was, or became, wide, or distended: (MF:) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or disease; as also دَاخ and اِنْدَاخ. (TA in art. دوح.)

3. مَدْحَاةٌ, inf. n. دَحَى: see 1.

5. تَدْحَى He spread out, or extended, himself; syn. تَبَسَّطَ. (K in art. دَحَى.) You say, نَامَ فُلَانٌ تَدْحَى Such a one slept, and [extended himself so that he] lay upon a wide space of ground. (TA in that art.) — And تَدَحَّتِ الْإِبِلُ فِي الْأَرْضِ The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-Itreefee, TA in art. دَحَى.)

7: see 1, last sentence.

9. اِفْعَلْ for اِفْعَلْ اِدْحَوِ [of the measure اِفْعَلْ for اِفْعَلْ, like اِرَاعَوِ] It (a thing, TA) was, or became, spread, spread out or forth, expanded, or extended. (K.)

اللَّهُمَّ دَحَايَ الْمَدْحَوَاتِ ۖ دَاخٍ [act. part. n. of 1]. ۖ The spreader and Expander of the [seven] earths: (TA:) in a prayer of 'Alee, means O God, the Spreaders and Expanders of the [seven] earths: (TA:) properly signifies the things that are spread, &c.; as also الْمَدْحِيَّاتُ. (TA in art. دَحَى.) — الْمَطَرُ الدَّاحِي The rain that removes [or drives] the pebbles from the surface of the earth. (TA.)

دَحَى, (S, K,) [originally اِدْحَوِ, of the measure اِفْعَلْ from دَحَيْتُ, but said in the S to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and اِدْحَى and اِدْحَوَةٌ, (K,) The place of the laying of eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] عَش: (S:) pl. اُدَاخٍ (TA in the present art.) and اِدَاخِي [i. e., if not a mistranscription, agreeably with the sing.]: (TA in art. دَحَى:) and مَدْحَى [likewise] signifies the place of the eggs of the ostrich. (S.) [Hence,] بَنَتْ اِدْحِيَةً A female ostrich. (TA.) — [Hence also,] اِلْدَحَى + A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between the نَعَائِمِ and سَعْدِ الدَّابِغِ [more commonly] called الْبَلْدَةُ: likened to the دَحَى of the ostrich. (TA.)

اِدْحِيَّةٌ and اِدْحَوَةٌ: see the next preceding paragraph, in three places: — and for the latter, see also مَدْحَاةٌ, below.

اِدْحَى: see مَدْحَى.

مَدْحَاةٌ A wooden thing with which a child is driven along (يُدْحَى), and which, passing over the ground, sweeps away everything against which it comes. (K, TA.) — Accord. to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: الْمَدَاخِي and الْمَسَادِي signify stones like the [small round cake of bread called] فَرْصَةٌ, according to the size of which a hole is dug, and widened a little: then they throw those stones (يُدْحُونَ ۖ بِهَا) to that hole; and if the stone fall therein, the person wins; but if not, he is overcome: you say of him, يَسْدُو وَيُدْحُو when he throws the stones (إِذَا دَحَاهَا) over the ground to the hole: and the hole is called اِدْحِيَّةٌ. (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, A round thing made of lead, by the throwing of which persons contend together.]

دَاخ: see الْمَدْحِيَّاتُ and الْمَدْحَوَاتُ.

دحى

1. يَدْحَى, first pers. دَحَيْتُ, aor. يَدْحِي, inf. n. دَحْيٌ, (K,) in art. دَحَى. — دَحَى الْإِبِلَ I drove the camels; (K;) inf. n. as above, (TA,) I drove the camels; (K;) as also دَحَيْتَهَا. (TA.)

[4 mentioned by Freytag as on the authority of the K is a mistake for 5.]

5 (mentioned in this art. in the K and TA): see art. دحو.

7 (mentioned in this art. by MF): see art. دحو.

دَحِيَّةٌ A single act of دَحَى, i. e. spreading, &c. (Mṣb.) = A she-ape, or she-monkey. (K.)

دَحِيَّةٌ A mode, or manner, of دَحَى, i. e. spreading, &c. (Mṣb.) = A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, of an army, or a military force. (K, TA.) AA says that it originally signifies “a lord,” or “chief,” in Pers.; but seems to be from دَحَاهُ, aor. يَدْحُو, meaning “he spread it, and made it plain or even;” because it is for the headman or chief to do this; the و being changed into ي as it is in دَحْوٌ and فَيْئَةٌ and صَبِيَّةٌ. (TA.) [Accord. to Golius, the pl. is دَحَاهُ; but I think that it is more probably دَحَى.] It is said in a trad. that what is called الْبَيْتُ الْمَعْمُورُ [q. v. in art. عَمَر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دَحِيَّةٌ and consisting of seventy thousand angels. (TA.)

دَحَى and اِدْحَى: see art. دحو.

اِدْحِيَّةٌ: see اِدْحَى, in art. دحو, in two places.

مِدْحَاةٌ (mentioned in this art. in the K): see art. دَحُو.

دحو. in art. داح, see : المَدْحِيَّاتُ

دخدر

Q. 1. دَخَّرَ *He gilded an earring*: (K:) from the noun following. (TA.)

دَخْدَار *A white, (S, K,) or black, (K,) garment, or piece of cloth, (S, K,) which is laid up, or preserved [in a chest, or wardrobe, whence its name]: (S:) an arabicized word, originally دَارٌ تَحْتُ (S, K,) which is Persian, and means دُو تَحْتُ (S.) [Golius, app. misled by the words *دار است* اصل, in the KL of Ibn-Maaroof, probably corrupted in the copy of that work used by him, adds to the explanation “*pannus albus*” &c., as from the work above mentioned, “*qui throno Regis Persici quondam insterni solebat: inprimis Darii.*”] — Also *Gold*; (K;) because preserved in chests. (TA.)*

دختر

1. دَخَوَ, (S, A, Mṣb, K,) aor. َ ; (Mṣb, K;) and دَخِرَ, aor. َ ; (K;) inf. n. of the former, دَخْوَرٌ, (S, A, Mṣb, K,) and (of the latter, TA) دَخْرٌ, (K, TA; in the CK دَخْرٌ;) *He was, or became, abject, mean, contemptible, or despicable.* (S, A, Mṣb, K.)

4. **ادخرو** *He* (God, A, or a man, Mšb) rendered him abject, mean, contemptible, or despicable. (S, A, Mšb, K.)

8. اذخر : see art. ذخّر.

دَاخِرٌ, applied to a man, *Abject, mean, contemptible, or despicable.* (S, TA.)

ذخِر : see art. **ذخِر**.

دخراص

وَحَرْصٌ, and with ة : see what follows.

دِخْرِیصَ (T, S, Mgh, Mšb, K) and دِخْرِیصَ, (TA voce تَخْرِیصَ) or دِخْرِیصَ and دِخْرِیصَ, (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first, (Mšb,) [A *gore*] of a shirt, (S, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Mšb;) *a piece with which it is widened*; (Mgh;) *that with which the body thereof is joined together to widen it*; (TA;) *i. q.* تَخْرِیصَ, (K,) which is a dial. var.; (TA;) arabicized, (Lth, T, Mšb,) from تَخْرِیصَ, (Lth, K voce تَخْرِیصَ,) which is Persian; (Lth;) *called by the Arabs [in their proper language] بَنِقَّة* [q. v.]: (A 'Obeyd, IAqr, Mšb, TA;) or, as some say, Arabic: (Mšb:) pl. دِخْرَیصَ. (AA, S, Mgh, Mšb.)

دخول

1. دَخَلَ, (S, K, &c.), aor. ², (TA,) inf. n.
 331 دَخُولٌ (S, Msh, K) and مَدْخَلٌ (S, K), *He, or*

it, entered; or went, came, passed, or got, in; contr. of **خَرَجَ** (K); as also **وَادَّخَلَ**, of the measure **اَفْتَعَلَ**, and **اِنْدَخَلَ** (S, K,) this last occurring in poetry, but not chaste, (S,) and **تَدَخَّلَ** (K,) or this signifies it (a thing) entered by little and little. (S, O.) You say, **دَخَلْتُ مَدْخَلًا حَسَنًا** [like *دَخُولًا حَسَنًا* I entered with a good entering]. (S.) And **دَخَلْتُ الْبَيْتَ** (S) or **الدَّارَ**, i. e. [I entered the house, or] I became within the house, and the like, (Msb,) correctly meaning **إِلَى الْبَيْتِ** [&c., or **فِي الْبَيْتِ** &c., i. e. I entered into the house, &c.], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, **خَلْفَ**, and **قُدَّامَ**, and **تَحْتَ**, and **فَوْقَ**, and **شِمَالَ**, and **يَمِينَ**, and the like, such as **أَمَامَ**, and **وَرَاءَ**, and **أَعْلَى**, and **أَسْفَلَ**, and **بَيْنَ** in the sense of **عِنْدَ**, and **لَدُنْ**, and **وَسْطَ** in the sense of **قِبَالَهُ**, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is **خَلْفَ** to thee may be

قُدَامَ to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قَعَدْتُ الدَّارَ, nor قَعَدْتُ السَّجْدَ, nor نَبَيْتُ الْجَبَلَ, nor قَعَمْتُ الْوَادِي; the phrases of this kind that occur being instances of the suppression of a prep.; as رَخَلْتُ الْبَيْتَ, and نَزَلْتُ الْوَادِي, and صَعَدْتُ الْجَبَلَ. (S, O, TA.)

You say also, دَخَلْتُ عَلَى زَيْدِ الدَّارِ, meaning *I entered the house after Zeyd, he being in it.*

(Msb.) [And simply دَخَلَ عَلَيْهِ *He came in*
in and he came (A. V. 255, 27, 8
 upon him: and also he came upon him: i. e. in-

vaded him.] And دَخَلَ بِأَمْرَاتِهِ (Mṣb, TA,) and عَلِيَّهَا (MA,) inf. n. دُخُولٌ (Mgh, Mṣb,) [like دَخَلَ بِأَمْرِهِ, and عَلِيَّهَا, (see أَمْرٌ) i. e. † *He went in to his wife or woman*,] is a metonymical phrase, denoting الْجَمَاعَ (Mṣb, TA,) i. e. الْوَطْءَ (Mgh, Mṣb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Mṣb, TA. [See what is said in explanation of the term خُلُوٌّ in the first paragraph of art. خَلَو.] And دَخَلَ بَعْضُهُ فِي بَعْضٍ i. q. تَدَاخَلَ [q. v.]. (TA in art. قَصَرَ, &c.) [For ex.,] you say, دَخَلَ بَعْضُ النَّجْوَمِ فِي بَعْضٍ [The stars became confused together]. (Mgh and TA in art. شَبَكَ: in the former coupled with اِخْتَلَطَتْ.) And دَخَلَ فِيهِمْ [He entered among them, so as to become a member of their community, confraternity, party, sect, or the like;] said of a stranger. (K.) [And دَخَلَ فِي طَاعَتِهِ: see

طَائِعُ, in art. طوع.] When دَخَلَ is said of income, or revenue, [meaning *It came in, accrued, or was received,*] the aor. is as above, and the inf. n. دَخُلْ: (Mṣb:) and you say, يَدْخُلُ عَلَى الْإِنْسَانِ [*It comes in, or accrues, to the man*].

(Mṣb, K.)* دَخَلَ بِهْ [lit. *He entered with him, or it*]: see 4. — [Hence دَخَلَ فِيْهِ meaning + *It became included, comprehended, or comprised, in it.* And hence,] دَخَلَ فِي دِيْنِ الْإِسْلَامِ [+ *He entered within the pale of the religion of El-Islām; he entered the communion of that religion; he entered into, embraced, or became a proselyte to, that religion*]. (Mṣb in art. سَلِمَ, &c. [See Kṛ ex. 2.]) And دَخَلَ فِي الْأَمْرِ, inf. n. دَخُولٌ, + *He entered upon, began, or commenced, the affair.* (Mṣb.) [And دَخَلَ فِي أَمْرٍ غَيْرِهِ, and دَخَلَ فِي أَمْرٍ غَيْرِهِ, and تَدَخَّلَ, and تَدَاخَلَ + *He entered into, or mixed himself in, another's affair, and another's affairs.*] — [Hence also, دَخَلَ عَلَيْهِ said of night, &c., *It came upon him, or invaded him.* (J) And said of a word, such as a prep. &c., *It was, or became, prefixed to it, preposed to it, or put before it.*] — [دَخَلَنِي مِنْهُ seems (from an instance in art. بَضَعَ in the K) to mean + *An evil opinion of him entered my mind*; from دَخَلَ as signifying “a thing that induces doubt, or suspicion, or evil opinion.”] = دَخَلَ, (S, K,) like عَنِ; (K;) and دَخَلَ, aor. ٤; inf. n. [of the former] دَخَلٌ and [of the latter] دَخْلٌ; (K;) + *He had an unsoundness* (دَخْلٌ, S, K, i. e. قَسَادٌ, K) *in his intellect, (S, K,) or in his body, (K,) or in his grounds of pretension to respect.* (TA in explanation of the former verb.) And دَخَلَ أَمْرُهُ, aor. ٤, (K,) inf. n. دَخَلٌ, (TA,) + *His affair, or case, or state, was, or became, intrinsically bad or corrupt or unsound.* (K.) — دَخَلَ الطَّعَامُ *The corn, or food, became eaten by worms or the like.* (JK.) — دَخَلَ عَلَيْهِ + *He was led into a mistake, or an error, respecting a thing, without knowing it, by his having preconceived it.* (Mṣb.)

2. دَخَلَ, inf. n. تَدْخِيلٌ, *He put dates into a*
دَوْخَةٌ [q. v.]. (TA.) [In the present day, دَخْلَةٌ
is used in the first of the senses assigned below to
أَدْخَلَهُ; but for this I have not found any classical
authority.]

3. مُدَاخَلَةٌ [inf. n. of داخل] signifies The entering [with another] into a place: or † into an affair. (KL.) You say, دَاخَلَهُ فِي أُمُورِهِ [He entered with him into, or mixed with him in, his affairs]. (JK, S.) And دَاخَلَهُمْ [alone † He entered with them into, or mixed with them in, their affairs: he mixed with them in familiar, or social, intercourse: he conversed with them; or was, or became, intimate with them]. (Lh, TA in the present art. and in art. خلط.) [See 3 in art. خلط.]. And دَاخَلَهُ فَسَادٌ فِي عَقْلٍ أَوْ جَسْمٍ [Unsoundness in intellect, or body, infected him, as though commingling with him; like خَالَطَهُ]. (K.) دَخَالَ [also is an inf. n. of داخل]: see 6, in two places. — [See also دَخَالَ below.]

4. ادْخَلْ, inf. n. اِدْخَالٌ and مُدْخَلٌ (S, K,) *He made, or caused, him, or it, to enter; or to go, come, pass, or get, in; he put in, inserted, brought in, or introduced, him, or it; as also* دَخَلَ ^{بِهِ} [lit. *he entered with him, or it*], (K, TA,) inf. n. دُخُولٌ. (TA.) *You say, اَدْخَلْتُ*

زَيْدًا الدَّارَ [for **فِي الدَّارِ** *I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,*] inf. n. **مُدْخَلَ** (Mṣb.) Hence, in the *Kur* [xvii. 82] **رَبِّ أَذْخِلْنِي** (S,* TA) *O my Lord, cause me to enter El-Medeeneh in a good, or an agreeable, manner:* (Jel: [see also various similar explanations in Bḍ:]) [or **مُدْخَلَ** may be here a n. of place, or of time: see, in art. **خَرَجَ**, what is said of the words of the *Kur* that follow, **أَخْرَجْنِي** **أَدْخَلْتُ الْحَفَّ فِي** **مُخْرَجِ صَدَقٍ** **أَدْخَلْتُ رِجْلِي فِي** **الرَّأْسِ** **الْقَنْسَوَةِ** **فِي رَأْسِي** and **رِجْلِي** **أَدْخَلْتُ رِجْلِي فِي** **الرَّأْسِ** **فِي الْقَنْسَوَةِ** and **الْحَفَّ** *I put, or inserted, my leg, or foot, into the boot and my head into the cap.*] (Ḥam p. 43.) — Hence the saying, **يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَحُهُمْ بِهِ** [*He brings against his people an abominable, or evil, charge, aspersing them with it*]. (S in art. **عَرَّ**.)

5: see 1, first sentence: and again in the latter half of the paragraph.

6. **تَدَاخَلَ** signifies **تَبَغَضَ** فِي بَعْضٍ **أُخْرَى** [One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. **قَصْر**.) [Hence,] **تَدَاخُلٌ** signifies The entering of joints one into another; (M;) as also **دِخَالٌ** (JK, M, K) and **دَخِيلٌ** (K); but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (**مُفَاصِلٌ**) here mentioned are those of a coat of mail; for it is said immediately before in the JK that **دِخَالٌ** in coats of mail signifies *firmness, or compactness, of make*. Hence also,] **تَدَاخُلُ اللُّغَاتِ** [The intermixture, or commixture, of dialects]. (Mz 17th **نوع**.) And **تَدَاخُلُ الْأُمُورِ** + The dubiousness and confusedness of affairs; as also **دِخَالٌ** **أُ** **الْأُمُورِ**. (TA.) — See also 1, in the latter half of the paragraph. = [It is also trans.] You say, **تَدَاخَلَنِي مِنْهُ شَيْءٌ**, [Something thereof, or therefrom, crept into me, i. e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And **تَدَاخَلَنِي مِنْ هَذَا الْأَمْرِ رَمَضٌ** + [Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. **رَمَض**.)

7: see 1, first sentence.

8. **ادّخَلَ عَلَىَّ**: see 1, first sentence. [app. *He encroached upon me*]. (TA in art. **هَضَبٌ**: see 1 in that art.)

10. *استدخل* *He wished, desired, asked, or begged, to enter. (KL.)*—And *He entered a* *خبر* [or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

دَخْلٌ *Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable property, such as land and houses and palm-trees*

ṣc., (T, Mṣb, K,) and from his merchandise; (Mṣb;) *contr.* of خَرَجَ; (S;) as also مَدْخُولٌ [for مَدْخُولٌ بِهِ]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. ^د. (Mṣb.) You say, دَخَلَهُ أَكْثَرُ مِنْ خَرْجِهِ [*His income is more than his outgoings, or expenditure*]. (Mṣb.)= See also دُخْلَةٌ. — A disease; (K;) as also دَخَلٌ: (K, TA; but not decisively shown to have this meaning in the CK:) a vice, fault, defect, or blemish; (S, K;) and particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, دَخَلٌ: (K, TA:) and a thing that induces doubt, or suspicion, or evil opinion; as also دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دُخِلَ and دَخَلَ]. (S, K.) Hence the saying, (S, TA,) of 'Athmeh Bint-Matrood, (TA,)

* تَرَى الْفِتْيَانَ كَالنَّخْلِ * وَمَا يُدْرِيكَ بِاللَّخْلِ *

[*Thou seest the youths, or young men, like palm-trees; but what will acquaint thee with the rice, &c., that is, or may be, in them*]: (S, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رَقْلَةٌ.]) = See also دَخَلَ: = and دَخُلْ.

دُخُل [A species of millet;] i. q. جَاوَرُس; as
also دُخْن. (TA.)

دُخِلَ : see دُخِلَ.

دَخَلَ primarily signifies *A thing that enters into another thing and is not of it.* (Bd in xvi. 94.) See دَخَلَ, in three places. Also *Badness, corruptness, or unsoundness*; or a *bad, a corrupt, or an unsound, state or quality*; (S in art. دَغَلَ, and ك;) in intellect or in body [&c.]. (K.) You say, فِي عَقْلِهِ دَخَلَ [*In his intellect is an unsoundness*]. (S, K.) And هَذَا الْأَمْرُ فِيهِ دَخَلَ and دَغَلَ [*This affair, or case, in it is an unsoundness*]: both signify the same. (S.) — *Rottenness in a palm-tree.* (TA.) — *Leanness, or emaciation.* (TA.) — *Perfidiousness, faithlessness, or treachery*; (K and TA; but not in the CK:) *deceit, guile, or circumvention.* (S, K.) Hence, in the K̅ur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا [*And make ye not your oaths to be a means of*] *deceit, or guile, or circumvention, between you.* (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) = Also *People, or persons, who assert their relationship to those of whom they are not*: (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيل (q. v.), like as شَرَف is of شَرِيف]. (TA.) You say, هُمْ دَخَلَ فِي بَنِي فُلَانٍ *They are, among the sons of such a one, persons who assert their relationship to them not being of them.* (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, هُم دَخَلَ لِمِ، and هُوَ thus; thus applying it to a single person (which is questionable) as well as to a plurality.] — And *Tangled, or luxuriant, or abundant and dense, trees*; (K;) as also دَغَلَ. (TA.)

دَخَلَ *Intrinsically bad or corrupt or unsound*:
and **دَخَلَ** occurs in the same sense at the end of
a verse: this may be a contraction of the former,
or it may be for **دَوَّ**. (TA.)

وَحْلَةٌ *A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.)*
 = See also the next paragraph.

دُخْلَةٌ The night of the ceremony of conducting a bride to her husband. (TA.) [In the present day, this night is commonly called *نَيْلَةُ الدُّخْلَةِ*; vulgarly *الدُّخْلَةُ*.] = + The inward, or intrinsic, state, or circumstances, of a man; also *دَخَلٌ* and *رِخْلَةٌ* (S:) or, as also *دَحِيلٌ* and *دَحِيلَةٌ* and *دُحُلٌّ* and *دُحْلٌ* and *دُحَالٌ* and *دُحَلٌ* and *دُحَالٌ* and *دُحَلٌ* and *دُحَالٌ* (K,) or, accord. to Lth, *دُحَالٌ*, (TA,) and *دُحِيلى* and *دُحِلٌ* and *دُحَلٌ* + a man's intention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, *هُوَ عَلِيمٌ بِدُخْلَتِهِ* + He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word *أَمْرٌ*, so that you say, *عَرَفْتُ دُخْلَةَ أَمْرِهِ* &c., meaning + I knew the whole [of the inward, or intrinsic, circumstances] of his case. (TA.) *فَرَشْتُهُ دُخْلَةً* + *فَرَشْتُ لَهُ دُخْلَةَ أَمْرِي*, or *أَمْرِي*, is a post-classical prov., meaning + I laid open to him the inward, or intrinsic, and true, or real, state of my case. (Har p. 306.) One says also, *هُوَ حَسَنُ الدَّخْلِ* and *الْمَدْخِلِ* † *He is good in his way of acting in his affairs:* (K, TA:) and *فَلَانٌ حَسَنُ الْمَدْخِلِ* + Such a one is good, and laudable, in his way of acting, or conduct. (TA.)

دِخْلَةٌ: see the next preceding paragraph, in three places: — and see دُخْلٌ. — Also *A mixture of colours* in a colour. (T, M, K.)

—: دُخَلَّةٌ see دُخِلَ: and see also دُخِلَ: and the paragraph here next following.

دَخُلْ + *A companion, [such as is] a confidant, and special friend*; as also دَخِيلٌ (KL) and دَخِيلَةٌ [app. for صَاحِبُ دَخِيلَةٍ] (K* and TA voce وَلِيَّةٌ) and دَخْلَةٌ [app. for صَاحِبُ دَخْلَةٍ] (L voce وَلِيَّةٌ) [the pl. دَخْلُونٌ signifies *special, or particular, and choice, or select, friends*: (Az, TA:) or دَخْلٌ signifies, as also مَبْدَاخِلٌ and دَخِيلٌ and دَخِلٌ, *one who enters with another into the affairs of the latter*: (K, TA:) [i. e.] دَخْلَةُ الرَّجُلِ and دَخِيلٌ signify *the man's particular, or special, intimate, who enters with him into his affairs*. (S.) You say, يَتَنَبَّهَانِ دَخْلٌ and دَخِلٌ, meaning + *Between them two is a particular, or special, intimate, who enters with them into their affairs*: so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, *between them is brotherhood, or fraternization, and love, or affection*: and accord. to ISd and the K,

دُخِّلَ and دُخِّلَهُ [the latter not in the CK nor in my MS. copy of the K.] and دُخِّلَهُ signify + purity of inward love. (TA.) — دُخِّلُونَ signifies also *Persons of the lover, or lowest, sort, who enter among a people, or party, of whom they are not*: thus having two contr. meanings. (Az, TA.) — الدُّخَالُ [app. الدُّخَالُ] and دُخَالٌ [thus in the TA] and الدَّخَالُ, accord. to IAqr, all signify *The same as الأذن* [an appellation now applied to the ear-wig; in the K, art. عقرب, said to be the عَقْرَبَان but not as meaning the عَقْرَب or the male عَقْرَب: accord. to AZ, it is the هَرْنَصَان [i. e. هَرْنَصَان or هَرْنَصَان, a kind of worm, the species of which is doubtful]. (TA.) — See also دُخِّلَ. — And see دُخِّلَهُ.

دُخِّلَ: see the next preceding paragraph, in two places.

دُخِّلَ A portion of flesh (in some copies of the K of fat, TA) in the midst of flesh. (JK, Ibn-Abbād, K.)

دُخَالٌ: see دُخَالٌ: — and see also دُخِّلَهُ.

دُخَالٌ [an inf. n. of 3, q. v.]. — In watering, (S, K,) it is *The putting in a camel, that has drunk, between two camels that have not drunk, (K,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk*: (S, K:) in like manner it is explained in the T, on the authority of As, who adds that this is done only when the water is scanty: (TA:) or the putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times: (Skr:) or the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove: (JK, TA:) so says Lth; but the approved explanation is that of As: (TA:) or the driving of camels to the watering-trough at once, all together; as also دُخِّلَ. (JK.) — The forelocks of a horse; (K:) because of their entering, one into another; (TA:) as also دُخَالٌ: (K:) so in the M. (TA.) — See also دُخِّلَهُ.

دُخِيلٌ A guest. (M, TA.) Hence the saying of the vulgar, أَنَا دُخِيلٌ فَلَانٍ [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — See also دُخِّلَ, in three places. — [An adventive abider among a people.] You say, فَلَانٌ دُخِيلٌ بَيْنَ الْقَوْمِ Such a one is a person abiding among the people, not related to them. (Msb.) And هُوَ دُخِيلٌ فِيهِمْ He is a stranger to them (M, K) who has entered, (M,) or who enters, (K,) among them: (M, K:) applied also to a female. (TA.) [See دُخِّلَ, which is app. a quasi-pl. n. of دُخِيلٌ in this sense.] — Hence, A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein. (Msb.) — And A

word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it. (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And A horse that is introduced between two other horses in a race for a wager. (JK, O, TA.) [See مَحْلِلٌ.] See also دُخِيلِي. — And see دُخِّلَهُ: — and دُخَالٌ. — It is also said in the K to be syn. with دُخَالٌ in a sense explained above: see 6.

دُخِّلَ: see دُخِّلَهُ: — and دُخِّلَ.

دُخِّلَ: see دُخِّلَهُ.

دُخِيلِي A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. رَيْبٌ, (IAqr, K, TA,) like أَهْلِي, (TA,) upon the neck of which are hung conaries. (IAqr, TA.) And A horse that is fed only with fodder: so accord. to Aboo-Naṣr and others: a meaning erroneously assigned in the K to دُخِيلٌ. (TA.) Accord. to Skr, A horse of a race called بَنَاتٍ دُخِيلٍ. (TA.)

دُخِيلِيَّ [in the CK with ة in the place of the ة] A certain game of the Arabs. (JK, O, K, TA.)

دُخِّلَ Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed عَوْدٌ. (T, TA.) — The feathers, or portions of feathers, that enter between the ظُفْرَان and بَطْنَان [here app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — A portion, or portions, of flesh, or of muscle, lying within sinews: (M, K:) or flesh whereof one portion is intermixed with another: (TA:) or دُخِّلَ اللَّحْمُ means flesh that cleaves to the bone; and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) Thick, and compact, or contracted, in body; (K,* TA;) lit, having one portion thereof inserted into another. (TA.) — A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them; (TA;) also called دُخِّلٌ and دُخِّلٌ: (K:) n. un. دُخِّلَةٌ: ISd says that it is an intrusive bird, smaller than the sparrow, found in El-Hijáz: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHát says, in "the Book of Birds," that the دُخِّلَةُ is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (زُرْقَاءُ); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دُخَائِلٌ, (S, M, K,) which is

anomalous in respect of the insertion of the ي: (M:) in the T, دُخَائِلٌ [which is app. a mistranscription]. (TA.) — See also دُخِّلَهُ.

دُخِّلَةُ Any compact portion of flesh. (Sgh, K.) — Also n. un. of دُخِّلَ [q. v.]. (TA.)

دُخَالٌ That enters [into anything] much, or often; wont to enter. (TA.) [See دُخَالٌ.] — [Hence,] دُخَالُ الأذن: see دُخِّلَ.

الدُّخَالُ: see دُخِّلَ.

دُخِيلِي: see دُخِّلَهُ.

دَاخِلٌ [act. part. n. of 1, Entering, &c. Hence,] دُخَالُ الأذن as meaning دُخَالُ الأذن: see دُخِّلَ. — It is [also] applied as an epithet to a disease, and to love; [as meaning Internal, or inward;] and so دُخِيلٌ, in the same sense. (K.) — [Also, as a subst.,] The interior of anything; (M, Msb,* TA;) contr. of خَارِجٌ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning Within; but you say فِي دَاخِلٍ; and in like manner you say إِلَى دَاخِلٍ meaning In, or inwards; and مِنْ دَاخِلٍ meaning From within;] i. e. it is only a subst.; because it has a special signification, like يَدٌ and رِجْلٌ. (TA.) — دَاخِلُ الْحَبِّ: see دُخِّلَ.

دَاخِلَةُ الإِزَارِ The part of the إِزَار [or waist-wrapper] that is next the body; (Mgh;) the extremity of the إِزَار that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case: and the part of the body which is the place thereof; not of the إِزَار: IAm says that, accord. to some, it is a metonymical term for the مَذَاكِيرُ [meaning the penis with what is around it]: or, accord. to some, the hip, or haunch. (TA.) — دَاخِلَةُ الأَرْضِ The part of the ground that may serve as a place for concealment, and that is low, or depressed: pl. دَوَاخِلُ. (T, K.) One says, مَا فِي أَرْضِهِمْ دَاخِلَةٌ [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — [In the K and TA in art. جَوْز, the term دَاخِلَةٌ is applied to Bad pieces of money intermixed and concealed among good pieces; as is there indicated in the K, and plainly shown in the TA.] — الدَّوَاخِلُ in the phrase الدَّوَاخِلُ وَالْخَوَارِجُ has been explained in art. خَرَجَ. (Msb.) — See also دُخِّلَهُ, in two places.

دُخِّلَةٌ and دُخِّلَةٌ, with and without teshdeed, A thing [or receptacle] made of palm-leaves woven together, (ISk, S, K,) in which fresh ripe dates are put, (ISk, S,) or in which dates are put: (K:) pl. دَوَاخِلُ, occurring in poetry, [the ي being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. لَهَتْ.)

مَدْخِلٌ An entrance, i. e. a place of entrance, or ingress, (S, Msb,) of a house [or the like; and any inlet]. (Msb.) — [Hence,] † A way of act-

ing. (K, TA: see دُخْلَة, last sentence, in two places.) [And مَدْخُلٌ + A means of attaining, or doing, good.] — [Also A time of entrance.]

363. مَدْخُلٌ is syn. with إِدْخَالٌ: and is also the pass. part. n. of أَدْخَلَهُ: (S:) [and a n. of place: and of time:] see 4. — Also + Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not: (K,* TA:) because he is introduced among a people [to whom he is not related]. (TA.)

مَدْخُلٌ An instrument by means of which one enters: mentioned by Golius as meaning a key; on the authority of Ibn-Seenā (Avicenna).]

مَدْخَلًا, in the K̄ur [ix. 57, accord. to the most usual reading, there meaning A place into which to enter], is originally مَدْخَلًا. (TA.)

مَدْخُولٌ [for مَدْخُولٌ بِهِ]: see دَخُلَ. — مَدْخُولٌ [and عَلَيْهِا] † A wife, or woman, to whom a man has gone in; meaning compressed; whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) — † Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) — † Emaciated. (S, K.) — Corn, or food, eaten by worms or the like. (TA.) — نَخْلَةٌ مَدْخُولَةٌ A palm-tree rotten (S, K) within. (S.)

مَدْخَلٌ see دَخُلَ. — نَاقَةٌ مَدْخَلَةٌ الْخَلْقِ A she-camel compact, and firm, or strong, in make. (TA.) And رَجُلٌ مَدْخَلٌ الْجَسْمِ (K,* TA) A man compact, or contracted, in body; lit., having one portion thereof inserted into another. (TA.)

مُتَدَخِّلٌ فِي أُمُورٍ One who puts himself to trouble, or inconvenience, to enter into affairs. (K.) [One who intrudes in affairs.]

مَدْخَلٌ see مُتَدَخِّلٌ الْجَسْمِ.

دخن

1. دَخَنَتِ النَّارُ, aor. ٤ and ٤, (S, K,) inf. n. دُخْنٌ and دُخُونٌ, (K,) The دُخَانُ of the fire rose; [i. e. the fire smoked, or sent up smoke:] as also دُخِنَتْ, (S, K,) of the measure اِفْتَعَلَ; (S;) and دُخِنَتْ, and دَخِنَتْ; (K;) the last with teshdeed, mentioned by Z. (TA.) — And دَخَنَ الدُّخَانُ, (JK,) and الدُّخَانُ (K) and النَّقْعُ, (TA,) inf. n. دُخُونٌ, (K,) The smoke, (JK,) and † the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.) — And دَخَنَتِ النَّارُ, (JK, S, M̄sb, K,) with kesr to the خ, (S, M̄sb, K,) aor. ٤, (JK, M̄sb, K,) inf. n. دُخْنٌ, (M̄sb,) The smoke (دُخَانٌ) of the fire (JK, S, M̄sb, K) became vehement, (JK,) or became excited, or raised, (S, M̄sb, K,) in consequence of its having firewood, (JK, S, M̄sb, K,) in a fresh, or green, state, (JK,) thrown upon it, (JK, S, M̄sb, K,) and being thus marred. (S, M̄sb, K.) — دُخِنَ, aor. ٤, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دُخْنٌ, (JK,) means It was, or became, infected with smoke (دُخَانٌ), (K, TA,) while being roasted or cooked,

(TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour: (TA:) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke (وَإِذَا تَدَخَّنَتْ). (S, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning + It became altered for the worse in odour. (See دَخِنَ.) — Hence also,] + It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخِنَ التَّيْتُ, and دَخِنَتِ الدَّابَّةُ, † The plant, and the beast, became of that colour; (K, TA;) as though overspread with smoke (دُخَانٌ); (TA;) as also دَخِنَ, aor. ٤, inf. n. دُخْنَةٌ. (K.) — [Hence also,] دَخِنَ خُلُقُهُ † His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA. [See also دَخِنَ, below.]]

2: see 1, first sentence. — دَخَنَهُ [He smoked it, or made it smoky]; namely, flesh-meat. (S in art. شَيْط.) And دَخَنَهُ بِالْذُّخْنَةِ [He fumigated it, or him, with what is termed دُخْنَةٌ, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, M̄sb, K,) and a garment, (M,) and another man. (TA.) And دَخَنُوا عَلَى قَوْمٍ فِي غَارٍ فَقَتَلُوهُمْ [They smoked a party of men in a cave and so killed them]. (TA.)

4: see 1, first sentence. — أَدَخَنَ الزَّرْعُ; (JK, CK, and so in my MS. copy of the K;) or دَخِنَ, (so in the K accord. to the TA,) of the measure اِفْتَعَلَ; (TA;) + The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.)

5. دَخِنَ تَبَخَّرَ q. v. [He fumigated himself]: (TA in art. بَخَر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تَدَخَّنَ بِالْذُّخْنَةِ [He fumigated himself with what is termed دُخْنَةٌ, q. v.]; as also دَخِنَ, of the measure اِفْتَعَلَ. (TA.) — See also 1.

8: see 1: — and 5: — and 4.

دُخْنٌ A well-known kind of grain; (M̄sb;) i. q. جَاوِزٌ, (S;) [i. e.] the grain of the جَاوِزِ (JK, M, K:) or a certain grain smaller than that, very smooth, cold, dry, and constipating: (M, K:) [a species of millet; the holcus saccharatus of Linn.; holcus dochna of Forskål; sorghum saccharatum of Delile; and the holcus spicatus of Linn.: and the panicum miliaceum of Linn.: (Delile's "Flor. Aegypt. Illustr.," no. 164: no. 57: and no. 79:)] n. un. with ٥; signifying a single grain thereof. (M̄sb.)

دُخْنٌ inf. n. of دَخِنَ [q. v.]. (JK, M̄sb.) — [Hence,] + The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دَخِنَ النَّارُ and الطَّبِيخُ, (TA,) † A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) — Also i. q. دُخَانٌ. (S, K.) See this word

in two places. — [Hence,] + A duskiness, or dinginess, inclining to blackness; (S, TA;) as also دُخْنَةٌ; (JK, S, K;) [like the colour of smoke, (see 1, last signification but one,) or] like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means † a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified wavy marks, streaks, or grain, (syn. فُرْنَد) of a sword. (K.) — Also † Rancour, malevolence, malice, or spite. (JK, K, TA.) — And † Badness, corruptness, or wickedness, of nature or disposition. (K, TA.)

دَخِنَ [applied to food, and to flesh-meat, Infected with smoke: see دَخِنَ. — And hence,] applied to wine, or beverage, + Altered for the worse in odour. (TA.) — And رَجُلٌ دَخِنَ الْخُلُقِ (Sh, JK, S) † A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA.) [See also دَاخِنٌ.]

دُخْنَةٌ i. q. ذَرِيرَةٌ [which generally means Particles of calamus aromaticus], (K,) or the like thereof, (S,) [i. e.] incense, or a substance for fumigation, (بُخُورٌ, JK, Mgh, M̄sb,) [of any kind, and particularly] like ذَرِيرَةٌ, (Mgh, M̄sb,) with which houses, or tents, or chambers, (S, Mgh, M̄sb, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S, M, Mgh, M̄sb, K.) — See also دَخِنَ. — [Hence, app.,] أَبُو دُخْنَةٍ or أَبُو دُخْنَةٍ A certain bird, (IB, K, TA,) the colour of which is like that of the قَبْرَةُ [or lark]: so says IB: or, as in some MSS., like the colour termed الْغُبْرَةُ [i. e. dust-colour]. (TA.)

دُخْنَاءُ A species of عَصْفُورٍ [or sparrow]; as also دُخْنَانٌ. (K,* TA.)

دُخْنَانٌ † A hot, or an intensely hot, day: (JK, K, TA:) and نَيْلَةٌ دُخْنَانَةٌ † a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA;) as though it were overspread by smoke: (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.)

دُخْنَانٌ see دُخْنَاءُ.

دُخَانٌ (S, M̄sb, K) and دُخَانٌ (K,) which latter is the form [now] commonly used, (TA,) and دُخْنٌ (S, K,) i. q. عُثَانٌ [a less usual term, meaning Smoke]: (K:) [in the S it is said merely that the دُخَانُ of fire is well known:] pl. (of the first, S, M̄sb) دُؤَاخِنٌ (S, M̄sb, K,) like as عَوَائِنٌ is pl. of عُثَانٌ (S, M̄sb,) the only other instance of the kind, (M̄sb,) deviating from rule, (S,) and دُؤَاخِينٌ, [also irreg., and both pls. of mult.,] and أُدُخْنَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanee and Bāhileh (غَنِيّ and بَاهِلَة) were called دُخَانٌ [The two sons of smoke] (S, K, TA) because they smoked a party of men (دَخَنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) هُدْنَةٌ عَلَى دُخْنٍ † A calm [or truce] for a cause other than recon-

ciliation: (S, K, TA: [in the CK, لَغَلْبَة is erroneously put for لَعْلَة:] or +[as a cloak] upon [i. e. concealing] inward corruptness; from دَخْنَت [for] the تَار explained above; [see 1;] (Msb;) [for] I Ath says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or +upon latent rancour or malevolence: (S and TA in art. هَدَن:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دَخْن as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دُخَان is also used by the Arabs for +Evil, or mischief, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — It also means +Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the KUR xlv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced دُخَان, to Tobacco; nicotiana tabacum of Linn.]

دُخَان: see the next preceding paragraph, first and last sentences.

دَاخِن Firewood producing دُخَان [or smoke]. (TA.) — [Hence,] دَاخِنُ +A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دَخْن.]

دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay (إِرْدَبَات) [for the passage of smoke]: (JK:) its pl. is دَوَاخِن, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مَدَاخِن [pl. of دَخْنَة]. (TA.)

دَاخِن, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دَخْنَاء. (S, K.)

مَدَخِن A place of smoke.]

مَدَخْنَة: see دَاخِنَة.

مِجْمَرَةٌ A vessel for fumigation; i. q. مِجْمَرَة: (K:) or differing from the مِجْمَرَة, [app. in being made only of baked clay,] and not disapproved; whereas the مِجْمَرَة is disapproved, because generally of silver: (Mgh in art. جِمَر:) pl. مَدَاخِن. (TA.)

دد

دَد, (S, A, K, [but in some copies of the S and K written دَد, and said in the TA, in art. دَدَن, to

be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like دَد, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (S, A, K;) as also دَدَا, like قَفَا; and دَدَن, (S, K,) and دَدَد: (Ed-Demameenee, CK:) but accord. to IB, it should be mentioned in art. دَدَن [in which دَدَن is mentioned again in the S and K], or art. دَدُو [in which دَدَا is mentioned again together with دَد and دَدَن]. (L.) [The proper place of دَد seems to be art. دَدُو (like as art. اَخُو is the proper place in which اَخ should be mentioned), as well as of دَدَا; and the proper place of دَدَن, art. دَدَن.] Hence, (A,) مَا أُنَا مِنْ دَرٍ وَلَا الدُّ مَنِي [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Moḥammad] occurring in a trad. (S, A.) = Also A space (حِين) of time. (K.) Mr. II. 235/1, 15.

دَدَد: see above.

دَدَد [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Et-Tirmidh [cited in this art. in the K, and in the present work in art. طَرَب, as an ex. of اسْتَطَرَب]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

دَدَن

دَدَن (T, S, K) and دَدَا and دَد; (T, K;) all mentioned by El-Aḥmar; (T;) and compared by Abou-'Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to دَدَن and دَدَا and دَد; the second like قَفَا and عَصَا, and the third like يَد, (T, TA,) and by some written دَد, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ل and by the elision of ن; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also دَدَن, [which should be mentioned in art. دَدِيد,] and دَدِيدَان, (IAar, T, K, [not دَدِيدَان as in Freytag's Lex., being followed in the K by the epithet مَحْرُكَة,]) and دَدِيدُون, (TA, [app. دَدِيدُون, of the measure فَعُول, like تَبْعُول,]) and دَدِيدُون, (IAar, T, S,) [mentioned also in the S in art. دَبَن,] by Sgh and in the K mentioned in art. دَدَب, and said in the K to be wrongly included by J in the present art. (TA.) دَدَن and دَدَان are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.) 357/6.

دَدَان, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (S:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others مِعْضَد; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man,

[perhaps from the first of the significations mentioned above,] meaning لَا غَنَاءَ عِنْدَهُ [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

دَدِيدَن (S, K) and دَدِيدَن (TA on the authority of El-Khuwāzme and El-Wāhīdee) and دَدِيدَان (I, J, S, K) and دَدِيدُون [app. دَدِيدُون] (TA) and دَدِيدَان (K) A custom, manner, habit, or wont. (S, K, TA.)

دَدِيدَن: } see what next precedes.
دَدِيدَان: }

دَدِيدَان: see دَدَن.

دَدِيدَن and دَدَن: see دَدِيدُون [app. دَدِيدُون].

دَدِيدُون: see دَدَن.

دَدِيدَان: see دَدِيدُون.

دَدُو

دَدُو: see what follows.

دَدَا (S, K,) like عَصَا (S) or قَفَا, (TA,) and دَدَد, (S, K,) like دَمَر (S) or يَد, (TA,) and دَدَن, (S, K,) which last is mentioned in art. دَدَن, (S.) Diversion, sport, play, or such as is vain, or frivolous. (S, K.) [See also arts. دَد and دَدَن.]

دَر

1. دَر, (S, Msb, K, &c.,) aor. = and 2, [the latter anomalous,] inf. n. دَر (Msb, K, TA) and دَرُور, (TA,) It (milk) was, or became, copious, or abundant, (Msb, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so +the water of the eye, or tears, and the like, (TA,) &c.; (Msb;) as also استدر (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — [Hence,] said of sweat, +It flowed (K) like as milk flows. (TA.) — And of the tax called خَرَج, +Its produce became abundant. (K.) — And [in like manner] one says, دَر دَر, see دَر, below. — And [hence,] دَر also signifies +It was, or became, consecutive. (K in art. دَمَدَر.) And +It continued; as in the phrase, دَر لَهُ الشَّيْءُ +[The thing continued to him]. (Sh, TA in art. جَرِي.) — And, said of a horse, aor. =, inf. n. دَرِير (K) and دَرَّة, (TA,) +He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — And of herbage, (K,) inf. n. دَر, (TA,) +It became tangled, or luxuriant, (K, TA,) by reason of its abundance. (TA.) — One says also, of a she-camel, دَرَّتْ, (TA,) and دَرَّتْ بِلَبْنِهَا, (K,) aor. = and 2, [the former anomalous,] inf. n. دَرُور and دَرِير, (TA,) and ادَرَّتْ, alone, (S, K,) and ادَرَّتْ بِلَبْنِهَا, (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And دَر الصَّرْعُ بِاللَّبَنِ, aor. =, (S,) or =, (TA,) inf. n. دَرُور, (S,) or دَر, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly:]

and اَدْرَ اللَّيْنِ signifies the same; or it yielded, or emitted, the milk.]—And [hence,] دَرَّتْ حَلَوْبَةُ (S, A,) and لَقَحْتُهُمُ (TA,) [lit. The milch-camel of the Muslims yielded milk copiously,] meaning †the tribute, or taxes, pertaining to the Muslims poured in abundantly. (S,* A, TA.)—And دَرَّتِ السَّمَاءُ بِالْمَطَرِ (K,) aor. ٢, (S,) inf. n. دَرَّ and دَرُورُ, (K,) †The sky poured down rain (K, TA) abundantly. (TA.)—And دَرَّ بِمَا عِنْدَهُ †He produced, or gave forth, what he had. (A.)—And دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا †The world was bountiful to its inhabitants. (A.)—And دَرَّتِ السُّوقُ (S in art. غر, and K,) inf. n. دَرَّةٌ (S ubi supr.), †The market became brisk, its goods selling much; (S ubi supr., K, TA;) contr. of غَارَتْ. (S ubi supr.)—And دَرَّتِ الْعُرُوقُ The ducts, or veins, became filled with milk, (TA,) or †with blood. (A, TA.)—And دَرَّ الْعُرْقُ, inf. n. دَرُورُ, †The vein pulsated uninterruptedly. (TA.)—And دَرَّ السَّهْمُ (AHn, K,) aor. ٢, (TA,) inf. n. دَرُورُ, †The arrow turned round well upon the nail (AHn, K*) of the left thumb, [app. so as to produce a sound, (see حَتَّانُ)] being turned with the thumb and fore finger of the right hand [for the purpose of testing its sonoric quality]: the arrow does not thus turn, nor does it produce the kind of sound termed حَتْنٌ, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AHn.)= دَرَّ also signifies It (a thing) was, or became, soft, tender, or supple. (IAar, K.)= And It (a lamp) gave light, shone, or shone brightly. (K.)—And, aor. يَدْرُ, which is extr., (K,) or, as some say, the pret. is originally دَرَّ, [the sec. pers. being دَرَّرْتُ,] and, if so, the aor. is not extr., (MF,) It (a man's face) became goodly after disease. (K.)

4. اَدْرَ [He made milk to flow, or to flow copiously, or abundantly:] he drew forth milk. (Msb.) See also 1, in three places.—[Hence,] اَدْرُوا الْخَرَاجَ †They (the collectors) made the produce of the tax called خَرَاجٌ to come in abundantly. (TA.)—[And اَدْرَ الْبَوْلَ †It (a medicine, &c.) caused the urine to flow plentifully; acted as a diuretic; (see the act. part. n. below;) as also اَسْتَدْرَهُ.—] اَدْرَ أُمَّهُ He (a young camel) sucked, or drew the milk of, his mother. (TA.) And اَدْرَهَا He stroked her (a camel's) dugs, to draw her milk: he milked her; (TA;) as also اَسْتَدْرَهَا, referring to a ewe or she-goat: (Msb:) and the latter, he stroked her dugs with his hand, causing the milk to flow, or to flow copiously: and the same verb, he sought, or desired, her milk, or the flowing of her milk. (TA.)—[Hence,] اَدْرُوا لِقْحَةَ الْمُسْلِمِينَ †[Make ye the tribute, or taxes, pertaining to the Muslims to pour in abundantly: lit., make ye the milch-camel of the Muslims to yield milk abundantly]: said by 'Omar to the collector of the taxes. (TA.)—[Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, اَدْرَهَا وَإِنْ أَبَتْ, meaning, [lit.,] Ply her, though she

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refuse, until she yield her milk abundantly. (TA.)—And اَدَّرَ اللَّهُ لَهُ أَخْلَافَ الرِّزْقِ †[God milked for him the dugs of sustenance; i. e. provided for him the means of subsistence]: and اَسْتَدْرَى نِعْمَةَ اللَّهِ بِالشُّكْرِ †[He drew the favour, or blessing, of God, by thankfulness]. (A.)—And تَدْرُ السَّحَابُ, (S, L, K,) and تَسْتَدْرِهٗ, (S, L,) †The wind draws forth a shower of fine rain from the clouds: (S, L, K: in some copies of the last, we find, as the explanation of اَدَّرَتِ الرِّيحُ السَّحَابَ, instead of حَلَبَتْهُ, [agreeably with the above explanation,] حَلَبَتْهُ, with ح: the explanation in the [S and] L is تَسْتَحْلِبُهُ: TA:) and نَسْتَدْرِ السَّحَابَ †[We desire, or look for, a shower of rain from the clouds]. (TA in art. حلب.)—And بَيْنَ عَيْنَيْهِ عِرْقٌ يَدْرُهُ الْغَضَبُ (said in a trad., TA) †Between his eyes was a vein which anger caused to flow; (S,* A) or to fill with blood; (A;) or to become thick and full: (TA:) or which anger put in motion: (S:) for (TA) اَدَّرَ الشَّيْءَ signifies he put the thing in motion. (K, TA.)—And اَدَّرَتِ الْمَغْزَلَ †She twisted the spindle vehemently, (A, K,) so that it seemed to be still in consequence of its vehement twirling. (K,* TA.)—And اَدَّرَ السَّهْمَ †He made the arrow to turn round well upon the nail (AHn, K*) of his left thumb, turning it with the thumb and fore finger of his right hand. (AHn. [See 1, latter part.])—And اَزْدَرَّتْ عَلَيْهِ الضَّرْبُ †I inflicted upon him an uninterrupted beating. (A.)

10: see 1, first sentence:—and see دَرَّةٌ. = See also 4, in five places.—اَسْتَدَّرْتُ †She (a goat) desired the ram: (El-Umawee, S, K:) and one says also اَسْتَدَّرْتُ. (El-Umawee, S. [See art. ذرو.])—And اَسْتَدَّرَ †He spoke, or talked, much. (TA in art. غلت.)

R. Q. 1. دَرْدَرٌ, (inf. n. دَرْدَرَةٌ, TK,) He (a child, S) chewed, or mumbled, an unripe date (S, K) with his toothless gums. (TA.) Hence the saying of a certain Arab, to whom El-Aṣma'ee had come, اَتَيْتَنِي وَأَنَا اَدْرُدُّرُ [Thou camest to me when I was a child mumbing with toothless gums: or it may mean thou hast come to me when I am old, mumbling &c.: see دَرْدَرٌ]. (TA.)—Also He (a man) lost his teeth, and their sockets became apparent. (TA.)

R. Q. 2. تَدْرُدُّرُ It (a thing) was, or became, in a state of motion or commotion, or it moved about. (T in art. دل.) And تَدْرُدَّتِ اللَّحْمَةُ The piece of flesh quivered. (K.) [Hence,] one says of a woman, تَدْرُدُّرُ, [for تَسْتَدْرِدُّرُ,] meaning She quivers in her buttocks, by reason of their largeness, when she walks. (TA.)

دَرَّ an inf. n. used as a subst., (Msb,) Milk; (S, A, Msb, K;) as also دَرَّةٌ. (K.) Hence, دَوَاتُ الدَّرِّ, and الدَّرُّ alone, Milch-animals. (TA.) And اَمْبَاتُ الدَّرِّ The teats of a camel or cloven-footed animal. (TA.)—Hence also the saying, †To God be attributed the good that hath proceeded from thee! or thy good deed! (TA:)

or thy deed: (A:) or thy gift! and what is received from thee! [and thy flow of eloquence! and the like: when said to an eloquent speaker or poet, it may be rendered divinely art thou gifted!] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Abou-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, †To God be attributed his deed! (S, K:) or his knowledge! or his good! or bounty! or beneficence! (Har p. 418:) [&c.:] meaning praise. (S.) Accord. to IAar, دَرَّ signifies †A deed, whether good or evil. (TA.) Ibn-Aḥmar says, †To God be attributed what hath brought me to this state!], wondering at himself. (TA.) One also says, †To God be attributed the goodness, or good action, of thee, as a man! [i. e., of such a man as thou!] (TA.) And †To God be attributed his excellence as a horseman!]. (Msb.) And, in dispraise, (S,) لَا دَرَّ دَرُّهُ May his good, or wealth, not be, or become, much, or abundant! (S, A, TA:) or may his work not thrive! (K.) El-Mutanakhkhil says,

* لَا دَرَّ دَرِّي إِنْ أَطْعَمْتُ نَازِلَهُمُ *
* قَرَفَ الْحَبِّي وَعِنْدِي الْبَرُّ مَكْنُورُ *

[May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the kind of حَبِّي (q. v.) when I have wheat stored up]: this verse is cited by Fr, who also mentions the phrase, دَرَّ دَرُّ فُلَانٍ [May the wealth of such a one become abundant! or may his work thrive!]. (TA.)=Also The soul; syn. نَفْسٌ. (K.) One says رَجُلٌ سَرِي الدَّرِّ A man of generous and manly soul. (TK.) And دَفَعَ اللَّهُ عَنْ دَرِّهِ May God defend his soul. (Lh.) دَرَّ and دَرَاتُ (S, Msb, K) and دَرَاتُ (K) pls., (S, Msb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of دَرَّةٌ, (S, Msb, K,) which last signifies A pearl: (S:) or a large pearl. (Msb, K.)

دَرَّةٌ: see دَرَّةٌ.

دَرَّةٌ: see دَرَّةٌ.

دَرَّةٌ: see دَرَّ, first sentence.—Also Copious, or abundant, flowing milk; milk flowing copiously, or abundantly: (TA:) and a flow, or stream, or a flowing or streaming, of milk; (S, K;) and its abundance or abounding: (S, Msb, K:) as also دَرَّةٌ: (L:) or this latter signifies a single flow, or stream, of milk. (Msb.) Hence the prov., لَا آتِيكَ مَا اخْتَلَفَتِ الدَّرَّةُ وَالْجَرَّةُ I will not come to thee as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (TA. [See جَرَّةٌ.])—[Hence also the phrase,] †The clouds

have a pouring forth: pl. **دَرَر**. (S.) En-Nemir Ibn-Towlab says,

* سَلَامُ الْإِلَهِ وَرَيْحَانُهُ * وَرَحْمَتُهُ وَسَمَاءُ دَرَر *

meaning **دَرَر** ذَاتٌ [i. e. The peace, or security, &c., of God, and his bounty, and his mercy, and a sky pouring forth showers]. (S.) Some say that **دَرَر** signifies **دَار** [flowing, or streaming; or flowing, or streaming, copiously, or abundantly]; like as **قَائِمًا** in the *Kur* vi. 162 signifies **قَائِمًا**. (TA.)

In like manner one says also **دِير دَرَر** [Lasting and still rains pouring down]. (TA.) — And **دَرَر** **السُّوقِ** † The market has a brisk traffic going on in it, its goods selling much. (AZ, S.) — And **دَرَر** **السَّاقِ** † The thigh, or shank, [of the horse or the like] has a continuous movement for running; syn. **اِسْتَدْرَارٌ** **لِلْجَرِيِّ**. (AZ, S.) You say also, **مَرَّ الْفَرَسُ عَلَى دَرَرِهِ**, meaning † The horse passed along without being turned aside by anything.

(TA. [See also **مُسْتَدِرٌّ**].) — **دَرَر** also signifies † Blood [as being likened to milk]. (K.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her **دَرَر**. (TA.) — And † The means of subsistence [as being likened to milk]. (TA in art. **غَر**. [See an ex. voce **غَرَّة**].)

— And A mode, or manner, of flowing, or streaming, of milk. (Msb.) = Also A certain thing with which one beats, or flogs; (Kr, S, A, K, TA;) i. e. the **دَرَر** of the Sultán: (TA:) a whip: (Msb:) [app. a whip for flogging criminals; as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport, such as is now called **فَرْقَلَة**: or a whip made of a strip, or broad strip, (see 1 in art. **خَفَق**.) of thick and tough hide, or the like: it is described by Golius and Freytag (by the latter as from the S and K, in neither of which is any such explanation found,) as “*strophium ex fune aliave re contortum, aut nervus taurinus, similisve æs, quibus percuti solet*.”] an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. **دَرَر**: pl. **دَرَر**. (A, Msb.)

دَرَر The right course or direction of a road: (S, K:) its beaten track: its hard and elevated part. (TA.) You say, **نَحْنُ عَلَى دَرَرِ الطَّرِيقِ** [&c.] of the road. We are upon the right course [&c.] of the road. (S.) And **هَمَّا عَلَى دَرَرٍ وَاحِدٍ** They two are following one direct course. (S.) — **دَرَر** **بَيْتٍ** The direction, point, place, or tract, which is in front of, or opposite to, a house. (K.) You say, **دَارِي** **بَدْرٍ دَاوَكٍ** My house is in front of, or opposite to, thy house. (TA.) — **دَرَر** **الرَّيْحِ** The direction, or point, from which the wind blows. (S, K.)

دَرَر see **دَار**, in two places.

دَرِير A horse (S, K) or similar beast (K, TA) that is swift: (S, K:) or swift in running, and compact in make: (TA:) or compact and firm

in make. (K, TA.) [See also **دَرِي** and **مُسْتَدِرٌّ**]. = See also **دَار**.

دَرَر see **دَرَر**.

دَرَر **فَرَسٍ** (TA) or **دَرَر** (A) A horse, or mare, that runs much. (A, TA.) [See also **دَرِير** and **مُسْتَدِرٌّ**]. = **كُوكَبٌ دَرِي**: see the next paragraph.

= **الفَارِسِيَّةُ الدَّرِيَّةُ** The chaste dialect of Persian: (Mgh:) or the most chaste dialect thereof: (TA:) so called in relation to **دَر**, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning “a door” or “gate.” (Mgh, TA.)

دَرِي **دَرِي** (S, A, K) and **دَرِي** (K, TA) A shining, or brightly-shining, star: (K:) or a star that shines, glistens, or gleams, very brightly: (S, A:) called **دَرِي** in relation to **دَر** [i. e. pearls, or large pearls], (Fr, Zj, S, A,) because of its whiteness (Zj, S, A) and clearness, and beauty: (Zj:) pl. **دَرَارِي**. (A.) It is also termed **دَرِي** and **دَرِي** and **دَرِي**. (TA. [See art. **دَر**].) — **دَرِي** also signifies The glistening, or shining, of a sword: (K:) a rel. n. from **دَر**; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read **دَرِي**, with ذ [and fet-h]. (TA.)

دَرِي see the next preceding paragraph.

دَهْدَر (S,) or **دَهْدَرِي** (K:) see art. **دَهْدَر**.

دَرَارَة A spindle (K, TA) with which the pastor spins wool, or with which a woman spins cotton or wool; as also **مِدْرَة**. (TA.)

دَرَر The part of the gums where the teeth grow: (TA:) or the part where the teeth grow of a child: (S, K, TA:) or the part where the teeth grow both before they grow and after they have fallen out: (K, TA:) pl. **دَرَارِد**. (S.) Hence the prov., **أَعْيَيْنِي بِأَشْرِ فَكَيْفٍ بِدَرَرٍ** (S, K,) or **فَكَيْفٍ أَرْجُوكَ بِدَرَرٍ** (TA,) i. e. Thou [weariedst me, and] didst not accept good advice when thou wast a young woman and when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee now when thou hast grown old, and the places of the growth of thy teeth have become apparent by reason of age? (K, TA.) In the K we read **لَمْ تَقْبَلِ النَّصِيحَ شَابًا** but it should be **لَمْ تَقْبَلِي النَّصِيحَ شَابَةً**: **شَابًا** (TA.) **دَرَر** is also said to signify The extremity, or tip, of the tongue: or, as some say, its root: but the signification commonly known is that first given above: (TA.)

دَرْدَرَة inf. n. of R. Q. 1. (TK.) — Also an onomatopoeia meaning The sound of water rushing along in the beds of valleys. (TA.)

دَرْدَار A certain kind of tree, (T, S, K,) well known; (T;) also called **شَجَرَةُ الْبَقِ**: [both of these names are now applied to the elm-tree; and so both are applied by Golius:] there come forth from it various **أَقْمَاع** [app. excrescences of the nature of gall-nuts], like pomegranates, in

which is a humour that becomes **بَقِ** [i. e. bugs or gnats, for both are signified by this word]; and when they burst open, the **بَقِ** come forth: its leaves are eaten, in their fresh state, like herbs, or leguminous plants: so in the “Minháj ed-Dukkán.” (TA.) = Also The sound of the drum. (K.)

دَرْدُور A whirlpool, in which shipwreck is feared; (S;) a place in the midst of the sea, where the water is in a state of violent commotion, (T, K,) and from which a ship scarcely ever escapes. (T, TA.)

دَرَر see **دَرَر**. — Also, (S, Msb, K,) and **دَرَر** (S, A, Msb, K) and **دَرَر** (A) and **دَرَر** (S,) A she-camel, (S, A, K,) or ewe, or she-goat, (Msb,) abounding with milk; having much milk: (S, A, Msb, K:) pl. (of the first, S, Msb) **دَرَار**; (S, Msb, K;) and one says also **إِبِلٌ دَرَر** (a pl. of **دَرُور** [in the CK and in my MS. copy of the K **دَرُور**]) and **إِبِلٌ دَرَر** (also a pl. of **دَرُور** [in the CK and in my MS. copy of the K **دَرُور**]): (K, accord. to the TA:) and **دَرُور** applied to an udder signifies the same: (TA:) [and **مِدْرَار** also app. signifies the same; for you say] — **سَمَاءٌ مِدْرَارٌ** † A sky pouring down abundance of rain: (S, K:) and **سَكَابَةٌ مِدْرَارٌ** a cloud pouring down much rain. (A, TA.) — **رَزَقٌ دَارٌ** † Continual, uninterrupted, sustenance, or means of subsistence. (TA.) = **دَار** and **دَرِير** A lamp giving light, shining, or shining brightly. (K.)

دَرَرَة A copious flowing, or streaming, of milk. (K.)

مُسْتَدِرٌّ لَهُ **مِدْرٌ لِلْبَوْلِ** [and **دَار** see **مِدْر**], and simply **مِدْر** and **مُسْتَدِرٌّ**, A diuretic medicine &c.]. (TA in art. **جَزَر**, &c.) And **مِدْرٌ لِلطَّمِيثِ** [Emmenagogue]. (K in art. **اِشْن**, &c.) — **مِدْر** and **مِدْر** A woman twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling. (K, TA.)

دَرَارَة see **دَرَارَة**.

مِدْرَار see **دَار**, in three places.

مُسْتَدِرٌّ see **مِدْر**, in two places. — Also † A number of arrows in their flight resembling the streaming of milk, by reason of the vehemence with which they are impelled; occurring in a verse of Abou-Dhu-eyb. (TA.) — **فَرَسٌ مُسْتَدِرٌّ** † [A horse that runs far without being turned aside by anything]. (A.) [See **دَرَر**, and see also **دَرِي** and **دَرِير**.]

دَر

1. **دَرَرَة**, aor. ٤, (M, Msb, K,) inf. n. **دَرَر** (S, M, Mgh, Msb, K) and **دَرَارَة** (K:) and **دَرَر** (M, TA;) [or this latter has probably an intensive signification;] He pushed it, or thrust it; or pushed it, or thrust it, away, or back; repelled

it; or averted it; syn. دَفَعَهُ; (S,* M, Mgh,* Msh, K;) namely, a thing. (Msh.) Hence, دَرَّ كَان بَيْنَ عَمْرٍ وَمَعَادٍ بَنِ عَفْرَاءَ دَرَّ There was, between 'Omar and Mo'adh Ibn-'Afrà, a contending, and a mutual pushing or thrusting, &c. (Mgh.) And دَرَّ عَنْهُمْ He repelled from them, or defended them; as also دَرَّ, which is formed by substitution from the former, like هَرَّاق from أَرَّاق. (S in art. دره.) And دَرَّ عَنْهُ الْحَدَّ He averted (دَفَعَ) from him the prescribed castigation: (M, Mgh:) or he deferred his prescribed castigation: and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad.,

إِدْرَوْوَا الْحُدُودَ بِالشُّبُهَاتِ [Avert ye, or defer ye, the prescribed castigations on account of dubious circumstances]. (ISK, M, TA.) And إِدْرَوْوَا الْحُدُودَ مَا اسْتَطَعْتُمْ [Avert ye, or defer ye, the prescribed castigations as long as ye are able]. (S, from a trad.) — See also 5. — دَرَّ عَنِ الْبَعِيرِ الْحَقَبَ is explained by Sh as meaning He pushed back the hind girth of the camel: but AM says that the correct meaning is, he spread the hind girth upon the ground, and made the camel to lie down upon it [in order that he might gird him]. (TA.) [For] دَرَّ signifies also He spread, or laid flat, (K, TA,) a thing upon the ground. (TA.) — دَرَّ الشَّيْءَ بِالشَّيْءِ He supported the thing by the thing; made the thing to be a support to the thing. (TA.) [Hence,] دَرَّ الْحَائِطُ بِنَجْوٍ He conjoined the wall with a structure [so as to support the former by the latter]. (TA.) — دَرَّ بِحَجَرٍ He cast a stone; like رَدَّ. (TA.) You say, رَدَّاهُ بِهِ دَرَّاهُ He cast a stone at him. (M in art. ردأ.) — دَرَّ said of a torrent, (K,) inf. n. دَرَّوْهُ, (TA,) † It rushed, or poured forth with vehemence; as also دَرَّ. (K.) And دَرَّ الْوَادِي بِالسَّيْلِ † The valley poured along the torrent. (TA.) [See also دَرَّ, below.] — دَرَّ, (K,) inf. n. دَرَّوْهُ, (TA,) is syn. with طَرَّ [He came from a place, or from a distant place, unexpectedly; &c.]. (K.) And you say, دَرَّ عَلَيْنَا دَرَّوْهُ, (T, S, K,* TA,) inf. n. دَرَّوْهُ (S, TA) and دَرَّوْهُ (TA); and دَرَّوْهُ (S, TA) and دَرَّوْهُ (TA); Such a one came, or came forth, upon us unexpectedly, (T, S, K,* TA,) or whence we knew not; as also طَرَّ (T,) and دَرَّ. (IAqr, TA in art. دره.) And دَرَّوْهُ عَلَيْهِ بَشَرٌ, vulg. اندرئى, He came upon him suddenly with evil, or mischief. (TA.)

— Hence, i. e. from دَرَّ signifying “he came, or came forth, unexpectedly,” (T, S, TA,) دَرَّ, inf. n. دَرَّوْهُ, said of a star, meaning † It shone, or glistened, (S, K, TA,) intensely, (S, TA,) and its light spread: (TA:) or, as some say, it rose. (T.) [Hence also,] دَرَّاتِ النَّارِ † The fire gave light, shone, was bright, or shone brightly. (Sh, K.) — دَرَّ, (T, S, K,) aor. -, (T,) inf. n. دَرَّوْهُ, (T, S,) He (a camel) had what is termed the غَدَّةُ (S, K,) i. e. the plague, or pestilence, (طَاعُونَ) of camels, (T,) and had therewith a tumour in his back, (S, K,) or in his نَحْرٌ [or stabbing-place, in the uppermost part of the

breast]: but in a female, it is in the udder: (TA:) or had a tumour in his نَحْرٌ. (IAqr, T.) The epithet applied to the male is دَارِيٌّ: and so, accord. to ISK, to the female, (T, S,) meaning Attacked by the غَدَّةُ in her مَرَأَق, (T, and so in a copy of the S,) thus, without teshdeed to the ق, signifying the part, of her throat, which is the place of passage of the water, (T, TA,) or in her مَرَأَق [or thin and soft parts of the belly], (so in one of my copies of the S,) so that the protuberance of the غَدَّةُ [or pestilential tumour] is apparent: which protuberance is termed دَرَّةٌ. (T, S.)

2: see 1, first sentence.

3. مَدَارَّةٌ, primarily, (TA,) signifies The act of opposing; and repelling, or striving to repel: (S, TA:) or treating in an evil, or adverse, manner; and opposing: (A'Obeyd, TA:) or the putting one off in the matter of a right or due, by promising to render it time after time; and treating in an evil, or adverse, and a contrary, manner. (Mgh in arts. درى and درى.)

One says, دَارَّاهُ I repelled him, or strove to repel him. (T, Msh, K.) And فَلَانٌ لَا يَدَارِي وَلَا يَمَارِي (S, TA,) i. e. Such a one does not act in an evil, or adverse, manner, nor oppose, [nor does he wrangle, or dispute obstinately:] and لَا يَدَارِي, meaning, accord. to Sgh, if لَا يَدَارِي, does not repel, or strive to repel, him who has a right from his right. (TA.) — Accord. to El-Ahmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without -; (T, S;) contr. to the assertion of A'Obeyd, who says that in this case it is without -. (T.) [F says,] دَارَّاهُ is syn. with دَارَّاهُ and دَارَّاهُ and دَارَّاهُ [the second of which has a meaning explained above; the first and last meaning I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; &c.]; thus bearing two contr. significations: (K:) [or] دَارَّاهُ and دَارَّاهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S:) [but Az says,] I say that the verb with - means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and دَارَّاهُ signifies “I deceived, deluded, beguiled, circumvented, or outwitted;” as also دَرَّاهُ. (T.)

4. إِدْرَاءٌ, (AZ, T, S,) inf. n. إِدْرَأَ, (AZ, T,) [as also إِدْرَأَتْ, with ذ,] She (a camel) excerned the milk, (AZ, T, S,) and relaxed her udder, on the occasion of bringing forth. (AZ, S.) The epithet applied to the she-camel so doing is مَدْرِيٌّ. (AZ, T, S, K.)

5: see 1. — تَدَرَّ عَلَيْنَا He domineered over us. (S.) And تَدَرَّوْهُ عَلَيْهِمْ They domineered over them, (K, TA,) and aided one another against them. (TA.) — تَدَرَّوْهُ, (M, K, TA,) and تَدَرَّوْهُ, (TA,) They concealed themselves from a thing in order to beguile it, or circumvent it: (M, K, TA:) or they made use of a ذَرِيْعَةٌ [or

ذَرِيْعَةٌ] for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and أَدْرَأْتُ بِالصَّيْدِ (S,) or الصَّيْدُ (K,) I prepared for myself a ذَرِيْعَةٌ for the chase: (S, K:) and دَرَّاهُ, aor. -, inf. n. دَرَّاهُ, He drove the chase, and concealed himself by it. (M.)

6. تَدَارَوْوَا They repelled, or strove to repel, one another (M, Msh, K) in contention, or altercation, (M, K,) and the like; and disagreed. (M.) أَدْرَأْتُ is originally تَدَارَأْتُ, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (S, TA:) the meaning is, Ye disagreed; and repelled, or strove to repel, one another. (S.) فَادْرَأْتُمْ فِيهَا, in the Kūr ii. 67, means And ye contended together respecting it; because those who contend repel one another: or ye repelled, or strove to repel, one another, by each of you casting the slaughter upon his fellow. (Bd.)

7: see 1, in three places. — The phrase الْحُدُودَ تَنْدَرِيٌّ بِالشُّبُهَاتِ [The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) — اندرأ الحريقُ The fire [of a burning house &c.] spread, (K, TA,) and gave light, shone, was bright, or shone brightly. (TA.)

8: see 5, in two places.

دَرَّ an inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] جَاءَ السَّيْلُ دَرَّاهُ and دَرَّاهُ The torrent rushed, or poured forth with vehemence, [or came rushing, &c.,] from a place, (M, K,) or from a distant place, (TA,) unknown: (M, K, TA:) or the latter signifies the torrent came from a distant land or tract. (S.) And جَاءَ الْوَادِي دَرَّاهُ The valley flowed with the rain of another valley: if with its own rain, you say, سَالَ ظَهْرًا (IAqr, M; and the like is said in the TA in the present art. and in art. ظهر:) or سَالَ دَرَّاهُ means it flowed with other than its own rain; and ظَهْرًا, “with its own rain.” (TA in art. ظهر.) Hence دَرَّاهُ has been metaphorically used by a rájiz to signify † The flowing of water from the mouths of camels into their insides. (M.) — أَدْرَأَ (TA:) a crookedness, or curvity; (S, M, K, TA;) in a cane, or spear-shaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دَرَّوْهُ. (M.) One says, أَقَمْتُ دَرَّةً فَلَانٌ + I rectified the crookedness and opposition, or resistance, of such a one. (S.) And hence, دَرَّةٌ دَرَّةٌ A well having a part [of its shaft] projecting, or protuberant. (S, O.) And دَرَّوْهُ دَرَّوْهُ A road having furrows, (M,* K,*) or abrupt, water-worn, ridges, (T, S, M,) and protuberances, and the like. (T.) — The extremity, or edge, of a thing; because it repels therewith. (Ham p. 213.) — A portion of a mountain that projects, or juts out, from the rest, (M, K, TA, and Ham

p. 213 in explanation of the pl.,) *unexpectedly*: (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred, or dislike, (T, TA,) and crookedness, (T,) and disagreement, on the part of a wife. (T, TA.)*

دَرَّ: see دَرَّ, in three places.

دَرِيَّةٌ *A ring by aiming at which one learns to pierce or thrust [with the spear] (S, M, K) and to shoot: (T, M, K:) said by Aṣ to be with ء: (S:) and also called وَتِيرَةٌ. (S in art. وتر.)* 'Amr Ibn-Maʿadee-Kerib says,

* طَلَيْتُ كَاتِي لِلرِّمَاحِ دَرِيَّةً *
* أَقَاتِلْ عَنْ أَبْنَاءِ جَرْمٍ وَفَرَّتْ *

[I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written دَرِيَّةً.]) — Also *A camel, (T, S,) or other thing, (S,) or anything, (M, K,) by which one conceals himself (T, S, M, K) from the wild animals, (T,) or from the objects of the chase, (S, M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S:) like ذَرِيْعَةٌ: (S in art. ذرع:) accord. to AZ, it is with ء, (S,) because the دَرِيَّة is driven (تُدْرَأُ, i. e. تَدْفَعُ) towards the objects of the chase: (T, S:) but IAth says that it is دَرِيَّةٌ, without ء; and that it signifies an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them: (TA:) the pl. of دَرِيَّةٌ is دَرَايَا and دَرَايِي with two hemzels, each of them extr. [with respect to analogy]. (M, TA.)*

دَرِيٌّ: } see what next follows.
دَرِيٌّ: }

دَرَايَا and دَرَايِي (T, S, K, &c.,) like خَمِيرٌ and دَرَا عَلَيْنَا فَلَانٌ (S) or سَكِينٌ (K), from دَرَا عَلَيْنَا فَلَانٌ (S) and دَرِيٌّ (M, K,) the only instance of the measure فَعِيل except مَرِيْقٌ (K); [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دَرِيٌّ; but A'Obeyd says that when it is pronounced with the first letter maḍmoomah it is دَرِيٌّ, without ء, a rel. n. from دَرَّ, of the measure نَعْلِي, [and the like is said in the K, though دَرِيٌّ is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فَعِيل; and that he who pronounces it [دَرِيٌّ] with ء means that it is [originally of the measure] فَعُول, like سُبُوحٌ, and that one of its vowels is changed to kesr because it is deemed difficult of pronunciation; and Akh mentions also دَرِيٌّ, with ء, of the measure فَعِيل, with fet-h to the first letter, (S, TA,) on the authority of Kaṭādeh and AA; (TA:) † *A star that shines, or glistens, (S, K, TA,) intensely:*

(S:) or a star that is impelled in its course from the east to the west: (M:) accord. to IAṣr, [a shooting star;] a star that is impelled (يُدْرَأُ) against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify one of the five planets: (TA in art. در:) pl. دَرَايِي; (T, S, M;) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.)

دَارِيٌّ *Coming from a place, or from a distant place, unexpectedly: (M, TA: but only the pls. of the word in this sense are there mentioned:) an enemy showing open hostility, or coming forth into the field to encounter another in battle: and a stranger: (T:) pl. دَرَاءٌ (T, M, TA) and دَرَاءٌ. (M, TA.)* People say, نَحْنُ فُقَرَاءُ دَرَاءٌ [We are poor men, come from a distant place, or strangers]. (T, TA.) — See also 1, last sentence. — [Hence,] metaphorically used by Ru-beh as meaning † *Swollen with anger. (M, TA.)*

تُدْرَأُ (S, M, K,) and تَدْرَأُ (K,) accord. to different relations of a trad. in which it occurs, (TA,) *The Sultān is possessed of apparatus [of war], (عُدَّة, S, and so in some copies of the K,) or might, (عِز, so in other copies of the K,) and power, to repel his enemies: (S, M, K:) accord. to IAth, تَدْرَأُ signifies impetuous, not fearing or dreading; and so, having power to repel his enemies: (TA:) it is used in relation to war and contention. (M.)* You say also, هُوَ دُوٌّ تَدْرَأُ and تَدْرَأُ هُوَ دُوٌّ تَدْرَأُ: and تَدْرَأُ هُوَ دُوٌّ تَدْرَأُ (TA in art. دره, q. v.) **دَرَّ 331, 372**

تُدْرَأُ: see the next preceding paragraph.

مُدْرِيٌّ: see 4.

مُدْرَأٌ *A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back. (TA.)* [Applied in the present day, pronounced مُدْرَأٌ, without ء, to *A boat-pole.*]

ذَاتُ الْمِدْرَأَةِ *The she-camel of violent spirit. (TA.)*

دراغن

دَرَاغِنٌ and دَرَاغِنٌ (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA,) *The peach; syn. خَوْخُ. (AHn, IDrd, K; and so in a copy of the S:) and the apricot; syn. مَشْمُشٌ. (K;)* but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit دراغن, which is an arabicized Syrian word, or [rather] Greek, [originally δρᾱκίον,] and El-Jawāleekē also mentions it among arabicized words. (TA.)

درب

دَرَبٌ (T, S, M, A, Mṣb, K,) aor. دَرَبَ, (Mṣb, K,) inf. n. دَرَبٌ (T, M, Mṣb, K) and دَرِبَةٌ, (S, M, A, K,) or the latter is a simple subst.; (Mṣb;) and تَدْرِبٌ (M, A, Mṣb, K,) and دَرَبٌ [which is generally regarded as a quadrilateral, radical word (see art. دروب)]; (S, K;) *He was, or became, accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; (T, S, M, Mṣb, K;) and bold to do it, or undertake it: (Mṣb:) or he knew it, had knowledge of it, or was knowing in it. (A, TA.)* And دَرَبٌ عَلَى الصَّيْدِ *He (a hawk) was, or became, accustomed, or habituated, or trained, to the chase; and bold to practise it. (A.)*

دَرِبَةٌ (M, Mṣb, K) and عَلَيْهِ (M, K,) inf. n. تَدْرِيبٌ (K,) *He accustomed, or habituated, him to it; made him to become attached, addicted, given, or devoted, to it. (M, Mṣb, K.)* And دَرَبٌ (M,) or دَرَبٌ عَلَى الصَّيْدِ (T, S, A, K,) inf. n. as above, (K,) *He accustomed, or habituated, or trained, (T, S, M, A, K,) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) to the chase; (T, S, M, A, K;) and made it bold to practise it. (A.)* And دَرِبَتُهُ الشَّدَائِدَ *Difficulties, or hardships, exercised him so as to render him strong to endure them, and habituated, or inured, to them. (Lh, T, S.)* — And دَرَبٌ (IAṣr, T,) inf. n. as above, (IAṣr, T, K,) *He was, or became, patient in war in the time of flight. (IAṣr, T, K.)*

4. ادْرَبِ الْقَوْمَ *The people, or party, entered a land of the enemy pertaining to the territory of the روم [or people of the Greek Empire]. (S.)* occurs in a trad. as meaning *We entered the دَرَبُ [q. v.]. (TA.)* — ادْرَبِ *He beat a drum; (IAṣr, T, TA;) as also دَرَبٌ and دَرَبٌ. (TA.)*

5. تَدْرِبٌ quasi-pass. of 2: (Mṣb:) see 1.

دَرَبٌ is not a word of Arabic origin: (Mṣb:) الدَّرَبُ is [the Arabic name of the ancient Derbe, near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] a well-known place in الروم [or the territory of the Greek Empire], mentioned by Imra-el-Keys, [as El-Idreesee also says,] in the words,

* بَكَى صَاحِبِي لَمَّا رَأَى الدَّرَبَ حَوْلَهُ *
[My companion wept when he saw the دَرَبُ around him; knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance, (Kh, T, M, A, Mgh [in my copy of which it is written دَرَبُ in all its senses], K,) or a narrow pass, (Mgh,) to [the territory of] الروم: (Kh, T, M, A, Mgh, K;) or such as is not open at both ends: such as is open at both ends being called دَرَبٌ (K:) or a place of entrance between two mountains: (Mṣb:) or a narrow pass in mountains: and hence it has another meaning well known: (S:) [i. e.] the gate of a سَكَّة [here meaning street: misunderstood by Golius, who has consequently explained دَرَبُ as having, for one of its meanings, "porta*

دَارِبُ : see دَرِبُ, in two places.

4. ادْرَجَ *He (God) caused people to pass away,*
or *perish.* (TA. [See also 10.]) [Hence,] اَدْرَجَهُ
[*He destroyed him with the sword.*] (K
in art. شمر.) — وَتَحَقَّقَ بِحَقِّهَا said
of a she-camel when she makes her saddle with
its appertenances to shift backwards [*She makes*
her fore girth to slip back and to become close to
her hind girth.] (TA.) Accord. to Abou-Tálib,
ادْرَاجٌ signifies A camel's becoming lank in the
belly, so that his belly-girth shifts back to the hind
girth; the load also shifting back. (TA.) —
ادْرَجَ الدَّنُو *He drew up the bucket gently:* (K:)
drew it up, or out, by little and little. (Er-
Riyáshee, TA.) — اَدْرَجَ الإِقَامَةَ and
أَدْرَجَهَا ۖ [i. e. *He chanted it in a quick,*
or an uninterrupted, manner; for such is the usual

and prescribed manner of doing so: see 1 in art. **حَدَمَ**: in the present day, **دَرَجَ**, aor. and inf. n. as above, signifies *he chanted, or sang, in a trilling, or quavering, manner; and uninterruptedly, or quickly*. (Msb.) — **إِدْرَاجٌ** in speaking signifies, in like manner, *The conjoining of words, without pausing; i. q. وَصَلَ, as opposed to وَقَفَ*: it occurs in this sense in the § in art. **هَل**, &c.] — **ادرج** (inf. n. **إِدْرَاجٌ**, TA) also signifies *He folded, folded up, or rolled up*, (S, A, Msb, K,) a thing, (TA,) a writing, (S, A, Msb,) and a garment, or piece of cloth; (Msb;) as also **دَرَجَ** (K,) inf. n. **تَدْرِجٌ**; (TA;) and **دَرَجَ** (K,) aor. 2, inf. n. **دَرَجَ**: (TA:) the first of these verbs is the most chaste: (L:) [it signifies also *he rolled a thing like a scroll; made it into a roll, or scroll: and hence, he made it round like a scroll; he rounded it: (see اَدْمَجَ and مَدْمَجَ and حَرَجَ &c.): and he wound a thing upon another thing: also he infolded a thing; put it in, or inserted it: and he wrapped, wrapped up, or innrapped, a thing in another thing.* (L.) You say, **أَدْرَجَ الْكِتَابَ فِي الْكِتَابِ** *He infolded, enclosed, or inserted, the writing in the [other] writing; or put it within it.* (A, L.) And **ادرج** *He put the dead man into the grave-clothing and the grave.* (TA.) And **أَدْرَجْنِي فِي طَيِّ التَّسْيَانِ** [*He, or it, infolded me in the folding of oblivion.*] (TA in art. **طَوَى**.) — [And hence, *† He foisted, or inserted spuri-ously, a verse or verses into a poem.*] = **رَجَعَ** [app. meaning a piece of rag wrapped about them]. (TA.)

5. **تَدْرَجَ** *He progressed, or advanced, by degrees, or to a thing.* (TA.) *He was, or became, drawn near, or he drew near,* (S, Msb,) *by degrees* (على التدرج, S), or *by little and little,* (Msb,) *to such a thing,* (S,) or *إِلَى كَذَا* (Msb.) — And **إِلَى الْأَمْرِ** *to the thing or affair.* (Msb.) — And **† He became accustomed, or habituated, to such a thing.** (A.)

7. **اندرج** also signifies *It was, or became, folded, folded up, or rolled up.* (KL.) [And *It was, or became, infolded, or innrapped.* — And hence, *† اندرج فيه*, or *became, involved, implied, or included, in it.* — And **اندرج تحت كذا** *† It was, or became, classed as a subordinate to such a thing.*]

10. **استدرجه** [is syn. with **دَرَجَ** in the first of the senses assigned to this latter above. Hence,] Dhu-Rummeh says,

* صَرِيفَ الْمَحَالِ اسْتَدْرَجَهَا الْمَحَاوِرُ *
meaning [The creaking of the large sheaves of pulleys] which the pivots made to go [round] slowly (صَبَرَتْهَا إِلَى أَنْ تَدْرَجَ). (TA.) — See also 2, in two places. — [Also] *He caused him to*

ascend, and to descend, by degrees. (Bd in vii. 181.) — And hence, *He (God) drew him near to destruction by little and little:* (Bd ibid:) *He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour:* (Idem in lxviii. 44:) *He (God) took him (a man) so that he did not reckon upon it; [as though by degrees;] bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state: such is said to be the meaning in the Kur vii. 181 and lxviii. 44: (TA:) or He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness [thus leading him by degrees to perdition]: and [or as some say, TA] He took him by little and little; [or by degrees;] not suddenly: (K:) or **اسْتَدْرَجَهُ** signifies *He took them by little and little; [one, or a few, at a time;] not [all of them together,] suddenly.* (L.) And *He, or it, called for, demanded, or required, his destruction: from دَرَجَ* “he died.” (A, TA.) — *It (another's speech, Abou-Sa'eed, TA) disquieted him so as to make him creep along, or go slowly or softly, upon the ground.* (Abou-Sa'eed, K.) — *He deceived him, or beguiled him, (AHeyth, K, TA,) so as to induce him to proceed in an affair from which he had refrained.* (AHeyth, TA.) — **استدرج الناقة** *He invited the she-camel's young one to follow after she had cast it forth from her belly: so accord. to the K: [in the CK, for الناقة and وَلَدَهَا, we find الناقة and وَلَدَهَا:] but accord. to the L and other lexicons, استدرجت الناقة وَلَدَهَا, i. e. the she-camel invited her young one to follow [her] after she had cast it forth from her belly.* (TA.) — **استدرجت الريح الحصى** *The wind [blew so violently that it] made the pebbles to be as though they were going along of themselves (K, TA) upon the surface of the ground, without its raising them in the air.* (TA.) [See also 1.] — **اسْتَدْرَاجٌ** also signifies *The drawing forth (in Pers. بیرون آوردن) speech, or words, from the mouth.* (KL.) — And **The rejecting a letter, such as the و in يَعُدُّ** and **يُوعَدُّ**. (Msb in art. **وَعَدَ**.)*

دَرَجَ: see **دَرَجَ**, in two places. — Also, and **دَرَجَ**, *A thing in, or upon, which one writes; (S, K;) [a scroll, or long paper, or the like, generally composed of several pieces joined together, which is folded or rolled up:] and مَدْرَجٌ, [used as a subst.,] a writing folded or rolled up; pl. مَدَارِجُ. (Har p. 254:) and مدرجة [app. مَدْرَجَةٌ, from أَدْرَجَ “he folded” or “rolled up,” with ة added to transfer it from the predicament of part. ns. to that of substs.,] signifies [in like manner] *a paper upon which one writes* رسالة [or message, &c.], and *which one folds, or rolls up; pl. مَدَارِجُ.* (Har p. 246.) — **فِي دَرَجِ الْكِتَابِ** signifies *فِي طَيِّهِ* [lit. *Within the folding of the writing; meaning infolded, or included, in the**

writing]; (S, A, TA;) and **فِي ثَنِيهِ** [which means the same]; (A;) and **فِي دَاخِلِهِ** [an explicative adjunct, meaning *in the inside of the writing*]. (TA.) You say, **أَنْفَذْتُهُ فِي دَرَجِ الْكِتَابِ** [*I transmitted it in the inside of the writing*]. (S, TA.) And **جَعَلَهُ فِي دَرَجِ الْكِتَابِ** [*He put it in the inside of the writing*]. (A, L, TA.) And **فِي دَرَجِ الْكِتَابِ كَذَا وَكَذَا** [*In the inside of the writing are such and such things; or in the writing are enclosed, or included, or written, or mentioned, such and such things; this being commonly meant by the phrase فَي طَيِّ الْكِتَابِ* *فِي كَذَا وَكَذَا*. (TA.)] interior (of sentence): **دَرَجٌ** *A woman's حِفْشٌ* (S, K;) i. e. a small receptacle of the kind called سَفَط, in which a woman keeps her perfumes and apparatus, or implements: (TA:) [accord. to the K, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.)] the n. un. is with ة: and the pl. [of mult.] is **دَرَجَةٌ** and [of pauc.] **أَدْرَاجٌ**. (K.)

دَرَجٌ *A way, road, or path; (S, L, K;) as also مَدْرَجٌ: (L:) and مَدْرَجَةٌ (S, A) and مَدْرَجٌ (A, K) signify [the same; or] a way by, or through, which one goes or passes; a way which one pursues; a course, or route; syn. مَذْهَبٌ (S) and مَسْلَكٌ (S, K) and مَمَرٌ (A); and particularly the way along which a boy and the wind &c. go; as also دَرَجٌ; respecting which last, in relation to the wind, see دَرُوجٌ: (L:) or مَدْرَجٌ signifies a road; or a cross-road; or a bending road; and its pl. is مَدَارِجُ: (Msb:) and مَدْرَجَةٌ is explained by Er-Rāghib as signifying a beaten way or road: and it signifies also the course by which things pass, on a road &c.: and the main part of a road: and a rugged [road such as is termed] ثَنِيَّة, between mountains: (TA:) the pl. of دَرَجٌ (S, L) and of دَرَجٌ (L) is **أَدْرَاجٌ** (S, L) and **دَرَجٌ**, which occurs in a prov. cited below: (Meyd:) and the pl. of مَدْرَجَةٌ is **مَدَارِجٌ**: (S, TA:) **مَدَارِجٌ** signifies the roads that lie across a hill such as is termed اِكْمَة. (TA.) You say **أَدْرَاجَكَ** meaning *Go thy way, as thou camest.* (TA from a trad.) And **رَجَعَ دَرَجَهُ** (TA) and **رَجَعَ أَدْرَاجَهُ** (Sb, S, K) and **رَجَعَ أَدْرَاجَهُ** (K) or **رَجَعَ إِدْرَاجَهُ** (IAar) *He returned by the way by which he had come.* (S, K, TA.) And **رَجَعَ دَرَجَهُ** *He returned to the thing, or affair, that he had left.* (TA.) And **رَجَعَ عَلَى أَدْرَاجِهِ** and **رَجَعَ دَرَجَهُ الْأَوَّلَ** *He returned without having been able to accomplish what he desired.* (IAar.) And **أَدْرَاجَهُ** and **اسْتَمَرَّ دَرَجَهُ** [*He kept on his way; persevered in his course*]. (TA.) And **اتَّخَذُوا دَارَهُ مَدْرَجَةً** and **مَدْرَجًا** *They made his house a way through which to pass.* (A.) And **هَذَا الْأَمْرُ مَدْرَجَةٌ** *لهَذَا* *† This thing, or affair, is a way that leads to**

this. (TA.) And **إِمْشَ فِي مَدَارِجِ الْحَقِّ** † *Walk thou in the ways of truth.* (TA.) And **ذَهَبَ دَمُهُ أَذْرَاجَ الرِّيَاحِ** † *His blood went for nothing; [lit., in the ways of the winds; meaning] so that no account was taken of it, and it was not avenged.* (S, A, *K.) And **خَلَّ دَرَجَ الصَّبِّ** *Leave thou the way of the صَبِّ [a species of lizard],* (S, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (**فَتَنْتَفِخَ**): (S, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd.) [See another reading, and explanations thereof, in Har p. 220, or in Freytag's Arab. Prov. i. 437.] And **مَنْ يَرُدُّ الْفَرَاتَ عَنْ دِرَاجِهِ** or **أَدْرَاجِهِ**, accord. to different readings, with two different pls. of **دَرَجَ**; i. e. *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And **مَنْ يَرُدُّ السَّيْلَ عَلَى أَذْرَاجِهِ** *Who will turn back the torrent to its channels?* another prov. so applied. (Meyd.) **سَيْلٌ وَدَرَجٌ سَيْلٌ** signify *The way by which a torrent descends in the bendings of valleys.* (TA.) — [Hence, perhaps, as denoting a way, or means,] † **A mediator between two persons for the purpose of effecting a reconciliation.** (K.) — **أَنَا دَرَجٌ يَدِيكَ** means † *[I am submissive, or obedient, to thee;] I will not disobey thee:* (A, TA:*) and **درج** used in this sense does not assume a dual nor a pl. form: [therefore] you say also, **هُمْ دَرَجٌ يَدِيكَ** † *They are submissive, or obedient, to thee.* (TA.) — **دَرَجُ الرَّمْلِ** and **دَرَجُ الْمَاءِ** signify *[The ripples of sand and of water;] what are seen upon sand, and upon water, when moved by the wind.* (Az and TA in art. **حَبْك**.) See **دُرُوجٌ**. — See also **دَرَجَةٌ**, in two places. — And see **دَرَجٌ**.

دَرَجَةٌ *A thing which is rolled up, and inserted into a she-camel's vulva, and then [taken forth, whereupon] she smells it, and, thinking it to be her young one, inclines to it [and yields her milk]:* (S:) or, accord. to Abou-Ziyád El-Kilábee, (S,) a thing (T, S, K,) consisting of rags, (T,) or of tow and rags (S, M) and other things, (M,) which is rolled up, (T, K,) and stuffed into a she-camel's vulva, (T, S, M, K,) and into her tuel, (K,) and bound, (TA,) when they desire her to incline to the young one of another, (T, S,) having first bound her nose and her eyes: (S:) they leave her thus, (S, K,) with her eyes and nose bound, (K,) for some days, (S,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (S, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (S:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called **دَرَجَةٌ** (T, S) and **جَزْمٌ** and

وَتَيْقَةٌ (T;) and the thing with which her eyes are bound, **غِمَامَةٌ**; and that with which her nose is bound, **صِقَاعٌ** (S:) the pl. [of mult.] is **دَرَجٌ** (S, TA) and [of pauc.] **أَدْرَاجٌ** (TA:) or it signifies [or signifies also] a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof: pl. **دَرَجٌ**. (L, K.) — Also † *A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva, (K, TA,) to see if there be any remains of the blood:* (MF:) likened to the **دَرَجَة** of a she-camel. (K.) It is said in a trad. of 'Aisheh, **كُنَّ يَبْعَتْنَ بِالْأَدْرَجَةِ فِيهَا الْكُوسُفَ** [They (women) used to send the **دَرَجَة**, with cotton therein]: (IAth, K, *TA:) but accord. to one reading it is **دَرَجَة**, (IAth, K,) pl. of **دَرَجٌ** [explained above], meaning "a thing like a small سَفَط, in which a woman puts her light articles and her perfumes:" (IAth:) El-Bájee read **دَرَجَة**, which seems to be a mistake. (K.) — See also 4, last sentence. — And see what here next follows.

دَرَجَةٌ *A single stair, or step, of a series of stairs or of a ladder; one of the دَرَج of a سَلَم:* (Mgh:) and hence, by a synecdoche, (Mgh,) a series of stairs, or a ladder, (S, A, Mgh, Msh, K, TA,) constructed of wood or of clay [&c.] against a wall or the like, (Mgh,) by which one ascends to the roof of a house; (TA;) as also **دَرَجَةٌ** (S, K) and **دَرَجَةٌ** and **دَرَجَةٌ** and **أَدْرَجَةٌ** (K:) the pl. of the first is **دَرَجٌ** (S,) or [rather] **دَرَجَةٌ** [has for its proper pl. **دَرَجَاتٍ**, and] is n. un. of **دَرَجٌ** like as **قَصَبَةٌ** is of **قَصَبٌ**. (Msh.) **دَرَجٌ** and **دَرَجَاتٍ** also signify *Stages upwards:* opposed to **دَرَكَاتٍ** and **دَرَكَاتٍ**: and hence **دَرَجَاتٍ** is used in relation to Paradise; and **دَرَكَاتٍ**, in relation to Hell. (B voce **دَرَكَ**, q. v.) — *A degree in progress and the like: you say دَرَجَةٌ دَرَجَةٌ By degrees; gradually.* (TA.) — † *A degree, grade, or order, of rank or dignity:* (S, A, K:*) *degree, grade, rank, condition, or station: and exalted, or high, grade &c.:* (TA:) pl. **دَرَجَاتٍ**. (S, K, TA.) — [A degree of a circle:] *a thirtieth part of a sign of the Zodiac:* (TA:) [pl. **دَرَجَاتٍ**.] — [A degree, i. e. four minutes, of time: pl. **دَرَجَاتٍ**.] **سَاعَةٌ** (3/16).

دَرَجَةٌ: see the next preceding paragraph. — Also, (ISK, S, K,) and **دَرَجَةٌ**, (Sb, TA,) *A certain bird, (ISK, S, K,) of which the inside of the wings is black, and the outside thereof dust-coloured; in form like the قَطَا, but smaller, or more slender:* (ISK, S:) thought by IDrd to be the same as the **دَرَج**. (TA.) [See also **دَرَجَةٌ**, last sentence.]

دَرَجَةٌ: see **دَرَجَةٌ**.

دَرَجٌ *A wind swift in its course:* (S, K:) or not swift nor violent in its course: (TA:) and in like manner **قَذَحٌ** an arrow: (S, TA:) or **دَرَجٌ** signifies a wind of which the latter part leaves marks (**يَذْرَجُ**) so as to produce what resembles [the track made by the trailing of] the

tail of a halter upon the sand: and the place is called **دَرَجٌ**. (L.)

دَرَجٌ *Great and difficult affairs or circumstances.* (K.) You say, **وَقَعَ فُلَانٌ فِي دَرَجٍ** *Such a one fell into great and difficult affairs or circumstances.* (TA.)

دَرَجَةٌ: see **دَرَجَةٌ**.

دَرَجٌ *One who creeps along (يَذْرَجُ) with calumny, or slander, among people:* (A:) *one who calumniates, or slanders, much or frequently.* (Lh, K.) — **الدَّرَجُ** *The hedge-hog; syn. الْقَنْفَذُ:* (K:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) — **أَبُو دَرَجٍ** *A certain small bird.* (TA.)

دَرَجٌ *A certain bird, (S, K,) [the attagen, francolin, heath-cock, or rail,] resembling the حَقِيقَاتَان, and of the birds of El-'Irák, marked with black and white spots, or, accord. to the T, spotted: IDrd says, I think it is a post-classical word; and it is the same as the دَرَجَة and دَرَجَة: in the S it is said that the names دَرَجٌ and دَرَجَةٌ are applied to the male and the female [respectively] until one says حَقِيقَاتَان, which is applied peculiarly to the male. (TA.) [See also De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]*

دَرَجٌ, like **سَكِينٌ** (K,) or **دَرَجٌ**, (so in the L,) *A thing, (K,) i. e. a stringed instrument, (TA,) resembling the طَنْبُور, with which one plays:* (K, TA:) the like of this is said by ISd. (TA.)

دَرَجَةٌ *A حَال [or kind of go-cart]; i. e. the thing upon which a child is made [to lean so as] to step along, or walk slowly, when he [first] walks:* (Abou-Naṣr, S, K:) or the machine on wheels on which an old man and a child [lean so as to] step along, or walk slowly. (TA.) — Also **دَرَجَةٌ** [or musculus, or testudo], which is made for the purpose of besieging, beneath which men enter. (K.) [The first and last of these significations are also assigned by Golius and Freytag to **دَرَجَةٌ**: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the S and K; and Freytag, that of the K.]

دَرَجَةٌ: see **دَرَجَةٌ**.

دَارِجٌ [part. n. of 1, q. v.:] *A boy that has begun to walk slowly, and has grown; (Mgh;) a boy in the stage next after the period when he has been weaned.* (IAar, TA voce **مُطْبِخٌ**, q. v.) — **دَرَجٌ** (**دَرَجٌ**) caused by the wind to cover the traces, or vestiges, of dwellings, and raised, and passed over violently, thereby. (K.) — [Also, in the present day, The trilling, or quavering, or the quick, part of a piece of music or of a song or chant: see 4. — And Current, or in general use. And hence **الدَّرَجُ**, or **الكَلَامُ**, **الدَّرَجُ**, or **اللِّسَانُ الدَّرَجُ**, *The modern speech; i. e. the modern Arabic.*]

دَرَجَةٌ sing. of **دَوَارِجٌ** (T, TA,) which signifies

The legs of a beast (T, K) and of a man: ISD knew not the sing. (TA.)

دَرَجَة: see أَدْرَجَة.

مَدْرَج: pl. مَدَارِج: see دَرَج, in four places.

مَدْرَج: see دَرَج. — [Also † A verse foisted, or inserted spuriously, into a poem.] *مَدْرَجَة* (TA.) *مَدْرَجَة* A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) — And A she-camel that makes her fore girth to slip back and to become close to her hind girth; contr. of مَسْتَق; as also مَدْرَج; of which the pl. is مَدَارِج. (TA.)

مَدْرَجَة, and its pl. مَدَارِج, which is also pl. of مَدْرَج: see دَرَج, in seven places. = *أَرْض مَدْرَجَة* A land in which are birds of the kind called مَدْرَج. (S.)

دَرَج: see مَدْرَجَة.

مَدْرَج A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S:) or that exceeds the year by some days, three or four or ten; not more. (TA.) — See also مَدْرَج.

مَدْرَجَة (TA.) *مَدْرَجَة* (TA.) *مَدْرَجَة* (TA.) *مَدْرَجَة* (TA.)

1. دَرَد (M, Mgh, L) aor. 2, (S) inf. n. دَرَد, (S, *M, Mgh, L, K, *) He was, or became, toothless; (S, L) he lost his teeth. (M, Mgh, L, K.) It is said in a trad., *أَمَرْتُ بِالسَّوَاكِ حَتَّى خَفْتُ*, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use ظَنُّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, *ظَنَنْتُ لَعْنَتُكَ* (S:) or, accord. to one relation, the words of this trad. are *لَزِمْتُ السَّوَاكِ حَتَّى* [a mistranscription for *يُدْرِنِي*, from *أَدْرَد*, i. e. I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless]: (L:) or, accord. to another relation, *خَشِيتُ أَنْ أَدْرِدَ* [I feared that I should make my teeth to fall out]; but this [verb, Mtr says,] I have not heard. (Mgh.)

4: see above, in two places.

دَرَد inf. n. of دَرَد. (S, *M, &c.) — And I. q. حَرَد [but in what sense is not said: see what next follows]. (M, TA.)

حَرَد, as an epithet applied to a man, I. q. حَرَد [but in what sense is not said]. (M, TA.)

دَرَد: see أَدْرَد, in two places.

دَرْدِي The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] نَبِيذ (A,) and of any fluid, such as be-

rages, or wines, and oils. (L.) — Also A ferment that is put into, and left in, expressed juice and [the beverage called] نَبِيذ, in order that it may ferment. (L.) [See مَخْمِير.]

أَدْرَد an abbreviated dim. of أَدْرَد. (S, K.)

أَدْرَد A toothless man; (S, M, A, Mgh) as also دَرْدَم, with an augmentative م: (M:) fem. of the former دَرْدَاء (S, M:) and pl. دَرْد. (A.) — نَاقَة دَرْدَاء (S, M, K,) and دَرْدَم, with an augmentative م (S, K,) as in the instance of دَرْدَم syn. with دَرْدَاء, and دَرْدَم syn. with دَرْدَاء (S,) A she-camel advanced in years: (S, K:) or having her teeth [morn, or consumed,] down to the sockets, (M, K,) by reason of old age. (M, TA.) = الدَرْدَاء the name of A certain corps, or troop of horse, كَتِيْبَة, [in some copies of the S and K كَتِيْبَة,] that belonged to the Arabs. (A'Obeyd, S, K, TA.)

درز

دَرَز [A seam, or a raised seam, of a garment or piece of cloth;] the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing; (Mgh) one of the دَرُوز of a garment or piece of cloth, (S, TA,) and the like; (TA;) which are well known: (K:) a Persian word, [originally دَرُوز,] (S, TA,) arabicized: (S, K:) or, accord. to some, the nap, or villous substance, (زُبُر), and lustre, (مَاء), of a garment, or piece of cloth. (TA.) — [Hence,] صَبَانٌ دَرَزٌ Lice: and nits; syn. صَبَانٌ. (S, K, TA.)

درس

1. دَرَس, aor. 2, inf. n. دَرُس, It (a trace, or mark, or what is termed رَسْم, S, A, K, and a house, A, or a thing, M) became effaced, erased, rased, or obliterated; (S, M, A, K,) as also دَرَس, (K, TA,) said of what is termed رَسْم: (TA:) or it (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) became covered with sand and dust blown over it by the wind: (TA in art. دَرَس:) or it (an abode, or a place of sojourning,) became effaced, erased, rased, or obliterated, and its traces, or remains, became concealed, or unseen: (Mgh:) دَرَس signifies the same as دَرَس in the first of the senses explained above, but in an intensive manner. (M.) — [Hence دَرَسَاتِ الْآيَاتِ as explained near the end of this paragraph.] — Hence, also, (AHeyth,) دَرَسَ الْقَوْبُ, (AHeyth, S, A, K,) inf. n. دَرَس, (S, TA,) † The garment, or piece of cloth, became old and worn out. (AHeyth, S, A, K.) — And دَرَسَ الْكِتَابُ † The writing, or book, became old. (Mgh.) — [Hence, also,] دَرَسَتْ, (S, M, A, K,) aor. 2, (M,) inf. n. دَرُس, (S, M, K,) and دَرَس, (M, K,) † She (a woman, S, M, A, K, or, accord. to Lh, a girl, M) menstruated. (S, M, A, K.) = دَرَسَتْ الرِّيحُ (S, M, K,) or الرِّيحُ (A,) [aor. 2,] inf. n. دَرُس, (A, TA,) The wind, (S, M, K,) or winds, (A,) effaced, erased, rased, or obliterated, it, (S, M, A, K,) by repeatedly passing over it; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْم; (S, K;) and [erased, or rased,] a house; (A;) or a thing: (M:) and دَرَسَ الْقَوْمُ The people effaced, erased, rased, or obliterated, it. (M.) — Hence, (AHeyth,) دَرَسَ الْقَوْبُ, (AHeyth, K,) aor. 2, inf. n. دَرُس, (TA,) † He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K.) — دَرَسَ وَنَحْوَهَا (M,) or الحَنْطَة (S, A, Mgh, K,) (Mgh,) aor. 2, (TA,) inf. n. دَرَس, (M, K,) and دَرَسَ, (S, A, Mgh, K,) † He trod, or thrashed, the wheat, (S, M, A, Mgh, K,) and the like: (Mgh:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دَرَس in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسَ الْمَرْأَة, (A,) or الْجَارِيَة, (K,) † He compressed the woman, (A,) or the girl. (K.) — دَرَسَ النَّاقَة, (M, A,) aor. 2, inf. n. دَرُس, (M,) † He broke, or trained, the she-camel: (M, A:) [and so, app., † دَارَسَهَا; for it is said that] the primary signification of مُدَارَسَة is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعَرُّدٌ) to a thing. (TA.) You say also, بَعِيرٌ لَمْ يَدْرَسْ, meaning † A camel that has not been ridden. (S, TA.) — Hence, (M,) [or from دَرَسَتْ الرِّيحُ, or from دَرَسَ الْقَوْبُ,] (S, M, A, K,) aor. 2, (M, K,) and دَرَسَ, (K,) inf. n. دَرُس, (S, M, K,) and دَرَسَ, (TA,) † He read the book; (M, K;) as though he opposed it until it became easy for him to remember it: (M:) or he read it repeatedly, [or studied it,] in order to remember it: (A:) or he made it easy to remember, by much reading: (TA:) or he read and learned it: (Bd in vi. 105:) and دَارَسَ, inf. n. مُدَارَسَة, and دَرَسَ, signifies the same: (M:) and so دَرَسَ, and دَرَسَ (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, signify the same as دَارَسَتْ [I read the books, or read them repeatedly, &c.]: (S, TA:) and دَارَسَ الْقُرْآنَ signifies He read the Qur-án, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسَتْ الْعِلْمَ, aor. 2, inf. n. دَرُس, and دَارَسَ, † I read science. (Mgh.) It is said in the Kur [vi. 105], accord. to different readings, † دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, [And to the end that they may say, Thou hast read, &c.:] but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by دَاكُرْتَهُمْ (M:) or the former means Thou hast learned: (Abu-l-'Abbás:) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujáhid, K:) and another reading is † دَارَسَ;

effaced, erased, rased, or obliterated, it, (S, M, A, K,) by repeatedly passing over it; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْم; (S, K;) and [erased, or rased,] a house; (A;) or a thing: (M:) and دَرَسَ الْقَوْمُ The people effaced, erased, rased, or obliterated, it. (M.) — Hence, (AHeyth,) دَرَسَ الْقَوْبُ, (AHeyth, K,) aor. 2, inf. n. دَرُس, (TA,) † He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K.) — دَرَسَ وَنَحْوَهَا (M,) or الحَنْطَة (S, A, Mgh, K,) (Mgh,) aor. 2, (TA,) inf. n. دَرُس, (M, K,) and دَرَسَ, (S, A, Mgh, K,) † He trod, or thrashed, the wheat, (S, M, A, Mgh, K,) and the like: (Mgh:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دَرَس in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسَ الْمَرْأَة, (A,) or الْجَارِيَة, (K,) † He compressed the woman, (A,) or the girl. (K.) — دَرَسَ النَّاقَة, (M, A,) aor. 2, inf. n. دَرُس, (M,) † He broke, or trained, the she-camel: (M, A:) [and so, app., † دَارَسَهَا; for it is said that] the primary signification of مُدَارَسَة is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعَرُّدٌ) to a thing. (TA.) You say also, بَعِيرٌ لَمْ يَدْرَسْ, meaning † A camel that has not been ridden. (S, TA.) — Hence, (M,) [or from دَرَسَتْ الرِّيحُ, or from دَرَسَ الْقَوْبُ,] (S, M, A, K,) aor. 2, (M, K,) and دَرَسَ, (K,) inf. n. دَرُس, (S, M, K,) and دَرَسَ, (TA,) † He read the book; (M, K;) as though he opposed it until it became easy for him to remember it: (M:) or he read it repeatedly, [or studied it,] in order to remember it: (A:) or he made it easy to remember, by much reading: (TA:) or he read and learned it: (Bd in vi. 105:) and دَارَسَ, inf. n. مُدَارَسَة, and دَرَسَ, signifies the same: (M:) and so دَرَسَ, and دَرَسَ (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, signify the same as دَارَسَتْ [I read the books, or read them repeatedly, &c.]: (S, TA:) and دَارَسَ الْقُرْآنَ signifies He read the Qur-án, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسَتْ الْعِلْمَ, aor. 2, inf. n. دَرُس, and دَارَسَ, † I read science. (Mgh.) It is said in the Kur [vi. 105], accord. to different readings, † دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, and دَارَسَتْ, [And to the end that they may say, Thou hast read, &c.:] but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by دَاكُرْتَهُمْ (M:) or the former means Thou hast learned: (Abu-l-'Abbás:) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujáhid, K:) and another reading is † دَارَسَ;

i. e. **دَارَسَ النَّبِيُّ الْيَهُودَ** [The prophet hath read, or studied, with the Jews]: and another, **دَارَسَتْ**, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with (دَارَسَتْ) Mohammad: and The signs (آيَات) have vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated:* (TA:) and another reading is **دَرَسَتْ**; and another, **دَرَسَتْ**; both meaning, *They (these stories, or histories,) have become obliterated:* (M:) or they are things which have long since passed: (Abu-l-'Abbās:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated.* (M.) [You also say, **دَرَسَ عَلَيْهِ** † *He read, or studied, under him as his teacher; like قَرَأَ عَلَيْهِ.*]

2. **دَرَسَ غَيْرَهُ** † [He made another to read, or to read repeatedly, or to study, in order to remember; or to read and learn: he taught him to read, &c.: he lectured him]. (A.) And **دَرَسْتَهُ** † [I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it]. (IJ, M.) — See also **دَرَسَ الْكِتَابَ**.

3. **دَارَسَ النَّاقَةَ**: see 1. — **دَارَسَ الْآيَاتَ**: see 1. — **دَارَسَ غَيْرَهُ** † [He read, or studied, with another, each of them teaching the other]. (A.) And **دَارَسْتَهُ الْكِتَابَ**, inf. n. **مَدَارَسَةٌ**, † [I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other]. (A.) And **دَارَسَهُم** † *He called to mind with them a subject of discourse, &c.; or he conferred with them; syn. ذَاكُرَهُم.* (M.) See also 1, latter half, in five places.

4: see 2: — and see **دَرَسَ الْكِتَابَ**.

5. **تَدَرَسْتُ أَزْوَاسًا وَتَشَمَلْتُ شِمَالًا** † [app., I clad myself in old and worn-out garments, and wrapped myself in shemlehs]. (A, TA.)

6. **تَدَارَسُوا الْكِتَابَ حَتَّى حَفَظُوهُ** † [They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.) — **تَدَارَسْتُ الْكِتَابَ**, and **ادَارَسْتُهَا**, and **ادَارَسْتُ الْقُرْآنَ**: see **دَرَسَ الْكِتَابَ**.

7: see 1, first signification.

دَرَسَ A road, or way, that is unapparent; (S, K;) as though the traces thereof had become effaced. (TA.) — See also **دَرَسَ**. — [A lecture: pl. **دَرُوسٌ**.]

دَرَسَ The relic, trace, or mark, of a thing that becomes effaced, erased, rased, or obliterated. (M.) — † *An old and worn-out garment, or piece of cloth;* (S, M, A, K;) [app. an epithet used as a subst.]; as also **دَرَسٌ** (M) and **دَرِسٌ** (S, M, A, K;) † which last also signifies an old and worn-out carpet; (A;) † and as an epithet, signifying old and worn-out, is applied to a coat of mail, (M, TA,) and to a sword, and to a مغفر [&c.]: (TA:) pl. [of the first] **ادَارَسَ** (M, K,) [a pl. of pauc.,] and [of the same or of either of the others] **دَرُوسَانٌ**. (S, M, K.) — [Hence, or, as IF says, from **الْحَيْضُ**,] **أَبُو ادَّرَاسٍ** [in some copies of the K] **أُمُّ ادَّرَاسٍ** † *The pudendum muliebree.* (S, O, K.)

دَرَسَةٌ † Training, or discipline. (K.)

دَرِسٌ: see **دَرَسَ**, in three places. — [Also *Dry* **دَرِسِيم**, or *Alexandrian trefoil*.]

رَبْعٌ دَارِسٌ [A house of which the remains are becoming effaced, erased, rased, or obliterated: or **رَبْعٌ مَدْرُوسٌ**.] (A.) — **امْرَأَةٌ دَارِسٌ** (M, K,) or, accord. to Lh, **جَارِيَةٌ دَارِسٌ** (M,) † *A woman, (M, K,) or girl, (Lh, K,) menstruating:* (Lh, M, K:) pl. **دَوَارِسٌ** and **دَرَسٌ**. (M.)

أَبُو ادَّرِسَ † *The penis.* (A, K.)

تَدْرِيسٌ [inf. n. of 2, q. v.] = [Also † *A conventional term or signification used by the مدرِّسون, or lecturers, tutors, or professors, of colleges.* (Mgh, in arts. **حَنَف** and **دِين**, &c.)]

مَدْرَسٌ † *A book, or writing:* (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, a commentary by which any one is taught; Hebr. **מִדְרָשׁ**.] — See also the next paragraph.

مَدْرَسَةٌ † *A place of reading, or study;* (Msb;) *in which persons read, or study;* (TA;) [a college; a collegiate mosque; an academy;] as also **مَدْرَسٌ** (TA) and **مَدْرَاسٌ**; (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the **مَدْرَاسُ** of the Jews; (K;) *their house in which is repeatedly read the Book of the Law revealed to Moses:* (A:) or *their house in which the Book of God is read, or read repeatedly:* (TA:) or their synagogue: (Msb:) the pl. of **مَدْرَسَةٌ** is **مَدَارِسٌ**; (TA;) and that of **مَدْرَاسٌ** is **مَدَارِيسٌ**. (Msb.) — **طَرِيقٌ مَدْرَسَةٌ** † *The road or track (طَرِيقٌ) [of camels, or of camels and sheep or goats].* (A, TA.)

مَدْرَسٌ † *A bed made plain, even, smooth, or easy to lie upon.* (TA.) — † *A man tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced.* (A, TS, K.)

مَدْرَسٌ † *A man who reads much and repeatedly.* (K, TA.) — Hence, the **مَدْرَسُ** of a **مَدْرَسَةٍ** † [i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy: from which it is not to be understood that there is but one such person to every college; for generally one college has several **مَدْرَسُونَ**.] (TA.)

مَدْرَاسٌ: see **مَدْرَسَةٌ**, in two places. — Also † *One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness.* (TA.)

رَبْعٌ مَدْرُوسٌ [A house of which the remains are effaced, erased, rased, or obliterated: see also

دَارِسٌ.] (A.) — **طَرِيقٌ مَدْرُوسٌ** † *A road much beaten by passengers, so as to be made easy by them.* (A, TA.)

مَدَارِسٌ † *One who reads, or studies, with another; syn. مَقَارِي (K:)* or *one who has read books.* (K.)

درع

1. **دَرَعٌ**, aor. **دَرَعُ**, inf. n. **دَرَعٌ**, *He (a horse, and a sheep or goat,) was black in the head, and white [in the other parts]: or, as some say, was black in the head and neck.* (Msb:) [in my copy of which is an evident omission, which I have supplied: see **أَدْرَعُ**.] [See also **دَرَعٌ**, below.]

2. **دَرَعٌ**, inf. n. **تَدْرِيعٌ** (S, K,) *He clad a man with a دَرَعٌ (K,) i. e. a دَرَعٌ of iron [or coat of mail]:* (TA:) and a woman with a **قَمِيصٌ** [or shift]. (S, K.)

4. **ادْرِعَ الشَّهْرُ**, (K,) inf. n. **إِدْرَاعٌ**, (TA,) *The month passed its half.* (ISH, K.) **إِدْرَاعُهُ** also signifies *The blackness of its first part.* (ISH.)

5: see 8, in three places.

8. **دَرَعٌ** *He (a man) clad himself with a دَرَعٌ (S, K) of iron [i. e. a coat of mail];* (K;) as also **تَدْرِيعٌ**. (S, K.) And **ادْرَعَتْ** *She (a woman) clad herself with a دَرَعٌ (S, K,) i. e. a قَمِيصٌ [or shift].* (S, TA.) — **ادْرِعَ مِدْرَعَةً**, and **تَدْرِعَهَا**, and **تَمْدَرَعَهَا** (Kh,) and **تَدْرِعُ** alone, (S,) and **تَمْدَرَعُ** (S, K,) but this last is of weak authority, (S,) *He clad himself with a مِدْرَعَةً [q. v.].* (S, K.) — **ادْرِعَ فَلَانٌ اللَّيْلَ** † *Such a one entered into the darkness of the night, journeying therein;* (K, TA;) like **اغْتَمَدَ اللَّيْلَ**. (S and L in art. **غَمَد**) Hence the saying, (TA,) **ادْرِعْ ذَيْلًا وَادْرِعْ شِمْرًا** † *Use thou prudence, or precaution, or good judgment, and journey all the night.* (S, K.) [See also art. **شَمْر**.] — **ادْرِعَ الْخَوْفَ** † *He made fear as it were his innermost garment; by closely cleaving to it.* (TA.)

Q. Q. 2. **تَمْدَرَعٌ**: see 8, in two places. **دَرَعٌ** A coat of mail; syn. **زَرْدِيَّةٌ** (IAth, Msb, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a يَلْبَنَة, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on the دَرَعُ and بَهْضَةُ, cited in the TA voce **مَغْفَرٌ**;) [but the first is the most general, and proper, meaning:] as meaning a دَرَعُ of iron, it is fem.; (S, Mgh, K;*) or mostly so; (Msb;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. **أَدْرَعٌ** and **أَدْرَاعٌ** and **دَرُوعٌ**; (S, Msb, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is **دَرِيعٌ**, which is anomalous, (S, Msb, K,) for by rule it should be with ة; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say **دَرِيعَةٌ**.

(Mṣb.) — Also *A woman's قميص* [or *shift*]; (S, Mṣb, K;) *a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up:* (T, TA:) or *a woman's garment which is worn above the قميص*: or, accord. to El-Hulwānee, *one of which the opening for the head to pass through extends towards, or to, the bosom*; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mṭr] I find not in the lexicons: (Mgh:) *a small garment which a young girl wears in her house, or chamber, or tent*: (TA:) as meaning a woman's درع, it is masc., (Lh, S, Mgh, Mṣb, K;) only; (Lh;) or sometimes fem.: (TA:) pl. أدراع. (S, K.) [See a verse cited voce مَجُول.]

درع *Whiteness in the breast of a sheep, or goat, and in its نحر* [or *part where it is slaughtered*, but *ونحرها*, in the K, is probably a mistranscription, for *ونحوها*, meaning *and the like thereof*, i. e., of the sheep, or goat], and *blackness in the thigh*. (Lth, K.) [See also 1; and see درعة.]

أدرع: see لَيَالٍ درع.

درعة, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness [of the other parts]*: or, accord. to some, *blackness of the head and neck*: a subst. from درع [q. v.]. (Mṣb.) — See also أدرع, in the middle of the paragraph.

درعية, applied to an arrow-head or the like, *Penetrating into, or piercing through, the coats of mail*: pl. دراعي. (Ibn-'Abbād, K.)

درع: see دربة and دربع.

دراعة: see مدرعة, in four places.

342. درع *Having, or possessing, a درع* [or *coat of mail*]: (Mgh:) or *a man having upon him a درع*; (S, K;) as though having, or possessing, a درع; [being properly a possessive epithet] like تَامِرٌ and لَابِنٌ. (S.)

أدرع, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white*: (S, Mṣb, K;) or, as some say, *having a black head and neck*, (Mṣb, TA,) *the rest being white*: (TA:) or *having a white head and neck, the rest being black*: (TA:) fem. درعاء: (S, Mṣb:) pl. درع: (S:) or درعاء signifies *having what is termed درع* [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head*: or *black in the neck and head, the rest of her being white*: or, accord. to AZ, *a ewe having a black neck*: or, accord. to Abou-Sa'eed, *sheep or goats differing in colour*: or, accord. to ISh, *black except in having the neck white*: and *red [or brown], but having the neck white*: and also, *having the head with the neck white*: accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black*; being likened to the nights

termed درع; or the latter are likened to the former: and hence, (TA,) — *لَيْلَةٌ درعاء* † *A night of which the moon rises at the dawn*, (K,) or *at the commencement of the dawn*; the rest thereof being black, and dark. (TA.) And *لَيَالٍ درع*, (S, K,) said by AHāt to have been heard by him only on the authority of AO, but so accord. to Aṣ and A'Obeyd and AHeyth, (TA,) and درع; (K;) the former contr. to rule, for by rule it should be درع, its sing. being درعاء; (A'Obeyd, S;) or, accord. to AHeyth, you say *ثَلَاثُ درع* and *ثَلَاثُ ظلم* and *ثَلَاثُ ظلم* are pls. of *درعاء* and *ظلمة*, not of *درعاء* and *ظلمة*; and Az says that this is correct and regular; but IB says that *درعاء* has درع for its pl. for the purpose of assimilation to ظلم in the saying *ثَلَاثُ ظلم* and *ثَلَاثُ درع*, and that no other instance had been heard by him of a word of the measure *فَعْلَاءُ* having a pl. of the measure *فُعْلٌ*; (TA;) † *Three nights of the month which follow those called البيض*; (Aṣ, S, K;*) namely, the *sixteenth and seventeenth and eighteenth nights*; (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K;) there is no difference in what Aṣ and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth*; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; *three nights of the month which follow those called البيض*, which, meaning the latter, are the *thirteenth &c.* for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, *الليالي الدرع* signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month*; and those of which the fore parts are white and the latter parts black, of the commencement of the month. (TA.) — أدرع also signifies † *One whose father is free, or an Arab, and whose mother is a slave*; syn. هَجِينٌ; (K;) as also مَعْلَبٌ. (TA.) And *قَوْمٌ درع* † *A people, or company of men, of whom half are white and half black*. (TA.)

مدرع: see the following paragraph.

مدرعة *A certain garment, [a tunic,] like that called درعاء, never of anything but wool*, (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed *وَضُوءٌ*, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the مدرعة is a [garment of the kind called] *جَبَّةٌ*, slit in the fore part; (TA;) [thus resembling a kind of جَبَّةٌ worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA. to be a wide vest or shirt; a large جَبَّةٌ: and the مدرعة is there said to be a woollen درعاء; a wool-

len tunic: El-Makreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the مدرعة as a garment worn in Egypt particularly by Wezeers, slit in the fore part to near the head of the heart, with buttons and loops: Golius describes it as "*tunica gossipina, fere grossior*;" adding, "*estque exterior tum virilis tum muliebris*;" as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as *epomis, seu amiculum quod humeris injicitur*; on the authority of Ibn-Maaroof: J only says,] the مدرعة and مدرعة are one; and مدرعة is sing. of, or signifies one of what are called, *دَرَائِعُ*: (S:) the pl. of مدرعة is مدرع. (MA.) — Also The [appendage called] *صَفَّةٌ* [q. v.] of a رَحْلٌ [or camel's saddle], when the heads of the *وَاسِطَةُ* [or fore part (Az says the وَسَطُ, accord. to the TA,)] and the *آخِرَةُ* [or hinder part] appear from [above] it. (K.)

درق

درق: see what next follows.

درقة i. q. حَجَفَةٌ, (S, K, TA,) or تُرْسٌ, (Mgh,) [i. e. *A shield*,] made without wood and without sinews: (Mgh, TA:) or made of skins sewed one over another: (ISd and TA voce حَجَفَةٌ, q. v.): pl. درق, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أدراق [a pl. of panc.] and دراق; (K;) this last mentioned by IDrd, who says, they are made of the skins of beasts found in the country of the Abyssinians, (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also *A خَوْخَةٌ* [here meaning sluice] in a rivulet: an arabicized word, from [the Persian] دربيچه. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

دراق: see what next follows.

درباق (S, K) and درباق (El-Hejeree, K) and درباق (K) and درباق (Fr, TA,) with kesr, like دِتَارٌ &c., not دراق, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] i. q. تَرِيَّاق [q. v.]. (S, K.) — Also, (K,) or درباق (TA,) † *Wine*; (K, TA;) as being likened to تَرِيَّاق [properly so called: a meaning also borne by تَرِيَّاق and تَرِيَّاق]. (TA.)

درباق and درباق: see the next preceding paragraph, in three places.

دورق *A certain measure for wine, or beverage*, (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally دوره or

دَوْرَه] arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, دَرَدَقْ. (TA.) — Also *A jar having a loop-shaped handle*, (K, TA,) *that is lifted, or carried, by the hand*: of the dial. of the people of Mekkeh: pl. دَوَارِقْ. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my “Modern Egyptians.”]

درک

1. دَرَكْ, from which should be derived دَرَاكْ and دَرَاكْ, is unused, though its noun درك [i. e. دَرَكْ or دَرَكْ, which latter (the more common of the two) see below,] is used. (IB.) [دَرَكْ in Golius's Lex. is evidently a mistranscription for دَارَكْ.]

2. تَدْرِيكْ The dropping of rain with close consecutiveness, (IAar, K, TA,) *as though one portion thereof overtook another*. (IAar, TA.) You say, دَرَكَ الْمَطَرُ The rain dropped with close consecutiveness. (TK.) — Also The hanging a rope upon the neck of a person in coupling him with another. (AA.)

3. دَرَاكْ The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) *to follow another uninterruptedly*; (K, TA;) *as also مُدَارَكَةٌ*: (TA:) both [are inf. ns. of دارك, and] signify the same [i. e. the continuing, or carrying on, a thing uninterruptedly]: (S:) مُدَارَكَةٌ is when there are no intervals between things following one another; like مُوَاصَلَةٌ: otherwise it is مُوَاطَرَةٌ. (S and K in art. وَاوَر.) You say, of a man, دَارَكَ صَوْتَهُ He continued his voice uninterruptedly. (S, TA.) — Also A horse's overtaking, or coming up with, wild animals (K, TA) &c. (TA.) You say, of a horse, دَارَكَ الْوَحْشَ, inf. n. دَرَاكْ, He overtook, or came up with, the wild animals. (TK.) [Thus it is syn. with ادرك.] — In the saying, لَا بَارَكَ اللَّهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ, (S, K, TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See تَارَكَ.]])

4. إِدْرَاكْ (S, Mṣb, K, &c.) inf. n. إِدْرَاكْ (S, Mṣb) and مَدْرَكْ (Mṣb,) He, or it, attained, reached, overtook, or came up with, him, or it: (S, K, TA:) or sought, or pursued, and attained, reached, &c., him, or it: (Mṣb:) [دَارَكْ, also, signifies the same, as shown above:] and تَدَارَكْ, likewise, [of which إِدْرَاكْ is a variation,] is syn. with ادركه; (Jel in lxviii. 49, and KL,* and TA,*) and so is ادركه. (TA.) You say, إِدْرَكَتْ الرَّجُلُ and إِدْرَكَتْهُ [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) And مَشَيْتُ حَتَّى إِدْرَكَتُهُ I walked, or went on foot, until I overtook him, or came up with him. (S, TA.) And عَشْتُ حَتَّى إِدْرَكَتْ زَمَانَهُ I lived until I attained, or reached, his time.

(S, TA.) And أَدْرَكَتْ الْفَائِتْ [I attained, &c., that which was passing away]. (Mgh.) And ادركه بِمَكْرُوهٍ [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. وَتَر. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And أَدْرَكَتْنِي الْجِدُّ [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to بَلَّغْنِي in the Kṣur [iii. 35]: and so أَدْرَكَتْ الْجِدُّ [I came to experience difficulty, &c.]; like بَلَّغْتُ الْكَبِيرَ in the Kṣur [xix. 9]. (Er-Rāghib, TA in art. بَلَّغ.) — [Hence, He attained, obtained, or acquired, it; and so تَدَارَكْ, as is shown in the KL; so too بِهِ ادرك, for one says,] ادرك بَدْمِهِ [He obtained revenge, or retaliation, for his blood]. (S in art. وَتَر.) — [Hence also, He perceived it; attained a knowledge of it by any of the senses.] You say, أَدْرَكَتْنِي بَصَرِي [I perceived it by my sight; I saw it. (S, TA.)] لَا تَدْرِكُهُ الْأَبْصَارُ, in the Kṣur [vi. 103], means, accord. to some, The eyes [perceive him not]: accord. to others, the mental perception comprehendeth not [or attaineth not the knowledge of] the real nature of his hallowed essence. (TA.) You say also, ادرك عليّ, meaning My knowledge comprehended that such a thing was a fact. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] ادرك also signifies [He attained a knowledge of the uttermost of a thing; or] his knowledge attained the uttermost of a thing. (TA.) See also 6, in the former half of the paragraph, in two places. — Also It (a thing) attained its proper time: (Mṣb, K:) it attained its final time or state, or its utmost point or degree. (K.) [He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner ادركت is said of a girl: or it is like ادرك as meaning] he (a boy) attained to puberty, (S, Mṣb,) or to the utmost term of youth. (TA.) It (fruit) attained to ripeness, or maturity; became ripe, or mature; (S, Mṣb;) attained its time, and its utmost degree of ripeness or maturity. (T, TA.) And ادركت الْقِدْرُ The cooking-pot attained its proper time [for the cooking of its contents]. (TA.) And ادركت الْخَمْرُ [The wine became mature]. (Mṣb and K in art. خَمَر.) And ادرك مَاءَ الرَّكِيَّةِ The water of the well reached its bottom (Aboo-Adnán, TA.) — Also It passed away and came to an end; came to nought; became exhausted; or failed entirely: (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the Kṣur [xxvii. 68], where it is said, [accord. to one reading,] بَلْ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ [Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean it came to its end, and entirely failed,

or became exhausted; and fruits, when they are ripe (إِذَا أَدْرَكَتْ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of “coming to nought” is one of the necessary adjuncts of the meaning of إِدْرَاكْ. (TA.) [In like manner,] أَدْرَكَ signifies It (a thing) continued uninterruptedly and then came to nought: (IJ, TA:) and agreeably with this signification is explained the saying in the Kṣur [xxvi. 61], إِنَّا لَمَدْرِكُونَ [Verily we are coming to nought, by those who read thus instead of لَمَدْرِكُونَ being overtaken]. (TA.) — You say also, ادرك الثَّمَنُ, meaning [The payment of] the price was, or became, obligatory on the purchaser: this is an ideal reaching, or overtaking. (Mṣb.)

6. تَلَاَحَقُوا i. q. تَدَارَكُوا (S) [i. e.] They attained, reached, overtook, or came up with, one another; as also ادْرَكُوا, and ادْرَكُوا; (Sh, TA;) [or] the last of them attained, reached, overtook, or came up with, the first of them. (S, Mṣb, K, TA.) Hence, in the Kṣur [vii. 36], (S,) حَتَّى إِذَا ادْرَكُوا فِيهَا جَمِيعًا [Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally تَدَارَكُوا. (S, K,*) And تَدَارَكَ الثَّرْيَانِ [The two moistures reached each other; (like التَّقَى الثَّرْيَانِ) meaning] the moisture of the rain reached the moisture of the earth. (S.) — And [hence] تَدَارَكَ signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything. (TA.) You say, تَدَارَكَ السَّبْرُ [The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. حَفَد, &c.) And تَدَارَكَتِ الْأَخْبَارُ The tidings followed one another closely. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, It continued unbroken in its sequence or concatenation.] بَلْ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ (K, TA,) in the Kṣur [xxvii. 68], (TA,) [virtually] means Nay, they have no knowledge respecting the world to come: (K, TA:) or, as IJ says, their knowledge is hasty, and slight, and not on a sure footing, &c.: Az says that AA read بَلْ أَدْرَكَ [of which an explanation has been given above (see 4)]: that I'Ab is related to have read بَلَى أَدْرَكَ [i. e. Yea, hath their knowledge reached its end &c.], as interrogatory, and without teshdeed: and that, accord. to the reading ادراك, Fr says that the proper meaning is, [Nay,] hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ: he says also that Ubeī read, أَمْ تَدَارَكَ; and that the Arabs substitute بَلْ for أَمْ, and أَمْ for بَلْ, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Aboo-Mo'adh the Grammarian, the readings **بَلْ أَدْرَكَ** &c. and **بَلْ آدَارَكَ** &c. mean the same; i. e. *they shall know in the world to come*; like the saying in the **Kur** [xix. 39], **أَسْمِعْ بِهِمْ وَأَبْصُرْ**, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree, or be in unison, in the world to come*; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujāhid, the meaning of **بَلْ آدَارَكَ عَلَيْهِمُ** &c. is said to be, *is their knowledge concurrent respecting the world to come?* **بَلْ** being here used in the sense of **أَمْ**: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short*; from the phrase **تَدَارَكَ بَنُو فُلَانٍ** meaning *The sons of such a one went on uninterruptedly into destruction*. (Bd.) = **تَدَارَكَهُ**: see 4, in two places. It is used in the [primary] sense of **أَدْرَكَهُ** in the saying in the **Kur** [lxviii. 49], **لَوْ لَا أَنْ تَدَارَكَهُ**, [Had not favour (meaning mercy, Jel) from his Lord reached him, or overtaken him, he had certainly been cast upon the bare land]. (Jel.) — [Hence, elliptically, *He overtook him, or visited him, with good, or with evil.*] El-Mutanebbe says,

* أَنْ فِي أُمَّةٍ تَدَارَكَهَا اللَّهُ *

* لَهُ غَرِيبٌ كَصَالِحٍ فِي تَمُودِ *

[*I am among a people (may God visit them with favour and save them from their meanness, or visit them with destruction so that I may be safe from them), a stranger, like Sālih among Thamūd*]: **تَدَارَكَهَا اللَّهُ** is a prayer for the people, meaning **أَدْرَكَهَا اللَّهُ** [i. e. *He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it*]: whence the saying of a poet,

* تَدَارَكْنِي مِنْ غَبْرَةِ الدَّهْرِ قَاسِمُ *

* بِمَا شَاءَ مِنْ مَعْرُوفِهِ الْمَتَدَارِكِ *

[*Kāsim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. **دَق**, another example, in a verse of Zuhayr, which is cited in that art. and the present in the TA: and see the syn. **تَلَاكَهُ**. Hence,] **تَدَارَكْتُ مَا فَاتَ** i. q. **أَسْتَدْرَكْتُهُ**, q. v. (S, Mṣb, TA.)

8. **أَدْرَكَ**: see 4, first and second sentences: —

and near the end of the paragraph: — and see also 6, first sentence.

10. **أَسْتَدْرَكَ الشَّيْءَ بِالشَّيْءِ** [properly] signifies **حَاوَلَ إِدْرَاكَهُ** [i. e. *He sought, or endeavoured, to follow up the thing with the thing*]: (K:) as, for instance, **الْخَطَأُ بِالصَّوَابِ** [the mistake with what was right]. (TK.) [Hence,] you say, **إِسْتَدْرَكْتُ مَا فَاتَ**, corrected, or rectified, *what had passed neglected by me, or by another*; and *I supplied what had so passed, or what had escaped me, or another, through inadvertence*; and **تَدَارَكْتُهُ** signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Mṣb.) You say also, **أَسْتَدْرَكَهُ عَلَيْهِ قَوْلُهُ** *He corrected, or rectified, what was wrong, or erroneous, in his saying*: [but more commonly, *he supplied what he had omitted in his saying*; generally meaning, *what he had omitted through inadvertence*: and **أَسْتَدْرَكْتُهُ عَلَيْهِ** *I subjoined it, or appended it, to what he had written, or said, by way of emendation*; or, more commonly, as a supplement, i. e., *to supply what had escaped him, or what he had neglected*]: and hence, **الْمُسْتَدْرَكَ عَلَى الْبَحَارِيِّ** [The Supplement to El-Bukhāree; a work supplying omissions of El-Bukhāree;] by El-Hākim. (TA.) [Thus] **أَسْتَدْرَكَ** signifies *The annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception*. (Kull.) [Hence **حَرَفَ أَسْتَدْرَكَ**, meaning *A particle of emendation, applied to* **بَلْ**, and to **لَكِنْ** or **لَكِنْ**.]

دَرَكٌ: see the next paragraph, in eight places.

دَرَكٌ The act of attaining, reaching, or overtaking; syn. **لَحَاقٌ**; (K, TA; [in the **لَحَاقٌ** is erroneously put for **اللَّحَاقُ**]; [properly an inf. n. of the unused verb **دَرَكَ** (q. v.), but, having no used verb, said to be] a noun from **الْإِدْرَاكُ** [with which it is syn.], (TA,) or a noun from **أَدْرَكَتُ الشَّيْءَ**; as also **دَرَكٌ**: and hence **ضَمَانٌ الدَّرَكِ** [which see in what follows]. (Mṣb.) [Hence,] **لَا تَخَافْ دَرَكًا**, in the **Kur** [xx. 80], means *Thou shalt not fear Pharaoh's overtaking thee*. (TA.) One says also **فَرَسٌ دَرَكٌ** *الطَّرِيدَةِ*, meaning *A horse that overtakes what is hunted*; like as they said **فَرَسٌ قَيْدُ الْأَوَابِدِ**. (TA.) — Also The attainment, or acquisition, of an object of want: and the seeking the attainment or acquisition thereof: as in the saying, **بَكَّرَ فِيهِ دَرَكٌ** [Be thou early; for therein is attainment, &c.]: and **دَرَكٌ** signifies the same. (Lth, TA.) [Hence, perhaps,] **يَوْمُ الدَّرَكِ**: this was [a day of contest] between El-Ows and El-Khazraj: (K:) thought to be so by IDrd. (TA.) — And i. q. **تَبَعَةٌ** [i. e. *A consequence*; generally meaning an evil consequence: and perhaps it also means here a claim which one seeks to obtain for an injury]: as also **دَرَكٌ**. (S, K.) One says, **مَا لَحَقَكَ مِنْ دَرَكٍ** (S, TA) and **دَرَكٍ فَعَلَى خَلَاصِهِ** [i. e.

Whatever evil consequence ensue to thee, on me be the compensation thereof]: in the A, **مَا أَدْرَكَهُ مَا يَلْحَقُهُ مِنْ تَبَعَةٍ** i. e. *Whatever evil consequence ensue to it, &c.*; relating to a thing sold]. (TA.) And hence **الضَّمَانُ الدَّرَكِ** in the case of a claim for indemnification for a fault or a defect or an imperfection in a thing sold [meaning either *Responsibility, or indemnification, (see ضَمَانٌ), for evil consequence*]: (TA in the present art.): or this means [indemnification for evil consequence in a sale; i. e., virtually,] *the returning of the price to the purchaser on the occasion of requirement by the thing sold*: the vulgar say incorrectly **ضَمَانٌ دَرَكٌ**, and still more incorrectly **ضَمَانٌ دَرَكٌ** [generally meaning thereby *I sell this, or I purchase this, on the condition of responsibility, or indemnification, for any fault or defect or imperfection that may be found in it*]: (TA in art. **ضَمِنَ**): [and in this manner **ضَمَانٌ الدَّرَكِ** may be correctly rendered; for] **دَرَكٌ** also signifies *a fault or a defect or an imperfection [in a thing sold]*; for instance, in a slave that is sold. (TA in art. **عَهْدَ**). [In the KT, **الدَّرَكِ** is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it*: but this seems to be an explanation of the case in which the word is used; not of the word itself.] = Also *A rope, (M, K,) or a piece of rope, (S,) that is tied upon the [lower] extremity of the main rope (S, M, K) of a well, to the cross pieces of wood of the bucket, (S,) so as to be that which is next the water, (S, M, K,) in order that the main rope may not rot (S, M) in the drawing of water: (M:) or a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main well-rope: (Az, TA:) and **دَرَكٌ** signifies the same. (K.) [But only **دَرَكٌ** is authorized by the TA in this sense.] [See also **كَرْبٌ**.] — Also, and **دَرَكٌ**, The bottom, or lowest depth, (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. **أَدْرَاكٌ**, (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and **دَرَكَاتٌ** also. (TA.) And *A stage of Hell: (IAar:) a stage downwards: (MA:) or stages downwards; like دَرَكَاتٌ: (B:) opposed to دَرَجَاتٌ (MA, B) and دَرَجَاتٌ (B), which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed دَرَكَاتٌ; (AO, S, MA, K, B;) [Golius and Freytag give دَرَكَةٌ as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, دَرَجَاتٌ. (S, MA, B.) It is said in the **Kur** [iv. 144], **إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ** [Verily the hypocrites shall be in the lowest stage of the fire of Hell]: here the Koofees, except two, read **الدَّرَكِ**. (TA.) — [Golius gives another signification, "*Pars terræ*," as on the authority of the S and K, in neither of which it is found.]**

دَرَكَةٌ The ring of the bow-string, (K, TA,) that

falls into the notch of the bow. (TA.) — And A thong that is joined to the string of the bow, (K,) of the Arabian bow. (TA.) — And A piece that is joined to the girdle when it is too short, (Lh, K,) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.)

دَرَكَ an imperative verbal noun, (S,) meaning أَتَرَكَ [Attain thou, reach thou, overtake thou, &c.]: (K:) from the unused verb دَرَكَ: (IB:) like أَتَرَكَ [from تَرَكَ], meaning أَتَرَكَ. (TA.)

دَرَكَ [an inf. n. of 3, used in the sense of the part. n. مُدْرِكًا]. You say, طَعَنَهُ طَعْنًا دَرَكًَا He thrust him, or pierced him, with an uninterrupted thrusting or piercing: and شَرِبَ شَرْبًا دَرَكًَا He drank with an uninterrupted drinking: and ضَرَبَ دَرَكًَا An uninterrupted beating or striking. (TA.)

مُدْرِكَةٌ: see مُدْرِكٌ.

دَرِيكَةٌ i. q. طَرِيكَةٌ [as meaning An animal that is hunted]. (S, K.)

دَرَكَ an epithet from أَدْرَكَ (S, K,) applied to a man, (K,) and signifying كَثِيرُ الْإِدْرَاكِ [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA:) and so مُدْرِكٌ [expressly said in the TA to signify كَثِيرُ الْإِدْرَاكِ, though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see,] and مُدْرِكَةٌ: (K, TA:) the last explained by Lh as signifying سَرِيعُ الْإِدْرَاكِ [i. e. quick in attaining, &c.]. (TA.) Keys Ibn-Rifā'ah says,

* وَصَاحِبُ الْوِثْرِ لَيْسَ الدَّهْرُ مُدْرِكُهُ *
* عِنْدِي وَإِنِّي لَدَرَكَ بِأَوْتَارِ *

[And he who has a claim for blood-revenge is not ever an attainer of it with (meaning from) me; but verily I am one who often attains blood-revenges]. (IB.) Seldom does فَعَالٌ come from أَفْعَلٌ; but they sometimes said دَرَكًَا [i. e. Having much, or great, or strong, perception]; it being [in this instance] a dialectal syn. [of حَسَّاسٌ], or thus for conformity: (S:) it is said to be the only instance of فَعَالٌ from أَفْعَلٌ except جَبَّارٌ and سَارٌ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دَرَكَ is from the unused verb دَرَكَ. (TA.)

مُدْرِكٌ: see مُدْرِكٌ. — مُدْرِكٌ [if not a mis-transcription for مُدْرِكٌ or مُدْرِكٌ] means He has a sense in excess; [app. a preternatural perception, or a second sight;] and so دَرَكََةٌ. (TA.)

مُدْرِكٌ A place, and a time, of إِدْرَاكِ [i. e. attaining, reaching, overtaking, &c.]. (Msb.) Hence مَدَارِكُ الشَّرْعِ; (Mgh, Msb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts [of the Kur-án or the Sunneh] and by means of

investigation by reason and comparison: (Msb:) the lawyers make the sing. to be مُدْرِكٌ; (Mgh, Msb;) but there is no way of resolving this: (Msb:) correctly, by rule, it is مُدْرِكٌ; because the meaning intended is a place of إِدْرَاكِ. (Mgh.) — [Also pass. part. n. of 4. — And hence, Perceived by means of any of the senses; like مُحْسُوسٌ: and perceived by the intellect; thus opposed to مُحْسُوسٌ.]

مُدْرِكٌ: see دَرَكَ, in two places. — [القُوَّةُ الْمُدْرِكَةُ], and simply الْمُدْرِكَةُ, as a subst., The perceptive faculty of the mind. See also what next follows.]

مُدْرِكَةٌ: see دَرَكَ. — [مُدْرِكٌ] — مُدْرِكٌ and الْمَدَارِكُ الْخَمْسُ signify The five senses. (TA.) [See also مُدْرِكٌ] = مُحْجَمَةٌ [a word I do not find in any other instance, app. a mistranscription for مُحْجَمَةٌ (which when written with the article differs very little from the former word) i. e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K:) so says Ibn-Abbád. (TA.)

مُدْرِكَةٌ A woman (TA) that will not be satiated with coitus; (K, TA;) as though her fits of appetency were consecutive. (TA.)

مُدْرِكٌ Uninterrupted; or closely consecutive in its parts, or portions: differing from مُتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.) See also دَرَكَ. — Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) Having two movent letters followed by a quiescent letter; as فَعُوْ and the like: (Lth, TA:) or having two movent letters between two quiescent letters; as مُتَفَاعِلُنْ (M, K,) and مُسْتَفْعِلُنْ, and مُفَاعِلُنْ (M, TA,) and فَعُولُنْ فَعْلٌ (M, K,) i. e. as فَعْلٌ when immediately following a quiescent letter, (M, TA,) and فَعُولٌ فُلٌ (M, K,) i. e. as فُلٌ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) — [المُدْرِكُ is also the name of The sixteenth metre of verse; the measure of which consists of فَاعِلُنْ eight times.]

مُسْتَدْرِكٌ [A supplement]: see 10. — [In the TA and some other similar works, it is often used as signifying Superfluous, or redundant.]

درن

1. دَرَنٌ, aor. َ, inf. n. دَرَنٌ; (T, *S, *M, Msb, K, *) and اِدْرَنٌ; (T, M, K;) It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Msb, K:) or was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K.) And دَرَنَتْ يَدُهُ بِالْشَيْءِ His hand was, or became, defiled, polluted, or smeared, with the thing. (K.)

4. اِدْرَنٌ: see 1. — Also He rendered a garment dirty, or filthy: (S, K:) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K.) — اِدْرَنَتْ الْإِبِلُ The camels fed upon what is

termed دَرِنٌ: (M, K:) thus they do in the case of drought, or sterility. (M.)

دَرَنٌ Dirtiness, or filthiness; or dirt, or filth: (S, M, K:) or defilement, or pollution, with dirt or filth: (T, K:) and accord. to the K, اِدْرَنٌ also is syn. with الدَرَنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَرَنُ in this case I find الرَدْيُ (for الرَدْيُ, i. e. the bad, &c.); and another passage in the M, respecting a signification of اِدْرَنٌ, (which see below,) suggests that the explanation of اِدْرَنٌ as meaning الدَرَنُ may have been taken from this passage in consequence of an oversight.]) مَا كَانَ إِلَّا كَدَرَنٍ بِيَدِي meaning It was no otherwise than like dirt in my hand, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) — [Hence,] اِمْرُؤُ دَرَنٌ means † The present world, or the present state of existence. (Z, K.) — دَرَنٌ is also used as meaning † Vileness, ignominy, or abjectness. (Har p. 509.)

دَرَنٌ (S, M, Msb, K) and اِدْرَنٌ (M, TA,) applied to a garment, Dirty, or filthy: (S, M, Msb, K:) or defiled, polluted, or smeared, with dirt, or filth. (K.) — And, so applied, Old and worn out; as also دَرِينٌ. (K.) — [Hence,] يَدَاهُ دَرِنَاتٌ بِالْخَيْرِ † [in the CK الخَيْرُ, His hands are worn out by beneficence; meaning, much used therein]: and اَيْدِيَهُمْ دَرَانٌ † [Their hands are worn out thereby]: and هُوَ دَرِنُ الْيَدَيْنِ † [He is worn out in respect of the hands thereby]. (K, TA.) — دَرَنَةٌ applied to a she-camel means Mangy, or scabby. (TA.)

دَرَانٌ, like سَحَابٌ (K,) or دَرَانٌ (so accord. to the TT as from the M,) The fox. (M, K.)

دَرَانَةٌ: see دَرِنٌ. — Also, (S, M, K,) and دَرَانَةٌ (M, K,) Dry herbage: (M:) and whatever is broken in pieces, of [plants of the kind termed] حَبَبٌ, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry: (M, K:) or دَرِينٌ signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i. e. withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lth, T:) or dry and old herbage. (Ham p. 527.) — [Hence,] اِمْرُؤُ دَرِينٌ † Sterile, or unfruitful, land. (S, K.) A poet says,

* تَعَالِ نُسَيْطُ حَبٍّ دَعْدٍ وَنَعْدِي *
* سَوَاءَيْنِ وَالْمَرْعَى بِأَمْرِ دَرِينِ *

[Come thou, let us keep to our love of Daad (a woman's name), and we will go forth early in the morning, both alike, though the pasturing be in sterile land]: he means, we will keep to our

love, though the means of subsistence be strait. (S.)

دُرَانَة: see the next preceding paragraph.

دُرِينَة [used in the manner of a proper name] *The foolish; stupid; unsound, or dull, or deficient, in intellect:* (M, A, K:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Basrah say دُرِينَة. (A, TA.)

دُرَان: see دُرَان.

دُرِن: see دُرِن.

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دُرُون, quasi-coordinate to جُرُوحَل (IJ, M,) i. q. اَرِي (M, K) or اَخِيَة (TA in art. اَخو) [A rope, or loop of a rope, to which a beast is tied: for further explanations, see اَخِيَة]: and a manger: (M, K:) pl. اُدَارِين. (TA in art. اَخو.) You say, رَجَعَ الْفَرَسُ إِلَى اِدُرُونِهِ *The horse returned to his اَرِي*: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home. (M, K.) So in the saying, رَجَعَ اِلَى اِدُرُونِهِ [He returned to his place of abode, &c. See also what next follows.] (M.) — I. q. اَصْلُ [app. as meaning *Origin*; or *original state or condition*: and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرِن. — Accord. to IAqr, one says, فُلَانٌ اِدُرُونٌ شَرٌّ, meaning *Such a one is evil in the utmost degree.* (T.)

مُدِرَن Dry firewood. (M, K.)

مُدِرَان, applied to a man and to a woman, *Very dirty or filthy*: (IAqr, M, K:*) pl. مَدَارِين. (M.) = And A gazelle that eats دُرِين. (K.)

دره

1. دَرَه عَنَبَر, (S, Msh, K,) and دَرَه, (K,) aor. ٤, (Msh, K,) inf. n. دَرَه, (TA,) *He repelled from them, or defended them*; (S, K;) like دَرَا, from which it is [said to be] formed by substitution, as اَرَاق from اَرَاق; (S;) and so دَرَهَبَر: (Har p. 551: [but for this I find no other authority:]) or he spoke for them, and repelled from them or defended them. (Mshb.) — دَرَه عَلِيَه, aor. as above, (K,) and so the inf. n., (TA,) or the inf. n. is دَرُوهُ (JK,) *He came upon them suddenly, or unawares*, (IAqr, K,) whence they did not expect him; like دَرَا: (IAqr, TA:) and [simply] he came upon them. (JK, K.) — دَرَه also signifies *The being bold, or daring.* (TA.) = دَرَه (JK;) so in the handwriting of Sgh, but accord. to the K دَرَهَبَر, inf. n. تَدْرِيه: (TA;) i. q. تَنَكَّرَلَه [He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner]. (JK, Sgh, K, TA.) = دَرَه عَلَى It was on the point of amounting to a hundred. (JK.) [See also 2.] = دَرَهَتْ بِالْمَعْزَى I called the goats to water. (JK.)

2: see 1. = دَرَه عَلَى كَذَا, inf. n. تَدْرِيه, *It ex-*

ceeded such a thing. (K.) [See also 1, last signification but one.]

5. تَهَدَّدَ i. q. تَدَرَّه [He threatened, or frightened]. (IAqr, TA.)

دَرِيَة The chief of a people or party. (JK, Sgh, TA.)

دَرَهْرَهَة + A shining, or brightly-shining, star, (AA, K, TA,) that rises from the horizon glistening intensely. (AA, TA.) — A woman who overcomes, or subdues, her husband. (AA, TA.) — سَبِيْن دَرَهْرَهَة A knife with a curved end; called by the vulgar مَنَجَل. (TA.)

دَارِيَات الدَّهْر [act. part. n. of 1]. [Hence,] الدَّهْر دَارِيَات *The assaults of time or fortune.* (IAqr, K.) — [Hence also,] *One who intrudes uninvited at feasts; a smell-feast; a spunger.* (JK, Sgh.) — And A messenger. (JK, Sgh.) — Also + Shining, gleaming, or glistening, much, or intensely. (MF, TA.)

دَوْرُو تَدْرُو, and تَدْرُو, *He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not.* (TA.) And هُوَ دَوْرُو تَدْرِيهِمْ (IAqr, JK, K, TA, [in the CK, erroneously, تَدْرِيهِمْ]) and تَدْرِيهِمْ, (TA,) *He is the repeller from them, or the defender of them*, (IAqr, K,) in the الحرب: (JK:) you may not say هُوَ تَدْرِيهِمْ, without دَوْرُو. (TA.) Some say that the ٥ is a substitute for the ٤: but ISd affirms that the two words, with ٥ and with ٤, are dial. vars. (TA.)

مُدْرَه A noble chief or lord: (ISd, K;) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and a headman, or chief, مُقَدَّم, [so in the copies of the K, but the right reading is probably مُقَدِّم, i. e. bold,] in respect of tongue, on the occasion of contention, or disputation; and in arm, or hand, on the occasion of fight: (K,* TA:) or the headman and spokesman of a people, or party: (S:) or the spokesman and defender of a people, or party: (Mshb:) or مُدْرَه قَوْمٍ means *the defender of a people, or party*; (JK, TA;) *the chief, or headman, among them*: (JK:) or the headman and orator and spokesman and defender of a people, or party: (TA:) and مُدْرَه حَرْبٍ means the same; (JK, TA;) or the chief by whom evil is repelled, and who orders, or arranges, the affairs of war: (Ham p. 232:) pl. مَدَارِه. (S.)

درهره

دَرَهْرَهَة: see the next preceding article.

درهم

Q. 1. دَرَهْمَت, said of the خُبَازَى [or mallow], (K, TA,) *It became round [in its leaves]*; (TA;) its leaves became like [the silver coins called] دَرَاهِم. (K.)

Q. 4. اِدْرَهْمَام, (S, K,) inf. n. اِدْرَهْمَام, (S,) *He (a man, TA) became aged*: (K, TA:) or he (an

old man) tottered (سَقَطَ) by reason of age. (S, TA.) — اِدْرَهْمَامُ بَصَرُهُ *His sight became dim, or obscure.* (K.)

دَرَهْم (S, Mgh, Msh, K,) of the measure فَعْلَل, (Msh, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Msh,) from the Pers. [دَرَم]; (S;) also pronounced دَرَهْم, (S, Msh, K,) but this is of rare occurrence; (TA;) and دَرَهْمَام, (S, K,) which is more rare; (TA;) A certain silver coin; (Mgh, Msh;) like as دِينَار signifies a certain gold coin: (Mgh:) [and the weight thereof; i. e. a drachm, or dram:] its weight is six دَوَانِيق [or dāniqs]; (Msh, and K in art. مَك;) i. e., the weight of the دَرَهْمِ اِسْلَامِي: but in the Time of Ignorance, some dirhems were light, being four دَوَانِيق; and these were called طَبَرِيَّة: and some were heavy, being eight دَوَانِيق; and these were called عَبْدِيَّة, or بَغْلِيَّة: and of these two they made two that were equal; so that each دَرَهْم was six دَوَانِيق: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of twenty carats, and were called the weight of ten [i. e. of ten dāniqs]; and some were of the weight of ten [carats], and were called the weight of five; and some were of the weight of twelve [carats], and were called the weight of six; and they put the three weights together, and called the third part thereof the weight of seven: and one of the weights of the دَرَهْم before El-Islām was twelve carats, which is six دَوَانِيق: but the دَرَهْمِ اِسْلَامِي is sixteen carats; the دَانِق of this being a carat and two thirds: (Mshb:) or dirhems should be fourteen carats [i. e. seven dāniqs]; ten being of the weight of seven مَثَاقِيل [or mithkāl]: in the Time of Ignorance, some were heavy, [equal to] مَثَاقِيل; and some were light, [called] طَبَرِيَّة; and when they were coined in the age of El-Islām, they made of the heavy and the light two dirhems, so that ten became equal to seven مَثَاقِيل: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabe," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the دَرَهْمِ مَغْرِبِي was three دَوَانِيق; and the دَانِق, one; and, as is said in the Mshb, that 'Omar adopted the mean between the بَغْلِي and the طَبَرِي, making the دَرَهْم to be six:] the pl. (of دَرَهْم, S) is دَرَاهِم and (of دَرَهْمَام, S) دَرَهْمَام. (S, K.) [The former of these pls. is often used as signifying *Money, cash, or coin*, in an absolute sense.] The dim. is دَرَهْمِي and دَرَهْمِيَّة: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دَرَهْمَام, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دَرَهْم signifies also + A حَدِيقَة [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land; for this is one of the significations of حَدِيقَة]. (K.) [It is said that] this is taken from

the saying of 'Antarah, [describing showers of copious rain,]

* فَرَكْنَ كُلَّ حَدِيْقَةٍ كَالِدَرْهَمِ *
[So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow," and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دِرْهَمُ :
دِرْهَامُ :
دِرْهَمُ :
دِرْهَمُ :
دِرْهَمُ :
see the next preceding paragraph.

مُدْرَهْمُ A man possessing many دِرْهَمِ : (AZ, K:) it has no verb: (TA:) you should not say دِرْهَمِ. (AZ, K.)

مُدْرَهْمُ An old man tottering (سَاقِطٌ) by reason of age. (S, K.)

دری

1. دَرَى الشَّيْءَ He knew the thing; syn. عَلِمَهُ; (M;) [and so دَرَى بِالشَّيْءِ; for] you say, دَرَيْتَهُ (S, M, K) and دَرَيْتَ بِهِ (S, K), aor. اَدْرَى (M, K), inf. n. دَرَى (S, M, K) and دَرَى (Lh, M, K) and دَرَيْتَهُ (S, M, K) and دَرَيْتَهُ (M, K), which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دَرَيْتَهُ, (TA, [so in one of my copies of the S,]) and دَرَايَةً (S, M, K) and دَرَايَةً (M, K) and دَرَى (TS, K), I knew it; (S, M, K;) syn. عَلِمْتُ بِهِ (S, K) or عَلِمْتُ بِهِ: (S) or it has a more special meaning than عَلِمْتُ: it is said to signify I knew it after doubting: so says Abou-Alee: (TA:) or I knew it by a sort of artifice, or cunning, or skill; (K, TA;) or with painstaking, and artifice or cunning or skill; (Har p. 24;) and therefore دَرَى is not said of God: (TA:) a rájiz says, (S, TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA.)

* لَا هُمْ لَا أَدْرَى وَأَنْتَ الدَّارِي *
[O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with اللَّهُمَّ, and therefore as a prose-saying, ascribed to Moḥammad, and as adduced by some to show that الدَّارِي is allowable as an epithet applied to God:]) or, as some relate it, لَا أَدْرَى, (S,) in which the ي is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ أَيْل and لَمْ يَكْ; (S;) and like لَا يَأْل in the saying أَقْبَلَ بِضَرْبَةٍ لَا يَأْل [q. v. in art. اَلْوَلَى]. (M.) [The saying وَلَا أَتَلَيْتَ or اَلَيْتَ &c. is explained in the latter part of

the first paragraph of art. اَلْوَلَى.] One says, مَا أَدْرَى أَشَى النَّاسِ هُوَ [I know not who of mankind he is]. (The Lexicons passim.) And IAq mentions the saying مَا تَدْرِي مَا دَرَيْتَهَا (M,) or دَرَيْتَهَا (TA,) as meaning Thou knowest not [which may also be rendered she knows not] what is her knowledge. (M, TA.) = دَرَى, (T, M, K,) aor. يَدْرِي, (T, S,) inf. n. دَرَى, (T, M, K,) He deceived, deluded, beguiled, circumvented, or outwitted, (ISK, T, S, M, K,) a man, (ISK, T,) and an object of the chase; as also اَدْرَى and تَدْرَى: (T, S, M, K:) [أَدْرَاهُ in the CK is a mistake for اَدْرَاهُ:] he hid, or concealed, himself, and deceived, deluded, &c. (S.) A rájiz says,

* كَيْفَ تَرَانِي أَذْرَى وَأَدْرَى *
* غَرَاتِ جَبَلٍ وَتَدْرَى غَرَى *

(T, S, M) i. e. How seest thou me winnowing the dust of the mine and deceiving Jumī by looking at her while she is inadvertent, (T, S,) she also deceiving me [by looking at me while I am inadvertent]: تَدْرَى being for تَدْرَى. (S.) See also 3. = دَرَى رَأْسَهُ (K,) aor. يَدْرِي, inf. n. دَرَى, (TA,) He scratched his head with the مِدْرَى (K:) or دَرَى he combed his head with the مِدْرَى: (M: [see Ham p. 159, line 11: and see also دَرَى:] and تَدْرَتْ she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the مِدْرَاة. (TA.)

2: see above, last sentence. — دَرَيْتُ قَرَابَ دَرَيْتُ قَرَابَ, inf. n. تَدْرِيَّة, [I winnowed the dust of the mine to separate its gold: a dial. var. of دَرَيْتُ: or perhaps a mistake for the latter.] (M, K.)

3. دَرَاهُ, (T, M, K,) inf. n. مِدْرَاة, (T, S, Mgh, K,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled him: (S, M, K;) or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: (T, Mgh:) مِدْرَاةُ النَّاسِ and مِدْرَاةُ النَّاسِ both signify الْهَلَايَةَ and الْمَدَاجَاةَ (S in the present art:) and دَرَايَتُهُ and دَرَايَتُهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S in art. دَرَاة) or دَرَايَتُهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and دَرَايَتُهُ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَيْتُ: (T in art. دَرَاة) and مِدْرَاةُ also signifies [the acting with] good nature or disposition; and the holding familiar intercourse with others. (T in the present art.) You say also, دَرَاهُ عَنِ الْأَمْرِ, and عَلَيْهِ, He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it; syn. رَاوَدَهُ. (L in art. رَوَد.) — And دَارَى عَنْهُ He defended him; or spoke, or pleaded, or contended, in defence of him; like رَاجَعَ عَنْهُ. (TA in art. رَجَعَ.)

4. اَدْرَاهُ بِهِ He made him to know, or have knowledge of, it; acquainted him with it. (S,

M, Mgh, K.) The reading وَلَا أَدْرَاكُمْ بِهِ, with ء, [in the Kur x. 17,] is incorrect: the proper reading is without ء. (S, M.) = اَدْرَى دَرَيْتَهُ, and تَدْرَى (M, TA,) He took for himself, or prepared, a دَرِيَّة. (TA.) [See also تَدْرَأ.]

5: see 1, latter part, in two places, = and also in the last sentence: = and see also 4. = جَيْشٌ يَتَدْرَى [as though for يَتَدْرَأُ] An army of which one part presses upon another; like يَتَجَعَّبِي. (TA in art. جَعَب.)

7. اَدْرَأُ for اِنْدَرَأُ is vulgar. (TA in art. اِنْدَرَأُ.)

8: see 1, latter part, in two places. — اَدْرُوا مَكَانًا means They directed their course to, or towards, a place, making an inroad, or incursion, upon an enemy, and going to fight and plunder: (M, TA:) or as though they did so. (S.)

دَرِيَّة, accord. to some copies of the S, is an inf. n. of عَلِمْتُهُ meaning like دَرِيَّة &c. (TA.) — اَتَى هَذَا الْأَمْرَ مِنْ غَيْرِ دَرِيَّة means This thing, or event, came without any act, or deed. (T, TA.)

دَرِيَّة, without ء, A beast, (A, T, S,) or a camel, (ISK, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (A, ISK, T, S, M,) so deceiving them, (ISK, T, M,) shooting, or casting, when he is able to do so: (A, ISK, T, S:) or, accord. to AZ, it is with ء, [دَرِيَّة], because the دَرِيَّة is driven (تَدْرَأُ, i. e. تَدْفَعُ,) towards the objects of the chase. (S, M.) — Also A wild animal, or wild animals, (وَحْشٌ) specially of such as are objects of the chase. (M, TA.) — And A thing, (K,) or ring, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دَرِيَّة, in art. دَرَأ. (Ham ubi supra.)

الدَّارِي, as an epithet applied to God: see 1.

مُدْرِيَّة and مُدْرَاة (T, S, M, K) and مُدْرَى (T, M, K,) the last with fet-h to the م and with kesr to the ر, (TA, [in the CK, erroneously,]) An iron instrument with which the head is scratched, called [in Pers.] سَرْخَارَة; (T;) a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair; (S;) a thing with which the head is scratched: (W p. 125, in explanation of the first:) or a wooden instrument which a woman puts into her hair: (TA voce مَشَقَّة, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair, (S,) or with which one scratches his head: (K:) and, accord. to some copies of the K, a comb: (TA:) the pl. is مِدَارٍ and مِدَارِي, (M, K, TA,) in the latter of which, the alif [written اِى] is a substitute for ي [properly so called]. (M, TA.) [Hence,] جَابَ الْمُدْرَى, (accord. to different copies of

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the $\S$, [or جَابَةُ المَدْرَى, or جَابَةُ المَدْرَى, see arts. جَاب and جَوْب,] A gazelle whose horn is thick; which shows it to be young. ($\S$.) = [See also مَرْدَى (in art. رَدَى), last sentence.]

مَدْرَاة : } see the next preceding paragraph.
مَدْرِيَّة :

دس

1. دَسَّه, ($\S$, M, A, &c.,) aor. دَسَّ, (M, Mghb,) inf. n. دَسَّ (M, A, Mgh, Mghb, K) and دَسَّيَ (K,) like خَصَّيَ (TA,) He hid it, or concealed it, (Lth, $\S$, A, Mgh, Mghb, K,) namely, anything, (A, Mgh, Mghb,) in the earth or dust, ($\S$, Mgh,) or beneath a thing: (A, Mgh:) he buried it (A, Mghb, K) in the earth or dust, (Mghb,) or beneath a thing: (K:) or he put it in, or inserted it, beneath: (M:) or, accord. to some, he put it in, or inserted it, with force; he thrust it in: (TA:) and دَسَّه and دَسَّاه, (M, K,*) in the latter of which one of the سس is changed into ي because the reduplication is disliked, (M,* TA,) signify the same as دَسَّه, (M, K,*) [or, probably, have an intensive signification.] It is said in the $\K$ ur [xvi. 61], أَمْ يَدُسُّهُ فِي التُّرَابِ, Or whether he shall bury it in the dust: meaning, his female child, which he buried alive: the pronoun agreeing with the word مَا [which precedes in the same verse]. (T, TA.) It is also said in the $\K$ ur [xci. 9 and 10], قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ, in which دَسَّاهَا is for دَسَّاهَا, (M, K,*) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K,*) or the meaning is, He is successful who maketh it (namely his soul) pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them: (IAar, Th, M, K,*) or [he is successful who maketh it to increase in grace by good works,] and he is unsuccessful who maketh it vile and little by evil works: (M:) or the latter clause means, and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience [to God in other matters]: (TA:) or the soul is unsuccessful that God rendereth obscure [so I render, here, دَسَّاهَا]. (Fr, K.) = دَسَّ البَعِيرَ, aor. دَسَّ, inf. n. دَسَّ, He anointed the camel with tar, not thoroughly, [but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:] (M:) [for it is said that] دَسَّ البَعِيرَ signifies the camel was anointed with tar in the parts called the مَسَاعِر: ($\S$: [see دَجَل:] or the latter signifies the camel became swollen in the parts so called. (M.) Hence the prov., لَيْسَ الْهَنْءُ بِالْأَدَسِّ [which see explained in art. هَنَا]. (TA in art. هَنَا. [In the $\S$ and M and TA, in the present art., instead of الْهَنْءُ, we find الْهِنَاءُ: but the former is the preferable reading.]

2. دَسَّه and دَسَّاه: see دَسَّه; each in two places.

7. اندَسَّ [He, or it, became hidden, or concealed, in the earth or dust, or beneath a thing: he, or it, hid, or concealed, himself, or itself, in the earth &c.:] he, or it, became buried: he, or it, buried himself, or itself: ($\S$, K:) or it became put in, or inserted, or it put in, or inserted, itself, beneath. (M.) — [Hence,] فَلَانٌ إِلَى فَلَانٍ اندَسَّ [Such a one came secretly to such a one, bringing him calumnies]: (TA:) or اندَسَّ or اندَسَّ means + he came to such a one with calumnies. (Ham p. 219.)

دَسَّ Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed. (TA.)

دَسَّيَ The concealment of guile or artifice. ($\S$.) = One whom thou hidest, or concealest, (مَنْ دَسَّه) in order that he may bring thee news, or information: (M, K:) accord. to some, similar to مَتَحَسَّسٌ; (M;) or مَتَجَسَّسٌ; and called by the vulgar دَسَّاسٌ: (TA:) or دَسَّيَ signifies one whom a people send secretly to bring them news, or information; (A;) the spy of a people, who searches for, and then brings, news, or information; syn. جَسَّاسٌ. (Mghb.) — And دَسَّيَ [pl. of دَسَّيَ] Persons hypocritical in their actions, who enter among the reciters of the $\K$ ur-án when they are not of them. (IAar, K.)

دَسَّيَّة [app. The coming secretly to a person, bringing him calumnies: in modern Arabic, a secret machination or the like]. (TA, where, after the phrase فَلَانٌ إِلَى فَلَانٍ يَأْتِيهِ اندَسَّ, (see 7,) it is added, وَهِيَ الدَّسَّيَّة.)

دَسَّسَ That enters much, or often; wont to enter; syn. دَخَلَ: so in the saying, العَرَقُ دَسَّاسٌ [The natural disposition is wont to enter and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عَرَقَ]. (TA.)

دَسَّيَ: see دَسَّاسٌ.

دَسَّسَ, applied to a camel: part. n. of دَسَّ [q. v.]. ($\S$.)

دست

دَسْتُ, q. dَسْتُ, (K,) A [desert, or such as is termed] صَحْرَاءُ: an arabicized word [from the Pers. دَسْتُ]: (Mghb, K:) or it is either a dial. var. of دَسْتُ or an arabicized word from this latter. (TA.) = The upper end of a chamber, which is the most honourable place therein: (A, K, TA:) in this sense an arabicized word [from the Pers. دَسْتُ]. (K.) — Hence, [A place, or seat, of honour: a seat of office: used in these senses in the present day:] used by the later writers to signify a court, or council; syn. دِيْوَانٌ: and the court, or council, (مَجْلِسُ,) of a vezzeer or governor. (TA.) — A thing against, or upon, which one leans, or stays himself: (Har p. 261:)

a pillow, or cushion. (Id. p. 276.) = Headship, rule, dominion, government, or superiority. (MF.) = A game; a single act of a game or play: pl. دَسُوتٌ. (TA.) You say, لِي الدَّسْتُ The game is mine: and الدَّسْتُ عَلَيَّ The game is against me. (Har p. 130.) And تَمَّ عَلَيْهِ الدَّسْتُ [The game ended, or has ended, against him]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المَيْسِر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدَّسْتُ The game ended, or has ended, in his favour.] فَلَانٌ حَسَنُ الدَّسْتِ [Such a one is a good player] is said of a skilful chess-player. (A.) And a poet says,

* تَفَرَّزْنَ فِي أُخْرَى الدَّسُوتِ الْبَيَازِقِ *
[The pawns become queens in the ends of the games: تَفَرَّزْنَ being for تَتَفَرَّزْنَ]. (TA.) — [It is also used in the present day to signify A trick of cards.] — And An evasion, a shift, a wile, or an artifice; or art, artifice, cunning, ingenuity, or skill: (MF, and Har p. 130:) and deceit, delusion, guile, or circumvention. (Har ibid.) = Also, (TA,) or دَسْتُ مِنَ الثِّيَابِ, (Mghb, K, TA,) as also دَسْتُ مِنَ الثِّيَابِ, (TA in art. دَسْتُ,) [A suit, or complete set, of clothes:] the clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs: pl. as above: (Mghb:) in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K.) El-Hareere has mentioned together instances of this word in three different senses, in the 23rd Makámeh, where he says, نَاشَدْتُكَ اللَّهُ أَلَسْتُ الَّذِي أَعَارَهُ الدَّسْتُ فَقُلْتُ لَا وَالَّذِي أَجْلَسَكَ فِي هَذَا الدَّسْتِ مَا أَنَا بِصَاحِبِ ذَلِكَ الدَّسْتِ بَلْ أَنتَ الَّذِي دَسْتُ I conjure thee by God [to tell me], art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended. (TA.) — And دَسْتُ مِنَ الْوَرَقِ, (K,) as also دَسْتُ مِنَ الْوَرَقِ, (TA in art. دَسْتُ,) [A quire, or twenty-five sheets folded together, of paper: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K.) — [دَسْتُ is also used in the present day in a similar, but more extensive, sense; as signifying A lot, or parcel, of things: of some things, ten; of others, twelve; &c.] = Also an appellation applied, as mentioned by El-Khafajee in the "Shifá el-Ghaleel," by the common people of Egypt and of other countries of the East, to A copper cooking-pot: (MF:) [it is still used in this sense; applied in Egypt to a copper cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And دَسْتُ خَشَبٍ is applied to A shallow wooden tub.]

دستبند

دَسْتَبَنْد [from the Pers. دَسْتَبَنْد] A certain

game of the Magians, which they thus call; i. q. **الدَّعْكَسَةُ**: (S and K in art. **دعكس**:) they turn round [in a circle, as though imitating the revolutions of the "host of heaven"], having taken one another by the hand, [in a manner] like dancing. (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a **دُكْر**, described in the works of several travellers, and in my own work on the Modern Egyptians.]

دستور

دُسْتُور, an arabicized word, (K,) [from the Persian **دستور**,] by some of the Arabs, [and in the present day generally,] pronounced **دُسْتُور**, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The copy, or original, [of the register, as will be seen from what follows,] which is made for the several classes [of the officers and servants of the government], from which their transcription is made, (expl. by **النَّسْخَةُ الْمَعْمُولَةُ لِلْجَمَاعَاتِ الَّتِي مِنْهَا تَحْرِيرُهَا**, K,) and in which *are* collected the rules and ordinances of the King; (TA;) the register (**دَفْتَر**) in which are collected the rules of the realm: (Kull p. 186:) pl. **دَسَاتِير**. (K.) — Hence, † The great *vezeer* (**وَزِير**) to whom recourse is had [by the King] with respect to what he may prescribe concerning the circumstances of the people, because he is the possessor of the register so called: (Mefateeh el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the officer who manages, conducts, orders, or regulates, the affairs of the King. (TA.) — [Hence also, in the conventional language of astronomy, † An almanac.] — Also, vulgarly, *Permission*; *leave*. (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word **دستور** several times as he advances.]

دسر

1. **دَسْرَ**, (S, M, A,) aor. **دَسَر**, (S, M,) inf. n. **دُسِرَ**, (S, M, K,) *He, or it, pushed, thrust, drove, impelled, propelled, or repelled, him, or it.* (S, M, A, K.) Ambergris is said (by I'Ab, S) to be **شَيْءٌ يَدُسِّرُهُ الْبَحْرُ** *A thing which the sea drives (S, A) and casts upon the shore.* (TA.) And **دَسَرَتِ السَّفِينَةُ الْمَاءَ بِصَدْرِهَا** means *The ship repelled, (TA,) or opposed, (M,) the water with its prow.* (M, TA.) — *He thrust, pierced, or stabbed, him,* (S, M, A, K,) *vehemently, (A,) with a spear.* (S, A.) — **دَسَر**, (M,) aor. **دَسَر** and **دَسَر**, (TA,) inf. n. **دُسِرَ**, (M, K, TA,) *He drove in a nail, with force:* (K,* TA:) *he nailed anything:* (M:) *he fastened, (M,) or repaired, (K,) a ship with a nail, (M, K,) or with cord of fibres of the palm-tree:* (M:) *or he fastened a ship by uniting its planks in the manner of sewing.* (TA.) — **دَسَر**, (A,) inf. n. as above, (M, K,) † *Inivit*

Bk. I.

feminam: (M,* A, K,*) you say **يَايِرُهُ دَسْرًا**. (TA.)

دُسْرَاءُ, [fem. of **أَدَسَرُ**, and] sing. of **دُسْرٌ**, which (as some say, TA) means *Ships that repel [or oppose] the water with their prows.* (K.)

دِسَارٌ Cord of the fibres of the palm-tree (**ليف**) with which the planks of a ship are bound together: (S, M, A, K:) or (so accord. to the S and M and A, but accord. to Fr and the K "and") a nail, (S, M, A, K,) of a ship: (M:) pl. **دُسَر** (S, M, A, K) and **دُسَر**: (S, K:) used in one or the other of these two significations in the Kur liv. 13. (S, TA.)

دُوسَرٌ A bulky camel: fem. with **دُوسَرَةٌ**: (S, K,*) a camel (M) strong and bulky; (M, K,*) as also **دُوسَرِيٌّ** (S,* M, K) and **دُوسَرَانِيٌّ** (S,* K) and **دُوسَرِيٌّ** (M, K) and **دُوسَرِيٌّ**: (L:) fem. **دُوسَرَةٌ** [like the masc.] and **دُوسَرَةٌ**: or **دُوسَرٌ**, applied to a she-camel, signifies large: (M:) and **دُوسَرِيٌّ** a strong camel: (Fr, TA:) and **دُوسَرٌ** sharp, spirited, or vigorous, and strong. (TA.) — A tough, or hardy, lion, (K, B,) firm in make. (B, TA.) — A penis bulky (M, K) and strong. (M.) — **دُوسَرَةٌ**, **دُوسَرَةٌ**, *An army, or a troop of horse, or a portion of an army, collected together.* (M.) And **دُوسَرٌ** *An army, or a troop of horse, or a portion of an army, belonging to En-Noqman* (S, M, K) *Ibn-El-Mundhir.* (S, K.)

دُوسَرِيٌّ: see **دُوسَرٌ**, in two places.

دُوسَرَانِيٌّ: see **دُوسَرٌ**.

دُوسَرٌ: see **دُوسَرٌ**, in two places.

دُوسَرِيٌّ: see **دُوسَرٌ**.

دُسْرَاءُ: see **دُسْرَاءُ**.

مَدَسَرٌ [A man who thrusts much with the spear. A signification implied in the S.] — † *Qui multum coit.* (K.)

دسع

1. **دَسَعَهُ**, aor. **دَسَعَ**, (S, TA,) inf. n. **دَسَعٌ** (S, Mgh, K) and **دَسِيعَةٌ**, (S, TA,) *He impelled it, pushed it, thrust it, or drove it; and particularly so as to remove it from its place; propelled it, repelled it; pushed it, thrust it, or drove it, away, or back.* (S, Mgh, K, TA.) — Hence, (TA,) **دَسَعَ الْبَحْرُ الْبَحِيرَ بِجَرَّتِهِ**, (S, Z, L,) aor. **دَسَعَ**, (TA,) inf. n. **دَسَعٌ** (Z, TA) and **دُسُوعٌ**, (TA,) *The camel propelled his cud so as to make it pass forth from his inside to his mouth; (S, TA;) drew it forth from his stomach and cast it into his mouth.* (Z, L, TA.) And **دَسَعَ فَلَانٌ بَقِيَّتَهُ** *Such a one cast forth his vomit.* (TA.) And **دَسَعَ** alone, (Mgh, TA,) aor. **دَسَعَ**, (TA,) inf. n. **دَسَعٌ**, (K,) *He vomited:* (K, TA:) or *he vomited as much as filled his mouth.* (Mgh.) And **دَسَعَ الْبَحْرُ بِالْعَنَبِ** *The sea collected together the ambergris like foam, or scum, and then cast it aside.* (TA.)

— [Hence, also, (as appears from an explanation of **دَسِيعَةٌ**, q. v. infra,)] **دَسَعَ**, aor. **دَسَعَ**, (S, TA,) inf. n. **دَسَعٌ**, (K,) † *He gave a large gift.* (S, K, TA.) It is said in a trad., (S, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) **أَلَمْ أَجْعَلْكَ تَرْبَعٌ وَتَدَسَّعْ** *Did I not make thee to take the fourth part of the spoil, and to give largely?* (S:) and on his answering "Yes," that God will ask, "Then where is [thy] gratitude for that?" for the doing thus is the act of the chief. (TA.) — And **دَسَعَتِ الْقَصْعَةُ**, (Ibn-'Abbád,) inf. n. **دَسَعَ**, (Ibn-'Abbád, K,) *I filled the bowl.* (Ibn-'Abbád, K,*) — And **دَسَعَ الْجَحْرُ**, (TA,) inf. n. **دَسَعَ**, (K,) *He stopped up the burrow at once* (K, TA) *with a stopper of rag, or some other thing of the size of the burrow.* (TA.)

دَسَعَةٌ [inf. n. of un. of 1]. — *A single act of vomiting.* (Mgh, TA.)

دَسِيعَةٌ an inf. n. (S, TA.) **دَسِيعَةٌ ظَلِيمٌ** *A wrongful, or tyrannical, pushing, or thrusting, or the like; for ظَلِيمٌ مِنْ دَسِيعَةٍ*; occurring in a trad. (TA.) — *A gift:* (S:) *a large gift:* (S, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) **هُوَ ضَخْمُ الدَّسِيعَةِ** (Az, S, TA) *He is a large giver; one who gives much.* (Az, TA.) — *Natural disposition:* (S, K:) or, as some say, *generosity of action:* or, as some say, *make; or natural constitution.* (TA.) — The pl. is **دَسَائِعٌ**. (TA.)

دسكر

دَسْكْرَةٌ *A building like a قصر* [q. v.], surrounded by houses, or chambers, (Lth, Mgh, Msh, K,) and places of abode for the servants and household, (TA,) and pertaining to kings: (Lth, Mgh, Msh:) Heraclius is related, in trads., to have received the great men of the Greeks in a **دَسْكْرَةٌ** belonging to him: (TA:) or *a building like a قصر*, which is surrounded by houses, or chambers, and in which the vicious, or immoral, (**شَطَارٌ**) assemble: (Har p. 140:) or *houses of the foreigners* (**أَعَاجِمٌ**), in which are wine and instruments of music or the like: (K:) thought by Az to be an arabicized word; (Msh;) not genuine Arabic: (TA:) [from the Persian **دَسْكْرَه**, or **دَسْتَكْرَه**:] pl. **دَسَاكِرٌ**. (K.) — Also *A Christian's cloister, or cell;* syn. **صَوْمَعَةٌ**. (AA, K.) — And *A town, or village;* syn. **قَرْيَةٌ**. (Az, Msh, K.) — And *A plain, or level, land.* (K, K.)

دسر

1. **دَسَسِرَ**, (S, M, Msh, K,) aor. **دَسَسَرَ**, (Msh, K,) inf. n. **دَسَسَرٌ**, (Msh, TA,) or **دُسُومَةٌ**, (Mgh, in which the verb is not mentioned,) *It (a thing, S, M, Mgh, or food, Msh) was, or became, greasy; or had in it, or upon it, grease, or gravy, or dripping of flesh-meat or off fat;* (M, K,* Mgh;) as also **تَدَسَسِرَ**: (M:) and *it (a garment, or some other thing,) was, or became, dirty, or filthy.*

(K.) — And **دَسِرَ**, (inf. n. **دَسِرَ**, TK,) *He*, or *it*, *was*, or *became*, of the colour termed **دَسِمَة**, i. e., *dust-colour inclining to blackness*. (M, K.) = **دَسِرَ**, (Z, K, and so in some copies of the S,) [aor., app., -] inf. n. **دَسِرَ**; (TA;) or **دَسِرَ**; (so in some copies of the S;) said of rain, *It moistened the earth* (S, Z, K) a little, (K,) *not much*, (S,) or so as not to reach the moist soil. (Z, TA.) — And **دَسِرَ**, aor. -, (K,) inf. n. **دَسِرَ**, (TA.) *He smeared a camel with tar*. (K.) — Also, (S, M, K,) aor. -, (S, K,*) or -, (M,) inf. n. **دَسِرَ**, (S, M,) *He stopped up* (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also **ادسِرَ**; (K;) or **دَسِرَ الْقَارُورَةَ** signifies **شَدَّ رَأْسَهَا** [i. e. *he bound the head of the flask, or bottle*: or the right reading, as the context seems to indicate, is **شَدَّ رَأْسَهَا** i. e. *he stopped up the head of the flask, or bottle*]; (M;) and **دَسِرَ الْجَرْجَ** *he put the tent (الْفَتِيلَ) into the wound*. (TA.) — And hence, i. e. from **دَسِرَ الْجَرْجَ** or from **دَسِرَ الْقَارُورَةَ**, (TA,) † *Inivit feminam*. (Kr, M, K, TA.) And hence also, [one says to the **مُسْتَحَاضَة**, [see this word,] † **أُذِيبِي وَصَلِّي** + [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — Also, (K,) inf. n. **دَسِرَ**, (TA,) *He closed, or locked, a door*; syn. **أَغْلَقَ**. (K.) = Also, (i. e. **دَسِرَ**,) i. q. **طَسِرَ**, [in some copies of the K, and in the TA, **طَسِرَ**, which signifies the same, i. e. *It became effaced, or obliterated*,] said of a relic, trace, mark, or the like. (S, K.)

2. **تَدْسِيرَ**, (S,) inf. n. of **دَسِرَ**, (Msb,) signifies *The smearing* (S, Msb) a thing, (S,) or a morsel, or mouthful, (Msb,) [or *seasoning it, imbuing it, or soaking it*,] with **دَسِرَ** [i. e. *grease, or gravy, or dripping*]. (S, Msb.) — **دَسِمُوا نُوتَهُ**, (Mgh, K,) said by 'Othmán respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it*. (Mgh, K,*) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.

5: see 1. — **تَدَسِمُوا** also signifies *They ate [food] with دَسِرَ [i. e. *grease, or gravy, or dripping*]. (TA.)*

دَسِرَ: see **دَسِرَ**. — **أَنَا عَلَى دَسِرِ الْأَمْرِ** means *I am beside, or out of, the case, or affair*. (K.)

دَسِرَ a word of well-known meaning; (S;) i. q. **وَدَك**; (M, K;) both signifying *Grease, or gravy*; i. e. *the dripping that exudes from flesh-meat and from fat*; (Msb in art. **وَدَك**) the **وَدَك** of *flesh-meat and of fat*: (Mgh: [in the CK, the **وَدَك** is erroneously put for **الْوَدَك**]) or, accord. to the T, *anything that has وَدَك, of flesh-meat and of fat*: (TA:) and *dirt, or filth*: (M, K:) and **دَسِرَ** signifies the same as **دَسِرَ**, accord. to El-Kurtubee; but El-Welee El-'Irakkee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, **يَدُهُ مِنَ الدَّسِيرِ سَلِطَةٌ**, [probably a mistranscription for **أُمُّ دَسِمَة**, lit. "the mother of blackness;" + *The*

[app. meaning, if correctly transcribed, *His hand is hard by reason of dirt adhering to it*: in my MS. copy of the K, the last word is written **سَلِطَةٌ**; a word which I do not find in any sense: in the TK, **سَلِطَة**: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "*manus ejus propter sordes inhaerentes catinus est*;" evidently assuming that **سَلِطَة** is a dial. var. of **سَلَطَ**. (K.) [It seems that you say also, **دَسِرَ مَا فِيهِ دَسِرَ** meaning + *There is not in him, or it, any profit, or good*: a sense assigned in the TA to the phrase **مَا فِيهِ دَسِرَ**; in which I think it evident that the transcriber has written **دَسِرَ** by mistake, and forgotten to erase it after adding **دَسِرَ**.] — Also **دَسِرَ** The bowels, or intestines. (TA.) = Accord. to IAqr, it means also **كَثِيرَ الذِّكْرِ** [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be **دَسِيرَ**, like **أَمِيرَ**: (TA:) and hence the trad., of weak authority, **لَا يَذْكُرُونَ اللَّهَ إِلَّا دَسِمًا** (K:) or, accord. to Z, this is from **دَسِرَ** said of rain: and, as related by Abu-d-Dardā, the words are **لَا يَذْكُرُونَ اللَّهَ إِلَّا دَسِمًا**, meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a little? (TA:) or it may denote commendation; so that the meaning of **لَا يَذْكُرُونَ اللَّهَ إِلَّا دَسِمًا** is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from **تَدْسِيرُ نُوتَةِ الصَّبِيِّ** (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِرَ A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of flesh-meat or of fat: (Mgh:) [and dirty, or filthy: pl. **دَسِيرَ**; like as **دَرْبٌ** is pl. of **دَرَبٌ**.] You say **مِرْقَةٌ دَسِمَةٌ** [Greasy broth]. (TA.) And **ثِيَابٌ دَسِيرَ**, Dirty, or filthy, garments. (S, TA.) And **دَسِيرُ الثَّوْبِ**, applied to a man, [Dirty in the garment: and hence, going on foot;] not riding; as also **أَدَسِرُ الثَّوْبِ**. (TA.) [Hence also,] † **Defiled by culpable dispositions**. (TA.) A rájiz says,

لَا هُمْ إِنَّ عَامِرَ بْنَ جَهْمٍ
أَوْ دَمَرًا حَجًّا فِي ثِيَابٍ دَسِيرٍ

meaning † [O God, verily 'Amir Ibn-Jahm] hath imposed upon himself, (S in art. **وَدَمَر**) or hath performed, (M,) pilgrimage being defiled by sins. (S in art. **وَدَمَر**, and M.) — **عِمَامَةٌ دَسِمَةٌ** signifies A black turban; (TA;) as also **عِمَامَةٌ دَسِمَةٌ**. (Az, Mgh, TA.) And **دَسِيرَ** occurs in a trad. as meaning † *Strict, or pious, [though] black, (أَسْوَدُ), [or this may here mean a genuine Arab, as opposed to أَحْمَرُ meaning a foreigner,] and religious*. (TA.)

أُمُّ دَسِمَة [probably a mistranscription for **أُمُّ دَسِمَة**, lit. "the mother of blackness;" + *The*

cooking-pot. (T in art. **أَمَر**.) = **أَخِرَ دَسِمَة** i. q. **أَخِرَ مَسْطَرٍ** [The last time]; like **أَخِرَ عَهْدٍ** in art. **عَطَر**. [See **عَطَرَة**, last sentence.]]

دَسِمَة A thing with which a hole in a skin for water or milk is stopped up. (M, K.) = **Blackness**; (IAqr, TA;) [and] so **دَسِيرَ** (K:) or *dust-colour inclining to blackness*. (M, K.) Hence the Abyssinian is called **أَبُو دَسِمَة**. (IAqr, TA.) See also **أُمُّ دَسِمَة**, above. = Applied to a man, † *Low, or ignoble; base; vile; mean, or sordid*: (S, TA:) or *bad, corrupt, base, or vile*. (M, K. [Freytag erroneously assigns the meaning "vilis" to **أَدَسِرَ**.]) One says, **مَا أَنْتَ إِلَّا دَسِمَة** † *Thou art none other than one in whom is no good*. (TA.)

دَسَامَ A stopper; (M, K;) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a **دَسَامَ**; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيرَ: see **دَسِيرَ**.

دَسِيرَ: see the next paragraph.

دَسِيمَة Darkness. (M, K.) — See also **دُسْمَة**. = The fox: (K:) [or] the young one of the fox: (M:) or, as some say, (M,) the young one of the fox from the bitch: (M, K:) and (so in the M, but in the K "or") of the wolf from the bitch: (S, M, K:) and the bear: (K:) or the young one of the bear; (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) The young one of the bee. (M, K.) And, accord. to Abu-l-Fet-h, (TA,) whose name was **دَسِيرَ**, (K, TA,) the companion of **كُتْرُب**, A [young ant, such as is termed] **دَرَّة**: (TA:) or **دَسِيمَة** [in the CK erroneously written **دَسِمَة**] has this last signification. (S, K, TA.) = Also A certain plant, (S, K, KL,) called in Pers. **بِسْتَانِ افروز** [which is said to be a name applied to the amaranth, anemone, and the like]. (KL.) = And [A man] gentle, nice, or skilful, in work; careful, or solicitous [therein]; as also **دَسِيرَ**. (K.)

دَسِيمَة: see the next preceding paragraph.

دَسِمَاءَ — **دَسِيرَ** and its fem. **دَسِمَاءَ**: see **دَسِيرَ** also signifies A kind of milking-vessel; i. q. **سَمْرَاءَ** and **جَنَبَة** and **عَلَبَة**. (T and TA in art. **عَلَب**.) = Also [Black: see **دَسِمَة**: or] of a dust-colour inclining to blackness: (M, K:) fem. as above. (K.) — [Freytag assigns to it also the significations "Multum pinguis" and "Oleo conspurcatus;" both as on the authority of the K, in which I do not find either of them: also that of "Vilis," as applied to a man; a signification belonging to **دَسِمَة**.]

دشت

دَشْت A [desert, or such as is termed] **صَحْرَاءَ**; (S, K;) as also **دَسْت**: (Msb and K in art.

(دست) a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) = دَشْتُ مِنَ الثِّيَابِ, and مِنَ الْوَرَقِ, i. q. دَسْتُ. (TA.)

دَعَّ 741 *repelled*.
1. دَعَّ, aor. ٤, (S, Z,) inf. n. دَع, (S, K,) *He pushed him, thrust him, or drove him, away; he repelled him: (S:) or he did so harshly, roughly, or violently. (A'Obeyd, K.)* Hence, in the Kur [cvii. 2], فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ *That is he who pusheth, thrusteth, or driveth, away the orphan: (S:) or, who doth so harshly, roughly, or violently: (Bd, Jel:)* or, who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness. (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يَدْعُونَ إِلَى نَارٍ *On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell. (A'Obeyd, Bd, Jel, TA.)* And in a trad. of Esh-Shaabee, كَانَ لَا يَدْعُونَ عَنْهُ *They used not to be driven, nor pushed, or repelled, from it. (TA.)*

دعب

1. دَعَبَ, (S, A, Mgh, Msh, K,) aor. ٤, (A, Mgh, Msh, K,) inf. n. دَعَابَةٌ (S, *Mgh, MF) and دَعِبَ, (MF,) [see the former of these two ns. below.] *He jested, or joked; (S, A, Mgh, Msh, K;) as also دَعِبَ, aor. ٤: (Mgh, Msh:) or he jested, or joked, with playing, or sporting. (TA.)* — And i. q. دَفَعَ [He impelled, pushed, thrust, &c.]. (K.) — And Inivit [feminam]. (A, K.) — [The last, perhaps, from the same verb signifying *He trod a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.*]

3. دَاعِبَهُ, (A, Msh, K,) inf. n. مَدَاعِبَةٌ (S, A, Msh,) *He jested, or joked, with him: (S, A, Msh, K:)* [or he did so, playing, or sporting, with him: see 1.]

5. تَدَعَّبَ عَلَيْهِ *He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَلَّلَ, (K, TA,) from الدَّلَالُ. (TA.)*

6. تَدَاعَبُوا *They jested, or joked, [or they did so, playing, or sporting,] one with another. (A, Msh, K.)*

دَاعِبٌ: see دَاعِبٌ.

دُعْبٌ: see دُعَابَةٌ. — See also دَاعِبٌ: — and دُعْبُوبٌ. — Also *A good, or an excellent, singer. (K.)* — *A youth soft or tender, thin-skinned, or fine-skinned, and plump. (K.)* — *The fruit of a certain plant: (K:) or (K, TA) the plant itself, namely, (TA,) عَنَبُ الثَّعْلَبِ; [see art. ثعلب]; (K, TA;) of the dial. of El-Yemen. (TA.)*

دُعْبُوبٌ, (K, TA,) applied to a man, (TA,) *Brisk, lively, or sprightly. (K.)* — *Stupid, or*

foolish; as also دُعِبَ, (K, TA,) and دُعِبٌ: (TA:) and stupid, or foolish, and jesting, or joking. (TA.) — *Weak, (S, K,) and an object of ridicule. (K.)* — *Short and ugly and contemptible. (K, *TA.)* — *I. q. مَخْتَنٌ, (CK,) and so in my MS. copy of the K,) or مَخْتَنٌ, of the form of the act. part. n., (TA,) [Effeminate, &c.] — Applied to a horse, *Tall, or long-bodied; syn. طَوِيلٌ. (K.)* — *A road beaten, or trodden, (S, K,) travelled, (TA,) and plain, or conspicuous. (K, TA.)* — *A dark night. (K.)* — *Black ants; as also دُعَابَةٌ. (K.)* — *A certain black esculent grain: or the stem, or root, (أَصْلُ,) of a certain herb, or leguminous plant, (بَقْلَةٌ,) which is peeled and eaten. (K.)**

رَبِيعٌ دُعْبِيٌّ: see دَاعِبٌ.

دُعَابَةٌ *A jesting, or joking; (S, Msh;) such as is deemed pleasing, or facetious: (Msh:) or play, or sport; (A, K;) as also دُعِبٌ: (K:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter. (Har p. 18.)* — Also *Stupidity, or foolishness. (K.)* — See also دُعْبُوبٌ.*

دُعَابٌ: } see the next paragraph.
دُعَابَةٌ: }

دَاعِبٌ and دَعِبٌ (A, Msh, K) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] دُعِبٌ (K) and [in an intensive sense] دُعَابٌ (S [there coupled with نَعَابٌ, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] دُعَابَةٌ (K) *Jesting, or joking, (A, Msh,) and saying what is deemed pleasing, or facetious: (A:) or playing, or sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, very much, or very often.]* — [Hence,] مَاءٌ دَاعِبٌ † *Water playing in its course, or running hither and thither: (A, K:) pl. مِيَاهُ دَوَاعِبٍ. (A.)* And دَاعِبَةٌ *A wind, (A,) or violent wind, (TA,) that carries away everything; as it were, making sport with it: pl. دَوَاعِبٍ. (A, TA:) and رِيحٌ دُعْبِيَّةٌ † signifies the same; (TA;) or [simply] a violent wind. (K.)*

دُعْبُوبٌ: see دُعْبُوبٌ.

دعج

دَعَجَ, [aor. ٤,] inf. n. دَعَجٌ, *He (a man &c.) was, or became, characterized by what is termed دَعَجٌ as explained below. (TA.)* And دَعَجَتْ *The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white. (Msh.)*

دَعَجٌ (S, A, Msh, K) and دُعَجَةٌ (K) *Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Msh:) or intense blackness, with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof*

*and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Msh, *TA;) but accord. to Az, this is said only by Lth, and is a mistake. (TA.)* — Also, the former, *Blueness inclining to whiteness. (MF.)*

دُعَجَةٌ: see the next preceding paragraph.

دُعَجَاءُ *Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.)* — Also fem. of the epithet next following. (Msh.)

أَدْعَجَ *A man characterized by what is termed دَعَجٌ in the eyes: fem. دُعَجَاءُ: and pl. دُعُجٌ. (Msh.)* And عَيْنٌ دُعَجَاءُ *An eye so characterized. (S.)* — Also *Black; (S, K;) as an epithet applied to a man. (S.)* — And † *A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.)* — شَفَّةٌ دُعَجَاءُ † *[A lip and a gum app. of a blue colour inclining to white]. (TA.)* — نَيْلٌ أَدْعَجٌ † *[A black, or an intensely black, night;] a dark, black night. (A, *TA.)* — † *The first of [the three nights called] the مَحَاقِ: i. e. (S, K, TA) the twenty-eighth night: (S, A, K:) the second is called السَّرَارُ; and the third, الفَلَتَةُ. (S.)*

مَدْعُوجٌ *Affected with insanity, or diabolical possession. (K.)*

دعر

1. دَعَرَ, aor. ٤, inf. n. دَعَرٌ, *It (wood) was bad; (S;) it smoked much: (S, Msh:) or smoked, and did not burn brightly, or blaze. (K.)* — *It (a زُنْد [or piece of wood for producing fire]) failed to produce fire: (K:) or became burned at its extremity from frequent use in producing fire, and failed to produce fire. (TA.)* — دَعَرَ, aor. ٤; and دَعَرٌ, aor. ٤; inf. n. دَعَارَةٌ *He acted vitiously, or immorally; transgressed the command of God; or committed adultery or fornication: syn. فَجَرَ وَمَجَرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعَرٌ, he stole, committed adultery or fornication, and did harm to others: (ISH, TA:) and دَعَرَ he acted badly, corruptly, or wickedly: from the same verb in the first of the senses explained above. (Msh.) [See also دَعَرٌ, below.]*

5. تَدَعَّرَ *[He became bad, corrupt, or wicked]: from دَعَارَةٌ as syn. with خَبَثٌ [i. e. خُبْتُ]. (Ham p. 631.)*

دَعَرٌ *Bad, corrupt, or wicked, conduct; syn. خُبْتُ, [in the sense of إِفْسَادُ,] (S, K,) and خُبْتُ; (S, A, K;) and دَعَارَةٌ (S, A, Msh, K) and دَعَارَةٌ and دَعَرَةٌ, or دَعَرَةٌ, (as in different copies of the K,) signify the same; syn. خُبْتُ, (S, A, Msh, K,) and إِفْسَادٌ; (Msh;) and vice, or immorality; vitious, or immoral, conduct; transgression of the command of God; or the com-*

mission of adultery or fornication: (S, A, K:) and treachery; and hypocrisy: (TA:) and دَعَارَةٌ also signifies illnature; or excessive perverseness or crossness: (Msb:) and دَعَارَةٌ, with a sheddeh to the 3, evilness, or badness, in the disposition; (K:) as also دَعْرَةٌ. (TA.)

دَعْرٌ (S, Mgh, Msb, K) and دَعْرٌ (El-Ghana-wee, S, K) Bad wood; (S;) which smokes much: (S, A, Mgh, Msb:) or which smokes, and does not burn brightly, or blaze: (K:) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K:) n. un. with 3: (TA:) old, wasted, crumbling, and bad, wood, (Sh, K,) which, when put upon the fire, does not burn brightly, or blaze; (Sh;) as also دَاعِرٌ: (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) — Also دَعْرٌ, or دَعْرٌ, A زَنْد [or piece of wood for producing fire] having its extremity burnt from frequent use in producing fire, and failing to produce fire; (TA;) as also دَاعِرٌ: (S;) or this signifies a زَنْد that does not produce fire. (K.)

دَعْرٌ: see دَعْرٌ, in two places: — and see دَاعِرٌ.

دَعْرَةٌ and دَعْرَةٌ: see دَعْرٌ; the second, in two places.

دَاعِرٌ: see دَاعِرٌ.

دَعَارَةٌ and دَعَارَةٌ and دَعَارَةٌ: see دَعْرٌ; the first, in two places.

دَاعِرٌ: see دَعْرٌ. — Also A man who acts badly, corruptly, or wickedly; (S, A, Mgh, Msb;) who acts vitiously, or immorally; transgresses the command of God; or commits adultery or fornication; (ISH, S, A;) and does harm to others: (ISH:) pl. دَاعِرٌ; which is also explained as signifying men who intercept, and rob, or slay, travellers on the way: (TA:) fem. with 3: (AA, S;) also دَعْرٌ one in whom is no good: or treacherous, and one who attributes to his companions vices or faults; as also دَعْرَةٌ [in an intensive sense]. (TA.)

إِبِلٌ دَاعِرِيَّةٌ Certain camels, so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (S, K:) or in relation to a tribe named thus. (K.)

دَعْرٌ: see دَعْرٌ.

دَعَك

1. دَعَكٌ (S, K,) aor. 3, (K,) inf. n. دَعَكَ (S,) He rubbed it, or rubbed and pressed it, (S, K, TA,) or did so well, (KL,) and softened it; (TA;) namely, a skin, or hide. (S, K, TA.) — He softened its (i. e. a garment's) roughness by wearing it. (K.) — He softened him, (S, K,) and subdued him, or rendered him submissive; (TA;) namely, an adversary, or antagonist; (S, K;) and so مَعَكَ, inf. n. مَعَكَ. (TA.) — دَعَكَ فِي التَّرَابِ He rolled him, or turned him over, in the dust. (K.) — دَعَكَتِ الرَّجُلَ بِالْقَوْلِ I pained the man by speech. (IDrd.)

3. مُدَاعَكَةٌ [app. The act of contending, dis-

puting, or litigating, vehemently: (see مُدَاعَكٌ below; and see also 6:) accord. to Golius, (who names no authority,) the act of conflicting, or contending; as though rubbing against another. — Also] The delaying with another, deferring with him, or putting him off, by repeated promises. (Z, TA.) You say, دَاعَكَ الْغَرِيمَ He delayed, or deferred, with the creditor, or put him off, promising him payment time after time; like دَالَكُهُ. (TA in art. دَلَك.)

6. تَدَاعَكُوا They contended, disputed, or litigated, one with another, vehemently. (IDrd, K.) — Also, (K,) or تَدَاعَا, said of two men, (S,) They contended together, smiting one another; syn. تَمَرَّسُوا (K,) or تَمَرَّسَا (S;) contended, or conflicted; (IF, TA;) فِي الْحَرْبِ [in war, battle, or fight]. (IF, S, K.)

دَعَكٌ Very pertinacious in contention or the like; very contentious; or a great wrangler. (S, K.)

مُدَعَكٌ: see the following paragraph. [For أَلَدٌ in the K, Golius seems to have found in his copy of that Lexicon أَلَّةٌ; for he has explained مُدَعَكٌ, as on the authority of the K, by "Instrumentum quo quid defricatur aut levigatur;" a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

خَصَمٌ مُدَاعَكٌ (K) and مُدَعَكٌ (IDrd, K) An adversary, or antagonist, vehement in contention, dispute, or litigation. (IDrd, K, TA.)

دَعَمٌ 723 دَعَمٌ

1. دَعَمَةٌ (S, Mgh, Msb, K,) aor. 3, (Msb, K,) inf. n. دَعَمٌ (S, Msb,) He supported it, propped it, or stayed it; (Mgh, Msb,) or he set it up; (K;) namely, a thing, (S, K,*) or a wall, (Mgh, Msb,) that was leaning; (Mgh, Msb, K;) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, † He strengthened him, and aided him. (TA.) — And [hence also,] دَعَمَهَا † He compressed her (جَامِعَهَا); namely, a woman: (K, TA:) or this, (K,) or دَعَمَهَا بِأَيْدِيهِ (TA,) signifies he thrust [his] into her (K, TA) with an agitating action: (TA:) or he inserted it entirely: (K, TA:) and دَحَمَهَا signifies the same: so says ISh. (TA.)

8. أَدَعَمَ عَلَيْهِ (S, Mgh, K, TA,) originally أَدَعَمَ, He supported, propped, or stayed, himself upon it; (S, Mgh, K, TA;) i. e., عَلَى عَصَا [upon a staff, or stick]. (TA.) Hence, أَدَعَمَ عَلَى أَدَعَمَ فِي السَّجُودِ [He supported himself by resting upon the palms of his hands in prostration]. (Mgh.) — [Hence also,] أَنَا أَدَعَمُ عَلَيْهِ فِي أُمُورِي † [I stay myself upon him in my affairs]. (TA.)

دَعَمٌ Strength: (TA:) strength and fatness: (S, TA:) fat and flesh. (TA.) You say, دَعَمٌ لَا بَقْلَانِ There is no strength nor fatness in such a one. (S, TA.) And جَارِيَةٌ ذَاتُ دَعَمٍ A girl, or

young woman, having fat and flesh. (TA.) — Also Much wealth or property. (TA.)

دَعِمَةٌ: see دَعَامَةٌ, in two places.

دُعِيٌّ A strong thing: (TA:) a thing having a strong support or prop or stay. (K, TA.) — A carpenter; syn. نَجَّارٌ. (K.) — A horse having a whiteness in his breast: or, in his لَبَّة [app. as meaning the pit above the breast]: and so أَدَعِمٌ: (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl. is دُعِمٌ. (TA in art. دَعِمٌ.) — The main part of a road: or the middle thereof. (K.)

دَعَامٌ: see دَعَامَةٌ, in two places.

دَعَامَةٌ A condition, term, or stipulation. (K.)

دَعِمَةٌ (S, Mgh, Msb, K) and دَعَامٌ and دُعِمَةٌ (K) A support, prop, or stay, (S, Mgh, Msb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Msb;) i. e. a piece of wood used as a support, prop, or stay, of a house [&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the عَرِيش [or trellis of a grape-vine], or for the raising of the shoots of a grape-vine: (AHn, K:) pl. (of the first and second, TA) دَعَائِمٌ and (of the last, TA) دَعِمٌ. (K, TA.)

— [Hence,] أَقَامَ فَلَانٌ دَعَائِمَ الْإِسْلَامِ † [Such a one set up the supports of El-Islām]. (TA.) And هَذَا مِنْ دَعَائِمِ الْأُمُورِ † This is of the things whereby affairs are held together. (TA.) — And [hence,] دَعَامَةٌ signifies also † A lord, or chief. (S, Msb, K, TA.) One says, هُوَ دَعَامَةُ الْقَوْمِ † He is the lord, or chief, of the people, (Msb, TA,) and their support, or stay; (TA;) like as one says, هُوَ دَعَامُهُمْ. (Msb.) And هُمُ دَعَائِمُهُمْ † [They are the lords, or chiefs, and the supports, or stays, of their people]. (TA.) 'Omar Ibn-El-Khattāb was called by 'Omar Ibn-'Abd-El-'Azeez دَعَامَةُ الضَّعِيفِ † [The support, or stay, of the weak]. (TA.) — Also, (K,) or [correctly] دَعَامَتَانِ (S, TA) and دُعِمَتَانِ (TA,) The two [upright] pieces of wood of the pulley [that support the cross piece to which the pulley is suspended]: (S, K, TA:) such as are made of clay are termed زُرْنُوقَانِ. (S.)

دُعِيٌّ: see دُعِيٌّ.

مَدْعُومٌ, applied to a leaning house or the like, that is about to crack, or fall down, Supported, or propped: differing from مَعْمُودٌ, which is applied to that which presses heavily, such as a roof, meaning "held [up, or supported,] by columns." (TA.)

[مَدْعُمٌ, app., A means of supporting, propping, or staying. See an ex. voce مَرَجَمٌ.]

مَدْعَمٌ, originally مَدْتَعَمٌ. A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum. (IAar, TA.)

دعوت

Q. 1. دَعِمِصْ It (water) abounded with دَعَامِصْ
[pl. of دَعْمُوصْ]. (K.)

دَعَمُوصُ A certain animalcule (دَوِيَّةٌ) (S, K.) that dives in water : (S:) or a certain black animalcule that swims upon water : (Mgh:) or a certain worm (دَوْدَةٌ), that is in pools left by torrents when their water sinks into the earth : (IDrd, K:) or a certain worm (دودة) having two heads, seen in water when it becomes little in quantity : (IB:) pl. دَعَامِصُ and دَعَامِصٌ. (S.) — [Hence, app.,] † One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, الْأَطْفَالُ دَعَامِصُ الْجَنَّةِ, meaning † [Infants will be] roamers in Paradise: they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Abou-Hureyh صَغَارُكُم دَعَامِصُ الْجَنَّةِ [Your little children &c.]. (TA.) — Also The embryo in the belly of a mare until the fortieth day: then it make becomes apparent, and it is called دَوْدَةٌ, until three months old: then it is called سَلِيلٌ. (Kr, TA.)

هُوَ [dim. of دُعْمُوصُ]. — One says, دُعْمِصُ هَذَا الْأَمْرُ, meaning *He is acquainted with, or knowing in, this affair.* (S, K.) دُعْمِصُ الرَّمْلِ was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِنْ دُعْمِصِ الرَّمْلِ [*More expert in showing the way than Do'eymes-er-Raml*]. (O, TA.)

aor. 3^d. 720, 721 & pret. pass. 724

1. **دَعَوْتُ** and **دَعَيْتُ** signify the same: (Fr, K and TA in art. **دَعَى**;) the aor. of the former is **أَدْعُو**, (TA in that art.,) sec. pers. fem. sing. **تَدْعِينَ** and **تَدْعَوِينَ** and **تَدْعَيْنِ**, the last with an inclination to the sound of a *ḍammeh* in the vowel of the **ع** [so that it is between a *kesreh* and a *ḍammeh*], and sec. pers. masc. and fem. pl. **أَدْعُونُ** (S, TA:) aor. of the latter verb **أَدْعَى** [inf. n. **دَعَا**] (TA in art. **دَعَى**;) [generally] signifies [or implies] The act of *seeking, desiring, asking, or demanding*. (KT.) — You say, **دَعَا** **اللَّهُ**, (K,) first pers. **دَعَوْتُ**, aor. **أَدْعُو**, (Mṣb,) inf. n. **دَعَا** (Mṣb, K) and **دَعَوَى**, (K,) in which latter the *alif* [written **ي**] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) *He prayed to God, supplicated Him, or petitioned Him humbly*, (Mṣb, K, TA,) *desiring to obtain some good that He had to bestow*. (Mṣb, TA.) And **دَعَوْتُ اللَّهَ لَهُ** [*I prayed to God for him*]; and **دَعَوْتُ عَلَيْهِ** [*against him*]; inf. n. **دَعَا** (S:) [and **دَعَوْتُ لَهُ** *I prayed for him, or blessed him*; and **دَعَوْتُ عَلَيْهِ** *I prayed against him, or cursed him*:] and **دَعَوْتُ لَهُ بِخَيْرٍ** [*I supplicated for him good*]; and **دَعَوْتُ عَلَيْهِ بِشَرٍّ** [*I*

imprecated upon him evil]. (TA.) — دَعَا *He desired, or required, or requested, that the writing, or book, should be brought.* (TA.) And دَعَا أَنْفَ الطِّيبِ *His nose, perceiving its odour, desired the perfume.* (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means *It needed it; or required it:* [and so دَعَا إِلَيْهِ: one says of a wall, دَعَا إِلَى إِصْلَاحِهِ *It needed, or required, its being repaired:* (see 10 in art. رَمَ:) and] one says to him whose clothes have become old and worn out, دَعَتْ ثِيَابُكَ *Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes.* (Abou' Adnán, TA.) [See also 10.] — دَعَوْتُهُ (S, MA, Mgh, Mṣb,) and دَعَوْتُ بِهِ (MA, [and of frequent occurrence,]) inf. n. دَعَا and دَعَوُ (TA, [but the former is more common,]) also signify *I called him, called out to him, or summoned him*, (S, MA, Mgh, Mṣb,) syn. نَادَيْتُهُ (Mgh, Mṣb,) or الدُّعَاءُ is to the near and الدَّعَاءُ is to the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Mṣb;) and اسْتَدْعَيْتُهُ signifies the same, (S, MA,) [i. e.] *I called him to myself.* (MA.) One says, دَعَا الْمُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ *called the people to prayer*. (Mṣb.) And the saying of En-Nahdee كُنَّا نَدْعُو وَنَدْعُ means *We used to call, or invite, them to El-Islám at one time, and to leave doing so at another time.* (Mgh.) And دَعَوْتُ النَّاسَ (Mṣb,) inf. n. دَعَاءٌ and دَعْوَةٌ (S,) or the latter is a simple subst., (Mṣb,) and مَدْعَاةٌ (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also *I invited people to eat with me, or at my abode.* (Mṣb.) — [Hence,] مَا دَعَاكَ إِلَى هَذَا الْأَمْرِ *What drew, led, induced, or caused, and constrained, or drove, thee to do this thing?* (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ أَمْرَعُ, i. e. *[Rain that fell in a region which had become abundant in herbage invited us thither, or] was the cause of our seeking its herbage.* (TA.) And يَدْعُو مَا بَعْدَهُ (S, Mgh, K,*) or يَدْعُو مَا وَرَاءَهُ مِنَ اللَّبَنِ (Nh, TA,) *[It draws, or attracts, what is to come after it, of the milk,]* said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَاهُ إِلَى الْأَمْرِ *He drove him, or urged him to go, [but more commonly meaning he summoned him,] to the prince, or commander.* (K,* TA. [In the TK, إِلَى الْأَمْرِ to the thing, or affair.]) — [Hence likewise,] الدُّعَاءُ signifies also *The calling to one's aid:* thus, [in the Kṛ ii. 21.] وَادْعُوا شُهَدَاءَكُمْ means *And call ye to your aid [your helpers].* (TA.) — And دَعَا الْمَيِّتَ *He called upon the dead, praising him, and saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions; as though he called him.* (TA. [See also 5.]) — And دَعَوْتُهُ زَيْدًا and زَبَدْتُ *I called him, i. e. named him, Zeyd.* (Mṣb, K, TA.) And دَعَوْتُهُ بِابْنِ زَيْدٍ *I called him, i. e. asserted him to be, the son of Zeyd.* (Mṣb.) —

دَعَاَ اللَّهُ † *God destroyed him: [as though He called him away:] whence تَدْعُو مِّنْ أَدْبَرَ وَتَوَلَّى* in the *Kur* lxx. 17, [describing the fire of Hell,] † *It shall destroy him who shall have gone back from the truth and turned away from obedience: or this means † it shall draw, and bring, &c.: or it refers to the زبانية of Hell [i. e. the tormentors of the damned]: (Bd:) or it means † it will do to them hateful deeds. (TA.) [Also] God punished him, or tormented him. (TA.) And دَعَاَ اللَّهُ بِمَكْرُوهٍ † God caused an evil, or abominable, event to befall him. (Isd, Z, K.) — دَعَا فِي الصَّرْعِ † He left some milk, such as is termed دَاعِيَة, in the udder. (M, K, TA.) Accord. to IĀth, دَاعِيَة is an inf. n., like عَاقِبَة and عَاقِفَة. (TA.)*

3. مُدَاعَاةٌ signifies † The *proposing an enigma* or *enigmas* to a person; or the *contending* with another *in doing so*; syn. مُحَاجَاةٌ. (S, K, TA.) You say, دَاعَيْتُهُ † I *proposed to him an enigma or enigmas*; &c. (TA.) A poet says,

أَدْعِيكَ مَا مُسْتَضَحَّاتٌ مَعَ السَّرَى

漢
漢
 حِسَانٌ وَمَا أَثَارُهَا بِحِسَانٍ

[† I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning swords. (S.) — And The asking a thing of one much, so as to weary; as also مُحَاجَّةٌ. (K.) — دَاعَيْنَا الْحَائِطَ عَلَيْهِمْ † We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K,*TA.) — [Golius assigns other significations to داعى, for which I find no authority: namely, “Convocavit ad Deum propheta, præco sacer,” followed by an accus.: and “Contentidit contra alium: Provocavit: pecul. rem vindicans sibi vel arrogans.”]

4. اِدْعَاهُ [so in some copies of the K; in other copies اِدْعَاهُ; the former of which I regard as the right reading;] *He made him to assert his relationship as a son* [for يَدْعَى, in my copies of the K, I read يَدْعَى, syn. with يَدْعَى,] *to one who was not his father.* (K.) [SM, who appears to have read اِدْعَاهُ, says that it is like اسْتَلْحَقَّهُ and اسْتَلْطَهُ.]

5. **التَّدْعَى** [inf. n. of **تَدَعَتْ**] signifies *The*
تَطْرِيب [or singing, or quavering or trilling and
 prolonging of the voice, or prolonging and modu-
 lating of the voice,] of a woman wailing for the
 dead. (TA. [See **رَعَا المَيِّتَ**, above.])

6. ^{فَدَعَا} **التَّدَاعَى** *The calling, summoning, or convoking, one another.* (Mgb.) You say, **تَدَاعَوْا لِلْحَرْبِ** [*They called, summoned, or convoked, one another for war: and hence,*] + *they prepared themselves for war.* (TA.) And **تَدَاعَوْا عَلَيْهِ**, (Mgb, K,) or **عَلَى بَنِي فُلَانٍ**, (T, M,) *They collected themselves together, (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Mgb,*) against him, (Mgb, K,) or against the sons of such a one. (T, M.) And*

The enemy advanced against him from every side. (K,* TA.) — [Hence,] *تَدَاعَتْ السَّحَابَةُ بِالْبَرْقِ وَالرَّعْدِ* *The cloud lightened and thundered from every quarter.* (TA.) And *تَدَاعَى* *The building cracked in its sides,* (Mgh, Mṣb,) or *became much broken,* (TA,) and *gave notice of falling to ruin:* (Mṣb, TA:) or *cracked in several places, without falling;* and in like manner, *تَدَاعَتْ الحِيطَانُ*, (Mgh,) *the walls cracked in several places, without falling:* (Mgh, K:*) and *تَدَاعَتْ الحِيطَانُ لِلْخَرَابِ* *the walls fell to ruin by degrees;* syn. *تَدَاعَتْ إِلَى الْخَرَابِ* (S:) [but Mṣr says,] *تَدَاعَتْ* is a vulgar phrase; not [genuine] Arabic. (Mgh.) And *تَدَاعَى* said of a sand-hill, *It, being put in motion, or shaken in its lower part, poured down.* (Mṣb.) And [hence,] *تَدَاعَتْ إِبِلُ بَنِي فَلَانٍ* *The camels of such a one became broken by emaciation.* (TA.) — *تَدَاعَوْا بِالْألقَابِ* *They called one another by surnames, or nicknames.* (Mṣb.) — *التَّدَاعَى* also signifies *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas;* syn. *التَّحَاجَى*. (TA in art. *حجو*.) You say, *بَيْنَهُمُ أَدْعِيَةٌ يَتَدَاعَوْنَ بِهَا* [Between them is an enigma with which they try one another; or by proposing which they contend, one with another]. (S, K:*) — *يَتَدَاعَوْنَ فَضْلَ الْخَطَابِ* *They compete, one with another, [as though each one challenged the others,] in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, *تَدَاعَوْا الْقَوْمَ* *They [together] called the people.* (Mgh in art. *نقص*. [See 6 in that art.]

7. *أَجَابَ* *i. q.* *أَدْعَى*. (K.) Akh heard one or more of the Arabs say, *لَوْ دَعَوْنَا لَأَجَبْنَا*, meaning *Had they called us, &c., we had certainly answered, or replied, or assented, or consented.* (S.)

8. *أَدْعَى* *He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely:* (K,* TA:) *he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it.* (Mṣb.) And *أَدْعَوْا الشَّيْءَ* and *ادْعُوا الشَّيْءَ* signify the same [i. e. *They claimed the thing, every one of them for himself*]. (Mgh.) You say, *ادْعَيْتُ عَلَى فَلَانٍ* *I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing.* (S.) And *زَيْدٌ ادْعَى* [Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.]. (Mgh.) And *ادْعَيْتُ عَلَى مَا لَمْ أَفْعَلْ* [Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. *اكل*.) and S in art. *اكل*. *هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ* in the Kur [lxvii. 27], means *This is that on account of which ye used to assert vain and false*

things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of *تَدْعُونَ*; and the meaning may be, *this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:"* it may be from *الدَّعَاءُ*: and it may be from *الدَّعْوَى*: (TA:) [i. e.] it means *this is that which ye used to demand, and desire to hasten;* from *الدَّعَاءُ*: or *that which ye used to assert, [namely,] that there will be no raising to life;* from *الدَّعْوَى*. (Bd.) And *وَلَهُمْ مَا يَدْعُونَ* in the Kur [xxxvi. 57], is explained as meaning *And they shall have what they desire, or wish for;* which is referrible to the meaning of *الدَّعَاءُ*. (TA.) — You say also, *ادْعَى غَيْرَ أَبِيهِ* [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Mṣb.) And *يَدْعَى إِلَى غَيْرِ أَبِيهِ* [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Mṣb. See 4, in three places.) And *يَدْعِيهِ غَيْرَ أَبِيهِ* [One who is not his father asserts him to be his son; or claims him as his son]. (T, Mṣb.) *الادِّعَاءُ* in war signifies *The asserting one's relationship;* syn. *الإِعْتِرَاءُ*. (S, TA;) as also *الدَّعَايُ*; (TA;) i. e. the saying "I am such a one the son of such a one." (S.) And [hence] sometimes it includes the meaning of *Informing, or telling;* and therefore *ب* may be prefixed to its objective complement; so that one says, *فُلَانٌ يَدْعِي بِكَرَمٍ فَعَالَهُ*, i. e. *Such a one informs of the generosity of his deeds.* (Mṣb.)

10: see 1, near the middle of the paragraph. — [Hence,] *استدعى* signifies also *It called for, demanded, required, or invited, a thing.* See also *دَعَا بِهِ*.

دَعْوَةٌ [as an inf. n. of un.] signifies *A single time or act* (S, Mṣb) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See *دَعَا*. — [Also, as such, *A call*.] You say, *هُوَ مِنِّي دَعْوَةُ الرَّجُلِ* (K, TA) and *الْكَلْبِ* and *دَعْوَةُ الرَّجُلِ* and *الْكَلْبِ*, in the former case *دعوة* being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning *قَدَرُ مَا بَيْنِي وَبَيْنَهُ ذَلِكَ* [i. e. *He, or it, is distant from me the space of the call of the man and of the dog*]. (K, TA.) And *لَهُمُ الدَّعْوَةُ عَلَى غَيْرِهِمْ* *The call is to them before the others of them:* (K, TA: [يَبْدَأُ in the CK is a mistake for يَدْعَى]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — *The call to prayer:* whence, in a trad., *الدَّعْوَةُ فِي الْحَبْسَةِ* [meaning *The office of calling to prayer rests among the Abyssinians*]; (JM, TA;) said by the Prophet in preference of his *مُؤَذِّن* Bilál. (JM.) — *A call, or an invitation, to El-Islám.* (Mgh.) You say, *دَعَاكَ بِدَعْوَةِ الْإِسْلَامِ* and *دَعَايَةَ الْإِسْلَامِ* and *دَعَايَةَ*, meaning *I call thee, or invite*

thee, by the declaration of the faith whereby the people of false religions are called: *دَاعِيَةٌ* being an inf. n. syn. with *دَعْوَةٌ*, like *عَاقِبَةٌ* and *عَاقِبَةٌ*: (JM:) *دَعْوَةُ الْإِسْلَامِ* and *دَعَايَتُهُ* and *دَعَايَتُهُ* signify the same: and *دَعْوَةُ الْحَقِّ* [in like manner] means *the declaration that there is no deity but God.* (TA.) — *An invitation to food,* (S, M, Mṣb, K, TA,) and *to beverage;* or, accord. to Lh, specially *a repast, feast, or banquet, on the occasion of a wedding or the like:* (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, *دَعْوَةٌ*. (A'Obeyd, S, M, Mṣb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Mṣb:) and *دَعْوَةٌ* signifies the same; (K;) or, as some say, this, which is given as on the authority of Kṭr, is a mistake: (TA:) and so does *دَعَايَةُ* [app. an inf. n.]. (S, Mṣb, K.) You say, *كُنَّا فِي دَعْوَةِ فَلَانٍ* and *دَعَايَةِ*, meaning [We were included in] *the invitation* (*دَعَا* [see 1]) *of such a one to food:* (S, Mṣb: [but in the latter, *نَحْنُ*, in the place of *كُنَّا*]) [or *we were at the repast, or feast, or banquet, of such a one;* for] you say [also] *دَعَاهُ إِلَى الدَّعْوَةِ* and *دَعَايَةَ* [He invited him to the repast, or feast, or banquet: and in this sense *دَعْوَةٌ* is commonly used in the present day]. (MA.) — See also *دَعْوَةٌ*: — and *دَعْوَى*. — Also *i. q.* *حَلْفٌ* or *حَلْفٌ* (accord. to different copies of the K) [both in the sense of *Confederation to aid or assist*]: (K, TA:) [whence] one says, *دَعْوَةُ فَلَانٍ فِي بَنِي فَلَانٍ* [meaning *The confederation of such a one is with the sons of such a one*]. (TA.)

دَعْوَةٌ: see the next preceding paragraph.

دَعْوَةٌ respects relationship, (S, Mṣb,) like *دَعْوَى* and *دَعْوَى فِي النَّسَبِ* (S;) meaning *A claim in respect of relationship;* (K;) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Mṣb;) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Mṣb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, *دَعْوَةٌ*. (S, Mṣb.) See also *دَعْوَى*. — Also *Kindred, or relationship, and brotherhood:* so in the saying, *لِي فِي الْقَوْمِ دَعْوَةٌ* [I have in, or among, the people, or company of men, kindred, or relationship, and brotherhood]. (Ks, Mṣb.) — See also *دَعْوَةٌ*.

دَعْوَى (p. 1148) *دَعْوَى* see *دَعَا*, in five places. — Also a subst. from 8; (S, M, Mgh, Mṣb, TA;) omitted in the K, though better known than the sun; (TA;) and so *دَعَاوَةٌ* (M, Mṣb, K) and *دَعَاوَةٌ* and *دَعْوَةٌ* (M, K,) accord. to the general pronunciation, (M, TA,) and *دَعْوَةٌ* (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and *دَاعِيَةٌ*; (TA, there said to be syn. with *دَعْوَى*;) [meaning *An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.;] a demand; a suit;* (Yz, Az, Mṣb;) whether true

or false: (Mgh, K, TA:) the pl. of دَعْوَى is دَعَاوَى and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mghb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ي] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, دَعْوَى لِي فِي هَذَا الْأَمْرِ I have, in respect of this thing, [a claim or] a demand, and دَعَاوَى or دَعَاوَى [claims or] demands, as written in different copies. (Az, Mghb.) And أُعْطِيَ النَّاسُ لَوْ أُعْطِيَ النَّاسُ بِدَعَاوِيهِمْ [If men were given according to their claims, or demands,] occurs in a trad. (Mghb.) — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالْدارِ دَعْوَى There is not in the house any one: (S, K,*) Ks says that it is from دَعَوْتُ, and [properly] means نَيْسَ فِيهَا مَنْ يَدْعُو [there is not in it one who calls, &c.]. (S.) 322.

دَعَا is an inf. n. of 1; (Mghb, K;) as also دَعْوَى (K:) the former is originally دَعَاوَى: (S:) [both, used as simple substs., signify A prayer, or supplication, to God:] and the pl. of the former is أَدْعِيَةٌ. (S.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعْوَى, with the fem. alif [written ي]. (Mghb, TA.) One says, اللَّهُمَّ أَشْرِكْنَا فِي دَعْوَى, meaning [O God, make us to share] in the prayer (دَعَاء) of the Muslims. (TA.) And hence, in the Kur [x. 10], دَعَاوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ [Their prayer in it shall be سبحانك اللهم]. (TA.) [دَعَاءٌ followed by ل signifies An invocation of good, a blessing, or a benediction: followed by عَلَى, an imprecation of evil, a curse, or a malediction.] سُورَةُ الدَّعَاءِ is a title of The first chapter of the Kur-an. (Bd.) — [Hence, دَعَاءٌ signifies also Adoration, worship, or religious service. (TA.) — And i. q. إِيمَانٌ [i. e. Belief; particularly in God, and in his word and apostles &c.: faith: &c.]: a meaning mentioned by the Expositors of El-Bukhāree. (TA.) — [Also A call, or cry; and so دَعْوَى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] A calling, or crying, for aid or succour. (TA.)

دَعَى One invited to a repast: pl. دَعَاوَى; as in the saying عِنْدَهُ دَعَاوَى [With him, or at his abode, are guests invited to a repast]. (TA.) — One who makes a claim in respect of relationship; (S;) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Mghb;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Mghb;) an adopted son: (S, K:) pl. أَدْعِيَاءُ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the Kur [in the verse just referred to], where it is said, وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ (S) Nor hath He made your

adopted sons to be your sons in reality. (Jel.) — And One whose origin, or lineage, or parentage, is suspected; (K, TA;) as also مَدْعَى: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَى and دَعَاوَى: see دَعْوَى.

دَعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَا One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

الدَّعَاةُ [an epithet in which the quality of a subst. predominates;] The سَبَابَةُ [or fore finger]; (K;) i. e. the finger with which one calls [or beckons]. (TA.)

دَاع [Praying, or supplicating God:] calling, or summoning: (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. دَعَاةُ (Mgh, Mghb, TA) and دَاعُونَ. (Mghb, TA.) [Hence, دَاعَى اللَّهِ [God's summoner, or inviter; i. e.] the prophet: (K:) and also, (Mghb, K,) or simply الدَّاعِي (TA,) The مؤذِن [or summoner to prayer]. (Mghb, K, TA.) [Hence also, دَاعِي الْمَنَآيَا The summoner of death, lit. of deaths; like طَارِقُ الْمَنَآيَا] — See also the next paragraph, in two places. — Also A punisher. (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it; (S, Mgh, K,*) as also اللَّبَنِ دَاعِي, occurring in a trad., where it is said, دَعِ دَاعِي اللَّبَنِ [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify † A mean, or means; a cause, or a motive; (Har p. 306;) [as also دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, مَدْعَاةُ [properly signifying a cause of drawing, attracting, or inducing, &c., originally مَدْعُوَةٌ, being a noun of the same class as مَجْبُتَةٌ and مَجْبُتَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] — Also † The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِي الصَّدْرِ † The anxiety [or rather anxieties] of the bosom. (Ham p. 509.) — دَوَاعِي الدَّهْرِ † The vicissitudes of fortune: (K, TA:) sing. دَاعِيَةٌ. (TA.)

دَعْوَةٌ: see what next follows. 712. دَعْوَةٌ (S, K) and دَعْوَةٌ (K) An enigma; a riddle; (S, K,*) like أُحْجِيَةٌ [and أُحْجُوَةٌ]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.) دَعَاةُ: see دَعْوَةٌ, latter part, in three places:

— and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — Hence the saying,] لَهُ مَسَاجِدٌ وَمَدَاعٍ, i. e. † [He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.)

دَعْوَةٌ pass. part. n. of 1; as also مَدْعَى. 712.

مَدْعَى: see what next precedes: — and see دَعَى, last sentence.

مُدَّعَى Claimed property [&c.]: مُدَّعَى بِهِ is nought. (Mgh.) — مُدَّعَى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.]

مُدَّعٍ Claiming property [&c.]; a claimant. (Mgh.) [A plaintiff in a law-suit.]

دَعَى 727. دَعَى 727. دَعَى 727. دَعَى 727.

1. دَعَى, aor. دَعَيْتُ, inf. n. دُعَاةُ: see 1 in art. دَعَو.

دَعَى: &c.: see art. دَعَو.

دغر

1. دَغَرَ, aor. دَغَرَ, (K,) inf. n. دَغْرٌ, (S, A, K,) He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.)

— دَغْرَهُ, aor. as above, He pressed him, or squeezed him, until he died. (K.) — دَغَرْتُ حَلْقِي, (TK,) aor. دَغَرْتُ, (K,) inf. n. دَغْرٌ, (S, K,) She pressed the throat, or fauces, of the child, (K, TA,) on account of the pain termed الْعُذْرَةُ, (S, TA,) and (or that is to say, TA) raised his uvula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being excited by the blood. (A'Obeid, TA.) So in the trad., لَا تُعَذِّبْ أَوْلَادَكَ بِالْذَغْرِ Wherefore do ye torment your children by raising the uvula &c.: (S:) and لَا تُعَذِّبْ أَوْلَادَكَ بِالْذَغْرِ Torment ye not your children by pressing the throat, or fauces, &c. (A'Obeid, TA.) — And دَغَرْتُ وَلَدَهَا, (TK,) aor. and inf. n. as above, (K,) She fed her child ill: and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeid, as is shown in the traditions [elsewhere]. (TA.)

— دَغَرَ الشَّيْءَ الشَّيْءَ, (TK,) aor. and inf. n. as above, (K,) He mixed the thing with the thing. (K, TK.) — دَغَرَ عَلَيْهِ, (K,) aor. دَغَرَ, (TA,) inf. n. دَغْرٌ, (K,) and دَغْرَى, (K, TA,) or the latter is a simple subst., (TA,) He rushed upon him without consideration; (K, TA;) he charged upon him. (TA.) Hence the saying, لَا صَفَى دَغْرَى, (S, A, K,*) and دَغْرَاءُ, (K,) and دَغْرَاءُ, (K,) and دَغْرَاءُ, (S, K,) like عَقْرَى وَحَلَقَى, and عَقْرًا لَا صَفَاً وَحَلَقًا, (S,) i. e., Rush ye upon them without

consideration, and oppose them not in regular ranks: (S, A, K, TA.) or mix ye among them, &c. (Kr.) A woman is related to have said to her son, إِذَا رَأَتْ الْعَيْنُ الْعَيْنَ فَدَغْرِي وَلَا صَقِي When the eye sees the eye, [or when eye meets eye in war,] then rush thou &c. (TA.) — دَغْرِي He entered the house: (K:) as though he thrust himself in. (TA.)

دَغْرِي: see 8 in art. دَغْرِي.

دَغْرِي (TA) and دَغْرِي (S, A, K) The act of snatching a thing unawares; seizing it hastily when its owner is unawares: (S, A, K:) or the springing, or rushing, upon a commodity, to snatch it unawares: or the filling one's hand with a thing and carrying it off. (TA.) Hence the trad. (S, A) of 'Alee, (TA,) لَا قَطْعَ فِي الدَّغْرَةِ [There shall be no amputation of the hand for snatching a thing unawares: &c.]. (S, A, TA.)

دَغْرِي: see the next preceding paragraph, in two places.

دَغْرِي and دَغْرِي: see 1; the first, in three places.

دَغْرِي A fierce war, in which the word is دَغْرِي, (K,) or دَغْرِي. (TA.)

دغص

دَاغَصَةٌ [The patella, or knee-pan;] the round bone which moves about in the head of the knee; (S, K;) or which turns aside and moves about above the رَضْفُ of the knee [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the bone in the inside of the knee, on the right and left of which are the ligaments (العَصَبُ) [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]: (IDrd, TA:) or a bone having at its extremity (فِي طَرَفِهِ) [perhaps a mistake for فِي طَرَفَيْهِ at its two extremities] two ligaments (عَصِيَّتَانِ) [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ], at the head of the bone (وَأَبْلَةٌ) [a bone in the knee-joint]: (TA:) it is a subst., like كَاهِلٌ and غَارِبٌ: (TA:) also [explained as signifying] the piece, or portion, of fat beneath the skin that is above the knee: or, as some say, the ligament (عَصَبَةٌ) [in that part]. (TA.) — Also Compact flesh: pl. دَوَاغِصٌ. (TA.) You say of a man whose flesh is compact, كَأَنَّهُ دَاغَصَةٌ [As though he were a da'aghasa]. (TA.) — Also Clear, shallow, water: (IDrd, K:) pl. as above. (K.)

دغل

دَغْلٌ The young one of an elephant: (S, K:) or of a wolf. (K.) — عَيْشٌ دَغْلٌ An ample, or easy, and a plentiful, life; (As, S, K;) [as also دَغْلِي.] A poet says,

* وَفَارَقَ مِنْهَا عَيْشَةً دَغْلِيَّةً *

* وَلَمْ تَخْشَ يَوْمًا أَنْ يَزُولَ سَرِيرُهَا *

[And an ample, or a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease, or affluence, would depart]. (S in art. سر.) — You say also عَامٌ دَغْلٌ A plentiful, or fruitful, year: so says I'Azar: and he cites the saying of El-'Ajzaj,

* وَإِذْ زَمَانَ النَّاسِ دَغْلِيٌّ *

[And when the time of men, or of the people, is, or was, plentiful, or fruitful]. (S.) — And رَيْشٌ دَغْلٌ Abundant feathers or plumage. (K.)

دَغْلِيٌّ; and its fem., with ة: see above, in three places.

دغل

1. دَغْلٌ, aor. دَغَلَ, (K,) inf. n. دَغْلٌ, (TA,) He entered it like as enters he who is doing a thing that induces doubt, or suspicion, or evil opinion; (K, TA;) like as the hunter enters the lurking-place to circumvent the game: so in the T and M. (TA.) — دَغَلَ لَهُمُ الشَّرُّ He sought, or desired, to do to them evil, or mischief, when they thought that he desired to do them good. (T, TA.)

4. ادْغَلَ He (a man, TA) disappeared in a دَغْلٌ [or place in which one fears being taken unawares]. (K, TA.) — ادْغَلَ بِهِ He acted treacherously towards him, and took him unawares. (K.) — He slandered him, or calumniated him. (K.) — ادْغَلَ فِي الْأَمْرِ He introduced into the affair what rendered it unsound, or corrupt, (K,) or what contravened it, (JK, S, M, O,) and rendered it unsound, or corrupt. (S, M, O.) — ادْغَلَتِ الْأَرْضُ The land became abundant [and dense (as is implied in the S)] in trees. (S, TA.)

دَغْلٌ: see دَغْلٌ.

دَغْلٌ Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S, and Mgh in art. نغل;) [in an affair, &c.]; like دَخَلَ; (S;) and a thing that induces doubt, or suspicion, or evil opinion; [in an affair; or] in a man: (Mgh ubi suprâ:) or a cause of badness, corruption, or unsoundness, in an affair. (JK, T, K, TA.) Hence the saying of El-Hasan, اتَّخَذُوا كِتَابَ اللَّهِ دَغْلًا [They made the Book of God to be a cause of corruption: or perhaps they made the Book of God corrupt; i. e. they corrupted it]. (TA.) — Confusedness, or entanglement, and abundance, of plants or herbage; (M, K;) most commonly known in plants of the kind termed حَمِضٌ, when amid غَوِيلٍ [i. e. غَوِيلٌ, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) — Tangled, or luxuriant, or abundant and dense, trees; (S, K;) as also دَخَلَ. (TA.) — Any place in which a wile, machination, or plot, is practised; (JK;) a place in which one fears being taken unawares: (K;) and دَغْلِيَّةٌ signifies the same as دَغْلٌ [app. meaning such a place as is here described]: (JK, K;) the pl. of the former is ادْغَالٌ [a pl. of pauc.] and دَغَالٌ. (K.)

— Accord. to En-Nadr, An elevated [tract of ground such as is termed] فَقٌّ and i. q. أَكْبَةٌ [a hill, or mound, &c.]: and a valley: and a level, or smooth, wide, depressed tract of land: and ادْغَالٌ signifies mountains: and ادْغَالُ الْأَرْضِ [tracts of] land from which water has sunk into the earth, or receded: and low, or depressed, tracts of land: and level, or smooth, tracts thereof. (TA.)

دَغْلٌ, applied to a man, In whom is a bad, a corrupt, or an unsound, quality, and what induces doubt, or suspicion, or evil opinion; as also دَغْلٌ, a contraction of the former. (Mgh in art. نغل.) — Applied to a place, as also دَغْلٌ, i. q. دَوْدَغْلٌ [app. as meaning Having tangled, or luxuriant, or abundant and dense, trees]: or obscure, or concealed; (K;) as also دَاغِلٌ. (TA.)

دَغْلٌ: see دَغْلٌ.

دَوَاغِلٌ Calamities, or misfortunes: (A'Obeyd, JK, T, K:) erroneously written by J دَوَاغِلٌ, (K,) and so by IF in the Mj, (TA,) as on the authority of A'Obeyd, who said only دَوَاغِلٌ, (K,) and thus it is in a verse of Sakhr El-Hudhalee: (TA:) [but in one of my copies of the S it is written دَوَاغِلٌ:] it has no sing.: (K:) or, as El-Bekree says, its sing. is not known: but some say that it is دَوْغَلَةٌ [thus without any syll. signs]. (TA.)

دَاغِلٌ One who seeks, or desires, to do evil, or mischief, to his companions, when they think that he desires to do them good. (T, TA. [See the next paragraph.]) — See also دَغْلٌ.

دَاغِلَةٌ Concealed rancour, malevolence, malice, or spite. (M, K.) — Persons who seek to blame one, or to find fault with one, and to act treacherously towards one. (M, K. [See دَاغِلٌ.])

دَغْلٌ: see دَغْلٌ.

مَدَاغِلٌ The bottoms, or interior parts, of valleys; (M, K;) and the level, or smooth, tracts thereof, when their trees are numerous. (M, TA.)

دغمر

1. دَغَمَرٌ, aor. دَغَمَرَ, (K,) inf. n. دَغْمَرٌ, (JK, S,) He, or it, broke the nose, making the breach to extend into the interior. (JK, S, K. [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. دَغَمَرٌ also, as on the authority of the KL, "depressit nasum;" while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.]) — Also, (M, K,) inf. n. as above, (M, TA,) He covered a vessel. (M, K.) — And, said of rain, It covered, or overwhelmed, and prevailed over, or subdued, the earth, or land; as also دَاغَمَرٌ. (TA.) — And دَغَمَمَرٌ, (S, K,) aor. دَغَمَمَرَ, (S, K,) inf. n. دَغْمَمَرٌ, (S, K,) aor. دَغَمَمَرَ, (S, K,) inf. n. دَغْمَمَرٌ, (S, K,) said of heat, (S, K,) and of cold also, (JK, K,) It came upon them,

[properly] as though it were a thing that covered them; syn. *عَشِيمٌ*; as also *أَدَغِمَهُ*. (S, K. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the S and K,) explains these three verbs as meaning "totum corripuit, et deliquo animi affecit:" and Freytag has followed him herein.]) = [The inf. n.] *دَغِمًا* is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to *رَغِمًا* [q. v.], and is in like manner followed by *سَغِمًا*, (K, TA,) or *شَغِمًا*. (TA.) And one says, *فَعَلْتُ ذَلِكَ عَلَى رَغِمِهِ* [meaning *I did that in spite of him; or against his will*]. (TA.)

4: see above, in two places. = *ادغم الفرس* *الليّام* *He put the bit into the mouth of the horse*; (JK, Az, S, K;) as also *ادغم الليّام في الفرس*. (TA.) — And hence, (Az, S, TA,) though some say that the reverse is the case, (TA,) *في الحرف* *ادغم الحرف* (Az, S, K) inf. n. *إِدْغَامٌ*, (JK, S,) *He inserted [or incorporated] the letter into the letter*; (JK, K, TA;) as also *أَدَغِمَهُ*, (S, K,) [which is itself an example of the incorporation of one letter into another, being] originally *أِدْغَمَهُ*. (S, TA.) = *ادغمه*, said of God, *He blackened his face*: (K:) and *أَرْغَمَهُ*; (K,* TA;) both signify *He did evil to him, and angered him*: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him." (TA.) — *ادغمه إلى كذا* *He, or it, caused him to want such a thing*; (AA, TA in art. *دمغ*;) [and] so *ادغمه لكذا*; (L in art. *جلد*;) as also *ادغمه*. (AA, L in art. *جلد* voce *أَجَلَدَ*, and TA in art. *دمغ*.) = *ادغمه فلان* *Such a one vied, or strove, with the people, or party, in hastening [to eat], fearing lest they should be before him, and therefore ate the food without chewing*. (K,* TA.) [And *أَدَمَغَ طَعَامَهُ*, as explained in the TA in art. *دمغ*, has a similar meaning.]

8: see the next preceding paragraph.

11. *ادغام*, inf. n. *أَدْغِمَامٌ*, said of a horse, *He was of a colour inclining to blackness in his face and lips, [or in his face and the part next the lips,] blacker therein than in the other parts of his body*. (K.)

دَغِمَ and *دَغِمَهُ*, in a horse, [and in some other animals, (see *أَدَغِمَ*),] *A colour inclining to blackness*, (S, K,) *in the face and the part next the lips*, (S,) *or in the face and the lips*, (K,) *differing from*, (S,) *or blacker than*, (K,) *the colour of the other parts of the body*. (S, K.)

دَغِمَةُ: see what next precedes.

دُغِمَانٌ, with *dam*, (S, K,) applied to a man, (S,) *Black*: (S, K:) *or black and big*. (K.) = Also a pl. of *أَدَغِمَ* [q. v.]. (TA.)

دَغَامٌ *A pain in the fauces*. (K.)

دَاغِمٌ an imitative sequent to *دَاغِمَ*. (K,* TA.)

Bk. I.

أَدَغِمَ A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) *differing from*, (S, Mgh,) or *blacker than*, (K,) *the colour of the other parts of the body*; (S, Mgh, K;) called in Pers. *دِيزَج* [or rather *دِيزُج*, from which *دِيزَج* is arabicized]; (AO,* S, Mgh, K;) *in some instances, without any admixture of خُصْرَة* [here meaning *dark, or ashy, dust-colour*]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is *دَغِمَاءُ*; and the pl. is *دَغِمَرٌ*: (S:) the masc. is also applied to a ram, meaning *having any, the least, blackness; especially in the end of the nose and beneath the chin*: and the fem. to a ewe, meaning *black in the end of the nose and in the chin*; (TA;) or, thus applied, *black in the face*: (JK:) and the masc. also signifies *black in the nose*: (JK, K:) in which sense it has for its pl. *دُغِمَانٌ*: (TA:) accord. to the K [and the JK], *دُغِمَرٌ*, a pl. of *أَدَغِمَ*, signifies *white*; as though it had two contr. meanings; but this is a mistranscription for *دُغِمَرٌ*, with the unpointed ع. (TA.) It is said in a prov., *الذئب أَدَغِمَرٌ* [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, *دُغِمَةُ* is a necessary characteristic of the wolf, [all] wolves being *دُغِمَرٌ*; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) — Also *One who snuffles; i. e., speaks from [i. e. through] his nose*; (JK, K, TA;) i. e. *i. q.* *أَخْنُ*. (TA.)

وف

1. *دَفَّ*, (M, Mṣb, K, &c.,) aor. ʔ, (T, M, TA,) or ʔ, (Mṣb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. *دَفِيفٌ* (Lth, T, S, M, Mṣb) and *دَفَّ*; (M, TA;) and *دَفَّ* (Ibn-'Abbād, M, Mṣb, K;) said of a bird, (Lth, T, S, &c.,) *It beat its sides* (*دَفِيفٌ*, i. e., Mṣb, *جَنَبِيهِ*, M, Mṣb) *with its wings*: (M, Mṣb:) this is what is meant by the following explanation: (Mṣb:) *it moved [or flapped] its wings* (Mṣb, K) *for its flight*, (Mṣb,) *as the pigeon* (K) *and the like*: (TA:) *and it went [or flew] along a little above the ground*: (S, K:) *or it moved [or flapped] its wings, with its feet upon the ground*, (Lth, T, M, K,) *flying, and then rose*; (Lth, T;) and in like manner *دَفْدَفَ* and *دَفْدَفَ*: (K:) [or] *دَفَّ* and *دَفَّ* signify also *it (a bird) went along quickly, with its feet upon the ground, and then raised itself flying*. (Mṣb.) It is said in a trad., *مَا دَفَّ وَلَا يُؤْكَلُ مَا* [i. e. *What moves [or flaps] its wings [in flying], as the pigeon* (K, TA) *and the like*, (TA,) *may be eaten*; but [what skims along without flapping,] *such as vultures* (K, TA) *and hawks and the like*, (TA,) *may not be eaten*. (K,* TA.) [But] *دَفَّ*, aor. ʔ, said of an eagle,

signifies *It approached, or was near to, the ground in its flying*. (T.) — And, *دَفَّ*, aor. ʔ, (M, Mṣb,) inf. n. *دَفِيفٌ* (S, M, Mṣb, K) and *دَفَّ*, (K,) *He, or it, (said of a camel, K, TA, and of a bird, TA, or of a party of men, Mṣb,) went a gentle pace*; (S, M, Mṣb, K;) as also *دَفْدَفَ*. (IAar, TA.) Dhḥ-r-Rummeh uses it metaphorically in relation to *الدَّبْرَان* [the asterism of the Hyades, or α of Taurus], describing *السَّيْرَا* [the Pleiades]; saying,

يَدْفُ عَلَى آثَارِهَا دَبْرَانَهَا *

فَلَا هُوَ مُسْبِقٌ وَلَا هُوَ يَلْحَقُ *

[Their Debarān goes along gently near after them, so that it is not outstripped, nor does it overtake]. (M.) [And *تَدَاقَى*, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

إِلَيْكَ أَشْكُو مَسِيهَا تَدَاقِيَا *

مَشَى الْعَجُوزُ تَنْقُلُ الْأَتَافِيَا *

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot*], the poet means *تَدَاقَى*. (M.) [But I rather think that the meaning here intended is, *going along with an inclining from side to side*; perhaps from *دَفَّ* signifying the "side." See also 6 in art. *الجيش يدفون نحو العدو* The troops go gently, or leisurely, towards the enemy. (S.) And *دَفَّتْ عَلَيْنَا مِنْ بَنِي فُلَانٍ* [A company coming gently, or leisurely, of the sons of such a one, so came to us]. (S.) And *دَفَّتْ عَلَيْهِمْ دَافَةٌ مِنَ الْأَعْرَابِ* A company of Arabs of the desert journeying leisurely in search of herbage and sustenance [so] came to them. (Z, TA.) And *دَفِيفٌ قَوْمٌ يَدْفُونُ*, inf. n. *دَفِيفٌ*, They are a party journeying together not a hard pace. (AA, T.) And *دَفَّ عَلَى وَجْهِ الْأَرْضِ* (IAar, T, TA,) inf. n. *دَفَّ*, (K, TA,) *He went lightly upon the ground*; (K,* TA;) and *دَفَّ* signifies the same. (IAar, T.) And *دَفِيفٌ* also signifies The act of running. (T.) — Also *دَفُّوا*, aor. ʔ, [app. They journeyed to a region of green herbage and waters in consequence of drought: (see *دَافَةٌ*;) and hence,] they had rain after experiencing drought. (M.) — See also 10, in two places. — See also 3. = *دَفَّ الشَّيْءُ*, aor. ʔ, (TK,) inf. n. *دَفَّ*, (Sgh, K,) *He uprooted the thing; extirpated it*. (Sgh, K.)

2. *دَفَّفَ*, inf. n. *تَدَفِيفٌ*, *He hastened, sped, or went quickly*; (K;) as also *دَفْدَفَ*. (IAar, K.) = See also 3, in two places.

3. *دَافَةٌ*, (T, S, M, Mṣb, K,) and *دَافٌ عَلَيْهِ*, (TA,) inf. n. *مُدَافَةٌ* and *دَفَافٌ*; (T, S, M, Mṣb;) as also *دَافَاً*, which is of the dial. of Juheynah, (T, M,) altered from the former, (M,) and *دَافَةٌ*, (Mṣb, TA;) and *دَفْدَفَهُ*, (K,) or *دَفْدَفَ عَلَيْهِ*, (M, Mṣb, TA,) inf. n. *تَدَفِيفٌ*; (Mṣb;) as also

دَقَفَ عَلَيْهِ (T, M;) and دَقَّ عَلَيْهِ, aor. ٢, [or, accord. to rule, ٢;] (Msb;) [as also دَقَّ عَلَيْهِ;] namely, a man, (S,) a captive, (T, S,) or a wounded man, (M,) *He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Msb, K;) or wounded him so as to hasten his death. (Msb.)*

4. اَدَقَّ: see 1, first sentence, in two places. — اَدَقَّتْ عَلَيْهِ الْأُمُورُ *The events came upon him consecutively, or uninterruptedly. (Sgh, K.)*

6. تَدَاقَ الْقَوْمُ *The party, or company of men, bore, or pressed, or crowded, one upon another. (As, A'Obeyd, T, S, M, K,*)* — See also 1.

10. اسْتَدَقَّ: see 1, first sentence. — Also *It (a thing, M) was, or became, prepared, (AZ, T, M,) within one's power or reach, (S, M, K,) and easy; (S, K;) like اسْتَطَفَّ, the د being substituted for ط; (S;) [as also اسْتَدَقَّ;] and so دَقَّ, (T, M,) aor. ٢; (M;) [as also دَقَّ.] You say, خُذْ مَا اسْتَدَقَّ لَكَ, (AZ, T, S, K,) and مَا دَقَّ لَكَ, (AZ, T,) *Take thou what is prepared for thee; (AZ, T;) what is within thy power or reach, and easy to thee. (S, K.)* — And *It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; (S, K;) or complete, (S, Msb,) and in a right state: (S;) and اسْتَدَقَّ signifies the same. (IKtt, IB, TA.)* — اسْتَدَقَ بِالْمَوْسَى † *He shaved his pubes with the razor, (K, TA,) and did so utterly; occurring in this sense in a trad. (TA.)**

R. Q. 1. دَفَفَ: see 1, in two places: — and see also 2. — [The inf. n.] دَفَفَ signifies [also] *The beating a دَف [or tambourine] hastily [or quickly]. (M, TA.)*

دَفَّ The side, syn. جَنْبٍ, (Lth, T, S, M, Mgh, Msb, K,) of anything, (Lth, T, M, Msb, K,) for instance, of a bird, (Msb,) and of a camel; (S;) as also دَفَّةٌ: (Lth, T, Mgh, Msb;) or the surface (صَفْحَة) of the side; (M, K;) as also دَفَّةٌ: (K;) pl. دَفُوفٌ. (T, M, Msb.) Hence,

* أَصْبَرُ مِنْ عَوْدٍ بِدَفِّهِ جَلَبٌ *
[More enduring than an old camel in whose sides are scabs formed over wounds: a prov.]. (TA. [See Freytag's Arab. Prov. i. 737.]) And بَاتَ يَتَقَلَّبُ عَلَى دَفَّتَيْهِ [and دَفَّتَيْهِ, i. e. *He passed the night turning over and over upon his sides.*] (TA.) The saying of 'Antarah, describing his she-camel,

* وَكَأَنَّمَا تَنَائَى بِجَانِبِ دَفِّهَا أَلٌ *
* وَحَشِيٍّ مِنْ هَزِجِ الْعَشِيِّ مُؤَمَّرٌ *

means *And as though she were shrinking from the quarter of her off side, ب being here used in the sense of عَنْ, from a creature that cries for food at supper-time; meaning a cat, of ugly form and big head, fearing to be scratched by it: as J says, [in art. وَحَشٍ] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, as though she were shrinking with the outside of her off side; lit., with the side of her off side; for, accord. to*

ISd,] this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] رَمَاهُ اللَّهُ بِذَاتِ الدَّرْبِ [May God smite him with the pleurisy]. (TA.) — Also *A bank; an acclivity; or a part that faces one, above the foot or base; of sand; and of land or ground: (K:) accord. to En-Nadr, [the pl.] دَفُوفٌ signifies banks; acclivities; or parts that face one, above the foot or base; of land or ground; (T, TA;) as also دَفَاوِفُ, of which the sing. is دَفْدَفَةٌ: (T, K:) accord. to Z, the دَفُوفُ of valleys are the elevated parts of the sides. (TA.) — See also the next paragraph. — And see دَفَّةٌ.*

دَفَّ and دَفَّتْ, (T, S, M, Mgh, Msb, K,) the former the more approved, (K,) the latter mentioned by A'Obeyd, (S,) [and now the more common, *A tambourine; a certain thing with which one beats, (M, K,) or with which women beat, (S,) or with which one plays; (Mgh, Msb;) of two kinds; round; [such as is figured, under the name of "fâr" (طار), in chap. xviii. of my work on the Modern Egyptians, with several pairs of tinkling plates of brass in apertures in the hoop, and sometimes, as in the kind used by hired wailing-women, without those tinkling plates;] and four-sided: [the latter seems to be only for amusement; for] it is said that the four-sided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دَفُوفٌ. (M, Msb, K.)*

دَفَّتَا: see دَفَّ, in three places. — [Hence,] دَفَّتَا السَّرَجُ † [The two side-boards of the horse's saddle;] the two boards that lie against the two sides of the beast; (Mgh;) or the two sides [or boards] of the horse's saddle, that embrace it between them: [see قَرَبُوسٌ:] and so دَفَّتَا الرَّحْلُ † the two sides &c. of the camel's saddle. (M.) And in like manner, (M,) دَفَّتَا الْمُصْحَفِ † *The two sides [or boards] of the book; (M, TA;) the two things that embrace the book between them; (T, M, Mgh, K, TA;) the two faces, that are on the two sides, of the book. (Msb.)* One says, حَفِظَ مَا بَيْنَ الدَّفَّتَيْنِ † [He retained in his memory, or got by heart, what is between the two boards, meaning the whole contents, of the book]. (TA.) [دَفَّةٌ signifies also † A board in a general sense; and so دَفَّ. And hence, † A rudder.] And دَفَّةُ الطَّبَلِ † *The thing [or piece of skin] that is upon the head of the drum: (so in a copy of the M:) or دَفَّتَا الطَّبَلِ † the two things, (T, K,) i. e. the two pieces of skin, (TA,) that are upon the head [or rather upon the two extremities] of the [common cylindrical] drum. (T, K, TA.) One says, ضَرَبَ دَفَّتَيْ الطَّبَلِ † [He beat the two skins of the drum]. (TA.)*

دَفُوفٌ *An eagle approaching the ground (S, K) in its flight (S) when making a stoop: (S, K:) or flying swiftly. (Skr, TA.)*

دَفُوفِي [rel. n. from دَفُوفٌ pl. of دَفَّ and دَفَّتْ; app. meaning *A seller, or, like مُدَقِّفٌ, a maker, of tambourines.*] (K:) there mentioned as an appellation of a certain man.)

دَفَّافٌ *An owner of tambourines (دَفُوف). (M, TA.) [And] A beater of the tambourine (دَفَّ); (MA;) [and] so مُدَقِّفٌ. (M.) = دَفَّافَةٌ: see دَفَّافٌ.*

دَفْدَفَةٌ: see دَفَّ, near the end of the paragraph. — [It is also the inf. n. of R. Q. 1, q. v.]

دَفَّ [originally دَفَفَ, act. part. n. of دَفَّ, q. v.,] is opposed to صَافٌ, which signifies "spreading its wings and not moving [or flapping] them" [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses دَفَافِي for دَفَافٍ. (T, M.) — دَفَّافَةٌ *A company of men going a gentle pace: (Msb;) and دَفَّافَةٌ [alone] a party journeying together not a hard pace: (AA, T:) an army going gently, or leisurely, towards the enemy: (S, K:*) a company of men coming from one country or town to another: (IDrd, M:) a party going to a great town or city: (TA:) a company of men journeying leisurely (يَدْفُونُ) in search of herbage and sustenance: (Z, TA:) a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought: and [hence] a party having rain after experiencing drought; as also دَفَّافَةٌ. (M.) See 1, in two places.*

مُدَقِّفٌ *A maker of دَفُوف [or tambourines]. (M. [See also دَفُوفِي.]) = سَنَامٌ مُدَقِّفٌ A camel's hump that falls [or hangs] down upon his sides. (S, Sgh, K.)*

دَفَّافٌ: see دَفَّافٌ.

دفا

1. دَفَّافٌ, aor. ٢, (S, M, Msb, K,) inf. n. دَفَّافٌ, (S, Msb, TA,) like ظَمَّ inf. n. of ظَمَّى, and دَفَّافَةٌ, like كَرَاهَةٌ inf. n. of كَرِهَ, (S,) said of a man, (S, Msb,) *He was, or became, warm, or hot: (S, M, K:*) [generally meaning the former: see دَفَّ, below:] or he experienced [warmth, or] heat: (Har p. 295:) or he wore what rendered him warm, or hot: (Msb:) and دَفَّافٌ مِنَ الْبَرْدِ [he wore warm clothing to protect himself from the cold]: (Mgh:) and دَفَّافٌ (S, M, Mgh, K) and دَفَّافٌ (S, Mgh,) and دَفَّافٌ (S, M, Mgh, K) and دَفَّافٌ (S, K) and دَفَّافٌ (S, K) the last of these verbs [originally دَفَّتَا] of the measure افْتَعَلَ, (S,) [He warmed himself with the garment,] are said of him who has clad himself with that which renders him warm, or hot: (S:) or the meaning [of دَفَّافٌ بِالثَوْبِ] is he desired warmth, or heat, by means of the garment: (Mgh:) and دَفَّافٌ and دَفَّافَةٌ occur, for دَفَّافٌ and دَفَّافَةٌ, as meaning *I wore what rendered me warm, or hot.* (Lth, T, TA,*) You say also, دَفَّافٌ الْبَيْتُ [The tent, or house, or chamber, was, or became, warm, or hot]. (Msb.) And دَفَّافٌ, (M, Msb, K,) aor. ٢, (Msb, K,) inf. n. دَفَّافَةٌ, (TA,) *It (a tent, or house, or chamber, ISk, T, and a day, Msb, TA) was, or became, warm, or hot. (ISk, T, M, Msb, K, TA.) [And**

in like manner, a garment; as is implied in the S.] And **دَفَوْتُ لَيْلَتَنَا** *Our night was, or became, warm, or hot.* (S, O, TA.) = **دَفَاً**, for **دَفَاً**: see 1 in art. **دَفُو**.

3: see 4.

4. **ادْفَاهُ** *It* (a garment, S, Mgh, Msh, of wool or the like, Mgh) rendered him warm, or hot. (S, *Mgh, Msh,*) And *He clad him with a garment* (M, K, TA) of wool &c. (TA) that rendered him warm, or hot. (M, K, TA.) — [Hence,] † *He gave him a large gift*; (TA;) or *he gave him much.* (K.) = **ادْفَا الْقَوْمَ** *The people, or company of men, collected themselves together* [app. so that they made one another warm, or hot]. (K.) — **ادْفَاَتِ الْإِبِلُ عَلَى مِائَةٍ** *The camels exceeded a hundred.* (M.) = **ادْفَاهُ**, in the dial. of El-Yemen, as also **دَفَاهُ**, i. q. **أَدْفَاهُ** and **دَفَاهُ**, [see art. **دَفُو**.] *He despatched him, namely, a wounded man; i. e. put him to death quickly.* (L.)

5: }
8: } see 1.
10: }

دَفَى: see what next follows.

دَفَى *Warmth, or heat*; syn. **سُخُونَةٌ** (T, S, Mgh) and **حَرَارَةٌ** (Mgh); *contr. of بَرْدٌ*; (Msh); or *contr. of بَرْدٌ*; **جِدَّةٌ بَرْدٌ**; (M, K); as also **دَفَى** (IKht, TA) and **دَفَاً** (K), inf. n. of **دَفَى** (S, TA), and **دَفَاةً** (K), also inf. n. of **دَفَى** accord. to the S and Sgh, and of **دَفَوْتُ** accord. to Yz: (TA:) pl. **أَدْفَاةً**. (M, K.) — *A thing* [or garment or covering] that renders one warm, or hot, (Th, S, M, Mgh, K,) of wool, (Th, M, Mgh, K,) or the like, (Mgh,) or of camels' fur; (Th, M, K;) as also **دَفَاً**: (K, *TA:) pl. of the former as above. (S.) You say, **مَا عَلَيْهِ دَفَى** [*There is not upon him any warm garment or covering, or anything to render him warm*]: but you should not say, **مَا عَلَيْهِ دَفَاةً**, (T, S,) because this is an inf. n. (S.) — The shelter (كن) of a wall [by which one is protected from cold wind]. (T, S, K.) You say, **أَقْعُدْ فِي دَفَى هَذَا الْحَائِطِ** [*Sit thou in the shelter of this wall*]. (T, S.) And **دَفَاةً** [also] signifies *A shelter, for warmth, from the wind.* (M.) — The young ones, or offspring, (نتاج, S, M, Mgh, K,) and hair, or fur, (M, K,) and milk, (S, M, Mgh,) of camels, and whatever else, of a profitable, or useful, nature, is obtained from them: (S, M, *Mgh, K,*) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:) accord. to I'Ab, there meaning the offspring of any beast (دَابَّة). (TA.) — Also + *A gift*. (K.)

دَفَاً: see **دَفَى**. = Also i. q. **جَنَّا** [*The having a bending forward of the upper part of the back over the breast*: &c.: see **جَنَى**, of which **جَنَّا** is the inf. n.]. (M: in some copies of the K **جَنَاء**; in others, and in the TA **جَنَاء**. [See **أَدْفَا** below: and see **دَفَاً** and **أَدْفَى** in art. **دَفُو**.])

دَفَى *Warmly clad*; (S, K;) applied to a man; (S, TA;) fem. with ة: (TA:) and so **دَفَانٌ**; fem. **دَفَاى**; (T, S, M, Msh, K;) and pl., of the masc. and fem., **دَفَاةً**: (M, TA:) and so **دَفَى**, accord. to IAar, who cites, as an ex., the following verse:

* يَبِيتُ أَبُو لَيْلَى دَفِيًّا وَصِيفُهُ *
* مِنَ الْقَرِّ يَضْحَى مُسْتَحَقًّا خَصَائِلَهُ *

[*Abou-Leylâ passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties*]: (M, TA:) though it has been asserted that **دَفَانٌ** and its fem. are applied peculiarly to human beings; and **دَفَى**, peculiarly to time and place; and **دَفَى**, to a human being and to time and place: (TA:) [for] this last signifies [also] *warm, or hot*: (M:) [and so does each of the two other epithets:] you say **فَعِيلٌ دَفِيٌّ** (Msh) or **دَفَى**, of the measure **فَعِيلٌ** (T, S, O, TA, [though this is said in the Msh to be not allowable,]) [*a warm, or hot, tent or house or chamber,*] and in like manner **نُوبٌ دَفِيٌّ** [*a warm garment*], (S, M, O, TA,) and **يَوْمٌ دَفِيٌّ** (T, S, O, TA) and **دَفَانٌ** (TA from Expositions of the Fṣ) [*a warm, or hot, day*], and **لَيْلَةٌ دَفِيَّةٌ** (T, S, O, TA) and **دَفَاى** (TA from the Expositions of the Fṣ) [*a warm, or hot, night*], and **أَرْضٌ دَفِيَّةٌ** and **مَدَفَاةً** (K) and **مَدَفَاً** (M, K) [*a warm, or hot, land*; pl. of the last **مَدَفَايَ**. (M, TA.)

دَفَى: see **دَفَاةً**.

دَفَانٌ, and its fem. **دَفَاى**: see **دَفَى**, in four places.

دَفِيَّةٌ (T, S, M, K,) also termed **دَفِيَّةٌ** (As, IAar, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. **دَفَا**.) The rain that falls after the heat has acquired strength; (M, K in art. **دَفَا**, TA;) when the earth has put (lit. vomited) forth the **كُمَاة** [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. **نَتَج**]: (Lth, IAar, Th, M:) or the rain that is after [that called] the **رَبِيع** [q. v.], before, (قَبْل, as in one copy of the S, in another قبل without any syll. signs,) or in the first part of, (قَبْل, as in the TA,) [that called] the **صَيْف** [q. v., and see also **نُوءٌ**], when the **كُمَاة** disappear entirely from the earth: (S, O, TA:) AZ says that the beginning of the **دَفِيَّةُ** is **وَقُوعُ الْجُمُعَةِ** and the end is **الصَّرْفَةُ** [i. e. the period extends from the auroral setting of the Tenth Mansion of the Moon (about the 11th of February O. S. as explained above, when the sun in Arabia has begun to have much power,) to about the 9th of March O. S.: see **مَنَازِلُ الْقَمَرِ** in art. **نَزَلَ**; and see also another statement voce

نُوءٌ. (S, TA.) — And the term **دَفِيَّةٌ** [used as a subst., or as an epithet in which the quality of a subst. is predominant, for **مِيرَةٌ دَفِيَّةٌ**,] is applied to The **مِيرَةٌ** [or provision of corn &c.], (AZ, T, S, M, K,) whatever it be, that is brought (AZ, T, S) before, (قَبْل, written without any syll. signs in a copy of the S, and قَبْل in the CK,) or in the first part of, (قَبْل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T قبل,) the **صَيْف** [here meaning spring]: (AZ, T, S, M, K:) this is the third **مِيرَةٌ**; [see this word for an explanation of the statement here given;] the first being that called the **رَبِيعَةُ** [q. v.]; and the second, that called the **صَيْفَةُ** [q. v.]: then comes the **دَفِيَّةُ**; and then, the **رَمَضَانَةُ**, which comes when the earth becomes burnt [by the sun]. (M.) — And in like manner also, (AZ, S,) i. e., by the term **دَفِيَّةٌ** is also meant, (M,) The **نَتَاج** [or offspring] (AZ, S, M) of sheep or goats [brought forth at that period, as is implied in the S, or] in the end of winter: or, as some say, at any time. (M.)

دَفِيَّةٌ: see the next preceding paragraph.

دَفَاً: see **دَفَى**.

دَفَى, and its fem. (with ة): see **دَفَى**, in seven places.

دَفَاةً: see **دَفَى**.

أَدْفَا; (so in some copies of the K; but accord. to the TA without a final ء, i. e. **أَدْفَا**, as in other copies of the K;) fem. **دَفَاى**; *Curved in body*. (K. [See also **أَدْفَى** in art. **دَفُو**.])

مَدَفَاةً: see **دَفَى**.

مَدَفَاةً (As, Th, S, M, K) and **مَدَفَاةً** (M, K) *Camels having abundance of fur* (As, Th, S, M, K) and fat; (As, S, K;) rendered warm by their fur; (M;) as also **مَدَفِيَّةٌ** and **مَدَفِيَّةٌ**: (K:) or the latter two signify *many camels*; (As, S, M, O;) because (As, S, O) rendering one another warm by their breath; (As, S, M, O;) and so, accord. to the L, **مَدَفَاةً**, without ء. (TA.)

مَدَفِيَّةٌ: }
مَدَفَاةً: } see what next precedes.
مَدَفِيَّةٌ: }

دفتر

دَفْتَرٌ (S, Msh, K, &c.) and **دَفْتَرٌ** (Lh, Fr, Msh, K,) like **دَرْهَمٌ**, (TA,) [*A register; a number of leaves put, or joined, together*: (S, M, K;) or an account-book; syn. **جَرِيدَةُ حِسَابٍ**: (Msh;) or a written book: and it may be met. applied to a blank book, like **دَفْتَرٌ أَبْيَضٌ**: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. **تَفْتَر**),] pronounced

دَفْتَرُ (Mgh:) pl. دَفَاتِرُ (S, Mgh:) of which the dim. is دَفْتَرَاتُ. (Mgh.)

دَفْتَرَاتُ: see above.

دفر

1. دَفَرُ, aor. ٤, (A, Mgh, Mṣb, K,) inf. n. دَفَرُ (A, Mgh, Mṣb) and دَفُرُ (A,) or the latter is a simple subst.; (Mgh, Mṣb;) and ادْفُرَا (Mṣb;) *It*, (a thing, A, Mṣb,) and *he*, (a man, TA,) *stank*: (A, Mgh, Mṣb, K:) [see also دَفُرُ, below:] but some say, of دَفُرُ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAḡr, ادْفُرَا signifies *he* (a man) *smelt of his art*. (TA.) — دَفَرُ, aor. ٤, (TK,) inf. n. دَفُرُ (K,) or دَفُرُ (M,) *It* (food, or wheat, M, K, and flesh-meat, M, TA) *became maggoty*. (M, K, TK.) — Also *He* (a man, TK) *was*, or *became*, *base*, *object*, *vile*, or *despicable*. (IAḡr, * K, * TK.)

4: see 1, in two places.

دَفَرُ (T, S, M, A, Mṣb, K) and دَفُرُ (IAḡr, M, A, K,) the former a simple subst., and the latter an inf. n., (Mṣb,) or both inf. ns., (A,) and دَفَرَةٌ (Mṣb,) *Stink*; *stench*: (IAḡr, T, S, M, A, Mṣb, K:) never used to signify a sweet smell: (M:) accord. to Aboo'Alē El-Kālee, دَفَرُ has the above-mentioned signification; but دَفُرُ signifies *pungency of odour*, *whether stinking or sweet*: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفَرُ, with ڏ, and with two fet-hahs, whence اَذْفُرُ مِسْكٌ: I Aḡr says that دَفُرُ signifies *stink*, or *stench*; and دَفُرُ, *baseness*, or *vileness*; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, دَفَرَاهُ, meaning [Alas, what stench! i.e., + Alas, what an abominable thing! i.e., تَنَاهُ (A'Obeyd, T, S, M:) or it means *Alas, what baseness*, or *vileness*! (IAḡr, T, M.) — Hence also the phrase, دَفُرًا لَهُ, meaning [May God make stench to cleave to him, or it! i.e., + Fly, or shame, upon him, or it! i.e., تَنَاهُ (S, Mgh:) and دَفُرًا دَفِيرًا لَهَا يَجِيءُ بِهِ فَلَانٌ (T, * S, M,) meaning [May foul stench cleave to that which such a one cloth! i.e., + Foul shame upon it! i.e., تَنَاهُ (S, M;) but in an intensive sense; (M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — Hence, too, الدَفَرُ (TA,) and دَفَرُ (S, K,) + Calamity, or misfortune. (S, K, TA.) — And دَفُرُ (T, S, A, K,) written by Aboo'Alē El-Kālee ادْفُرَا, but this is wrong, (R,) and ادْفَرَةٌ (IAḡr,) and ادْفَارُ, and دَفَارُ (M, K,) + The present world; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

دَفُرُ: see the next preceding paragraph, in four places.

دَفُرُ (M, A, Mṣb, K) and ادْفُرَا (M, A, K) *Stinking*: (M, A, Mṣb, K:) fem. [of the former] دَفُرَةٌ (S, M, A, K) and [of the latter] دَفُرَةٌ (M,

A, K.) — لُحْمٌ دَفُرٌ *Stinking and maggoty flesh-meat*. (A.) — كَتِيْبَةٌ دَفْرَاءُ An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms: (K:) or smelling of the rust of their armour or arms. (A.)

دَفْرَةٌ: see دَفُرُ, in two places.

دَفَارُ (indecl., with kesr for its termination, TA) *The female slave*. (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Mṣb,) reviling her, (S, Mṣb,) دَفَارُ يَا meaning *O thou stinking one!* (T, S, A, Mgh, Mṣb:) alluding to her intrinsic foulness. (Mṣb.) — See also دَفُرُ, last sentence.

دَفْرًا دَفِيرًا: see دَفُرُ.

دَفْرًا, and its fem. دَفْرَاءُ: see دَفِرُ, in three places.

دفع

1. دَفَعَهُ (S, Mṣb, K,) aor. ٤, (K,) inf. n. دَفْعٌ (Mṣb, K) and دَفَاعٌ (TA) and مَدَفَعٌ (K,) [*He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back; he put it away, or removed it from its place, (Mṣb, TA,) by, or with, force, or strength: (TA:) or دفع signifies the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفَعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof. (Kull p. 185.) Hence the saying in the Kūr [ii. 252, and xxii. 41], وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ, [And were it not for God's repelling men]; where some read دَفَاعٌ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [I impelled, pushed, &c., the man]. (S.) And دَفَاعَهُ, inf. n. دَفَاعٌ [and مَدَفَعَةٌ]; and دَفَعَهُ (TA); [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies *he impelled it, pushed it, &c., much, or vehemently, or often*; whereas] مَدَفَعَةٌ (K, TA) and دَفَاعٌ (TA) are [often exactly] *syn. with* دَفْعٌ. (K, TA.) Thus, (TA,) you say, as meaning the same, دَفَعَهُ دَافِعٌ عَنْهُ [He repelled from him; whence another explanation of these two phrases, which see in what follows]. (S, TA.) And hence, دَفَعَهُ اللَّهُ عَنْكَ الْمَكْرُوهَ, inf. n. دَفْعٌ, † [May God repel, or avert, from thee what is disliked, or hated, or evil]: (TA:) and دَافِعٌ اللَّهُ عَنْكَ الشُّوْءَ, inf. n. دَفَاعٌ, † [May God repel, or avert, from thee evil]. (S, TA.) And دَفَعْتُ عَنْهُ الْأَذَى † [I repelled, or averted, from him what was hurtful, or annoying; as also دَفَعْتُ]. (Mṣb, K, TA.) Sb mentions, as a saying of the Arabs, اِدْفَعْ الشَّرَّ اِدْفَعْ الشَّرَّ † [Repel thou, or avert thou, evil, or mischief, though but with a finger: the last word*

being in the accus. case by reason of the subaudition of the prep. ب; the meaning being اِيْدْفَعْ]. (TA.) [See also an ex. voce دَفُوعٌ.] When دَفْعٌ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of † *Defending*; as in the Kūr [xxii. 39], إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا, † [Verily God defendeth those who have believed; i. e. repelleth from them aggression and the like]; (B;) and يَدْفَعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies † *defendeth energetically, with the energy of him who contendeth for superiority in so doing*. (Bd.) And دَفَعْتُ عَنْهُ signifies [also] † *I pleaded, or contended in arguments, in defence of him*. (Mṣb.) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدَفَعٌ.] — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — دَفَعْتُ مِنَ الْإِنَاءِ [I poured forth from the vessel a single pouring]: the last word, which is with fet-h, is an inf. n. [of un.]. (Mṣb.) — دَفَعْتُ اللَّبَاءَ فِي † [She (a ewe, or goat, S, or a camel, S, K) infused the first milk into her udder, i. e., secreted it therein, a little before bringing forth]. (S, K.) And دَفَعْتُ اللَّبْنَ عَلَى † [She (a ewe or goat, or a camel, TA) secreted the milk in her udder when about to produce her young, by reason of its abundance]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعْتُ alone, said of a ewe or goat, signifies † *She secreted milk in her udder when about to produce the young*; expl. by اُضْرَعْتُ عَلَى رَأْسِ الْوَلَدِ [which see in art. ضَرَعَ]. (S, TA.) Accord. to En-Nadr, one says بَلَبَنَهَا, and دَفَعْتُ, when her young is in her belly; but when she has brought forth, one does not say دَفَعْتُ. (TA.) — In the saying, غَشِيْنَا سَكَابَةً فَدَفَعْنَا إِلَى غَيْرِنَا [lit. A cloud overspread us, and we drove it away to other persons], meaning † *it departed from us to other persons*, دَفَعْنَا is for دَفَعْنَا, which means دَفَعْتُ عَنْهَا [lit. it was driven away from us]. (TA.) — دَفَعَهُ بِحُجَّةٍ † [He refuted him, or refuted him, by an argument or the like]. (MF in art. كَفَحَ.) — دَفَعْتُ الْقَوْلَ † *I rebutted the saying; repelled it by an argument, an allegation, or a proof*. (Mṣb.) — اِدْفَعْ هَذَا † *Leave thou this, sparing him*. (Aḡ, TA.) [See مَدَفَعٌ.] — [In several exs. here following, the verb resembles اندفع, or the like, being understood after it.] — دَفَعَ الْمَاءُ [The water poured out, or forth, as though it impelled, or propelled, itself]: (TA: [where it is followed by وَأَنْصَبَ, as an explicative adjunct:]) and so السَّيْلُ [the

torrent]. (Ish.) [See also 6.] And دَفَعَ الْوَادِي [The valley poured with water]. (TA in art. حَشَك.) — دَفَعَ فِي عَدُوِّهِ [He pushed, or pressed, on, or forward, as though he impelled himself, in his running]. (S in art. غَوْر; &c.) [See also 7.] — دَفَعَ الْقَوْمُ [The people, or company of men, came at once. (Msb.)] — دَفَعَ إِلَيَّ (TA,) and دَفَعَ إِلَيْهِ (Msb, TA,) in the pass. form, (Msb,) † He reached, or came to, the place. (Msb, TA.) You say also, دَفَعَ طَرِيقٌ يَدْفَعُ هَذَا مَكَانَ كَذَا † This is a road which reaches to such a place. (TA.) — دَفَعَ مِنْ عَرَافَاتٍ † He commenced the journey from 'Arafāt, and impelled and removed himself thence, or impelled his she-camel, and urged her to go. (TA, from a trad.) And دَفَعْتُ عَنْ الْمَوْضِعِ † I removed, went, went away, or journeyed, from the place. (Msb.) [See again 7.] — دَفَعَ also signifies † He returned. (MF.) — When دَفَعَ is made trans. by means of إِلَيَّ, it [generally, but not always, as has been shown above,] has the meaning of the act of Giving, or delivering; as in the K̄ur [iv. 5], فَارْكَعُوا إِلَيْهِمْ أَمْوَالَهُمْ [Then give ye, or deliver ye, to them their property]. (B.) You say, دَفَعْتُ إِلَى فَلَانٍ شَيْئًا [I gave, or delivered, to such a one a thing]. (S, K̄,*) And دَفَعْتُ الْوَدِيعَةَ إِلَى صَاحِبِهَا † I restored the deposit to its owner. (Msb.) And دَفَعْتُ لَهُ قِطْعَةً مِنَ الْمَالِ [I gave him a part, or portion, of the property]. (S in art. زَعَب; and the like is said in that art. in the K̄.) And دَفَعَهُ [alone] He gave it; syn. أَعْطَاهُ. (Er-Rāghib, MF.)

2: see 1; fourth sentence. — دَفَعَهُ إِلَى كَذَا. — † He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing. (TA.) — دَفَعَهُ also signifies He rendered him abject and contemptible, or poor; as though deserving to be repelled. (Ibn-Maaroof, as cited by Golius.) [See the pass. part. n., below.] — دَفَعَ قَوْسَهُ † He made his bow even. (AHn, TA.)

3. مُدَافَعَةٌ [in its primary acception] signifies The contending, or striving, with another, to push him, or repel him; or the pushing, or repelling, another, being pushed, or repelled, by him; or the pushing against another; syn. مُزَاحِمَةٌ. (TA.) [Hence, دَفَعَ الْأَخْبِيثَ He is striving to suppress the urine and ordure: see أَخْبَثَ. And مُدَافَعَةُ الْعِيشِ The striving to retain life: see 2 in art. زَلَج. — But it is often used in the same sense as دَفَعَ:] see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — Also † i. q. مُطَاعَلَةٌ (S, K̄, TA:) in some of the copies of the S, مُطَاوَلَةٌ. (TA.) You say, دَفَعْتُهُ بِحَقِّهِ (Jm, TA,) or عَنْ حَقِّهِ (Msb,) † I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him; [and so repelled him, or strove to repel him, from it:] syn. مَاطَلْتُهُ. (Jm, Msb, TA.) And دافع دافعاً † He deferred, delayed, postponed, or put off, his (another's) needful affair. (Lin art. رَدَّ.)

دافع الرجل أمر كذا — The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it. (TA.)

5: see 6, and 7.

6. تَدَافَعُوا [They contended, or strove, together, to push, or repel, one another; or] they pushed, or repelled, one another; or pushed against one another. (Msb.) You say, تَدَافَعُوا فِي الْحَرْبِ They pushed, thrust, or repelled, one another in war, or battle. (S, K̄.) — [Hence,] تَدَافَعُ الْكَلَامَانِ † The two sayings, or sentences, opposed, or contradicted, each other; conflicted; were mutually repugnant. (Msb in art. نَقَضَ.) — تَدَافَعُ السَّيْلُ † The torrent was impelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another; and in like manner, [or as signifying it became impelled, driven, or propelled,] † اندفع, and [in an intensive sense] † تدفع. (TA.) [See also دَفَعَ.] — تَدَافَعُ جَرَى الْفَرَسِ [in like manner signifies † The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next]. (TA.) — See also 7. — [It is also trans.] You say, تَدَافَعُوا الشَّيْءَ They repelled the thing, every one of them from himself. (TA.) And ضَيْفٌ يَتَدَفَّعُهُ الْحَيُّ [A guest whom the tribe repel, or repulse, every one of them from himself]. (IDrd, K̄.)

7. دَفَعَهُ is quasi-pass. of دَفَعَهُ (S, K̄, TA;) and † تدفع is quasi-pass. of دَفَعَهُ; and † تَدَافَعُ is quasi-pass. of دَافَعَهُ: but all three are used in the same sense: see 6: (TA:) [the first, however, primarily signifies He, or it, became impelled, pushed, thrust, or driven; and particularly, so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place; as is implied in the S and K̄ and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — [Hence,] اندفع also signifies † He went away into the country, or land, in any manner: (Lth:) or, said of a horse [&c.], † he [or it] went quickly or swiftly (S, K̄, TA) [as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled: see 1, which has a similar meaning, particularly in the phrases دَفَعَ الْمَاءَ, and اندفع في, &c.] — دَفَعَ فِي عَدُوِّهِ, and السَّيْلُ, † He pushed on, or pressed on, in discourse, and in reciting poetry; or entered therein; or launched forth, or out, therein; or was large, or copious, or profuse, therein; or dilated therein; or began it, commenced it, or entered upon it; syn. أَفَاضَ فِيهِ. (K̄, TA.) And اندفع في الضحك [He broke forth into laughing]. (JK in art. بَوَق.) — [اندفع في:]

الطَّعَامُ † He fell to eating of the food; or applied himself eagerly to it.] — اندفع في الأمر † He acted with penetrating energy, or sharpness, vigorousness, and effectiveness, in the affair; syn. مَضَى فِيهِ. (A, TA.)

10. اسْتَدَفَعْتُ اللَّهَ الْأَسْوَءَ † I asked, or begged, God to repel from me evils. (S, K̄.)

دَفَعَ [see 1. Used as a simple subst., it signifies Impulsion; or the act of pushing, thrusting, or driving; and particularly, so as to remove a thing from its place; propulsion; repulsion; &c.].

دَفْعَةٌ A single impulsion; a push, a thrust, or single act of driving; and particularly, so as to remove a thing from its place; a single propulsion; a single repulsion: (S,* Msb, K̄,* TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also a single act of pouring: [&c.:] pl. دَفْعَاتٌ. (Msb.) You say, دَفْعَةً دَفْعَةً, i. e. [He impelled, &c., him, or it,] once [or with a single impulsion, &c.]. (TK̄.) And دَفَعْتُ مِنَ الْإِنَاءِ دَفْعَةً, i. e. [I poured forth from the vessel] a single pouring. (Msb.) — [As an inf. n. of un. of 1,] it also signifies † A coming of the collective body of a people, or party of men, to a place at once. (TA.) — [Also † A heat, a single course, or one unintermitted act, of running, or the like.]

دَفْعَةٌ A quantity that pours forth, or out, at once, from a skin, or vessel: (Lth, K̄:) a quantity poured forth, or out, at once, (Msb,) [or with vehemence, being] syn. with دَفْعَةٌ. (IF, S, Msb, K̄, [in the CK̄ with ع in the place of the س,]) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (IF, S, Msb, K̄,) and [a gush] of blood, (IF, Msb,) &c.: (IF, S, Msb:) it is also [used as signifying the tide] of a valley, (K̄ in art. طَحْم,) and [the tide, or rush,] of a torrent, (S and K̄ in that art.) and [the rush, or irruption,] of a troop of horses or horsemen, (S and K̄ in art. دَلَقَ, &c.,) and [the irruption, or invasion,] of night: (S and K̄ in art. طَحْم:) pl. دَفْعٌ. (Msb, K̄) and دَفْعَاتٌ and دَفْعَاتٌ and دَفْعَاتٌ. (Msb.) You say, بَقِيَ فِي الْإِنَاءِ دَفْعَةٌ There remained in the vessel as much as one pours out at once. (Msb.) — Also A part, or portion, that is given, of property. (S in art. زَعَب.)

دَفَاعٌ, determinate, as a proper name, The eve: (Ibn-'Abbād, K̄:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbād, TA.)

دَفُوعٌ and مَدْفَعٌ [That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently:] both signify the same. (S, K̄.) Hence the saying of a woman, (S,) an immodest woman, (O,) namely, Sejāhi [the false prophetess, to her husband the false prophet Museylimēh, describing the kind of ذَكَرٌ which she most approved], (L,) † بَلْ قَصِيرٌ مَدْفَعٌ. (S, O, L.) You say also, † رَجُلٌ دَفَاعٌ A man who impels, propels, repels, or defends, vehemently. (TA.) And نَاقَةٌ دَفُوعٌ (تَدْفَعُ) A she-camel that kicks (تَدْفَعُ) with her hind leg on being milked. (TA.)

دَفَاعٌ: see دَفُوعٌ. — Also One who, when a

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jāhīq, K.)

دَفَقَ The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a great quantity of water of a torrent: and a great number of people. (AA.) You say, **دَفَقَ جَاءَ دَفَقَ مِنَ الرِّجَالِ وَالنِّسَاءِ** There came a great number of men and women crowding one upon another. (TA.) — Also † A great thing by which a similar great thing is impelled, propelled, or repelled. (K, TA.)

دَافِعٌ [act. part. n. of 1]. It is said in the Kur [li. 8], **مَا لَهُ مِنْ دَافِعٍ** There shall not be any repeller thereof. (Bd.) And in the same [lx. 2], **لَيْسَ لَهُ دَافِعٌ** There shall not be for it any repeller: (Bd:) or any defender. (B.) — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also **دَافِعَةٌ** and **مُدَفَعٌ**, (K,) † That infuses (تَدْفَعُ) the first milk into her udder [i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make **مُدَفَعٌ** and **دَافِعٌ** to signify the same, [i. e., to signify as explained above, or nearly so,] saying, **هِيَ دَافِعٌ يُوَدِّعُ** and **هِيَ دَافِعٌ** alone. (TA.)

دَافِعَةٌ [fem. of **دَافِعٌ**, q. v.: and, used as a subst.,] The lower, or lowest, part of any [water-course such as is called] **مِيثَاءٌ** pl. **دَوَافِعُ**: this latter signifying the lower, or lowest, parts of the **مِيث**, [pl. of **مِيثَاءٌ**,] (Ish, K,) where they pour into the valleys, (Ish,) or where the valleys pour thereinto: (K:) or the pl. signifies the parts in which the water pours to the **مِيث**; while the **مِيث** pour into the main valley: (Aḥ:) or the **دَافِعَةُ** is a [water-course such as is called] **تَلْعَةٌ** which pours into another **تَلْعَةٌ**, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it: every one such is thus called; and the pl. is as above. (Lth.)

مُدَفَعٌ [A channel of water:] one of the **دَوَافِعُ** of waters, in which the waters run: (S, K:) [**دَوَافِعُ** being its pl.]: the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (Ish:) and the [water-course, or channel, such as is called] **مُدَنَبٌ** of a **دَافِعَةٍ** [q. v.]; because this latter pours forth therein to another **دَافِعَةٍ**; (K, TA:) the **مُدَنَبُ** being the channel between the **دَوَافِعِ**. (TA.)

مُدَفِّعٌ: see **دَفَفٌ**, in two places. — [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instru-

ment used by midwives for protruding the foetus. — Hence, also, it is used as an intensive epithet: and hence,] **رُكْنٌ مُدَفِّعٌ** A strong corner. (TA.)

مُدَفِّعٌ, applied to a camel, † Held in high estimation by his owner; (A, K, TA;) so that when he comes near to the load, he is sent back: (A, TA:) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, **ادْفَعْ هَذَا**, i. e. Leave thou this, sparing him. (Aḥ.) — Also, (applied to a camel, TA,) † Held in mean estimation by his owner; (K, TA;) so that when he comes near to the load, he is sent back as despised. (TA.) Thus it bears two contr. meanings. (K.) — Applied to a man, (A, TA,) † Poor, (S, A, TA,) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S;) used conjointly with **مُدَفِّعٌ**; i. e., you say, **فُلَانٌ مُدَفِّعٌ مُدَفِّعٌ**: (A, TA:) a man † despised, or held in contempt, (Lth, K,) as also **مُدَفِّعٌ**; (Lth;) who does not show hospitality if he make one his guest, nor give if he be asked to give: (Lth:) and one † who is repelled, or repulsed, from his relations **ذَوِي نَسَبِهِ**: [**ذَوِي نَسَبِهِ** being used for **ذَوِي نَسَبِهِ**, like as **نَسَبًا** is used in the Kur xxv. 56, for **ذَوِي نَسَبٍ**, as explained by Bd:] (IDrd, K:) and a guest † whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K.) — **أَنَا مُدَفِّعٌ** † I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.)

دَافِعٌ: see **مُدَفِّعٌ**.

مُدَفِّعٌ † **هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُدَفِّعٍ** + He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. **غَيْرُ مُزَاحِمٍ**. (K.)

الْمُدَفِّعُ + The lion. (Sgh.)

مُدَفِّعٌ: see **مُدَفِّعٌ**.

قَوْلٌ مُدَفِّعٌ † [A saying of which one part opposes, or contradicts, another; a self-contradictory saying]. (TA.)

دَقَقَ

1. **دَقَّقَهُ**, aor. 1 (S, Mgh, K, &c.) and 2, (Jm, K,) inf. n. **دَقَّقَ**, (S, Mgh, Mḥb,) and by poetic license **دَقَّقَ**, (TA,) He poured it forth, or out: (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Mḥb:) namely, water &c. (S, Mgh, Mḥb.) And **دَقَّقَ الْمَاءَ** The water poured out, or forth: one should not say **دَقَّقَ الْمَاءَ**: (S:) or this last, aor. 2, inf. n. **دَقَّقَ**, signifies the water poured forth, or out, with vehemence: but Aḥ disallows its being used in an intrans. sense: (Mḥb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) **دَقَّقَ الْمَاءَ**, (K, TA,) and **دَقَّقُوا**, aor. 2, (TA,) inf. n. **دَقَّقَ** and **دَقَّقُوا**,

signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K, TA:) but Az disallows this. (TA.) — [Hence,] **دَقَّقَ اللَّهُ رُوحَهُ** + [God poured forth his spirit; i. e.] God caused him to die: (K:) or it means may he die. (S.) Aḥ says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (الْعَسَى): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her **دَقَّقَتْ مَهْجَتَكَ** [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably **دَقَّقَتْ**.] (TA. [See also **مُهْجَةٌ**.]) — One says also, of a river, or rivulet, and of a valley, **دَقَّقَ**, [app. for **دَقَّقَ الْمَاءَ**,] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides. (TA.) — And **دَقَّقَ الْكُوزَ** He poured forth, (JK,) or scattered, (K,) the contents of the mug at once; (JK, K;) as also **ادْفَعَهُ**. (K.) — The verb is also used transitively and intransitively in relation to a beast: you say, **دَقَّقْتُ الدَّابَّةَ** + I made the beast to hasten, or go quickly: — and **دَقَّقَتْ الدَّابَّةُ** + The beast hastened, or went quickly: (Mḥb:) and [in like manner] one says of a quick camel, **فِي مَشْيِهِ يَتَدَقَّقُ** + [He hastens, speeds, or presses forward, in his pace, or going]: and **دَقَّقَتْ الْأُتُنُ** The wild she-asses hastened, or went quickly. (TA.) = **دَقَّقَ**, [aor. 2,] (TA,) inf. n. **دَقَّقَ**, (JK, S, TA,) He (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also **دَقَّقَ**.])

2. **دَقَّقَهُ** He poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce **دَقَّقَ**. — [Hence,] **دَقَّقَتْ كَفَاهُ النَّدَى**, (S, K,) inf. n. **تَدَقَّقَ**, (K,) His two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with tesldeed to denote muchness. (S.)

4: see 1, in the latter half of the paragraph.

5. **دَقَّقَ** i. q. **تَصَبَّبَ** (S, K) [meaning (as the former is explained in the KL) It poured forth or out, or became poured forth or out, copiously, or abundantly; for it is quasi-pass. of **دَقَّقَهُ**; though **تَصَبَّبَ** is said to be quasi-pass. of **صَبَّ** like **انْصَبَّ**, and though it is said in the TA that **دَقَّقَ** is quasi-pass. of **دَقَّقَهُ** like **اندَقَّقَ**. — See also 1, latter part, in two places. — [Hence,] **هُوَ يَتَدَقَّقُ فِي الْبَاطِلِ** † He hastens to do that which is false, vain, or unprofitable. (TA.) — And **تَدَقَّقَ حِلْمُهُ** † His forbearance, or clemency, departed. (TA.)

7. **انْدَقَّقَ** i. q. **انْصَبَّ** [It poured forth or out, or became poured forth or out: see also **دَقَّقَ**, which, if allowable, is less usual]. (S, K.)

10. **اسْتَدَقَّقَ الْكُوزَ** The mug had its contents poured forth or out (**انْصَبَّ**) at once. (TA.)

دَقَّقَةٌ A single act of pouring forth or out [in

any manner, or at once, (see 1,) or] with vehemence: pl. دَفَقَات. (Msb.)

دَفَقَةٌ A quantity poured forth or out (Msb) at once, like دَفْعَةٌ, (S and K in art. دَفْع, q. v.,) [or] with vehemence; (Msb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (S and Msb and K in art. دَفْع,) and [a gush] of blood, (Msb in that art.,) &c.: (S and Msb in that art.:) pl. دَفَقَات and دَفَقَات and دَفَقَات. (Msb.) — [Hence,] جَاءَ الْقَوْمُ دَفْقَةً وَاحِدَةً: The party came at once, (S, K, TA,*) or together. (Msb.)

دَفِقٌ + Quick, swift, or fleet; applied to a he-camel; (JK, S, K;) as also دَفِيقٌ: (JK:) and so, applied to a she-camel, دَفِيقَةٌ (JK) and دَفِيقَاتُ (JK, S, K,) which is likewise applied to a he-camel, (JK, TA,) and دَفِيقَاتُ (K) and دَفِيقُونَ and دَفِيقَاتُ (JK, TA) and دَفِيقَاتُ (JK, K) and دَفِيقَاتُ. (TA.) + A camel going in the manner termed دَفِيقٌ; as also دَفِيقَاتُ. (K.) + And, applied to a horse, Fleet, or swift; as also دَفِيقٌ; and so, applied to a mare, دَفِيقَةٌ and دَفِيقُونَ and دَفِيقَاتُ. (K.)

دَفِيقٌ: see what next precedes.

دَفِيقٌ: see دَفِيقٌ: and see also what next follows, in two places.

دَفِيقٌ and دَفِيقَاتُ A she-camel quick, swift, or fleet, and of generous race: or that has never brought forth. (K, TA.) See also, for the former, دَفِيقٌ, in two places. — مَشَى الدَّفِيقُ (K,) and دَفِيقَاتُ (TA, and so in copies of the S,) the latter on the authority of IAmB, (TA,) said of a man, (S,) + He walked, or went quickly, or swiftly: (S, K:) or he went with slow steps (تَمَشَى), inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And الدَّفِيقُ يَعْذُو الدَّفِيقُ + [He runs quickly: &c.]. (TA.)

دَفِيقَاتُ, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O:) or that fills the two sides of the valley: (L:) or swift. (K.) — See also دَفِيقٌ.

دَفِيقَاتُ: see دَفِيقٌ, in three places.

دَفِيقُونَ: see دَفِيقٌ, in two places.

دَفِيقَاتُ [Pouring forth, or out, copiously, or abundantly: or] extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so دَفِيقَاتُ. (TA.)

دَفِيقَاتُ [act. part. n. of دَفَقَ: Pouring forth or out, &c.]. دَفِيقَاتُ خَيْرٌ [May it be pouring forth good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَدَفِيقُ مَاءٍ means مَدَفِيقُونَ [i. e. Water poured forth or out, &c.]; (IKoot, S, Msb, K;) because دَفِيقٌ is trans. [only] accord.

to the generality (K, TA) of the leading lexicologists; (TA;) like سِرَّ كَاتِمٍ meaning مَكْتُمٌ, (IKoot, S, Msb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِمٌ meaning مَعْصُومٌ, (IKoot, Msb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُول into فَاعِل when it is used as an epithet: (Fr, Msb, TA:) or it means دُؤْدُقٌ [having a pouring forth or out, &c.]; (Mgh, Msb, TA;) accord. to Kh and Sb (TA) and Zj; (Msb, TA;) and in like manner they say that سِرَّ كَاتِمٍ means دُؤْدُقَانٍ: or, accord. to Lth, [i. e.] in the 'Eyn, it means water pouring forth, or out, at once: (TA:) it occurs in the Kur lxxxvi. 6; where دَفِيقٌ is said by Kh and Sb to signify مَدَفِيقٌ [i. e. pouring forth or out]: (Az, TA:) and it [there] means the sperma genitale. (JK.)

دَفِيقٌ: see دَفِيقٌ.

دَفِيقٌ, and its fem. دَفِيقَاتُ: see دَفِيقٌ. — The former is also applied to a pace, or rate of going, as meaning Quick, or swift: (S, K:) or, accord. to AO, it means أَقْصَى الْعَنَقِ [the utmost of the pace called الْعَنَقُ]. (S, TA. [In my copies of the S, erroneously, in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) = Also, i. e. the former, A man bowed, or bent, (IAqr, K,) in his back, (IAqr,) by age or grief. (IAqr, K.) — And i. q. أَعْوَجَ [here meaning Oblique]: (Aboo-Málik, K:) applied to a هِلَالٌ [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هِلَالٌ thus termed is better, or more auspicious, than that termed حَاقِنٌ, which means “having its two extremities elevated, and its back decumbent:” and AZ says the like: (TA:) [or] ادْفَقَ applied to a هِلَالٌ signifies erect [مُسْتَوٍ] [which must here mean nearly, not exactly, erect,] and white, not turning sideways upon one of its two extremities: (K:) [and this also is esteemed more auspicious than that termed حَاقِنٌ, q. v.:] so in the “Nawádir.” (TA.) — Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) Having the teeth standing out, or forwards: (JK, S, K:) or, applied to a camel, having the elbows far apart from the sides. (K. [See also أَرْقَى])

دَفِيقَاتُ: see دَفِيقٌ.

دفن

دَفَنٌ: see the following paragraph. = Also i. q. قَطْرَانٌ and زُبْتُ [both app. here meaning Tar, or liquid pitch]: (K:) or such as is thick: mentioned in this art. by IF, and also as written with ذ. (TA.)

دَفَنٌ, (T, S, M, K, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and دَفَنٌ, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and دَفَنٌ (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander,

nerium oleander, rhododendron, or rhododaphne: and also to the common laurel:] a certain tree, (T, M,) or plant, (S, K,) bitter, (T, S, M, K,) very bitter, (TA,) and poisonous, (T,) green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,) called in Persian خَرْزَهَرُ: (K:) there is a river-kind, and a land-kind: the leaves are like those of the حَمَقَاءُ [or garden-purslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are inconspicuous, or unapparent; its leaves are like those of the خَلَاف [or salix Aegyptia] and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof: (TA:) it is very deadly: its blossom is like the red rose, (K,) very rough خَشَنٌ [but this I think is a mistranscription for حَسَنٌ very beautiful], and upon it is a kind of tuft like hair: (TA:) its fruit is like the خَرْزُوبُ [q. v.]; (K;) having an aperient, or a deobstruent, property; and stuffed with a substance like wool: (TA:) it is good for the mange, or scab, and the itch (حَكَّة), used in the manner of a liniment, (K,) and especially the expressed juice of its leaves; (TA;) and for pain of the knee and the back, (K,) of long duration, (TA,) applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] أَرْضُ, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] بَرَصٌ; (K;) and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-ees [Ibn-Seenà, or Avicenna,] says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA:) IAqr says that the [trees termed] أَلْ and أَلَّةٌ and حَبَرٌ [app. a mistranscription for خَبَرٌ, a species of lote-tree,] are all called دَفَنٌ. (T.) AHn says that the زَنْد made from the دَفَنٌ is excellent for producing fire: and hence the prov., اِقْدَحْ بِدَفْنِي فِي مَرْخٍ تُرْشِدُ بَعْدَ أَوْ أَرْخَ [Endea-vour thou to produce fire with wood of the دَفَنٌ upon wood of the مَرْخ: then tighten afterwards or loosen]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAqr, said in relation to a man whom one needs not to press, or importune. (Meyd.)

دفن

1. دَفَنَةٌ (S, M, Msb, K,) aor. ٴ, (M, Msb, K,) inf. n. دَفَنٌ (M, Msb, TA,) He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) namely, a thing; (S, Msb;) primarily having for its object a dead body: (M:) and

↓ **دَفَنَ** signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or ↓ **ادْفَنَ**, of the measure **اَفْتَعَلَ**. (K.) [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, **دَفَنَ**.] One says to a man who is obscure, unnoted, or of no reputation, **دَفَنْتَ نَفْسَكَ فِي حَيَاتِكَ** † [Thou hast buried thyself in thy lifetime]. (TA.) — Hence, (M,) **دَفَنَ سِرَّهُ** † He hid, or concealed, his secret. (M, TA.) And **دَفَنْتُ الْحَدِيثَ** † I hid or concealed, the information, or news, &c. (Msb.) — [Hence also, **دَفَنَ الرَّكِيَّةَ** He filled up, stopped up, or choked up, with earth or dust, the well.] And **دَفَنْتُ عَيْنَ الْمِيَاهِ** I stopped up the sources of the waters; syn. **عَوَّرْتُهَا**, and **سَدَدْتُهَا**. (Sh, TA in art. **عَوَّرَ**.) = **دَفَنْتُ**, aor. -, inf. n. **دَفِّنْ**, said of a she-camel, She went her own way, or at random, or heedlessly, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water: (M, K:) and ↓ **ادْفَنْتُ**, (En-Nadr, T, TA,) of the measure **اَفْتَعَلَ**, (TA,) said of a she-camel, she was, or became, such as is termed ↓ **دَفُونٌ**; (En-Nadr, T, TA;) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone. (En-Nadr, T.)

2: see 1, first sentence.

3: **مُدَانَةُ الْمَوْتَى**: see 6.

5: see 7.

6. **مُدَانَةُ الْمَوْتَى** ↓ **الدَّفْنَانِ** [i. e. *The cooperating in the burying of the dead*]. (TA.) **لَا يَكَادُ النَّاسُ يَتَدَفَّنُونَ** [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voce **دَفِنَ**.) — [Hence,] **تَدَفَّنُوا** † They practised concealment, one with another; syn. **تَكَاتَمُوا**. (S, K, TA.) It is said in a trad., **لَوْ تَكَاشَفْتُمْ لَمَا تَدَفَّنْتُمْ**, † [If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case]; meaning, if the fault, (**عَيْبٌ**, as in my copies of the S and in the TA in the present art.), or secret or secrets, (**رَغَيْبٌ**, as in one of my copies of the S in art. **كَشَفَ**), of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IATH, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. **كَشَفَ**.)

7. **ادْفَنَ** It was, or became, buried, or interred; i. e., hidden, concealed, or covered, (S,* M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Msb:) and ↓ **ادْفَنَ**, of the measure **اَفْتَعَلَ**, signifies the same; (S;) or ↓ **دَفَنَ**. (M, K.) — Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, K, TA,) [and] so ↓ **ادْفَنَ**, (T,) [It was,

or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass.;) or] it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up]. (T, TA.)

8. **ادْفَنَ**, of the measure **اَفْتَعَلَ**: see 7, in two places. — Also, said of a slave, *He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be sold*: (T, M, K:) this is not a running away (**إِبَاقٌ**) for which he is to be returned [to the seller]: so says Yezed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place in which he was sold]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A 'Obeyd, T:) and the epithet ↓ **دَفُونٌ**, applied to a slave, means one who does as is described above; (K;) or who is wont to do so: (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed **إِبَاقٌ**. (Msb.) — See also 1, last sentence. = **ادْفَنَ**: see 1, first sentence.

دَفِنَ [originally an inf. n.]: see **دَفِينٌ**, in four places. — Also, applied to a man, † *Obscure, unnoted, or of no reputation*; (K, TA;) [and] so ↓ **دَفُونٌ**. (AZ, T.)

دَفِنَ: see **دَفِينٌ**, in four places.

دَفِنَ: see **دَفِينٌ**, in two places.

دَفِينٌ A kind of striped cloths or garments. (S, K.)

دَفَانٌ: see **دَفِينٌ**, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, *That is in the midst of the other camels*: (S:) or *that is usually in the midst of the other camels when they come to water*. (M, K.) — See also 1, last sentence. — Also, (M, K, TA, [in the CK, erroneously, **مَدْفُونٌ**]) applied to a camel and to a human being, *That goes his own way, at random, or heedlessly, without need; and so* ↓ **مَدْفَانٌ**. (M, K.) — See also **دَفِنَ**. In like manner one says **حَسَبَ دَفُونٌ** † *Obscure grounds of pretension to respect or honour*. (AZ, T.)

دَفِينٌ i. q. ↓ **مَدْفُونٌ** (S, M, Msb, K,) *Buried, or interred; i. e. hidden, concealed, or covered*, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) as also ↓ **دَفِنَ** (M, K) and ↓ **دَفَنَ**: (TA:) pl. [of the first] **دَفَنَاءَ** (M, K) and of the same also

دَفْنٌ; (TA;) and [of the second] **أَدْفَانٌ** (M, K,) which is also pl. of the third: (TA:) **دَفِينٌ** is also applied to a woman, and so is **دَفِينَةٌ**; (Lh, M, K;) and the pl. is **دَفَنَى** (Lh, M,) or **دَفَنَاءَ** (K,) and **دَفَانِ**: (Lh, M, K:) and the pl. **دَفْنٌ** is also used as a sing., applied to land (**أَرْضٌ**). (TA.) [But in the M it is said that ↓ **دَفْنٌ** is thus applied as an epithet to land (**أَرْضٌ**), and that its pl. is **دَفْنٌ**.] — See also **دَفِينَةٌ**. — Also, applied to a well (**رَكِيَّةٌ**), *Partly filled up with earth or dust* (**أُتْدِفَنَ بَعْضُهَا**); as also ↓ **دَفَانٌ**; pl. **دَفْنٌ**: (S:) or i. q. ↓ **مَدْفُونَةٌ** (M, K,) i. e. [filled up with earth or dust; or] *having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up]*; (T, TA;) as also ↓ **مَدْفَانٌ** (M, K) and ↓ **دَفَانٌ**: (K:) and so ↓ **دَفْنٌ**, (M, TA,) or ↓ **دَفِنَ**, (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also **دَفِينٌ**. (TA.) — Also *Flesh-meat buried in rice*: but this is a vulgar application. (TA.) — **دَاءٌ دَفِينٌ** (T, S, M, K) and ↓ **دَفِنٌ** (IAqr, M, TA,) which is anomalous, app. a possessive epithet, like **نَهْرٌ** as applied to a man, (M,) in the K, erroneously, ↓ **دَفِنٌ** (TA,) † *A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent]*; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or *a disease that is unknown* (T, S) until evil and mischief appear from it: (T:) or *a disease that appears after being latent, and from which evil and mischief* [in the CK, erroneously, **شُرُوعٌ**] then appear and spread: (M, K:) [it is said that] it is seldom, or never, cured. (M.) — **دَفِنٌ** ↓ **الْمَرْوَةِ**, and **رَجُلٌ دَفِينٌ** ↓ **الْمَرْوَةِ**, and **دَفِنٌ** ↓ **الْمَرْوَةِ**, (TA,) or ↓ **دَفِنٌ** ↓ **الْمَرْوَةِ**, (T,) † *A man without manliness, or manly virtue*: so says As. (T, TA.)

دَفِينَةٌ A thing buried: (Th, K:) and hence, (TA,) a treasure, or a buried treasure: pl. **دَفَانِ**: (M, K, TA:) and ↓ **دَفِينٌ** also signifies buried treasure. (TA in art. **رَكَزَ**.)

دَفَانٌ [irregularly] sing. of **دَفَانِ** signifying The **خَشَبٌ** [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.,] of a ship. (AA, TA.)

دَفَانٌ, in the K, erroneously, **دَفَانَةٌ**, (TA,) † *The inward, or intrinsic, state or circumstances of a case or an affair*. (K, TA.) — **دَفَانَةُ الْجَذَرِ** A cow, or an animal of the ox-kind, whose **أَضْرَاسٌ** [i. e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age. (S, K.)

مَدْفَنٌ [by rule **مَدْفُونٌ**, but commonly pronounced **مَدْفَنٌ**] A place of burial: [a tomb:] pl. **مَدْفِنٌ**. (TA.)

مَدْفَانٌ: see **دَفِينٌ**: — and **دَفُونٌ**. — Also *An old, worn-out, skin for water or milk*. (S, K.)

مَدْفُونٌ: see **دَفِينٌ**.

مَدْفِينَةٌ, applied to a well (**رَكِيَّةٌ**): see **دَفِينٌ**.

دقو

1. دَقِيَ, [aor. يَدْقِي] inf. n. دَقًا, *He, or it, was, or became, such as is termed دَقِي, in any of the senses of this epithet.* (M.) [See also 4.] = دَقَوْتُ الْجَرِيحَ (S, K, TA, [in the CK, erroneously, دَقَيْتُ]) aor. دَقَوُهُ, inf. n. دَقُو; (S, TA;) and دَقِيته and دَقِيته; (A'Obeyd, S, K;) *I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain:* (A'Obeyd, S, K;) and so دَقَاتُهُ and دَقَاتُهُ (TA) [and دَقَاتُهُ &c.: see 3 in art. دق]. Accord. to Ibn-Abi-I-Hadeed, دَقِي, [or rather دَقًا,] sometimes pronounced with ء, [دَقًا,] signifies *He slew, in the dial. of Kináneh.* (TA.)

3: see 1.

4: see 1. = It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, اَذْهَبُوا بِهِ فَادْفُوهُ, meaning [Take ye him away and] clothe him so as to protect him from the cold; (S, TA;) for اَذْفُوهُ; because the pronunciation of ء was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, اَذْفَيْتُ is a dial. var. of اَذْفَأْتُ. (TA.) = ادْفَى said of a gazelle, *His horns were, or became, so long as almost to reach his hinder part.* (T, K.) [See also دَفَى.]

6. اِتْدَايَ i. q. اِتْدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and اِتْدَاوُلُ [denoting alternation of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's going along with an inclining from side to side (أَنْ يَسِيرَ سِيرًا مُتَجَاوِلًا) (K:) you say, تَدَايَ البَعِيرُ, meaning سَارَ سِيرًا مُتَجَاوِلًا [The camel went along with an inclining from side to side]. (S.) [See also the second of the verses cited in the first paragraph of art. دق: from the explanation of which by ISd, it appears that تَدَايَ is perhaps originally تَدَايَ.]

8. اِدْقَيْتُ a dial. var. of اِدْقَاتُ. (Lth, T in art. دق.)

10. اِسْتَدْقَيْتُ a dial. var. of اِسْتَدْقَاتُ. (Lth, T in art. دق, and K in the present art.)

دَقَا inf. n. of دَقِي [q. v.]. (M.) *A bending, or curving.* (T, S.) You say, of a man, فِيهِ دَقَا, *In him is a bending, or curving:* and this is said of Ed-Dejjál. (T.) [See also دَقَا.] — Also, in a mountain-goat, *The having very long horns, extending towards his ears.* (S.)

دَقَايَ, used [for the sake of rhyme] by Ru-beh for دَقَايَ: see دَقَايَ, in art. دق.

ادْفَى, applied to a man, (T, S, M, K,) *Hump-backed;* (T, S:) or *who walks with an inclining*

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on one side: or, as some say, i. q. اُجَنَّا [q. v.]: or having contracted shoulders: (M:) or bending, or curving. (K.) [See also اِدْقَا.] Its fem., in all its senses, is دَقْوَا. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) *long in the neck;* (Lth, T, S, K;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lth, T.) — Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears;* (S;) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her* عُلْبَاوَان [dual of عُلْبَاء, q. v.]. (T.) — Applied to a bird, *Long in the wing:* (S:) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle (عُقَاب), *Crook-billed:* (K:) or so applied because that bird is crook-billed. (S.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning inclining. (M.) — Also, the fem., accord. to A'Obeyd, *Having wide bones.* (M.) — شَجَرَةٌ دَقْوَا *A great tree:* (S:) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (IAth, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

دَقَا. مُدَقَاةٌ, in art. دَقَا. اِبِلٌ مُدَقَاةٌ

دق

1. دَقَّ, aor. يَدُقُّ, inf. n. دَقَّةٌ, (S, M, S, K,) *It (a thing, S) was, or became, دَقِي, which means the contr. of غَلِيظ; as also استَدَقَّ (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length; also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقٌّ:] contr. of غَلَطَ (M, Sb:) استَدَقَّ is said of the هَلَال [or moon a little after or before the change], and of other things. (TA.) [See also دَقَّةٌ.] — And [hence], aor. and inf. n. as above, † *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقَّ بِكَ, [Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by ب, agreeably with a common*

usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtle, nice, abstruse, recondite, or obscure.* (M, Sb.) And you say, دَقَّ فِي كَلَامِهِ, † [He was, or became, subtle, nice, abstruse, &c., in his speech, or language]. (TA.) = دَقَّهُ, (S, M, M, S, K,) aor. †, inf. n. دَقَّ, (M, M, S, K,) *He broke it, (M, K, TA,) or crushed it, (M,) in any manner: (M, TA:) or he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it: (M, K:*) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.)* — [And hence, *He beat it;* namely, a garment or the like; in washing and whitening it. And دَقَّ الْبَابَ *He knocked at the door for admission.*] — And [hence also, (in the CK, erroneously, “or,”) as appears from what follows,] † *He made it apparent; showed, exhibited, manifested, or revealed, it:* (K:) so says IAar, citing the following verse of Zuheyr:

* تَدَارَكْتُمَا عَبَسًا وَذَبْيَانًا بَعْدَمَا *
* تَفَانَا وَدَقُّوَا بَيْنَهُمَا عَطْرَ مَنْشَرٍ *

(TA:) i. e. *Ye two repaired the condition of the tribes of 'Abs and Dhubyán by peace, (تَلَاَفَيْتُمَا) after they had shared, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] مَنْشَرٍ is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشَامَرُ مِنْ عَطْرِ مَنْشَرٍ (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشَرٍ is made perfectly decl. for the sake of the rhyme:] or the meaning is, † after they had manifested enmities and faults. (TA.) One says also, in cases of enmity, لَا دَقَّتْ شُعُورُكَ, meaning † *I will assuredly manifest thy circumstances.* (TA.) = دَقَّ, inf. n. دَقَّ and دَقَّ, *He was seized with the malady termed دَقَّ [i. e. hectic fever].* (MA.)*

2. دَقَّقَ, (K,) inf. n. تَدَقَّقَ, (S,) *He bruised, brayed, or pounded, finely; he comminuted, or pulverized;* syn. اَنْعَمَ الدَّقَّ. (S, K.) This is the primary signification. (TA.) — And hence, † [He made a minute examination. — And He spoke, or expressed himself, and] he proved a question, or a problem, in a subtle, nice, abstruse, recondite, or obscure, manner. (El-Munáwee, TA.) — See also 4.

3. مُدَقَّقَةٌ, inf. n. دَقَّقَ, † [He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so دَقَّقَهُ فِي الْحِسَابِ] (JK, K, TA;) *he reckoned with his companion with minuteness:*

(TK:) it signifies an act between two. (TA.) [And *دَقَّهْ فِي الْأَمْرِ* + *He was minute, &c., with him in the affair, or case.*] *الدَّقَّةُ فِي الْأَمْرِ* signifies *تَفَاعُلٌ* (S;) which is an instance of *الدَّقَّةُ* from *الدَّقَّةُ* (Sgh, K:) you say, *تَدَقَّأْتُ*, meaning + *They were minute, &c., each with the other.* (TK.) You say also, *دَقَّ النَّظَرَ فِي مُعَامَلَاتِهِ* [He examined minutely into his dealings and his expenses]. (TA in art. *دَقَّ*). — And [hence] *مُدَقَّةٌ*, metonymically, signifies + *The being niggardly, stingy, or avaricious.* (Az, TA in art. *دَقَّ*.)

4. *ادَّقَ* *He made, or rendered, it* (a thing, S, M) *دَقِيقٌ* [i. e. *thin, or slender, &c.*]; (S, M, K;) as also *دَقَّقَهُ*. (S, M.) — And *He gave him a small thing*: (S, TA:) or *he gave him little*: (S in art. *جَل*;) or + *he gave him a sheep, or goat*: (M;) or *sheep, or goats*. (K, TA.) You say, *أَتَيْتُهُ فَمَا أَدْنَيْتَنِي وَلَا أَجَلْنِي* (S, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing*: (S in the present art.) or *he gave me not little, nor gave he me much*: (S in art. *جَل*;) or *he gave me not a sheep, or goat, nor gave he me a camel.* (M.) — And *ادَقَّتْ*, said of the eye, *It shed few tears*; opposed to *اجَلَّتْ*; as in the saying of El-Fak'asee cited in art. *جَل*. (S* and TA voce *أَجَلٌ*, q. v.) — And *ادَقَّ* + *He pursued little, paltry, or mean, things.* (TA.)

6: see 3, in two places.

7. *اندَقَّ* *It* (a thing, S, M, TA, such as medicine, &c., TA) *was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner*: (M, TA:) or *bruised, brayed, or pounded*; i. e. *beaten with a thing so that it was broken, or crushed*: (M, K:*) quasi-pass. of *دَقَّهْ*. (S, M, K.)

10: see 1, first sentence, in two places. *استدَقَّ نُحُولُهَا* means *Her thinness increased in thinness.* (Ham p. 33.)

دَقَّ: see *دَقِيقٌ*, in nine places. — Hence, *حَمَى الدَّقِّ* [*Hectic fever*; so termed in the present day]; that is, from *دَقَّ* as signifying the contr. of *غَلِيظٌ*. (S.) — *دَقَّ* in measuring, relating to the thing measured, is *The being broken, crushed, or bruised, in the measure, so as to become close, or compact.* (TA.) — Also + *Niggardliness, stinginess, or avarice*; the condition of him in whom is little, or no good. (M, TA.)

دَقَّةٌ *Soft dust swept by the wind* (S, K) *from the ground*: pl. *دَقَقٌ*: (S:) or *dust swept from the ground*; as also *دَقَّاقَةٌ*: (TA:) or *دَقَقٌ* *signifies fine dust*; and *دَقَّةٌ* is its sing.: (M:) or, accord. to IB, the sing. of *دَقَقٌ* is *دَقَقِي*, like as the sing. of *جَلَلٌ* is *جَلَلِي*. (TA.) — Also *Seeds that are used in cooking, for seasoning food, (IDrd, M, K,) bruised, or brayed, (M,) and what are mixed therewith*; (IDrd;) such as are termed *قَرْحٌ*, and the like: all such seeds of the cooking-pot are called *دَقَّةٌ* by the people of Mekkeh: (IDrd, Sgh:) and *salt with such seeds mixed therewith*: (M, K:) this is the

application now commonly obtaining: (TA:) or *salt alone*: (M:) or *salt bruised, or brayed*: (Lth, K:) whence the saying, *دَقَّةٌ مَا لَهُ* *He has not salt.* (Lth, M, K:*) — And [hence,] + *Beauty, or prettiness*: (M, K, TA:) whence the phrase *دَقَّةٌ لَا دَقَّةَ لَهَا*, (M,) or *قَلِيلَةُ الدَّقَّةِ*, (K,) or *دَقَّةٌ*, (TA,) + *A woman who is not beautiful, or pretty*; (M, K:*) *who has not beauty, or prettiness.* (TA.) — Also *A certain ornament (حُلَى) of the people of Mekkeh.* (K.) — And *The small, or young, (حَشَوُ) of camels.* (TA.)

دَقَّةٌ inf. n. of the intrans. verb *دَقَّ* [q. v.]. (S, Mgh, K.) [As a simple subst.,] *The state, or condition, or quality, of that which is termed دَقَّ* [and *دَقِيقٌ*; properly and tropically: i. e., it signifies *slenderness, &c.*]: and *smallness, littleness, or the like*; [properly and tropically;] contr. of *عَظُمٌ*. (K.) — [Hence,] + *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness.* (K, TA.) — [And + *Subtleness, niceness, abstruseness, recon-diteness, or obscurenness.*]

دَقَّقَهُ [pl. of *دَقَّقَ*, agreeably with analogy,] *Persons who manifest, or reveal, the faults, or vices, of the Muslims.* (IAar, K.)

دَقَّقَ *What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also دَقَّقَهُ*: (M:) *broken particles of anything*: (JK, K:) and [particularly] *fragments, or broken pieces, of branches*; as also *دَقَّقَاتِي*. (K.) — See also *مَدَّقُوقٌ* [with which it is sometimes syn.]: — and see *دَقِيقٌ*.

دَقَّقَ: see the next preceding paragraph.

دَقَّقُوقٌ *A certain medicine (JK, M, K) for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein.* (JK.)

دَقِيقٌ contr. of *غَلِيظٌ* (JK, S, M, Mgh, K) and *جَلِيلٌ* (Mgh); as also *دَقَّقَاتِي* and *دَقَّقِي* (S, K); the last contr. of *جَلَلٌ*: (JK, S, M:) [i. e. *Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقِيقٌ: but properly, رَقِيقٌ differs from دَقِيقٌ; the former signifying the contr. of غَلِيظٌ [as stated above], and the latter, the contr. of ثَخِينٌ: therefore one says حَسَا ثَخِينٌ and حَسَا رَقِيقٌ “thin soup” and “thick soup”, but not دَقِيقٌ حَسَا; and one says سَيْفٌ دَقِيقٌ الْمَضْرِبِ [a sword thin in the edge, or in the part next the point]; and رَمَحٌ دَقِيقٌ [a slender spear]; and غُصْنٌ دَقِيقٌ [a slender branch]; and حَبْلٌ دَقِيقٌ [a slender rope]: (IB, TA:) pl. [of mult. دَقَّقَاتِي and of pauc. أَدَقَّةٌ. (Mgh.) One says, مَا لَهُ دَقٌّ وَلَا جَلٌّ [He has neither slender,*

or small, or fine, nor thick, or great, or coarse]; i. e. *دَقِيقٌ وَلَا جَلِيلٌ*. (S in art. *جَل*.) And *أَخَذْتُ دَقَّةً* [I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, *أَخَذْتُ قَلِيلَهُ وَكَثِيرَهُ*. (S in the present art.) And it is said in a trad., *اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دَقَّةً وَجَلَّةً* [O God, forgive me all my sin, the small thereof and the great thereof]. (TA.) *شَجَرٌ دَقٌّ* means *Shrubs, bushes, or small trees*: (M:) opposed to *شَجَرٌ جَلٌّ*. (Lth in art. *جَل*, and Mgh in art. *بَقَل*.) Accord. to AHn, *دَقٌّ* signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them: or, as some say, their small leaves*: (M:) or *slender and long leaves of the أَرَاك: and grain trodden out but not winnowed*: pl. *أَدَقَّقَاتِي*. (JK.) And *حُلٌّ دَقٌّ* means *Thin, or fine, [garments, or dresses, of the kind called] حُلٌّ*; opposed to *حُلٌّ جَلٌّ*: (Mgh:) or *دَقٌّ* signifies the contr. of *جَلٌّ* as applied to carpets, and to the garments called *أَكْسِيَّةٌ* [pl. of *كَسَاءٌ*] and the like, and to the [cloth called] *جَلَسٌ*, and to the mat and the like. (TA in art. *جَل*). — [Hence,] *دَقِيقٌ* is also applied to a thing, an affair, or a case, as meaning + *Little in estimation, paltry, inconsiderable, mean, vile, or contemptible*; in this case, contr. of *جَلِيلٌ*: (IB, TA:) and means also + *niggardly, stingy, or avaricious*; (M, TA;) *in whom is little, or no, good*; (M, K, TA;) applied to a man: (M:) pl. [of pauc. أَدَقَّةٌ and [of mult. دَقَّقَاتِي and دَقَّقَاتِي. (TA.) — Also, applied to a thing, an affair, or a case, + *Subtle, nice, abstruse, recon-dite, or obscure*: (M, K, TA:*) [applied likewise to speech; and so *دَقَّقِي*:] you say, *جَاءَ بِكَلَامٍ دَقِّ* and *دَقِيقٌ* + *[He uttered subtle, nice, abstruse, recon-dite, or obscure, speech]. (TA.) — [The fem.] دَقِيقَةٌ* [used as a subst.] signifies + *Small cattle*; i. e. *sheep or goats*; opposed to *جَلِيلَةٌ* (JK, K, TA) which signifies *camels*: (JK, TA:) pl. *دَقَّقَاتِي*. (TA.) You say, *مَا لَهُ دَقِيقَةٌ وَلَا جَلِيلَةٌ* + *He has neither sheep, or goats, nor camels*: (TA:) or *neither a sheep, or goat, nor a she-camel.* (M.) And *كَمْ دَقِيقَتُكَ* + *How many are thy sheep, or goats?* (TA.) And *هُوَ رَاعِي الدَّقَائِطِ* + *He is the pastor of sheep, or goats.* (TA.) And *أَعْطَاهُ مِنْ دَقَائِطِ الْبَالِ* + *[He gave him of the small cattle]. (TA.) — Also, [i. e. دَقِيقَةٌ,] as a conventional term of the astro-nomer, + [A minute of a circle;] the sixtieth [in the O, and in some copies, app. most, of the K, erroneously, “thirtieth,” as remarked by MF and SM and others,] part of a دَرَجَةٌ [or degree of a circle: pl. دَقَّقَاتِي, as above]. (K, TA.) — + [And + A minute of time; the fourth part of a دَرَجَةٌ (or degree) of time: pl. as above. — دَقِيقَةٌ is also sing. of دَقَّقَاتِي as syn. with مَدَّقَاتِي, q. v.] — *دَقِيقٌ* signifies also *Flour, or meal, (S, M, Mgh, K, &c.,) of wheat &c.*; (Mgh;)*

[thus used as a subst.; as though] in the sense of *مدقوق*. (Msb, TA.) — [Hence, *Farina*,] You say, *جَرَى الدَّقِيقُ فِي السَّنْبِلِ* [The farina pervaded the ears of wheat]. (L in art. قمح.) And *حَمَلَ الدَّقِيقُ* [It bore farina] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.])

دُقَاقَة: see *دُقَّة*: and *دُقَاق*.

دُقُوقَة Bulls, or cows, and asses, that tread, or thrash, wheat or grain. (JK, M, K.)

دُقِيقَة: see *دُقِيق*, in four places, in the latter part of the paragraph.

312 *دُقِيقِي* (M, L, TA,) or *دُقَاق* (O, K,) but the latter is disallowed by Sb, (M, L,) A seller of *دُقِيق*, i. e. flour, or meal. (M, O, L, K, TA.)

دُقِي: see *دُقَّة*.

دُقَاق One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.) — See also *دُقِيقِي*.

دُقَاقَة [in the CK, erroneously, *دُقَاقَة*,] A thing with which one breaks or crushes, or bruises, brays, or pounds, rice (Ibn-'Abbád, M, K) and the like. (Ibn-'Abbád, K.)

دُقُوقَة an onomatopœia, (S, M,) The sounds of the hoofs of horses or similar beasts, (JK, S, M, K, TA,) with quick reiteration; like *طَقْطَقَة*. (S, TA.) And The cries, shouts, noises, or clamour, or the confusion of cries &c., of men. (JK, Ibn-'Abbád, K.)

دُقَاق Small gibbous tracts of sand heaped up. (El-Mufaddal, K.)

دُقَاقَة: see *دُقَاق*.

أَدَق [More, and most, *دُقِيق*, i. e. slender, &c. See an ex. in a prov. cited voce *خَيْط*.]

مَدَق [A place of breaking or crushing, or of bruising, braying, or pounding]. [Hence,] *مَدَقُ الحَوَافِرِ* The place of falling of the hoofs of horses or the like [upon the ground]. (Ham p. 679.)

مَدَق: see what next follows, in two places.

367 *مَدَق* and *مَدَقَة* and *مَدَقِي* (S, M, Mgh, Msb, K,) the last extr. (Msb, K) with respect to rule, (Msb,) one of the instances of an instrumental noun of the measure *مَفْعَل* (S, TA,) like *مُنْخَل* (Az, TA,) said by Sb to be of this form because it is a subst. like *جَلْمُود* (M,) A thing with which one breaks (S, M, Mgh, K) or crushes in any manner, (M,) or with which one bruises, brays, or pounds, i. e. beats so as to break or crush, (S, M, Mgh, K,) a thing, (M,) in a general sense: (Mgh:) [signifying also] the thing with which *قَامَشَ* [or cloth of any kind] &c. are beaten: (Msb:) [also, the first, the wooden implement called *مَنْدَف*, by means of which, and a bow, cotton is separated and loosened: and the second, the implement with which corn is thrashed; as mentioned by Golius on the authority of El-Meydānee:] but the particular terms for the thing used by the *قَصَّار* [or whitener of cloth,

for beating it, in washing,] are *كُذَيْقِي* and *بَيْرُز* and *مَدَقِي*: (Mgh:) Az says that *مَدَقِي* with damm to the م {and د}, signifies a stone with which perfume is bruised: [and in like manner it is said in the S, in one place, to mean the *مَدُوك* of the seller of perfumes:] but when it is made an epithet, it is restored to the measure *مَفْعَل* [so that you say *مَدَقِي*]: (TA:) the pl. is *مَدَاق*: and the dim. is *مَدَقِي*. (S, K.) [Hence,] *حَافِرٌ مَدَقِي* A solid hoof that breaks, crushes, or bruises, things. (M, TA.) — Also, *مَدَق*, + Strong; (M, TA;) applied to a man. (TA.)

مَدَقَة: see the next preceding paragraph.

مَدَقَة, meaning A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical. (Sgh, K.)

مَدُوق [Broken, or crushed, in any manner; or bruised, brayed, or pounded; i. e. beaten with a thing so as to be broken, or crushed, thereby; and so *دُقَاق*, as in a verse cited voce *زَنْم*: and beaten, as a garment or the like in the process of washing and whitening it:] pass. part. n. of *دَقَّه*. (Msb.) — Also Seized with the malady termed *دِق* [i. e. hectic fever]. (MA.)

مَدَاق [a pl. of which the sing. is not mentioned and app. is not used]. You say, *يَتَّبِعُونَ مَدَاقَ دَقَائِكُ* + They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of,] the subtilties, niceties, abstrusities, or obscurities, of things, affairs, or cases. (TA.) [And + They pursue, &c, the minutiae of things, affairs, or cases: or small, or little, things &c.; for in the phrase *مَدَاقُ الْأُمُورِ*, (in the S in art. سف) signifies, accord. to the PS, small, or little, things &c.] And you say, *أَسَفٌ إِلَى مَدَاقِ الْكَسْبِ* + [He pursued small means of gain]. (TA in art. دفع.) And *أَسَفٌ إِلَى مَدَاقِ الْأُمُورِ وَالْأَنْهَامِ* [lit. + He pursued small, or little, things, and the meanest, or most ignoble, thereof]; meaning he became mean, or ignoble. (M in art. سف.)

مَدَقِي: see *مَدَق*, near the end of the paragraph. *مُسْتَدَق* The slender, or thin, part of anything. (M, TA.) And [hence,] The fore part of the *سَاعِد* [or fore arm], next the wrist. (M, K.) [And The lower part of the *سَاق*, or shank, next the ankle.]

دقر

دُقْرَارَة and *دُقْرَارَة* A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed; (TA;) i. q. *تَبَان*: (S, K:) also the latter, trousers of the ordinary kind; syn. *سَرَاوِيل*; and so *دُقْرَارَة* and *دُقْرَارَة*: pl. *دُقْرَارِي*.

دُقْرَارَة and *دُقْرَارَة*: see above; and the latter, in what follows.

دُقْرَارَة: see *دُقْرَارَة*. — Also, A short man: (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) — Also A calamity; a misfortune: pl. as above. (S, K.) — And An abominable lie: (TA:) foul language: calumny; slander: (K:) forgery of tales. (TA.) You say *فُلَانٌ يَفْتَرِي الدُقَارِي* Such a one forges lies, (S,) or abominable lies, (TA,) and foul language. (S, TA.) — Also Contrariety; opposition; and so *دُقْرَارَة*: and contention, or altercation, (K, TA,) that nearies one: (TA:) pl. as above. (K.) — And An evil, or a bad, habit: pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejāwee slave, *أَخَذْتُكَ دُقْرَارَة* The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee. (TA.) — Also A calumniator; a slanderer: (S, K:) as though meaning *دُقْرَارَة*, i. e., *دُوْنِيْمِيَة*: (TA:) pl. as above. (K.)

دفع

1. *دَفَعَ* (S, Msb, K,) aor. *دَفَع*, (Msb, K,) inf. n. *دَفْع*, (Msb,) He (a man, S) clave to the dust, or earth, (S, Msb, K,) by reason of abasement, or abjectness; (S, Msb;) or, as some say, by reason of poverty: or he clave to the dust, or earth, and became poor; as also *دَفَعَ*: or he clave to the dust, or earth, or some other thing, by reason of anything whatever: (TA:) and he became lowly, humble, or submissive, and clave to the dust, or earth. (S, TA.) It is said in a trad. [cited voce *خَجَل*], *إِذَا جُعْتُ دَفَعْتُ* When ye [women] are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S, TA;) or ye bear poverty ill. (TA in art. خجل.) — He was, or became, grieved, unhappy, or disquieted in mind; as also *دَفَعَ*, inf. n. *دَفْع* and *دَفُوع*; and lowly, humble, submissive, or abased. (TA.) — He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently. (TA.) — He was, or became, content with mean sustenance. (K;) but only the inf. n., namely *دَفَعَ*, of the verb in this sense, is there mentioned.) — [And, as shown above,] He bore poverty ill. (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,

* وَلَمْ يَدْفَعُوا عِنْدَ مَا نَابَهُمْ

* لِيَصْرِفَ زَمَانٌ وَلَمْ يَخْجَلُوا

i. e. They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill: or, as some say, they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence. (TA.) — He (a young camel) turned away with disgust from the milk; was averse from it; loathed, or nauseated, it; syn. *بَشَرَعَن* *الْبَبَن*. (K.) — *دَفَعَ*, inf. n. *دَفْع*, [mentioned

above,] also signifies *He pursued small means of gain*; as also **ادقّع**. (TA.)

4. **ادقّع**: see 1; first and last sentences. — **ادقّع**, and **ادقّع**, *He acted exorbitantly towards him in reviling, &c., [as though he debased himself to him,] not shunning, or preserving himself from, foul speech.* (AZ.) = **ادقّع**, inf. n. **ادقّع**. *He caused him to cleave to the dust, or earth; meaning he abased him, or rendered him abject.* (KL; but only the inf. n. is there mentioned.) And **ادقّع** *Poverty caused him to cleave to the dust, or earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. 1. **دَقَعَ** *He (a man) was, or became, poor, or needy: the ن being augmentative.* (TA.)

دَقَعَ [part. n. of **دَقَعَ**; *Cleaving to the dust, or ground, &c.:*] *grieved, unhappy, or disquieted in mind; as also* **دَقَعَ**; and *lowly, humble, submissive, or abased:* (TA:) and **مَدَقَعَ** [is syn. with **دَقَعَ** as signifying] *cleaving to the dust, or earth, and in a state of poverty:* (TA:) [the pl. of **دَقَعَ** is **دَقَعِي**; like as **وَجَعِي** is pl. of **وَجَعَ**, and **رَأَيْتُ الْقَوْمَ صَغَعِي دَقَعِي**, *You say, I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] cleaving to the ground.* (TA.)

الدَّقَعَاءُ:
الدَّقَعِيرُ:
الدَّقَاعُ:
الدَّقَاعُ:
} see **أَدَقَعَ**.

دَقَّوعُ الْيَدَيْنِ *A camel that throws forth his fore legs, and scrapes the dust, or earth,* (K, TA,) *when he goes the pace, or at the rate, or in the manner, termed* **حَبَب**. (TA.)

دَقَعَ: see **دَقَعَ**. — **دَقَعَ**: *Content with what is mean, or vile; as also* **مَدَقَعَ**: and both signify *one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things:* (TA:) or the former signifies *one who seeks, or pursues, small means of gain.* (S, TA.)

دَوَقَعَةُ *Poverty: and abasement, or abjectness:* (S, K:) and *calamity.* (TA.) You say, in imprecating, **رَمَاهُ اللَّهُ بِالدَّوَقَعَةِ** [*May God afflict him with poverty: &c.*]: (S:) or **رَمَاهُ اللَّهُ فِي الدَّوَقَعَةِ** [*may God cast him into poverty: &c.*]. (TA.)

دَقَّوعٌ: see **أَدَقَعَ**.

أَدَقَعَ *Vehement hunger;* (ISH, K;) as also **دَقَّوعٌ**. (S, K.) — **أَدَقَعَ** *[fem. of* **أَدَقَعَ** *] Bad [millet]:* (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — **أَرْضٌ دَقَّعَاءُ** *Land having in it no plants, or herbage.* (K.) — **الدَّقَعَاءُ**, [used as a subst.] (Lh, S, Mgh, K,) and **الدَّقَعِيرُ**, (Lh, S, K,) in which the **م** is augmentative, as it is in **دَرْدَمٌ** syn. with **دَرْدَاءُ**, (S,) and **الدَّقَّعُ**, and **الدَّقَّاعُ**, (Lh, K,) *The dust, or earth:* (Lh,

S, Mgh, K:) or *the fine dust or earth upon the face of the ground.* (TA.) One says, in imprecating, **بِفِيهِ الدَّقَّعَةُ**, and **الدَّقَّعِيرُ**, and **الدَّقَّعُ**, *May the dust, or earth, be in his mouth.* (Lh.)

مَدَقَعَ: see **دَقَعَ**. — **فَلَقَعَ**: *hastening, or going quickly.* (Ibn-'Abbád, K.) — **لَقَعَ**, or *emaciated, in the utmost degree.* (Ibn-'Abbád, K.) = **لَقَعَ**: *Causing to cleave to the dust, or earth:* (S, K:) applied in this sense to poverty. (S.)

مَدَقَعَ: see **دَقَعَ**.

مَدَقَعَ: see **دَقَعَ**. — **فَلَقَعَ**: *Vehemently, or excessively, desirous; eager; or covetous:* (K:) pl. **مَدَقَائِعُ**. (TA.) — **إِبِلٌ مَدَقَائِعُ** *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

دقل

4. **ادقل النخل**, (inf. n. **ادقَالَ**, TA,) *The palm-trees produced dates such as are termed* **دَقْل**: (S, Mgh, K:) or *the dates of the palm-trees became* **دَقْل**. (Es-Sarakustee, Mgh.) — **ادقلت** *The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

دَقْلُ *Weakness of the body* (IAar, K) of a man. (IAar, TA.)

دَقْلٌ [*A certain kind of palm-trees;*] i. q. **خَصَابٌ** [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call **دَقْل**: see art. **خَصَب**]: (S, O, TA:) in the K, **الْخَصَابُ** is erroneously put for **الْخَصَابُ**: (TA:) n. un. with ة: (S:) Az says that **دَقْلٌ** signifies *species* (**أَلْوَانٌ**, of which the sing. is **لَوْنٌ**, [but here meaning varieties,]) of palm-trees; and the dates thereof are bad, though the **دَقْلَةُ** may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large: (TA:) accord. to AHn, the term **دَقْلٌ** is applied to any palm-trees [of which the varieties are] unknown: the n. un. **دَقْلَةُ** is syn. with **خَصْبَةٌ**, of which the pl. is **خَصَابٌ**: and what are termed **أَدْقَالٌ** [pl. of **دَقْلٌ**] are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) — Also [The fruit of the trees thus called; described above;] the worst of dates: (JK, S, Mgh, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to Es-Sarakustee, the fruit of the **دَوْمَر**: n. un. with ة. (Mgh.) A rájiz says,

* لَوْ كُنْتُمْ تَمَرًا لَكُنْتُمْ دَقَلًا *
* أَوْ كُنْتُمْ مَاءً لَكُنْتُمْ دَقَلًا *

[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — Also The mast (سَهْمٌ) of a ship; (S, K;) from the same word in the first of the senses explained above; (S;) in Pers., **تَبَرِ كِشْتِي**, (MA, PS,) and **سُونُ**;

(MA;) i. e., (or so **دَقْلَةُ** [the n. un.], JK,) the tall piece of wood of a ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which the sail is extended, (T,) or [rather] to which the sail is suspended; (Mgh;) as also **دَوَقْلٌ**. (K.)

دَقْلَةُ n. un. of **دَقْلٌ** [which see throughout]. (T, S, &c.) — **شَاةٌ دَقْلَةٌ** and **دَقْلَةٌ** and **دَقِيلَةٌ** and **مَدَقْلٌ** *A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders: pl., of any but the last, دَقَالٌ*: (K:) or, as ISd thinks, the pl. of **دَقِيلَةٌ** is **دَقَائِلٌ**, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

دَقْلَةُ:

دَقِيلَةٌ:

} see the next preceding paragraph.

دَوَقْلٌ: see **دَقْلٌ**, last sentence.

مَدَقْلٌ: see **دَقْلَةُ**.

دك

1. **دَكَّ**, aor. **دَكَ**, (S,) inf. n. **دَكٌّ**, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. دَقَّى. (S, K.) *He threw down, pulled to pieces, or demolished.* (K.) *He broke a wall, and a mountain.* (Lth, TA.) *He beat a thing and broke it so as to lay it even with the ground.* (S.) Hence the saying in the Kur [lxix. 14], **فَدَكَّتَا دَكَّةً وَاحِدَةً**, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground.* (Bd.) [For] **دَكَّ الْأَرْضَ**, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground.* (K, TA.) **إِذَا دَكَّتِ الْأَرْضُ دَكًّا**, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills, (Ibn-'Arafah, Bd,) and without mountains: or it means, shall become fine dust scattered:* (Bd:) or *shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also **دَكٌّ** below. — **دَكٌّ** also signifies The spreading (**كَبَسٌ** [for which **كُنَسٌ** is erroneously put in the CK]) of earth, and making it even. (K.) When a roof, or flat house-top, has been spread with earth (**كَبَسَ بِالتُّرَابِ**), one says, **دَكَّ التُّرَابَ عَلَيْهِ** [*Earth was spread upon it*]: and **دَكَّ الدُّنْيَا عَلَى الْهَيْبَةِ**, inf. n. **دَكٌّ**, means *He poured earth upon the corpse.* (AZ, AHn.) — Also The filling up a well (K, TA) with earth; and so **دَكَّدَكَ**. (TA.) You say, **دَكَّكَ الرَّكْبَى** *I filled up the wells with earth:* (S:) and **دَكَّدَكَ الرَّكْبَى** *He filled up the wells with earth.* (TA.) — And **دَكَّهُ** signifies also *He pushed him, or thrust him; like* **صَكَّهُ** and **لَكَّهُ**. (As, TA.) — [Hence,] **دَكَّ جَارِيَتَهُ** *He (a man) distressed his young woman, or female slave, by throwing his weight upon her when**

desiring to compress her. (AA, TA. [See also دَكَّ.] And دَكَّ الدَّابَّةَ بالسَّيْرِ † He distressed, or jaded, or fatigued, the beast by journeying. (TA.) And دَكَّ الرَّجُلَ (S, K,) i. e. دَكَّنَهُ الحُمَّى (AZ, S,) or دَكَّنَهُ المَرَضَ (K,) meaning † Fever, or disease, weakened the man: (TA:) or he became sick, or ill. (K.) — And دَكَّ also signifies The sending forth camels all together. (Ibn-'Abbād, TA.)

2. دَكَّنَهُ He mixed it; namely, colocynth with dates or some other thing. (O, L, K.) You say, دَكَّنُوا لَنَا Mix ye for us. (L, O.) [See مَدَكَّنَ.]

6. تَدَاكَ عَلَى الْقَوْمِ The people pressed, or crowded, upon him. (TA.) It is said in a trad. of 'Alee, تَدَاكَ عَلَى الْإِبِلِ الْبَنِيْمِ, i. e. Then ye pressed [upon me like the pressing of thirsty camels upon their watering-troughs]. (TA.) And one says, تَدَاكَتْ عَلَيْهِمُ The horses, or horsemen, pressed upon them. (TA.)

7. اِنْدَكَ It (a place) became levelled, its elevations and depressions being made even. (K.) — It (a camel's hump) became spread upon the animal's sides, (TA,) or upon his back. (IDrd, TA.) — It (sand) became compact. (TA.)

R. Q. 1. دَكَّنَكَ, inf. n. دَكَّنَكَ: see 1, in two places. — One says of the stallion-camel when he covers, يَدَكُّكَ السَّافَةَ [app. meaning He distresses the she-camel by his weight: see دَكَّ جَارِيَتَهُ, above]. (Ibn-'Abbād, TA.)

R. Q. 2. تَدَكَّنَكَ الْجِبَالَ The mountains became دَكَاوَات, i. e. hills of mould or clay. (S.)

دَكَّ An even, or a level, place; (K;) [and so دَكَّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say دَكَّ أَرْضَ: (Akh, S:) pl. دَكْوُك. (S, K.) Hence, in the Kur [vii. 139 and xviii. 98], جَعَلَهُ دَكَاً, (Akh, S, TA,) i. e. [He made it, in the former instance, and shall make it, in the latter instance,] even, or level, (AZ, Az, Ibn-'Arafah,) without any hill: (Ibn-'Arafah: [this addition relating to the former instance:] or crumbled: (Ksh,* Bq:) or, accord. to Akh, دَكَا may be here an inf. n.; as though the meaning were دَكَّنَهُ دَكَاً: [see 1:] or it may be elliptical, meaning جَعَلَهُ ذَا دَكَّ: another reading is جَعَلَهُ دَكَاً, (S,) meaning in the former instance a hill rising from the ground like the دَكَّة: (Ksh:) or meaning جَعَلَهُ أَرْضًا دَكَاً, (S,) i. e. He made it even, or level, ground; (Ksh, Bq;) because the word جَبَل [to which جَعَلَهُ دَكَاً virtually relates] is masc. (S.) — Also, [as a subst.,] Even, or level, sand; and so دَكَّةً: pl. [of either, agreeably with analogy,] دَكَاكَ. (K.) — And A [mound, or hill, of dust or earth, such as is called] تَلَّ: (K:) or the like of a تَلَّ: (L:) in some of the copies of the K, التَلَّ is erroneously put for التَلَّ. (TA.)

دَكَّ A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (As, TA:) pl. دَكَّةً; (As, S, K;) and دَكَّ [app. another, though irregular, pl. of the same,] is said to signify قَبْرَان [i. e. small isolated mountains, or knolls of mountains, &c., (see قَارَةٌ)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] هَضَاب. (TA.) — [See also أَدَكَّ, of which it is a pl.] = Also Strong and bulky. (Ibn-'Abbād, K.)

دَكَّةً A certain thing, (S,) [i. e.] an elevated place, (Msb,) a flat-topped structure, (K,) upon which one sits; (S, Msb, K;) i. q. مَسْطَبَةٌ [a kind of wide bench, of stone or brick &c., generally built against a wall]: (Msb:) pronounced by the vulgar دَكَّةً [and commonly applied by them to a long seat of wood]: (TA:) and دَكَّانٌ signifies the same; (S, Msb, K;) but accord. to some, this belongs to art. دَكَنَ [q. v.]: (S, Msb, TA:) the pl. of the former is دَكَاكَ, like as the pl. of قَصْعَةٌ is قَصْعٌ: (Msb:) and the pl. of دَكَّانٌ is دَكَاكِين. (TA.) [For another modern application, see مَحْفَل.] — See also دَكَّ.

دَكَّةً: see the next preceding paragraph. — [It is also vulgarly used for تَكَّةً, q. v.]

دَكَّكَ The state of having no hump, or no prominence of the hump, in a camel. (K.) [See أَدَكَّ.]

دَكَّكَ [a pl. of which the sing. is not mentioned] She-camels having their humps broken, bruised, or crushed. (TA.)

دَكَّةً A thing [meaning food] made of هَبِيد [i. e. colocynths, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbād, TA.) [See also مَدَكَّنَ.]

دَكَّكَ, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) Complete. (S, K.)

دَكَاً, fem. of أَدَكَّ [q. v.], used as a subst., (TA,) A hill of mould or clay, (As, S, M, K,) not rugged, (As, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] تَلَال (TA:) the pl. is دَكَاوَات, (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَاً. (TA.)

دَكَّانٌ: see دَكَّةً, in two places: and see also art. دَكَنَ.

دَكَّكَ and دَكَّكَ: see what next follows.

دَكَّكَ (As, S, K) and دَكَّكَ and دَكَّكَ (K) Sand that is compact, and cleaving to the ground, (As, S, K,) not elevated, (S,) or not much elevated: (As, TA:) or sand containing dust or earth, compacted together: (AHn, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K:) or a low, or depressed,

and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with ة: (ISH, T in art. رِبُو) pl. دَكَايِك and دَكَايِك. (S, K.)

دَكَّ, and its fem. دَكَّةً: see دَكَّ. You say also دَكَّةً, meaning A hill wide [and app. flat, or nearly so,] in its top: (TA:) or an expanded hill: (Msb:) pl. دَكَاوَات, which is extr. in this case, because دَكَاً is here an epithet. (TA.)

And دَكَّ, [its regular pl.,] applied to sands, Even and compact. (AHn, M in art. دَف.) — [Hence,] A horse contracted [in make] and broad in the back; (S;) or a horse broad in the back, (Ks, A'Obeyd, Mgh, K, TA,) and short (Ks, A'Obeyd, Mgh, TA) therein; (TA;) of the sort called بَرَاذِين; (A'Obeyd, TA:) pl. دَكَّ. (S, Mgh, K.) — And the fem. signifies A she-camel having no hump: (S, K:) or whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. دَكَاوَات and دَكَاوَات, (S,) said in the S to be like حَمَرَاوَات and حَمَرَاوَات, but one does not say أَحْمَرَاوَات, like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a he-camel: (K:) or دَكَاً [in the sense here explained] has no masc., and therefore it is allowable to say دَكَاوَات. (IB.)

مَدَكَّ † A strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K;) and the fem., with ة, is applied in this latter sense to a female slave. (S, K.) = Also a dial. var. [now vulgarly used] of مَتَكَّ [q. v.]. (TA.)

حَنْظَلٌ مَدَكَّكَ Colocynth eaten with dates or other things. (K.) [See also دَكَّةً.]

مَدَكَّكَ [Broken, crushed, or bruised, &c.: see its verb, 1]. — أَرْضٌ مَدَكَّكَ Land having no elevations (in the CK, erroneously, أُسْنَاد [or elevations (in the CK, erroneously, أُسْنَاد)], producing [the shrub called] رَمَث. (AHn, K.) — مَدَكَّكَ applied to a horse, Having no prominence of his حَبَّة [or crest of the hip or haunch]; (K;) and so مَدَكَّكَ. (K in art. دَلَك.) — Applied to a man, Weakened by fever, (S,* TA,) or by disease: or sick, or ill. (TA.) — See also what follows.

مَدَكَّكَ, fem. of أَدَكَّ [q. v.], used as a subst., (TA,) A hill of mould or clay, (As, S, M, K,) not rugged, (As, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] تَلَال (TA:) the pl. is دَكَاوَات, (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَاً. (TA.)

Quasi دَكَنَ

دَكَّنَ دَكَّنَ: see دَكَّنَ. دَكَّنَ دَكَّنَ: see what next follows.

دَكَنَ

1. دَكَّنَ المَتَاعَ, (Msb, K,) aor. دَكَّنَ, (K,) inf. n. دَكَّنَ; (TA;) and دَكَّنَهُ; (K;) He put the goods, household-goods, or furniture and utensils, one upon another. (Msb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, He made the goods,

&c., like a دُكَّان, or bench upon which one sits: see 2.] = دَكْن, aor. ٤, (S, Mṣb, K,) inf. n. دَكْن, (S, Mṣb,) It (a thing, TA, or a garment, S, or a horse, Mṣb) was, or became, of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and اَدْكَن [originally اَدْكَن] signifies the same as دَكْن [app. دَكْن]. (TA.) And دَكْن said of a garment, It became dirty and dust-coloured. (TA.)

2. دَكْن الدُّكَّان He made [or constructed] the دُكَّان. (TA.) — See also 1.

8: see 1.

دَكْن and دَكْن: see what next follows.

دُكْن (S, K) and دَكْن and دَكْن [which last is the inf. n. of دَكْن] (TA) A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)

دُكْنَاء [dim. of دُكْنَاء fem. of اَدْكَن] A certain small reptile (دُوبِيَّة), of such as are termed اَحْشَاء. (K.)

دُكَّان A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick:] syn. حَانُوت. (S, Mṣb, K:) and دُكَّة [or kind of wide bench, of stone or brick &c., generally built against a wall], (Mṣb, TA,) upon which one sits, (Mṣb,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (Aṣ, AHāt, Mṣb:) if used as syn. with حَانُوت, it is masc. and fem.: (Mṣb:) En-Nāwawee affirms it to be masc.: (TA:) accord. to some, (Mṣb,) a Persian word, [originally دُكَّان,] (S,) arabicized; (S, Mṣb, K:) and if so, the ن is a radical letter: (MF, TA:) IKṭṭ and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakussee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase أَكْمَةٌ أَكْمَةٌ meaning “an expanded hill:” (Mṣb:) the pl. is دُكَّائِن. (S, K.)

أَدْكَن A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Mṣb,) of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and a garment dirty and dust-coloured: (TA:) fem. دُكْنَاء; (Mṣb, TA:) applied also to a serpent: pl. دُكْن, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S;) or a blackish, or black, wine-skin: (EM p. 169:)

* أَغْلَى السَّبَّاءِ بِكُلِّ أَدْكَنٍ عَاتِي *
* أَوْ جَوْنَةٍ قُدِحَتْ وَفُضَّ خِتَامُهَا *

(S, EM:) i. e. I buy wine at a high price, together with every blackish, or black, old, wine-skin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken. (EM.) — ثَرِيدَةٌ دُكْنَاء [A mess of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

دل

1. دَلَّ, aor. يَدُلُّ, He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction. (IAqr, T.) And دَلَّ He (a man) was directed, directed aright, guided, &c. (IAqr, T.) You say, دَلَّ عَلَيَّ, (S, M, K,) aor. as above, (S, M,) inf. n. دَلَّ, (M,) or دُلُولَةٌ, (S, K,) and دُلَالَةٌ, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mṣb, and so is دُلُولَةٌ in the M,] and دُلَالَةٌ, (S, K,) which is of higher authority than دُلَالَةٌ, (S,) and دُلَالَةٌ, (K,) and [perhaps] دُلِيلِي [which see below, voce دُلَالَةٌ], (K,) or this is a simple subst., (M,) He directed him, or rightly directed him, or guided him, to it; (S, M, K;) namely, the way, (S,) or a thing: (M:) or he showed him it; namely, the way. (TA.) And دَلَّ الطَّرِيقَ [He directed him to the way; or showed him the way]. (TA.) And دَلَّ الشَّيْءَ, and دُلُولَةٌ [or عَلَيَّ], aor. as above, inf. n. دُلُولَةٌ, [He indicated the thing, by a word &c.,] said of a man; as also دَلَّ [i. e. اَدَّلَ الشَّيْءَ, &c.]. (Mṣb.) You say also, of a word, يَدُلُّ عَلَى كَذَا [It denotes, or signifies, such a thing]. (The lexicons passim.) = Accord. to Sh, you say, دَلَّلْتُ بِهِمَا الطَّرِيقَ, [aor. دَلَّلْتُ,] inf. n. دُلَالَةٌ, i. e. I knew this way; and دَلَّلْتُ بِهِ, aor. دَلَّلْتُ, inf. n. دُلَالَةٌ: accord. to AZ, you say, دَلَّلْتُ بِالطَّرِيقِ, [I was, or became, directed, or rightly directed, or guided, in the way:] and [Az says,] I heard an Arab of the desert say to another, عَلَى, أَمَا تَدُلُّنِي الطَّرِيقَ [meaning Wilt thou not be directed, or rightly directed, to the way?]: (T:) [for] دَلَّلْتُ signifies he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA:) and IAqr cites as an ex., (T,)

* مَا لَكَ يَا أَحْمَقَ لَا تَدُلُّنِي *
* وَكَيْفَ يَدُلُّنِي أَمْرٌ عَنَّا *

[What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slach be rightly directed?]. (T, M, TA: but in the M, يَا فُلَانُ; and in the TA, يَا أَعُوذُ.) And sometimes دَلَّ is quasi-pass. of الطَّرِيقَ [explained above: see 10 below]. (TA.) = دَلَّتْ, [sec. pers. دَلَّلْتُ,] aor. دَلَّتْ, (S, Mṣb, K,) inf. n. دَلَّ, (S, M, K,) and دَلَّتْ of the class of تَعَبَ, [sec. pers. دَلَّلْتُ, aor. دَلَّلْتُ,] (Mṣb, MF, TA,) inf. n. دَلَّ, (Mṣb,) and دَلَّلْتُ, (S,

M, Mṣb, K;) She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S;) she behaved with boldness (M, Mṣb, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Mṣb, K:) [and دَلَّتْ also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise: and in like manner دَلَّ is said of a man with his wife: see دَلَّ, below. See also 4.] — دَلَّ also signifies He gloried in, or boasted of, certain properties, or peculiar qualities. (IAqr, T.) — Also, aor. يَدُلُّ, He favoured with, or conferred, a gift. (IAqr, T.) = And دَلَّ, [aor., accord. to rule, يَدُلُّ,] He emboldened: so in the phrase, مَا دَلَّكَ عَلَيَّ [What emboldened thee, or hath emboldened thee, against me?]: and in the saying of Keys Ibn-Zoheyr,

* أَظُنُّ الْحِلْمَ دَلَّ عَلَى قَوْمِي *
* وَقَدْ يَسْتَجِبُّ الرَّجُلُ الْحِلْمَ *

[I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant]: (T:) and دَلَّ signifies the same. (T and TA in art. دُلُو.)

2: see what immediately precedes: — and for a meaning of التَّدْلِيلُ [inf. n. of دَلَّلْتُ], see جَدَّدَ عَمِيرَةَ, in the first paragraph of art. جَدَّدَ.

4. اَدَّلَ: see 1. = اَدَّلَ عَلَيَّ He acted, or behaved, with boldness, or presumptuousness, towards him; syn. اَنْبَسَطَ عَلَيَّ; (M, K;) as also دَلَّلْتُ: (M, Mgh, K:) and هِيَ تَدُلُّ عَلَيَّ [and تَدُلُّ] She emboldens herself against him. (T.) Imrael-Keys says,

* أَفَاطِمُ مَهَلًا بَعْضَ هَذَا التَّدْلِيلِ *
* فَإِنْ كُنْتَ قَدْ أَزْمَعْتَ صَرْمِي فَأَجْمِلِي *

[O Fāṭimeh (فَاطِمَةُ being a contraction of فَاطِمَةُ), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1;) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — Also He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K.) In the copies of the K, اَوْتَقَى is here put in the place of وَثَّقَ. (TA.) [And in the CK, وَثَّقَ بِمَحَبَّتِهِ is put for اَوْتَقَى بِمَحَبَّتِهِ.] Hence, (TA,) one says, اَدَّلَ فَاَمَلٌ [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — One says also, هُوَ يَدُلُّ بِفُلَانٍ, meaning [simply] He confides in such a one. (S.) — And اَقْرَانَهُ عَلَيَّ, (S, M, K,) meaning اَخَذَهُمْ مِنْ فَوْقِ [i. e. He overcame, or overpowered, his adversaries], (M, K,) in war, or battle: (S:) and so عَلَيَّ الْبَايِزِ صَيْدُهُ [the hawk, his prey, or quarry]. (S, M, K.) = اَدَّلَ said of a wolf, He became mangy, or

scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. **تَدَلَّ** also signifies *He exalted himself; or was, or became, haughty, proud, or disdainful: you say, هُمْ يَتَدَلَّلُونَ عَلَى السُّلْطَانِ* [They exalt themselves against the Sultān; or behave haughtily to him]. (S in art. دكل.)

7. **اندل**: see 1, in three places. — Also *It poured out or forth; or was, or became, poured out or forth.* (Sgh, K.)

8. **ادل**, first pers. **ادلنت**: see 1.

10. **استدل** *He desired, or sought, an indication, an evidence, a proof, or an argument: [this is the primary signification: and hence,] he adduced an indication, &c.: and he drew an inference, or a deduction. (KL:)* or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated: and sometimes it is quasi-pass. of دلّ الطريق* [explained above, so that it signifies *he was, or became, directed, or rightly directed, to the way*]. (TA. See 1.) [You say, **استدل بشيء على شيء آخر**, *He desired, or sought, to be directed, or guided, by a thing, to another thing: he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing: he inferred, from a thing, another thing: he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing: he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing. الدليل ما يستدل به, occurring in the S, means *The thing is that whereby one is directed, or guided.*]*

R. Q. 1. **دندل**, (M,) inf. n. **دندلة** and **دندل**, (M, K,) *He put in motion or in a state of commotion, or moved about, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.)* = **دندل في** *الارض* *He went away into the country, or in the land. (T.)*

R. Q. 2. **تدندل** *It was, or became, in a state of motion or commotion, or it moved about, (T, S, K,) hanging down; i. e. it dangled: (S, K:) it hung down loosely. (M, K.)* — [Hence,] **تَدَنَدَلُوا بَيْنَ أَمْرَيْنِ** *فَلَمْ يَسْتَقِيمُوا* [They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course]. (Lh, T, K.)

دل *Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition; as also دلّ (S, M:) the former is an inf. n., [see 1.] and دلّ the latter is a simple subst.; (Msb;) both signifying a woman's boldness of behaviour (M, Msb, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Msb, K;)*

as also **دلّ**, (K,) and **دلّ** (Har p. 567:) or **دلّ** signifies a woman's *pleasing talk and jesting and mien or guise; as also دلّ (Sh, T:) and *pleasing talk and jesting of a man with his wife: (TA in art. سميت:) and also, (K,) accord. to A'Obeyd (T, S) and Hr, (M,) like هدى, (K,) or nearly the same as this word, (T, S, M,) both signifying a certain calm or placid or grave manner of deportment, with *pleasingness of mien or guise or aspect, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M:) and boldness [or presumptuousness]; (T in art. دلو;) as also دلّ and **دلّ** (Mgh, and Har p. 243, and T ubi suprā in explanation of the last:) or this last signifies a kind of boldness (IAqr, T, M,* K*) towards a person in whose estimation one holds a high place, (IAqr, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from **ادلّ** (S;) syn. with **ادلّ**; (Har p. 243;) as is also **دلّ**. (Fr, T.) One says, **هِيَ حَسَنَةُ الدَّلَالِ** and **الدَّلَالِ** [She is pleasing in respect of her amorous gesture &c.]. (S.) = It is also an arabicized word, from the Pers. **دل**, signifying *The heart, or mind: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as دلّ; wherefore they changed it to دلّ, which has the first of the meanings assigned to it above. (M.)****

دلّ, to which Golius assigns a meaning partly belonging to **دلّ**, an inf. n. of **دلّ**, and partly to other words of this art., ("Capitis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque,") as on the authority of the K and KL, I do not find in either of those works.]

دلّ *A favour, or benefit, conferred, or bestowed. (Fr, T.)*

دلّ: see **دلّ**.

دلّ: see **دلّ**, in five places.

دلّ *i. q. دلّ*; (S, Msb, TA;) i. e. [A director; or] a right director (Msb, Kull, TA) to that which is sought or desired; a guide; (Kull;) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Msb;) and a thing by which one is directed, or guided, (S, TA,) or by which one is rightly directed; (TA;) [an indication; an evidence; a proof; and an argument;] a sign set up for the knowledge of a thing indicated; (whence smoke is called **دلّ على النار** [an indication of fire];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and **دلّ** is used in the sense of **دلّ**, because a thing is called by the inf. n. of its verb: (Kull:) and so is **دلّ**, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because

this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of **دلّ** is **ادلّ** [generally restricted to rational beings, or always so restricted,] and **ادلّ** [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, **ادلّ**, (Kull,) or this is pl. of **دلّ** [fem. of **دلّ**], or of **دلّ**, as is also **ادلّ**. (TA.) **يا دليل المتحيرين** means *O guide of those who are perplexed to that by means of which their perplexity will depart. (Kull.)* The saying of a poet,

* **شدوا المطى على دليل دائب** *

means, as some say, **بدليل** [i. e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for **دلّ دليل**, and is like the phrase **سر على أسير الله**; as though he said, **معتدين على دليل دائب** [relying upon a toiling guide]. (M.)

دلّ: see the next paragraph, in four places; and see its pl. in the same:—see also **دلّ**, in two places. — As a conventional term, (TA,) it means *A word's signification, or indication of meaning: (Msb, TA:) this is of three kinds: thus إنسان* signifies, or indicates, "an animal endowed with reason" **بالمطابقة**, i. e. by complete correspondence; and "an animal" or "a being endowed with reason" **بالتضمن**, i. e. [by partial inclusion, or] partially; and "a being capable of knowledge" **بالاتزام**, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دلّ a subst. signifying *Direction, right direction, or guidance; (Fr, T, M, Msb;) as also دلّ, (Fr, T, Msb,) or the former only accord. to IDrd, (M,) and **دلّ** and **دلّ**; (M;) or this last is an inf. n. like **دلّ**; (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.) A poet says,*

* **إني أمرا بالطرق ذو دلالات** *

[Verily I am a man possessing varied skill in guiding in the roads, or ways]. (A'Obeyd, S.) — The occupation of the **دلّ** [q. v.]; (M, K;) **دلّ** (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) — The hire that one gives to the **دلّ**, or [so in the M, but in the K "and"] to the **دلّ**: (M, K:) and so, sometimes, **دلّ**. (K.)

دلّ an inf. n. of **دلّ** [q. v.]: (S, Msb, K:) or a simple subst.: (M:) see the next preceding paragraph.

دلّ: see **دلّ**:—and see also what next follows.

دلى *A conspicuous road or beaten track. (IAqr, K.)* In the T, at the end of art. **لد**, it is

said that **دَلِيلَة** signifies *A white road or beaten track*; on the authority of AA. (TA.)

دَلَّال *A broker*; or one who acts as an intermediary between the seller and the buyer, for effecting the sale; because he directs the purchaser to the merchandise, and the seller to the price; also called **سَمَسَر**; (TA in art. **سَمَسَر**;) one who brings together the seller and the buyer. (M, K.)

دَلَّالَة: see **دَلِيل** — and see also **دَلَّالَة**.

دَلَّال (T, *K) and **دَلَّال** (Lh, T, K) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course.* (Lh, T, K.) You say also, **جَاؤُوا دَلَّالًا**, meaning *They came wavering; not inclining to these nor to those.* (ISK, T, S.) **دَلَّال** also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable.* (K.) You say, **وَقَعَ الْقَوْمُ فِي الدَّلَّالِ** [The people, or party, fell into that which was a case of great magnitude &c.]. (TA.) [See also a similar phrase in the next paragraph.] = Also, (S, M, K,) and **دَلَّوْل** (K,) *The قَنْفَذ [or hedge-hog]:* (IAar, T, K:) or a species of قَنْفَذ having long prickles: (M:) or a large قَنْفَذ: (S, K:) or the male قَنْفَذ: (MF:) or an animal like the قَنْفَذ: (M, K:) it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the قَنْفَذ is like that between **فَرَّة** and **جَرْدَان**, and the ox-kind and buffaloes, and Arabian camels and those called **بَحَاتِي**: (M:) or a certain large thing, larger than the قَنْفَذ, having long prickles. (Lth, T.) — Also, the former, without the article **ال**, (M, TA,) incorrectly written in the K with that article, (TA,) the name of *A certain mule*, (M, K, TA,) of a colour in which whiteness predominated over blackness, (TA,) belonging to the Prophet. (M, K, TA.)

دَلَّال [Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking:] a subst. from **دَلَّل** in the first of the senses assigned to this verb above: (M, K:) agitation, convulsion, tumult, or disturbance. (S, K.) [Hence,] one says, **وَقَعَ الْقَوْمُ فِي دَلَّالٍ** *The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs.* (Lh, T. [See a similar phrase in the next preceding paragraph.]) — See also another signification in the next preceding paragraph.

دَلَّوْل: see **دَلَّال**.

دَلِيل: see **دَلِيل**.

دَلَّة: see **دَل**, in two places.

دَلَّ: see **دَلَّ**.

أَدَلَّ *Very bountiful or beneficent.* (IAar, T.)

إِسْتَدْلَالِي [Inferential, illative, or deductive, knowledge:] a term opposed to **صَرُورِي** as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and

intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدَلِّل [Acting, or behaving, with boldness, or presumptuousness: &c.: see its verb (4).] *Trusting in himself, and in his weapons and apparatus.* (Ham p. 383.) And **مُدَلِّلٌ بِالسَّجَاعَةِ** [Presuming by reason of courage: or] *bold, daring, or brave.* (T.)

فُلَانَةٌ مُدَلَّلَةٌ فُلَانٍ, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.)

مُدَلِّل One who accuses of a crime, an offence, or an injurious action, wrongfully. (IAar, T.)

مَدْلُول [pass. part. n. of **دَلَّ**; Directed, directed aright, or guided: and indicated, denoted, or signified. Hence, **مَدْلُولٌ لَكُنْظٍ** *The indicated meaning, or signification, of a word:* pl. **مَدْلُولَاتٌ**. = Also] *Emboldened.* (T.)

دلب

دَلْب *A kind of tree*; (S, and so in some copies of the K;) the tree called the **عَيْثَم** [or **عَيْثَم**], (T,) or the **عَيْثَان** [probably a mistranscription for **عَيْثَم**]: (M:) or the **صِنَار** or **صِنَار** [i. e. the plane-tree]; (T, M, K, accord. to different copies; in some copies of the K explained as the **صِنَار**; in other copies, as a kind of tree, and the **صِنَار**;) which is most like to it [referring to the **عَيْثَم**]; (T;) or which is most likely; (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian **صِنَار** [or rather **چِنَار**]: (Mgh:) in the [Kitáb en-] **Nebát**, [or Book of Plants, of AHn,] the [tree called] **صِنَار**, which is a Persian word that has become current in the language of the Arabs: it grows large and wide: and some say that it is called the **عَيْثَم**: (TT:) accord. to Ibn-El-Kutbee, it is a great, well-known, tree, the leaves of which resemble those of the **خَرْوَع** [or **palma Christi**], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's "Abd-allatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with **ة**. (S, M, K.) The **نَوَاقِيس** [pl. of **نَوَاقِيس**, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, **هُوَ مِنْ أَهْلِ الدَّرْبَةِ بِمَعَالِجَةِ الدَّلْبَةِ** [He is of the people who are accustomed to ply the wood of the plane-tree], meaning he is a Christian. (A.) = **الدَّلْب** [or, as in a copy of the T, accord. to the TT, **الدَّلْب**] *A certain race of the blacks*, (T, K,) of **Es-Sind**: [said to be] formed by transposition from **الدَّبِيل**. (T.)

دَلْبَة n. un. of **دَلْب** [q. v.]. (S, M, K.) = And *Blackness*, (IAar, T, K,) like **لَعَسَة** [q. v.]. (TA.)

دَلْب *A coal that will not become extinguished.* (K.)

دَوَلَاب (S,) or **دَوَلَاب** (A, Mgh,) or each of these, (M, Mgh, K,) of which the latter is the more chaste, (Mgh,) an arabicized word, (S, M, A, Mgh, K,) from the Persian [**دَوَلَاب** **dóláb**]; (S, M, Mgh;) but some say it is Arabic; (Mgh;) [*A kind of water-wheel;*] a machine that is turned by a horse or the like; (Mgh, Mgh;) a thing formed like the **نَاعُورَة**, with which water is drawn, (M, A, K,) for irrigating land [&c.]: (A:) or, more correctly, the same as the **نَاعُورَة**; vulgarly called **سَاقِيَة**: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthen pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. **دَوَالِب**; (S, M, A;) for which **دَوَالِي** occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article **ال**) is pl. of **دَالِيَة**.]

— It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine: particularly any machine with a rotatory motion.* — *A cupboard.* — And *A machination; an artifice; a trick; or a fraud.*]

أَرْضٌ مَدْلَبَة *A land containing*, (S,) or *abounding with*, (K,) the kind of trees called **دَلْب**. (S, K.)

دلج

1. **دَلَجَ** (S, L, K,) aor. **دَلَجَ** (S, L) and **دَلَجَ** (L,) inf. n. **دَلُوجٌ**, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein*: (S, K:) or *he took the bucket, when it came forth, and went with it whithersoever he pleased.* (TA.) One says also, **هُوَ يَدُلُّجُ** and **يَدُجُلُ بِهَا**: the latter verb being formed by transposition. (Fr, TA in art. **دَجَل**.) — And *He transferred the milk, when the camels had been milked, to the [large bowls called] جِفَان. (K.) — [See a remark of IF at the end of art. **دَلَك**.]*

4. **ادَلَجَ** (inf. n. **إِدْلَاجٌ**, Mgh, TA,) *He journeyed from the beginning of the night*: and **ادَلَجَ** he journeyed from the latter part of the night: (Th, S, K:) or the former signifies *he journeyed all the night*: and **ادَلَجَ** the latter, *he journeyed in the latter part of the night*: (A, Mgh, TA:) or the former, *he journeyed in the night, at any hour from the beginning to the end thereof*: (Th, from Abou-Suleymán El-Aqrábee:) or, accord. to El-Fárisee, **ادَلَجَ** both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify *he journeyed in the night, at any time, in the beginning or middle or end thereof*:

therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلَج given to a hedgehog: (TA:) [agreeably with this explanation,] *Alee says,

* اَصْبِرْ عَلَى السَّيْرِ وَالْإِدْلَاجِ فِي السَّحْرِ *
[Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce أَصْبَحَ.]

8: see 4, in three places.

دَلَجٌ :
دَلَجٌ :
دَلَجَةٌ : } see the next paragraph.

دَلَجٌ and دَلَجَةٌ and دَلَجٌ (S, K,) all subst., (S,) A journeying from the beginning of the night: (S, K:) and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad., عَلَيْكُمْ عَلَيْكُمْ بِالدَّلَجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ [Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and دَلِيجٌ occurs in the L in the sense of دَلَجَةٌ &c.] the pl. of the first is دَلَجٌ. (Ham p. 521.) One says also, الدَّلَجَةُ قَبْلَ الْبُلْجَةِ [Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce بُلْجَةٌ.] — Also, the same three words, and دَلَجٌ and دَلَجَةٌ, An hour, or a time, or a short portion, (سَاعَةٌ) of the latter part of the night: (ISd, TA:) or دَلَجٌ signifies the whole of the night, from the beginning to the end. (Th, from Abou-Suleymán El-Aarabee.)

دَلَجَةٌ :
دَلِيجٌ : } see the next preceding paragraph.

دَالِجٌ One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein. (S, K.) — And One who transfers the milk, when the camels have been milked, to the [large bowls called] جَفَانٌ. (K.)

دَوْلَجٌ (S, K) and مُدَلَجَةٌ (K) A wild animal's, (S, K,) or gazelle's, (TA,) covert, or hiding-place, among trees: (S, K, TA:) the former word like تَوَلَجٌ (S:) the د in دَوْلَج is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) — Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. سَرَبٌ. (S, K.) — And A closet; a small chamber within a large chamber. (TA.)

مَدَلَجَةٌ and مُدَلَجٌ The space between the well and the watering-trough. (S, A, K.)

Bk. I.

أَبُو الْمُدْلَجِ (K) and الْمُدْلَجِ (A, K) The hedgehog; syn. الْقَنْفَذُ: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.)

مَدَلَجَةٌ see مَدَلَجٌ = and see also دَوْلَجٌ.

مَدَلَجَةٌ A large milking-vessel in which milk is transferred [to the جَفَان, or large bowls: see 1]. (K.)

سَكَابَةٌ مِدْلَاجٌ [A cloud that comes in the latter part of the night]. (A voce يَكْوَرُ, q. v.)

دلس

1. دَلَسَ, inf. n. دَلَسٌ: see the next paragraph, in three places.

2. دَلَسَ (M, A, Mṣb,) inf. n. تَدَلَّسَ (S, M, Mgh, Mṣb, K,) He concealed, or hid, a thing; he did not make it known; as also تَدَلَّسَ. (TA.) — He concealed a fault, or defect, in an article of merchandize, from the purchaser, (S, Mgh, Mṣb, K,) in selling; (S, Mṣb;) as also دَلَسَ, aor. ٤, inf. n. دَلَسٌ; but the former is the more common: (Mṣb:) and he did not show a fault, or defect; without restriction to a case of selling. (TA.) You say, دَلَسَ عَلَى الرَّجُلِ فِي الْبَيْعِ (M, A,) and دَلَسَ لَهُ فِي الْبَيْعِ (A,) He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A;) he did not show the fault, or defect, to the man in selling. (M.) And دَلَسَ فِي الْبَيْعِ وَغَيْرِهِ He did not show his fault, or defect, in selling, and in other cases. (M.) And دَلَسَ عَلَيْهِ He concealed, disguised, or cloaked, from him his fault, or defect. (A.) And Az heard an Arab of the desert say, لَيْسَ فِي الْأَمْرِ تَدَلَّسٌ There is not in the affair treachery nor deceit: (Mṣb:) or لَيْسَ فِيهِ وَلَا دَلَّسٌ وَلَا دَلَّسٌ I have not, with respect to it, treachery nor deceit; (K,* TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلَّسٌ, we find دَلَّسٌ.] — Hence تَدَلَّسَ in the ascription of a tradition to its relater or relaters; which is, † One's relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K;) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (Az, TA;) which has been done by several persons in whom confidence is placed: (K:) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him. (A.)

3. دَالَسَ (M,) inf. n. مُدَالَسَةٌ (S, M) and دَلَّسَ (M,) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, فَلَنْ لَا يُدَالِسَكَ Such a one

will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See دَلَّسَ.] And فَلَنْ لَا يُدَالِسَ وَلَا يُوَالِسَ Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.)

5: see 2, first signification: = and see also 7, in two places.

7. اندلس It (a thing) was, or became, concealed, or hidden; as also تَدَلَّسَ: (TA:) and † the latter, he (a man, TK) concealed, or hid, himself; (TK;) syn. تَكْتَمُ. (K.)

دَلَّسَ The dark; or darkness; (S, M, A, K;) as also دَلَّسَةٌ: (A, Mṣb, K:) and the confusedness of the darkness, or of the beginning of night; expl. by اِخْتِلَاطُ الظَّلامِ (A, K.) You say, أَنَا فِي دَلَّسِ الظَّلامِ He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And خَرَجَ فِي الدَّلَّسِ وَالْغُلَّسِ [He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night]. (A, TA.)

دَلَّسَةٌ see دَلَّسٌ. — Hence, Deceit, guile, or circumvention. (IF, Mṣb.)

دلس

1. دَلَّصَ, aor. ٤, (TK,) inf. n. دَلَّيَصُ (M, K, TK,) It (a thing, TK) shone, or glistened. (M, K, TK.) — دَلَّصَتِ الدَّرْعُ (S, K, TA,) with fet-h, (S,) or دَلَّصَتْ (so in a copy of the M,) aor. ٤, (S,) inf. n. دَلَّاصَةٌ (S, M, K,) with which دَلَّصَ is syn., (TA,) [the former a reg. inf. n. of دَلَّصَتْ, and the latter of دَلَّصَتْ, which is the form given in the TK, and is perhaps a dial. var.,] The coat of mail was, or became, soft, (S, M, K,) and smooth, (M, K,) and shining, or glistening. (S, M, K.) — دَلَّصَتِ الْإِبِلُ, aor. ٤, The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA;) as also دَرَّصَتْ and دَلَّصَتْ. (TA.)

2. دَلَّصَ (S, M, A,) inf. n. تَدَلَّيَصُ (S, K,) He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA;) for التَّلْيِيسُ in [some of] the copies of the K is a mistake for التَّلْيِينُ: (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S,* M, A, K:*) and he gilded a thing, so that it shone, or glistened. (A, TA:*) [Hence,] دَلَّصَتْ جَبِينَهَا She (a woman) plucked out the hair upon the sides of her forehead [and so rendered it smooth or glistening]. (M, TA.) [See also Q. Q. 1.] — Coivit circa vulvam; membro in vulvam non immisso: (A:) vel extra vulvam: (K:) the action which it denotes is termed تَدَلَّيَصُ as well as تَدَلَّيَسُ. (A.)

7. اندلس It fell, or dropped: (S, K:) or went

forth quickly; as also **انملص**: (Lth:) or *went forth, and fell, or dropped*: (M:) or *went forth quickly, or slipped out by reason of its smoothness, (انملص), and fell, or dropped*: (A:) **مِنْ يَدِي** [from my hand]; (S, A, K;) or **مِنْ الشَّيْءِ** (Lth) or **عَنِ الشَّيْءِ** [from the thing]: (M:) IF says that the **د** is app. a substitute for **م**. (TA.)

Q. Q. 1. **دَلِمَصَ مَتَاعَهُ**, and **دَمَلَصَهُ**, *He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture*. (M.) [But some hold the **م** to be a radical letter. See also 2, above.]

Q. Q. 2. **تَدَلِمَصَ** *It (the head) became bald in the fore part*. (K. in art. **دلص**.)

دَلِصَ: see **دَلَاصَ**, in three places.

دَلِصَ *Shining, or glistening; as also* **دَلِصَ**,

(A,) and **دَلِصَ**, (S and M in this art., and K in art. **دلص**.) with an augmentative **م**, (S,) of the measure **فَعَالَمٌ** accord. to Sb, but **فَعَالٌ** accord. to others, (M,) [see an ex. in a verse cited voce **خَمِيصَةٌ**,] and **دَلِصَ**, (S, M, K,) which is a contraction of that next preceding, (S, M,) and in like manner **دَمَلِصَ**, and **دَمَلِصَ**, (S in this art., and K in art. **دلص**.) which last two are formed by transposition from the two next preceding: (TA in art. **دلص**:) or, as also **دَلِصَ** (S, M, K, TA) and **دَلِصَ** and **دَلِصَ**, (M, TA,) *shining, or glistening, and smooth*; (M;) or *soft, and shining, or glistening*, (S, K, TA,) and *smooth*. (TA.) You say, **دِرْعٌ دَلِصٌ** (S, M, A, K) and **دَلِصٌ** (A) *A coat of mail smooth*, (M, A, K,) *soft*, (S, M, A, K,) and *shining, or glistening*: (S, M, A:) pl. **دَلِصٌ**, (S, M, A, K,) like the sing., (S,) and **دَلِصٌ**. (Lth, M, A.) And **دَلِصٌ** *Glittering gold*. (K.) And **دَلِصَةٌ** *A shining, or glistening woman*. (TA.) And **رَأْسٌ دَلِصٌ** *A head bald in the fore part*. (K.) And **دَلِصٌ**, (El-Moheet, and so in some copies of the K,) or **دَلِصٌ**, (as in other copies of the K,) and **دَلِصٌ**, applied to a man, signify *i. q. أَزَلٌّ*; (K;) i. e., *Hairless and glistening in body*: (TK:) fem. of the last, **دَلِصَةٌ**. (K.) **دَلِصٌ**, also, applied to a man, signifies *Very smooth*: (TA:) and applied to a she-camel, and to land (**أَرْضٌ**), *smooth*: (K:) but it is not applied to a he-camel. (Ibn-'Abbád.) And **دَلِصٌ** and **دَلِصَةٌ**, applied to land, signify *Even, or level*: pl. **دَلِصٌ**. (K.)

دَلِصَ: see **دَلَاصَ**, in three places. — Also *The water, or lustre, (مَاءٌ) of gold*: (K:) or, as some say, *glistening, or glittering, gold*. (TA.)

دَلَاصَ: see **دَلَاصَ**, in two places.

دَلَوُصٌ *That wabbles, or moves to and fro*; (S;) or *moves about*; (K;) as, for instance, a sinew does when chewed by an old woman. (S.)

دَلِصَ: }
دَلَاصَ: } see **دَلَاصَ**, in several places.
دَمَلِصَ: }
دَمَلَاصَ: }

دَلَاصَ; fem. **دَلَاصَةٌ**: see **دَلَاصَ**, near the end of the paragraph. — Applied to an ass, *To which new hair has grown*; as also **أَدَلِصَتْ**. (Ibn-'Abbád, K.) — And the fem., applied to an aged she-camel, *Whose teeth have fallen out* (K, TA) *by reason of extreme age*; (TA;) as also **دَرَاصَةٌ** and **دَلَاصَةٌ**. (TA.)

أَدَلِصَتْ: see the next preceding paragraph.

صَخْرَةٌ مَدَلِصَةٌ *A rock made smooth* (A, TA) *by torrents*. (A.)

دَلَع

1. **دَلَعَ لِسَانَهُ**, (Lth, S, K,) aor. **لَع**, (K,) inf. n. **دَلْعٌ**, (Lth, K,*) *He (a man, S, [and a dog,] and a tired wolf, TA) lolled, lolled out, put forth, or protruded, his tongue*; (Lth, S, K;) as also **أَدَلَعَهُ**; (Lth, IAg, S, K;) but the latter is of rare occurrence, though chaste. (Lth.) = And **دَلَعَ لِسَانَهُ**, (Lth, S, K,) the verb being intrans. as well as trans., (S,) aor. **لَع** and **لَع**, (K,) inf. n. **دَلْعٌ**, (Lth, K,) like as **رَجَعَ** has **رُجُوعٌ** for its inf. n. when intrans., but **رَجَعُ** when trans., (Lth,) *His tongue lolled, or protruded*; (Lth, S, K;) as also **أَدَلَعُ**; (S, K;) and **أَدَلَعُ**, [originally **أَدَلَعُ**,] of the measure **افْتَعَلَ**. (Ibn-'Abbád, K:) [said of a man,] *his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog*; (TA;) and [in like manner,] **أَدَلَعُ**, *it protruded and hung down, by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, like that of the dog*. (TA.)

4: see 1.

7: see 1, in two places. — [Hence,] **أَدَلَعُ بَطْنَهُ** *His belly became prominent, or protuberant*: (S:) or *became large and flabby*: (K:) said of a man: (S:) or, accord. to Naṣeer, as related by Abou-Turáb, the verb has the latter signification said of the belly of a woman; as also **أَدَلَعُ**. (TA.) — And **أَدَلَعُ السَّيْفُ مِنْ غَمْدِهِ** *The sword became drawn, or it slipped out, from its scabbard*; (K, TA;) as also **أَدَلَعُ**. (TA.)

8. **أَدَلَعُ**: see 1.

أَحْمَقُ دَالِغٌ *Stupid in the utmost degree*; (El-Hujjeme, K;) *who ceases not to lol out his tongue*. (El-Hujjeme, TA.) — **أَمْرٌ دَالِغٌ** *An affair in the way to the attainment of which there is nothing intervening as an obstacle*; expl. by **لَيْسَ دُونَهُ شَيْءٌ**. (K.)

فَرَسٌ أَدَلَعٌ *A horse that lolled out his tongue in running*. (Ibn-'Abbád.)

مُدْلَعٌ [pass. part. n. of 4]. It is said in a trad., **يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ الْقِيَامَةِ مُدْلَعًا لِسَانَهُ فِي النَّارِ** [The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire]. (TA.)

دَلَف

1. **دَلَفَ**, (T, S, M, K,) aor. **لَف**, (T, M, K,) inf. n. **دَلِيفٌ** (T, S, M, K) and **دَلَفٌ** (T, M, K) and **دَلَفٌ** (K) and **دَلَفَانٌ** (M, K) and **دَلُوفٌ**, (M, TA,) *He walked, or went, gently, or leisurely*: (S, M:) said of an old man, (A, S, T, S, K,) *he walked, or went, (A, S, T, S, M, K,) with short steps*, (S, M,) or *in the manner of him who is shackled*, (K,) as some say, (M,) *at a rate above that which is termed دَبِيبٌ*, (A, S, T, M, K,) *like as does the army, or body of troops, to the [other] army, or body of troops*. (A, S, T.) You say, **دَلَفْتُ الْكُتَيْبَةَ** (T, S, * M, K*) meaning *The army, or body of troops, went gently, or leisurely, to the [other] army, or body of troops, in war*: (M:) or *advanced, or went forward*; syn. **تَقَدَّمْتُ**: (S, K:) [for] **دَلَفٌ** (T, M) accord. to A'Obeyd, or **دَلَفٌ** accord. to AA, (T,) signifies the act of *advancing, or going forward*; syn. **تَقَدَّمَ**: (T, M:) and one says **دَلَفْنَا لَهُمُ**, (S, K,) or **دَلَفْنَا لَهُمُ**, (M, and so in one place in the TA,) meaning [as is implied in the S and K] *we advanced to them*; syn. **تَقَدَّمْنَا**: (M:) and **دَلَفَ إِلَيْهِ** *he drew near to him, or it*. (TA.) **دَلَفْتُ** also signifies **مَشَيْتُ** [i. e. *I walked; or went on foot, whether quickly or slowly*]: (Ham p. 678:) and [in like manner,] **دَلَفَ إِلَيْهِ** signifies **مَشَى** [he walked, &c., to him, or it]: (O, TA:) or this latter signifies **تَمَشَّى** [said in the TA, in art. **مشى**, to be syn. with **مشى**; but it rather signifies *he walked with slow steps to him, or it*]; and *approached, or drew near*: (S, K:) but A'Obeyd says that **تَرَلَفَ** is more common. (M.) — Hence, the saying of a poet,

دَلَفْتُ إِلَى صَبِيحِكَ بِالْقَوَافِي

meaning + *I have wounded thy heart with rhymes*. (Ham ubi suprâ.) — [The verb seems to bear two contr. significations; for it is said that] **دَلَفَ لِيَتَزَامَى** means *He hastened to take me by the hand and embrace me*. (Har p. 368.) — **دَلَفَ بِحِمْلِهِ**, aor. **لَف**, inf. n. **دَلِيفٌ**, *He (one carrying a thing) was heavily burdened, or overburdened, by his load [so that he went slowly]*. (M.) — You say of a she-camel, **تَدَلَفَ بِحِمْلِهَا**, meaning *She rises [app. with difficulty (see **دَالَفٌ**)] with her load*. (T, * Ibn-'Abbád, K.) — And **دَلَفَ الْهَالُ**, aor. **لَف**, inf. n. **دَلِيفٌ**, *The camels, or cattle, claved to the ground by reason of emaciation*. (M, TA.)

4. **أَدَلَفَهُ** *It (old age) made him to walk, or go, gently, or leisurely; with short steps*; [or in the manner of him who is shackled; (see 1;)] *at a rate above that which is termed دَبِيبٌ*. (IAg, M.) = **أَضْحَمَ لَهُ** i. q. **أَدَلَفَ لَهُ الْقَوْلُ**, (Ibn-'Abbád, K,*) *He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner*. (TK.)

5: see 1.

7. **اِنْصَبَّ عَلَى** *i. q. [app. as meaning It poured out, or forth, upon me].* (Ibn-'Abbād, K.)

دَلَق *Courageous; brave; strong-hearted.* (AA, T, K.)

دَلَق A she-camel (Ibn-'Abbād, K.) *that rises [app. with difficulty (see دَلَق)] with her load.* (T, Ibn-'Abbād, K.) — It is also a pl. of **دَلَق**: (K:) and of **دَلُوق**. (TA.)

دَلْفِين [The dolphin;] a certain fish, (T,) or beast, (S, K, [app. thus termed because it is a mammal,]) of the sea, (T, S, K,) *that saves him who is drowning; (S, K;) also called دَحْس; and abounding in the Sea of Dimyāt [or Damietta].* (TA.) — **الدَّلْفِين** + [The constellation Delphinus;] one of the northern constellations, which comprises ten stars, and follows النَسْر الطَائِر [α and β and γ of Aquila]: the bright star on its tail is called **دَنْب الدَّلْفِين**. (Kzw.)

دَلُوق † A fat camel, *that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness: pl. دُلُف, with two dammehs.* (TA.) — And † A palm-tree (**نَخْلَة**) *having much fruit.* (TA.) — Also † A swift eagle: (IAar, M, K:) pl. **دُلُف** [perhaps a contraction of **دُلُف**, an analogous form of pl.]. (K.) [Thus it bears two contr. significations]

دَلَف An old man *that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled:* (TA:) *walking with a heavy load, with short steps;* (S, K;) like **دَالِح**: (S:) pl. **دَلَف** (S, K) and **دُلَف** (K) and **دَلَف**: (TA:) and **دَوَالِف** [as pl. of **دَالِفَة**] is applied to old women. (TA.) — † Old, and rendered lonely, humble, or submissive, by age. (M.) — † An arrow that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof. (S, K, TA.)

مَدَلَف: see what follows.

مَدَلَف and **مَدَلَف** A lion *walking at his ease, (K, TA,) without haste, and with short steps, because of his presumptuousness, and lack of fear.* (TA.)

دَلَق

1. **دَلَق** as an intrans. verb: see 7, in three places. = **دَلَقَ**, (S, K,) aor. 2, (TA,) inf. n. **دَلَقَ**, (S,) *He made it (a sword) to slip forth from its scabbard: (S:) or he drew it forth, or made it to come forth; namely, a sword, from its scabbard: (K:) and [in like manner] دَلَقَ he drew it forth, or made it to come forth; (K;) namely, a sword, &c.; (TA;) as also دَلَقَ استدلَقَ (K) and استدلَقَ (TA.)* Hence, in a trad. of 'Alee, **الْمَطَرُ جِئْتُ وَقَدْ أَدَلَقْنِي** *I came, the rain having drawn me forth, or having made me to come forth.* (TA.) And **الْحَسْرَاتُ دَلَقْنِي** *The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from*

their holes; as also **يَسْتَدْلِقُنَا**. (TA.) — You say also, **وَقَدْ دَلَقَ لَجَامَهُ**, [as to the letter and the meaning like **وَقَدْ لَفَّظَ لَجَامَهُ**] i. e. † *He came harassed, or distressed, by thirst and fatigue.* (TA.) — And **دَلَقُوا عَلَيْهِمُ الْعَارَةَ** *They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses.* (TA.) — And **دَلَقَ بَابَهُ**, inf. n. as above, *He opened his door vehemently.* (TA.) = **دَلَقَتِ النَّابُ** *The aged she-camel lost her teeth by reason of extreme age; like دَلَصَتْ.* (TA in art. دَلَص.)

4: see 1, in two places.

5: see the next paragraph.

7. **اِنْدَلَقَ** *It (a sword) came forth (S, Mṣb, K) from its scabbard (Mṣb) without being drawn: (S, Mṣb, K:) or became loose, and so came forth, and came forth quickly: (TA:) and in like manner, its scabbard became slit, (S,) or it slit its scabbard, (K,) so that it came forth from it: (S, K:) or it fell from its scabbard, and came forth, without being drawn; (Har p. 386;) and so دَلَقَ, inf. n. دَلُوق (TA, and Har ubi suprā) and دَلَقَ: (TA:) which also signifies it (a thing) came forth, or issued, from its place of egress quickly: (TA:) and [in like manner] the former verb signifies it (a thing) came forth, or issued, from its place: (A'Obeid, K:) it (anything) came forth, or issued, or fell out. (S.) You say, **طَعَنَهُ فَأَنْدَلَقَتْ أَقْتَابُ بَطْنِهِ** *He pierced him, and the intestines of his belly came forth.* (S.) And **اِنْدَلَقَتِ الْخَيْلُ** (S, TA) *The horses, or horsemen, came forth, or issued, and hastened: (TA:) and دَلَقَتِ الْخَيْلُ* *The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly.* (TA.) — *It (a torrent) came suddenly, or unawares, عَلَى قَوْمٍ upon a people, or party: (S:) or rushed, or became impelled, or poured forth as though impelled, (K, TA,) عَلَيْهِمُ upon them; (TA:) as also دَلَقَ: (K:) or came, or advanced: (Mṣb:) and [in like manner] دَلَقَ عَلَيْهِمُ (JK.) — He preceded: (S:) or went before and away. (TA.) You say, **اِنْدَلَقَ مِنْ بَيْنِ أَصْحَابِهِ** *He went before and away from among his companions.* (TA.) — *It was, or became, flabby and prominent; said of a belly: (TA in the present art. ;) or, accord. to Naṣeer, said of the belly of a woman, like اِنْدَلَعَ, meaning it became large and flabby. (TA in art. دَلَعَ.) — It (a door) shut again (اِنْصَفَقَ) when opened; would not remain open. (TA.)***

10: see 1, in two places.

دَلَقَ, a Persian word (S, Mṣb) arabicized, (S, Mṣb, K,) originally **دَلَه**; (Mṣb, K;) [A species of weasel; accord. to some, app., the common weasel;] a certain small beast (دَوْنِيَّة, S, Mṣb, K) like the **سُور** [or sable], (K,) or like the cat, having a long back, [of the coat] of which are made fur garments: some say that it is the [animal called] **اِبْنُ مَقْرُصَ** [q. v.; and this is agreeable with the description of Kzw, who says that it is "a certain wild animal, an enemy to pigeons,

likened to the cat, which, when it enters a pigeon-house, leaves not in it anything, and abundant in Egypt;"] a description altogether applicable to the common weasel, now generally called **اِبْنُ عَرَس**: some say that it resembles the **نَبَس** [or ichneumon]: some, that it is the Greek ichneumon (نَبَس رومِي): (Mṣb in the present art. :) accord. to IF, the [common] **نَبَس**. (Mṣb in art. نَبَس.) — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, **دَلَقَ** and **دَلَقَ** and **دَلَقَ** and (now generally by the vulgar) **دَلَقَ**; the third being perhaps a contraction of the first, like as **شَعَر** is of **شَعْر**, or, as also the fourth, of the second, like as **كُتِف** and **كُتِف** are contractions of **كُتِف**; A certain kind of garment; first probably applied to one made of the fur of the animal so called: then applied to a kind of garment formerly worn by the **khādees** and other 'ulamā and the **khateeb**s of mosques, (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267—269,) and by other persons of religious orders: and lastly, to a kind of patched garment worn by many devotees, reputed saints, and darveeshes; also called **مُرَقَّعة** (q. v.) and **خُرْقَة**. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the **ل** quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.]

دَلَقَ: see **دَلُوق** = and see also **دَلَقَ**.

دَلَقَاءَ: see **دَلُوق**, in four places.

دَلَقَمَ: see what next follows, in three places.

دَلُوق A sword *that comes forth easily from its scabbard; as also دَالِق (S, K) and دَلَق (IDrd, K) and دَلَقَاءَ: (K:) [which last is strange, and requires consideration; being fem., whereas سَيْف (a sword) is masc.:] all, applied to a sword, signify that comes forth from its scabbard without being drawn; and that which does so is the best of swords. (TA.) [For the pl., see what follows.] — **غَارَةُ دَلُوق** (S, K) and **دَلَق**, (TA,) and **خَيْل دَلَق** and **مُدْبِقَة**, (S,) [Horsemen making a sudden attack and engaging in conflict, or horsemen urging their horses, and simply horsemen, or horses,] *rushing vehemently: (S, K, TA:) دَلَق is pl. of دَلُوق and of دَالِق having the same signification. (TA.) = Also, and دَلَقَاءَ and دَلَقَمَ, with an augmentative م, (S, K,) like as one says **دَلَقَاءَ** and **دَلَقَمَ**, and **دَرْدَاءَ** and **دَرْدَمَ**, (S,) and **دَلَقَمَ**, (TA,) A she-camel having her teeth broken by old age (S, K) so that she spits out water [after drinking]. (S, TA.) A poet, cited by Yaḥkoob, says,**

* شَارِف دَلَقَاءَ لَا سِنَّ لَهَا *
* تَحْمِلُ الْأَعْبَاءَ مِنْ عَهْدِ إِرَمَ *

[Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem, i. e. Aram the son of Shem the son of Noah]: and **شَارِف دَلَقَاءَ** occurs in a

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks*: (TA:) [but] AZ says that one applies to the she-camel, after what is termed *بُزُول*, the epithet *شَارِف*; then, *عَوَزَم*; then, *لُطَلَط*; then, *جَحْمَرَش*; then, *جَعْمَا*; and then, *دَلِقَم*, when *having her teeth (أُضْرَاس) fallen out by reason of extreme old age*. (S, TA.) [See also art. *دلقم*.]

دَلِقَ: see *دَلُوقٌ*, in two places. — Also *Preceding; going before*. (TA.)

دَلِقَمٌ مُنْدَلِقَةٌ: see *دَلُوقٌ*.

دلقم

676. *دَلِقَمٌ* A she-camel (S, K, &c.) whose teeth are consumed by old age; (S;) aged, and having broken teeth; (K;) having her teeth broken by old age, (S and K in art. *دلق*), so that she spirts out water [after drinking]; (S in that art.) like *دَلُوقٌ* and *دَلَقَا*: (S and K in that art.) and also written *دَلِقَمَر*: (TA in that art.) or whose teeth are broken, and whose saliva flows: (Aq, TA in the present art.) or having her teeth (أُضْرَاس) fallen out by reason of extreme old age: (S in art. *دلق*;) and by some applied to the male: the *م*, accord. to J and some others of the learned, is augmentative: or it may be from *الدَّقَمَر*, which means “the breaking of the teeth;” and the *ل* may be augmentative. (TA.) [See also *دَلُوقٌ*.] — Also † *An old woman*. (M, K.)

دلك

1. *دَلَكَهُ* (S, Mgh, K,) aor. *دَلَكُ*, inf. n. *دَلِكٌ* (S, Mgh,) *He rubbed it, or rubbed it and pressed it*, (M, Mgh, K,) with his hand: (S, M, Mgh, K:) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] *دَلَكٌ* signifies the act of rubbing, or rubbing and pressing, well: (KL:) or the act of pressing, or squeezing, and rubbing: (Ham p. 798:) [and in like manner, *دَلَكَهُ*, inf. n. *دَلِكٌ*, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, he rubbed it, or rubbed it and pressed it, much or well: Golius explains it as signifying he rubbed it much or well on the authority of the KL; but it is not in my copy of that work.] You say, *دَلَكَ الثَّوبَ* *He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it*. (TA.) And *دَلَكْتُ السَّنْبَلَ حَتَّى* [I rubbed the ears of corn until their husks rubbed off from their grain]; (TA;) and *دَلَكْتُ* [signifies the same]. (K in art. *رهو*, &c.) And *دَلَكَ عَيْنَيْهِ* [He rubbed his eyes]; i. e., a man looking at the setting sun. (Z, TA.) And *دَلَكْتُ الْمَرْأَةَ الْعَجِينَ* [The woman kneaded the dough]. (TA.) And *دَلَكْتُ التَّلَعَ* [I wiped the sandal with meaning upon] the ground. (Mgh.) — [Hence,] *دَلَكَهُ الدَّهْرُ* † *Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him*.

(K, TA.) And *دَلَكَهُ الْأَسْفَارُ* † *Journeys inured him to them; namely, a camel*. (TA.) And *دَلَكَ بِالْأَسْفَارِ*, said of a camel, (A, O, L, K,) † *He was inured by journeys, and habituated thereto*: (A, L:) or he was fatigued, or jaded, by journeys; like *دَلَكٌ* and *دَلَقٌ*. (O, TA.) — [Hence also,] *دَلَكْتُ الْأَرْضَ* † [The produce, or herbage, of] the land was eaten, or consumed. (IAar, TA.) — See also 3. = *دَلَكْتُ الشَّمْسُ* (S, Mgh, Mgh, K, &c.) aor. *دَلَكُ*, (Mgh,) inf. n. *دَلُوكٌ* (S, Mgh, &c.) † *The sun set*; (S, Mgh, Mgh, K, &c.) accord. to Z, because he who looks at it rubs (يُدَلِّكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, *النُّجُومُ* the stars: (Mgh:) or became yellow, (K, TA,) and inclined to setting: (TA:) or declined (K, TA) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after midday: (Ibn-'Omar, TA:) or it signifies (or signifies also, Mgh) the sun declined from the meridian, or midheaven, (I'Ab, Fr, Zj, Az, S, Mgh, Mgh, K, &c.) at noon; (I'Ab, Fr, Zj, Az;) and in like manner, *النُّجُومُ* the stars. (Mgh.) Az says that, in his opinion, the words of the Kur [xvii. 80] *أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ* (TA) mean *Perform thou prayer from the declining of the sun at noon*: so that the command expressed by these words with what follows them includes the five prayers: (Mgh, TA:) for by the *دُلُوكِ* are included the first prayer [of noon] and that of the *عَصْر*; and by the *عِشَق* of night, the two prayers [of sunset and nightfall] of which each is called *عِشَاء*; and by the *فَجْر* of the *قُرْآن*, the prayer of daybreak: if you make the *دُلُوكِ* to be the setting, the command is restricted to three prayers: in the language of the Arabs, *دُلُوكٌ* is said to be syn. with *زَوَالٌ*; and therefore the sun is said to be *دَلَكَةٌ* when it is declining at noon and when it is setting. (TA.) [Respecting the phrase *دَلَكْتُ بَرَاةَ* or *بَرَاةَ*, accord. to different readings, occurring at the end of a verse, see *بَرَاةَ*, and see also *رَاحَةً* in art. *روح*.] It is said in [one of the works entitled] the “*Nawādir el-Aarāb*,” that *دَلَكْتُ الشَّمْسُ* signifies *The sun became high*; like *دَمَكْتُ* and *عَلَتُ* and *اعْتَلَتُ*. (TA.)

2: see 1, first sentence. — Accord. to AA, *دَلَكَهَا*, inf. n. *دَلِكٌ*, signifies *غَذَّاهَا* [He fed, nourished, or reared, her (if relating to a woman or female), or them (if relating to irrational creatures)]. (TA.)

3. *مُدَاكَّةٌ* (S, K,) inf. n. *دَلَكَهُ* (TA,) *He delayed, or deferred, with him, or put him off*, (namely, his creditor, S, TA,) promising him payment time after time; (S, K, TA;) as also *دَاكَّةٌ*. (TA.) El-Hasan (El-Basree, TA) was asked, *أَيُّدَالِكُ الرَّجُلُ أَمْرَاتَهُ* [May the man delay, or defer, with his wife?], meaning, in the matter of the dowry; and he answered, “Yes, if he be in a state of bankruptcy,” or “poor.” (A'Obeyd, S, TA.) And you say likewise, *دَلَكُ الرَّجُلُ حَقَّهُ* *He deferred, or put off, by repeated promises, giving the man his right, or due*. (TA.) — The

inf. n. also signifies *The vying in patience: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt*. (TA.)

5. *تَدَلَّكَ* *He rubbed, or rubbed and pressed, his body in washing himself*: (S:) or he rubbed, or rubbed and pressed, himself well in the hot bath. (MA.) And *تَدَلَّكَ بِهِ* *He rubbed himself over (تَحَلَّقَ) with it; i. e., with دُلُوكٌ* [q. v.]. (K, TA.)

8: see 1, third sentence.

دَلَكٌ The time of the setting of the sun: or of its declining from the meridian: one says, *أَتَيْتَكَ عِنْدَ الدَّلَكِ*, meaning *I came to thee in the evening, or afternoon*. (TA.) = Also *A looseness, or laziness, in the knees of a camel*. (Sgh, K.)

دَلَكَةٌ A certain little beast or animal or creeping thing or an insect (دَوْبَةٌ): (K:) mentioned by IDrd: but he says “I am not certain of it.” (TA.)

دُلُوكٌ A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning perfume, or some other thing, (S, TA,) of what are termed *غَسُولَات*, such as [meal of] lentils, and kali, or potash, (TA,) with which one is rubbed. (S, TA,*) Also applied to [The depilatory called] *نُورَةٌ* [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And The foot-stone [or foot-rasp] that is used for rubbing in the hot bath. (MA.)

دَلِيكٌ Dust which the wind carries away [as though it were rubbed from the ground]. (S, K.) — A certain food, prepared of butter and dates, [app. kneaded, or mashed, together,] (S, K,) like *ثريد* [q. v.]: I think [says J] that it is what is called in Persian *جَنْكَالِ خَسْتِ* [or *جَنْكَالِ خَسْتِ*?]: (S, TA:) accord. to Z, *تَمَرٌ دَلِيكٌ* signifies *مَرِيس* [i. e. dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk]. (TA.) [See also *دَلِيكَةٌ*.] = † A man (K, TA) rendered firm, or sound, in judgment, by experience; (TA;) one who has exercised himself diligently in the management of affairs, (K, TA,) and known them: (TA:) pl. *دَلَكٌ* (K,) which is explained by IAar as signifying intelligent men. (TA.) = A certain plant: (K:) n. un. with *ة*. (TA.) — And The [hip, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower,] (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria *الدَّيَكِ*: (K, TA:) n. un. with *ة*: (TA:) or [the fruit of] the mountain-rose [a name now given to the wild rose, or sweet brier], like wheat (بُر) [in the CK (بُسْر) in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present: (K, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irāk] so as to form thickets. (TA.)

دَلَاكَةٌ *What is drawn from the udder before the first فَيْقَةٌ [or milk that collects in the udder between two milkings], (K,) and before the second فَيْقَةٌ collects. (TA.)*

دَلِيكَةٌ *i. q. خَيْسٌ [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called أَقْط, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دَلِيكٌ.]*

دَلَّكٌ *One who rubs, or rubs and presses, the body in the hot bath. (TA.)*

دُولُوكٌ *A case, or an affair, of great magnitude, or gravity, or moment: pl. دَالِيكٌ. (Ibn-'Abbād, K.) You say, تَرَكَهُمْ فِي دُولُوكٍ [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) = See also what next follows.*

الدَّوَالِيكُ *The act of urging, or pressing forward, and striving, (تَحَفُّزٌ) in gait, or pace, (Ibn-'Abbād, K.) and parting the legs widely (تَحْيِيكٌ) [therein]; (Ibn-'Abbād, TA;) as also دَالِيكٌ. (Ibn-'Abbād, K.) A poet uses the phrase يَمْشِي الدَّوَالِيكُ [Walking, or going, with urging, &c.]. (TA.) [See also دَوَالِيكٌ, in art. دَوَلٌ.]*

مَذْلُوكٌ [so in the TA, but probably it should be مَذْلُوكٌ, agreeably with analogy,] *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)*

مَذْلُوكٌ [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — and] *polished. (TA.) — [Hence,] applied to a horse, i. q. مَذْكُوكٌ; (K, TA;) i. e. † Having no prominence of his حُجْبَةٌ: (TA:) or so حُجْبَةُ مَذْلُوكٌ: (S:) and [so] مَذْلُوكُ الْحَرْقَةِ. (TA.) — Applied to a camel, it means دَلَّكَ بِالْأَسْفَارِ, (K,) i. e. † Inured by journeyings, and habituated thereto: (A, L:) or fatigued, or jaded, by journeyings: (O, TA:) or having a looseness, or laxness, in his knees. (Sgh, K.) — أرض مَذْلُوكَةٌ † Land [of which the produce, or herbage, is] eaten, or consumed. (IAar, TA.)*

مَذَالِكٌ *Any one who delays, defers, or puts off, by repeated promises. (TA.) — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.)*

IF says, in the "Maḳáyees," [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.)

دَلِمٌ

1. **دَلِمٌ**, (M, K,) aor. ٤, (K,) inf. n. **دَلَمَ**, (M,) *He, or it, was, or became, intensely black, and smooth; (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also ادْلَمَ: (K:) or the latter, inf. n. دَلِمَامٌ, ادْلَمَ, or it, was, or became, black; said of a man and an ass [&c.]. (S.) [Golius erroneously assigns this signification to ادْلَمَ, as on the authority of the S.] And ادْلَمَ اللِّيلُ [so in the TA and in my MS. copy of the K, but in the CK ادْلَمَ] i. q. ادْلَمَ [i. e. The night was, or became, black; or intensely dark]; (K;) the ٤ being a substitute for ٥. (TA.) = **دَلِمَتْ شَفَاهُ**, inf. n. **دَلَمَ**, *His lips were, or became, flaccid and pendulous. (K, TA.) [Golius assigns this signification also to ادْلَمَ, but without indicating any authority.] [See also دَلِمَ below.]**

9: see 1. [Also mistaken by Golius for ادْلَمَ.]
11: see 1, in two places.
Q. Q. 4. **ادْلَمَ**: see 1.
دَلِمٌ *A certain thing resembling the serpent, found in El-Hijáz: (K:) or resembling what is termed the طَبُوع; not a serpent: (TA:) or it signifies, (TA,) or thus دَلِمٌ, (so in the T accord. to the TT,) the young one of a serpent: and the pl. ادْلَمٌ. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الدَّلِمِ [He is more distressing than the دَلِم]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الدَّلِمِ, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)*

دَلِمٌ *The elephant; (K;) because of his blackness. (TA.) — See also دَلِمٌ.*

دَلْمَةٌ *Intense blackness, with smoothness; like غُبْسَةٌ; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غُبْسٌ.)*

دَلَمٌ *Blackness. (Seer, M, K.) — And the same, (K,) or دَلَمٌ, (M, accord. to the TT, in two places,) Black: (M, K;) mentioned by Sb. (M.) [See also ادْلَمَ.]*

دَلَمٌ *see what next precedes.*

دَلِمٌ *The blacks, or negroes. (T, TA. [But the دَلِمٌ is more commonly known as the name of a certain people to be mentioned in what follows.] — The Abyssinian, i. e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — † An army; likened to ants in respect of its numerousness: (TA:) or a numerous army. (T.) — † An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — † Enemies: (ISK, T, S, M, K:) and an enemy: pl. دَلِمَةٌ: so called because the people named الدَلِمٌ are notorious for evil and enmity: (Z, TA:) because the دَلِمٌ are enemies to the Arabs: (M:) they*

دَلَمٌ *see what next precedes.*

دَلِمٌ *The blacks, or negroes. (T, TA. [But the دَلِمٌ is more commonly known as the name of a certain people to be mentioned in what follows.] — The Abyssinian, i. e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — † An army; likened to ants in respect of its numerousness: (TA:) or a numerous army. (T.) — † An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — † Enemies: (ISK, T, S, M, K:) and an enemy: pl. دَلِمَةٌ: so called because the people named الدَلِمٌ are notorious for evil and enmity: (Z, TA:) because the دَلِمٌ are enemies to the Arabs: (M:) they*

are a certain people, (T, S, M, K,) well known; (M, K;) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;] called by Kr the تَرْكُ [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or الدَلِمٌ is a surname of the Benoo-Dabbeh, (S,* K,) because of their blackness, (K,) or because they, or the generality of them, are دَلِمٌ [pl. of ادْلَمَ]. (S.) — [Hence, perhaps,] ادْلَمٌ also signifies † A calamity, or misfortune. (S, K.) = Also The male of the دَرَّاج [i. e. attagen, francolin, heath-cock, or rail]. (Ktr, Kr, S, M, K.) — And A species of [the bird called] the قَطَا: or the male thereof [like ادْلَمَ]. (K.) = Also The tree called سَلَامٌ, (T, K,) which grows in the mountains. (T.)

ادْلَمَ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black: (S: [see also دَلَمَ:];) or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K "and,") i. q. ادْمٌ [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAar, i. q. ادْعَمٌ [q. v.]: (T:) pl. دَلِمٌ, (S, TA,) which is also applied to mules as meaning black. (TA.) — Also A black serpent. (T.) — And i. q. ارْتَدَجٌ [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,*

وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِي لَيْلَةٍ *
سَوْدَاءَ حَالِكَةٍ كَلَوْنِ الْأَدَلِمِ *

[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — [Hence,] by way of comparison, one says لَيْلٌ ادْلَمٌ [meaning † Black, or intensely dark, night]. (TA.) — الدَّلْمَةُ [fem. of الدَلِمٌ] † The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)

دَلِمَصٌ

دَلِمَصٌ and **دَلِمَصٌ** and **دَلِمَصٌ**: see art. دَلَصٌ.

دَلَهٌ

1. **دَلَهٌ**, aor. ٤, (TK,) inf. n. **دَلَمَ** (JK, K, TK) and **دَلُوهُ**, (K, TK,) *He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K,* TK;) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, (يدله, [app. for يدلته,]) in consequence of excessive love of a woman, or from some other cause; (TA;) or like as is the woman for her child (كَمَا تَدَلُّهُ) when she has lost it: (JK:) and وَلَيْدَهَا (the woman) when she has lost it: (JK:) and دَلَهُ, also, (JK,) inf. n. تَدَلِيَةٌ (JK, S;) and*

† تدله; (K:) signify he became bereft of his heart, or mind, or reason, (JK, S, *K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دله, aor. -, (S, K,) inf. n. دله; (TA;) and † تدله; (TA;) he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies he became insane, or bereft of reason, in consequence of excessive love of a woman, or from grief: (K:) and † دله, he (a man) was caused to become confounded, or perplexed, and unable to see his right course. (TA.) — دله, aor. -, (M, K,) inf. n. دله, (M, TA,) or دله, (TK,) He became free from care, or thought; or became diverted [عن شيء] so as to be free from care [respecting it]. (M, K.) And دلهت عن القيا, and دلهت عن القيا, (so in three copies of the S,) or دلهت, (thus in one of my copies of the S,) aor. -, inf. n. دله, She (a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one. (AZ, S.)

2. دله, inf. n. دله, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) It bereft him of his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course. (S, TA.) See also 1, in four places.

5: see 1, in two places.

دله His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)

دله A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the "Book of Camels." (S.)

دله and دله, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] Weak-minded. (K.)

دله Bereft of his heart, or mind, or reason, in consequence of anxiety [&c.]: (JK:) or heedless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, (لا يحفظ,) what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course. (TA.)

دلم

Q. 4. دلم It (the night) was, or became, black; (TA;) or intensely dark: (Mgh:) and دلم signifies the same; (K and TA in art. دلم;) the ء being a substitute for o. (TA in that art.) And It (darkness) was, or became, dense, or thick. (K.) See the next paragraph. — Also دلم (a man) was, or became, aged; and so دلم. (K in art. دلم.)

دلم Dark. (K.) You say دلم Dark

night: (TA:) and † دلمة A dark night. (S, TA.) — And Deprived of his reason by love: (K:) a signification which shows the م to be augmentative; for it is from الدله: or, accord. to IKtt and others, the ل in دلم is augmentative; for, they say, it is from الدله: either opinion is allowable. (TA.) — Also The wolf. (K.) — And The male of [the bird called] the قفا [like دلم]. (K.)

دلم A man who is penetrating, sharp, vigorous, and effective. (K.) — And A lion. (K.)

دلم Densely black. (TA.) And دلم Intensely black. (Lh, K.) See also دلم. — دلمة [A desert, or waterless desert,] in which are no signs of the way. (TA.)

دلو

1. دلو, (Mgh, K, [in the CK, erroneously put for دلا]) [and دلو] first pers. دلو, (T, S, Mgh,) and دلو, (Mgh,) aor., first pers., دلو, inf. n. دلو; (T;) and دلو, (Mgh;) [the only authority that I find for the latter verb in the sense here explained;] He pulled the دلو [or bucket] up, or out, (T, S, Mgh, Mgh,) from the well, (T, Mgh,) full: (T, Mgh:) or he pulled the دلو to make it come forth. (K.) Hence, i. e. from دلو as explained above, the saying, in a trad., if it be correct, وَرَدُوا مَاءً فَسَالُوا أَهْلَهُ أَنْ يَدْلُوهُمْ عَنْ الْمَاءِ [They came to water, and they asked its owners to draw for them from the water]; for يَدْلُوهُمْ, or يَدْلُوهُمْ. (Mgh.) And دلو حاجتي, from دلو explained above, means † I seek, or demand, the accomplishment of my want: (Ham p. 500:) or دلو حاجته means † He sought, or demanded, the object of his want. (TA.) And دلو بفلان إليك, (S, TA,) inf. n. as above, (TA,) † I begged, or beg, such a one to make intercession for me to thee. (S, TA.) — [Hence also,] دلو † He drove, or urged on: (IAqr, T:) or did so gently; for دلو [the inf. n.] means the driving, or urging on, gently. (M.) You say, دلو الناقة, (S, K,) aor. دلو, (TA,) inf. n. دلو, (S, TA,) † I made the she-camel to go gently, or leisurely. (S, K, TA.) — And دلوته and دلوته † I was gentle with him; namely, a man; (S, K, TA;) treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; (S, TA; and K in art. دلو [in which, as is said in the TK, دلوته is erroneously put, in some copies, for دلوته];) endeavoured to conciliate him. (TA.) — See also 4, in three places.

2. دلو [inf. n. of دلو] signifies The lowering a thing; like دلو [inf. n. of 4]. (Bd in vii. 21.) You say, دلو الشيء في مهواة He let down the thing, made it to hang down, or let it fall, into a pit or the like. (T, * M, TA.) And دلو من سطح بحبل He let him, or it, down from a house-top by means of a rope. (Mgh.) And

دلو رجليه من السرير [He hung down his legs from the couch]; and دلو occurs in the same sense. (Mgh.) It is said in a trad., دلو على جراب من شحم من بعض حصون خيبر, meaning [A bag, or provision-bag, of fat] was let down, or let fall, upon me [from one of the forts of Kheyber]. (Mgh.) See also 4. — And دلو الشيء He made, or brought, or drew, the thing near to another thing (من غيره); like دلو الدلو. (Har p. 173.) — دلو به يغور † He caused him to fall into that which he desired [to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; from دلو الدلو. (S.) [In the Kur vii. 21, دلوهم يغور means † And he caused them to fall (فدلوهم) into disobedience by deceiving, or beguiling, them: so says Aboo-Is-hak [Zj]: or † he excited their cupidity [with deceit, or guile]; originating from the case of a thirsty man's being let down (يدلى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile; originally دلوهم. (T.)

3. دالته: see 1.

4. دليت, [in the CK, erroneously,] and دلو, (K;) or دلو, (T, S, M, Mgh, Mgh, K,) inf. n. دلو; (T, Mgh,) and دلو, [and app. دلو] aor. دلو, [inf. n. دلو]; (T, * Mgh;) I let down the دلو [or bucket] (T, S, M, Mgh, Mgh, K) into the well, (T, S, Mgh, K,) to fill it, (T,) or to draw water with it. (M, Mgh.) [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. — Hence, (Mgh,) دلو ادلى بحجته † He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly; (T;) or he defended himself by adducing it or urging it: (S:) or he established his plea, or the like, and so obtained his claim or demand or suit. (Mgh.) And in like manner you say, دلو ادلى بحقه † [He urged, or established, his right or due]. (TA.) — And دلو بماله † He gave, (دفع, M, K, TA,) or presented, or offered, (رفع, S, TA,) his property, (S, M, K, TA,) [to him], (M,) or الى الحاكم [to the judge]. (S.) Hence, in the Kur [ii. 184], وَتَدْلُوا بِهَا إِلَى, (S, K,) i. e. † And [do not] give it, or offer it, as a bribe to the judges: (S, * TA:) or and do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T:) or and do not throw it to the judges to be decided by them, (Mgh, Bd, Jel,) or as a bribe. (Jel.) And in a letter of 'Omar فَاتْمِرْ إِذَا أَدْلَى إِلَيْكَ And understand thou

when an application is made to thee by litigants for the decision of a cause. (Mgh.) — And ادلى برحمه † He sought to bring himself near, to approach, or to gain access, [إلى غيره] to another, by means of his relationship: (S, K, TA:) and he pleaded, or made intercession, thereby. (TA.) وَقَدْ دَلَوْنَا بِهِ إِلَيْكَ, in a prayer for rain, of 'Omar, referring to El-'Abbās, i. e., accord. to the "Ghareebeyn," † And we have sought to approach, or to gain access, to Thee by him, app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلْو [or bucket]. (M.) One says also, أَدَلَى إِلَى الْمَيِّتِ بِالْبَنُوَّةِ وَنَحْوِهَا, meaning † He was united to the dead by sonship, and the like; from الدَّلْوِ. (Msb.) And فَلَانٌ يُدَلِّي إِلَى فَلَانٍ Such a one is united with the dead by a male. (Mgh.) — ادلى فيه † He said of him what was evil, or foul. (M, K.) — And ادلى said of a horse &c., He put forth his yard, for the purpose of staling or covering; (M, K;) as also † said of an ass, as is also the former verb. (M.) — See also I, first and second sentences.

5. دَلَّى It was let down or lowered; it hung down, or dangled; it was let down; (T, M, Mgh;) into, and over, a pit or the like; (M;) it hung (K) from (من) a tree; (S, K;) it hung down as a fruit [from a tree]. (Bd in liii. 8.) [Hence,] دَلَّى عَلَيْنَا مِنْ أَرْضٍ كَذَا [He, or it, came down, or descended, upon us from such a land]. (TA.) And دَلَّى بِالشَّرِّ He descended upon one with evil, or mischief. (TA.) — Also He drew near, or approached: (K in art. دَلَّى) or he drew near, or approached, [from above, or] after being high. (IAqr, T.) Accord. to Fr. ثَمَرٌ دَلَّى [in the Kur liii. 8] means ثَمَرٌ دَلَّى (T,) i. e. Then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, then he drew near to the Prophet, and he clung to him: (Bd:) but accord. to Zj, it means then he drew near, and drew nearer; and is like the phrase وَقَرَّبَ مَتَّى وَقَرَّبَ دَنَا فَلَانٌ مَتَّى وَقَرَّبَ (T. [See also another explanation in what follows.]) — And He was, or became, lowly, humble, or submissive; or he lowered, humbled, or abased, himself. (IAqr, T; and K in art. دَلَّى.) — In the saying of a poet,

* كَانَتْ رَاكِبًا غَضَنَ بِمَرْوَحَةٍ *
* إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبَ ثَمَلٍ *

دَلَّى may be quasi-pass. of دَلَّى, inf. n. دَلَّى, signifying "he drove, or urged on, gently:" or it may be for تَدَلَّتْ: [so that the meaning may be, As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker: or, when she emboldened herself with him, &c.:] (M:) [for] تَدَلَّى is also syn. with تَدَلَّلَ: (S, K;) and [J says that] this

is its meaning in the saying in the Kur [otherwise explained above] ثَمَرٌ دَنَا فَتَدَلَّى: being like يَمْتَطَّى in the Kur [lxxv. 33], i. e. يَمْتَطَّى. (S.)

12. اِدْلُوْى, of the measure اِفْعُوْلَ, He hastened, made haste, sped, or went quickly; (S;) [like ادلولى.]

دَلَا: see what next follows. دَلْوٌ [A bucket, generally of leather;] a certain thing with which one draws water; (S, TA;) a vessel with which one draws water from a well; (KL;) well known; (T, K;) in Pers. دُل [i. e. دُل, pronounced "dól": (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Msb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, S, Msb) اِدْلُوْى, (T, S, M, Msb, K,) of the measure اِفْعُوْلَ, [originally اِدْلُوْى,] (S,) and (of mult., T, S, Msb) دَلَا (T, S, M, Msb, K) and دَلَّى (S, M, Msb, K,) which is of the measure فَعُوْلَ (S, Msb) originally, (Msb,) and دَلَّى (T, M, K, omitted in the CK) and دَلَّى, omitted here by the author of the K but mentioned by him in art. نَحْو. (TA.) and دَلَّى; (K;) [there said to be like عَلَى; but correctly دَلَّى] or دَلَّى is syn. with دَلَّى, and its sing. [or n. un.] is دَلَّى; (S, M;) like as that of فَلَا is فَلَا; (M;) [for] دَلَّى is syn. with دَلَّى: (T:) or دَلَّى signifies, (K,) or signifies also, (M,) a small دَلْو. (M, K.) [But in the M, in one place, it seems to be stated that, accord. to some, دَلَّى and دَلَّى signify the same, in a pl. sense: for, after the pls. of دَلْو, it is added, وَهِيَ الدَّلَاةُ وَالِدَلَّى. I think, however, that he who first said this meant thereby that الدَّلَاةُ and الدَلَّى signify, respectively, the same as الدَلْوُ and الدَلَّى &c.] [Hence the saying, اَتَّبِعِ الدَّلْوَ وَالدَلَّى: see 4 in art. تَبَعَ. As masc., it has for its dim. دَلَّى: as fem., دَلَّى. (Msb.) See also دَلَّى. — And hence, (M,) الدَّلْوُ † [The sign of Aquarius;] one of the signs of the Zodiac. (S, M, K.) — And † The hopper of a mill. (Golius on the authority of Meyd.) — And † A certain mark made with a hot iron upon camels; (S, K;) app. in the form of a دَلْو [properly so called]. (TA.) — And † Calamity, misfortune, or mischief. (S, K.) So in the saying, جَاءَ فَلَانٌ بِالدَّلْوِ † [Such a one brought calamity, &c.]. (S.)

دَلَّى: see the next preceding paragraph. — [Hence,] † A share, or portion: so in the saying of a rájiz,

* أَلَيْتُ لَا أُعْطَى غُلَامًا أَبَدًا *
* دَلَاتَهُ إِنِّي أُحِبُّ الْأَسْوَدَا *

meaning [I have sworn, or, emphatically, I swear, I will not give a boy, ever,] his share, or portion, of love, or affection: [verily I love El-Aswad:] El-Aswad was the name of his son. (S, TA.)

دَلَّى: } see دَلْو, of which they are dims.
دَلَّى: }

دَلَّى Pulling up, or out, a دَلْو [or bucket] from

a well: (T:) and occurring in poetry in the sense of مُدَل [meaning letting down a دَلْو into a well]: (S:) pl. دَلَاةٌ. (TA.)

دَلَّى A [water-wheel, or machine for irrigating land, such as is called] مَنَجُون (S, M, K,) that is turned by an ox or a cow: (S;) and [such as is called] a نَاعُورَة: (K;) or the نَاعُورَة is turned by water: (S;) and a thing made of palm-leaves (M, K) and pieces of wood, with which water is drawn [for irrigating land] by means of ropes, or cords, (M,) [app. held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk: (M, K;) it is a bucket (دَلْو), and the like, with pieces of wood made in the form of a cross, [i. e. with two pieces of wood placed across and so tied together,] the two arms of which are bound to the top [or rim] of the bucket; then one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates [land] with it [app. by drawing and swinging it up by means of another, or of the same, rope]: the word is of the measure فَاعِلَة in the sense of the measure مَفْعُوْلَة [because it is pulled up]: the pl. is دَوَالٍ: El-Farábee deviates from others, by explaining it as meaning a مَنَجُون; and J follows him: (Msb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قَطُوَة and دَلْو: it consists of a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench: accord. to Mfr,] the دَلَّى is a tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husks], having at its head a large bowl, with which water is drawn [for irrigating land]. (Mgh.) — Also Land that is irrigated by means of the دَلْو [or bucket] or the [machine called] مَنَجُون [mentioned above]. (M, K.) — And the pl., دَوَالٍ, Unripe dates hung, and eaten when they become ripe. (T, K.) Hung fruit. (Bd in liii. 8. [But perhaps the شَمْر is there a mistranscription for التَّمْر.]) — Also (i. e. the pl.) Black grapes, but not intensely black, (AHn, M, K,) the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried. (AHn, M.) [See also دَوَالٍ, in art. دَوَالٍ. — [The sing. also signifies A grape-vine itself: and a shoot of a grape-vine: pl. as above.]

دَلَّى

1. دَلَّى (IAqr, T, K,) aor. ٤, inf. n. دَلَّى, (TK,) He was, or became, confounded, or perplexed, and unable to see his right course. (IAqr, T, K.)

3 and 5, mentioned in this art. in the K: see art. دَلْو.

دم

1. دَمَّ (S, M, Msb, K, &c.) aor. ٤, (S, M, Msb,) inf. n. دَمَّ, (T, M, Msb,) He smeared, or

did over, (S, M, Mṣb, K,) a thing, (S, M, K,*) or the face, (Mṣb,) with any kind of dye [or the like]: (S, Mṣb:) and a house, or chamber, with [plaster of] gypsum, (T, M, K,) or with mud or clay, (T,) and with [a wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) with a دَمَام, (Lth, T, M, K,) i. e. any medicinal liniment, (Lth, T,) such as aloes, and saffron; (TA;) as also دَمَم: (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَت, aor. and inf. n. as above, said of a woman, she smeared the parts around her eye with aloes or saffron: (M:) or دَمَتِ الْعَيْنَ she applied a collyrium to the eye; or smeared it with a دَمَام. (Mṣb.) You say also, دَمَرِ الْقَدْر, aor. and inf. n. as above, He smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see دَمِيم)] after repairing it: (Lh, M:) and دَمَتِ it (the [stone] cooking-pot) was smeared, or done over, with blood or spleen [or liver], after it had been repaired: (T:) or was plastered with mud or clay, and with gypsum. (TA.) And دَمَرِ الصَّدْعَ, aor. and inf. n. as above, He smeared over the crack with blood and burnt hair mixed together; as also دَمَمَهُ. (M.) — [Hence,] دَمَرِ بِالشَّحِيرِ, said of a camel &c., † He was, or became, loaded [or overspread] with fat; syn. أَوْقَرَ or أَوْقَر. (So accord. to different copies of the S.) And دَمَرِ [alone], inf. n. as above, † He (a camel) had much fat and flesh, so that one could not feel in him the prominence of a bone. (T, TA.) And دَمَرِ دَمَرِ + His face was [flushed,] as though it were overspread, with beauty. (M.) — [Hence also,] بِهَرِ دَمَتِ عَيْنَاهَا [so I find it written, but I think it should be دَمَتِ,] meaning † What did she bring forth? or what has she brought forth? a male or a female? and دَمَتِ فَلَانَةَ بِغَلَامٍ [the verb (here written without any vowel-sign) being app. دَمَتِ, meaning دَمَتِ عَيْنَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دَمَام,] † Such a woman brought forth a boy. (TA.) — دَمَرِ الْأَرْضَ, (M, K,) aor. and inf. n. as above, (M,) He made the earth, or ground, even, (M, K,) as is done after turning it over for sowing. (M.) And دَمَرِ جُحْرَهُ, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) It stopped up the mouth of its hole with its تَبِيْشَة [or earth which it had extracted]: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K.) And دَمَرِ الْكَمَاةَ He made the earth, or dust, even over the truffles. (K.) And دَمَمْتُ عَلَى الشَّيْءِ I covered over the thing; (T, TA;) as also دَمَمْتُ الشَّيْءَ. (Ham p. 461: [see also R. Q. 1:] and in like manner, دَمَمْتُ عَلَيْهِ الْقَبْرَ, [I covered up the grave over him]: and دَمَمْتُ عَلَى الشَّيْءِ I buried the thing, making the ground even over it. (T, TA.)* — دَمَمَهُ, (K,) or دَمَرِ رَأْسَهُ, (T, M,) aor. and inf. n. as above, (M,) † He broke his head: (M, K:) or he struck, or beat,

and broke, his head: (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) he struck, or beat, his head, (M, K,) whether he broke it or not. (M.) And دَمَرِ ظَهْرَهُ, aor. and inf. n. as above, † He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.) — دَمَمَهُ, (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) † He crushed them (طَحَنَهُمْ), and destroyed them; (Lh, T, M, K;) as also دَمَمَهُمْ, and دَمَمَهُ عَلَيْهِمْ: (M, K:) or this last (دَمَمَهُ عَلَيْهِمْ) signifies He (God) destroyed them: and دَمَمْتُ الشَّيْءَ, I made the thing to cleave to the ground, and scattered it, or broke it, destroying it. (S.) دَمَمْتُ رِجْلَهُ, (M, TA,) in the Kur [xci. 14], (TA,) means And their Lord crushed them (طَحَنَهُمْ), and destroyed them: (M, TA:) or made punishment to fall, or come, upon them in common, or universally; expl. by عَلَيَهُمْ الْعَذَابُ (Zj, T, Bd, Jel, TA:) or made the earth to quake with them: (Fr, T, TA:) or was angry with them: (IAmb, T:) or spoke to them in anger: (TA:) for [the inf. n.] دَمَمْتُ signifies the being angry: (M, K:) and the speaking so as to disquiet, or agitate, a man: (T, TA:) and دَمَمَهُ عَلَيْهِ he spoke to him in anger. (M, K.) You say also, دَمَرِ فَلَانًا, meaning He (a man, IAqr, T) punished such a one fully, or completely; (IAqr, T, K;) as also دَمَمَهُ: (TA:) [or perhaps دَمَمَهُ; for Az says, in another place, at the close of this art.,] IAqr says that دَمَمَهُ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.) — دَمَرِ الْحَجَرَ, (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, He leaped the mare. (K.) — دَمَرِ, (M, K,) aor. and inf. n. as above, (M,) also signifies He hastened; syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدِمَرُ, with kesr]. (M, K, TA. In the CK, [erroneously,] = دَمَرُ. (أَصْرَعَ. (T, Mṣb;) sec. pers. دَمَمْتُ, (S, M, Mṣb, K,) aor. = (Ks, Lh, T, S, M, Mṣb, K) and 2; (S, M, K;) and دَمَمْتُ, (M, Mṣb, K,) aor. =; (AZ, T, Mṣb;) and دَمَمْتُ, (T, M, Mṣb, K,) aor. =; (T, Mṣb;) inf. n. (of the last, TA, or of all, M) دَمَامَةً; (S, M, K;) the last of these verbs mentioned by IKt on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mṣb, TA,) except تَبَيَّنْتُ and شَرَرْتُ (Mṣb, TA) and فَكَّكْتُ, mentioned in the K, and عَزَزْتُ الشَّأْنَ, mentioned by IKh; (TA;) He (a man, T, S, Mṣb) was, or became, such as is termed دَمِيم [q. v.]: (Ks, Lh, T, S, Mṣb;) or he did evil; syn. أَسَاءَ. (M, K. [See also 4.]

2: see 1, in two places.

4. اَدَمَرِ He did what was bad, evil, abominable, or foul; syn. أَقْبَحَ (Lth, T, K) and أَسَاءَ (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers., اَدَمَمْتُ, is explained as

meaning أَقْبَحْتُ الْفَعْلَ, which is a pleonasm for أَقْبَحْتُ:] or he had a child, or offspring, borne to him such as is termed دَمِيم (K, TA) or قَبِيحٌ (so in the CK) in make. (TA.)

R. Q. 1. دَمَمَرِ, [inf. n. دَمَمَمَةً.] He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing. (Ham p. 461. [But the context there indicates that the verb in these two senses should be correctly written دَمَرِ.]) — See also 1, near the middle of the paragraph, and in five places after that.

دَمَرِ: see دَمَامَرِ — and دَامَاةٌ. — Also a dial. var. دَمَرِ [i. e. Blood: see art. دَمُو or دَمِي]: (K:) but ignored by Ks. (T, TA.)

دَمَرِ: see دَمِيمَرِ.

دَمَّةٌ: see دَامَاةٌ. — Also A way, course, mode, or manner, of acting or conduct or the like. (S, K.) — And A certain game. (S, K.)

دَمَّةٌ The lodging-place, or nightly lodging-place, (مَرِيضٌ, [for which Golius appears to have read مَرِيضٌ,]) of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دَمَّةٌ of sheep or goats: (M, TA:) but some read, in this instance, دَمَمَّةٌ: and some say that دَمَمَّةٌ is originally دَمَمَّةٌ. (TA.) — A piece of بَعَرٍ [i. e. camels', sheep's, goats', or similar, dung]: (S, K: [in the CK, الْبَقَرَةُ is erroneously put for الْبَعَرَةُ:] so called because of its despicableness. (TA.) — A louse; (Mṣb, K;) or a small louse: (M, TA:) or (so in the M, but in the Mṣb and K "and") an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Mṣb.) — And hence, app., (M, TA,) † A short and contemptible man. (M, K. [See also دَمِيمَرِ.]) — And A cat. (K.)

دَمِمَرِ Blood, or biestings, with which the crevices of stone cooking-pots are stopped up (تُسَدُّ: in the TT and CK, تُسَدُّ). (IAqr, M, K, TA.)

دَمَمَةُ } see دَامَاةٌ.
دَمَمَاءُ }

دَمَامَرِ (T, S, M, Mṣb, K) and دَمَرِ (M, K) A thing (S, M, Mṣb, K) of any kind (S, TA) with which one smears, or does over, (S, M, Mṣb, K,) the face [q. v.]: (Mṣb:) said by some to be the red pigment with which women redder their faces: (Mṣb:) and particularly, [i. e. both these words,] (K,) or the former, (S,) a medicinal liniment with which one smears the forehead of a child (S, K) and the exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a child is smeared, called حَضَضُ or نُؤُورُ: and as some say, [the pigment called] نُؤُورُ: (TA:) and a collyrium, or liniment, that is applied to the eye: (Mṣb:) or any medicament with which the exterior of the eye is smeared; (Lth, T;) such as aloes, and saffron: (TA:) and i. q. نُؤُورُ, which is applied to the gums. (T.) بَصَرْتُ بِدَمَامٍ, said of the feathers of an arrow, means

They were stuck fast with glue: (M, TA:) or they were besmeared with blood. (§ in art. بصر.) — Also, [i. e. both words,] (K,) or the former word, (T,) + Clouds in which is no water; (K, TA;) as being likened to the liniment so called. (TA)

دَمِيمٌ, applied to a قَدْر [or cooking-pot], (§, M, K,) or a بَرْمَةٌ [meaning one of stone, (see دَمِير),] (T,) Smeared, or done over, with spleen (T, S, M, K) or liver (M, K) or blood [or biestings], (T, M, K,) after being repaired; (T, K;) as also دَمِيْمَةٌ (T, Lh, M, K) and دَمِيْمَةٌ: (T, S;) and دَمِيْمٌ, with damm, [app. pl. of دَمِيْمٌ] signifies cooking-pots (قَدُورٌ) [so] smeared. (IAar, TA.) — Also, (§, M, K,) applied to a man, (M, Mṣb,) Foul, or ugly; syn. قَبِيحٌ (§, M:) or contemptible: (M, K:) or foul, or ugly, (قَبِيحٌ) in aspect, and small in body: (Mṣb:) not pleasing to the eyes: (TA in art. يشع:) دَمِيمٌ relates to the stature; and دَمِيمٌ, to the dispositions: (IAar, T:) app. from دَمِيْمَةٌ signifying “a louse” and “a small ant:” (Mṣb:) [see also دَمِيْمَةٌ:] fem. with ة: pl. دَمَامٌ and دَمَائِمٌ; the former masc. (M, Mṣb, K) and fem., (M, K,) and the latter fem. (M, Mṣb, K.)

دَمَاءٌ [or دُمَى], and دُمَاءٌ, or دُمَاءٌ: see دَمَاءٌ.

دَمَامٌ One who repairs cooking-pots by cementing them. (Golius from Meyd. See I.)

دَمَاءَةٌ and دُمَاءَةٌ and دُمَاءَةٌ (T, S, K) The hole that is stopped up by the jerboa with the earth that it has extracted; (T, TA;*) and so دُمَاءٌ [more properly written دُمَى], or دُمَاءَةٌ, each with damm, (TA,) or دُمَاءَةٌ: (T, accord. to the TT:) or one of the holes of the jerboa; (S, K;) like دَمَاءَةٌ [q. v.]: (§:) [and so, app., دَمَامٌ, accord. to the KL; there explained as signifying سوراخ] and also, (K,) or the first and second, (M,) the earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof; (M, K;) or the earth with which it stops up one of its holes: (M:) and دُمَاءَةٌ also signifies the دَمَاءَةٌ of the jerboa: (IAar, K:) the pl. (of دَمَاءَةٌ, S) is دَمَائِمٌ. (S, K.)

دَمِيْمَةٌ and دَمِيْمَةٌ A wide [desert such as is termed] فَلَاةٌ (M, K, TA;) in which journeying continues long [for it is regarded by some as derived from دَمَامٌ, of which دَمِيْمَةٌ is also an inf. n.,] by reason of its far-extending: (TA:) or a [desert such as is termed] مَفَاةٌ in which is no water: (§:) or a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence: pl. دَمَائِمٌ: which is explained as signifying smooth deserts of which the extremities are far apart: and دَمِيْمَةٌ signifies a land that is disapproved, disliked, or abominable. (T in art. دَوْمَر, and TA.)

دَمْدَمَةٌ A wooden implement with teeth, with which the earth, or ground, is made even, (M,

K,) after it has been turned over for sowing. (M.)

كُرْمَدَمٌ (§, K*) [A well] cased with stones or burnt bricks; syn. مَطْوِيٌّ (§, K.)

مَدْمُومٌ [Smeared, or done over, with any kind of dye &c.: fem. with ة]: see دَمِيمٌ. — [Hence,] Red. (§.) — And + Fat in the utmost degree; (M, K;) full of fat; (§, M, K;) as though smeared therewith: (M:) applied to a camel &c.; (§;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also Heavily laden: but the right explanation is probably laden with fat: see دَمْرٌ بِالسَّحْمِ, in the first paragraph of this art.]

دمث

1. دَمَثٌ (§, M, A, &c.) aor. َ, (§, A, Mṣb, K,) inf. n. دَمَثٌ (§, M, Mgh, Mṣb,) sometimes contracted into دَمَثٌ (Mṣb,) It (a place, A, Mgh, Mṣb, K, or other thing, A, K) was, or became, soft and even: (M, A, Mgh, Mṣb, K:) or it (a place) was, or became, soft and sandy. (§.) — And دَمَثٌ (Mṣb,) [i. e. دَمَثٌ, or دَمَثٌ as above,] inf. n. دَمَائَةٌ (§, M, A, Mgh, Mṣb, K) and دُمُوتَةٌ (M, TA) and دَمَثٌ (A,) or دَمَثٌ (Mgh,) † He (a man) was, or became, easy in nature, or disposition. (§, M, A, Mgh, Mṣb, K.)

2. دَمَثَةٌ (T, M, A, Mṣb,) inf. n. دَمِثٌ (§, K,) He made it even, (T, A,) or soft, (§, K,) or soft and even; (Mṣb;) namely, a place, (T, A, Mṣb,) or a bed, or place on which to lie: (§:) and (A) he macerated it, namely, a thing, and mashed it, (M, A,) with his hand, (A,) in order that it might become soft. (M, A.) [Hence,]

دَمِثٌ لِحَنِيكَ قَبْلَ اللَّيْلِ مُضْطَجَعًا

(T,) or قَبْلَ النَّوْمِ (A,) [lit. Make soft and even for thy side a bed, or place on which to lie, before night, or before sleeping:] a prov., meaning † prepare for an event before its happening. (T,* A.) [Hence also,] فَاتِمًا يَدْمِثُ مَجْلِسَهُ مِنَ النَّارِ, i. e. [Whoso lieth against me, verily] he will make even, meaning will prepare, his sitting-place in the fire [of Hell]; a saying of Moḥammad. (Mgh.) — [And hence,] دَمِثُ الْحَدِيثِ (T, A,) inf. n. as above, (K,) † He mentioned (T, A, K) the beginning of (T, A) the tradition, or story. (T, A, K.) You say, دَمِثْ لِي ذَلِكَ الْحَدِيثَ حَتَّى أَطْعُنَ فِي خَوْضِهِ † Mention thou to me the beginning of that tradition, or story, in order that I may know the manner thereof (T, A) and how I should enter upon it [so that I may push on in it]. (A.)

4. مَا كَانَ أَدَمْتُ فَلَانًا وَآبِنَةً How easy in nature, or disposition, was such a one! [and how gentle was he!]. (§, TA.)

دَمِثٌ: see دَمِثٌ, in two places.

دَمِثٌ: see the next paragraph, in three places.

٤٦٩

دَمِثٌ Even, or soft; applied to a valley, and to anything: (T:) or a place soft and even; (Mgh, TA;) as also دَمِثٌ (A,) and دَمِثٌ, or دَمِثٌ; the last also explained as a subst., meaning an even, or a soft, tract of land; app. an inf. n. used as a subst.: (Mgh:) or دَمِثٌ [in one copy of the § erroneously written دَمِثٌ, and in another دَمِثٌ] signifies a soft and sandy place; and its pl. is دَمَائِثٌ (§:) or a place soft to the tread; as also دَمِثٌ: and so this last applied to a tract of sand (رَمْلَةٌ); as though it were an inf. n. used as an اسم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] دَمِثٌ signifies also plain, or soft, tracts of land; pl. [of pauc.] أَدَمَائِثٌ and [of mult.] دَمَائِثٌ: (M:) or دَمَائِثٌ has this last meaning; and its sing. is دَمِثَةٌ [with ة added to transfer the word from the category of epithets to that of substantives]; and دَمَائِثٌ consist of sands and of what are not sands: دَمَائِثٌ likewise is applied to what is [or are] even and soft; and its sing. is دَمِثَةٌ [like as دَمِثَةٌ is sing. of خَرَائِبٌ]: (T: [but for دَمِثَةٌ, in this last instance, I find دَمِثَةٌ: if this be right, the pl. is agreeable with analogy; but if دَمِثَةٌ be the sing., the pl. is anomalous:]) and دَمِثٌ is applied to sand, as meaning not cohering. (TA.) It is said in a trad., مَالٌ إِلَى دَمِثٍ قَبَالَ فِيهِ (Mgh,) or دَمِثٌ (A, Mgh,) accord. to different readings, i. e. [He turned to] a soft and even place [and made water upon it]. (Mgh.) And you say, نَزَلْنَا بِأَرْضٍ مِثَاءَ دَمَاءَةٍ [We alighted, or alighted and abode, in a tract of land even, or soft, or soft and even]. (A.) — Hence, (T,) † A man easy in nature, or disposition, (T, M, TA,) and generous; (T;) as also دَمِثٌ: (TA:) and in the same sense دَمِثَةٌ is applied to a woman; (T;) or دَمِثَةٌ (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمِثٌ † A man easy in natural dispositions. (A.)

دَمِثَةٌ, as a subst.: see دَمِثٌ, (of which, also, it is the fem.,) in two places.

دَمِثٌ: see دَمِثٌ.

دَمِثٌ: see دَمِثٌ, in two places.

دَمِثَةٌ, as a subst., and as fem. of دَمِثٌ: see دَمِثٌ, in two places.

أَدْمُوثٌ The place of the مَلَّةُ [or hot ashes] (§, L, K) when bread has been baked there. (§, L.)

(١٦.) دَمِثٌ (١٦٩) دَمِثٌ (١٦٩) دَمِثٌ (١٦٩)

دمج

1. دَمَجٌ [aor., accord. to a rule of the K, ٢,] inf. n. دَمُوجٌ (§, A, K;) and اَنْدَمَجٌ (§, A, Mṣb, K) and اَدْمَجٌ, as also اِدْمَجٌ (§, K;) It (a thing,

§, A) entered, and became firm, *in a thing*: (§, K:) or it became firm and consolidated: (A:) or it entered, and became concealed, in a thing: (A'Obeyd, §, Mṣb:) and the first and second, he (a wild animal) entered into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also *دَمَج*. (L.) — [Hence,] *دَمَجٌ بَعْضُهُ فِي بَعْضٍ* † [It became intricate]; said of darkness. (A, TA.) — And *دَمَجٌ أَمْرُهُم* † Their affair, or case, was, or became, right, just, or sound, and consistent. (A, TA.) — And *دَمَجَتِ الْأَرْبَابُ* (M, K,) aor. 2, inf. n. as above, (TA.) The hare went quickly, with short steps: (M, K:*) and in like manner *دَمَج* is said of a camel. (M.) = See also 4.

2: see 1.

3. *دَامَجَهُ* (A, L,) inf. n. *دَمَجَ* (L,) † He agreed with him, [and he aided him, (see 6,)] *عَلَيْهِ* [against him, or respecting it, or to do it]. (L, A.) — And † [He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity: for its inf. n.] *مُدَامَجَةٌ* is like *مُدَايَعَةٌ*. (§.)

4. *ادمَجَ* He wrapped a thing in a garment, or piece of cloth. (§, K.) [Said in the TA to be tropical: but for this there is no reason that I can see.] — He rolled up tightly *طَوْمَارٌ* [or scroll]; syn. *شَدَّ إِدْرَاجَهُ*. (A, TA.) — He twisted: or he twisted well a rope: or he twisted it firmly, making it slender. (TA.) And *ادمجت*, said of a female comber and dresser of hair, (A, L,) She rolled, or made round, (*أَدْرَجَتْ*) and made smooth, the locks of a woman's hair: (A:) or she plaited such locks; as also *دَمَجَتْ*, inf. n. *دَمَجَ*. (L.) — † He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly. (TA.) *إِدْمَاجٌ* [as inf. n. of *أَدْمَجَ*, not of *أَدْمَجَ*,] signifies † The being slender in the waist, or middle. (KL.) [See also 7.] — *ادمج كلامه* † He disposed his words in a closely-connected order: (A:) or he made his speech vague. (Mṣb.)

5. *تَدَمَجَ فِي ثِيَابِهِ* † He wrapped himself in his clothes, in consequence of his feeling the cold. (A.)

6. *تَدَامَجُوا* † They agreed together: (A:) [they conspired together:] they leagued together, (A,) and aided one another. (§, A, K:*) You say, *تَدَامَجُوا عَلَيْهِ* † They aided one another, (§,) or leagued together, and aided one another, (A, TA,) against him. (§, A, TA.)

7. *اندمج*: see 1. — Also, said of a horse, † He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly. (A, TA.)

8. *ادْمَجَ*: see 1.

دَمَجَ A plaited, or braided, lock of hair. (L, K:*)

دَمَجٌ A [friend, or companion, such as is termed] *خِدْنٌ*; and an equal. (K.)

دَمَجَ (S, A, K) and *دَمَجَ* (A, K) † A peace, or reconciliation, that is secret, or concealed: (K, TA:) or as though secret, or concealed; from *مُدَامَجَةٌ* [inf. n. of §]: (§:) or firmly established: (A, K:) or complete, and firmly established: (Az, §:) or that is not made with any malicious intention. (AA.) And *دَمَجٌ أَمْرٌ* † A right, or just, affair or case. (TA.) The saying of a poet, cited by IAḡr,

* *يُحَاوِلُنْ صَرْمًا أَوْ دَمَاجًا عَلَى الْخَنَى* * [which may app. be correctly rendered *Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from *أَدْمَجَ الْجَبَلُ* signifying “he twisted firmly the rope.” (TA.)

دَمَجَ: see the next preceding paragraph.

دَمُوجٌ inf. n. of 1. (§, A, K.) — Also *Smoothness*; or the being smooth: in this sense extr., inasmuch as it [is an inf. n. that] has no un-augmented triliteral-radical verb belonging to it. (L.)

دَمَجَ: see *مُدْمَجَ*.

لَيْلٌ دَامِجٌ † Dark night: (§, K, TA:) or night of intricate darkness. (A.)

مُدْمَجَ, applied to a man, † Well knit together, like a rope firmly twisted; as also *مُدْمَجَ*: and in like manner, *مُدْمَجَاتُ الْخَلْقِ*, applied to women, † of a frame well knit together; and so *دَمَجَ*, of which ISd found no singular. (L.) And accord. to Lth, *مُدْمَجَ*, applied to the back, and to a limb, or member, means † [Well compacted, or rounded, and smooth:] as though made round and smooth (*أَدْرَجَتْ وَمَلَسَتْ*) as when the female comber and dresser of hair plait the locks of a woman's hair: (TA:) [or this may be a mistranscription for *مُدْمَجَ*; for it is said that] *مُدْمَجَ* signifies round and smooth; syn. *مُدْمَجَ*; (K:) or *مُدْرَجَ مَعَ مَلَأَتِهِ*: (§:) and, applied to a back, made smooth. (L.) — Also † An arrow that is used in the game called *الميسر*. (§, K.) El-Hārith Ibn-Hillizeh says,

* *أَلْفَيْنَا لِلصَّيْفِ خَيْرَ عِمَارَةٍ* *
* *إِلَّا يَكُنْ بَيْنَ فَعَطْفِ الْمُدْمَجِ* *

[Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (§.)

مُدْمَجَ: see the next preceding paragraph.

مُدْمَاةٌ A turban; syn. *عِمَامَةٌ*; (AHeyth, K:) a rare instance of the addition of *ṣ* to the

measure *مُنْعَالٌ*: or it seems to be an epithet applied to a turban, meaning firmly wound. (AHeyth.)

مُدْمَجَ: see *مُدْمَجَ*. — Also *Round, or rounded*; as an epithet applied to a *نَصْلٌ* [i. e. the head of an arrow or of a spear &c.] (§.)

دَمَر

1. *دَمَرٌ*, aor. 2, (T, M, A, Mṣb, &c.) inf. n. *دَمَرٌ* (T, M, MF, TA) and *دَمَارَةٌ* (MF, TA) and *دَمُورٌ* (MF,) and *دَمَارٌ* is a simple subst., (Mṣb,) and *دَمُورٌ* is an inf. n. of *دَمَرٌ* in a trans. sense, (TA,) It (a people, T, M, A, or a thing, Mṣb) perished: (T, M, A, Mṣb, TA:) or perished utterly. (TA.) = See also 2. — *دَمَرٌ عَلَيْهِمُ*, (§, M, A, K,) aor. 2, (§, M,) inf. n. *دَمُورٌ* (§, M, A, K) and *دَمَرٌ* (M,) He intruded upon them; went, or came, in to them without permission: (§, M, A, K:*) or intruded upon them in an evil manner. (K.) It is said in a trad., *مَنْ سَقَى طَرَفَهُ اسْتَبْدَانَهُ فَقَدْ دَمَرَ* He whose look precedes his asking permission [does that which is as bad as the act of him who] enters without permission. (§, TA.) And it is said, *إِذَا دَخَلْتَ الدُّورَ إِيَّاهُ* When thou enterest houses, [meaning, desirest to enter them,] beware of entering without permission. (A.)

2. *دَمَرٌ* (§, Mṣb,) and *دَمَرُهُمُ* (T, M, A,) and *دَمَرٌ عَلَيْهِ* (T, §, Mgh, Mṣb,) and *دَمَرُهُمُ* (M, A,) inf. n. *دَمِيرٌ*; (T, §, M, K:) and *دَمِيرٌ* (M, TA,) inf. n. *دَمُورٌ* (K, TA,) and, accord. to the K, *دَمَارٌ* [which is omitted in the CK] and *دَمَارَةٌ*, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of *دَمَرٌ* in the intrans. sense explained above; (MF, TA;) He (God, M, TA) destroyed, (§, M, Mgh, Mṣb, K:*) or destroyed utterly, (A, TA,) him, or it, or them. (§, M, A, Mgh, Mṣb, TA.) And *دَمَرُ السَّيْلِ الْمَكَانَ* The torrent destroyed the place. (TA from a trad.) — *دَمَرٌ* (TK,) inf. n. as above, (§, K,) He (a sportsman) fumigated his *قَتْرَةٌ* [or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell. (§, K.) [See also the act. part. n., below.]

3. *دَامِرُ اللَّيْلِ* † He passed the night sleepless: (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless. (K.)

دَمِرَ: see *دَامِرَ*, in two places.

دَمَرَةٌ A ewe, or she-goat, having little milk. (K.) — And One short in make. (TA.) = Applied to a woman, and to others, [i. e. applied also to a company of people, *جَمَاعَةٌ* (TK,)] *Went to intrude upon others; to go, or come, in to them without permission.* (K, TA.)

دَمَارٌ (§, A, Mṣb,) a simple subst., (Mṣb,) and *دَمَارَةٌ* (MF, TA) and *دَمُورٌ* (MF, [but see 1,]) *Perdition*: (§, A, Mṣb, &c.) or utter perdition. (TA.) You say, *حَلَّ بِهِ الدَّمَارُ* Perdition [or

tears. (S, Mṣb, K.) — دَمَعَ الْجُرْحُ † *The wound flowed [with blood].* (TA.) And دَمَعَتِ السَّجَّةُ † *The wound on the head flowed with blood; its blood ran.* (Mṣb.) — دَمَعَتِ الْجَفْنَةُ † *The bowl flowed [or overflowed] with its grease, or gravy.* (TA.) And دَمْعٌ also signifies † *The flowing from the strainer of the dyer.* (TA.) — Abou-'Adnān says, I asked El-'Okeylee respecting this verse :

plied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوعُ.]

مَع A mark made with a hot iron in the part where the tears run, (El-Aḥmar, S, K, TA,) of a camel; (El-Aḥmar;) said by Abou' Aleē, in the "Tedhkireh," to be a small line. (TA.)

ذَمْعَةٌ : see ذَمْعٌ, in two places.

قَدَحٌ دَمْعَانُ † A bowl that is full so as to overflow (L, K,* TA) from its sides. (L, TA.)

دُمَاعُ *Water of the eye arising from disease or old age; not tears: (Ṣ:) or, as some say, the traces of tears upon the face: thus in the handwriting of Abou-Zekereyyā, in the margin of a copy of the Ṣ. (TA.) — دُمَاعُ الْكُومِ* (Ṣ, A,) or دُمَاعُ, like دُمَانُ (K,) and thus written by Ṣgh, with teshdeed, (TA,) † *What flows from the grape-vine in the days of the [season called] رُبَيْع* (Ṣ, A, K,* TA.)

دِمَاعٌ *A mark made with a hot iron upon the*
 فِي الْمَنَاطِرِ [app. a mistake for النَّاطِرِ] *meaning upon the place of the vein at the edge of*
the nose, commencing from the inner angle of the
eye,)] running down to the nostril, (K, TA,) so
says ISH, (TA,) *or to the nostrils: (CK:) some-*
times there are two such marks. (TA.)

2. **تَدْمِيعٌ** *Vehement flowing of tears from the eye.* (KL.)

4. اِدْمَعَةٌ, (IAqr), inf. n. اِدْمَاعٌ, (K), †*He filled it*, [app. so as to make it overflow,] (IAqr, K), namely a bowl, (IAqr) or a vessel; (K); as also دَمْعَةٌ [if this be not a mistranscription for the former]. (TA.)

5. تَدَمَّع [*He shed tears ; or wept*]. (Occurring in a version of the Gospel of St. John, xi, 35: but perhaps post-classical.)

10. هُوَ يَسْتَدْمِعُ [app. *He draws forth tears*].
(TA.)

دَمْعٌ *Tears; the water, or fluid, of the eye;* (S, Mṣb, K;) *whether from grief or joy:* (K:) *originally an inf. n.: (Mṣb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دُمُوعٌ (K) and [of pauc.:] أَدْمُعٌ (TA:) and دَمْعَةٌ [is the n. un., signifying] *a single drop thereof; [i. e. a tear:]* (S, K:) *if from joy, it is cool; or if from grief, hot.* (TA.) — دَمْعٌ دَاوُودَ [*David's tears;*] *a certain well known medicine:* [Sgh, K:] [*perhaps the fruits of a species of coix, namely coix lachryma, now called دَمْعُ أَيُّوبَ, or Job's tears, which are hard and stony, and are said to be strengthening and diuretic.*] — بَكَتْ سَالُ السَّمَاءِ وَدَمْعُ السَّحَابِ سَالُ [The sky wept, and the tears of the clouds flowed]. (TA.) — شَرِبَ دَمْعَةً [He drank the tear of the vine]; i. e., wine. (A, TA.) — دَمُوعُ الْجَنَّةِ [The tears, meaning] the grease, or gravy, of the bowl. (TA.)*

[دَمِعَ masc. of] دَمَعَةٌ A woman quick to shed tears: (S, K:) or quick to weep, abounding with tears; (L:) as also دَمِيعٌ, without ة; (Lh, L:) of which latter, which is applied also to a man, the pl. is دَمَاعَةٌ, applied to men, and دَمِيعٌ, ap-

دَمَعَتِ الْعَيْنُ, aor. ٤, (S, M_{sb}, K,) inf. n. دَمْعٌ (S, M_{sb}) and دَمَعَانٌ and دُمُوعٌ; (TA;) and دَمِعَتْ, (AO, S, M_{sb}, K,) aor. ٤, (M_{sb}, K,) inf. n. دَمْعٌ; (AO, S, M_{sb}, TA; [in one copy of the S, دَمْعٌ, which is a mistake;]) or only دَمِعَتْ with fet-h to the م; (AZ, Ks;) *The eye shed*

مَدْمَعٌ The channel of the tears; or part where

the tears run: (TA:) or the place where the tears collect in the sides of the eye: pl. مَدَامِغ, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (المآقي), which are the extremities of the eye [or eyes]. (S.) — The pl. also signifies + Waters which drop, or drip, from the side of a mountain. (Aboo-'Adnán.) And it may also signify Flowings of tears. (Ham p. 551.)

مَدْمُوع A camel marked with the mark called دَمْع. (K.)

دَمْع

1. دَمْعُهُ, (S, Mgh, Mṣb, K,) aor. ٤ (IDrd, Mṣb, K) and ٤, (IDrd, K,) inf. n. دَمَع, (S, Mṣb,) He broke his head so that the wound reached the دِمَاع [or brain]: (S, K:) or he broke the bone of his دِمَاع: (Mṣb:) or he struck it, namely, a person's head, so that the stroke reached to the دِمَاع: (Mgh:) and he struck his دِمَاع, (K, TA,) and broke the interior of the skull, next the دِمَاع. (TA.) And دَمَعَتِ الشَّمْسُ The sun pained his دِمَاع. (IDrd, K.) — Also, inf. n. as above, † He overcame, or subdued, and abased, him, or it: like as the truth does falsehood: and hence دَمَعَهُ in the Kūr [xxi. 18], meaning † so that it may overcome it, or prevail over it, and abolish it: or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA.) And دَمَعَهُ signifies † He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA.) — [Hence, app.] دَمَعَتِ الْأَرْضُ + [The produce of] the land was eaten. (IAqr, TA.) — And دَمَعَهُ بِمِطْفَةِ الرَّصِفِ † He slaughtered for them a lean sheep or goat: (K:) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-'Abbād and Z: (TA:) or, as some say, a fat sheep or goat. (K.) = دَمَعْتُ حَوْتِيهَا, [the verb written in the L and TA without teshdeed, so that it is app. دَمَعْتُ, but it may be دَمَعْتُ,] She (a woman) made, or put, a دَامِغَة [q. v.] to her حَوِيَة [or stuffed thing whereon she rode upon her camel]. (ISh, L, TA.)

2. دَمْع, inf. n. تَدْمِغ, † He made a ثَرِيدَة [or mess of crumbled, or broken, bread,] soft with grease, or gravy. (Ibn-'Abbād, A, K.) — See also 1, in two places.

الدِمَاع a word of which the signification is well known; (S, Mṣb;) [The brain;] the marrow of the head; (K;) or the stuffing of the head: (TA:) or [app. a mistake for "and" (what is termed)] أَمْرُ الرَّأْسِ or أَمْرُ الْبَهِامِ or [in one copy of the K "and"] أَمْرُ الدِمَاع is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, أَمْرُ الرَّأْسِ and أَمْرُ الْبَهِامِ, appear all to signify the meninx; (see أَمْرُ); but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of الدِمَاع:] the pl.

[of pauc.] is أَدْمِغَة (S, Mṣb, K) and [of mult.] دَمْع. (TA.)

دَمِغٌ and مَدْمُوعٌ Having his head broken so that the wound reaches the دِمَاع [or brain]: (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْعِي. (IDrd, TA.) — Also, both words, † Stupid; foolish; or unsound, or dull, or deficient, in intellect: † دَمِغٌ is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دِمَاع A wound in the head, reaching the دِمَاع [or brain]; (S, Mgh, Mṣb, K;) with which there is no living: (Mṣb:) it is the last [in degree] of [the wounds termed] شَجَاج [pl. of شَجَة]; these being ten, as follows: [1] قَاشِرَة, also called حَارِصَة (S, K, TA) and حَرِصَة, or, as some think, the حَارِصَة or حَرِصَة is different from the قَاشِرَة: (TA:) [2] سَمْحَاتِي [5] مَتَلَحِمَة [4] دَامِيَة [3] بَاضِعَة [6] أَمَة [9] مَنَقَلَة [8] هَاشِمَة [7] مَوْضِحَة [6] دَامِغَة [10] مَأْمُومَة: (TA:) [10] دَامِغَة (S, K, TA:) and A'Obeyd adds دَامِغَة, with the unpointed ع, after دَامِيَة; (S;) or, accord. to F, who pronounces J to have erred in saying thus, before دَامِيَة: but J is right in this case. (TA.) [See شَجَة دَامِغَة, voce دَامِغ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَة.] — Also A spadix (طَلْعَة) that comes forth from amid the broken portions of the قَلْب [or heart of the palm-tree], long and hard, and, if left, mars the palm-tree; (S, K, TA;) wherefore, when its existence is known, it is detached. (TA.) — And An iron above the مَوْخَرَة [or hinder part] of the [camel's saddle called] رَحْل; (Aṣ, K;) also called غَاشِيَة: (TA:) or an iron with which the back of the رَحْل is fastened: (JK:) the pl. is دَوَامِغ: ISh says that the دَوَامِغ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] أَحْنَاء [pl. of حَنْوَة]; and sometimes they are of wood, firmly bound; and i. q. خَذَارِيف, pl. of خَذَرُوف [q. v.]: [but] Az says that when the دَامِغَة is of iron, it is placed across, or athwart, above the two extremities of the حَنْوَان, and nailed with two nails, the خَذَارِيف being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-'Abbād, K.)

دِمَاع One that wounds so as to reach the دِمَاع

[or brain]; and that breaks the head or the like. (Ibn-'Abbād, K.) And حَجَرٌ دَامُوعَةٌ A stone that does so much, or vehemently: the ٥ denoting intensiveness of signification. (Ibn-'Abbād, K.)

دَمِغٌ: } see دَمِغٌ.
دَمْدُوعٌ: }

دَمْل

1. دَمَلُ الْأَرْضِ, (T, S, M, Mgh, Mṣb, K,) aor. ٤, (T, M, Mṣb,) inf. n. دَمَلٌ and دَمَلَان, (M, K,) He put the land into a right, or proper, state: (M, K:) or he did so with دَمَال, (S, M, Mgh, Mṣb, K, TA,) i. e., [he manured it with] سَرْجِين (S) or سَرْقِين (M, Mṣb, K,) or سَاد; (Mgh;) or † دَمَلَهَا has this latter signification; (M;) and so دَمَلَهَا. (T in art. دَبَل.) — And [hence,] دَمَلُ الشَّيْءِ, (S in art. دَبَل, and Mṣb,) aor. ٤, inf. n. دَمَل, (Mṣb,) + He put the thing into a right, or proper, state; prepared it, or improved it; (S in art. دَبَل, and Mṣb;) as also دَبَلَهُ. (S in that art.) And دَمَلُ بَيْنِ الْقَوْمِ, (S, M, K, TA,) aor. ٤, (M,) inf. n. دَمَل, (TA,) † He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA;) as also † دَمَلُ الْجُرُجِ. (Ibn-'Abbād, K.) — دَمَلُ الْجُرُجِ, (T, M, K, TA,) aor. ٤, (M,) † It (a remedy) healed the wound: (T, M, K, TA;) [and † دَمَلَهُ has a similar meaning; for] دَمَلٌ signifies the healing a wound; and causing it to skin over. (KL.) = دَمَلٌ: see 7.

3. دَمَامَلَة, (T, M, K,) inf. n. دَمَامَلَة, (S,) † He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, TA:) دَمَامَلَة is similar to مُدَاجَاة. (S.) Abu-l-Hasan says,

* شَنْتُ مِنَ الْإِخْوَانِ مَنْ لَسْتُ زَائِلًا *
* أَدَامِلُهُ دَمَلٌ وَالسَّقَاءُ الْمَخْرَقُ *

[+ I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلُ الْقَوْمِ, (so in a copy of the S,) or أَدَمِلُ الْقَوْمِ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning اِطْوِمُهُمْ عَلَى مَا فِيهِمْ [i. e. † Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them: see a phrase similar to this explanation voce بَنَل]. (S, TA.)

4: see 1, in two places: — and see also 3.

5. تَدَمَلَتِ الْأَرْضُ The land was, or became, put into a right, or proper, state, with دَمَال, i. e. (M, K.)

6. تَدَامَلُوا † They made peace, or became reconciled, one with another. (M, K, TA.)

7. اِنْدَمَل + It (a wound, T, S, M, Mgh, Mṣb)

healed; or became in a healing state; (M, K;) as also دَمَلٌ (M, K,) aor. - : (K:) or became healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also دَمَلٌ, originally اِدْمَلٌ, (AA, TA,) and in a healthy state: (T, Mgh:) from اِدْمَلُ الارض: (Mgh:) or gradually recovered. (Msb.) And † He became nearly recovered from (من) his disease, (T, M,*) and from a wound, (T,) and from his pain. (M.)

8. اِدْمَلٌ: see 7.

Q. Q. 1. دَوْمَلٌ بَيْنَ الْقَوْمِ: see 1.

دَمَلٌ Gentle treatment. (M, K.) See also 3.

دَمَلٌ: see دَمَلٌ.

دَمَالٌ [Dung, such as is called] سَرْجِين (S) or سَرْجِين (T, M, K,) and the like; (T;) [used for manuring land;] as also دَبَالٌ: (M in art. دَبَل:) or compost of dung and ashes, or of dust, or earth, and dung: (Mgh:) and camels' or similar dung, and dust, or earth, trodden by the beasts. (M, K.) — [Hence,] † A means [of kindling] of war; like as دَمَالٌ [signifying dung] is a means of kindling of fire. (S, TA.) — Rotten dates: (As, T, S:) or rotten, black, old dates: (M, K;) [in the CK, التَّمَرُ is erroneously put for التَّمَرُ:] [and] such are called دَمَالٌ. (M.) — Refuse that the sea rejects, (Lth, T, M, K,) consisting of dead creatures therein, (Lth, T,) and the like, ('Eyn, TT,) such as [the shells, or shell-fish, called] اَصْدَافٌ and مَنَاقِيفٌ, (Lth, T, TA,) or صَدَفٌ and مَنَاقِيفٌ, (M,) and نَبَاحٌ. (Lth, T, M, TA.) [The last word is erroneously written in one place, in the TT, نَبَاحٌ; and in another place, in the same, سَبَاحٌ.] — An unsoundness, or infection, in the spadix of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity, (M, Mgh, K,) or before it is fecundated: (IDrd:) also termed دَمَانٌ, [q. v.] (Mgh, TA,) from دَمْنٌ meaning سَرْجِين. (Mgh.)

دَمَلٌ (T, S, M, Msb, K) and دَمَلٌ (S, M, K) A kind of purulent pustule, or imposthume; (T, S;) i. q. خَرَاَجٌ; (M, K;) well known: (Msb:) [said to be] an appellation applied as ominating good, (M, O,) like مَفَازَةٌ applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Msb:) by As said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دَمَلٌ, and دَمَلٌ: (MA:) [now vulgarly pronounced دَمَلٌ and دَمَلٌ: and applied to any pimple or pustule, and to a boil: see جَبْن:] the pl. (of دَمَلٌ, T, S) is دَمَالِيٌّ, (T, S, M, K,) which is anomalous, (M,) or دَمَالٌ [agreeably with analogy]. (Msb.) *س. ه. ٢٥٤, ٢١٤ / ٤٢٥٣.*

دَمَالٌ One who manures land with [دَمَالٌ, i. e.] سَرْجِين. (M.)

دَمِيْلِي The دَمَاءُ [q. v.] of the jerboa. (Ibn-'Abbád, TA.) [See also دَمِيْلِي.]

دملج

Q. 1. دَمَلَجَةٌ (JM, TA,) inf. n. دَمَلَجَةٌ and

دَمَلَجٌ (K, TA,) He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equably, or justly or properly, (K, JM, TA,) and well. (JM, TA.) [And He made a thing round and smooth; like دَمَلَقَهُ: see the pass. part. n., below.] It is said in a trad., دَمَلَجَ اللَّهُ لَوْلُؤُهُ [God has made his pearls round and smooth]. (TA.) Accord. to Lh, دَمَلَجَ جَسْمَهُ signifies His body was, or became, rounded, or compacted, (طَوِيٌّ) so that his, or its, flesh was firm, or hard. (TA.)

دَمَلَجٌ and دَمَلَجٌ: see the next paragraph, in three places.

دَمَلُوجٌ (S, Mgh, K) and دَمَلُوجٌ (S, K) and دَمَلُوجٌ (K) An armlet; a bracelet for the arm; syn. مَعْصَدٌ; (S, Mgh, K;) i. e. the ornament thus called: (Mgh, TA:) pl. of the first دَمَالِيَجٌ; (S;) [and of the second and third دَمَالِيَجٌ.] You say, أَلْقَى عَلَى دَمَالِيَجِهِ [He put (lit. cast) upon me his armlets]. (S.) — Also the first and † second A smooth stone. (TA.) — And [the pl.] دَمَالِيَجٌ Hard lands: (K:) so in the L and the Tekmileh. (TA.)

دَمَلُوجٌ i. q. مَدْرَجٌ أَمْلَسٌ [Round, as though rolled like a scroll, and smooth]: (S, K:) and a stone, and a solid hoof, smooth and round; as also دَمَلُوكٌ and مَدْمَلُوكٌ. (S in art. دَمَلُوك.) A rājis says, (S, TA,) namely, El-'Ajzāj, (so in a copy of the S,)

* كَانَتْ مِنْهَا الْقَصَبُ الْبَدْمَلُجَا *

* سَوَوْا مِنَ الْبَرْدِيِّ مَا تَعَوَّجَا *

[app. describing a certain animal, or animals, and meaning As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked]. (S, TA.)

دملص

دَمَلِصٌ and دَمَلِصٌ and دَمَالِصٌ: see art. دَلِص.

دملق

Q. 1. دَمَلَقَهُ He made it smooth and even: [or smooth and round:] like دَمَلَجَهُ and دَمَلَكَهُ. (TA.) And دَمَلَقَ It was made smooth and round: or smooth like the hand, and, accord. to some, hard. (TA.)

دَمَلَقٌ and دَمَلَقٌ: see دَمَلَقٌ.

دَمَلُوكٌ: see دَمَلُوكٌ, in two places. — Also A sort of truffle, (AHn, TA,) smaller than the عَرَجُونٌ (JK, AHn, K, TA,) the shortest thereof (AHn, TA) found in sands and meadows; (JK, AHn, K, TA;) it is good, (AHn, TA,) and seldom becomes black (JK, AHn, TA) while fresh; (JK;) and it is the sort of which the head is like a مِظْلَةٌ [q. v.]: (AHn, TA:) pl. دَمَالِيْكٌ. (JK.)

دَمَلُوكٌ: see دَمَلُوكٌ. — Also An old man bald

in the fore part of his head. (TA.) And دَمَالِيْكُ الرَّأْسِ Having the head shaven. (En-Nadr, K.) — Also, applied to a woman's vulva, Wide, (Ibn-'Abbád, K,) and, some add, large. (TA.)

دَمَلُوكٌ, applied to a stone, (JK, S, K,) and to a solid hoof, like مَدْمَلُوكٌ and دَمَلُوكٌ (S,) and دَمَلُوكٌ (JK, K) and دَمَلُوكٌ (K) and دَمَلُوكٌ (JK, TA) and دَمَلُوكٌ (JK, K,) Smooth and round: (S, K:) or very round: (JK:) or, accord. to Abou-Kheyr, دَمَلُوكٌ signifies a stone smooth like the hand, and, some add, hard: the pl. [of دَمَالِيْكٌ and دَمَلُوكٌ and دَمَلُوكٌ] is دَمَالِيْكٌ and [that of دَمَلُوكٌ is] دَمَالِيْكٌ. (TA.)

دملك

Q. 1. دَمَلَكَهُ He made it smooth and round: (S:) or smooth and even: like دَمَلَقَهُ. (TA in art. دَمَلُوك.)

Q. 2. تَدَمَلَكٌ It was, or became, smooth and round: (S, TA:) [or smooth and even: see above.] Said of a girl's breast, It became round and prominent: (Lth, K:) one should not say تَدَمَلُوكٌ. (Lth, TA.)

دَمَلُوكٌ: see what follows.

دَمَلُوكٌ Smooth and round; applied to a solid hoof; like مَدْمَلُوكٌ and دَمَلُوكٌ; and as applied to an iron head of an arrow or of a spear &c.: (S:) and so دَمَلُوكٌ applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S:) and the former, smooth and even; or made smooth and even; syn. مَخْلَقٌ [in the CK مَخْلَقٌ]; applied to a stone, and to an arrow: (M, K:) and i. q. مَقْتُولٌ مَعْصُوبٌ [app. as meaning compact, or firm, in make; as though twisted]. (K.)

دمن

1. دَمَنَ الارضَ (S, K,) aor. - , (TK,) inf. n. دَمْنٌ (TA,) i. q. دَمَلَهَا; (S, K;) i. e. He put the land into a right or proper state, prepared it, or improved it, [or manured it,] with دَمَانٌ, i. e. dung such as is termed سَرْجِين. (TA.) = دَمْنٌ (S, M, K,) aor. - , (K,) inf. n. دَمْنٌ (KL,) † He bore rancour, malevolence, malice, or spite, (S, M, K, TA,) of long continuance, (M, K, TA,) دَمَنْتَ قُلُوبَهُمْ against him: (S, M, TA,) and دَمَنْتَ قُلُوبَهُمْ † Their hearts bore rancour, malevolence, malice, or spite, (S, TA,) of long continuance. (TA.) [Perhaps from دَمَنْتَ التَّخَلَّةَ said in the TK to signify The palm-tree became rotten and black: see دَمَانٌ, below.] — The inf. n. دَمْنٌ also signifies The being lasting, continual, or permanent. (KL.) [And † دَمْنٌ app. signifies It was, or became, of long continuance: see a usage of its part. n. مَدْمَنْ voice دَمْنٌ.]

2. تَدَمَّنَ دَمَانِيَّةَ الْمَكَانِ (M, K,) inf. n. تَدَمَّنَ (K,) The cattle dunged (M, K*) and staled (M) in, or upon, the place. (M, K.) And دَمْنُ الشَّاءِ دَمْنُ The sheep, or goats, dunged in the water.

(S, TA.) — **دَمْنُ الْقَوْمِ الدَّارَ** (S, TA.) or **المَوْضِعَ** (M, TA.) *The people, or party, blackened [by the dung of their cattle, or by their cooking,] (S, M, TA.) the house, or abode, (S, TA.) or the place. (M, TA.)* — **دَمْنٌ فَلَانٌ فَنَاءَ فَلَانٍ** (T, TA,*) or **بَابِهِ** (K, TA.) † *Such a one came, and kept, or clave, to the court, or yard, of such a one, (T, TA,*) or [simply] kept, or clave, to his door. (K, TA.)* [Freitag assigns this signification (which he renders “semper stetit ad alicujus portam”) to **أَدْمَنَ** followed by an accus. case, as on the authority of the K.] — **وَدَمْنُهُ** (Kr, M, K, TA.) inf. n. as above, (K, TA.) *He granted him, or conceded to him, indulgence, or facilitation. (Kr, M, K, TA.)*

4. **أَدْمَنَهُ** (T, S, M, MA, Mṣb, K, TA.) inf. n. **أَدْمَانٌ** (Mṣb, TA.) *He did it continually, or perpetually: (S, K, TA.) he kept, or clave, to it (T, M, Mṣb, TA.) without desisting from it, or without quitting it, (M, TA.) constantly, perseveringly, or assiduously, (Mṣb, TA.) or inseparably; (TA, S, TA.) namely, drinking, (T, TA.) and wine, (T, M, TA.) &c. (M, TA.)*

[5. **تَدْمَنَ** app. signifies *It* (water, or a place,) *had dung of sheep or goats, or of camels, fallen into it, or upon it: see its part. n. تَدْمِنٌ*, below.]

[7: see 1, last sentence.]

دَمْنٌ: see **دَمَانٌ**.

دَمْنٌ [Dung, such as is called] **سَرْقِين** (T, M, K, TA.) or **سَرْجِين** (Mṣb, TA.) *that has become compacted, (T, M, Mṣb, K, TA.) and formed a cake upon the ground: (T, TA.) and camels', sheep's, goats', or similar, dung; syn. بَعْرٌ (S, M, K, TA.) also, (T, TA.) or دَمْنَةٌ, of which the former word is the pl. [or rather coll. gen. n.], (TA, S, TA.) [dung of the kind called] بَعْرٌ, and mud, or clay, that have become mixed together, at a watering-trough or tank, (T, TA, S, TA.) and compacted, or caked: (T, TA, S, TA.) and remains of water in a watering-trough or tank. (TA, S, TA.) See also **دَمْنَةٌ**, in three places. — **إِزَاءَ مَالٍ دَمْنٌ** is a phrase like **إِزَاءَ مَالٍ** (S, TA, S, TA.) and means † *Such a one is a manager, or tender, of cattle, or camels &c., (K, TA, S, TA.) who keeps to them inseparably. (TA, S, TA.)**

دَمْنَةٌ: see the next preceding paragraph. Also *A trace, (M, TA.) or traces, (K, TA.) of a house or an abode: (M, K, TA,*) and the traces of men [in a place where they have sojourned]; and a place which they have blackened; (S, M, Mṣb, K, TA, S, TA.) where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA, S, TA.) [a black, or dark, patch of compacted dung and urine of cattle:] a place near to a house or an abode: (M, K, TA, S, TA.) a place in which [dung such as is called] **سَرْقِين** has become compacted, or caked: (M, TA, S, TA.) and a piece of **زَيْلٍ** [i. e. **سَرْقِين**]: (TA, S, TA.) pl. **دَمْنٌ** (S, M, K, TA.) and **دَمْنٌ** (M, Mṣb, K, TA.) or [rather] the latter is a [coll.] gen. n.: (M, TA, S, TA.) [accord. to Az,] **دَمْنٌ** signifies *what men have blackened [where they have sojourned, consisting] of the traces of بَعْرٍ &c.; and is a gen. n., and**

also pl. of **دَمْنَةٌ**. (T, TA.) It is said in a trad., **إِيَّاكَ وَخَصْرَاءَ الدِّمَنِ**, meaning † *Avoid ye the beautiful woman that is of bad origin: she is thus likened to the herbage that grows in the dung; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M, TA.)* [See also **أَخْضَرُ**: and see **عُشْبَةُ الدَّارِ**, in art. **عُشْبٌ**.] — Also † **رَانْكَورُ**, malevolence, malice, or spite, (T, S, M, Mṣb, K, TA, S, TA.) of long continuance († **مُدْمِنٌ** M, or **قَدِيرٌ** K, and **ثَابِتٌ** TA) in the bosom: it is said that it is not thus termed unless of long continuance: (M, TA, S, TA.) pl. **دَمْنٌ** (T, K, TA.) and [coll. gen. n.] **دَمْنٌ**. (Mṣb, K, TA.)

دَمَانٌ [Dung such as is called] **سَرْجِين** (M, TA.) or **سَرْقِين** (K, TA, S, TA.) *with which land is manured; (TA, S, TA.) [as also دَمَالٌ and دَبَالٌ]. — And Ashes. (M, K, TA.)* — Also, (Aṣ, Sh, T, S, M, IATH, K, TA, S, TA.) or **دَمَانٌ**, with damm, like other words significant of diseases and the like, as in the “Ghareeb” of El-Khattābī, or, accord. to the “Towsheeh,” both of these, and **دَمَانٌ** (TA, S, TA.) and **دَمْنٌ** (M, K, TA, S, TA.) and **أَدْمَانٌ** (Ibn-Ābi-z-Zinād, T, IḲṭṭ, K, TA, S, TA.) *Rottenness and blackness of a palm-tree: (M, K, TA, S, TA.) or the state of a palm-tree إِذَا أَنْشَقَتْ*, as Aṣ says, (T, S, TA, S, TA.) [and the like is said in the M, TA, S, TA.)] but Sh says, correctly, *إِذَا أَنْشَقَتْ* [when it splits], (T, TA, S, TA.) in consequence of rottenness and blackness: (T, S, M, TA, S, TA.) or, accord. to IATH, *corruptness and rottenness of fruits (التمر) [perhaps a mistranscription for التمر i. e. dates] before their coming to maturity; as also دَمَالٌ: (TA, S, TA.) or دَمَانٌ and دَمَالٌ both signify an unsoundness, or infection, in the spadix of the palm-tree, (Mgh and TA in art. دَمَلٌ,) so that it becomes black, (TA ib.,) before it attains to maturity, (Mgh and TA ib.,) or before it is fecundated. (TA ib.,) — Also دَمَانٌ (M, K, TA, S, TA.) or in this sense it is correctly **دَمَانٌ** (TA, S, TA.) *One who manures land with [the dung called] سَرْقِين*. (M, K, TA, S, TA.) — [Golius adds the signification of “Tormentum, supplicium,” as from the KL, in my copy of which the only explanation given is **دَمْنَةٌ** “a rottenness that infects a palm-tree.”] he seems to have found in his copy of that work **عَقَوْتِي**, either alone, or followed by some words imperfectly written.]*

دَمَانٌ and **دَمَانٌ**: see the next preceding paragraph.

دَمَانٌ: see **دَمَانٌ**.

دَمُونٌ *Bad, foul, or unseemly. (K, TA.)*

دَمِينِي The [hole called] **دَامَاءَ** of a jerboa: (K, TA, S, TA.) because of its continuance therein. (TA, S, TA.)

أَدْمَانٌ *A certain tree of the [kind called] جَنْبِيَّة*. (K, TA, S, TA.) [Golius read **الْجَنْبِيَّة** i. e. “of Paradise,” for **الْجَنْبِيَّة**.] — Also, accord. to the K, *A certain canker, disease, or bane, of palm-trees: but this is **أَدْمَانٌ**. (TA, S, TA.)*

أَدْمَانٌ: see what next precedes, and **دَمَانٌ**.

هَذَا مَدْمِنُهُ [thus in the TA: app. either **مَدْمِنُهُ**, and if so meaning *This is their place of continuance, or مَدْمِنُهُ*, meaning *the place where their cattle dung and stale*.]

مُدْمِنُ الْخَمْرِ (S, TA, S, TA.) or **رَجُلٌ مُدْمِنٌ خَمْرًا** (S, TA, S, TA.) *A man who is a continual drinker of wine; (S, TA, S, TA.) an incessant drinker of wine: (T, TA, S, TA.)* likened in a trad. to an idolater. (TA, S, TA.)

مُدْمِنٌ *A place in which, or upon which, cattle have dunged and staled. (K, TA, S, TA.)* And water into which the dung of sheep or goats, or of camels, has fallen. (S, TA, S, TA.)

مُدْمِنٌ: see **دَمْنَةٌ**, last sentence.

(دمى or دمو)

1. **دَمِي** (T, S, M, MA, Mṣb, K, TA, S, TA.) [held by some to be originally **دَمِي**, like **رَضِي** (S, K, TA, S, TA.)] which is from **الرِّضْوَانُ**, being thus [with **ي**] because of the kesreh, (S, TA, S, TA.) [but most hold the last radical to be **ي**, and **دَمِي**, (TA, S, TA.) as from the Mṣb, [but not in my copy of the latter work,] aor. **يَدْمِي**, inf. n. **دَمًا** or **دَمِي** (T, S, M, MA, Mṣb, K, TA, S, TA.) **دَمِي** (S, MA, TA, S, TA.) [but in the Mṣb it seems to be indicated that it is **دَمِي**] said of a thing, (S, TA, S, TA.) or of a wound, (Mṣb, TA, S, TA.) and **دَمِيَّتٌ** said of the arm or hand, (T, TA, S, TA.) *It bled; blood issued from it: (Mṣb, TA, S, TA.) [and] it was, or became, bloody; i. e., 'smeared, or defiled, with blood. (MA, TA, S, TA.)*

2. **دَمِيَّتُهُ** (S, M, K, TA, S, TA.) inf. n. **دَمِيَّةٌ** (S, TA, S, TA.) i. q. **أَدْمِيَّتُهُ** (S, M, K, TA, S, TA.) i. e. [I made him to bleed;] *I struck him, or smote him, so that blood issued from him: (S, TA, S, TA.) [and I made him bloody; for] دَمَاهُ signifies [also] he smeared him, or defiled him, or made him to be smeared or defiled, with blood. (MA, TA, S, TA.)* Hence the prov., **وَلَدُكَ مِنْ دَمِي** (MA, TA, S, TA.) *Thy son is he who made thy two heels to be smeared with blood; (TA in art. وَلَدٌ;) i. e., whom thou thyself broughtest forth; (K, TA, S, TA.) in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) — **دَمِيَّ الْهَاشِيَةِ** — **دَمِيَّ الْهَاشِيَةِ** (pasture, or herbage,) *fattened the cattle so as to make them like what are termed دَمِيَّ [pl. of دَمِيَّةٌ]. (M, TA, S, TA.)* — **دَمِيَّتٌ لَهُ**, inf. n. as above, † *I made a way easy to him. (K, TA, S, TA.) — **دَمِيَّتٌ لَهُ**, or brought, [a thing] near to him. (K, TA, S, TA.) You say, **دَمِيَّتٌ لَهُ** † *He made, or brought, near to him [some object of desire in such and such cases]. (Th, M, TA, S, TA.) — **دَمِيَّتٌ لَهُ** † *I appeared to him. (K, TA, S, TA.) One says, **دَمِيَّتٌ لَهُ** † *Take thou what has appeared to thee. (Th, M, TA, S, TA.)*****

4: see 2.

10. **اسْتَدْمَى** *He (a man) stooped his head, blood dropping from it; (M, TA, S, TA.) as also اسْتَدَامَ, formed by transposition from اسْتَدْمَى. (Kr, TA, S, TA.) in art. دَوِمَ. — **اسْتَدْمَى غَرِيْمَةً** † *He acted gently with his debtor; as also اسْتَدَامَهُ*: (Fr, M and K, TA, S, TA.) in art. دَوِمَ: judged [by ISd] to be formed by transposition from the latter. (M in that art.) —*

استدعى مودته *He looked, or watched, or waited, for his love, or affection:* [formed by transposition] from استدار. (M in art. دوم.)

دم [Blood;] one of the [four] أخلاط [or humours], (M,) well known: (T, M, K:) accord. to some, (Msb,) it is originally دمو: (S, Msb:) or it is originally دمی; (Zj, Mbr, S, M, Msb, K;) thus in the correct copies of the K; (TA; [in some copies دمی, and in the CK دمی;]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is دمیان, (T, S, M, Msb, K,) whereby [also] the letter gone from it is shown to be ی; (Mbr, S;) but it has also for its dual دمان; (T, M, Msb, K;) and some of the Arabs say دموان; (S, M;) in which last, however, [accord. to ISd,] the و is substituted for ی, though generally و is changed into ی: (M:) and this original form is used by a poet, [namely, Ḥoseyn Ibn-El-Ḥomām, accord. to one of my copies of the S,] in his saying,

* فَلَسْنَا عَلَى الْأَعْقَابِ تَدْمَى كُلُّوْنَا *
* وَلَكِنْ عَلَى أَقْدَامِنَا يَقْطُرُ الدَّمَى *

[And we have not our wounds bleeding upon the heels; but upon our feet the blood drops]: (S:) or it is originally دمی; (Sb, T, S, M, Msb;) as is shown by its pls., (Sb, S,) which are دماء; (Sb, T, S, M, K;) and دمی; (Sb, S, M, K;) also pronounced دمی; (TA;) like as دمی and دمی have for their pls. دماء and دمی; and دمی; for if it were like قفاً and عصاً, it would not have such pls. (Sb, S.) دم is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دم. (K in art. دم.) دم has a more special signification than دم, the two words being like بياضة and بياض; (S;) [i. e.] it signifies *A portion of blood*: (T, M, K:) or it is a dial. var. of دم, (M, K,) accord. to IJ. (M.) The dim. of دم is دمی. (S.) [Hence,] رجل ذو دم *A man seeking to obtain, or prosecuting for, [the revenge of] blood.* (TA.) دم فلان في ثوب فلان is a saying of the Arabs, meaning † *Such a one is the slayer of such a one.* (Ham p. 632.) الدم الدم والدم الدم, or والدم الدم, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought*: or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried: or thine abode shall be mine abode.* (JM in art. هدم, q. v.) See also an ex. voce دموية. دم الاخوين *The red, resinous, inspissated juice called dragon's blood; what is called العندم*; (S;) i. q. القاطر المكي; (K voce مَطَّ; now called دم الغزال; or a species thereof; (TA;) [vulgarly مَكَّة; and also called دم الثعالب; what is called in Pers. خُونِ سیاوشان. (K.)] دم الغزال *A certain herb, or leguminous plant, having a beautiful*

blossom: (M, K:) accord. to Lth, دموية الغزال is the name of a certain herb, or leguminous plant, having a blossom. (T.) — بَنَاتُ دَمٍ *A certain plant, (M, K,) well known; (K;) a certain red plant.* (T in art. بنى.) — الدم *The cat*: (M, K:) mentioned by En-Nadr in "The Book of Wild Animals." (M.)

دمية: see the next preceding paragraph.

الدمي, said to be the original form of الدم: see دم.

دم *Bleeding; having blood issuing from it*: (S,* Msb:) [and] bloody; i. e. smeared, or defiled, with blood: and دام signifies the same [in both senses]. (MA.)

دمية *An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood: (Mgh:) or an image, or effigy, in a general sense: (Kr, M, K:) accord. to Abu-l-'Alà, because originally painted with red, as though from the دم: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to † a woman: (IAr, T:) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دمی. (S, Mgh, K.) Accord. to MF, it is also pronounced دموية. (TA.) One says, أَحْسَنَ مِنَ الدَّمِيَّةِ, meaning *More beautiful than the image of ivory.* (Har p. 611.) And والدمي is an oath of the Pagan Arabs, meaning *No, by the idols*: or, as some relate, it is لا والدماء, meaning *No, by the blood of what is sacrificed upon the stones set up to be worshipped*: so in the Nh. (TA.) — The pl., دمی, also signifies *Garments upon which are pictures or effigies.* (S.) — See also دم, last sentence but two.*

دمية: see the next preceding paragraph.

دمية, as in the Tekmileh; in the K, erroneously, دامية, (TA,) *Good, or good fortune, and prosperity.* (K,* TA.)

دمي [Of, or relating to, blood;] rel. n. from دم; as also دموي. (S.) — [In the phrase أخذ ما دمی, in Freytag's Lex., دمی is a mistake for دمى: see 2, last sentence.]

دمي dim. of دم, q. v. (S.)

دموي: see دمى. 294, 306

حمى الدمويّة, meaning *Hectic fever* (حمى الدم) is a vulgar word of the dial. of Egypt. (TA.)

دم: see دام. [And see the next paragraph.] — دامى الشفة, (M, K,) applied to a man, (M,) [lit. *Having a bleeding lip*,] means † *poor.* (M, K, TA.) — شجرة دامية † *A beautiful tree.* (TA.)

دامية (S, K,) or شجة دامية (T,* M,* Msb,) *A wound in the head that bleeds but does not flow with blood* (T, S, M, Msb, K) as yet: (M:) such as flows with blood is termed دامعة. (T, Msb.) [See شجة.]

دامية: see دمى.

دمى *Red; applied to a garment, or piece of cloth*: (M:) or anything in the colour of which is blackness and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, of a sorrel colour (أشقر) intensely red, like the colour of blood: (T:) or, so applied, of an intense sorrel colour: (M:) and كَمِيَّتْ دَمِيَّة of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood: (TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly: and أَشَقَرُ دَمِيَّة of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow [or gilded] bay: (A'Obeid, T:) and نَوْنُ دَمِيَّة a colour in which is blackness. (M.) سَهْمٌ دَمِيَّة *An arrow upon which is the redness of blood* (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another*; an explanation reducible to that before mentioned: (S:) or an arrow which one shoots at his enemy and the latter then shoots at the former: (M:) or an arrow shot once. (T.)

مُسْتَدِمٌ *Having blood dropping from the nose, while stooping the head.* (As, S, K.) — † One who draws forth his debt from his debtor with gentleness. (As, S, K.)

دن

1. دَنَ: see R. Q. 1, in four places. = [دَنَ is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which دَنَن (q. v.) is the inf. n.; but I find no authority for it: and if دَنَن have a verb, it should, accord. to rule, be دَنَّ, aor. يَدَن.]

2: see R. Q. 1.

4. دَنَ (T, K,) inf. n. دَنَانُ (T, TA,) *He* (a man, T, TA) *remained, stayed, abode, or dwelt,* (T, K, TA,) [as though set in the ground like a دَنَ: أبَنَ (T, TA:) on the authority of Abou-Turáb, (T,) or Ibn-El-Faraj. (TA.)

R. Q. 1. دَنَدَنَ *It buzzed, or made a buzzing sound*; syn. صَوَّتَ, and طَنَّ (K,) and طَنَطَنَّ (Sh, T, TA;) as also دَنَ, and دَنَن; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنَدَنَ [inf. n. of دَنَن] (Lth, T, M, K,) and دَنِنَ [inf. n. of دَنَ] (Lth, T, M) and دَنِنَ [a simple subst.] (M) signify

the *buzzing* (صَوْتُ, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) — And [hence,] *He* (a man) *spoke in a low, gentle, or soft, tone, so that his speech was not understood*; (A'Obeyd, K, TA;) [as also دَنٌ for دَنْدَنَةٌ [inf. n. of the former] (A'Obeyd, T, S, M, K) and دَنِينٌ [inf. n. of دَنٌ] and دَنْدِنٌ (M, K) signify the *speaking in a low, gentle, or soft, tone*, (A'Obeyd, T, S,) or in the manner termed هَيْبَمَةٌ (M, K,) so that the speech is not understood: (A'Obeyd, T, S, M:) or دَنْدَنَةٌ signifies [merely] the *speaking in a low, or faint, tone*: (M:) accord. to IATH, it is a little above what is termed هَيْبَمَةٌ. (TA.) A poet says,

نَدْنَدْنٌ مِثْلُ دَنْدَنَةِ الدَّبَابِ

[We buzz in our speech like the buzzing of the fly]. (Sh, T.) And it is said in a trad., حَوْلَبَا نَدْنَدْنٌ (S,) or حَوْلَبَا (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَشَهُدُ?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَةٌ and the دَنْدَنَةُ of Mo'adh, I do not approve it:" and the Prophet said, حَوْلَبَا نَدْنَدْنٌ; (M, JM;*) i. e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from دَنْنٌ حَوْلَ الْهَاءِ *He went round about the water*: [hence it may mean *we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies*; seeking to enter the one, and to keep outside the other:] Aṣ says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمْ نَدْنَدْنٌ [From a consideration of them we utter our prayer with a low, or faint, voice;] i. e. our دَنْدَنَةٌ arises from them; and is because of them: and hence, (JM,) دَنْدَنٌ means also *He* (a man, JM) *went to and fro in one place*. (JM, TA.)

دَنْ A wine-jar: (MA:) a [jar of the kind called] حَبٌّ (S:) or [a jar] in form like a حَبٌّ (Mṣb:) or a large رَاقُودٌ [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حَبٌّ (M,) but taller; (M; in the K, or taller than the حَبٌّ;) uniform in make, [tapering to the bottom,] having at the lower end what resembles the قَوْسٌ [or tapering top] of a helmet: (M:) or smaller than the حَبٌّ, having a pointed lower extremity, [so I render عَسَسَ, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of غَضَصَ, which properly signifies the "os coccygis,"] (M, K,) so that (M) it will not sit [upright] without one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دَنَانٌ (T, S, M, Mṣb)

[and دَنْدَنَةٌ and (of pauc.) أَدْنُنٌ and أَدْنٌ, as appears from the following saying of IAAr, quoted by Az:] one says دَنْنٌ and أَدْنُنٌ and أَدْنٌ and دَنْدَنَةٌ. (T.) [See an ex. in a verse of El-Aashā cited voce اِنْزَامَرُ.]

دَنْنٌ A bending, or curving, in the back [so that it resembles a دَنْ: see أَدْنٌ]: (M, K:) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution: it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K:) or shortness, and lowness, or depression, of the neck: (R, TA:) or, in a horse, shortness of the fore legs: or, accord. to Aṣ, in any quadruped, nearness of the breast to the ground; which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHeyth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.)

دَنَّةٌ A certain insect resembling an ant: (K:) so called because of its shortness. (TA.)

دَنْبَةٌ The [kind of cap called] قَلَنْسَوَةٌ, of a Kāḍee; likened to a دَنْ: (K;) a قَلَنْسَوَةٌ worn by Kāḍees, as though so called in relation to the دَنْ, because high and round: (Har p. 109:) accord. to Esh-Sherreeshee, originally دَنْبِيَّةٌ; a قَلَنْسَوَةٌ pointed at the extremity, [in my original اطَّرَفٌ is erroneously put for كَافَةٌ,] worn by Kāḍees and great men: not a genuine Arabic word, but of the dial. of El-'Irāq. (TA.)

دَنْدَنٌ syn. with دَنْدَنَةٌ: see R. Q. 1, in two places. — Also *Herbage* (S, M, K) and *trees*, (M, K,) or dry herbage, (Aṣ, T,) become black, (Aṣ, T, S, K,) or wasted and black, (M,) by reason of oldness: (Aṣ, T, S:) or what is broken in pieces of [the species of barley-grass called] بَبِي, when it has become black and old: or the stems (أُصُولُ) of old and wasted trees: (M:) accord. to Lth, the stems (أُصُولُ) of trees: but the right explanation is that given above on the authority of Aṣ. (T.)

دَنَانٌ The ذَلَالٌ [or lower parts, that are next the ground,] of garments. (K.)

أَدْنٌ One whose back resembles the دَنْ: (IAAr, T;) [i. e.] having a bending, or curving, in the back; (S, M, K;) applied to a man; (S;) hump-backed: (Fr, TA in art. عَجَر:) and having the neck and breast near [to the ground], (M, K,) and stooping, (M,) and low, (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, short in the fore legs: (S:) or, applied to a camel, leaning forward, with shortness of the fore legs: (AZ, T:) or, applied to a horse or the like, short in the fore legs, and consequently having his neck near to the ground: (AHeyth, T:) Aṣ said that no أَدْنٌ ever outstripped except that of the Benoo-Yarbooa: (M:) fem. دَنْتٌ. (M, K.) [See also دَنْنٌ.] — Also, applied to a house, or chamber, or tent, بَيْتٌ, [for which Golius appears to have read

نَيْتٌ.] Low, or depressed, [app. in its roof.] (S, K.)

دَنَا

1. دَنَاةٌ, aor. دَنَى; and دَنْوٌ, aor. دَنَى; inf. n. دَنْوَةٌ, (AZ, Lh, T, S, M, Mṣb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دَنْوٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دَنْوَةٌ; (S, K;) *He* (a man) *was, or became, low, ignoble, or mean, in his actions; and cared not for what he did, nor for what was said to him*: (ISk and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) *he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. in respect of appetite for food and for sexual enjoyment]; *not caring for what he did, nor for what was said to him*: (AZ, Lh, T, M, K:) and the former verb, (S,) or each, (M, K,) [accord. to some,] *he was, or became, such as is termed دَنْيٌ, i. e. خَسِيسٌ* [app. as meaning contemptible]; (S, M, K;) like دَنَا, aor. دَنَى, inf. n. دَنْوَةٌ (Mṣb;) and destitute of good: (S:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning "he was, or became, خَسِيسٌ" is that of دَنَا, without ء; (T, Mṣb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify *he was, or became, low, ignoble, or mean*: (Mṣb:) or these two verbs also signify, (K,) or signify as some say, (M,) *he was one in whom was little or no good; contemned or contemptible, mean, paltry, or of no weight or worth*. (M, K.) = دَنْيٌ (M, K,) aor. دَنَى, (K,) inf. n. دَنْوَةٌ, (S, M,) *He was, or became, hump-backed*. (S, M, K.)*

4. دَنَا *He* committed an action such as is termed دَنْيٌ. (M, K.)*

5. دَنَاةٌ *He, or it, incited him to* دَنَاةٌ [i. e. low, ignoble, or mean, conduct; &c.: see دَنَا and دَنْوٌ, of which دَنَاةٌ is an inf. n.]. (K.)

دَانِيٌ (AZ, Lh, T, S, M, Mṣb, K) and دَانِيٌ (Lh, T, S, M, K,) applied to a man, *Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him*: (S:) or bad, corrupt, or foul, in respect of the belly and the genital member [i. e. in respect of appetite for food and for sexual enjoyment]; *not caring for what he does, nor for what is said to him*: (AZ, Lh, T, M, K:) and [accord. to some,] i. q. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنْيٌ, without ء; (Mṣb;) and destitute of good: (S:) but some make a distinction between دَنْيٌ and دَانِيٌ; saying that the latter means خَسِيسٌ; (T, Mṣb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَانِيٌ means لَئِيمٌ [i. e. low, ignoble, or mean, as contr. of كَرِيمٌ]: (Mṣb:) دَانِيٌ is also applied to an action: (M, K:*) [see 4:] and signifies likewise, (K,) or as some say, and so دَانِيٌ (M,) one in whom is little or no good;

contemned or contemptible, mean, paltry, or of no weight or worth: (M, K:) the pl. of دَنِى is اَدْنِيَا, (AZ, T, M,) or اَدْنِيَا, (Lh, T, TA,) or اَدْنَا, (K, TA,) like اَشْرَاف pl. of شَرِيف, (TA,) and دَنَّا, (K,) which is anomalous, (TA,) or دَنَّا. (M.)

دَنِىَّة A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نَقِيصَة; (S, K;) or such as is blamed; also pronounced دَنِىَّة. (TA in art. دَنُو, q. v.)

دَانِي: see دَنِى, in two places.

أَدْنَا [More, and most, low, ignoble, or mean, in his actions; &c.]. You say, هُوَ أَدْنَا مِنْهُ [He is more low, &c., than he]. (Zj, T.) Fr says that اَدْنِي in the Kūr ii. 58 is [for اَدْنَا,] derived from دَنَّا: accord. to one reading, it is اَدْنَا. (TA.) = Applied to a man, (M,) Hump-backed: (S, M, K:*) fem. دَنَائِي. (K, TA.)

دَنُو دَنُو دَنُو

دَنُو (T, M, K,) inf. n. دَنُو; (K;) and دَنُو; (A;) † It (a man's face) glistened (T, M, A, K) like دَنِيَار. (TA.) — دَنُو He (a man, TA) had many دَنَائِي [pl. of دَنِيَار]. (K.) — See also the pass. part. n., below.

5: see 2.

دَنِيْبَر: see the next paragraph.

دَنِيَار, an arabicized word, (M, K,) from the Persian [دِنَار], (M,) or from دِن, meaning "the law brought it" [into being or circulation]: (Er-Rāghib:) some say, (TA,) its original is دَنَار; one of its ن being changed into ي, (S, M, K,) to render it more easy to be pronounced, (M, K,) or that it may not be confounded with inf. ns., such as كَذَاب; (S, K:) and hence its pl. is دَنَائِي, (M, M, K,) and its dual دَنَائِي. (M:) this is the opinion generally obtaining: others say that it is of the measure فِعَال; but this opinion is contradicted by the absence of the ي in [the second syllable of] the pl.; for were it so, its pl. would be like دَيَامِي, pl. of دِيَام: (M, K:) [it is the name of A certain gold coin;] its weight is seventy-one barley-corns and a half, nearly, reckoning the دَانِق as eight grains of wheat and two fifths; but if it be said that the دِنَار is eight grains of wheat, then the دِنَار is sixty-eight grains of wheat and four sevenths: it is the same as the مِثْقَال. (M, K.)

دِنَارِي A hind of wine or beverage, so called in relation to Ibn-Deenār el-Hakeem, or because like the دِنَار in its redness. (TA.)

دَنُو, applied to a دِنَار, (M, K,) and to gold, (TA,) Coined. (M, K, TA.) — Also A man having many دَنَائِي [pl. of دَنِيَار]. (M, K.) — Also † A horse having specks, or small spots, exceeding what are termed بَرَش: (AO, T, S, M, K:) or having black and white spots like دَنَائِي: (Mgh:)

Bk I.

or having a spotting (تَدْنِير) of black intermixed with whiteness predominating over blackness: (TA:) and of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump: (M:) or of a white hue intermixed with red, (أَصْب), marked with round black spots. (A.) — Also † A garment, or piece of cloth, with marks, or figures, like دَنَائِي. (A.)

دنس

1. دَنَس, aor. ٤, inf. ن. دَنَس (S, A, K) and دَنَسَة, (K,) It (a garment, S, A, K) was, or became, dirty, filthy, foul, sullied, defiled, or polluted; (S, M, A, K;) as also تَدَنَس (S, M, A:) and in like manner † said of a man's honour, (K, TA,) and † of his disposition. (TA.)

2. دَنَسَة, (S, M, A, K,) inf. n. تَدَنَس (S, K,) He, or it, made it (namely a garment, S, A, K) dirty, filthy, or foul; sullied, defiled, or polluted, it. (S, M, A, K.) And in like manner, دَنَس † [He sullied his honour;] he did to him that which disgraced him. (A, K.) And دَنَس † [The evilness of his disposition sullied his honour]. (A, TA.)

5: see 1.

دَنَس Dirt; filth; soil, or pollution: (S, M, A, K:) pl. اَدْنَس. (M.) [Hence,] هُوَ يَتَنَسون † [He preserves his honour from pollutions], and † [from causes of pollution, مَدَانِس being pl. of مَدْنَسَة, a noun of the same kind as مَبْحَلَة and مَجْبَنَة]. (A, TA.)

دَنَس Dirty, filthy, foul, sullied, defiled, or polluted: (M, K:) [pl. اَدْنَس, agreeably with analogy, and دَنَسَة, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ مَدَانِس [A people dirty, filthy, &c.;] both in a proper and in a tropical sense. (K.) And الْجَبِيبَ وَالْجَبَابَ and هُوَ دَنَسُ الْمَرْوَةِ and † [He is foul in character, conduct, or the like]. (A.)

دَنَس and its pl. مَدَانِس: see مَدْنَسَة.

دَنَس: see مَدَانِس.

دنف

1. دَنَف, (S, M, Mgh, M, K,) aor. ٤, (M, K,) inf. n. دَنَف; (M, M, K;) and † ادنف; (S, M, Mgh, M, K;) or, accord. to Sb, one does not say دَنَف, though they sometimes said دَنَف, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K,) He had a constant, or chronic, disease: (M, K: [see دَنَف, below:]) or he was, or became, heavy, (S, Mgh, K, TA,) by reason of disease, (Mgh, TA,) and near to death, (Mgh,) or at the point of death: (TA:) or he became emaciated by disease so as to be at the point of death. (M.) — And [hence,] دَنَفَتِ الشَّمْسُ, and † ادنف, † The sun was near

to setting, and became yellow. (S, K, TA.) — And دَنَفَ الْأَمْرُ † The thing, or event, was, or became, near (K, TA) to passing. (TA.)

4. ادنف: see 1, in two places. = ادنف, said of a disease, (S, Mgh, M, K,) It rendered him constantly, or chronically, ill; or clave to him constantly: (M, K:) or it rendered him heavy [so that he was near to death, or at the point of death: see 1]: (S, Mgh, K:) or, said of God, He caused him to become emaciated by disease so as to be at the point of death. (M.) Thus the verb is trans. as well as intrans. (S, M, K.) — And ادنفَتِ الْأَمْرُ † I caused the thing, or event, to be near, or brought it near, (K, TA,) to passing. (TA.)

دَنَف A constant, or chronic, disease; (S, M, K;) such as infects, or pervades, the person or the inside: or, as some say, any disease, whatever it be. (M.) = Also, (S, M, K,) and † دَنَف, (S, M, M, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنَف, (M,) A man having a constant, or chronic, disease; (S, M, M, K;) such as infects, or pervades, his person or his inside: or, accord. to some, having any disease: or emaciated by disease so as to be at the point of death: and † دَنَف and † دَنَف signify the same: (M:) or these two signify rendered heavy by disease [so as to be near to death, or at the point of death: see 1]: (S, Mgh, K:) [and Freytag adds † دَنَف, explained as meaning "interitui obnoxius," as from the Ham; in which I only find (p. 624) authority for دَنَف, signifying being at the point of death or destruction:] دَنَف is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say † دَنَف, you vary it for the fem. and dual and pl., (T, S, M, K,) saying اَمْرَةٌ دَنَفَة, (S, M,) &c., (S,) i. e., saying also رَجُلَانِ دَنَفَانِ, (TA,) and قَوْمٌ اَدْنَفَانِ, (M,) or رَجَالٌ اَدْنَفَانِ, (TA:) and sometimes دَنَف has a dual form and a pl.; (K;) [i. e.] one may say اِخْوَتُكَ اَدْنَفَانِ and اَخَوَاكَ دَنَفَانِ, (Fr, T.) — Applied to the sun, it means † Near to setting, (M, TA,) and (TA) becoming yellow. (T, TA.) So in the saying (of El-'Ajjāj, T, TA),

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفًا *

† [And the sun had almost become near to setting, and to turning yellow]. (T, M, TA.) [See Q. 2 in art. زحلف.]

دَنَف: see دَنَف, in two places.

دَانِف: }
مَدْنَف: } see دَنَف.
مَدْنَف: }

دنى

1. دَنَى, aor. ٤ and ٧, inf. n. دُنُو, He pursued small, little, or minute, things. (JK, Ibn-'Abbād,

2: see 1: = and 4. — It is said in a trad., **وَدُّوْا سَمُوْا وَسَمِعُوْا وَدُّوْا**, i. e. [*Pronounce ye the name of God, (i. e. say, In the name of God,) and invoke a blessing upon him at whose abode or table ye eat, (see art. سَمَت,) and*] *make your words to be near together in praising God. (M.)* And in another trad., **وَإِذَا أَكَلْتُمْ فَسَمُوا اللَّهَ وَدُّوْا**, i. e. [*When ye eat, pronounce the name of God, and*] *eat of that which is near you: (M:) or* **وَإِذَا أَكَلْتُمْ قَدُّوْا**, i. e. [*When ye eat,*] *eat of that which is next you. (S.)* — **دَتَّى**, (T, M,) inf. n. **تَدْتِيَّةٌ**, (T,) also signifies *He (a man) sought after mean, paltry, or contemptible, things.* (Lh, T, M.) And **دَتَّى فِي الْأُمُورِ**, (inf. n. as above, S, K,) *He pursued small matters, and mean, paltry, or contemptible: (T, S, TA:) in the K, erroneously, and great. (TA.)* — Also *He was, or became, weak; syn. ضَعَف.* (S and TA in art. دَوْن.)

3. مُدَانًا, inf. n. دانى. see 1, in two places. You say also, دَانَيْتُ الْأَمْرَ *I was, or became, near to [doing, or experiencing,] the affair, or event.* (M.) — دَانَيْتُ الْقَيْدَ لِلْبَعِيرِ *I made the shackles, or hobbles, strait, or contracted, to the camel.* (M, K.) And دَانَى الْقَيْدَ قَيْنَى الْبَعِيرِ (M, TA) *The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.]* (TA.) Dhu-r-Rummeh says,

دَانَى لَهُ الْقَيْدُ فِي دِيْمُوْمَةٍ قَدْرِفٍ ۖ
قَيْنِيْهِ وَاَنْحَسَرَتْ عَنْهُ الْاَنْعَامُ

[The shackles, or hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him]. (M.) And you say also, دَانَيْتُ بَيْنَ الْأَمْرَيْنِ *I made the two affairs, or events, to be nearly uninterrupted*; syn. قَارَيْتُ. (T, S, Mssb.) or *I made the two affairs, or events, to be connected*; syn. جَمَعْتُ. (M.)

4. ادْنَاهُ *He made him, or it, to be, or become, near; to draw near, or to approach; he drew near, or brought near, him, or it;* (S, M, Mgh, K;) as also دَنَاهُ (M, K,) inf. n. تَدْنِيَةٌ (K.) — [Hence,] أَذْنَتْ ثَوْبَهَا عَلَيْهَا *She (a woman) let down her garment upon her, and covered, or veiled, herself with it.* (Mgh.) And أَذْنَيْتِ السَّيْرَ *I let down the veil, or curtain, [for the purpose of concealment.]* (Mṣb.) It is said in the Kṛ [xxxiii. 59] يَذْنِينَ عَلَيْهِنَ مِنْ جَلَابِيْبِهِنَّ [They shall let down upon them a portion of their outer wrapping-garments]; (Mgh;) meaning they shall let down a portion of their outer wrapping-garments over their faces, when they go forth for their needful purposes, except one eye. (Jel.) = ادْنَى is also intrans.: see I, in two places. — [Hence,] أَذْنَتْ, said of a she-camel, (S, TA,) and of a woman, (TA,) *She was, or became, near to bringing forth.* (S, TA.) And أَذْنَتْ عَلَى رَأْسِ الْأُصْرَعَتِ عَلَى رَأْسِ الْوَلَدِ [a phrase similar to أَصْرَعَتْ عَلَى رَأْسِ الْوَلَدِ in q. v.]. (Occurring in a verse cited in the TA in art. فَكَّهُ.) — And ادْنَى *He lived a strait life,* (IAar, T, K,) *after easiness and plenty.* (IAar, T.)

5. تدنى *He. (a man, S) drew near, or approached, by little and little. (S, K.)*

6. ^{تَدَانُوا} *They drew near, or approached, one to another.* (S, K.) — [Hence,] ^{تَدَانِي} *It (a thing) drew together, or contracted; or became drawn together or contracted.* (M* and L in art. ^{قُلُوص}.) — And ^{تَدَانَتْ إِبِلُ الرَّجُلِ} *The camels of the man became few and weak.* (M.)

8. اَدْنَى, inf. n. اَدْنَاء: see 1.

10. *استدناؤه* *He sought, desired, or demanded, of him, nearness, or approach; (M, K, TA;) he sought, or desired, to make him draw near, or approach: and he drew him near, or caused him to approach. (MA. [See also 4.])*

أَدْنَى دَنَا inf. n. of دَنَى, q. v. (T, M, K.) = أَدْنَى دَنَا:
see ادنى.

دُنْيًا and دُنْيًا and دُنْيًا and هُوَ ابْنُ عَمِّ دُنْيٍ
 mean [*He is a son of a paternal uncle*] closely
 related; syn. لَحًّا [q. v.]: when you pronounce
 the د with dāmm, you do not make the word
 perfectly decl.: when you pronounce it with
 keṣr, you make it either perfectly or imperfectly
 decl.: but when you prefix عَمِّ to a determinat-
 noun, دُنْيٍ may not be in the gen. case: for in-
 stance, you say, هُوَ ابْنُ عَمِّ دُنْيًا, i. e. [*He is the
 son of his paternal uncle*] closely related; as also
 دُنْيَةٍ, because دُنْيٍ, being indeterminate, cannot
 be an epithet applied to that which is determinate:
 (§:) and [in like manner] you say, هُوَ ابْنُ عَمِّي,
 or ابن خَالِي, or ابن عَمَّتِي, or ابن خَالَتِي, or
 ابن أُخْتِي, or ابن أُخْتِي (M, K,) all mentioned
 by Lh, the last two as on the authority of Aboo-
 Ṣafwān, but all except the first and second as
 unknown to Ks and to Aṣ, (M,) followed by
 دُنْيًا and دُنْيًا and دُنْيًا and دُنْيَةٍ, (M, K, TA,) the
 last two without tenween, (TA; [and so
 written in the M; but in the CK and my MS.
 copy of the K, in the place of these two is put
 دُنْيًا, which is disallowed by J;]) meaning [*He is
 the son of my paternal uncle, and the son of my
 maternal uncle, &c.,*] closely related: (M, K:)
 and دُنْيًا and دُنْيًا and دُنْيَةٍ and هُوَ عَمُّ دُنْيٍ
 [*He is his paternal uncle closely related*]: (Ks,
 T:) Lh says that the و is changed into ي in
 دُنْيًا and دُنْيًا because of the nearness of the
 kesreḥ and the weakness of the intervening letter,
 as is the case in عَلِيَّةٌ and فَيْيَةٌ: but it seems that
 these words are originally دُنْيًا, i. e., by a rela-
 tionship, or uterine relationship, nearer to me
 than others; and that the change of the letter is
 made only to show that the ي is that of the fem.
 هُم رَهْطُهُ دُنْيَةٍ. (M.) You say also, هُم رَهْطُهُ دُنْيَةٍ.
 They are his people, and his tribe, closely related.
 (S and TA in art. رَهْط.)

دُنْيَا : see the next preceding paragraph, in five places.

دُنْيَا fem. of اَدْنَى [q. v.].

دُنْيَا: } see what next follows.
دُنْيَوِ:

دُنْيَاوِيّ [Of, or relating to, the present world, *300*.
state of existence; worldly:] a rel. n. from
دُنْيَا (T, S;) as also دُنْيَوِيّ and دُنْيَوِيّ. (S.)

قَرِيبٌ *i. q.* دَنِيٌّ [as meaning *Near, in person, or substance, or in respect of predicament, and in place, and in time*: (see 1, first sentence: and see also دَانٍ (: and a relation]: (T, §:) and a friend, or a sincere, or secret, or particular, friend; syn. خُلَصَانٌ. (T.) It has these significations (of كُلُّ دَنِيٍّ دُونَهُ دَنِيٌّ in the prov. [app. meaning *There is a relation, or a friend, nearer than every other relation, or friend*; like another prov., namely, دُونُ كُلِّ قُرْبَىٍّ قُرْبَىٍّ, for the meaning and application of which see art. قَرَب: Freytag renders it, “Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus:” (Arab. Prov. ii. 357:) and he adds, “Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius”]: (T, Meyd:) so says AZ. (Meyd.) — See also أَدْنَى = As an epithet applied to a man, signifying *Weak; contemptible*; &c.: see 1, near the end of the paragraph: [but J says that] as meaning دُونُ, it is [دَنِيٌّ] with ء: (§:) the pl. is أَدْنِيَّةٌ. (T, M.) [In the CḲ, by a mistranscription mentioned above (voce دَنِي), دَنِيٌّ is made to signify the same.]

A low, or base, quality, property, natural disposition, habit, practice, or action; syn. تَقْبِصَةٌ (Mgh); or such as is blamed; originally دَنْيَةٌ (TA:) pl. دُنَايَا. (Har p. 327.) Hence the saying of Ibn-Háritheh, اِلَى الدَّنْيَةِ, meaning I choose death rather than, or not, disgrace. (Har ubi suprâ.)

دَانِ [Being, or becoming, near; drawing near, or approaching: and hence, near; like دَنِى:]
act. part. n. of دَنَا مِنْهُ. (Msb.)

أَدْنَى *Nearer, and nearest*; opposed to أَقْصَى *the farthest*. (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ي, as in عَلِيًّا and قُصَيًّا (ISd, TA voce بُقَوَى) [the pl. of the masc. is أَذَانٌ and أَذُنُونَ; the latter in the accus. and gen. أَذْنَيْنِ and] the pl. of the fem., دُنْيَى, (S, K, TA,) like كُبْرَى pl. of كَبِيرٌ, and صُغْرَى pl. of صَغِيرٌ (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutanabee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدُّنَى for الدُّنْيَا, [not as a pl.,] suppressing the ي by poetic license. (TA.) [Hence,] غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ, in the K̲ur̲ xxx. 1 and 2, *The Greeks have been overcome in the nearer, or nearest, part of the land.* (Bd, Jel.) And الْجَمْرَةُ الدُّنْيَا [The nearest heap of pebbles;] the heap of pebbles nearest to Minā. (TA. [See art. جَمَر.] And

السَّمَاءِ الدُّنْيَا [The nearest heaven; i. e. the lowest;] the heaven that is the nearest to us: (T, TA:)

also called سَمَاءُ الدُّنْيَا [which means the heaven of the present world; as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ أَبْنُي in four places. — Also Former, and first; and fore, and foremost; opposed to آخِرُ. (TA.) [Hence,] نُقِيتُهُ أَذْنَى دُنْيِي (S, K, TA) and أَذْنَى دُنْيَا (K, TA, [in the CK, erroneously, and ادنى دنى and ادنى دنى] i. e. I met him the first thing. (S, K.) [And أَذْنَى الْفَمِ The fore,

or foremost, part of the mouth.] And الدُّنْيَا [for the الحَيَاةِ الدُّنْيَا and الدَّارُ الدُّنْيَا, The former dwelling, or abode, and life; i. e. the present world, and life, or state of existence]; contr. of الآخِرَةُ: (M, K:.) [or] it is so called because of its nearness: (T, S:.) [and may be rendered the sub-lunary abode, &c.: and the inferior abode, &c. It also signifies The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity, &c.] And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:.) [thus,] IAqr mentions the saying مَا لَهُ دُنْيَا وَلَا آخِرَةُ [as meaning He has none of the enjoyments, or blessings, of the present world, nor in prospect any enjoyments, or blessings, of the world to come]; with tenween. (M, TA.)

And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]. (Z, TA in art. بَاعَ.) And ابْنُ الدُّنْيَا means The rich man. (Msb in art. ابْنِ.) — Also More, and most, apt, fit, or proper: thus in the Kur [xxxiii. 59], in the phrase اُنْ يَعْرِفَنَّ ذَلِكَ اَدْنَى اَنْ يَعْرِفَنَّ [That will be more, or most, apt, fit, or proper, that they may be known]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also Less [in number or quantity &c.], and least [therein]; opposed to أَكْثَرُ. (TA.) وَلَا اَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ, in the Kur [lviii. 8], means Nor less in number than that, nor more in number. (Bd.) And وَلَنَذِقَنَّ مِنْ عَذَابٍ اَلَدِّ اَدْنَى دُونَ الْعَذَابِ الْاَكْبَرِ, in the Kur [xxxii. 21, lit. And we will assuredly make them to taste of the smaller punishment besides the greater punishment], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.)

— Also Worse, [or inferior in quality,] and worst; or more, and most, low, ignoble, base, vile, mean, or weak; opposed to خَيْرُ. (TA.) It is said in the Kur [ii. 58], اَتَسْتَبْدِلُونَ الَّذِي هُوَ اَدْنَى بِالَّذِي هُوَ خَيْرُ [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning that which is less in value [for that which is better]? اَدْنَى being thus, without ء: Fr says that it is here from الدَّاءِ: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read اَدْنَى. (T.)

مُدْنٍ, applied to a she-camel, (M,

K,) and to a woman, (M,) Near to bringing forth. (M, K.)

مُدْنٍ, applied to a man, Weak; (S, TA;) contemptible (خَسِيسٌ); not profitable to any one; who falls short in everything upon which he enters; [like دُنْيِي] (TA;) or falling short of accomplishing that which it behooves him to do: (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مُدْنٌ. (T.)

دِهْ. R. Q. 1. دَهْدَهْ, (JK, S, K,) inf. n. دَهْدَهْ, (JK,) He rolled a stone down; (S, K, TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدَا and دَهْدَا: (S:) or he cast stones, or a thing, from a higher to a lower place. (JK.) — And He turned over a thing, one part upon another; (K;) as also دَهْدَى. (TA.) — And He collected together camels to drive them. (JK.)

R. Q. 2. دَهْدَهْ, said of a stone, (S, K,) &c., (S,) It rolled down; (S, K, TA;) as also دَهْدَى. (S, K.) — And hence, He, or it, was quick. (Har p. 108.)

دِهْ, (JK, and so in some copies of the K,) or اِلَّا دِهْ فَلَا دِهْ, (Aq, IAqr, S, TA, and so in copies of the K,) a saying of the Arabs, meaning If this thing be not now, it will not be after the present time: (Aq, S, K:) Aq says, I know not its origin, but I think it to be Pers., and to mean, if thou strike not him, or it, now, thou wilt not strike him, or it, ever: (S:) accord. to IAqr, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means if thou seize not the opportunity now, thou wilt never meet with it: (K, TA:) accord. to Lth, (TA,) it means, if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so. (JK, TA.) Accord. to Aq, one says also, اِلَّا دِهْ فَلَا دِهْ, meaning I will not accept either of the two actions proposed. (TA.) Az says that this saying shows دِهْ to be Pers., and to mean The act of striking: you say to a man, دِهْ, meaning Strike thou: and he says, I have seen it written with kesr in the book of AZ. (TA.) دِهْ in Pers. means Give thou: and metonymically, the act of striking. (TA.)

دِهْ دِهْ A cry by which camels are chidden; (IAqr, TA;) a cry by which camels are called to their young ones. (K in art. دِهْ.) دِهْ دِهْ, or دِهْ دِهْ: see art. دِهْدَر.

دِهْ: see دِهْ, last two sentences.

دَهْدَهْ A hundred camels, and more; (JK, K;) as also دَهْدَهَانْ and دَهْدِهَانْ (K:) or the second of these three words signifies many camels. (JK, S.)

دَهْدَهَانْ: see what next precedes, in two places: and what next follows.

دَهْدَهْ Small, or young, camels: (JK, S, K:) pl. دَهْدَاهُ. (S, K.) A rájiz says,

* قَدْ رَوَيْتَ إِلَّا دَهْدِهَيْنَا * قَلِيصَاتٍ وَأَبْيَكِرِنَا * [They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels]: as though he formed from دَهْدَاهُ the pl. دَهْدَاهُ; and from this, the dim. دَهْدِهْ; and from this, the pl. دَهْدِهَيْنِ [in the nom. case دَهْدِهُونِ] (S, TA:*) and in like manner, أَبْيَكِرِينَ as pl. of أَبْيَكِرٍ, dim. of أَبْيَكِرٍ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also Many small, or young, camels; and so, as there written, دَهْدَانْ, app. for دَهْدَهَانْ.] — One says also, الدَهْدَاهُ مَا أَدْرَى أَى الدَهْدَاهُ هُوَ الدَهْدَاهُ, the last on the authority of Ks, meaning I know not what one of men he is. (S, TA.)

دَهْدَوٌ, (K, [accord. to the TA دَهْدَوٌ, but this is a mistake,]) or دَهْدَوَةٌ, (IB,) The thing which the جَعَل [or species of black beetle called cantharus] rolls, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form; (TA;) and so دَهْدَوَةٌ and دَهْدِيَّةٌ, [the last of these, for alleviation of the utterance,] also without teshdeed. (IAqr, K.)

دَهْدَهْ: see دَهْدِهَانْ.

دَهْدَهْ: see دَهْدِهَيْنِ.

دهدر

دَهْدَرٌ a noun signifying What is false, or vain; a lie; syn. كَذِبٌ and بَاطِلٌ: as also دَهْدَرَيْنِ, (K,) its dual, (TA,) or دِهْ دَرَيْنِ, or دِهْ دَرَيْنِ: (as in different copies of the S:) whence دَهْدَرَيْنِ and دَهْدَرِيَّةٌ are epithets applied to a liar; or a great or habitual liar: and accord. to AZ, the Arabs used to say, دَهْدَرَانْ لَا يَغْنَيْنِ عَنْكَ شَيْئًا [Lies will not avail thee aught]: and دَهْدَرَيْنِ signifies the same as دَهْدَرٌ. (TA.) — دَهْدَرَيْنِ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying He was, or has become, unoccupied, or without work; syn. بَطَلَ. (K;) like سَرَعَانْ for سَرَعَ, and بَعْدَ for هِبَهَاتَ. (TA.) Hence the prov., دَهْدَرَيْنِ سَعْدَ الْقَيْنِ (Aq, K,) without the conjunction و [after the first word], and دَهْدَرَيْنِ being written as one word, (TA,) meaning Saqd the blacksmith became, or has become, unoccupied, or without work; not being employed because of the people's being diverted from other things by drought (Aq, K) and distress. (TA.) Some say سَاعِدُ الْقَيْنِ: and Aboo-'Obeydeh Maqmar Ibn-El-Muthennà relates it thus: دَهْدَرَيْنِ سَعْدَ الْقَيْنِ, with سَعْدَ in the accus. case, and says that دَهْدَرَيْنِ is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying البَاطِلُ, dual of دَهْدَرٌ, not a verbal noun, as though the prov. meant Cast ye away what is false, or vain, and Saqd the blacksmith: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saqd

for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saʿd the blacksmith.* (K.) It is also related separately; (K;) and so J and others relate it; saying **دِه دَرِين** (TA:) [in one copy of the S, I find it written **دِه دَرِين**: in another, **دِه دَرِين**, **دِه** being an imperative from **دَهَّأَ**; its final radical letter being transposed to the place of the medial, so that it becomes **دُوَه**, and the **و** being then rejected because of the two quiescent letters, (K,) so that it becomes **دِه**, like as is done in the case of **قُلْ** (TA:) and **دَرِين** being from **دَرَّ**, “it was consecutive;” (K;) by the dual form being meant repetition, as in the case of **تَبَيَّنْ** &c.: (TA:) so that the meaning is *Be thou very lying* (K) and *cunning*, (TA,) *O Saʿd* (K) *the blacksmith*: (TA:) and this explanation, says IB, is good, except inasmuch as that the **د** in **دَرِين** thus derived should be with fet-h; or, he adds, it may be with ʿamm to assimilate it to the **د** in **دِه** [like as **الْقَيْنِ** is terminated with **kesr** to assimilate it to **دَرِين**]. (TA.) Or the origin of the saying was this: Saʿd the blacksmith was a Persian, who went about the districts of El-Yemen, working for the people; and when he became without work in a district, he used to say, in Persian, **دِه دَرُوْد**: [so in a copy of the S; and this, or **دِه دَرُوْد**, is the correct reading in another copy of the S, **دِه دَرُوْد**: and in the copies of the K, **دِه دَرُوْد**:] (S, K:*) meaning, [*O town, or village,*] *farewell*: to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (S:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, *When ye hear of the blacksmith’s departure at night, he is assuredly coming in the morning.* (S, K.) Some say that the prov. is elliptical, for **دِه دَرُوْد** [False is the saying of Saʿd &c.]. (TA.) [This is mentioned in the S in art. **دَر**.]

دهدرية: see above, first sentence.

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دهدی

Q. 1. دَهْدَى, inf. n. دَهْدَاةٌ: see R. Q. 1 in art. ده.

Q. 2. تَدَهْدِي: see R. Q. 2 in art. ده.

رَهْدَاءُ : see رَهْدَاهُ, in art. ده.

دُھدُوۃ [app. originally دُھدُوۃ, like as قُوۃ is held by some to be originally قُوۃ,] and دُھدِيۃ [likewise originally دُھدُوۃ], and the latter also without teshdeed [for alleviation of the utterance]: see دُھدُوۃ, in art. دھ.

دهر

1. ^{٥٥٤}دهرهم امر (JK, A, K̄) and ^{٥٥٤}دهرهم امر (S, TA.) aor. -, (K̄) *An event befell them (S, A) from fate, or fortune: (A:) or an evil event befell them. (JK, K̄)* In a trad. respecting the

death of Aboo-Tálib occur these words [as said by him]: **لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهْرَهُ الْجَزَعُ لَفَعَلْتُ** [*Were it not that the tribe of Kureysh would say, Impatience hath befallen him, (or, perhaps, constrained him, from دَهْرُ signifying "fate," or overcome him, see what follows,) I would do it.*] (TA.) — **دَهَرُهُ**, (Bd in xlv. 23,) inf. n. **دَهَرَ**, (K,) *He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery, prevailed, or predominated, over him; or surpassed him.* (Bd ubi suprâ, B,* K.)

3. مُشَاهَرَةً and دِهَارًا and عَامَلَهُ مَدَاهَرَةً [i. e. it means *He made an engagement, or a contract, or bargain, with him to work, or the like, for a long period, or for a constancy*; like as مُشَاهَرَةً means “for a month”]. (K.) And in like manner one says, وَهَارًا and اسْتَأْجَرَهُ مَدَاهَرَةً [*He hired him for a long period, or for a constancy*]. (Lh, TA.)

Q. Q. 1. ⁶⁷⁵دهورة (S, K,) inf. n. دهورة (TA,) *He collected it together, and threw it into a deep place.* (S, K.) — *He pushed it, namely, a wall, so that it fell.* (K.) — دهور القمر *He made the mouthfuls large,* (S, A,) or round, (Az,) and gulped them down. (Az, A.)

Q. Q. 2. تَهَوَّرَ *It (sand) poured down, and for the most part fell.* (Mšb.)—And hence, *He, or it, fell down, from a higher to a lower place.* (Mšb.)—And *It (the night) for the most part went:* (Mšb.): or *departed, or retreated.* (K. TA.)

دَهْرٌ (T, S, M, K, &c.) and دَهْرٌ (M, K,) the latter either a dial. var., agreeably with the opinion of the Baṣreees in cases of this kind, and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) *Time, from the beginning of the world to its end*; (Esh-Sháfi'ee, Az, Mṣb, Er-Rághib;) as also حِينٌ: (Esh-Sháfi'ee, Az:) this is the primary signification: (Er-Rághib:) and *any long period of time*; (Z, Mgh, K, Er-Rághib;) thus differing from زَمَانٌ, which will be explained below: (Er-Rághib:) and *a portion of the longest period of time*: (Az:) or دَهْرٌ signifies, (S, A,) or signifies also, (Az, Mṣb,) *time*; or *a time*; or *a space, or period, of time*; syn. زَمَانٌ (Sh, Az, S, A, Mgh, Mṣb,) *whether long or short*: (Mṣb:) or this is the proper signification of زَمَانٌ, but not of دَهْرٌ: (Er-Rághib:) and † *a division of the year*: and † *a less period*: (Az, Mṣb:) Az says, I have heard more than one of the Arabs say, أَقَمْنَا عَلَى مَاءٍ كَذَا دَهْرًا [We stayed at such a water a long time, or a time]; and هَذَا الْمَرْعَى يَكْفِينَا دَهْرًا [This pasture-land will suffice us a long time, or a time]; but one does not say that الدَّهْرُ is four times, or four seasons, because its application to † *a short period of time* is tropical, and an extension of its proper signification: (Mṣb:) or it signifies *z. q. أَبَدٌ* [meaning a long unlimited time; or an extended indivisible space of time; or duration without end; time without end]; (S, Mṣb;) it differs

from رَمَانٌ in having no end: (Khālid Ibn-Yezeed:) or a prolonged, or lengthened, term; syn. أَهْدَ مَهْدُودٌ. (K.) in some copies of which, in the place of اهد, we find امد (: and † the period, or duration, of life; an age: (Kull p. 183:) the present state of existence: (Msb:) and † a thousand years: (K:) pl. [of pauc.] أَدْهَرُ (K.) and [of mult.] دَهْوَرُ (S, A, K:) both said to be pls. of دَهْرٌ, and no other pls. are known as those of دَهْرٌ; the form أَدْهَارٌ not having been heard (TA.) — You say مَضَى عَلَيْهِ دَهْرٌ and دَهْوَرٌ [A long time and long times, or an age and ages, &c., passed over him, or it]. (A.) — And كَانَ ذَٰلِكَ دَهْرُ التَّجْمِيرِ That was in the time of God's creation of the stars; meaning, in the beginning of time; in ancient time. (A.) — [And فِي أَوَّلِ الدَّهْرِ In the beginning of time. — And يَبْقَى الدَّهْرُ It remains for ever. — And لَا آتِيَهُ الدَّهْرُ I will not come to him, ever. See also دَاهِرٌ. — And صَامَ الدَّهْرُ [He fasted ever, or always]. (TA in art. اول, &c. [See a trad. cited voce آل, in that art.]) — [Hence, because, in one sense, time brings to pass events, good and evil,] الدَّهْرُ was applied by the Arabs to Fortune; or fate: and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Moḥammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., لَا تَسُبُّوا الدَّهْرَ, (S, Mgh, TA, &c.,) or, accord. to one reading, فَإِنَّ اللَّهَ هُوَ الدَّهْرُ, (Az, Mgh, TA, &c.,) in which some explain الدَّهْرُ in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, Revile ye not [fortune, or] the Efficient of fortune; for the Efficient of fortune is God: (Az, S, TA, &c.:) or, accord. to the second reading, for God is the Efficient of fortune. (TA.) Hence, (TA,) some reckon الدَّهْرُ as one of the names of God: (K, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, the Efficient of fortune. (TA, &c.) — زَوْجُ دَهْرٍ A husband prepared for the accidents or calamities of fortune. (S in art. بَهِر. [See بَهِرٌ.]) — دَهْرٌ also signifies An evil event or accident; a misfortune; a calamity. (K.) See also دَهَارِيرٌ. [And see 1.] — Also A purpose; an intention: (S, K:) a desire: (TA:) the scope, or end that one has in view. (K, TA.) You say, مَا دَهْرِي بِكَذَا (S, TA,) and مَا دَهْرِي كَذَا (TA,) My purpose, or intention, (S, TA,) and my desire, and my scope, or the end that I have in view, (TA,) is not such a thing. (S, TA.) — Also † A custom, or habit, (S, K,) that is constant, or permanent, (Kull p. 183,) or that lasts throughout life. (TA.) You say, مَا ذَاكَ بِدَهْرِي † That is not my custom, or habit, (S,) that lasts throughout my life: (TA:) and مَا دَهْرِي بِكَذَا † My habit throughout life is not so. (TA.)

دھر : see دھر.

دَهْرِيّ (S, A, Mṣb, K) and دَهْرِيّ (K) One who deviates from the truth, and introduces into it that which does not belong to it, syn. مُلْحَد; (S, A;) who asserts that the duration of the present world is from eternity, (A, Mṣb,) or that it is everlasting, (K,) and does not believe in the resurrection, (Mṣb,) or in the world to come. (TA.) — And the latter, (S, A, Mṣb, K,) or the former, (Iamb,) An old, or aged, man. (Iamb, S, A, Mṣb, K.) Th says that both are rel. ns. from الدَّهْر, though the latter is contr. to rule, [as is also remarked in the Mṣb,] like سَهْلِيّ from الأَرْض السَّهْلَة. (S.) — Some say also that the latter signifies An acute, or ingenious, or expert, man. (TA.)

دَهْرِيّ: see the next preceding paragraph.

دَهْرَار: }
دَهْرُور: } see دَهَارِير.
دَهْرِير: }

دَهِير: see دَاهِر.

دَهَارِير, a pl. without a sing.; (K, TA;) or its sing. is دَهْر, like the sing. of مَذَاكِير is ذَكْر, and that of مَشَابِه is شَبَه, or its sing. is دَهْرُور, or دَهْرَار, [in the TA written by mistake دَهَرَات,] or دَهْرِير; (TA;) Misfortunes; calamities: as in the phrase وَقَعَ فِي الدَّهَارِير He fell into misfortunes, or calamities. (A, TA.) — Also Severe, or calamitous. (S.) It is said in a trad. of Saṭeḥ,

* فَإِنَّ ذَا الدَّهْرِ أَطَوَّارًا دَهَارِيرُ *

[For verily this age is at times calamitous]. (TA.) دَهْر دَهَارِير, A severe, or calamitous, age, is a phrase like نَيْلَة نَيْلَة, and نَهَارٌ أَنَهَر, &c.: (S:) [see also دَاهِر:] and it also signifies a time of two states, adverse and prosperous: (TA:) and دَهْوَر دَهَارِير, various, or varying, times: (K:) or long times. (A.) [See دَاهِر.] — Also دَهَارِير [or rather, as IbrD says, دَهْر الدَّهَارِير, for this has the signification immediately following.] The beginning of time past: and [absolutely] preceding, or past, time. (K, TA.) You say كَانَ ذَلِكَ فِي دَهْرِ الدَّهَارِير [That was in the beginning of past time: or in the time of by-gone ages]. (TA.)

دَهْر دَاهِر (S, K) and دَهْر دَهِير (K) are phrases in which the epithet has an intensive effect, [meaning A long, or an endless, period, or course, of time,] (K,) like أَبَدٌ أَبَدٌ (S, TA) and أَبَدٌ أَبَدٌ: (TA:) or a severe, or calamitous, age. (TA.) [See also دَهَارِير.] — لَا آتِيكَ دَهْر الدَّاهِرِينَ I will not come to thee, ever: (S, K:) similar to the phrase أَبَدٌ الْآبِدِينَ. (TA.)

دَهْرٌ مَدْهُورٌ, and مَدْهُورُونَ, They are afflicted with an evil event. (K.)

دهش

1. دَهَش (S, A, Mṣb, K,) aor. َ, (S, Mṣb, K,) inf. n. دَهَش; (S, Mṣb;) and دَهَش (S, A, K,) which is said to be formed by transposition from

شَدَه, but Az denies this, and says that دَهَش is the superior form; (TA;) He became confounded, or perplexed, and unable to see his right course: (S, K:) or he became bereft of his reason or intellect (Mṣb, K) in consequence of shame, or of fear, (Mṣb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like: (TA:) and دَهَش, inf. n. تَدَهِّش, signifies the same: (K, TA:) or this last is trans., like ادْهَش. (TK.) — دَهَشَة: see 4.

2: see 1: = and 4.

4. ادْهَشَ He, (God, S, TA, or a man, Mṣb, K,) or it, (shame, A, TA, and an affair, TA,) confounded, or perplexed, him, so that he was unable to see his right course: (S, K:) or bereft him of his reason or intellect; (Mṣb, K;) as also دَهَشَة, aor. َ, inf. n. دَهَش; but some disallow this; (Mṣb;) and دَهَشَة. (TK.)

دَهَش (A, K) and مَدْهُوش (S, A, Mṣb, K) and دَهَشَان [whether with or without tenween is not indicated] (TA) Confounded, or perplexed, and unable to see his right course: (S, K:) or bereft of his reason or intellect (Mṣb, K) in consequence of shame, or of fear, (Mṣb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like. (TA.)

أَصَابَتْهُ دَهَشَة [A fit of confusion, or perplexity, so that he was unable to see his right course, or a fit of alienation of mind in consequence of shame or fear, &c., befell him]. (A, TA.)

دَهَشَان: }
مَدْهُوش: } see دَهَش.

دهقان

Q. 1. دَهَقَنَ: see the next paragraph. — دَهَقَنُوهُ (inf. n. دَهَقَنَة, TK,) They made him a دَهْقَان. (K.) El-'Ajjāj says,

* دَهَقَنَ بِالتَّاجِ وَبِالتَّسْوِيرِ *

[He was made a دَهْقَان by receiving the تاج (meaning either crown or turban) and by being decked with bracelets]. (TA.) — دَهَقَنَ الطَّعَامَ (A'Obeyd, TA,) inf. n. دَهَقَنَة, with which دَهْمَقَة is syn., (Aṣ, TA,) He made the food soft, or delicate: (Aṣ, A'Obeyd, TA:) because softness, or delicacy, of food is from الدَّهْقَنَة [as meaning الدَّهْقَن]. (Aṣ, TA.)

Q. 2. دَهَقَنَ تَدَهَّقَنَ He was, or became, a دَهْقَان (S, K, Mgh, TA:) or he had, or possessed, much wealth; as also دَهَقَنَ [app. in both of these senses]: (Mṣb:) derived from دَهْقَان. (Mgh.) — Also He affected, or feigned, or made a show of, sharpness or quickness of intellect, cleverness, ingeniousness, shiffulness, knowledge, or intelligence; syn. تَكَيَّسَ. (TA.)

دَهْقَنَة [inf. n. of Q. 1: and signifying The state, or condition, of a دَهْقَان;] a subst. from دَهْقَان; (JK, K;) derived from the latter word. (Mgh.)

You say, لَهُ دَهْقَنَة بِمَوْضِعٍ كَذَا [He has a state, or condition, which is that of a دَهْقَان in such a place. (S.)

دَهْقَان (S, Mgh, Mṣb, K, &c.,) also written دَهْقَان (JK, Mṣb, K,) in [some of] the copies of the S written [دَهْقَان and دَهْقَان] with kesr and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قرطاس, which is written with each of the three vowels, (TA,) an arabicized word, (S, Mṣb, K,) from the Pers. دَهْ “a town or village” and خَان “a prince or lord”; (TA;) if derived from تَدَهَّقَن (Kh, Sb, S,) i.e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but if derived from الدَّهْقَن, imperfectly decl. [and written دَهْقَان &c.], because of the measure فَعْلَان; (S;) [but this statement relates especially to the measure فَعْلَان, with fet-h to the ف; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دَهْقَان does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دَهْقَان is of the measure فَعْلَان, from تَدَهَّقَن, and there is no instance, in the language, of the measure تَفْعَلَن; (Har p. 102;) it signifies The headman, or chief, of a village or town: (Es-Sem'ānee, Mṣb, TA: [agreeably with the Pers. original:]) or the proprietor thereof, in Khurāsān and El-'Irāk: (Es-Sem'ānee, TA:) or, as used by the Arabs, a great man of the unbelievers of the 'Ajām [or Persians]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to such of them as was of the people of the districts of cultivated land and of villages or towns: and then to any one possessing much land or other immoveable property: (Mgh:) [it signifies generally a dweller, or one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman:] or it signifies a chief, headman, or person in authority, over the husbandmen, or peasants, of the 'Ajām [or Persians]: and the headman of a province: (K:) and a possessor of land or other immoveable property: (Mṣb:) and a merchant: (Mṣb, K:) and one who manages affairs firmly, or strongly, with sharpness: (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهَقَائِن (Mṣb, K) and دَهَقَانَة. (K.) [See a verse cited voce جَدَا in art. جَدَو. The same verse, but with قَرْنِي (my village or town) in the place of قَرِيَة, is also cited in the TA in the present art.]

دهلیز 674 دهلیز [An entrance-passage of a house; an entrance-hall; a vestibule;] what is between the [outer] door or gate and the house; (S, K;) the place of entrance to a house: (Mṣb:) a Persian word, (S, Mṣb,) originally دَالِیج, and دَالِیْز, and دَالَان, and, as some say, دَالِیْج, (Lth,) arabicized: (Lth, S, Mṣb:) [also, in modern Arabic, an ante-

chamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. جَيْتَة: accord. to some, خَنْيَة, which reading is preferred by the author of the TK, who explains دهليز, from the "Burhān," as meaning "absurd words;" accord. to some, حَنْيَة, which I think the right reading, meaning a bowed, or curved, structure: Golius seems to have found another reading in the K, namely, حَيْتَة: pl. دَهَالِيز. (S, Mṣb, K.) — [Hence,] اَبْنَاءُ الدَّهَالِيز + Foundlings, (K, TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

دهم

1. دَهَمَ (S, Mṣb) and دَهَمَ (Mṣb, aor. -, (S, Mṣb,) inf. n. دَهْمٌ, (TA,) It (an event, S, Mṣb) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares: (Mṣb:) or دَهَمَكَ and دَهَمَكَ, aor. -, it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دَهَمَتِ الْخَيْلُ [The horsemen came upon them suddenly, &c.]: and AO says that دَهَمَتِ is a dial. var. thereof. (S.) See also دَهَمٌ, below.

2. دَهَمَتِ النَّارُ الْقَدْرَ, inf. n. تَدْهِيمٌ, The fire blackened the cooking-pot. (Ish, K.)

4. ادْهَمَ It (an action done to him, Th, TA) displeased, grieved, or vexed him, (Th, K,) and angered him. (Th, TA.)

5. [تَدْهِمٌ is said by Golius, as on the authority of the K, to be syn. with تَدَامٌ (meaning تَدَامٌ); but app. on no other ground than that of his finding it there said that التَدْهِمُ is syn. with التَدَامُ.]

9. ادْهَمَامٌ, inf. n. ادْهِمَامٌ, He (a horse) became black. (S, K,) i. e. black. (S, TA.) And ادْهَمَامٌ, inf. n. ادْهِمَامٌ, It (a thing) was, or became, black. (S, K.) [Hence,] الدَّهَامُ الزَّرْعُ The seed-produce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, ادْهَمَتِ الرِّوَضَةُ [The meadow became of a dark green colour, &c.]. (JK.) And ادْهَمَتِ الْخَضْرَاءُ The greenness became intense [so as to appear blackish, or so as to appear black when viewed from a distance]. (TA.)

11. ادْهَامٌ: see the next preceding paragraph, in four places. ٦٨٣

دَهْمٌ A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) = Also, (S, TA,)

or دَهْمٌ, (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA:) or a multitude: pl. دَهْمٌ. (S.) A rājiz says,

* جِئْنَا بِدَهْمٍ يَدْهَمُ الدَّهْمُ
* مَجْرٍ كَأَنَّ قُوَّةَ النُّجُومَا

[We came with a numerous company that would overwhelm the other numerous companies; a great army, as though the stars were above it]. (S, TA.) [See also دَهْمَاءٌ, voce أدْهَمَ.] And one says, (JK, TA,) اَيُّ دَهْمٍ اَللّٰهُ هُوَ, مَا اَدْرِي اَيُّ الدَّهْمِ هُوَ, (so in the CK and in my Mṣ. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, TA.)

دَهْمٌ: see the next preceding paragraph, in three places. — Also pl. of أدْهَمَ [q. v.]. (TA.)

دَهْمَةٌ Blackness: (JK, S, Mṣb, K:) and a deep ash-colour [without any tinge of white: see أدْهَمَ]. (ISd, TA.) = Also A brown ewe (نَعَجَةٌ حَمْرَاءُ): [see also دَهْمَاءٌ, voce أدْهَمَ:] and sing. of دَهْمٌ signifying a certain sort [or breed] of sheep or goats. (JK. [But I do not find either of these two significations in any other lexicon.])

الدَّهْمَانُ The night: opposed to الوَضَاحُ meaning "the day." (L in art. وَضَحَ.) [Hence,] تَنَى دَهْمَانُ The prayer of nightfall: opposed to بَكَرَ الوَضَاحُ meaning "the prayer of morning." (L and K in that art.: but in the CK and in a Mṣ. copy of the K, instead of دَهْمَانُ we find دَهْمَانُ.)

دُهَامٌ: see أدْهَمَ: — and see دُهَامِيَّةٌ.

الدَّهْمِيرُ Calamity, or misfortune; (JK, S, K;) as also الدَّهْمِيرُ; (S, K;) and الدَّهْمِيَّةُ, (JK, S,) dim. of الدَّهْمَاءُ [fem. of أدْهَمَ], so called because of its darkness: (S, TA:) or الدَّهْمِيَّةُ signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and الدَّهْمَاءُ signifies black, dark, calamity or misfortune: (TA:) calamity, or misfortune, is termed الدَّهْمِيرُ because of its darkness: (TA:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbān Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbān: (TA:) whence the saying, أَثْقَلَ مِنْ حِمْلِ الدَّهْمِيرِ [Heavier than the burden of Ed-Duheyim]: (S:) and أَشَامُ مِنْ الدَّهْمِيرِ [More unlucky than Ed-Duheyim]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheyim; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) = دَهْمِيرٌ also signifies Foolish, or stupid. (K.)

إِبِلُ دُهَامِيَّةٍ Certain camels: so called in relation

to الدَّهَامُ, the name of a certain stallion-camel. (TA.)

الدَّهْمِيَّةُ: see الدَّهْمِيرُ.

أَدْهَمَ Black; (JK, S, Mgh, Mṣb, K;) as also دَهَامٌ: (K:) the former is applied in this sense to a horse, (S, Mgh, Mṣb, TA,) and to a camel, &c.: (TA:) or, applied to a camel, of a deep ash-colour without any tinge of white; (As, S, Mṣb, K;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, like أَصْفَرُ, [in this case meaning black with some intermixture of yellow,] but less black: (TA:) fem. دَهْمَاءٌ; which, when applied to a sheep (S, M, Mṣb, K) or goat, (S, Mṣb,) means of a pure or an unmixed brown colour (خَالِصَةٌ): (S, M, Mṣb, K:) pl. دَهْمٌ. (TA.) The Arabs say, مَلُوكُ الْخَيْلِ دُهْمَاءُ [The kings of horses are the black thereof]. (TA.) And قَوْسٌ أَدْهَمٌ بَيْمَرٌ A black horse in which is no intermixture of colours. (TA.) And لَا آتِيكَ مَا حَتَّتِ الدَّهْمَاءُ [I will not come to thee as long as she (among the camels) that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one; meaning, ever]. (Lh, TA.) And حَدِيقَةٌ دُهْمَاءٌ Black ashes. (TA.) — حَدِيقَةٌ دُهْمَاءٌ [A walled garden] green inclining to black. (K.) Hence, (K,) مُدْهَامَتَانِ (S, K,) in the Kur [lv. 64], (S, TA,) [Two gardens of which the greenness inclines to blackness; for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or black by reason of intense greenness arising from abundant moisture, or irrigation; and everything that is green (أَخْضَرُ) the Arabs term أَسْوَدُ. (S, TA.) — رُبْعٌ أَدْهَمٌ A place of alighting or abode] recently occupied by the tribe; [because blackened by their fires &c.]: pl. أَرْبَعٌ دَهْمٌ. (TA.) And أَثَرٌ أَدْهَمٌ A new, or recent, mark, trace, or vestige: (As, K:) and أَغْبَرُ means one that is "old, becoming effaced:" (As, TA:) and the former means also old, becoming effaced: (K;) as some explain it; (TA;) thus having two contr. significations. (K.) And وَطْأَةٌ دُهْمَاءٌ A new, or recent, footstep, or footprint: and أَغْبَرَاءُ means "becoming effaced:" or the former means one that is becoming effaced, because it has become obscure to him who seeks it; (JK;) or an old footstep, or footprint: and أَغْبَرُ means one that is "new, or recent." (S.) [See also أَغْبَرُ.] — الدَّهْمَاءُ also signifies † The cooking-pot: (JK, S, A, K:) or the black cooking-pot: (Ish, TA:) and the old cooking-pot. (K.) [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of الْقِدْرُ وَالْقِدِيمَةُ (in the CK الْقِدِيمَةُ) we should read, الْقِدْرُ وَالْوَطْأَةُ الدَّهْمَاءُ الْقِدِيمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, أَبُو الْأَدْهَمِ signifies The great cooking-pot in which a whole sheep is cooked at once.] — And The twenty-ninth night of the [lunar] month: (JK, K:) because of its blackness. (TA.) And

[the pl.] **الدَّهْمُ** *Three nights of the [lunar] month [during which is the change of the moon]:* (K:) because they are black. (TA.) — See also **الدَّهْمِيرُ**. — [Used as a subst.,] **أَدْهَمُ** signifies also *A shackle or fetter, or a pair of shackles or fetters; syn. قَيْدٌ*: (S, K:) because of the blackness thereof: accord. to AA, *of wood*: (TA:) or *a heavy shackle or fetter or pair of shackles or fetters*: (JK:) pl. **أَدَاهِمُ**: (JK, S, K:) it has this form of pl., which is proper to substs., because the quality of a subst. is predominant in it. (TA.) — And [the fem.] **دَهْمَاءٌ** signifies *+A multitude, or large number*: (K:) and *+a company of men*; (Ks, S, K;*) and *multitude thereof*: (Ks, TA:) or *† the generality, the common mass, or the main part [thereof]*: (Z, TA:) or *† the commonalty, or common people*. (Mbr, Har p. 671.) [See also **دَهْمٌ**.] — Also, **دَهْمَاءٌ**, *The aspect, appearance, mien, guise, or garb, of a man*. (JK, S,* K.) — And **الدَّهْمَاءُ** *A certain herb, or tree, green, and broad in the leaves*; (JK:) or *a certain broad herb, (K,) having leaves and twigs, resembling the قَرْزَوَةُ*: (TA:) *with which one tans*. (JK, K.)

مُدْهَمَةٌ: see the next preceding paragraph, in two places.

مُدْهَمٌ *A catamite; i. q. مَبْنُونٌ* and **مُدْهَمٌ** and **مُدْهَمٌ** (AA, TA in the present art. and in art. دُثْرُ) and **مُدْهَمٌ**. (K, TA.)

دهن

1. **دَهْنَةٌ**, (S, Mgh, Mghb, K, &c.,) aor. **دَهَنَ**, (S, Mghb,) inf. n. **دَهْنٌ** (MA, Mghb, K, KL) and **دَهْنَةٌ**, (K,) *He anointed it* (MA, Mgh, Mghb,* KL) *with oil*, (Mgh, Mghb,) i. e., (Mghb,) *with oil* (MA, Mghb, KL) *oiled it; or greased it;* namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Mghb:) or *he moistened it; namely, his head, &c.*: (K:) and **دَهْنَةٌ**, inf. n. **تَدَهِّنُ** signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and **إِدْهَانٌ** [inf. n. of **أَدْهَنَ**] is like **تَدَهِّنُ**. (AHeyth, TA.) — [Hence,] **دَهْنُ الْأَرْضِ**, said of rain, (S, K,) *† It moistened the ground slightly, or a little*: (S, TA:) or *it moistened the surface of the ground*. (K.) — And [hence also,] **دَهْنَتْهُ بِالْعَصَا** (S, K*) *† I struck him* (S, K, TA) *gently* (TA) *with the staff, or stick*; (S, K, TA;) like as one says, **مَسَحَهُ بِالْعَصَا** and **بِالسَّيْفِ**. (TA.) And **دَهْنَتْهُ بِالْعَصَا دَهْنَاتٌ** *† I struck him [gently] with the staff or stick [some gentle strokes: دَهْنَاتٌ being pl. of **دَهْنَةٌ**, which is the inf. n. of un.].* (So in a copy of the S.) — [Hence, likewise,] **دَهْنٌ** signifies also *He (a man, TA) played the hypocrite*. (K, TA.) And you say, **دَهْنٌ**, aor. **دَهَنَ**, inf. n. **دَهْنٌ**, meaning *He acted with such a one hypocritically*. (TK. [See also 3.]) — **دَهْنَتْ**, (K, and so in more than three copies of the S,) and **دَهْنَتْ**, aor. **دَهَنَ**; (K, and so in some copies of the S in lieu of **دَهْنَتْ**;) and **دَهْنَتْ**, aor. **دَهَنَ**; (AZ, K;) inf. n. [of the first] **دَهَانَةٌ** (S, K) and [of the second or third or of both] **دِهَانٌ**;

(K;) *† She (a camel) had little milk*. (AZ, S, K, TA.) [See **دِهَيْنٌ**.] — And **دَهْنٌ**, inf. n. **دَهْنٌ**, [or, as appears to be probable from what follows and from general analogy, **دَهْنٌ**,] said of a man, *+ He was, or became, weak*: and also, *foolish, or stupid*: and [app. soft, flaccid, or flabby; for] **دَهْنٌ** signifies the *being soft, flaccid, or flabby; or softness, flaccidity, or flabbiness*. (JK.) [See **دِهَيْنٌ**.]

2: see 1, first sentence.

3. **مُدَاهَنَةٌ** and **إِدْهَانٌ** signify the same; (S, Mghb, K;) i. e. *† The endeavouring to conciliate; syn. مَصَانَعَةٌ*: (S, TA:) or *the making peace with another; or becoming reconciled with another*: (Mghb:) or *the pretending the contrary of, or what is different from, that which one conceals in his mind*: (K:) and the former signifies also the *acting with dishonesty, or dissimulation*: or *† the latter has this signification*; and the former signifies the *striving to outwit, deceive, beguile, or circumvent*; syn. **مَوَارِبَةٌ**: (TA:) or **دَاهَنْتُ** signifies *I hid, concealed, or covered*; syn. **وَارَيْتُ** [accord. to four copies of the S; but probably this is a mis-transcription for **وَارَيْتُ**, meaning *I strove to outwit, deceive, beguile, or circumvent*, as is indicated in the TA]; and **أَدْهَنْتُ** signifies *I acted with dishonesty, or dissimulation*: (S:) or **إِدْهَانٌ** is [originally] like **تَدَهِّنُ** [as has been stated above]: but is used as denoting the act of *treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding*; and *abstaining from restraint or prohibition*: (AHeyth, TA:) or it originally signified the *anointing* such a thing as a *hide with some oil or the like*: and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the *treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding*, was termed **مُدَاهَنَةٌ**: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word **مُدَاهَنَةٌ** or **إِدْهَانٌ**, or rather each of these words, was tropically used as signifying the *holding a thing in light, or little, or mean, estimation, or in contempt*: so in the 'Ináyeh. (MF, TA.) It is said in the Kur [lxviii. 9], **وَدُّوا أَنْ تَدَهِّنَ قُلُوبَهُمْ** *† They wish that thou wouldst endeavour to conciliate [them], and in that case they will endeavour to conciliate [thee]*: (S, TA:*) or *that thou wouldst be soft, pliant, or gentle, in thy religion, and in that case they will be soft, pliant, or gentle*: (TA:) or *that thou wouldst be soft, pliant, or gentle, to them, and in that case they will be so to thee*: (Jel:) or, accord. to Fr, *that thou wouldst be an unbeliever, and they will be unbelievers*. (TA.)

4. **إِدْهَانٌ**, inf. n. **إِدْهَانٌ**: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] — **الْإِدْهَانُ** is also *syn. with الْإِنْقَاءُ*, which, accord. to IAmB, is the primary signification: in the copies of the K erroneously written **الْإِنْقَاءُ**. (TA.) One says, **لَا تَدَهِّنْ عَلَيْهِ**, meaning *لا تَبْقِ عَلَيْهِ* [Show not thou mercy to him; or pity not him; or pardon not him].

(IAmb, TA.) And **أَدْهَنْتُ إِلَّا عَلَى نَفْسِكَ**, i. e. *[Thou didst not show, or hast not shown, mercy, save to thyself]*. (Lh, TA.) — One says also, **أَدْهَنْتُ فِي أَمْرِهِ**, meaning *I fell short in his affair, or case*. (JK.) — And **أَدْهِنَ** *He (a camel) was affected with the vertigo termed دَهْنٌ*. (JK.)

5: see what next follows.

8. **أَفْتَحَلَ**, of the measure **أَفْتَحَلَ**, *He anointed himself with oil*, (S, Mgh, Mghb, K,*) i. e. *oil, &c.*; (Mghb;) [oiled, or greased, himself;] as also **تَدَهَّنَ**. (S.)

Q. Q. 2. **تَمَدَّهَّنَ** *He (a man) took a مدَّهْنٌ* [q. v.]. (S.)

دُهْنٌ: see **دُهْنٌ**. — **عَيْشٌ دُهْنٌ** *Bad and scanty [means of subsistence]*. (JK.)

دُهْنٌ *Oil*, (MA, Mgh, KL,) *&c.*, (Mghb,) [i. e. *grease of any kind*,] or **دُهْنٌ** [i. e. *oil*] of sesame *&c.*, (Mgh,) *with which one anoints*, (Mgh, Mghb,) [or greases,] or moistens, (K,) *the head or mustache*, (Mgh,) or *the hair &c.*, (Mghb,) or *the head &c.*: (K:) it is well known: (S:) and **دُهْنَةٌ** signifies *a portion thereof*: (K:) [or this latter, being the n. un., signifies a particular oil or kind of oil; like as the former does when it is prefixed to another noun:] you say **دُهْنُ الْبَانِ** (S and Mgh in art. بَوْنُ) and **دُهْنَةُ بَانٍ** (TA in the present art. from a poet) [both meaning *oil of ben*]: the pl. (of **دُهْنٌ**, S, Mghb, and Bq in lv. 37) is **دِهَانٌ** (S, Mghb, K, and Bq ubi suprâ) and **أُدْهَانٌ** (K;) [the latter a pl. of pauc.; both pls. signifying *kinds of oil &c.*;] or **دِهَانٌ** signifies *that with which one anoints*; (Bq ubi suprâ;) or it has this signification also: (TA:) you say, **دَهْنَتْهُ بِالْأَدْهَانِ** [meaning *I anointed him with oils or with ointment*]: (S, in which this is mentioned as an ex. of the pl. of **دُهْنٌ**;) and hence the prov. **كَالِدِهَانٍ عَلَى الْوَبَرِ** *Like [ointment or] that with which one anoints [upon fur, or soft hair]*. (TA.) [See also **دِهَانٌ** below.] — Also *† Weak rain*: (AZ, S:) or *rain such as moistens the surface of the ground*; (JK, K;) and so **دُهْنٌ**: (K:) pl. **دِهَانٌ**. (AZ, S, K.) — And *A vertigo (دَوَارٌ) that affects the camel*. (JK.)

دُهْنٌ *A kind of tree with which beasts of prey are killed*, (JK, K,) and *by means of which they are taken*: (JK:) it is a noxious tree, like the **دُفْلَى** [q. v.]: (TA:) n. un. with ة. (K.) — And *Such as is large, of trees*. (JK.)

دُهْنٌ *Oily, or greasy*. (KL.) You say also **رَجُلٌ مُدْهَنٌ**, meaning *دُهْنُ الشَّعْرِ* [A man having oily, or greasy, hair]. (TA.) [See also **دِهَيْنٌ**.]

دَهْنَةٌ, pl. **دَهْنَاتٌ**: see 1.

دُهْنَةٌ: see **دُهْنٌ**. — Also *Odour*: so in the saying **هُوَ طَيِّبُ الدُّهْنَةِ** [He, or it, is sweet in respect of odour]. (K. [Erroneously written and explained by Golius in his Lexicon.])

دُهْنَاءٌ *A [desert such as is termed] قَلَاةٌ*: (K:)

or a place of sands: (JK:) or a place all sand: (TA:) [or a desert of reddish sand. Hence,] with the article ال, A certain place [or desert tract] belonging to Temeem, in Nejd, (S, K, TA,) extending to the distance of three days' journey, in which is no water; (TA;) as also الدَّهْنِي (S, K;) this latter occurring in poetry. (TA.) [The same appellation is also applied to The great desert of which the central part lies towards the S. E. of Nejd.] = Also A certain red herb, (K,) having broad leaves, used for tanning. (TA.)

[دَهْنِيَّةٌ An oily quality.]

دِهَانٌ A red hide. (S, K. [See also دِهِينٌ.])

Hence, in the Kur [lv. 37], فَكَانَتْ وَرْدَةً كَالدِّهَانِ, i. e. And shall become red, (S,) or of a rose-colour, (Zj, L in art. وَرْدَ) or of a red colour inclining to yellow, (L in that art.,) like the red hide: (S, Bd, Jel:) or like the hide that is of a pure red colour: (TA:) or like that [oil] with which one anoints; see دُهْنٌ: or it is pl. of دُهْنٌ: (Bd:) [thus] it means, accord. to Aboo-Is-hāk [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like diverse oils: or, accord. to Er-Rāghib, like the dregs of oil, or of olive-oil; for this is another signification of الدَّهَانِ. (TA.) — Also A slippery place. (JK, K.) And A smooth road: or long and smooth. (TA.)

دُهْنٌ [Anointed with oil, &c.; i. q. دُهُونٌ and مَدُهُونَةٌ]. You say لَحْيَةٌ دُهْنٌ (K) and دِهْنَةٌ (TA) and دَاهِنٌ (K,) [the last, properly, a possessive epithet,] meaning مَدُهُونَةٌ [i. e. A beard anointed with oil, &c.]. (K, TA.) — And A hide intensely red. (JK. [See also دِهَانٌ.]) = Also, applied to a she-camel, (JK, S, K,) † Having little milk: (S, K:) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Rāghib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دُهْنٌ. (TA.) — And, applied to a stallion, † That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.) — And Weak; applied to a man, and to a thing: one says, أَتَيْتَ بِأَمْرٍ دُهْنٍ [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hirāweh says,

* لِيَنْتَزِعُوا ثَرَاتَ بَنِي تَيْمِيمٍ *

* لَقَدْ ظَنُّوا بَنًا ظَنًّا دُهْنِيًّا *

[In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining]. (TA.)

دِهَانٌ A seller of oil: (MA, TA:) and a maker of oil. (MA.) [In the present day, it is applied to A painter of houses &c.]

دَاهِنٌ: see دِهْنٌ.

Bk. I.

مُدْهِنٌ A camel affected with the vertigo termed دُهْنٌ. (JK.)

دُهْنٌ with Hamm, (S, Mṣb, K, &c.,) only, (S,) to the م and ه, (Mṣb, TA,) extr. [in form], (Fr, TA,) for by rule it should be مَدُهْنٌ (Mṣb,) or it was مَدُهْنٌ originally, (Lth, TA,) The utensil (آلَةٌ) for دُهْنٌ [or oil, &c.]; (K, TA;) i. e. (TA) the thing [or pot or vase] in which دُهْنٌ is put; (T, Mṣb, TA;) a flask, or phial, (فَارُورَةٌ) for دُهْنٌ: (S, K:) [and مُدْهِنَةٌ, occurring in this art. and in art. وَقَب in the TA, signifies the same:] pl. مَدَاهِنٌ. (S.) — And † A place, (M, K, TA,) or a small hollow or cavity, in a mountain, (S, TA,) in which water remains and collects, or collects and stagnates: (S, M, K, TA:) or any place excavated by a torrent: (K:) or water exuding in stone. (TA.)

أَقْبَهَذَا [act. part. n. of 4, q. v.]. — أَقْبَهَذَا, in the Kur [lvi. 80], means Do ye then reject this announcement? or disbelieve &c.? (TA:) or hold in light, or little, or mean, estimation, (Bd, Jel,) and reject, &c.? (Jel.)

مَدْهِنَةٌ A place where oil is made; an oil-mill. (MA.)

مُدْهِنٌ: see مَدْهِنَةٌ.

‡ A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being. (S, K, TA.)

أَرْضٌ مَدْهُونَةٌ [Hence,] — دِهْنٌ: see مَدْهُونٌ † Land moistened slightly, or a little, by rain: (S, TA:) or having its surface moistened by rain. (TA.)

مَدْهَانٌ: see دِهْنٌ.

دهی و دھو

1. دَهْيٌ, aor. يَدْهِي, (JK, K,) inf. n. دَهْيٌ and دَهَاءٌ; (K;) and دَهْيٌ, aor. as above, inf. n. دَهْيٌ; (JK;) and دَهَا, (JK, TA,) aor. inf. n. يَدْهِي, (TA,) or يَدْهَوُ [or يَدْهِي, (JK, TA,) and دَهَاءٌ; (JK;) and دَهَوُ, aor. يَدْهَوُ, (JK,) [inf. n. app. دَهَاءَةٌ:] He possessed cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed دَاهٍ and دَهِيٌّ and دَهْوَةٌ, (JK, TA,) inf. n. دَهْوٌ; (TA;) and دَهِيَّتُهُ, (JK,) third pers. inf. n. دَهْيٌ; (TA;) I treated him with cunning, &c. (JK,* and TA in explanation of the former.) [Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.] And دَهِيْتُ means I was turned, or kept, from a thing, or an affair, by deceit, or guile. (JK, TA.) — Also دَهَاءٌ, inf. n. دَهْيٌ, He attributed, or imputed, to him cunning, &c.; expl. by نَسَبَهُ إِلَى الدَّهَاءِ [an inverted phrase]: or he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him,

or detracted from his reputation: or he smote him with a دَاهِيَةٌ, i. e. great, formidable, grievous, or distressing, thing or event or accident or action: and دَهَاهٌ signifies the same: (K:) thus in the K, with tesheed: but in the M and Tekmileh, it is said that دَهِيَّتُهُ and دَهْوَتُهُ signify I attributed, or imputed, to him cunning (الدَّهَاءُ); without mention of تَدْهِيَةٌ [inf. n. of دَهْيٌ]. (TA.) — You say also دَهَاهُ الْأَمْرُ, aor. يَدْهِي, The thing, or event, befell him: (Mṣb:) and دَهْتَهُ دَاهِيَةٌ [a calamity befell him]. (S.) And مَا دَهَاكَ What befell, or hath befallen, thee? (S.)

2: see above.

3. دَاهَاهُ, (inf. n. مَدَاهَاةٌ, M in art. اَرَب, and K in art. وَرَب, &c.,) He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. أَرَبْتُهُ, (S in art. اَرَب) and وَارَبْتُهُ, (K in art. وَرَب, &c.,) نَاكَرُهُ, (TA in art. نَكَر.) — And دَاهَى بِدَاهِيَةٍ, inf. n. as above, He smote people with a calamity. (TA.)

4. ادْهَاهُ He found him to be such as is termed دَاهٍ [i. e. cunning, &c.], (IDrd, TA,) or دَاهِيَةٌ [which signifies the same in an intensive sense]. (JK.) — [دَاهَى preceded by مَا is also used as a verb of wonder.] A poet says,

* أَبَا خَالِدٍ مَا كَانَ أَدْهَى مُصِيبَةً *

* أَصَابَتْ مَعْدًا يَوْمًا أَصْبَحَتْ ثَاوِيًا *

Aboo-Khālid, how great was the calamity that befell Ma'add on the day when thou diedst [or wast slain]! (Ḥam p. 440.)

5. تَدْهِي [He acted cunningly;] he did as do the دَهَاةُ [or cunning, &c., pl. of دَاهٍ]. (ISd, K.)

6. تَدَاهَى [He affected, or pretended, to possess دَهَاءٌ; i. e., to be cunning, &c.]. (IAar, K in art. خَزَر: see 1 and 2 in that art.)

دَهٍ: see دَاهٍ, in two places. = دَهٍ فَلَا دَهٍ: see art. دَهٍ.

دَهَوٌ: see دَهَاءٌ.

دَهْيٌ: see دَهَاءٌ. — Also A large [bucket such as is called] غَرْبٌ. (AA, TA.)

دَهْوَةٌ: see the next paragraph.

دَهِيَّةٌ: see دَاهِيَةٌ. — It is also used as a corroborative: (ISk, S:) you say دَاهِيَّةٌ دَهِيَّةٌ (ISk, JK, S, Mṣb) and دَهْوَةٌ دَهْوَةٌ (ISk, JK, S, Mṣb, K) and دَهْوِيَّةٌ (JK, K,) meaning A severe, grievous, or distressing, calamity or misfortune: (JK:) or a very severe or grievous or distressing [calamity]. (K.)

دَهْوِيَّةٌ: see what next precedes.

دَهَاءٌ (in which the ء is converted from ي, not from و, S) and دَهْيٌ (JK, S, K) and دَهْوٌ (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (TA in art. اِحْد:) i. q. اَرَبٌ, (K,) and اَرَبٌ, (S, K:) and excellence of judgment. (S, K.)

[It is said in the S, app. with reference to دَهَا: that the dual is دَهَيَاوَان: but this is the regular dual of دَهِيَا: like حَمَرَاوَان, dual of حَمَرَا:]

دَهِي: see what next follows, in three places.

دَاه and دَه (JK, K) and دَهِي, part. ns. of دَهِي and دَهِي [respectively], (JK,) and دَهَو, applied to a man, *Cunning*; i. e. *possessing intelligence, or sagacity*; or *intelligence mixed with craft and forecast*: and *excellent in judgment*: (S, K:) i. q. مَكْرُور [as syn. with نَكِير]: (TA, and JK in explanation of دَاهِيَا: *knowing, or skilful, in affairs*: (TA:) or دَهِي signifies [simply] *intelligent*: (AA, K:) and دَاهِيَا is [an intensive epithet, signifying *very cunning*; i. e. *possessing much intelligence, &c.*;] from دَهَا explained above: or [it means *one who is as though he were calamity, or misfortune, personified*;] from الدَاهِيَا in the sense commonly known [which see below]: (TA in art. اِحْد:) the pl. (of دَاه, JK, TA) is دَهَاة, and (of دَه, JK, TA) دَهَوَات, (JK, K, TA,) and of دَهِيَا (JK, M, TA) دَهَوَات, in the K, erroneously, دَهِيَاة and دَهَوَات. (TA.) — [Hence,] الدَاهِي The lion. (K.)

دَاهِيَا A calamity, a misfortune, an evil accident; (JK, Mṣb;) a great, formidable, grievous, or distressing, thing or event or accident or action; (S, K:) and دَهِيَا signifies the same: (JK, TA:*) [the dim. of the former, دَهَوِيَا, generally means a great calamity &c.; being an instance of what is termed تَصْغِيرُ تَعْظِيمٍ: the pl. of دَاهِيَا is دَوَاهِيَا: (Mṣb, TA:) and دَوَاهِي الدَّهْرِ means the great, formidable, grievous, or distressing, events of fortune that befall men. (S, TA.) = See also دَاه, in two places.

دَوِيْبِيَة: see the next preceding paragraph.

أَدَهِي [More, and most, cunning, &c. Hence,] أَدَهِي مِنْ قَيْسِ بْنِ زُهَيْرٍ [More intelligent, or sagacious, than Qays the son of Zuheyr]: a prov. (Meyd.)

مَدَهِي and مَدَهِي pass. part. ns.; (JK, TA;) Treated with cunning, &c. (TA in explanation of the former.)

دو

2. دَوَى He took his way in the دَوَى [q. v.]. (M, K.) And دَوَى فِي الْأَرْضِ He went away into the country, or in the land. (T.) Ru-beh uses the phrase دَوَى بِهَا as signifying He passed by them; meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوِيَّة that it is thus called صَارَ فِيهَا دَوِيَّةٌ i. e. Because it makes away with those who are in it. (T.) = See also art. دَوَى.

دَوِيَّة and دَوِيَّة (T, S, M, K, the latter [erro-

neously] written in the CK دَوِيَّة) A desert, or waterless desert; syn. مَفَاة, (S, M,) or فَلَاة (K); as also دَوَى (S) and دَاوِيَّة (S, M, K,) in which the first و, which is quiescent, [in دَوِيَّة, for دَوَوِيَّة,] is changed into ا because of the fet-hah before it, though this instance is not to be copied as a model, (S,) and دَاوِيَّة: (M, K:) or دَوَى signifies a فَلَاة (M:) or a level land; likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and دَوِيَّة, a land of which the extremities are far apart, level, and spacious; said to be so called because of the sound termed دَوَى that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دَوَى) belong to one and the same art.]; or because it makes away with those who are in it; [see 2, above;] and دَاوِيَّة and دَاوِيَّة signify the same:

(T:) it is also said that دَوَى is [in origin] a Pers. word; as though he who traversed the دَوَى said to his companion دَوَوَى, meaning "Hasten: Hasten:" (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Baṣrah to Mekkeh, was named الدَوَى for this reason, from the Persians' hastening one another while crossing it by saying دَوَوَى. (T.) — [Hence,] بَنَاتُ الدَوَى † The wild asses. (T in art. بَنَى.)

دَوَى [a rel. n. from دَوَى]; One inhabiting a دَوَى. (S.) [Hence the saying,] مَا بَهَا دَوَى (S, K, TA, [in the CK, erroneously, دَوَى,]) and دَوَى (Sgh, K, TA, [in the CK, erroneously, دَوَى,]) and دَوَوَى, as in the M, or دَوَوَى, as in the K, (TA,) i. e. [There is not in it (meaning بِالْدارِ in the house)] any one (S, M, K) of those who inhabit the دَوَى: like as one says مَا بَهَا طَوْرِي and دَوَوَى. (S.) — See دَوَى, with which it is also syn. (S.)

دَوَوَى or دَوَوَى: see the next preceding paragraph. دَوَوَى دَوَوَى.

دَوَوَى: see دَوَى, in two places.

دَاوِيَّة and دَاوِيَّة: see دَوَى, in four places.

دَوَدَا: see art. دَوَدَا.

دوا

1. دَاة, (AZ, T, S, M, Mṣb, K, [mentioned in the T in art. دَوَى,]) second pers. دَاَت, (S, K,) aor. دَاَت, inf. n. دَاَت (S, M, Mṣb, K) and دَاَوَات, (Lth, T, K;) and دَاَوَات (AZ, T, S, M, K) and دَاَوَات (M, K,) this last from IʿAqr, (M,) or from AZ, (TA,) He, (a man, S, M, Mṣb, K,) and it, (a limb, or member, Mṣb,) was, or became, diseased, disordered, or distempered; he was, or became, sick, or ill; (AZ, T, S, M, Mṣb, K;) he was, or became, attached by a disease, or disorder, &c., in his

inside: (T, TA:) and دَوَوَى, aor. دَوَوَى, inf. n. دَاَوَات, signifies the same: (Mṣb:) and دَوَوَات [his belly, or chest, was, or became, diseased, &c.]. (TA.)

4. دَاَوَات and دَاَوَات: see above, in two places. — You say also to a man when you suspect him, دَاَوَات, inf. n. دَاَوَات; and دَاَوَات, inf. n. دَاَوَات; [i. e. + Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion.] (T* S, M, K.) = دَاَوَات He [or it] affected him with a disease, or disorder, &c.; (S, K;) [or caused him to be diseased, &c.]; thus the verb is trans. as well as intrans. (S.) — And دَاَوَات + He suspected him; thought evil of him; as also دَاَوَات [without ا]. (AZ, TA in art. دَوَى.)

دَاة A disease, disorder, distemper, sickness, illness, or malady; syn. مَرَض, (Lth, T, S, M, Mṣb, K,) or عِلَّة (Mgh;) external or internal: (Lth, T:) [it is both physical and moral:] signifying also a vice, defect, fault, or blemish; external or internal: so that one says, دَاةُ الشَّيْءِ أَشَدُّ الْأَدْوَاءِ [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is دَاَوَات, (S, M, Mṣb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, دَاَوَات, but IʿAth says that the correct word is دَاَوَات, (TA,) i. e. [What vice is] more grievous, (Mgh,) or worse, (TA,) [than niggardliness?] occurring in a trad.: and the saying of a woman, كُلُّ دَاَوَاتٍ لَهَا دَاَوَاتٌ, meaning Every vice that is in men is in him: (Lth, T, TA:) and دَاَوَاتُ الْمَيِّتِ One whose civilness is dead, (K and TA in art. بَلِه,) so that he is not cognizant of it; (TA in that art.) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) دَاَوَاتُ الْغَيْلِ: see art. دَاَوَاتُ الْغَيْلِ. دَاَوَاتُ الثَّعْلَبِ: see art. ثَعْلَب. [The disease of the wolf] means + hunger. (Th, M, K. [See also art. دَاَوَاتُ الثَّعْلَبِ.]) دَاَوَاتُ الْأَسَدِ [The disease of the lion] means الْحَمَى [app. الحمى, i. e. + fever]. (AM, TA.) دَاَوَاتُ الظَّبْيِ (S, TA,) or دَاَوَاتُ الظَّبْيِ (M, TA,) [The disease of the gazelle, or of a gazelle,] accord. to AA, (M, TA,) means + health, or soundness, and brishness, or sprightliness; (TA;) or no disease; like as [it is said that] there is no disease in the gazelle: (S, M:) or, accord. to El-Umawee, دَاَوَاتُ الظَّبْيِ means that when he desires to leap, he pauses a little and then leaps: but AʿObeyd prefers the former explanation. (M.) دَاَوَاتُ الْبُلُوكِ [The disease of kings] means + the enjoyment of plenty and pleasure and softness or delicacy. (TA.) دَاَوَاتُ الْكِرَامِ [The disease of the generous], + debt and poverty. (TA.) دَاَوَاتُ الصَّرَائِرِ [The disease of fellow-wives], + constant evil. (TA.) دَاَوَاتُ الْبَطْنِ [The disease of the belly], + trial, or dissension, or the like, (الْفِتْنَةُ) in which one cannot find the right way to act. (TA.) = دَاَوَات as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or دَاَوَات, (S, and so in other copies of the K,) applied to a man, Diseased,

disordered, distempered, sick, or ill; or having a disease, disorder, &c.: (Lth, Sh, T, S, M, K:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA;) or it is [originally دَوِيٌّ] of the measure فَعِلٌ, and the fem. is دَاوَةٌ, (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَاؤٌ; (TA;) and the dual is دَاوَانٌ; and the pl. دَاوَاءٌ: (Lth, Sb, Sh, T, TA:) and دَوِيٌّ signifies the same; (S, K;) fem. with ه: and so دَوِيٌّ; [as though originally دَوِيٌّ or دَوِيٌّ, of the measure فَعِلٌ or فَعِلٌ, like جَدِيدٌ and سَيِّدٌ;] fem. with ة: (K:) or, accord. to the O, دَوِيٌّ, of the measure فَعِلٌ, applied to a man; and دَوِيَّةٌ, of the measure فَعِيلَةٌ, applied to a woman: or, accord. to the T, دَوِيَّاءُ, of the measure فَعِيلٌ, applied to a man; and دَوِيَّاتٌ, of the measure فَعِيلَةٌ, applied to a woman. (TA.) The saying, in a trad., دَاوَاءٌ وَلَا فِيمِنْهُ أَنَّهُ مَا بَاعَكَ دَاوَاءٌ means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, رَدَّ الدَّاءُ بِدَائِهِ That which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.)

دَاوَاءٌ: }
دَوِيٌّ: } see the next preceding paragraph.
دَاوَاءٌ:
دَوِيٌّ:

دوج

1. دَاوَجَ, (IAqr, K,) aor. يَدُوِّجُ, (IAqr,) inf. n. دَوُوجٌ, He (a man, IAqr) served, or did service. (IAqr, K.)

دَاوَجَةٌ [as pl. of دَاوَجٌ, agreeably with analogy,] The followers of an army. (K.) = Also A small want: (K:) or a want [absolutely]; i. q. حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (K, and S in art. دَج. [See دَاوَجٌ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاوَجَةٍ [I left not a want nor a small want: or a want of any kind: or] this means I left not any act of disobedience to which I was enticed. (TA voce حَاجَةٌ.)

دوج

1. دَاوَجَتْ الشَّجَرَةَ, (K,) aor. تَدُوِّجُ, (TA;) and دَاوَجَتْ; (A, TA;) The tree became great. (A, K.) — دَاوَجَ بَطْنُهُ, (K,) and دَاوَجَ; (A, K,) and دَاوَجَ; (TA,) and دَاوَجَ; (so in a copy of the A,) His belly became swollen, or inflated, (A,) or big, (K,) and hung down, (A, K,) by reason of fatness or disease: (A, TA:) and so دَاوَجَ and دَاوَجَ. (TA.) And دَاوَجَتْ سُرُرُهُمْ [Their navels became swollen, and hung down]. (TA.)

2. دَوُوجَ, inf. n. تَدُوِّجُ, He dispersed, or scattered his property; (L, K;) as also دَوِجَ. (L.) = See also 1.

4: and 5: and 7: see 1.

دَاوَجَ Variegated, decorated, or embellished, work, [or gengaws,] which one waves about to children, and with which one soothes, pacifies, or quiets, them: (S, K:) [a coll. gen. n.: n. un. with ة, meaning a piece of such work, or a gengaw:] whence, (K,) one says, دَاوَجَ الدُّنْيَا [The world is a gengaw, or gaudy toy]. (S, K.) [And hence,] دَاوَجَةٌ [as a proper name] means + The world, or present state of existence: so said Abou-Hamzeh the Soofee, in explanation of the saying,

* نَوَلَا حُبِّي دَاوَجَةً * لَكَانَ الْمَوْتُ لِي رَاحَةً [Were it not for my loving the world, death would be to me ease]: and AA confirmed this. (T, TA.) — And A kind of variegated, or figured, cloth or garment. (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, فُلَانٌ يَلْبَسُ الدَّاحَ Such a one wears variegated, or figured, garments. (A, TA.) And جَاءَ وَعَلَيْهِ دَاوَجَةٌ [He came having upon him a variegated, or figured, garment]. (A, TA.) — A bracelet consisting of several distinct portions like the strands of a rope, twisted together. (K.) — Lines, or streaks, upon a bull &c. (K.) — The species of perfume called خَلْقُ. (K.)

دَوُوحٌ: see دَوُوحَةٌ. — Also A very large tent of [goats'] hair. (IAqr, TA. [See also دَوُوحَةٌ.])

دَاوَحٌ: see دَاوَحَ, in four places.

دَوُوحَةٌ A great tree, (S, A, Msh, K,) with spreading branches, (TA,) of whatever kind it be: (S, Msh:) pl. دَوُوحٌ, (S, Msh, K,) [or rather this is the coll. gen. n. of the n. un. دَوُوحَةٌ,] like as ثَمَرٌ is of ثَمَرَةٌ; (Msh;) and أَدْوَاوَحٌ is pl. of دَوُوحٌ: (TA:) and شَجَرَةٌ دَاوَحَةٌ signifies the same; (A, K;) and the pl. is دَوَاوِحُ; (A, K;) or دَوَاوِحُ signifies great trees, one of which is called دَوُوحَةٌ, and its sing., though it be not used, seems to be دَاوَحَةٌ. (AHn, TA.) One says, فُلَانٌ مِنْ دَوُوحَةِ الْكَوْمِ [Such a one is of a great generous stock]. (A, TA.) — Also A great [tent of the kind called] مِظَلَّةٌ. (TA. [See also دَوُوحٌ.])

دَوَاوِحُ Very tall: so in a trad. in which it is said, كَمْ مِنْ عَذْقٍ دَوَاوِحٍ فِي الْجَنَّةِ [How many a very tall palm-tree is there in Paradise!]. (TA.)

دَوُوحَةٌ: see شَجَرَةٌ دَاوَحَةٌ.

دَاوَحٌ A prominent, round belly: or a wide belly, low by reason of fatness. (TA.)

دوخ

1. دَاوَحَ, (S, A, L, K,) aor. يَدُوِّحُ, (S,) inf. n. دَوُوحٌ, (L,) He (a man, S, A) was, or became, submissive, or abject, (S, A, L, K,) and lowly, or humble. (A, L.) — [Also + It (a man's head) was, or became, giddy, or vertiginous: used in

this sense in the present day, and probably in ancient times: see 2.] = As a trans. verb: see 2.

2. دَوُوحَ, (S, K,) inf. n. تَدُوِّحُ, (TA,) He subdued a country, and obtained dominion over its inhabitants; as also دَاوَحَ, (S, K,) aor. and inf. n. as above; (TA;) and دَوِجَ, (K,) inf. n. تَدَوِجُ: (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also دَوِجَ, (A, S,) and دَاوَحَ, (L,) He rendered (a man, S, L, or people, A) submissive, or abject, (S, A, L, K,) and lowly, or humble: (A:) and in like manner a camel. (L.) — † He trod a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) — † It (heat) weakened a man. (A, TA.) — † It (pain) made a man's head giddy, or vertiginous. (L.)

4: see 2.

دَاوَحٌ A dark night. (K.)

دود

1. دَاوَدَ, (S, M, Msh, K,) like خَافَ, (Msh,) [sec. pers. دَاوَدْتُ,] aor. يَدَاوِدُ, (S, M, Msh, K;) and دَاوَدَ, like قَالَ, [sec. pers. دَاوَدْتُ,] aor. يَدُوِّدُ; (Msh;) inf. n. دَوُودٌ; (M, L, K;) [in my copy of the Msh دَاوَدَ, which, I doubt not, is a mistranscription;] and دَاوَدَ, (T, S, M, A, Msh, K,) inf. n. دَوُودٌ; (Msh;) and دَوُودٌ, (T, S, M, A, Msh, K,) inf. n. تَدَوِيدٌ; (Msh;) and دَوِيدٌ; (M, L, and so in some copies of the K; [see its part. n. مَدَوُودٌ, voce دَاوَدْتُ, below;] in other copies of the K دَوِيدٌ [which is app. a mistranscription;]) It (corn, or food, طَعَامٌ, had in it دَوُودٌ (M, A, L, Msh, K) or سُوسٌ (S, L) [i. e. worms, grubs, or maggots]; and became eaten thereby. (L.) [I أَعَزِمُ عَلَيْكَ أَثْبَا الْجُرْحِ أَنْ لَا تَزِيدَ وَلَا تُدِيدَ] [I conjure thee, O wound, that thou increase not nor breed worms,] is a form of conjuration used by the Arabs. (A.)

2. دَوُودٌ: see above. = Also He played with the دَوُودَاةَ, i. e. أَرْجُوحةَ [or seesaw]. (K.)

4. اِدَادَ: see 1, in two places.

دَوُودٌ a word of well-known signification, [Worms, grubs, maggots, and the like; including molluscs; as a coll. gen. n.: and, as a simple gen. n., the worm, grub, maggot, &c.:] pl. of دَوُودَةٌ [or rather, as already said, and as is implied in several of the lexicons, دَوُودٌ is a coll. gen. n.; therefore دَوُودَةٌ is the n. un. thereof]: and the pl. of دَوُودٌ is دَوِيدَانٌ. (T, S, L, Msh. [In the K, دَوِيدَانٌ is said to be pl. of دَوُودَةٌ and in the L, as from the T, دَوِيدَانٌ is said to be another pl. of دَوُودٌ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دَوِيدَانٌ, “and دَوِيدَانٌ is a tribe of Benoo-Asad.”]) J says that the dim. is دَوِيدٌ, and that by rule it should be دَوِيدَةٌ: but this is a mistake [unless it be meant that دَوِيدَةٌ is the regular dim. of دَوُودَةٌ]: it is regularly دَوِيدٌ, like as تَمِيرٌ and قَمِيحٌ are

[The revolutions of fortune, or time, made him to turn round from one state, or condition, to another]. (A.) And دِيرَ بِهِ, and اَدِيرَ بِهِ, (S, A, K,) and دِيرَ عَلَيْهِ (K,) [the first and second lit. signifying *He was made to turn round*; by which, as by the third also, is meant] *he became affected by a vertigo, or giddiness in the head.* (S,* A,* K. [See also 1.]) اِدَارُهُ عَلَى الْأَمْرِ — *He endeavoured [to turn him to the thing, i.e.] to induce him to do the thing: and اِدَارُهُ عَنْهُ he endeavoured [to turn him from it, i.e.] to induce him to leave, or relinquish, it; (T, A;) or i. q. لَاصَصَ*; as also دَاوَرَهُ, q. v. (M, K,) — اِدَارَةٌ [the inf. n.] also signifies *The giving and taking, from hand to hand, without delay*: and agreeably with this explanation is rendered the phrase in the K̅ur [ii. 282], تِجَارَةٌ حَاضِرَةٌ تَدِيرُونَهَا بَيْنَكُمْ, [*Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay; i.e., not on credit.*] (TA.) — See also 1: — and 2, in two places.

5. تَدِيرُ الْمَكَانَ *He took the place as a house, or an abode.* (A.) [The ي in this verb takes the place of و, as in دِيرٌ and أَيْبَةٌ &c.]

10. اسْتَدَارَ [It had, or assumed, a round, or circular, form; it coiled itself, or became coiled; it wound, or wound round;] it was, or became, round. (K.L.) You say, اسْتَدَارَ الْقَمَرُ [The moon became round, or full: see also the act. part. n., below]. (A.) And نَقَتْ ثَوْبًا كَأَنْصَابَةٍ عَلَى [She wound a piece of cloth like the fillet upon the round of her head, leaving the crown uncovered]. (Mgh and L and Mshb voce مَعْجَرٌ.) — See also 1, in six places. — And see 4.

دَارٌ, [originally دور, as will be seen below, A house; a mansion; and especially a house of a large size, comprising a court; or a house comprising several sets of apartments and a court; (see دَارِيَّةٌ); a place of abode which comprises a building, or buildings, and a court, or space in which is no building: (T, M, K:) as also دَارَةٌ: (M, K:) or the latter is a more special term; (S;) meaning any particular house; the former being a generic term: (MF:) accord. to IJ, it is from دور, aor. يَدُورُ, because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Mshb:) and sometimes masc.: (S, K;) as in the Kur xvi. 32, as meaning مَوْسَى, or مَوْضِعٌ, (S;) or as being a gen. n.: (MF:) pl. (of pauc., S) دَوَارٌ (S, Mshb, K) and دَوْرٌ (Abu-l-Hasan, AAF, Mshb, K), formed by transposition, (Mshb,) [for دَوْرٌ] and دَوَارٌ (T, K) and دَوَارٌ (T) and دَوَارَةٌ (T, K) and (of mult., S) دَوَارٌ (S, Mshb, K), like as جَبَلٌ is pl. of جَبَلٌ (S) and دَوَارٌ (T) and دَوَارَةٌ (M, K) and دَوْرٌ (T, S, M, Mshb), like as أَسَدٌ is pl. of أَسَدٌ (S) and دَوَارٌ (T, M, K) and دَوَارٌ (T, K) and دَوَارٌ (T), and [quasi-pl. n.] دَوَارَةٌ, and [pl. pl.] دَوَارَاتٌ [pl. of دَوَارٌ] and دَوَارَاتٌ [pl. of دَوْرٌ], (M, K,) and [pl. of دَوَارَةٌ] (T). The dim. is دَوَارِيَّةٌ. (Har p. 161.) [Hence, دَارُ الضَّرْبِ The mint: &c.] — Also Any place in which a people have alighted and taken up their abode; an abode; a dwelling. (T, Mgh.) Hence the present world is called دَارُ الْفَنَاءِ [The abode of perishableness; or the perishable abode]: and the world to come, دَارُ الْبَقَاءِ [The abode of everlastingness; or the everlasting abode]; and دَارُ الْقَرَارِ [The abode of stability; or the stable abode]; and دَارُ السَّلَامِ [The abode of peace, or of freedom from evil]. (T.) [And hence, دَارُ الْحَرْبِ: see حَرْبٌ.] [Hence, also, دَارٌ is applied to A burial-ground. (Nh from a trad.) — [And hence, اسْتَأْذِنَ عَلَى رَبِّي [Ask thou permission for me to go in to my Lord] in his Paradise. (TA from a trad. respecting intercession.) — And سَأَيْتُكُمْ دَارَ [I will show you the abode of the transgressors], meaning Egypt: or, accord. to Mujāhid, the abode to which the transgressors shall go in the world to come. (TA.) — [Hence, also, دَارٌ signifies i. q. بَلَدٌ [A country, or district: or a city, town, or village]. (Mgh, K.) — And, with the art. ال, دَارُ

[El-Medeeneh;] the City of the Prophet. (K.) — And hence, (TA,) دَارٌ also signifies † A tribe; syn. قَبِيلَةٌ: (A, K:) for أَهْلُ دَارٍ: (TA:) as also دَارَةٌ: (K:) pl. of the former, دَوْرٌ. (A, Mshb.) You say, مَرَّتْ بِنَا دَارُ بَنِي فُلَانٍ † The tribe of the sons of such a one passed by us. (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (فِيهَا) a mosque had not been built. (TA.) — Mtr states that it is said to signify also A year; syn. حَوْلٌ; and if this be correct, which he does not hold to be the case, it is from الدَّوْرَانِ, like as حَوْلٌ is from الحَوْلَانِ: or, as some say, i. q. دَهْرٌ [as meaning a long time, or the like]. (Har p. 350.) — And الدَّارُ is the name of A certain idol. (Mshb, K.) — [دار and دِير explained by Freytag as meaning “Medulla liquida in ossibus” are mistakes for رَارٌ and رِيرٌ.]

دَوْرٌ an inf. n. of دَارٌ. (S, M, &c.) — [Hence, The circumference of a circle: see تَكْسِيرٌ.] — And A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. أَدْوَارٌ. (A.)

دَوِيرٌ, originally with و; (T, S;) or originally thus, with ي, (M, [and so accord. to the place in which it is mentioned in the A and Mshb and K,]) as appears from the occurrence of the ي in its pl. and in the derivative دَوِيرٌ, for if the ي were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for دَوِيرٌ is held by J to be originally دَوِيرٌ, i. e. of the measure مُتَعَالٍ and Isd himself seems in one place to express the same opinion; in like manner as دَوِيرٌ is held by the latter to be originally دَوِيرٌ; and تَدِيرٌ is evidently altered from دَوِيرٌ] A convent, or monastery, (خَبَان), of Christians: (M, K:) and also the صَوْمَعَةُ [i. e. cloister, or cell], of a monk: (A:) the pl. is أَدْيَارٌ (S, M, K) and دَوِيرَةٌ. (Mshb.) — [Hence,] رَأْسُ الدَّيْرِ [lit. The head of the convent or monastery] is an appellation given to † Any one who has become the head, or chief, of his companions. (IAar, S, A, K.)

دَارَةٌ: see دَائِرَةٌ, in two places. [Hence,] دَارَةُ الْقَمَرِ The halo (هَالَةٌ) of the moon; (S, A, Mshb, K;) as also دَوَارَةٌ: (K* and TA in art. حَلَقٌ:) pl. دَوَارَاتٌ. (Mshb.) Dim. دَوِيرَةٌ. (Har p. 609.) One says, فُلَانٌ وَجْهُهُ مِثْلُ دَارَةِ الْقَمَرِ [Such a one's face is like the halo of the moon]. (TA.) And لَا تَخْرُجْ عَنْ دَائِرَةِ الْإِسْلَامِ حَتَّى يَخْرُجَ الْقَمَرُ مِنْ دَائِرَتِهِ [Go not thou forth from the circle of El-Islām until the moon go forth from its halo]. (A.) — Also A round space of sand; (K;) as also دَوِيرَةٌ, incorrectly written in the K دَوِيرَةٌ [and in some copies دَوِيرَةٌ]; and دَوِيرَةٌ: pl. of the first دَوَارَاتٌ and دَوْرٌ: (K:) and pl. [or rather coll. gen. n.] of the second دَوِيرٌ: (TA:) or دَارَةٌ signifies, accord. to As, a round tract of sand with a vacancy in the middle; as also دَوِيرَةٌ, or, as others say, دَوِيرَةٌ, and دَوَارَةٌ and دَوِيرَةٌ; and sometimes people sit and drink there. (T.) —

And Any wide space of land among mountains: (K:) it is reckoned among productive low lands: (AHn:) or a plain, or soft, tract of land encompassed by mountains: (A:) or a wide and plain space of land so encompassed: (As:) or i. q. دَوِيرَةٌ, except that this is always plain, or soft, whereas a دَارَةٌ may be rugged and plain, or soft: (Abou-Fak'as, Kr:) or any clear and open space among sands. (TA.) — And Any place that is surrounded and confined by a thing. (T, A.) — See also دَارٌ, in three places. — دَارَةٌ, determinate, (M, K,) and imperfectly decl., (M,) Calamity, or misfortune. (Kr, M, K.)

دَوْرَةٌ: see دَارَةٌ: — and see also دَائِرَةٌ.

دَوْرَةٌ }
دَوِيرَةٌ } see دَارَةٌ.

دَوَارِيٌّ A man (A) who keeps to his house; (S, 322 (M, K;) who does not quit it, (M, A,) nor seek sustenance; (M;) as also دَوَارِيَّةٌ. (K.) — And hence, (S,) † A possessor of the blessings, comforts, or conveniences, of life: (S, K:) pl. دَوَارِيُونَ. (S.) — Also A camel, or sheep or goat, that remains at the house, not going to pasture: fem. with ة: (A:) or a camel that remains behind in the place where the others lie down; (M, K;) and so a sheep or goat. (M.) — See also دَوَارٌ. — A sailor that has the charge of the sail. (M, K.) — A seller of perfumes: so called in relation to Dáreen, (S, A, K,) a port of El-Bahreyn, in which was a market whereto musk used to be brought from India. (S, K.) It is said in a trad., مِثْلُ الْجَلِيسِ الصَّالِحِ مِثْلُ الدَّوَارِيِّ [The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee]. (S.)

دَوَارِيٌّ: see دَوِيرٌ. 312

دَوَارِيَّةٌ: see دَوَارِيٌّ.

دَوِيرَانِيٌّ (anomalous [as a rel. n. from دَوِيرٌ], M) and دَوِيرٌ The master, (صَاحِبٌ, S, M, K,) or an inhabitant, (T, A,) of a دَوِيرٌ [i. e. convent, or monastery]. (T, S, M, A, K.)

دَوَارٌ: see the next paragraph, in three places.

دَوَارٌ A vertigo, or giddiness in the head; (S, 328, 329, A, K;) as also دَوَارٌ. (M, K.) — Also, and دَوَارٌ (S,) or الدَّوَارُ and الدَّوَارُ (T, M, K,) and (but less commonly, TA) الدَّوَارُ and الدَّوَارُ (M, K,) A certain idol, (T, S, M, K,) which the Arabs set up, and around it they made a space, (T,) round which they turned, or circled: (T, M:) and the same name they applied to the space above mentioned: (T, M:) it is said that they thus compassed it certain weeks, like as people compass the Ka'bah: (MF:) or certain stones around which they circled, in imitation of people compassing the Ka'bah. (IAmb.) Imra-el-Kays says,

* عَدَارَى دَوَارٍ فِي مَلَاةٍ مَدْبِلٍ *
[Virgins making the circuit of Dunár, in

دَوَارٌ 174
دَوَارٌ 177
دَوَارٌ 185

long-skirted garments of the kind called مَلَاءَ: (S:) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) *الدَّوَارُ* and *الدَّوَارُ* also signify *The Kaabah*. (Kr, M, K.) And *دَوَارٌ* (Th, M, [not *دَوَارَةٌ*, as is implied in the K,]) *A circling tract (مُسْتَدَارٌ) of sand, around which go the wild animals*: (Th, M, K:) a poet says,

* *بِدَوَارٍ نَبِي ذِي عَرَارٍ وَحَلَبٍ* *

[In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called *'arār* and *ḥullab*]. (Th, M.)

دَوِيرٌ: see *دَارٌ* and *دَارَةٌ*, of each of which it is the dim.

دِيرٌ: see *دَارَةٌ*.

دِيرَةٌ: see *دَارَةٌ*, in two places: — and see also *دَائِرَةٌ*.

دَوَارٌ [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) — Applied likewise to time, or fortune; (M, K;) as also *دَوَارِيٌّ* (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like *كُرْسِيٌّ* (M,) the *ي* being a corroborative: (Msb voce *وَحْشِيٌّ*;) thus in the saying,

* *وَالدَّهْرُ بِأَلَانَسَانٍ دَوَارِيٌّ* *

(S, M, A, K,*) occurring in a poem of El-'Ajjāj, (S,) and *دَوَارٌ* (M, K,) i. e. *And time, or fortune, turns man about from one state, or condition, to another*: (S, M, A, K,*) or *turns him about much*. (Msb in art. *وَحْش*.) — See also *دَوَارٌ*, in two places.

دَوَارٌ: see *دَوَارٌ*, in three places.

دَوَارٌ (S, M, A, K,) originally *دَوِيرٌ*, of the measure *فَيْعَالٌ* (S,) and *دَوِيرِيٌّ* (S, M, K,) and *دَوِيرٌ* (M, K,) in which a *و* is changed into *دَارِيٌّ* (M,) and *دَوِيرٌ* being originally *دَوِيرٌ*, *There is not in the house any one*: (S, M, K:) the broken pl. of *دَوِيرٌ* and *دَوِيرٌ* is *دَوِيرٌ*; the *و* being unchanged because of its distance from the end of the word. (M.) ISd says, in the *غَوِيص*, that Yaḥkoob has erred in asserting *دَوِيرٌ* to be used only in negative phrases; for *Dhu-r-Rummeh* uses it in an affirmative phrase. (MF.) — See also *دَوِيرَانِيٌّ*.

دَوِيرٌ: see the next preceding paragraph.

دَوَارَةٌ: see *دَارَةٌ*, in two places: — and see also *دَوَارَةٌ*, in two places: — and *دَائِرَةٌ*. — Also [or perhaps *دَوَارَةٌ*] *The pieces of wood which the water turns so as to make the mill turn with their turning*. (Mgh.) — And *A pair of compasses*. (T, K, TA.)

دَوَارَةٌ and *دَوَارَةٌ*, of the head, *A round part or portion*. (M, K.) — And of the belly, *What*

winds, or what has, or assumes, a coiled, or circular, form, (مَا تَحْوِي, [so in the M and L, in the K مَا يَحْوِي, which is evidently a mistake,]) *of the guts, or intestines, of a sheep or goat*. (M, L, K,*) — Accord. to IAAr, (T,) *دَوَارَةٌ* and *دَوَارَةٌ* are applied to *Anything [round] that does not move nor turn round*: and *دَوَارَةٌ* and *دَوَارَةٌ* to a *thing that moves and turns round*. (T, K, TA.) — See also *دَوَارَةٌ*.

دَوَارِيٌّ: see *دَوَارٌ*, in two places.

دَائِرَةٌ, in which the *ة* is added for the purpose of transferring the word from the category of epithets to that of subst., and as a sign of the fem. gender, ('Ināyeh,) *The circuit, compass, ambit, or circumference, of a thing*; (T, K, TA;) as in the phrases *دَائِرَةُ الْكَافِرِ* the circuit of, or what surrounds, the solid hoof, (TA,) or *دَائِرَةُ الْوَجْهِ* the circuit of the solid hoof, (T,) and *دَائِرَةُ الْوَجْهِ* the circuit of the face, or the parts around the face; (TA;) and *دَوَارَةٌ* signifies the same: (K:) pl. of the former *دَوَائِرٌ*; and of the latter *دَوَارَاتٌ*. (TA.) [Hence one says, *هَذَا أَوْسَعُ دَائِرَةٍ مِنْ ذَاكَ*, meaning + *This is wider in compass, or more comprehensive, than that*. See also 10, third sentence.] — *A ring*: (M, K:) or the like thereof; a circle: and a round thing: as also *دَارَةٌ*; pl. as above. (T.) See an ex. voce *دَارَةٌ*. — *The circular, or spiral, curl of hair upon the crown of a man's head*: (T, M, K:) or the place of the *دَائِرَةِ*. (IAAr, M, K.) Hence the prov., *مَا أَقْشَعَتْ لَهُ دَائِرَتِي* [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.) — [What is called, in a horse, *A feather*; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise]: pl. *دَوَائِرٌ*. (T, S, Msb.) In a horse are eighteen *دَوَائِرٌ*, (AO, T, S,) which are distinguished by different names, as *البَقْعَةُ* and *القَالِغُ* and *الطَّائِةُ* and *التَّائِخُ* and *القَالِغُ* [&c.]. (AO, T.) — *The round thing [or depression] (T) that is beneath the nose*, (T, K,) which is likewise called *دَوَارَةٌ* (T, K) and *دَوِيرَةٌ* (T.) [But the *دَائِرَةُ* in the middle of the upper lip is *The small protuberance termed حِشْرَمَةٌ*, q. v.] — *A turn of fortune*: (AO:) and especially an evil accident; a misfortune; a calamity; (A, TA;) as also *دَوْرَةٌ*: (TA:) defeat; rout: (S, K:) slaughter: death: (TA:) pl. as above. (A, Msb, &c.) You say, *دَارَتْ عَلَيْهِمُ الدَّوَائِرُ* [and *دَائِرَةُ السَّوءِ*, in the Kur ix. 99 and xlviii. 6,] *Calamities befell them*. (M.) And hence, *دَائِرَةُ السَّوءِ* [and *دَائِرَةُ السَّوءِ*, in the Kur ix. 99 and xlviii. 6,] *Calamity which befalls and destroys*. (Msb. [See also art. *سَوَاءٌ*]) — Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn*. (TA.)

دَوَارَةٌ: see *دَارَةٌ*. — Also *مَجْلِسٌ* [A sitting-place, &c.]. (Seer, M.)

مَدَارٌ an inf. n. of *دَارٌ*. (Lth, T.) — And also, as a proper subst., (T.) *The axis of the firmament,*

or celestial orb, [&c.] (T, A.) — [And hence, + *The point upon which a question, or the like, turns*. Pl. *مَدَارَاتٌ*.]

مَدَارٌ: see *مَدَوْرٌ*: — and see what next follows.

مَدَارٌ به and *هُوَ مَدَوْرٌ* به [He is affected by a vertigo, or giddiness in the head: see 4]. (A.)

مَدَارَةٌ *A skin made round, and sewed*, (S, K,) in the form of a bucket, (S,) with which one draws water. (S, K.) A *rājis* says,

* *لَا يَسْتَقِي فِي التَّنَجِ الْمَصْفُوفِ* *
* *إِلَّا مَدَارَاتُ الْغُرُوبِ الْجَوْفِ* *

[Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that *مَدَارَاتٌ* should be *مَدَارَةٌ*, from *المَدَارَةُ* and *بِمَدَارَةِ الدَّلَائِي*; holding it to be for *الْأُمُور* and reading *لَا يَسْتَقِي* (S, TA.) — Also *A garment of the kind called إِزَارٌ figured (K, TA) with sundry circles*: pl. *مَدَارَاتٌ*. (TA.)

مَدَوْرَةٌ, thus preserving its original form, (K,) not having the *و* changed into *ل*, (TA,) [in the CK, erroneously, *مَدَوْرَةٌ*,] *She-camels which the pastor goes round about and milks*. (K.)

مَدَوْرٌ and *مَدَارٌ* [Made round, meaning both circular and spherical; rounded; and simply round: the former word is the more common: of the latter, see an ex. in a verse cited voce *يَنْبُ*: and see also *مُسْتَدِيرٌ*.]

مُسْتَدَارٌ [a noun of place and of time from *دَوَارٌ*, agreeably with a general rule]: see *دَوَارٌ*.

مُسْتَدِيرٌ [Having, or assuming, a round, or circular, form; round, or circular: see also *مَدَوْرٌ*.] You say *قَمَرٌ مُسْتَدِيرٌ مُسْتَدِيرٌ* [A round, or full, shining moon]. (A.) [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.]

دوس

1. *دَوَسٌ*, aor. *يَدْوِسُ* (S, M, Msb,) inf. n. *دَوَسٌ* (S, M, A, Mgh, K) and *دِيَّاسٌ* (M, A, K) and *دِيَّاسَةٌ* (A, K,) *He trod, trod upon, or trampled upon*, (M, A, Mgh, Msb, K,) a thing, (S, M, Mgh,) or the ground, (Msb,) vehemently, (Mgh, Msb,) with the foot. (S, Mgh, Msb, K.) You say, *دَاسُوهُ بِأَقْدَامِهِمْ* [They trod, or trampled, upon him, or it, with their feet]. (A.) And *الْخَيْلُ تَدْوِسُ الْقَتْلَى بِالْحَوَافِرِ* [The horses trample upon the slain with the hoofs]. (A.) — *دَاسٌ* (S, A,) or *الْحَنْطَةُ* (Msb,) or *الْحَبَّ* (M,) aor. *يَدْوِسُ* (S, Msb,) inf. n. *دِيَّاسَةٌ* (S, A, Mgh,) but some say that *دِيَّاسٌ* is not of the language of the Arabs, and some say that it is tropical, as though from *دَاسٌ* in the

sense explained above, (Msb.) or the professors of practical religion use it in the place of دِيَّاسَة by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh.) *He trod, or thrashed*, (M, Mgh, Msb,) *the wheat*, (Mgh, Msb,) or *grain*, (M,) either by the feet of beasts, or by repeatedly drawing over it the مَدُوس [q. v. infra] until it became تَبْن [or cut straw]; (Mgh;) as also دَاسُوهُ دُوسُ الحَصِيدِ (M.) You say, دَاسُوهُ [They trod, or trampled, upon him, or it, with the treading of reaped corn]. (A.) — دَاسَة (IAar, TA,) inf. n. دُوسُ (IAar, A, K,) *He abased him*. (IAar, A, K.) — نَزَلَ الْعَدُوُّ بَيْنِي وَبَيْنَ فَجَاسِمِهِ وَحَاسِمِهِ The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them. (TA.) — دَاسِبًا (A, TA,) inf. n. دُوسُ (A, K,) † *Inivit eam*; scil., feminam: (A:) *vehementer inivit eam*: (A, K:) [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:] *conscendit et vehementer inivit eam*. (TA.) — دَاسَة (S, M, A, Msb,) inf. n. دُوسُ (Msb, K,) or دِيَّاسُ (As, A, Mgh,) † *He polished it*; namely, a sword, (S, M, A, Mgh, Msb, K,) and the like, (K,) or some other thing. (Msb.) — Hence, دُوسُ also signifies † *The framing, and dressing up, of deceit, guile, or circumvention*: (As, A, TA:) [agreeably with which explanation the verb, دَاسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of deceiving, beguiling, circumventing, and practising artifice. (TA.) You say, أَخَذْنَا فِي الدُّوسِ † *We set about the framing, and dressing up, of deceit, guile, or circumvention*: (A:) or *we set about deceiving, &c.* (TA.)

4: see دَاسَ الطَّعَامِ in the paragraph above.

7. انداس *It* (wheat [or grain]) *was, or became, trodden, or thrashed*. (S,* TA.) [See 1.]

دِيسُ: see the next paragraph.

دَوَّاسُ The lion (K, TA) that tramples upon his prey. (TA.) — A courageous man; (K;) and any one that tramples upon his opponents, or adversaries: (TA:) and [in like manner] دِيسُ, originally دُوسُ, a courageous and strong man, that tramples upon every one who alights with him to fight: pl. of the latter, دِيسَة. (AZ, TA.) — † Every one skilful (K, TA) in his art; because he abases (يُدَّوسُ) every one who contends with him. (TA.)

دَاسُ [act. part. n. of دَاسَ; Treading, &c.]. — دَوَّاسُ [the fem.] (A) and [its pl.] دَوَّاسُ (M, A, TA) The bulls, or cows, that tread, or thrash, wheat, or grain. (M, A, TA.) — أَتَشَهُرُ الْخَيْلُ أَتَشَهُرُ The horses, or horses with their riders, came to them following one another. (S, K.) = Also i. q. أَتَدَّرُ [A place in which wheat or grain is trodden out; like مَدَاسَة: or reaped wheat collected together; or wheat collected together in

the place where it is trodden out]; (K;) so accord. to Hishám: or, as some say, he that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it. (TA.) = دُوسُ [pl. of دَاسُ, like as بَزْلُ is pl. of بَازِلُ,] † *Polishers of swords or the like*; syn. صَقَلَة. (IAar, K, TA. [In the CK, and in a MS. copy of the K, صَقَلَة, which is evidently a mistake.]

مَدَّاسُ (K,) but by rule it should be مَدَّاسُ, (Msb,) and so, accord. to En-Nāwawee, it is also written, as though meaning “an instrument for treading,” (MF,) originally مَدُوسُ (TA in art. مَدَسُ) A certain thing that is worn on the foot (Msb, K) by a man; (Msb;) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like:] pl. أَمْدَسَة [which is a pl. of pauc., and the only pl. mentioned]. (Msb.)

مَدُوسُ The thing [or machine, a kind of drag,] with which wheat is thrashed, (S, M, Mgh, L, K,) by its being drawn over it (Mgh, L) repeatedly; called also جَرَجَرُ (Mgh) [and نَوْرَجُ q. v.]; and so مَدُوسُ (K.) — † A polishing-instrument; (S, K:) an instrument with which swords &c. are polished; (Msb;) a piece of wood upon which is a مَسْن [or polishing-stone], with which the sword is polished: (M:) pl. مَدَاوِسُ. (S.)

طَرِيقُ مَدُوسُ [A trodden road: or] a road much trodden; (TA;) as also مَدُوسُ (A, TA.)

مَدُوسُ: see what next precedes.

مَدَاسَة A place in which wheat [or grain] is trodden, or thrashed. (S, K.) [See also دَاسُ.]

مَدُوسُ: see مَدُوسُ.

دوف

1. دَافَة (T, M, Msb,) first pers. دَفْتُهُ (S, K,) aor. يَدُوفُهُ (T, Msb,) inf. n. دَوْفُ (T, M, Msb, K;) and دَافُهُ (M, TA,) inf. n. دَافَة (TA;) *He mixed it*; (M, K;) generally meaning medicine, and perfume: (M:) and (K) *he moistened it*, (S, Msb, K,) namely, medicine, &c., (S,) with water &c., (S, Msb,) or with water and the like: (K:) or دَافَهُ فِي الْمَاءِ [he steeped it in water], namely, perfume, &c.: (T:) and دَافَهُ, aor. يَدِيفُهُ, inf. n. دِيفُ, is a dial. var. thereof: (Msb:) and فَادَهُ, aor. يَفُودُهُ signifies the same. (As, TA.) [Also, app., *He bruised, brayed, or pounded, it*; or *pounded, or pulverized, it*; namely, musk: see مَدُوفُ, below.]

4: see the preceding paragraph.

كَابُوسُ Incubus, or nightmare; syn. دُوفَانُ (Ibn-Abbád, K.)

دَائِفُ act. part. n. of 1. (T, TA.) — And, applied to musk, i. q. مَدُوفُ, q. v. (TA.)

مَدُوفُ (T, S, M, Msb, K,) and مَدُوفُ (S, M, Msb, K,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (S, Msb, K,) i. e., of a pass. part. n. of a trilateral-radical verb with a medial و, (S, Msb,* TA,) except مَضُونُ (S, Msb, K) as a variation of مَضُونُ (S, Msb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Msb,) and مَدُوفُ and مَضُونُ are the usual forms, (S, TA.) Mixed: (M, Msb:) or moistened: or bruised, brayed, or pounded; or powdered, or pulverized: (S, K:) applied to perfume, (T,) or to musk: (S, M, K:) as also دَائِفُ. (TA.)

دوك

1. مَدَاكُ and دَوُكُ inf. n. دَاكُهُ, aor. يَدُوكُ, *He bruised, brayed, or pounded, it*; (S, K;) and *did so finely, or pulverized it*; (TA;) namely, perfume, (S, TA,) &c. (TA.) Also, inf. n. دَوُكُ, *He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground]*. (Z, TA.) — And دَاكِبًا (AA, K,) aor. يَدُوكُ, inf. n. دَوُكُ (AA,) *He compressed her*; namely, a woman; (AA, K;) and so بَاكِبًا (AA.) And *He leaped her*; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) — And دَاكَةً (IDrd, K,) aor. as above, inf. n. دَوُكُ (IDrd,) *He plunged him (a man) in water or dust*. (IDrd, K.) — And i. q. أَسَرَهُ [He made him captive; &c.]. (TA.) = دَاكُ الْقَوْمِ The people, or party, fell into a state of confusion (K, TA) in respect of their case, or affair, and went round about [in perplexity]. (TA.) بَاتَ الْقَوْمُ يَدُوكُونَ (S,) or التَّاسُ, occurring in a trad., (TA,) inf. n. دَوُكُ (S, TA,) means *The people passed the night in confusion, and in going round about [in perplexity]*: (S:) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.) — And *The people, or party, became diseased, or sick*. (Abu-r-Rabeea El-Bekráwee, Abou-Turáb, K.)

6. تَدَاوَكُوا They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation. (K.)

دَوُكُ A species of mother-of-pearl-shell, or oyster-shell. (IDrd, TA.)

دَوُكُ: see مَدَاكُ.

دَوُكَة and دَوُكَة Evil, or mischief; and contention, or altercation; (S, K, TA;) and a confused state of affairs: pl. of the former دَوُكُ and دِيكُ, and of the latter دَوُكُ. (TA.) One says, دَوُكَة فِي دَوُكَةٍ and وَقَعُوا فِي دَوُكَةٍ [They fell into evil, &c.]. (S, K.) And Ru-beh says,

* قَرِينَا نَجَيْتُ مِنْ تِلْكَ الدَّوُكِ *
[And seldom, or often, I escaped from those evils, &c.] (TA.)

دُوکَة; and its pl. دُوكُ: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Abou-Turab, TA.)

مَدَاكُ i. q. صَلَاةٌ (K.) i. e., (TA,) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA;) as also دُوكُ (TA) and مَدُوكُ (K:) or this last signifies *a stone with which perfume is bruised, brayed, or pounded*: (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مَدُوكُ: see the next preceding paragraph.

دول

1. دَالَتْ الْيَّامُ دَارَ. (TA.) You say, دَالَتْ الْيَّامُ (S, Mṣb, K.) aor. تَدُولُ (Mṣb,) inf. n. دُولُ (KL,) meaning دَارَتْ; (S, Mṣb, K;) [i. e.] *The days came round [in their turns]*. (KL.) — دُولُ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K:) and so دَوْلَةٌ. (TA.) [Hence,] one says, دَالَتْ لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour; or] *good fortune came to him*: and دَالَتْ عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] *good fortune departed from him*. (MA.) — [Golius assigns to دَالُ, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are “Obivit alter alterum in bello:” and “superior evasit.” There are many inf. ns. that have no corresponding verbs.] — دَالٌ, aor. يَدُولُ (T, K,) inf. n. دُولُ and دَالَةٌ (K,) or دَوْلَةٌ (T,) *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً (IAar, T, K,) i. e. مَشْهُورًا. (TK.) — دَالُ الثَّوبِ, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] جَعَلَ وَدَّهُ يَدُولُ † *His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دَوْلَ He wrote a د. (TA.) دَوْلَى

3. دَاوَلَ [inf. n. مُدَاوَلَةٌ] *He made to come round [by turns, or to be by turns]*: hence the saying in the Kṣur [iii. 134], وَتِلْكَ الْيَّامُ نَدَاوَلُهَا And those days, we make them to come round [by turns] to men: (S, *K, *TA:) or this means, *we dispense them by turns to men*; (Bḍ, Jel;) to these one time, and to these another; (Bḍ;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ [I dispensed the thing among them by turns, and they had, or received, or took, it by turns]. (Bḍ on the passage of the Kṣur quoted above.) مُدَاوَلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.]

4. اِدَالَهُ (M, K,) inf. n. اِدَالَةٌ (T, TA,) [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*] is

from الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.] Hence, [in the CK from الدَّوْلَةُ] the saying, اَدَالَنَا اللَّهُ مِنْ عَدُوِّنَا [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And اَدَالَكَ اللَّهُ مِنْ عَدُوِّكَ وَعَلَى عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And اَدَالَ اللَّهُ زَيْدًا مِنْ عَمْرٍو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Har p. 118.)

Hence, also, (TA,) El-Hajjaj said, إِنَّ الْأَرْضَ سَدَالٌ مِمَّا كَمَا اَدَلْنَا مِنْهَا [Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] اِدَالَةٌ signifies عِلَّةٌ [or Victory]: (S, K:) or [rather], as some say, it signifies نَصْرَةٌ [i. e. aid against an enemy]: (Har ubi suprâ:) you say, اَللّٰهُمَّ اِدِنِّيْ عَلَى فُلَانٍ O God, aid me against such a one. (S, and Har ubi suprâ. [In the former, وَأَنْصُرْنِيْ عَلَيْهِ, as an explicative adjunct: in the latter, اَيْ نَصْرْنِيْ عَلَيْهِ, for اَنْصُرْنِيْ.]

6. تَدَاوَلُوْهُ They took it, or had it, by turns. (S, Mṣb, K. See 3.) You say, تَدَاوَلْنَا الْأَمْرَ We took [or did] the affair by turns. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْأَمْرَ بَيْنَنَا We did the work, and the thing, or affair, by turns, among us. (T.) And تَدَاوَلُوا الْبَاطِلَ They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلْنَاهُ الْأَيْدِيَّ The hands took it by turns. (S.) And تَدَاوَلَتِ الرِّيحُ رَسْمًا The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west. (Az, TA in art. عور.) And, of a thing, you say, يَتَدَاوَلُ (T) or يَتَدَاوَلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَاوَلَتِ الْأَرْضُ بِالرَّغْيِ [The land was pastured on by turns]. (S and K in art. وطلب.) تَدَاوَلُوْهُ also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's “Chrest. Arabe,” sec. ed., p. 141 of the Arabic text.* And تَدَاوَلَتِ الْأَشْيَاءُ The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ:) and [in like manner] الْأَزْمَنَةُ [the times]. (Mṣb and K in that art.) [See also 6 in art. دفعو.]

7. اَنْدَالَ الْقَوْمَ The people, or party, removed, or shifted, from one place to another. (S.) — اِنْدَالَ مَا فِي بَطْنِهِ What was in his belly, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) — And اِنْدَالَ It (the belly) became wide,

and near, or approaching, to the ground. (M, K.) Also (K) *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K;) and so ذَالَ. (K.) — And *It (a thing) dangled, or moved to and fro; and hung*. (M, K.)

دَالٌ One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت: masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالَةٌ حَسَنَةٌ [a beautiful د]: the pl. is دَوَالٌ if masc., and دَوَالَتٌ [if fem.; the latter the more common]. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَالَةٌ.

دَوُلٌ an inf. n. of دَالٌ in senses explained above. (K, KL.) — Also i. q. دَوُوٌ [A bucket]: (K:) [an arabicized word from the Pers. دَوُل: or] formed from دَوُو by transposition. (TA.)

دَوُلٌ as an epithet applied to نَبَلٌ [or arrows] i. q. مُتَدَاوِلٌ. (IAar, M, K,*) So in the saying,

* يَلُودُ بِالْجَوْدِ مِنَ التَّبَلِ الدَّوُلُ *

[app. relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows received in turns by one after another of the herd*]. (IAar, M.) — See also دَوْلَةٌ.

دَالَةٌ i. q. شَهْرَةٌ [Notoriousness, &c.]: pl. [or rather coll. gen. n.] ذَالٌ. (IAar, T, K.) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA,) from an unfortunate and evil, to a good and happy, state or condition; (TA;) [i. e.,] relating to good; as دَبْرَةٌ, on the contrary, relates to evil: (As, T and M in art. دبر.) [therefore meaning *a turn of good fortune; a favourable turn of fortune: or] good fortune [absolutely]: (KL:) a happy state or condition, that betides a man: (MF:) [also] a turn which comes to one or which one takes [in an absolute sense]; syn. نَوْبَةٌ (K in art. نوب:) and [particularly] (K) a turn (عَقَبَةٌ) [to share] in wealth, and [to prevail] in war; as also دَوْلَةٌ: ('Eesà Ibn-'Omar, *T, *S, *M, K,*) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking, or having, a thing*,] from تَدَاوَلُوا the thing signifying “they took, or had, the thing by turns:” (Mṣb:) or دَوْلَةٌ is in wealth; and دَوْلَةٌ is in war; (Abou-'Amr Ibn-El-'Alà, T, S, M, Mṣb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تَدَال) over the other: one says, كَانَتْ قَدْ رَجَعَتْ [The turn to prevail over them in war was ours]: (S:) and دَوْلَةٌ عَلَى هَؤُلَاءِ [The turn to prevail against these returned]; as though meaning *the victory*: so says Fr: but دَوْلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the S,) دَوْلَةٌ signifies a thing that is taken by turns; and دَوْلَةٌ, the act [of taking by turns]; (T, S;) and a transition from one state, or condition, to another: (T: [in this last sense, app. an inf. n.: see 1, third sentence:] you say, صَارَ الْفَيْءُ دَوْلَةً بَيْنَهُمْ, meaning [The*

(or spoil, &c.,) became] a thing taken by turns among them: (S:) and the saying, in the *Kur* [lix. 7], كُنْ لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ, means *That it may not be a thing taken by turns [among the rich of you]:* (T:) or دَوْلَةٌ relates to the present life or world; and دَوْلَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory*; and the latter, the *transition of wealth, blessing, or good, from one people, or party, to another*: (TA:) the pl. (of دَوْلَةٌ, S, Msb) is دَوَلٌ, (S, M, Msb, K,) like as قَصْعٌ is pl. of قَصْعَةٌ, (Msb,) and (of دَوْلَةٌ, T, S, Msb), دَوَلٌ, (T, S, M, Msb, K) and دَوَلَاتٌ, (S, TA,) and دَوْلٌ, (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوْلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty: and a state, an empire, or a monarchy.*] — Also *The حَوْصَلَةُ* [or *stomach* of a bird; its *triple stomach*: or only its *first stomach*; the *crop*, or *craw*]: because of its *إِنْدِيَالٌ* [or *flaccidity*]. (Ibn-'Abbād, K.) And *The قَانَصَةُ* [which may here mean the same as the *حَوْصَلَةُ*, for this is one of the meanings assigned to it, and this explanation of دَوْلَةٌ is not given by Ibn-'Abbād: or it may here mean the *intestines*, of a bird, *into which the food passes from the stomach*: or the *gizzard*]. (K.) — And *The شَقِيقَةُ* [or *faucial bag* of the he-camel]. (Ibn-'Abbād, K.) — And *A thing like a مَزَادَةٌ* [or *leathern water-bag*] with a narrow mouth. (Ibn-'Abbād, K.) — And *The side of the belly*. (K.) [But] accord. to Ibn-'Abbād, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دَوْلَةٌ (T, S, K) and دَوْلَةٌ (Ibn-'Abbād, TA) [and دَوْلَةٌ, as appears from what follows]; as also تَوَلَّةٌ (T, S) [and تَوَلَّةٌ and تَوَلَّةٌ]; *A calamity, or misfortune*: (T, Ibn-'Abbād, S, K:) pl. دَوَلَاتٌ (S) and دَوَلَاتٌ and دَوَلَاتٌ. (Ibn-'Abbād, TA.) You say, جَاءَ بِدَوَلَاتِهِ (S) [and بِدَوَلَاتِهِ] and بِدَوَلَاتِهِ (Ibn-'Abbād, TA) and بِدَوَلَاتِهِ, as also بِدَوَلَاتِهِ, (Abu-Malik, K,) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes*: (Ibn-'Abbād, S, K.)*

جَاءَ بِدَوَلَاتِهِ: دَوْلَةٌ: } see دَوْلَةٌ.
جَاءَ بِدَوَلَاتِهِ:

دَوِيلٌ *A plant that is a year old*, (S, M, K,) and *dry*: (M, K:) or *two years old*, (AZ, K,) and *northless*: (AZ, TA:) or especially *what is dry* of the [plants called] نَصِيٌّ and سَبَطٌ: (M, K,* TA:) or any plant broken and black. (TA.)

دَوَالِيٌّ *A sort of grapes of Et-Tāif*, (M, K,) *black inclining to redness*. (M.) [See also دَوَالِيٌّ, in art. دَوَالِيٌّ.]

دَوَالِيٌّ i. q. دَوَالِيٌّ, [in the CK, erroneously, used in an imperative sense [with its

verb and the objective complement thereof understood before it, and thus meaning دَوَالِيٌّ *Make thou the action to come round, or to be, by turns*]: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round, or to be, by turns*]: (Sb, M:) or it means دَوَالِيٌّ بِعَدِّ تَدَاوُلٍ [i. e. *a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns*]: (S, O, K: [in the PS, تَدَاوُلًا بِعَدِّ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAAr says that it is an invariable expression, like إِذَا شَقَّ بَرْدٌ شَقَّ بِالْبَرْدِ مِثْلَهُ; and is from the phrase تَدَاوُلُوا الْأَمْرَ بَيْنَهُمْ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-l-Has has says,

إِذَا شَقَّ بَرْدٌ شَقَّ بِالْبَرْدِ مِثْلَهُ
دَوَالِيٌّ حَتَّى لَيْسَ لِلْبَرْدِ لَاسٍ

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no nearer of the burd; it having been rent so as to fall off]: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA.) [This verse is related with several variations: see another reading of it voce هَذَا ذِكْرُكَ, in art. هَذَا; with another explanation of it.] — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَوَالِيٌّ, (T,) meaning *One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, (T,) or one's *urging, or pressing forward, and striving*, (أَنْ يَتَحَقَّرَ, [in the CK, erroneously, يَتَحَقَّرَ, in his gait, or pace, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K,* TA. In the copies of the K, جَال [or جاءك] is erroneously put for حَاك, the reading in the T, TA. [The author of the TK follows the reading جَال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَوَالِيٌّ, mentioned in art. دَلَك.]) A poet uses the phrase يَمْشِي الدَوَالِيَّ as meaning *Walking, or going, in the manner explained above*: (Ibn-Buzurj, T and TA in the present art.:) or الدَوَالِيَّ. (TA in art. دَلَك.)

مُنْدَالٌ as meaning *Dangling, or moving to and fro; and hanging*; is said by Seer to be of the measure مَنَعْلٌ from التَدَالِي, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

مُتَدَاوِلٌ: see دَوَلٌ. — الكَلَامُ الْمُتَدَاوِلُ signifies, in modern Arabic, *The language commonly used.*

دولاب

دَوْلَابٌ, or دَوْلَابٌ: see art. دَلَبٌ.

دوم

1. دَامَ, aor. يَدُومُ and يَدَامُ; (S, M, Msb, K;) the sec. pers. of the pret. when the aor. is يَدُومُ being دُمْتُ; and when the aor. is يَدَامُ, دُمْتُ; (M;) and accord. to Kr, (M,) you say also دُمْتُ, aor. تَدُومُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مَتَّ having for its aor. تَمَوْتُ, and فَضَّلَ of which the aor. is يُفَضِّلُ, and حَضَرَ of which the aor. is يُحَضِّرُ, and said by Abou-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دُمْتُ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دِيمُومَةٌ [originally قِيُودُودَةٌ, like قِيُودُودَةٌ originally قِيُودُومَةٌ, &c.]; (S, M, Msb, K;) i. q. ثَبَّتَ [as meaning *It (a thing, S, M, Msb) continued, lasted, endured, or remained*]: (Msb, TK:) and it became extended, or prolonged; syn. اُمْتَدَّ: (TK:) and [it continued, lasted, endured, or remained, long;] its time was, or became, long: (TA:) and i. q. بَقِيَ [as syn. with ثَبَّتَ (explained above) and as meaning *it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting*]: (Msb in art. بَقِيَ:) and اِسْتَدَامَ signifies the same as دَامَ [in all of these senses]: (TA:) [but Mṭr says,] اِسْتَدَامَ السَّفَرُ [The journey continued, or continued long,] is not of established authority. (Mgh.) [Hence, دَامَ مَلْكُهُ *May his dominion be of long continuance.*] And دَامَ عَلَى الْأَمْرِ; (MA;) and دَامَ عَلَيْهِ, [and دَامَهُ, as is shown by a usage of the act. part. n. in art. دَمِنَ in the S, &c.,] (S,* MA,) inf. n. مَدَامَةٌ; (S;) *He kept continually, or constantly, to the thing, or affair.* (S, MA.) دَامَ مَا means *Continuance*; because مَا is a conjunct noun to دَامَ; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, دَوَامَ قِيَامِكَ [I will not sit during the continuance of thy standing]; (S, TA;) [or as long as thou standest; or while thou standest; for] مَا denotes *time*; and دَامَ زَيْدٌ قَائِمًا means *Stand thou during the period of Zeyd's standing*. (Ibn-Kaysān, TA.) [And دَامَ عَلَى الدَّوَامِ means *Continually, or constantly*; like دَامًا.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly*. (Msb.) Some say, (M,) دَامَتِ السَّمَاءُ, aor. تَدِيمُ, inf. n. دِيمٌ, (M, K,) which, if correct, should be included in art. دِيمٌ, (M,) meaning *The sky rained continually*; as also دَوِمَتْ and دِيمَتْ, (M, K,) in which last the و is changed into ي as it is in دِيمَةٌ, (M,) and اِدَامَتْ: (K:) or *rained such rain as is termed دِيمَةٌ*; (M in art.

دِيمٌ) and so دِيمَتْ, inf. n. تَدِيمٌ; (S in art. دِيمٌ) and دَامَتْ. (Z, TA.) [See also دَوِمَتْ, below.] IAAr cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.,) or Ibn-Sebel, (TA in art. سَبَل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenāwaree, and in

10. استَدِمَ: see 1. — And see also 2. — And أُسْتَدِمَ: see 1, last sentence but one. = As a trans. v., (T,) اِنتَظِرْ, (Sh, T, TA,) as also تَدَوِّمُ (K, [or this may perhaps be used only without an objective complement expressed,]) and رَوِّبْ, (T,) or تَرَوِّبْ: (Sh, TA:) you say, اسْتَدِمْ كَذَا, meaning اِنتَظِرْهُ and اَرْقُبْهُ + [Look thou for, expect, await, wait for, or watch for, such a

thing.] (T.) [When no objective complement is expressed, it seems to mean †He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation; app. from the same verb as syn. with دَوَّمَ; and thus, like one who hovers about a thing: see حَوَّمَ; and see also اُنْتَظَرَ.] And اِسْتَدَامَهُ †He acted with moderation, gently, deliberately, or leisurely, in it; (S, M, K, TA;) namely, an affair, or a case: (S:) or he sought, desired, asked, or demanded, its continuance, or long continuance, or endless continuance: and so دَاوَمَهُ (M, K, TA) in both of these senses: (K, TA:) or he asked him to render a thing continual &c.: (Mgh, Mṣb, TA:) and also †he acted gently and deliberately in it; namely, an affair, or a case: (Mṣb:) and †he acted gently with him; (Fr, T in art. دَمِير, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also اِسْتَدَمَاهُ (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Mṣb,) namely, Kays Ibn-Zuheyr, (S,)

* فَلَا تَعْجَلْ بِأَمْرِكَ وَاسْتَدِمَّهُ *
* فَمَا صَلَّيْ عَصَاكَ كَمُسْتَدِيرٍ *

(T, S, Mṣb,) i. e. †[Therefore haste not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has straitened thy staff by turning it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with moderation, &c. (T, Mṣb.) And another says, (S,) namely, Mejnoon, (TA,)

* وَإِنِّي عَلَى ثِيَابِي تَرَارٍ وَإِنِّي * 7A. 35,
* عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيرُهُ *

meaning †[And verily I am blaming Leylâ; and verily, notwithstanding that,] I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, اُسْتَدِيرُ اللَّهَ اُنْعَمْتُك I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like. (Mgh, TA.)* And اُسْتَدِيرُ اللَّهَ عَزَّكَ I ask God to continue, or continue long, &c., thy might, or power, &c. (Mṣb.) The phrase اِسْتَدَامَ لُبْسَ الثَّوْبِ meaning [He continued long the wearing of the garment, or] he did not hasten to pull off the garment, may be from the saying عَاقِبَةُ الْأَمْرِ اِسْتَدَمْتُ عَاقِبَةُ meaning I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Mṣb.) = Also He (a man) stooped his head, blood dropping from it: formed by transposition from اِسْتَدَمَى. (Kr, TA.)

دَامَ for دَائِمٌ: see the latter word.

دَوَّمَ an inf. n. of 1 [q. v.]. (S, M, Mṣb, K.) — [Hence,] مَا زَالَتْ السَّمَاءُ دَوَّمَ دَوَّمَ The sky ceased not to rain [in the manner of the rain termed دَوَّمَ]; and so دَوَّمَ دَوَّمَ; (M, K;) [in the CK, erroneously, دَوَّمَ دَوَّمَ;] in which the ى is interchangeable with the و; (M;) mentioned by AHn,

on the authority of Fr. (TA.) — See also دَائِمٌ, in two places. = Also [The cucifera Thebaica; (Delile, "Floræ Ægypt. Illustr.," no. 941;) or Theban Palm; so called because abundant in the Thebais; a species of fan-palm; by some called the gingerbread-tree, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabiæ Felicis," in his "Flora Ægypt. Arab.," p. cxxvi.,) Borassus flabelliformis; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the tree of the مُقْلُ (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the مُقْلُ (TA:) n. un. with ة: AHn says that the دَوَّمَ [is a tree that] becomes thick and tall, and has [leaves of the kind termed] خُوص, like the racemes of the date-palm, and racemes like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyád El-Aḡarabee, (AHn, M,) The نَبَقُ [which properly signifies the fruit of the سِدْر, but here app. means, as it does in the present day, the tree called سِدْر, a species of lote-tree, called by Linn. rhamnus spina Christi, and by Forskal rhamnus nabeca,] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omárah, great [trees of the kind termed] سِدْر (AHn, M:) and, (M, K,) accord. to IAr, (M,) big trees of any kind. (M, K.) [See also دَوَّمَ, below.]

مَا زَالَتْ السَّمَاءُ دَوَّمَ دَوَّمَ whence the saying دَوَّمَ دَوَّمَ: see دَوَّمَ.

دَوَّمَ: see دَوَّمَ.

دَوَّمَ n. un. of دَوَّمَ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, A single fruit of the tree called دَوَّمَ.] — And †A testicle; (K;) as being likened to the fruit of the دَوَّمَ. (TA.) — [Golius also explains it, as on the authority of the K, as meaning "Ebriosa mulier;" and Freytag, as meaning "mulier vinum vendens:" both are wrong: it is mentioned in the K as the name of a woman who sold wine.]

دَوَّمَ 685, 278 (M, 1198), 138
دَوَّمَ A lasting, or continuous, and still rain: (Aṣ, M, and TA voce ضَرَبَ, q. v.): or rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period: (AZ, S in art. دَمِير:) or rain that continues some days: (Mṣb:) or rain that continues long and is still, without thunder and lightning: (K, TA:) or rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. دَمِير, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period: (K, TA:) pl. دَوَّمَ (S, M, K,) the و being changed [into ى] in the pl. because it is changed in the sing., (M,) and دَوَّمَ (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] دَوَّمَ (Sh, T, TA.) [See also دَمَامٌ.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aisheh, (M,) كَانَ عَمَلُهُ دَوَّمَ (S, M, Mṣb) + His work was incessant [but moderate, or not excessive]; (Mṣb;)

referring to Moḥammad; (T, S, M, Mṣb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed دَوَّمَ in respect of continuance and moderation. (T, M.) And it is related of Hudhefah that he said, mentioning فِتْنَن [i. e. trials, or probations, or conflicts and factions, &c.], اِنِّهَا لَا تَمُتُّ دَوَّمَ دَوَّمَ, meaning †[Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)

دَامَ (in the CK [erroneously] دَامَ) The sea, or a great river; syn. بَحْرٌ; (M, K;) because of the continuance of its water: (M:) originally دَوَّمَ, or دَوَّمَ: if the latter, the change of the و into ى is anomalous. (TA.)

الدَّوَّمَ: see 1, near the end of the paragraph. دَوَّمَ and دَوَّمَ, held by Aboo-'Alea to be from الدَّوَامِ, and therefore to belong to the present art.: (TA:) see art. دَمِير. — The latter is also an inf. n. of دَامَ [q. v.]. (S, M, Mṣb, K.)

دَوَّمَ †A vertigo, or giddiness in the head; i. q. دَوَّارٌ. (S, M, K, TA.) [In the CK, دَوَّارٌ is erroneously put for دَوَّارٌ.] You say, اُخَذَهُ دَوَّارٌ †[A vertigo took him, or attacked him]. (S.) And دَوَّارٌ †[He has a vertigo]. (Aṣ, TA.)

دَوَّمَ: see what next follows.

دَوَّمَ + The فَلَكَةُ [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string: (S, M, K.)* the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] دَوَّامٌ. (M, K.) — دَوَّمَ الدَّوَّمَ + [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (تَدَوَّمَ [i. e. تَدَوَّمَ]). (TA.)

دَائِمٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence:)] continuing, lasting, enduring, or remaining, long: (TA:) [and continuing, lasting, or existing, incessantly, always, endlessly, or for ever; permanent, perpetual, or everlasting: (see, again, 1, first sentence:)] and دَوَّمَ signifies the same as دَائِمٌ (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and دَوَّمَ, also, (M, K,) [of the measure قَبُولٌ, like قَبُولٌ (M,) signifies the same as دَائِمٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Lakeef Ibn-Zurarah says,

* شَتَّانَ هَذَا وَالْعِنَاقَ وَالنَّوْمَ *
* وَالْمَشْرَبَ الْبَارِدَ وَالظِّلَّ الدَّوَّمَ *

[Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Aisheh, to have said [to the Muslims], عَلَيَكُمْ السَّامُ الدَّامُ, meaning [the everlasting death come upon you; saying السَّامُ in the place of السَّلَامُ, and] suppressing the ى [or rather the hemzeh] because of [their desire to assimilate the

to) السام (TA.) [Hence دائماً meaning *Continually*: and *always, or for ever.*] — Also † *Still, or motionless*; said, in this sense, of water; (S, M, Mgh, Mṣb, K, TA.) and so دَوْمٌ. (M, TA.) — It is also said of that which is in motion, [as signifying † *Going round, revolving, or circling*, (see 1.)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Abou-Bekr. (TA.) — [Hence,] مَرَقَّةٌ † *Broth into which is put much grease so that this swims round upon it*: which is extr., because the و in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after مَرَقَّةٌ, q.v.])

مَرَقَّةٌ دَوْمٌ: see the next preceding paragraph.

دَوْمٌ: دائراً, first sentence.

أَدْوَمُ [More, and most, continual, lasting, &c.]

You say, هُوَ أَدْوَمُ مِنْ كَذَا [It is more continual, or lasting, &c., than such a thing]: from الدَّوَامُ. (IJ, M.)

مُدَامٌ Continual, or lasting, rain. (IJ, M, K.) [See also دِيَمَةٌ, above.] — And Wine; as also مُدَامَةٌ (T, S, M, K:) so called because it is made to continue for a time (T, M) in the دَنّ (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.)

مُدَامَةٌ: see what next precedes.

مِدْوَمٌ and مِدْوَامٌ A stick, or piece of wood, (M, K,) or some other thing, (M,) with which one stirs the boiling of the cooking-pot. (Lh, M, K.)

أَرْضٌ مَدِيْمَةٌ (Yz, S, M, K, TA, [in the CK, erroneously, مَدِيْمَةٌ]) and مَدِيْمَةٌ (M, TA.) Land upon which have fallen rains such as are termed دِيمٌ [pl. of دِيَمَةٌ]. (Yz, S, M, K, TA.)

مُدِيمٌ i.q. رَاعِفٌ (S, K) [Having blood flowing from his nose: or, accord. to the PS and TK as meaning having a continual bleeding of the nose].

مَدِيْمَةٌ: أَرْضٌ مَدِيْمَةٌ.

مِدْوَمٌ: see مِدْوَامٌ.

مُتَدَوِّمَاتٌ, applied to birds, means *Going round, or circling*, over a thing: and this is meant by مُتَدَوِّمَاتٌ, which is used for the former word, in the saying [of a rájiz], describing horses,

* كَالطَّيْرِ تَبْقَى مُتَدَوِّمَاتِهَا *

i.e. *Like birds when thou lookest at, or watchest, those of them that are going round, or circling, over a thing*: (S, TA:*) or مُتَدَوِّمَاتٌ signifies *waiting, or watching*. (TA.)

مُتَدَوِّمَاتٌ: see what next precedes.

مُسْتَدِيرٌ: see 10. Accord. to Sh, (TA,) it

signifies † *Exceeding the usual bounds in an affair; striving, or labouring, therein; or taking pains, or extraordinary pains, therein.* (T, TA.)

دُون

1. دَوَانٌ, aor. يَدُوْنُ, inf. n. دَوْنٌ; and دَوِيْنٌ (S, K,) with damm, (K,) inf. n. إِدَانَةٌ; (S;) *He, or it, was, or became, such as is termed دَوْنٌ*; (S, K;) [i.e.] *low, base, vile, &c.*: or *weak*: (K:) mentioned by Er-Rághib on the authority of IKt: (TA:) so say some: but accord. to others, دَوْنٌ has no verb. (S, TA.) لَمْ يَدُنْ (as in my copies of the S,) or لَمْ يَدُنْ (as in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others لَمْ يَدُنْ, from دَوِيْنٌ meaning "he, or it, was, or became, weak." (S, K.)

2. دَوْنُ الدِّيَوَانِ (inf. n. تَدْوِيْنٌ, TA,) *He wrote, composed, or drew up, the register* [&c.]. (S, Mṣb, K, TA:*) And دَوْنُ الدَّوَاوِيْنِ *He instituted, appointed, or arranged, the registers for the prefects, or administrators, (Mgh, Mṣb,) and the Kádées, (Mgh,) or others*: (Mṣb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Mṣb,) among the Arabs. (Mṣb.) And دَوْنُ الْكُتُبِ *He collected the writings.* (Mgh.) [And دَوْنُ شِعْرِ فُلَانٍ *He collected the poetry of such a one.*] And تَدْوِيْنٌ signifies also *The writing [a person's name &c.] in a ديوان [or register].* (KL.) You say, دَوْنَهُ *He wrote it [in a register].* (MA.) [And *He registered him.*]

4. مَا أَدْوَنُهُ = إِدَانَةٌ, inf. n. أَدِيْنٌ; [as meaning *How low, base, vile, &c., is he, or it!*] is [asserted to be] a phrase not used, (As, T, K, TA,) because [it is said that] دَوْنٌ has no verb. (As, T, TA.)

5. تَدَوْنٌ *He was, or became, in a state of complete richness, wealth, or competence.* (IAar, T, K.) [See also تَدَوْنٌ. Perhaps both are correct, as dial. vars.]

دَوْنٌ *Low, base, vile, mean, paltry, inconsiderable, or contemptible*; (Fr, T, S, M, Mṣb, K;) applied to a man &c.: (T, Mṣb:) and *inferior, i.e. lower, baser, viler, &c., in grounds of pretension to respect or honour [or in any approvable quality]*: (Lth, T:) and *such as falls short* [of a thing]; used in this sense as a prefixed noun: (Ham p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, scanty, or deficient; applied to anything:] and *of a middling sort; between good and bad*; applied to a man and to a commodity: (M:) and also *high, or eminent, in rank or condition; noble, or honourable*: (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says,

* إِذَا مَا عَلَا الْمَرْءُ رَأَى الْعَلَاءَ *
* وَيَقْنَعُ بِالذُّوْنِ مَنْ كَانَ ذُوْنَا *

[When the man is high in rank, or nobility, he

seeks highness: and he who is low is content with that which is low]. (S.) Accord. to the most common usage, (Mṣb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says رَجُلٌ مِنْ ذُوْنٍ (T, M, Mṣb, K) and

شَيْءٌ مِنْ ذُوْنٍ (M, Mṣb) *A man who is [of a kind that is] low, base, &c., and a thing that is [of a kind that is] low, base, &c.*: (Mṣb:) but sometimes they said رَجُلٌ ذُوْنٌ and شَيْءٌ ذُوْنٌ; without مِنْ; (M, Mṣb;) and ثَوْبٌ ذُوْنٌ *a bad [or an inferior] garment, or piece of cloth*: (M:) or one should not say رَجُلٌ ذُوْنٌ; (T, K;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, هَذَا ذُوْنٌ ذَاكَ [This is the inferior of that], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that ذُوْنٌ is not used in the nom. case as a prefixed noun: as to the saying in the Kṣur [lxii. 11, an instance similar to which occurs also in vii. 167], مَتَا وَمَتَا, الصَّالِحُونَ وَمَتَا ذُوْنٌ ذَلِكَ, the meaning is, وَمَتَا ذُوْنٌ ذَلِكَ [i.e. *Of us are the righteous, and of us are a party below that party in rank or estimation*]; (M, TA:) or, as another says, دَوْنٌ is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — As an adv. n., دَوْنٌ signifies

Below, contr. of فَوْق; (S, K;) as denoting a falling short of the [right or approved] limit; (S;) or denoting low, or mean, estimation or condition; (Lth, T, M;) or a condition lower, baser, viler, &c., than that of another, in grounds of pretension to respect or honour [or in any approvable quality]; (Lth, T;) [and hence, inferior to, beneath, under, or short of, another in rank, height, size, &c.]; and less than another, and more deficient than another: (Fr, T:) and also above; i.q. فَوْق; (T, K;) in highness, or eminence, of rank or condition, or in nobility; (T;) [and hence, exceeding another, and more than another:] thus bearing two contr. significations. (K.) You say, زَيْدٌ ذُوْنُكَ meaning *Zeyd is [below thee, or] in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour* [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or "is noble," another replies, ذُوْنُكَ meaning *And above that.* (T.) — Also *Beneath, below in situation, or under*; syn. تَحْتَ. (T, TA.) Using it in this sense, you say, دَوْنُ قَدَمِكَ خَدُّ عَدُوِّكَ [May the cheek of thine enemy be beneath thy foot]: (T, TA:) and جَلَسَ ذُوْنَهُ [He sat below him]. (TA.) — Also *Before in respect of place, or in front of*: and [the contr., namely,] *behind, or beyond*. (T, M, K.) [You may say, using it in the former sense, جَلَسَ ذُوْنَهُ *He sat before him, or in front of him*: (see Ham p. 86:) and, using it in the latter sense,] you say, هَذَا أَمِيرٌ عَلَى مَا ذُوْنُ جَيْحُونَ This [man] is governor, or prince, over what is beyond [the river] Jeyhoon. (TA.) —

And i.q. قَبْلُ [generally signifying *Before in respect of time*; but as some say, in respect of place also, which may perhaps be here meant]: (T:) and [the contr., namely,] i.q. بَعْدُ [generally meaning *after in respect of time*; but as

some say, in respect of place also, which may perhaps be here meant]. (Fr, T, TA.) — It signifies also *Nearer than another thing*: (S, Mṣb, K:) so in the phrase **هَذَا دُونَ ذَلِكَ** [This is nearer than that]; (S, Mṣb;) or **هَذَا دُونَهُ** [this is nearer than he, or it]. (K.) [Hence,] one says also, **أَدْنُ دُونَكَ** meaning *Draw thou near in the space that is between me and thee*: (AHeyth, T:) [or *approach thou nearer to me*:] or *draw thou near [or nearer] to me*. (IAqr, T, M, K.) And **يَزِيدُ يَغْضُ الطَّرْفَ دُونِي**, a saying of a poet, means *Yezeed lovers the eye towards a spot between me and him*. (AHeyth, T.) **خَشَعَتْ خَاوَتَ طَرْفِهِ**, also, has a similar meaning: see 1 in art. **خَشَع**. So, too, has the phrase, **خَاوَتَ طَرْفِهِ**: see 3 in art. **خَوَت**. And hence,] one says, **دُونِ النَّهْرِ جَمَاعَةٌ** [In the way of, or to, the river, or on this side of the river, or nearer than the river, is a company of men; or] before thy reaching the river [there is to be found, or encountered, a company of men]. (K.) And **دُونِ قَتْلِ الْأَسَدِ أَهْوَالٌ** [In the way of, or to, the slaying of the lion, or] before thine attaining to the slaying of the lion, terrors [are to be encountered]. (T, TA.) [And **دُونَهُ خَرُطُ الْقِتَادِ**: see 1 in art. **خَرُط**.]

And **حَالَ دُونِ الشَّيْءِ** [It intervened as an obstacle in the way to the thing; or] it prevented from attaining the thing. (W p. 71.) [And **لَيْسَ دُونَهُ شَيْءٌ** There is nothing intervening as an obstacle in the way of, or to, him, or it.] And [hence,] **جَارَهُ**, and **أَخِيهِ**, and **نَفْسِهِ**, and **قَتْلَ دُونِ مَالِهِ**, *He was slain in defence of his property, and of himself, and of his brother, and of his neighbour*. (Occurring in a trad. commencing with the words **الْغَرِيقُ شَرِيدٌ**, in the “Jāmi’ eṣ-Ṣagheer,” and thus explained in the margin of a copy of that work.) [And **نَبَحَ دُونَهُ** is a modern phrase meaning *He defended him as though by barking in the way to him*.] — [Hence,] also **عَلَى** [as meaning *Against*; denoting defence by means of intervention: see an ex. in a verse cited voce **شَخْصٌ**. (Fr, T, TA.) — And **عِنْدَ** [meaning *At, near, nigh, by, or near by; with, or present with; &c.*]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzane, it has this meaning in the saying of Imra-el-Kays, [describing a horse,]

* فَالْحَقْنَا بِالْهَادِيَاتِ وَدُونَهُ *

* جَوَاحِرُهَا فِي صَرَةٍ لَمْ تَزَلْ *

(TA, but only the former hemistich is there given,) i. e. *And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed*. (EM p. 48.) — And **غَيْرَ** [as meaning *Other than, beside, or besides, exclusively of, or not as used before a substantive or an adjective*]. (K.) Hence, in the Kūr [xxi. 82], **وَيَعْمَلُونَ عَمَلًا دُونَ** [And who should do work other than, or beside, that]. (Fr, TA.) And in the same [iv. 51 and 116], **وَيَغْفِرُ مَا دُونَ ذَلِكَ** But He will forgive what is other than that: or, as some say, *what is less than that*. (Er-Rāghib, TA.) And so, it is said, in the trad., **لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ**

صَدَقَةٌ [There is no poor-rate to be exacted in the case of what is other than, or not, or, rather less than, five ounces]. (K.) So, too, it is said to mean in the trad., **أَجَازَ الْخَلْعَ دُونَ عَقَاصِ رَأْسِهَا** [He allowed the divorcing a wife for a gift, or compensation, other than the *عَقَاص* (q. v.) of her head: in the CK, in which **الْخَلْعُ** is erroneously put for **الْخَلْعُ**, this is given as an ex. of **دُونَ** in the sense of **سُورَى**, which is syn. with **غَيْرَ**: or the meaning is, *for anything, even for the *عَقَاص* of her head*. (K, TA.) — It is also used (M, K, TA) as a subst. (M, TA) with **مِنْ** prefixed to it, [very often in this case, in the Kūr and elsewhere, as meaning *غَيْرَ*, and sometimes in other senses explained above,] and likewise with **بِ**, (M, K, TA,) though rarely. (K.) One says, **هَذَا دُونَكَ** and **هَذَا مِنْ دُونِكَ** [This is below thee, or above thee: &c.]. (M, TA.) And it is said in the Kūr [xxviii. 23], **وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ**, (M, TA) *And he found in a place below them two women*: (Bd:) or *beside them, or exclusively of them*. (Jel.) One says also, **مِنْ دُونِكَ لِي دُونَ لَكَ** [meaning *This belongs to me exclusively of thee*]; i. e. *thou hast no right nor share [with me] in this*. (Kull p. 186.) The phrase **مِنْ لَيْسَ فِيمَا دُونِهِ** [app. as meaning *Among whom was such as was not below him in respect of knowledge of poetry*] is used by Akh in his book on rhymes. (M, TA.) — It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, you say, **دُونَكَ الدِّرْهَمَ**, meaning *Take thou the dirhem*; (T;) or **دُونَكَ الشَّيْءَ** and **دُونَكَ الدِّرْهَمَ**, meaning *Take thou the thing*: (M:) and using it in the latter sense, you say, **دُونَكَ**, (S, K, TA,) meaning *Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him*: (TA:) or **دُونَكَ زَيْدًا** *Keep thou, &c., to Zeyd, taking care of him*. (T.) Temeem [meaning a party of the tribe so named] said to El-Hajjāj, when he had slain, i. e. crucified, Šālih Ibn-ʿAbd-er-Rahmān, “Permit us to bury Šālih:” and he replied, **دُونَكُمُوهُ** [Take ye him]. (S, TA.) — And it also denotes a threat. (T, K.) So in the sayings **دُونَكَ صِرَاعِي** [Beware thou of wrestling with me] and **دُونَكَ قَتْمَرَسَ بِي** [Beware thou, and then set thyself against me to do evil if thou canst]. (T, TA.) — It is said that no verb is derived from it: (T, S, M, Mṣb:) but some assert that **دَانَ** and **أَدَيْنَ** [mentioned in the first paragraph of this art.] are derived from it. (S.) — The dim. of **دُونَ** is **دُوَيْنٌ** (Ḥam p. 404:) and **دُوَيْنَةٌ** occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said **دُونَةٌ** [for **دُونَ**]. (M.)

دُونَةٌ }
دُوَيْنٌ } see the next preceding sentence.
دُوَيْنَةٌ }

دِيَوَانٌ: see the next paragraph.

دِيَوَانٌ, an arabicized word, (AO, M, Mṣb, &c.,) from the Pers. [دِيَوَان]; (AO, M, &c.;) [though

some hold it to be of Arabic origin:] J says, (TA,) it is originally **دِيَوَانٌ**, but **ي** is substituted for one of the **و**s; as is shown by its pl., (S, Mṣb,) which is **دِيَاوِينٌ**; (S, M, Mṣb, K;) for if the **ي** were radical, they would say **دِيَاوِينٌ**; (S;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the **و** in **دِيَوَانٌ**, though after **ي**, is not changed into **ي**, as it is in **سَيِّدٌ**, because the **ي** in the former word is not inherent; that word being of the measure **فَعَالٌ**, from **دَوْنْتُ**; (M;) [i. e.] it is from **دَوْنُ الْكُتُبِ** meaning “he collected the writings;” as is shown by their saying **دَوْنُوَيْنٌ**, (M,) which is the dim.: (Mṣb:) ISk says that **دِيَوَانٌ** is with *kesr* only [to the **د**]; (M;) but one says **دِيَوَانٌ** also, (K,) which is mentioned by Ks, as post-classical, and by Sb; like **بَيْطَارٌ**: (M:) the meaning is **دَفْتَرٌ** [or register]: (Shifā el-Ghaleel, TA:) or a collection of written leaves or papers [forming a book, generally for registration]: (ISk, M, Mgh, K:) or a register of accounts; an account-book: (Mṣb:) and a register of soldiers and pensioners [and others]: (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Mṣb, K,) among the Arabs, (Mṣb,) for the prefects, or administrators, (Mgh, Mṣb,) and the Kādees, (Mgh,) is said to have been ʿOmar: (Mgh, Mṣb, K:*) accord. to El-Māwarde, it is a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof: (TA:) then any book was thus called: and especially the poetry of some particular poet; so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifā el-Ghaleel, TA;) i. e. a collection of poetry [of a particular poet]. (TA.) [Hence,] one says, **فُلَانٌ مِنْ أَهْلِ الدِّيَوَانِ**, meaning *Such a one is of those whose names are written in the register*. (Mgh.) [Also *Such a one is of the keepers of the register; or, is of the registrars*. (And sometimes it has another meaning, which see below.) And hence the saying] **الشَّعْرُ دِيَوَانٌ** [Poetry is the register of the Arabs]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the **دِيَوَان** [properly so called] refer to their **دِيَوَان** in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Ḥar p. 263.) — Afterwards, also, it was applied to signify *An account, or a reckoning*. (Mṣb, TA.) — And *Writers [of accounts or reckonings]*. (TA.) — And *A place of account or reckoning*, (Mṣb, TA,) and of writers [of accounts or reckonings]. (TA.) — [Also *A council, court, or tribunal*: see **دَسْتُ**. Hence **أَهْلُ الدِّيَوَانِ** sometimes means *The people of the council, court, or tribunal*. — And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against; or two or more of such mattresses &c. similarly placed*.]

دِيَوَانِ *Of, or belonging to, a ديوان*. (TA.)

دِيَوَانِ dim. of دِيَوَانِ, q. v. (M,* Mṣb.)

7/2

ذَلِكَ أَقْلٌ is used by IJ in the phrase *ذَلِكَ أَقْلٌ الْأَمْرَيْنِ وَأَدْوْنَهُمَا* [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them]: but [ISd says that] this is strange, because [he held that], like *أَحْنَكُ*, it has no verb belonging to it. (M.)

دوى

1. دَوَى (S, M, Mṣb, K,) aor. يَدْوَى (Mṣb, K)

inf. n. دَوَى, *He was, or became, diseased, disordered, distempered, sick, or ill*: (S, M, Mṣb, K:) and *he was, or became, affected with consumption, or ulceration of the lungs*. (M.) — [Hence,] *دَوَى صَدْرُهُ* + *His bosom was, or became, affected with rancour, malevolence, malice, or spite*. (S.)

2. دَوَى (T, S, M, K,) inf. n. تَدْوِيَّة (T, S, K,) *He, or it, made a sound; or what is termed دَوَى*; (T, M;) [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder; or the distant sound of rain and of thunder;] accord. to some, particularly said of thunder [as meaning it made a rumbling sound]; (M;) or it (a cloud) *thundered*: (KL:) and he (a stallion-camel) *brayed so as to make a [rumbling] sound such as is termed دَوَى to be heard*. (T, S, K.) = [Also,] said of a bird, *It circled in the air without moving its wings*: (Mṣb:) or, accord. to As, one says of a dog, *دَوَى فِي الْأَرْضِ* [he went round upon the ground]; like as one says of a bird, *دَوَى فِي السَّمَاءِ*, meaning “it circled in its flight, rising:” he says that *التَّدْوِيرُ* is not upon the ground, nor *التَّدْوِيَّة* in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. *دوم*: but some say that the two verbs are dial. vars., both meaning *he went round about*. (S. [See also *دَوَمَ*, in two places.]) — See also 2 in art. *دو*. = Also, (T, S, M, K,) inf. n. as above, (S, K,) said of milk, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was, or became, overspread with the thin skin termed دَوَايَة*. (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind*, (M, K,) *resembling what is termed دَوَايَة*. (M.) — And [hence,] *دَوَتْ الْأَرْضُ* + *The land became overspread with various herbage*; as though it were the *دَوَايَة* of milk. (T.) = *دَوَيْتُهُ*, (inf. n. as above, TA,) *I gave him the دَوَايَة of milk*, (M, K,) or of broth, to eat it. (M.) = And *دَوَى* *He sold* [and app. made also (see *مَدَوَى*)] *what is called دَوَايَة*. (TA.)

3. مَدَاوَاة (T, S, M, Mṣb, K,) inf. n. دَاوَيْتُهُ (T, S, Mṣb) and دَوَاة (T, S,) the latter allowable, (T,) *I treated him medically, curatively, or therapeutically*; (S, K;) *I cured him مِنْ مَرَضِهِ of his disease*; (T;) *بِالدَّوَاةِ* [with the remedy]:

(M, K:) and *I tended him carefully, or treated him*; syn. *عَانَيْتُهُ*; (K, TA; [in the CK, erroneously, *عَانَيْتُهُ*]) namely, *الْمَرِيضُ* [the sick person]. (M,* TA.) You say, *هُوَ يَدْوَى وَيَدَاوِي*, without idghám, to distinguish between the measures *فَعَلَ* and *فَعِلَ*; (T, S;) meaning [He or] *it was treated medically, &c.*: (S:) and *دَوَوِي بِأَدْوِيَة* [referring to hair] *It was treated* (*عَوْنِي*) *with remedies, such as oils and the like*. (M.) — And *دَاوَى قَرَسَهُ*, inf. n. دَوَاة, with kesr to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him*: (T:) or *دَاوَيْتُ الْفَرَسَ* *I tended the horse well*; or *took good care of him*. (M.) [See also دَوَاة.]

4. أَدَاوَاهُ i. q. أَمْرَضَهُ [which signifies *He rendered him diseased, disordered, distempered, sick, or ill*: and also *he found him to be so*]. (S, K.) You say, *هُوَ يَدْوَى وَيَدَاوِي* [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures]. (S.) = And + *He suspected him; thought evil of him*; a dial. var. of أَدَاوَاهُ. (AZ, TA.) = And *أَدَاوَى* *He became a companion to a sick person*. (K.)

6. تَدَاوَى بِدَوَاةٍ (Mṣb,) or بِالشَّيْءِ (S,) *He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing*. (S.)

8. أَدَاوَيْتُ *I ate the thin skin, termed دَوَايَة, upon milk [or broth]*: (S:) or *أَدَاوَى الدَّوَايَة* *He took and ate the دَوَايَة*. (M, K.)

دَوَى Disease, disorder, distemper, sickness, illness, or malady: (S, M, K:) and consumption, or ulceration of the lungs: (M:) or internal disease in the chest; whereas دَاوَى signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. أَدَاوَاتٍ, which is pl. of دَاوَى.] = See also دَوَى, below, in three places. — Also *Foolish; stupid; or unsound, dull, or deficient, in intellect*; (S, M, K;) applied to a man. (S.) — And (so applied, TA) *Cleaving to his place*; (M, K;) *not quitting it*. (M.) = See also دَوَاة.

دَوَى and دَوَى (applied to a man, S) *Diseased, disordered, distempered, sick, or ill*: (T, M, K:) or *whose جَوْفُ* [i. e. chest, or belly,] *is in a bad, or corrupt, state, by reason of a disease*: (S:) the former word has a dual form and a pl., [which is دَوَوْنٌ] and a fem., (M,) which is دَوِيَّة: (S:) but دَوَى is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses the latter as meaning *disordered, or ill, by reason of intense drowsiness*. (M.) — [Hence,] one says, *إِنَّهُ لَدَوَى الصَّدْرَ* [meaning + *Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite*: see 1, second sentence]: and a poet says,

* وَعَيْنُكَ تَبْدِي أَنَّ صَدْرَكَ لِي دَوَى *
[+ And thine eye shows that thy bosom is affected

with rancour towards me]. (Lth, T.) — أَرْضٌ دَوِيَّةٌ *A land in which are diseases*: (As, T, S:) *a land that is unsuitable [or unhealthy]*; as also. دَوِيَّةٌ and دَوِيَّةٌ. (M, K.)

دَوَاة [vulgarly دَوَايَة, An ink-bottle; and, more commonly, an inkhorn; i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle; the most usual kind is figured in my work on the Modern Egyptians, ch. ix.;] *a certain thing*, (S, M, Mṣb, K,) *well known*, (M, K,) *from which one [takes the ink and instruments with which he] writes*: (S, Mṣb:) pl. دَوَى (S, M, K,) [or rather this is a coll. gen. n.,] and دَوَى (T, S, M, K,) which is pl. of دَوَى (S, TA,) as also دَوَى (M, K,) and دَوَايَاتُ (S, Mṣb,) which is applied to a number from three to ten [inclusive]. (S.) = Also *The rind, or skin, of the colocynth, and of the grape, and of the melon*; and so دَوَاة. (K.)

دَوَاة (S, M, K,) and دَوَاة (S, M, Mṣb, K,) and دَوَايَتُهُ (S, M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy*: (T, M, Mṣb, K:) pl. أَدَوِيَّة. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

* يَقُولُونَ مَحْمُورٌ وَهَذَا دِوَاوُهُ *
* عَلَى إِذْنٍ مَشَى إِلَى الْبَيْتِ وَاجِبٌ *

[They say, “He is affected with the remains of intoxication,” and this is his remedy: on me, if the case be so, walking to the House of God is incumbent]: meaning that they said, “Flogging, and chastisement, is his دَوَاة:” but he says, “On me is incumbent a pilgrimage walking if I have drunk it.” but it is said [by some] that دَوَاة is only an inf. n. of دَاوَيْتُهُ, like مَدَاوَاة. (S.)

دَوَاة also signifies *Food*. (M, TA.) — And *The means by which a horse is treated, consisting in what are termed تَضْمِيرٌ and حَنْدٌ* [explained in the second paragraph of art. *ضمير* and the first of art. *حند*]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the تَضْمِير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفِيَّة; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دَوَاة: see the next preceding paragraph.

دَوَاة: see دَوَاة, in two places.

دَوَى *A sound*: (M:) or *a confused and continued sound* (حَفِيفٌ); as [the rustling, or murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K:) and the distant sound of rain and of thunder: (T:) or, as some say, particularly the [rumbling] sound of thunder: (M:) [and a ringing in the

cars; as in the saying] **خَلَا بَطْنِي مِنَ الطَّعَامِ** [My belly became empty of food so that I heard a ringing in my ears]. (T.) = [It is also an epithet; whence] **دَوِيَّة**: see **دَوِي**, last sentence.

دَوِي [an epithet; whence] **أَرْضُ دَوِيَّة**: see **دَوِي**, last sentence.

دَوَايَة **726: 61. [7263]** **دَوَايَة** A thin skin, (S, M,) a substance that resembles the pellicle of the egg, (Lh, M, K,) that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [the kind of pottage called] **هَرِيْسَة** (Lh, M, K) and the like (K) when the wind blows upon it; (Lh, M, K;) as also **دَوَايَة** (S, M, K.) And in, or upon, the teeth, A greenness. (M, K.)

دَوَايَة: see the next preceding paragraph.

دَوَاتِي and **دَوَوِي** (MA) and **داوي** (TA [app. **دَوَوِي**]) The bearer of the **دَوَاة**. (MA, TA.) [In recent times, the Pers. word **دَوِيدَار**, or **دَوَادَار**, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

دَوَوِي: see what next precedes: = and see also art. **دَو**.

دَوَوِي:
دَوِي:
دَوِي:
دَوِي:
دَوِيَّة:
see art. **دَو**.

دَو Much, or abundant, food; as also **مَدَو**. (M, K. [The latter word erroneously written in the CK **مَدَو**].) — Milk having upon it what is termed **دَوَايَة**, like the pellicle of the egg: (K, TA:) and water overspread with a slight coat [of particles blown upon it by the wind]; as also **مَدَو**. (T.) And **مَرَقَة دَوَايَة** A mess of broth having much grease [floating upon its surface]. (M.)

دَايَة, mentioned in this art. in the M and TA: see art. **دَاي**.

دَوَاتِي: see **دَوَاتِي**.

دَوَايَة and **دَوَايَة**: see art. **دَو**.

مَدَو, applied to clouds (**سَحَاب**, S, K), Thundering: (K:) or vehemently, or loudly, thundering, and in a state of commotion. (S.) = See also **دَو**, in three places. — [Hence,] **أَرْضُ مَدَوِيَّة** Land overspread with various herbage; as though it were the **دَوَايَة** of milk: or having abundant herbage of which nothing has been eaten. (T.) — And **أَمْرُ مَدَو** + An affair that is [as though it were] covered: (K:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a **دَوَايَة**. (M.) = Also The maker, or manufacturer, of the **دَوَاة**. (TA: but there written **مَدَوِي**.)

ديود

دَيُّود A garment, or piece of cloth, having a double woof; expl. by **تَوْبُ دُوْنِيرَيْن** pl. **دَيُّود** [an anomalous form of pl.] and **دَيَّايد**: (K:) or **دَيَّايد** has this signification; expl. by **تَوْب** or **يَسْجَ بِيْرَيْن**; [in form] as though [an irreg.] pl. or **دَيُّود**, of the measure **فَيْعُول** (S, L:) an arabicized word, from the Persian **دُو بُد** [or **دُو بُد**: (A'Obeyd, S, L, K:*) sometimes arabicized with an unpointed **د** [for its final letter]. (S, L, K.) [See **نِير**.]

دَيَّايد: see above, in two places.

ديث

1. **دَيْث**, aor. **يَدَيْث**, inf. n. **دَيْث**, It (a thing) was, or became, soft, or supple; and easy: whence the term **دَيُّوث**. (Msb.) — [And hence,] **دَاث**, aor. as above, inf. n. **دَيَّاثة**, + He was, or became, [a wittol, or tame cuckold; or] without jealousy, and regardless of shame: so in the Nawádir of Abou' Alec Zekereyà Ibn-Hároon Ibn-Zekereyà El-Hejeree: (TA:) and **دَيْث** signifies + the acting the part, or performing the office, [of a **دَيُّوث**, or wittol; or] of a pimp to one's own wife. (T, K.)

2. **دَيْثَة**, [inf. n. **تَدْيَيْث**] He softened, or suppled, it; and made it easy. (Msb.) You say also, **مَطَارِقُ دَيْثَة** The instruments called **مطارق** softened, or suppled, it; namely, a thing. (M.) — + He made it (a road) even, smooth, or easy to walk or ride upon. (M, TA.) — + He smoothed it; namely, an affair. (M.) — + He broke, or trained, him, namely, a camel, in some measure [so as to subdue his refractoriness]. (M.) — And in like manner, [He prepared it in some measure; namely,] a skin in the tan, or tanning-liquid: and a spear in the **ثَغَان** [or straitening-instrument]. (M.) — + He subdued him; or rendered him submissive, (S, M, K,) and gentle; namely, a man. (M.) **دَيْثُ الصَّغَارِ** occurs in a trad. as meaning **ذَلَّ** [i.e. He was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury]. (TA.) — And + It (time, or fortune,) tried him, or proved him, and rendered him experienced, and submissive. (M.)

5: see 1.

دَيَّاثة + The act, or conduct, of the **دَيُّوث** [or wittol, &c.]. (Msb.) [See also **دَاث**, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] = It is also said to signify A distortion in the tongue: so in the Nh: or, as some say, the word in this sense is **دَيَّاثة**. (TA.)

دَيُّوث, (written by some **دَيُّوث**, without tesh-deed, which is strange, TA,) a word of well-known meaning, (K,) + [A wittol, or tame cuckold:] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who

goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Msb:) or i. q. **قَنْدَر**; i.e. one who has no jealousy: (S:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabicized word from the Syriac: or from **مَدَيْث** as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from **دَاث** [q. v.]. (Msb.)

مَدَيْث + A camel broken, or trained, so that his refractoriness is subdued: (T:) or + broken, or trained, but not thoroughly. (A.) — + A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA:) or that has been travelled until it has become plain, or conspicuous. (T, TA.)

ديخ

2. **دَيْخ**, inf. n. **تَدْيِيخ**: see 2 in art. **دوخ**, in two places.

ديد

2. **دِيد**: see 1 in art. **دود**.

دِيد:
دِيدَان:
see **دَدْن**.

دير

5. **تَدِير**:
دِير:
دِيرَانِي:
دِير:
دِيرَة:
دِيَار:
دِير:
see art. **دور**.

ديص

1. **دَاَص**, aor. **يَدِيص**, (S, M, A, K,) inf. n. **دَيَّصَان** (S, M, K) and **دِيص**, (M,) He, or it, declined; turned aside, or from the right course or direction; syn. **زَاغ**, (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] with **رَاءَ** [instead of **زَاي**], (TA,) and **حَادَ**: (S, A, K:) he deviated from the road. (M, TA.) — He (a man, M) fled (M, K) from war, or battle. (K.) — It (anything) moved about beneath one's hand. (M, K.) You say, **دَاَصَتْ** **السَّلْعَة**, (S, A,) or **الْغَدَّة**, (S, M, K,) which is the same, (S,) inf. ns. as above, (M,) The ganglion wabbled, or moved to and fro, or went and came, (S, A, K,) being put in motion by the hand, (S,) or beneath the hand of him who put it in motion, (K,) or beneath the skin: (A:) or slipped about (**تَزَلَّقَتْ**) between the skin and the flesh. (M.) And in like manner you say, **دَاَصَتْ السَّمَكَة فِي الْمَاءِ** [The fish glided about, to and fro, in the water]. (A.) — Also, (K,) inf. n. **دِيص**, (Ibn-'Abbád,) He was, or became, brisk, lively, or sprightly: (Ibn-'Abbád, K:) said of a groom. (Ibn-'Abbád.) — And He (a man, TA) was, or became, low, or vile, after highness of rank or condition. (K.)

7. انداص *It (a thing) slipped out* (انسَلَّ) from the hand. (S, M, K.) — انداص عَلَيْنَا بَشَرٌ (S, M, K*) *He came upon us suddenly, or unawares, with evil, or mischief; syn. هَجَرَ (M,) or فَاجَأَ (K.)*

دَیْصٌ (so in the TA,) or دَاصَّةٌ (so in a copy of the M,) *The motion of flight.* (M, TA.) [See also 1, and see دَائِصٌ.]

دَاصَّةٌ: see دَیْصٌ. = Also pl. of دَائِصٌ [q. v.] (S, K.)

دَیْوُصٌ [so in the TA, but probably دَیْوُصٌ, like its syn. دَوُصٌ,] with kesr, *That moves about.* (Ibn-'Abbād, TA.)

دَبَّاصٌ *A man over whom one cannot get power:* (S, K:) or *strong in the muscles:* (M:) or *a man whom one cannot seize because of the strength of his muscles:* (Aḡ, TA:) or *a fat man:* (K:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ḍ, *a fat woman:* (TA:) or *a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]:* (AA, A, TA:) or *a fleshy woman: and a short woman.* (CK.)

دَائِصٌ *A thief:* pl. دَاصَّةٌ. (S, K.) — *One who comes and goes.* (IB, TA.) — *One who follows the magistrates, and goes round about a thing.* (Ibn-'Abbād, K.) — The pl., mentioned above, also signifies *Men who flee from war, or battle: or who put themselves in motion for flight.* (TA.) — And *The lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion:* (Kr, M:) one of such is termed دَائِصٌ. (M.)

مَدَاصٌ *A diving-place, or plunging-place, in water:* (El-Moheet, K:) *a place in which fish go to and fro.* (A.)

مَدِیْصٌ [app. *A place where a person, or thing, declines; or turns aside, or from the right course or direction:* a meaning which seems to be indicated in the S and TA]. A rājiz says,

* إِنَّ الْجَوَادَ قَدْ رَأَى وَبِصَاصًا *
* فَأَيْنَمَا دَاصَتْ يَدُ مَدِیْصَا *

[*Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside.*] (S, TA.)

فَإِنَّهُ لَبَدَّاصٌ بِالْبَشَرِ (S, K) *Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] fall [so I here render وَقَعَ] thereinto.* (K.)

ديف

1. دَافَةٌ, aor. يَدْرِيفُهُ, inf. n. دَیْفٌ: see 1 in art. دوف.

ديك

دِكْ دِكْ *a cry used in chiding domestic cocks.* (K.)

دِكْ a word of well-known meaning, (S, K,) *The domestic cock; i. e. the male of the دَجَاج* (Mṣb, TA:) pl. (of mult. TA) دَبِكََّةٌ and دَبُوكٌ (S, Mṣb, K) and (of pauc. TA) أَدْيَاكٌ. (K.) Sometimes it is employed as meaning دَجَاجَةٌ, (K,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

* وَزَقَّتِ الدَّيْكَ بِصَوْتِ زَقَا *

[*And the cock muted with a sound, with vehement muting;*] (K:) because the دِكْ is also a دَجَاجَةٌ: so says ISd. (TA.) — دِكْ الْجِنِّ *[The cock of the jinn, or genii;] a certain little creeping thing, or insect, (دَوْبَةٌ,) found in gardens.* (Kzw.) And the surname of the poet 'Abd-Es-Selām. (K.) = *Solicitously affectionate; compassionate:* (K:) or *solicitously affectionate; affectionate to offspring;* applied to a man, in the dial. of El-Yemen: so accord. to El-Muārrij; who says that hence the دِكْ [or domestic cock] is thus called. (TA.) = *The [season called] ربيع [here meaning spring];* as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the دِكْ [or domestic cock]. (TA.) = *One, and all, of the three stones on which the cooking-pot is placed: used alike as sing. and pl.* (El-Muārrij, K.) = *The protuberant bone behind the ear of the horse:* (K:) IKh explains it as meaning *a certain bone behind the ear; not particularizing a horse nor any other animal.* (IB.)

[دَبِكَةٌ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying *A domestic hen.*]

مَدَبِكَةٌ and مَدَاكَةٌ and أَرْضٌ مَدَاكَةٌ *A land abounding with دَبِكَةٌ [or domestic cocks].* (K.)

أَرْضٌ مَدَبِكَةٌ: see what next precedes.

ديمر

1. دَیْمَرٌ, aor. تَدِيرُهُ, inf. n. دَیْمَرٌ: see 1 in art. دوم.

2. دَیْمَرٌ and دَیْمَوٌ said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places.

دَوْمَرٌ, in art. دوم. مَا زَالَتْ السَّمَاءُ دَیْمَا دَیْمَا

دَیْمَةٌ: see دَیْمَرٌ.

دَیْمَةٌ: see art. دوم.

دَوْمَرٌ and دَیْمَوَةٌ: see arts. دوم and دَیْمَرٌ.

دَیْمَرٌ: see دَائِرٌ, in art. دوم.

دَوْمَرٌ and مَدَیْمَةٌ: see art. دوم.

دين

1. دَانٌ (IAḡr, S, K, TA,) aor. يَدِينُ (IAḡr,

M, K, TA,) [inf. n. دَیْنٌ, (which see below,) in this and most of the other senses, or the inf. n. is دَیْنٌ, and دَیْنٌ is a simple subst.,] *He was, or became, obedient; he obeyed:* (IAḡr, S, M, K, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, *he was, or became, abased and submissive:* (IAḡr, K, TA:) or *he was, or became, abased and enslaved and obedient.* (S.) You say, دَانٌ لَهُ (S,) and دَنْتُهُ لَهُ (M, TA,) *He, and I, was, or became, obedient to him* [&c.], or *obeyed him* [&c.]. (S, M, TA.) And دَنْتُهُ (M, K,) aor. أَدْنَيْتُهُ (K,) *I served him, did service for him, or ministered to him, and acted well to him.* (M, K.) — [Hence,] *He became [a servant of God, or] a Muslim.* (TK.) You say, دَانٌ بِالْإِسْلَامِ, inf. n. دَیْنٌ, with kesr, [and دَیْنَانَةٌ,] *He became, or made himself, a servant of God by [following the religion of] El-Islām; [i. e. he followed El-Islām as his religion;] and so* تَدِينُ. (Mṣb.) And دَانٌ بَكَذَا (S,) and [دَیْنٌ] and دَیْنَانَةٌ (M, K,) inf. n. دَیْنَانَةٌ [and دَیْنٌ] and تَدِينُ بِهِ, [and تَدِينْتُ بِهِ,] *He, and I, followed such a thing as his, and my, religion;]* (S, TA:) from دَیْنٌ as signifying “obedience.” (S.) And دَانٌ بِدِينِهِمْ *He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his.* (TA.) And the trad. of 'Alee, دَیْنٌ يَدَانُ مَحَبَّةَ الْعُلَمَاءِ دَیْنٌ يَدَانُ [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islām is meant. (Jel.) = Also *He was, or became, disobedient; he disobeyed: and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious.* (IAḡr, T, K.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) = Also, (S, M, Mṣb, K,) first pers. دَنْتُ (T, Mgh,) aor. as above, (T, S, Mṣb,) inf. n. دَیْنٌ (S, Mṣb,) from الْمَدَانَةِ (Mṣb, [see 3,]) i. q. أَخَذَ الدَّيْنَ (IKt, M, Mṣb, K,) or [rather] أَخَذَ دَيْنًا (T,) [*He took, or received, a loan, or the like; he borrowed: or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and* إِدَانٌ and إِدَانٌ and إِدَانٌ signify [in like manner] أَخَذَ دَيْنًا (K:) or the first, i. e. دَانٌ, signifies *he sought, or demanded, a loan, or the like;* (ISK, S, Mgh, Mṣb;) as also إِدَانٌ and إِدَانٌ (S, Mgh:) and *he became indebted, in debt, or under the obligation of a debt:* (S:) and أَخَذَ بِدَيْنٍ إِدَانٌ and إِدَانٌ and إِدَانٌ signify [*he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like* أَخَذَ دَيْنًا (M); or the first and last of these three signify أَخَذَ الدَّيْنَ, and اقْتَرَضَ [which means the same]: but إِدَانٌ signifies *he gave, or granted, what is termed دَیْنٌ [meaning a loan, or*

the like: or he gave, or granted, or sold, a thing upon credit: (TA:) accord. to Esh-Sheybānee, this last verb signifies he became entitled to a debt from others [or from another]: Lth says that it (أَدَانَ) signifies he was, or became, such as is termed مُسْتَدِين; [i. e. it is syn. with اسْتَدَانَ, as it is said to be in the M and K:] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means he sold upon credit; or became entitled to a debt from others [or from another]; (T, TA:) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S:) and accord. to Sh, أَدَانَ signifies he became much in debt. (T, TA.) El-Ahmar cites the following verse of El-Ojeyr Es-Saloolee:

* دَيْنٌ وَيَقْضِي اللَّهُ عَنَّا وَقَدْ نَرَى *
* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضَمِيعَ *

[We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition]: in the S [and the T] ضَمِيعًا; but correctly as above; for the whole of the قَصِيدَة is مَخْفُوضَة. (IB, TA.) And it is said in a trad., دَانَ, (S, K,) or, as some relate it, دَانَ, (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him: (K, TA: [see also other explanations voce مَعْزُض:]) أَدَانَ signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit. (T, K.) — It is also trans.; and so is أَدَانَ. (Mgh.) You say, دَنْتُهُ, (M, Mgh, K, [in the CK دَيْنَة is here put for دَنْتُهُ]) inf. n. دَيْن; (TA:) and أَدَنْتُهُ, (M, Mgh, K,) inf. n. إِدَانَة; (TA:) I gave him, or granted him, to a certain period, what is termed دَيْن [meaning the loan, or the like; I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA:) and i. q. أَقْرَضْتُهُ [I gave him, or granted him, a loan, or the like]; (M, * Mgh, K:) as also دَيْنْتُهُ: (Mgh:) or دَنْتُهُ has this last meaning: (A'Obeyd, S, M:) and أَدَنْتُهُ signifies I sought, or demanded, of him a loan, or the like; syn. اسْتَقْرَضْتُ مِنْهُ; as also اسْتَدَنْتُهُ: (M:) or دَنْتُهُ has each of the last two meanings: (A'Obeyd, T, Mgh:) and signifies also I received from him a loan, or the like. (K.) And one says, أَدَيْتِي عَشْرَةَ دَرَاهِمَ meaning Lend thou to me ten dirhems. (S, TA.) — دَانَهُ, (S,) first pers. دَنْتُهُ, (M, Mgh, K,) inf. n. دَيْن (S, M, K) and دَيْنٌ, (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Mgh, K,) بِفَعْلِهِ for his deed: and so دَانِيَهُ, inf. n. دَانِيَة. (M.) And دَانَاهُمْ We did to

them like as they did to us. (Ham p. 10.) One says, كَمَا تَدِينُ تَدَانُ, (T, S, M,) a prov., (M,) meaning Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S:) or, as some say, like as thou doest, it shall be done to thee: (M:) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُونَنَا, meaning O God, repay them, or requite them, &c., with [the like of] that which they do to us. (TA.) — اَللّٰهُ يَدِينُ مِنَ الْجَمَاءِ لِلْقَرْنَاءِ, a trad. of Selmán, means God will assuredly retaliate [for her that is hornless upon her that is horned]. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ, i. e. He who reckons with himself [gains]. (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, He abased him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., اَلْكَيْسُ مَنْ دَانَ الْكَيْسُ نَفْسَهُ وَعَمِلَ لَهَا بَعْدَ الْمَوْتِ, (S, T,) i. e. [The intelligent is] he who abases, and enslaves, himself [and works for that which shall be after death]: or, as some say, who reckons with himself: (T:) or, accord. to some, who overcomes himself. (TA.) And دَانَهُ, (K,) first pers. دَنْتُهُ, (T,) signifies He made him to do that which he disliked. (AZ, T, K.) And دَيْنٌ He was made to do that which he disliked. (T.) — And دَنْتُهُ, inf. n. دَيْنٌ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) — دَانَ, (IAar, T, K,) aor. يَدِينُ, (K,) [inf. n., app., دَيْنٌ, which see below,] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (IAar, T, K:) and, accord. to Lth, (T,) دَيْنٌ signifies he was accustomed or habituated: (T, M:) or, as some say, دَيْنٌ signifying “custom,” or “habit,” has no verb. (M.) — And He (a man, IAar, T) was, or became, smitten, or affected, by a disease. (IAar, T, K.)

2. تَدَيْنٌ, (S, Mgh, Mgh, K,) inf. n. دَيْنٌ, (S, K,) He left him to his religion; (S, Mgh, Mgh, K;) left him and his religion, not opposing him in that which he held allowable in his belief. (Mgh.) — He believed him: so in the saying, دَيْنَهُ فِي الْقَضَاءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh, *) and دَيْنَهُ بَيْنَهُ وَبَيْنَ اللَّهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَيْنْتُ الْحَالْفَ (T, TA) I confirmed the swearer [قَوَيْتُهُ] [so in the TA, but in the T دَوَيْتُهُ, app. for بَرَأْتُهُ, I held him, or pronounced him, to be clear, or quit, if not a mistranscription for قَوَيْتُهُ,] in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دَيْنْتُ الْقَوْمَ I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And دَيْنْتُ الشَّيْءَ, (T, * TA,) inf. n. as above, (TA,) He made him to possess the

thing; to own it; or to exercise, or have, authority over it. (T, * TA.) El-Hotei-ah says, (T, S, M,) addressing his mother, (T,)

* لَقَدْ دَيْنْتُ أَمْرَ بَنِيكَ حَتَّى *
* تَرْكُضِيهِ أَدَقَّ مِنَ الطَّحِينِ *

(T, S, M,) meaning مُلَكْتُ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour]. (T, S.) And hence the saying, يَدِينُ الرَّجُلُ أَمْرَهُ i. e. يَمْلِكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

3. مُدَانِيَة, (S, M, A, K,) inf. n. دَانِيَة and دِيَانٌ, (TA,) I dealt, or bought and sold, with him upon credit; (A, TA:) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA:) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me: (M, K:) or I dealt with him upon credit, giving or taking. (Ksh* and Bd in ii. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُحَاكَمَة [The summoning another to the judge, and litigating with him: &c.]. (TA.)

4. إِدَانَة, inf. n. إِدَانٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, “Subegit,” and “Pensavit,” assigned to this verb by Golius as on the authority of the KL, and “Voluit sibi esse servum,” and “Servum cepit,” followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5. تَدَيْنٌ: see 1, in the former half of the paragraph, in three places.

6. تَدَانِيَا They sold and bought, one with another, upon credit; and in like manner تَدَانِيَا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so إِدَانِيَا [which is a variation of the former]. (M.) إِذَا تَدَانَيْتُمْ بَدَيْنَ in the Kur ii. 282, means When ye deal, one with another, (Ksh, Bd, Jel, Mgh,) upon credit, giving or taking, (Ksh, * Bd,) or by prepayment, (Jel, Mgh,) or lending or the like, (Jel,) &c. (Mgh.)

8. إِدَاتَانٌ, originally إِدَاتَانٌ: see 1, in six places.

10. اسْتَدَانَ, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — اسْتَدَانَهُ He sought, or demanded, of him what is termed دَيْنٌ [meaning a debt]: and also i. q. اسْتَقْرَضْتُ مِنْهُ. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: — and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْضٌ: (Mgh:) or it is [a debt] such as has an appointed time of falling due: what

has not such an appointed time is [properly, but not always,] termed قَرْضِي : (K:) and دَيْنَةٌ signifies the same as دَيْن (T, M, K) in the sense above explained: (K:) a valid دَيْن (صَحِيحُ دَيْن) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْن is also applied to †[a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دَيْن properly so called: (Mṣb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is أَدْيُنٌ (Lh, M, K) and [of mult.] دِيُونٌ (S, M, K) [and in the CK is added and دَيْنَةٌ, with kesr; but this is a mistranscription for دَيْنَةٌ, as syn. with أَدْيُنَةٌ, which follows it, connected therewith by وَ:] the pl. of دَيْنَةٌ is دِيُونٌ. (TA.) You say, مَا أَكْثَرَ دَيْنَتَهُ and دَيْنَتُهُ [How great in amount is his debt!]; both meaning the same. (AZ, T.) And جِئْتُ لَطَلْبِ الدَّيْنِ i. e. الدَّيْنِ [I came for the demanding of the debt]. (AZ, T.) And عَلَيْهِ دَيْنٌ [On him lies a debt; i. e. he owes a debt]: and لَهُ دَيْنٌ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اشْتَرَى بِالْدَّيْنِ [He bought upon credit]: (K:) and أَخَذَ الدَّيْنَ (IKt, M, Mṣb, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِعْتَهُ بِالْدَّيْنِ [He sold upon credit]: (K:) and بِدَيْنٍ (TA) or بِدَيْنَةٍ (S) [I sold to him upon credit]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — [Hence,] † Death; (K, TA:) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللَّهُ بِدَيْنِهِ † [May God smite him with his death]. (TA.) — Thaalebeh Ibn-'Obeyd says, describing palm-trees,

* تَضَمَّنَ حَاجَاتِ الْعِيَالِ وَصَفِيرِهِ *

* وَمَهْمَا تَضَمَّنَ مِنْ دِيُونِهِمْ تَقْضَى *

[They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the دِيُون meaning what is obtained of their fruit that is gathered. (M, TA.)

دَيْنٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M,

K:) as also دَيْنَةٌ : (K:) [in the M it is said, without any restriction, that دَيْنَةٌ is like دَيْن:]

this is its primary meaning: and its pl. is أَدْيَانٌ or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.) الدَّيْنُ means Obedience to, and the service of, God. (T, K,*) And the saying, in the Kur [iv. 124], وَمَنْ أَحْسَنُ اللَّهُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ means [And who is better] in obedience [than he who resigns himself to God?] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِي الدِّينِ means [There shall be no compulsion] in obedience. (Er-Rághib, TA.) — A religion: (K, and in one of my copies of the S:) pl. as above: (S:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islám]. (TA.) الدَّيْنُ is a name for That whereby one serves God. (S, * K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإيمان, which means "religious belief." And it [particularly] signifies [The religion of] El-Islám. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرِيعَةُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الْوَرَعُ. (S, K.) — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Kátadeh, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِأَخَاهُ فِي دِينِ آلِهِكَ فِي حُكْمِهِ, meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e., حُكْمِهِ فِي قَضَائِهِ, (Jel,) or قَضَائِهِ (Kátadeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El-Umawee, the meaning is, in the dominion of the King. (T.) — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs (Iath, K, TA) and their inheritances (Iath, TA) and their modes of buying and selling and their ways of acting, (Iath, K, TA,) and other ordinances of the faith [&c.]; (Iath, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (Iath, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دَيْنٌ in the sense next following. (TA.) — Custom, or habit; (AZ, T, S, M, K;) as also دَيْنَةٌ : (M, * TA:) and business: (S, TA:) pl., as above, أَدْيَانٌ.

(M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذَلِكَ دِينِي That has not ceased to be my custom, or habit. (T, TA.) — A way, course, mode, or manner, of acting, or conduct, or the like. (K.) — I. q. تَدْبِيرٌ [app. as meaning Management, conduct, or regulation, of affairs]. (K.) — State, condition, or case. (S, M, K.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, دِينِي غَيْرُ هَذِهِ الْأَخْبَرَتِكَ [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — A property, such as is an unknown cause of a known effect; syn. خَاصِيَّةٌ. (KL. [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.]) = Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] = Repayment, requital, compensation, or recompense: (S, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, دَيْنُ يَوْمِ الدِّينِ, i. e. [The King] of the day of requital, in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذَلِكَ الدِّينُ الْقَيِّمُ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) = Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K:) mastery, or ownership; or the exercise, or possession, of authority. (K, TA.) = A disease: (Lh, IAr, T, S, M, K:) or, accord. to El-Mufaḍḍal, an old disease. (IAr, T.) = [It is said to signify also] A constant, or a gentle, rain; as also دَيْنَةٌ : (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Et-Tirmidh, there cited as an ex., ends with وَدَيْنٌ, which is in that instance syn. with مُودُونٌ, meaning "moistened;" its و being the primal radical, not the conjunction و; and دَيْن as meaning any kind of rain being unknown. (T, TA.) = See also دَائِنٌ.

دَيْنَةٌ, (so in the TT, as from the T,) or دَيْنَةٌ, with kesr, (so in the TA,) A cause of death. (T, TA.)

دَيْنٌ: see دَيْنٌ, in five places: = and دَيْنٌ, in three places: = and دَيْنَةٌ.

دَيْنٌ Religious; or one who makes himself a servant of God; (S, Mṣb;) as also مُتَدَيِّنٌ. (S.)

دَيَّانٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) a subduer; (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article

ال, to God: (TA:) a judge; a ruler, or governor; (T, K;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) a manager, a conductor, or an orderer, (S, M, K,) of affairs of another. (S.)

دَائِنٌ A debtor; (S, M, Mṣb,* K;) as also دَائِنٌ and دَائِنٌ (S,* M, Mṣb,* K,) this last of the dial. of Temeem, (M,) and دَائِنٌ (M, K) and دَائِنٌ: (K:) or all of these, (M, K,) or دَائِنٌ (S, TA,) one much in debt: (S, M, K, TA:) and دَائِنٌ, constantly in debt: (Sh, T:) and دَائِنٌ signifies one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit: (Sh, T, Mṣb:) and also one who repays a debt: (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one who gives, or grants, credit; or sells upon credit: (Mṣb:) pl. دَائِنُونَ, with which دَيْنٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

* وَكَانَ النَّاسُ إِلَّا نَحْنُ دَيْنًا *

[And the people, except us, were debtors]. (S.)

مَدَانٌ: see the next preceding paragraph.

دَائِنٌ 709 دَائِنٌ = [Also Repaid, requited, compensated, or recompensed: and reckoned with.]

أَتَيْنَا لَمَدَيْنُونَ, in the Kur [xxxvii. 51], means Shall we indeed be requited, and reckoned with? (S, TA.) [See also what follows, in two places.] = Possessed; owned; had, or held, under authority: (TA:) [and hence,] a slave; fem. with ة: (S, M, K:) [or] so called because abased by work. (K.) غَيْرَ مَدِينٍ, in the Kur [lvi. 85], accord. to Zj, means Not held under authority: but Fr says, I have also heard [it explained as meaning] not requited [for your deeds]. (T.) [And it is said that] أَتَيْنَا لَمَدَيْنُونَ [mentioned above] means اَتَيْنَا لَمَلُوكُونَ [i.e. Shall we indeed be held in possession, or under authority, as servants of God?]. (M.)

مَدِينَةٌ A city; syn. مَصْرٌ: (S, K:) so called because had, or held, in possession, or under authority. (S,* TA.) [See also art. مدن.] —

أَنَا أَتَيْنُ مَدِينَتَهَا means I am he who is acquainted with it; (IAqr, T,* M,* K;) like ابْنُ بَجْدَتِهَا [q. v.]. (IAqr, T.)

مَدَانٌ: see دَائِنٌ, in two places.

مَدِيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) One who gives, or grants, loans, or the like, (Sh, T, M, K,) to men, (M,) much, or often: (Sh, T, K:) and also, (Sh, T, K,) if you will, (Sh, T,) one who seeks, or demands, loans, or the like, much, or often: (Sh, T, K:) thus bearing two contr. significations: (K:) or one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like: (S:) or it is an intensive epithet, signifying one having [many] debts: (IAth, TA:) pl. مَدَايِينُ, (M, K,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places. 709

مُدَيِّنٌ: see دَيْنٌ.

ذ

The ninth letter of the alphabet; called ذَال : it is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed ثَوِيَّةٌ [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلْعَمُ for تَلْعَمُ; and it is said to be substituted for the unpointed د in فَشَرْدُ بِهِمْ, [as some read] in the K̲ur [viii. 59, فَشَرْدُ بِهِمْ]. (TA.) = [As a numeral, it denotes Seven hundred.]

ذ is said by Aboo-Alee to be originally ذِي; the ي, though quiescent, being changed into ا: (M:) or it is originally ذِي or ذَوِي; the final radical letter being elided: some say that the original medial radical letter is ي because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Msb.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Alk p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هَذَا, [which see in what follows,] to what is near: (K in art. هَا: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone; and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلِ [This man], and ذَا الْفَرَسِ [This horse]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِي (T, S, M, K, but omitted in the CK) and ذِهِ (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ي, not a sign of the fem. gender, (S, M,) as it is in طَلَحَهُ and حَمَرَهُ, in which it is changed into ه when followed by a conjunctive alif, for in this case the ه in ذِهِ remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِهِي (M;) and تَه and تَه: (S and K &c. in art. تَا:) for the dual you say ذَانِ and تَانِ; (M;) ذَانِ is the dual form of ذَا (T, S) [and تَانِ is that of تَا used in the

place of ذِي; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.:

(I'Alk p. 36:) the pl. is أَوْلَاءُ [or آلَاءُ] (T, S, and I'Alk ib.) in the dial. of the people of El-Hijáz, (I'Alk,) and أُولَى [or أَلَى] (T, I'Alk) in the dial. of Temeem; each both masc. and fem. (I'Alk ib. [See art. أَلَى.]) You say, ذَا أَخُوكَ [This is thy brother]: and ذِي أُخْتِكَ [This is thy sister]: (T:) and لَا أَتِيكَ فِي ذِي السَّنَةِ [I will not come to thee in this year]; like as you say فِي هَذِهِ السَّنَةِ and فِي هَذِي السَّنَةِ; not فِي ذَا السَّنَةِ; because ذَا is always masc. (Aq, T.) And you say, ذَانِ أَخَوَاكَ [These two are thy two brothers]: and تَانِ أُخْتَاكَ [These two are thy two sisters]. (T.) And أَوْلَاءُ أَخَوَاتِكَ [These are thy brothers]: and أُولَى أُخَوَاتِكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِي &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say هَذَا, (T, S, M,) and some say هَذَا, adding another ا; (Ks, T;) fem. هَذِي, (T, S, M,) and [more commonly] هَذِهِ in the case of a pause, (M,) and هَذِهِ in other cases, (T, S,) and هَاتَا, and some say هَذَات, but this is unusual and disapproved: (T:) dual هَذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هَذَانِ; (T;) some, also, make هَذَانِ indecl., like

إِنَّ هَذَانِ [in the K̲ur xx. 66] لَسَاحِرَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhārith [or Benu-l-Hārith] Ibn-Kaāb; but others make it decl., reading إِنَّ هَذَيْنِ لَسَاحِرَانِ (S, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هَؤُلَاءِ in the dial. of Temeem, with a quiescent ا; and هَؤُلَاءِ in the dial. of the people of El-Hijáz, with medd and hemz and khaf; and هَؤُلَاءِ in the dial. of Benoo-'Okeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا إِلَهَ ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this is [my oath, or] that*

by which I swear. (T.) In the following verse, of Jemeel,

* وَأَتَى صَوَاحِبَهَا فَقُلْنَ هَذَا الَّذِي
* مَنَحَ الْمَوَدَّةَ غَيْرِنَا وَجَفَانَا

٢٠٩

[it is said that] هَذَا is for أَذَا, (M,) i. e., ه is here substituted for the interrogative hemzeh (S* and K in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هَذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karāfee, TA in art. هَا.)

— One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the ك of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T, S, and I'Alk p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Alk pp. 36 and 37,) and this ك has no place in desinential syntax; (S, and I'Alk p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذَا to denote the distance of ذَا from the person addressed: (T:) for the fem. you say تِيكَ (T, S) and تَاكَ; (S and K in art. تَا, q. v.;) but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, S) and ذَيْنِكَ, as in the phrases جَاءَنِ ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [I saw those two men]; (S;) and some say ذَانًا, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذَاكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say تَانًا also, with teshdeed, (T, S,) as well as تَانِكَ: (T in this art., and S and K in art. تَا, but there omitted in some copies of the S:) the pl. is أَوْلَاكَ and أُولَاكَ (T, S,) هَا is also prefixed to ذَاكَ; so that you say, هَذَاكَ [That is Zeyd]: (S, TA:) and in like manner, for the fem., you say هَاتِيكَ and هَاتَاكَ: (S and K in art. تَا:) but it is not prefixed [to the dual nor] to أَوْلَاكَ. (S.) — You also add ل in ذَاكَ, (T, S, M, K,) as a corroborative; (TA;) so that you say ذَالِكَ, [meaning *That*,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Alk pp. 36 and 37;) or hemzeh, saying ذَانِكَ, (K,) but some say that this is a

6. تَذَابٌ لَهَا (S, M, K) and تَذَابٌ لَهَا (M, K) + He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — See also 1, in two places.

== تَذَابٌ شَيْئًا and تَذَابُهُ + He did a thing by turns; syn. تَذَابُوتُهُ (M, K, TA: [in the CK, erroneously, تَذَابُوتُهُ]) from الذئب [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استذاب النقد The نقد [or ugly sheep] became like wolves: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

تَذَابٌ عَرَبٌ + A large bucket with which one goes to and fro; thought by As to be from تَذَابٌ: الرَبِيع (M:) or in much [or quick] motion, ascending and descending. (M, K.)

ذئب, also pronounced ذيب, without ء, (S, Mshb, K,) originally with ء, (T, S,) The wolf, wild dog, or dog of the desert; كَلْبُ الْبَرِّ: (M, A, K:) applied to the male and the female; (Mshb;) and sometimes, also, (Mshb,) the female is called ذئبة:

(S, M, Mshb, K:) pl. (of pauc., S, Mshb) and (of mult., S, Mshb) ذئاب (S, M, Mshb, K,) which may also be pronounced ذياب, with ي,

because of the kesreh, (Mshb,) and ذؤبان (S, M, Mshb, K) and ذئبان. (TA.) — You say, الذئب الذئبة [The wolf is surnamed Abo-Jaqdeh]: i.e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) — And الذئب الذئبة

يَأْدُو الْغَزَالَ [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — And الذئب في ثلثة [He is a wolf among a flock of sheep]. (A.) — And الذئبة معزى وظليم في [A she-wolf among the goats, and a he-ostrich when tried]: i.e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكَلَهُمُ الضَّبُعُ وَالذَّئْبُ [The hyena and the wolf devoured them]; meaning † dearth, or drought: and وَذئبٌ ضِعٌّ وَذئبٌ, meaning † A year that was one of dearth, or drought, befell them. (A.) — ذئبه لا يشبع [His wolf will not be satiated], a phrase used by a poet, means † his tongue [will not be satisfied]; i.e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذئب يوسف [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذؤبان العرب (S, M, A, K,) also pronounced ذؤبان, without ء, (TA.) [The wolves of the Arabs,] means † the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K;) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — ذئب الغضا The wolves of the ghaḍa, that frequent the trees so called, (TA,) is an appellation of the sons of Kaqb Ibn-Malik Ibn-Hanḍhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — ذئب الذئب [The wolf's disease] means † hunger; for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أَجُوعٌ مِنْ ذئبٍ [More hungry than a wolf]; because he is always hungry: or † death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذَّئْبِ [More sound than the wolf]. (TA.) [Hence the prov., رَمَاهُ اللَّهُ بَدَاءِ الذَّئْبِ, see 1 in art. رمى.] — الذئبان, in the dual form, [The two wolves,] is the name of † two white stars [app. ζ and η of Draco] between those called أَطْفَارُ الذَّئْبِ and those called الْفَرْدَانِ: and أَطْفَارُ الذَّئْبِ [The claws of the wolf] is the name of † certain small stars before those called الذئبان. (K.) — الذئب: see ثعلب. — See also the next paragraph.

ذئبة fem. of ذئب. (S, M, Mshb, K.) — Also † The [angular] intervening space between the دَقَاتَانِ [or two boards] of the [kinds of saddle called] سَرْجٌ and رَحْلٌ (S, K, TA) and نَبِيطٌ (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْلٌ and قَتَبٌ and إِكْفٌ and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the مَسْجِحُ (S, M, K) of the beast. (M, K.) A poet says,

وَقَتَبٌ ذئبُهُ كَالْمِنْجَلِ *
[And a قَتَبٌ of which the ذئبة is like the reaping-hook]. (M.) [See قَبْرُوسُ.] Accord. to IAA, the ذئب [a coll. gen. n. of which ذئبة is the n. un.] of the [saddle called] رَحْلٌ are The curved pieces of wood in the fore part thereof. (TA.) — Also † A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,*) like the grains of the [species of millet called] جَاوَرُوسُ (K,) or smaller than those grains. (T, Mgh.)

ذئبان a pl. of ذئب. (TA.) — Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K:) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]. (S, K.) [See also ذؤبان in art. ذوب, and ذيبان in art. ذيب.]

ذؤاب: see the next paragraph.
ذؤابة (also pronounced ذؤابة, T and K in art. ذوب) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. نَاصِيَةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K:) or the hair that surrounds the دَوَاةُ [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِصَةٌ (Mshb:) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the نَاصِيَةِ, of the horse: (M, K:) pl. (in all its senses, M, TA) ذَوَائِبُ (T, S, M, Mshb, K,) originally, (S, K,) ذَوَائِبُ, or regularly, (T,) ذَائِبُ, changed to render it more easy of pronunciation, (T, S, K,) ذَوَائِبَاتُ also. (Mshb.) Hence, قَتَلَ ذَوَائِبَهُ [His pendent locks of hair were twisted;] meaning † he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — † Anything that hangs down loosely. (TA.) † The end of a turban, (A, Mshb,) that hangs down between the shoulders. (A.) † The end of a whip. (Mshb.) † Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قَبَالِ [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قَبَالِ]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the شَرَاكِ [or thong extending from the قَبَالِ above mentioned towards the ankle]; (A;) so called because of its wagging. (M.) † Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) † A skin, or piece of skin, that is hung upon the آخِرَةِ [or hinder part] of the [camel's saddle called] رَحْلٌ; (S, M, K;) also termed عَذْبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِبُ of palm-trees [app. meaning † Hanging clusters of dates]. (M.) And one says نَارٌ سَاطِعَةُ الذَوَائِبِ [A fire of which the flames rise and spread]. (A.) — Also † The higher, or highest, part of anything: (M, K:) and ذَوَائِبُ is used as its pl., or [as a coll. gen. n., i.e.] as bearing the same relation to ذؤابة that سَلَةٌ does to سَلٌّ. (M.) You say, ذَوَائِبُ الْعِزِّ وَالشَّرَفِ [I ascended upon the summit of the mountain]. (A.) And ذَوَائِبُ الْقَوْمِ + He is among the highest of his people; taken from the ذؤابة of the head. (M.) And هُمْ ذَوَائِبُ قَوْمِهِمْ (T, A) and ذَوَائِبُهُمْ (A) † They are the nobles of their people: (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ † of the nobles of Kureysh. (TA.) And فَلَانٌ مِنَ الذَّنَائِبِ لَا مِنْ ذَوَائِبِ الْجَوَائِبِ [Such a one is of the lowest of the people, not of the highest]. (A.) — ذَوَائِبُ الْجَوَائِبِ is a name of † Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تَاجُ الْجَوَائِبِ. (Kzw in his description of Orion.)

ذَوَائِبُ الذَّئْبِ [More sound than the wolf]. (TA.) [Hence the prov., رَمَاهُ اللَّهُ بَدَاءِ الذَّئْبِ, see 1 in art. رمى.] — الذئبان, in the dual form, [The two wolves,] is the name of † two white stars [app. ζ and η of Draco] between those called أَطْفَارُ الذَّئْبِ and those called الْفَرْدَانِ: and أَطْفَارُ الذَّئْبِ [The claws of the wolf] is the name of † certain small stars before those called الذئبان. (K.) — الذئب: see ثعلب. — See also the next paragraph.

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— ذَوَائِبُ نَيْلَةٌ + *The last, or latter, parts, or portions, of a night.* (Har p. 58.)

أَرْضٌ مَذَابِيَّةٌ *A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K:) in the dial. of some of the tribe of Keys, مَذَابِيَّةٌ, agreeing with ذَيْبٌ. (M.)* 364.

مَذَابِيٌّ *A boy having a ذَوَابِيَّة. (T, S, A, K.) — And + A [camel's saddle such as is called] غَبِيط [&c.] having [a ذَوَابِيَّة, i.e.] a skin, or piece of skin, hung upon its آخِرَةٌ [or hinder part]: (S:) or having a ذَيْبَةٌ [q. v.]. (TA.)*

مَذْذُوبٌ *A man frightened by wolves: (A, TA:) or whose sheep, or goats, have been fallen upon by the wolf. (S, M, A, K.) — [And hence,] † Frightened [as though by a wolf]. (T, TA.) = Also A horse, (Mgh,) or such as is called بِرْذُونٌ (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْيُوبٌ, as though from ذَيْبَةٌ for ذَيْبَةٌ, (Mgh,) Affected with the disease termed ذَيْبَةٌ. (Lth, T, M, Mgh, K.)*

مُتَذَابِبٌ + *A man in a state of commotion, or fluctuation; from تَذَابَبَتِ الرِّيحُ. (TA from a trad.)*

ذات

ذَاتٌ *dual. ذَوَاتَا; pl. ذَوَاتٌ: see art. ذُو.*

ذَاتِيَّةٌ: and ذَاتِيَّةٌ: see art. ذُو.

ذَار

1. ذَرَّعَ عَلَيْهِ (S, *K, *TA,) aor. ٤, (K,) inf. n. ذَرَّعٌ, (M,) *He was angry with him: (M, *K, *TA:) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth.) — He became emboldened against him. (S, *K, *TA.) — ذَرَّعٌ, aor. ٤, He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seed.) — He was frightened, or terrified; he feared, or was afraid. (M, K.) — He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: 'Obeyd Ibn-El-Abras says,*

* ذَرُّوا لِقَتْلَى عَامِرٍ وَتَغَضُّبُوا *
meaning *They became affected with aversion and disapprobation on account of the slain of 'Amir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, thereat. (T.) — ذَرَّعَهُ, (aor. ٤, TA,) He disliked, or hated, it, and turned away, or back, from it. (S, K.) — ذَرَّعَتْ, (K,) and ذَرَّعَتْ عَلَى زَوْجِهَا, contracted by El-Hoteih into ذَارَتْ, (TA,) [see also art. ذَرَّ] *She was disobedient to her husband, and hated him; (A, S, K:) was averse from him; and became emboldened against him. (A, S, S.) — ذَرَّعَ بِالشَّيْءِ He became accustomed, or habituated, to the thing. (S, K.) = ذَارَ النَّاقَةَ He smeared the she-camels' teats with ذَارٌ, that her young one might not suck her. (K.)**

3. ذَارَتْ: see 1. — Also *She (a camel) was*

averse from her young one when she brought it forth. (TA.)

4. أَذَارَهُ عَلَيْهِ *He made him angry with him. (M, K, *) A'Obeyd has transposed, and then changed, one of its letters, saying أَذْرَانِي, which is a mistake. (M.) — أَذَارَهُ, (inf. n. إِذَارٌ, AZ, S,) He excited him to animosity; (AZ, T, S;) incited him; (AZ, S, M, K;) emboldened him; (K;) بِصَاحِبِهِ [against his companion]. (AZ, S, M.) — أَذَارَهُ شَيْئًا, (M, K, *) and أَذَارَهُ شَيْئًا, (TA,) *He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K, *TA.)**

إِنَّ شُؤْنَكَ لَذَرَّةٌ: see ذَارٌّ, in two places. — ذَارٌّ (S, K, *) *Verily thy tears are accompanied by a breathing, or sighing, (تَنَفُّسٌ,) like that of the angry. (K.)*

ذَرَّعٌ *Fresh camels' or similar dung, (بَعَرٌ,) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, *K, *TA.) [See also art. ذِير.]*

ذَرَّعٌ *Angry; (IAar, T, K;) as also ذَرَّعٌ. (K.) — Contracted in the bosom, and evil in disposition. (Ibn-Es-Seed.) — Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAar, T.) — A woman disobedient to her husband, and hating him; (S, K;) averse from him; and emboldened against him; (S;) as also ذَرَّعٌ, and مَذَارٌّ: (K:) [all without ٤:] and in a similar sense ذَارٌّ is applied to a man. (S, *TA.)*

مَذَارٌّ: see ذَارٌّ. — Also, [without ٤:] *A she-camel averse from her young one when she has just brought it forth: (A'Obeyd, S, K:) or that makes a show of affection with her nose [by smelling her young one] (تَرَامُ بِأَنْفِهَا), and has not true love: (S, M, K:) or evil in disposition. (M.)*

ذاف

1. ذَافٌ, aor. ٤, inf. n. ذَافَانٌ, [in the CK ذَافَانٌ] *He died: (Moheet, K, TA:) [or he died quickly: see ذَافٌ, which is app. an inf. n., as also, perhaps, ذَافٌ.] = ذَافٌ, and ذَافٌ عَلَيْهِ, inf. n. ذَافٌ, and ذَافٌ, He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) — And يَذَافُ is also said of poison [app. as meaning *It kills quickly*]. (Lth, T.) — مَرَّ يَذَافُهُمْ *He passed by driving them away, or pursuing them, or destroying them. (M.)**

7. انْقَطَعَ فُؤَادُهُ *His heart broke (K.) [See its syn. اندفع.]*

ذَافٌ *Quickness of death; (Lth, T, M, K;) as also ذَافٌ. (K.) [See 1, first sentence.] — Also an inf. n. of ذَافَةٌ. (M.)*

ذَافَانٌ: see ذَافَانٌ. — Accord. to the K, it signifies also *Death*: but the correct word seems to be ذَافَانٌ, [see 1, first sentence,] 'as in the Tekmileh. (TA.)

ذُفَانٌ: see what next follows.

ذُفَانٌ (Lth, T, M, K) *Poison that kills quickly (يَذَافُ): (Lth, T:) or simply poison; (M, K:) as also ذُفَانٌ and ذُفَانٌ, (K, TA,) all with ٤, (TA,) and ذُفَانٌ (A'Obeyd, T, M, K) and ذُفَانٌ (A'Obeyd, T, K) and ذُفَانٌ and ذُفَانٌ, (IDrd, K,) and ذُفَانٌ. (T, K: the last, in the TA, without ٤.)*

ذُفَانٌ *Death that despatches quickly; (T, M, K;) as also ذُفَانٌ; thought by Yaakoob to be an instance of permutation. (M.) — See also ذُفَانٌ. = And see ذُفَانٌ.*

ذاك

ذَاكَ: see art. ذَا; and ك as a letter of allocution.

ذال

1. ذَالٌ, (T, K,) or ذَالَتْ, (S,) aor. ٤, inf. n. ذَالَانٌ (T, S, K) and ذَالٌ or ذَالٌ, (accord. to different copies of the S and K, the latter accord. to the TA,) *He, (T, K,) or she, i.e. a camel, (S,) walked, or went, lightly: (AZ, T, S:) or quickly: (K:) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also ذَالٌ: and see ذَالَانٌ, below.]*

6. تَذَالٌ *He became vile, base, ignominious, abject, or contemptible; syn. تصاغر. (K.)*

ذَالَانٌ (K,) or ذَالَانٌ, (ISK, S, M,) and ذَالَانٌ (Ibn-'Abbád, K,) *The jackal (أَبْنُ أَوَى): or the wolf: (K:) or the second word has the latter signification: (ISK, S, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَالِيلٌ, with ل. (ISK, S.) [See also ذَالَانٌ and ذَالَانٌ: and see ذُؤَالَةٌ, below.]*

ذُؤَالَانٌ: see the next preceding paragraph.

ذَالَانٌ *The walk, or manner of going, of the wolf: pl. ذَالِيلٌ, with ل: (M, K:) [but ISd says,] I know not how this is. (M. [See also ذَالِيلٌ.]) Also [as an inf. n. of 1, q. v.,] *A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) = See also ذَالَانٌ.**

ذُؤُولٌ *Anything [or any animal] Quick, or swift. (T.) [See also ذُؤُولٌ.]*

ذُؤَالَةٌ *The wolf: (T, S, M, K:) so called because of his light walk or manner of going; (A'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذُؤَالٌ and ذُؤَالٌ. (M, K.) One says, ذُؤَالَةٌ بِالْحَبَابَةِ [Frighten thou the wolf with the snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd,*

TA:) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.)

[See also ذَالَان.]

ذَامٌ *Light and quick.* (Ibn-'Abbād, TA.)

ذَامٌ

1. ذَامَةٌ, (T, S, M, Mṣb, K,) aor. ذَامَ, (S, M, Mṣb, K,) inf. n. ذَامَرٌ, (S, *M,) *He blamed, or found fault with, him, or it;* (T, S, Mṣb;) namely, a man, (T, [in which it is said that ذَامَةٌ in the sense of عَيْتَةٌ is more common than ذَامَةٌ, though the contr. seems to be manifestly the case,]) or a commodity; (Mṣb;) and *he despised him;* like ذَابَهُ: (S:) and *he despised him and beat him:* (T:) and *he despised him and blamed him:* (T, M, K:) or *he despised him and drove him away;* like ذَابَهُ: (M:) and simply *he drove him away:* (M, K:) or *he drove him away and beat him;* like ذَابَهُ: (M and TA in art. ذَابَ:) and *he repaid him, or requited him;* syn. جَزَاهُ: (T and M:) or *he overcame him in abasing;* syn. خَزَاهُ. (K and TA.) [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاهُ is the right reading.]

4. اذَامَهُ, (TA,) inf. n. اِذَامَرٌ, (K, TA,) *He frightened him, or terrified him;* syn. of the inf. n. رُعِبَ. (K, TA.) — اِذَامَتْنِي عَلَى كَذَا *Thou compelledst me against my will to do such a thing.* (Fr, S.)

ذَامٌ i. q. عَيْبٌ [as a subst., meaning *A vice, fault, defect, or the like;* like ذَامَرٌ, without ء, and ذَمِيرٌ; as well as an inf. n. of 1, q. v.]: with and without ء. (S.)

مَا سَمِعْتُ لَهُ ذَامَةً *A word: so in the saying, ذَامَةً لَهُ ذَامَةً [I heard not a word that he had to utter].* (K.)

مَذْمُومٌ pass. part. n. of 1. (S, Mṣb.) *Blamed:* (TA:) or *driven away:* (M, TA:) or, accord. to Lh and Mujāhid, *banished.* (T, TA. *)

ذَانٌ

1. ذَانَةٌ, [aor. ذَانَ,] inf. n. ذَانٌ, [app. from ذُونٌ, q. v.,] *He held his state, or condition, to be contemptible and weak.* (TA.)

R. Q. 1. ذَانَتِ الْأَرْضُ *The land produced the kind of plant called ذُونٌ.* (IAar, M.)

R. Q. 2. خَرَجُوا يَتَذَاتُونُ (S, so in both of my copies, and K and TK, but [erroneously] written in the TT as from the M يَتَذَاتُونُ, and in some copies of the K يَتَذَاتُونُ, [the verb being evidently a denominative from ذُونٌ like ذَاتَبٌ from ذَابَ.] *They went forth* (S, M, K) *to take,* (S,) or *to seek and take,* (M,) or *to gather,* (K,) *the kind of plant called ذُونٌ.* (S, M, K.)

ذُونٌ [A kind, or species, of fungus; perhaps a species of phallus;] a certain plant, (T, S, K,) of the same kind as the عَرَجُونُ and the طَرُوثُ, (T, S, K.)

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which grows in the winter, and, when the day becomes hot, rots, and goes away; (IAar, T;) said by Abu-l-'Omeythil to be, in form, like the هَلِيُونُ [or asparagus]: (T:) pl. ذَاتِينُ: (T, S:) and some pronounce the sing. ذُونُونُ, without ء; and make the pl. ذُونَانِ: (T, TA:) a certain plant that grows at the roots of the أَرْطَى and الآءِ; the ground cleaving, and disclosing it, it comes forth like the سَوَاعِدُ [app. here meaning the upper arms, above the elbows,] of men; has no leaves; is black (أَسْحَمُ), and dust-coloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes (أَكْمام) like those of the [bean called] يَاقَتِي; and has a yellow fruit at its upper part: some say that it is a plant that grows like the [fungi called] عَرَجِينُ, of the plants termed فُطْرُ: AHn says that what are termed ذَاتِينُ are things of the [fungi called] فُقُوعُ, that come forth from beneath the ground like thick عُيْدُ [or poles]; nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock (أُرُومَةٌ); and are used as medicines; and none but the hungry will eat them, because of their bitterness: he also says in one place, they grow at the roots of trees, most like to the asparagus (هَلِيُونُ), except that they are larger and thicker; and have no leaves; but they have a بُرْعُومَةٌ [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the ذُونُونُ is all [full of] water [or juice]; and is white, except what appears thereof, of that بُرْعُومَةٌ; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with ة: (M:) ISh says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the طَرُوثُ, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the wild هَلِيُونُ. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَاتِينُ لَا رِمَتْ لَهَا وَطَرَاتُهَا لَا أَرْطَى [Dhu-noonehs having no rimthehs, and furthoothehs having no ar'áhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَاتِينُ لَا رِمَتْ لَهَا is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طَرُوثُ.)

ذَبٌ

1. ذَبَّ عَنْهُ, (T, S, M, &c.,) aor. ذَبَّ, (T, M, Mṣb,) inf. n. ذَبٌّ, (T, S, M, Mṣb,) *He repelled from him: he defended him.* (T, S, M, Mṣb, K.) You say, يَذُبُّ عَنْ حَرِيمِهِ *He repels from, or defends, his wife, or wives, or the like.* (T, Mṣb.) [See also R. Q. 1.] — And ذَبَّ signifies also *The act of driving away.* (T, TA.) You say, ذَبَّ الذَّبَابُ, and ذَبَّهٖ, *He drove away the fly, or flies.*

(M, TA.) And الْوَحْشُ تَذُبُّ الْبَقَّ بِأَذْنَابِهَا [The wild animals drive away the gnats with their tails]. (A.) — And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبُّوهٗ † *One demanding a woman in marriage came to them, and they rejected him, or turned him back.* (A, TA.) = ذَبَّ + *He* (a man, TA) *was, or became, possessed; or mad, or insane.* (K, TA.) = ذَبَّ, (M, K,) aor. ذَبَّ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبَّيْتُ, like لَبَّيْتُ &c.,] inf. n. ذَبٌّ, (M,) *He* (a man, K) *went hither and thither, not remaining in one place.* (M, K. *) = ذَبَّ, [aor. ذَبَّ,] *It dried; dried up; or became dry.* (T.) You say, ذَبَّتْ شَفْتُهُ, (S, M, K,) aor. ذَبَّ, inf. n. ذَبٌّ and ذَبَّ and ذَبُّوبٌ, (M, K,) *His lip became dry, (M, K,) or lost its moisture, (S,) by reason of thirst, (S, K,) or by reason of vehement thirst, (M,) &c.; (M, K;) as also ذَبَّتْ. (M, K.) And ذَبَّ لِسَانُهُ (S, M) in like manner [His tongue became dry &c.]. (M.) And ذَبَّ said of a plant, *It withered, or lost its moisture.* (S, K.) And said of a pool of water left by a torrent, *It dried up in the end of the hot season.* (IAar, M, K.) And ذَبَّ جِسْمُهُ *His body became lean, or emaciated, (S, K, TA,) and lost its moisture.* (TA.) And ذَبَّ, (T, K,) aor. ذَبَّ, inf. n. ذَبٌّ, (T,) *His colour, or complexion, became altered, by reason of emaciation or hunger or travel &c.* (T, K.) — See also 2.*

2. ذَبَّ عَنْهُ *He repelled from him, or defended him, much, or often.* (S.) — ذَبَّ الذَّبَابُ: see 1. = تَذَيَّبَ: see 1. = ذَبَّ, inf. n. ذَبٌّ, also signifies *It left a ذَبَابَةٌ, i. e. somewhat remaining.* Hence, ذَبَّ النَّهَارُ, (S, A, TA,) or ذَبَّ, (so in the K, but corrected in the TA,) † *The day passed so as to leave thereof only a ذَبَابَةٌ; (A, TA, *) i. e. (TA) the day had only a [small] remainder of it left.* (S, K, TA.) And طَعْنٌ وَرَمَى † *A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted].* (S, *A, TA.) — [Also *It left not a ذَبَابَةٌ, i. e. anything remaining: thus bearing two contr. significations.* Hence,] ذَبَّ فِي السَّيْرِ † *He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished]:* (A, TA:) [or ذَبَّ signifies † *he hastened, made haste, or sped; syn. أَصْرَعَ:* (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذَيَّبُ is like الطَّرَادُ [app. as meaning † *the act of charging, by a horse or a horseman*]: but the primary meaning is الإِسْرَاعُ. (Ham p. 207.) And ذَبَّيْنَا لَيْلَتَنَا, (S, K,) inf. n. تَذَيَّبَ, (K,) + *Our beasts became fatigued, or jaded, by journeying [during that our night].* (S, K.)

R. Q. 1. ذَبَّذَبَ, (T,) inf. n. ذَبَذَبَةً, (K,) *He defended his neighbours and family.* (T, K.) [See also 1.] = And *He annoyed, molested, harmed, or hurt,* (T, K,) people. (K.) = And *He made a thing to dangle, or move to and fro;*

(L;) and made it to be in a state of motion, commotion, or agitation. (L, K.*) — [Hence,] ذَبَّهَ, inf. n. as above, † He left him, or made him to be, confounded, or perplexed, not knowing his right course; wavering, vacillating, or going to and fro. (Msb.) = ذَبَّهَ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M;) and ذَبَّذَبَ the being in a state of motion or commotion: (S, L;) [or the latter has both these meanings; for] you say, ذَبَّذَبَ الشَّيْءُ the thing dangled, or moved to and fro, (M, A, L,) in the air; (A;) and was in a state of commotion or agitation. (M, L.) It is said in a trad., فَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تُذَبِّبَانِ meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, ذَبَّذَبَ بَيْنَ أَمْرَيْنِ He wavered, or vacillated, between two affairs. (MA.) And ذَبَّذَبَ أَمْرُهُمْ [Their state of affairs was, or became, fluctuating, or unsteady]. (Lh, T in art. دَل.)

R. Q. 2. تَذَبُّذَبَ, inf. n. see the next preceding paragraph, in four places.

ذَبَّ Repelling: fem. with ة: hence ذَبَاتُ السَّيْبِ, a phrase used by Dhu-r-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 510.) = Much in motion. (Ham ubi supr.) ذَبَّ, (M, L,) or ذَابَّ, (K,) [the former correct, and perhaps the latter also,] applied to a camel, That does not, or will not, remain still, or motionless, in a place. (M, L, K.) A poet says,

* فَكَأَنَّا فِيهِمْ جِمَالٌ ذَبَّةٌ *

[And it was as though we were, among them, camels that would not remain still in a place]: which shows that ذَبَّ is not an inf. n. used as an epithet; for, were it so, he had said جِمَالٌ ذَبَّ. (M, L.) — الذَّبُّ † The wild bull; [a species of bovine antelope;] also called الذَّبَابُ; (T, S, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, M;) or because his females pasture with him, going to and fro: (T;) and called also الذَّبَّ, (T, K,) by poetic license, for الذَّبُّ; (T;) and الذَّبُّ. (K.) — الذَّبُّ is also applied to † A man who goes and comes. (Kr, M, TA.) And † A man who is in the habit of visiting women. (AA, T, K.)

ذَبَابٌ [The common fly;] the black thing that is in houses, that falls into the vessel and into food; (M;) well known: (S, K;) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA;) and likewise applied to the bee; (M, K;) which is also called ذَبَابُ الْغَيْثِ [the fly of the rain], (IAth, TA,) or ذَبَابُ غَيْثٍ [the fly of rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n.

un. is ذَبَابَةٌ: (S, Msb, K;) one should not say ذَبَانَةٌ [as the vulgar do in the present day]: (S;) or one should not say ذَبَابَةٌ, though El-Ahmar and Ks are related to have used this word [as meaning a kind of fly]; for ذَبَابٌ is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., S, Msb) is أَذْيَةٌ and (of mult., S, Msb) ذَبَابٌ (S, M, Msb, K) and ذَبَّ, (M, K,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, إِنَّهُ لَأَوْفَى مِنَ الذَّبَابِ [Verily he is more frail than the fly]. (A.) And هُوَ أَفْوَنُ عَلَيَّ مِنْ طِينٍ [He is more contemptible to me than the buzzing of the fly]. (A.) مَجَى الذَّبَابِ [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written مَجَا; and in two places, مَجَا.) And أَبُو الذَّبَابِ [The father of the fly] is an appellation used as meaning † He who has stinking breath; and some say أَبُو الذَّبَابِ [the father of the flies]: (M, TA;) and is especially applied to 'Abd-El-Melik Ibn-Marwān: (M, A, TA;) whence the saying, أَبْخَرُ مِنْ أَبِي الذَّبَابِ (A, TA) and أَبِي الذَّبَابِ (TA) [More stinking in breath than Abu-dh-Dhubāb and Abu-dh-Dhibbān]. — [Hence,] † Evil, or mischief; (A, K;) and annoyance, or harm; as in the saying, أَصَابَنِي ذَبَابٌ † [Evil, &c., befell me]; (A;) and أَصَابَ فَلَانًا مِنْ ذَبَابٍ † Evil, or mischief, [lit. a hurting fly] fell upon such a one from such a one: (T;) or † continual evil, as in the saying, أَصَابَكَ ذَبَابٌ † [Continual evil hath befallen thee from this thing, or event]; and شَرُّهَا ذَبَابٌ † [Her, or its, or their, evil is a continual evil]. (TA.) — † Ill luck. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذَبَابٌ, meaning † This is ill luck: and hence, رَجُلٌ ذَبَابِي † [An unlucky man]. (T.) — † Plague, or pestilence. (TA.) — † Diabolical possession; or madness, or insanity. (K.) — † Ignorance: so in the phrase رَجُلٌ مَحْشَى الذَّبَابِ † [A man stuffed with ignorance]. (M.) — † The إِنْشَانِ [as meaning the pupil, or apple,] of the eye: (AZ, T, S, M, A, K;) so in the saying, هُوَ أَعَزُّ عَلَيَّ مِنَ الذَّبَابِ † [He is dearer to me than the apple of the eye]: (A:) [ISd says,] I think it to be so termed as being likened to the ذَبَابٌ [properly so called; i. e. the fly]. (M.) And الذَّبَابُ also signifies † A black speck, or spot, in the interior of the حَدَقَةُ [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) — ذَبَابَةٌ (T, S, M, A, Msb, K) and ذَبَابَةُ السَّيْفِ (TA) † The حَدُّ, (M, K,) or كَرْفٌ, (S, Msb,) [each app. here meaning the point, or extremity, though the former also means the edge,] of the sword, (S, M, Msb, K,) which is the part wherewith one strikes: (S, Msb;) or its extremity with which one is pierced, or transpierced; and the حَدُّ [here meaning edge] with which one strikes is called its غِرَارٌ: (En-Nadr, T:) or its tapering, or pointed, extremity; expl. by

طَرَفُهُ الْمُتَطَرِّفُ: (M, K;) or the point (حَدُّ) of its شَفْرَتَانِ: (M, A) which is between its two edges that are on either side of it are its ظَبَّتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَيْرُ; and each has what are termed غِرَارَانِ, which are the part between the عَيْرُ and each one of the ظَبَّتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غِرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السَّوْطِ يَتَّبِعُهَا ذَبَابُ السَّيْفِ † [The knot, or tail, at the end of the whip is followed by the point of the sword; i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذَبَابٌ signifies likewise † The حَدُّ [or point, or extremity, or edge,] of anything. (A'Obeyd, T.) — † The pointed, or sharp, part of the extremity of the ear (A'Obeyd, M, K) of a horse (A'Obeyd, M) and of a man. (M.) — † The sharp edge of the teeth of camels. (S, TA.) — And † The part that first comes forth of the flower of the حِنَاءِ. (M, K.)

ذَبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — † A remainder, or remains, (T, S, M, A, Msb, K,) of a thing, (T, Msb,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذُنَاتَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذُن:) pl. ذَبَابَاتٌ. (T, S, Msb.) You say, صَدَرْتُ الْإِبِلُ ذَبَابَةٌ (M,) or ذَبَابَةٌ مِنْ ظَمًا (A,) i. e. † [The camels returned from water having in them] somewhat remaining of thirst. (M.) — And the pl. ذَبَابَاتٌ also signifies † Small mountains: so says El-Andalusee. (MF.)

ذَبَابِي: see ذَبَابٌ.

ذَبَابٌ A man who repels from, or defends, with energy, his wife, or wives, or the like; as also مَذَبٌ. (M, K.) — [Hence,] ذَبَابٌ † A subtry day in which the wild animals are infested by numerous gnats, and drive them away with their tails: the act being thus attributed to the day. (A.) = See also what next follows.

فَعْلَانَةٌ ذَبَانَةٌ, the latter word of the measure فَعْلَانَةٌ, in some of the copies of the K erroneously written ذَبَابَةٌ, (TA,) [and so in the TT as from the M,] A lip that has become dry, or has lost its moisture. (M, K, TA.)

ذَبَذَبَ The penis, (T, S, M, A, K,) as some say; (M;) as also ذَبَذَبَةٌ and ذَبَابَذَبٌ, which

last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the tongue: (M, A:) or ذَبَذَبَ has this latter meaning: (K:) and ذَبَذَبَ signifies the genitals; or, as some say, the testicles; (M;) one of which is termed ذَبَذَبَةٌ. (M, K.)

ذَبَذَبَ: see ذَبَذَبَ.

ذَبَذَبَ: see ذَبَذَبَ, in two places.

ذَبَذَبَ: see ذَبَذَبَ, in three places: — and see also ذَبَذَبَ.

ذَبَذَبَ Certain things that are hung to the [women's camel-vehicle called] هَوْدَج (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رَعَتْ)] as also ذَبَذَبَةٌ: (M, K:) the sing. of the former is ذَبَذَبٌ, (T,) or ذَبَذَبٌ, with damm. (TA.) — And The fringes, and edges, of a [garment of the kind called] بَرْدَة; because of their motion upon the wearer when he walks: sing. ذَبَذَبٌ. (TA from a trad.) — See also ذَبَذَبَ, in two places.

ذَابَ: } see ذَبَ.
الذَّابُّ: }

أَذَبَ: see مَذْبُوبٌ = and ذَبَ = Also The tush, or canine tooth, of the camel. (T, K.) = And Tall, or long; syn. طَوِيلٌ. (K.)

مَذَبَ: see ذَبَابَ.

أَرْضٌ مَذْبُوبَةٌ (S, M, K) and مَذْبُوبَةٌ (Fr, S, K) A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.)

مَذْبَةٌ A thing with which one drives away flies; (S, M, K;*) a fly-whisk made of horse-hairs: (T:) [pl. مَذَابٌ whence,] one says of wild-animals, أَذْنَابُهُمْ مَذَابُهُمْ † [Their tails are their fly-whisks]. (A.)

مَذْبٌ † A rider hastening, or making haste, (T, S, M, K,) apart from others: (S, M, K:) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

* مَسِيرَةُ شَهْرِ لِلْبَعِيرِ الْمَذْبِيبِ *

† [A month's journey to the hastening camel], (M,) or لِلْمُرِيدِ الْمَذْبِيبِ [to the hastening messenger], (TA,) by الْمَذْبِيبِ is meant الْمَذْبِيبُ (M, TA.) — † [A quick journey: or one in which is no flagging, or langour.] You say, لَا يَنَالُونَ الْمَاءَ إِلَّا بِقَرَبٍ مَذْبِيبٍ, i. e. † [They will not reach the water but by a] quick [night-journey thereto]. (S.) And خَمْسَ مَذْبِيبٍ † [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or langour. (T.) — † [An interval between two waterings] of long duration, in which one journeys

from afar (T, S, M, K) and with haste. (T, S, K.)

مَذْبُوبٌ A camel attacked by flies, (A'Obeid, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies; as also أَذَبَ: or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there: (M:) and the former, a horse into whose nostril the fly has entered. (A.) — See also أَرْضٌ مَذْبُوبَةٌ, above. — Also † Possessed; or mad, or insane. (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَبُوبٌ, and in other copies thereof omitted,] † Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مُذْبَذَبٌ Driven away: (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., تَزَوَّجَ وَإِلَّا فَأَنْتَ مِنَ الْمُذْبَذَبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ “the act of driving away:” or, accord. to IATH, it may be from the signification of “motion and agitation.” (TA.) And it is said in the Kur [iv. 142], مُذْبَذَبِينَ بَيْنَ ذَلِكَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex. of the meaning next following. (S, M.) — A man (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and مُذْبَذَبٌ signifies the same; (K;) as also مُتَذَبَذَبٌ. (M.)

مُذْبَذَبٌ: see what next precedes: — and see also مُذْبَذَبٌ.

مُتَذَبَذَبٌ: see مُذْبَذَبٌ, last sentence.

ذبح

1. ذَبَحَ (S, M, K, &c.) aor. ذَبَحَ, (K,) inf. n. ذَبْحٌ (S, M, K, &c.) and ذُبَّاحٌ (K,) He cut, or divided, lengthwise; clave; split; slit; rent, or rent open; ripped, or ripped open. (S, M, K, &c.) [Accord. to Fei,] this is the primary signification. (M, K.) [But see what follows.] You say, ذَبَحَ فَأَرَاَ الْمِسْكَ † He (a perfumer, A) ripped open the follicle, or vesicle, of musk, (A, TA,) and took forth the musk that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — He slaughtered [for food, or sacrificed,] (L, TA) an animal, (M, K,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. q. نَحَرَ: but correctly, الذَّبْحُ is in the throat; and الذَّبْحُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter

word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذَكَو.] Also † He slaughtered, or slew, in any manner. (L.) [You say, ذَبَحَ عَنْهُ He slaughtered, or sacrificed, for him, by way of expiation.] And ذَبَحَ بَعْضُهُمْ بَعْضًا † [They slaughtered, or slew, one another]. (S, K.) And أَخَذَهُمْ بَنُو فُلَانٍ بِالذَّبَاحِ † The sons of such a one slaughtered, or slew, them. (TA.) And ذَبَحَ (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يَذْبَحُونَ أَبْنَاءَكُمْ † [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining. (Abou-Is-hāk, TA.) — Hence, † He killed; because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kādee, (Mgh,) مَنْ جَعَلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ أَتَانَا ذَبْحٌ يَغْيِرُ سَيِّئِينَ † [Whoso is made a Kādee among the people, he is as though he were slaughtered without a knife]: (Mgh, TA:*) expl. by some as meaning, † he is as though he were killed [i. e.]. (TA.) — [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] † It rendered allowable, or lawful: as salt and the sun and the fishes called نَيْنَانٌ (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also † He broached, or pierced, a دَنْ [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, M, K, &c.) — And † He, or it, choked. (K, TA.) You say, ذَبَحَتْهُ الْعَبْرَةُ † Weeping choked him. (A, TA.) — And, said of thirst, † It affected him severely, or distressed him. (A, TA.) — ذَبَحَتِ اللَّحْيَةُ فُلَانًا † The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be يَلْبَحِيهِ. (K, TA.)

2: see 1. = تَذْبِيحٌ is [said to be] syn. with ذَبَحَ (K, TA,) in prayer: accord. to Hr, تَذْبِيحُ رَأْسِهِ signifies He lowered his head, in inclining his body in prayer; like ذَبَحَ: and accord. to Lth, ذَبَحَ signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ذَبَحَ, with the unpointed د. (TA.)

6. تَذَابَحُوا † They slaughtered, or slew, one another. (S, MA, K.) One says, التَّمَادُحُ التَّذَابُحُ

‡ [Mutual praising is mutual slaughtering]. (S, A.)

8. ذَبَحَ He took, or prepared, for himself a slaughtered [or sacrificed] animal. (S, K.)

ذَبَحَ An animal prepared for slaughter [or sacrifice; i. e. an intended victim]: (T, A, Mgh, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being:] or an animal that is slaughtered [or sacrificed]; (S, Mgh, K, TA;) and so ذَبِيحَةٌ; (Mgh, Mghb;) or this signifies a slaughtered [or sacrificed] sheep or goat; (TA;) and is [nominally] fem. of ذَبِيحٌ, but the δ is affixed only because the quality of a subst. is predominant in it: (S:) or the δ is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M, voce رَمِيَّةٌ) ذَبِيحٌ is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَحْنٌ in the sense of مَطْحُونٌ, and عَطْفٌ in the sense of ذَبَائِحُ ذَبِيحَةٍ: (TA:) the pl. of ذَبِيحَةٌ is ذَبَائِحُ ذَبِيحَةٍ, &c.: (TA:) the pl. of ذَبِيحَةٌ is ذَبَائِحُ ذَبِيحَةٍ. (Mgh, Mghb.) It is said in the Kur [xxxvii. 107], وَقَدَيْنَاهُ بِذَبِيحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ذَبَائِحُ الْجِنِّ means Animals sacrificed to the Jinn, or Genii: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) = See also ذَبَحَةٌ.

ذَبَحَ A certain plant which ostriches eat: (S:) this word and ذَبِيحٌ signify the plant called الْجَزْرُ البَرِّيُّ, (K, TA,) which is of a red colour: and, accord. to the K, another plant: but correctly a red plant (نَبْتٌ أَحْمَرٌ, not نَبْتٌ آخَرٌ), having a stem, or root, (أَصْلٌ), from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white خَرْزَة [or bead, but perhaps this is a mistranscription for جَزْرَة, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.;] and the n. un. is ذَبَحَةٌ and ذَبِيحَةٌ: so says AHn, on the authority of Fr: and he says also, on the authority of AA, that the ذَبَحَةُ is a tree that grows upon a stem, and in a manner resembling the كَرَاثُ [app. كَرَاثٌ, not كَرَاثٌ], and then has a yellow flower; its root is like a جَزْرَة [i. e. جَزْرَة, or carrot], and it is sweet, and of a red colour: (TA:) or the ذَبَحُ is a plant having a stem, or root, (أَصْلٌ), which is peeled, and there comes forth what resembles the جَزْرُ [i. e. جَزْرٌ or جَزْرٌ, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham p. 777.) — Also, and ذَبِيحٌ, (K,) the former the more common, (Th, TA,) A species of the كَمَاةُ [or

truffle], (K,) of a white colour. (TA.) — See also ذَبَائِحُ.

ذَبَحَ: see the next preceding paragraph, in two places.

ذَبَحَةٌ: see ذَبَحَةٌ.

ذَبَحَةٌ A mode, or manner, of ذَبَحَ [i. e. slaughter, such as is described in the first paragraph of this art.]. (Mgh.) = See also what here next follows.

ذَبَحَةٌ (AZ, S, A, K) and ذَبِيحَةٌ (As, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ذَبَائِحُ (A, K) and ذَبِيحَةٌ and ذَبِيحَةٌ and ذَبَائِحُ (K) and ذَبِيحٌ (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the حَلَقُ [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T:) or blood which chokes and kills: (K:) or an ulcer that comes forth in the حَلَقُ [or fauces] of a man, like the ذَبِيحَةُ that attacks the ass: (ISH, TA:) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA.) One says, أَخَذَتْهُ الذَّبَحَةُ [The disease attacked him]. (S.) And ذَبَائِحُ الطَّمَعِ † Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And كَانَ ذَلِكَ مِثْلَ الذَّبَحَةِ عَلَى التَّحَرُّ [That was like the disease called ذَبَحَةُ in the uppermost part of the breast]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or كَانَ مِثْلَ الذَّبَحَةِ الذِّمَّةُ He was like the ذَبَحَةُ &c., a disease in the حَلَقُ, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) = ذَبَحَةٌ is also the n. un. of ذَبَحَ [q. v.]. (Fr, AHn.)

ذَبَحَةٌ: see the next preceding paragraph. = It is also the n. un. of ذَبَحَ [q. v. voce ذَبَحَ]. (Fr, AHn.)

ذَبَائِحُ A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبِيحٌ. (TA.) One says, الطَّمَعُ ذَبَائِحُ: see ذَبَحَةٌ, in two places. — [Hence,] مَوْتُ ذَبَائِحُ A quick, or sudden, death. (L.) = See also ذَبَائِحُ.

ذَبَائِحُ: see ذَبَحَةٌ.

ذَبِيحٌ and مَذْبُوحٌ signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Mgh, K, TA.) You say مَسَكَ ذَبِيحٌ [for فَارَتْهُ ذَبِيحٌ], meaning † [Musk of which the follicle, or vesicle, is] ripped open. (A. [It is there said to be tropical: but see 1.]) — Both are [also] applied to an animal, (Mghb,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning Slaughtered, in the manner described in the first paragraph of this art.: (TA:) the fem. of ذَبِيحٌ is with δ : (S, TA: [see ذَبِيحَةٌ below:]) but ذَبِيحٌ is used as a

fem. epithet without the addition of δ : you say ذَبِيحٌ شاةٌ as well as ذَبِيحٌ ذَبِيحٌ, because ذَبِيحٌ is an instance of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; though you say شاةٌ ذَبِيحَةٌ also; and in like manner نَاقَةٌ ذَبِيحَةٌ: the pl. [of ذَبِيحٌ] is ذَبَائِحُ ذَبِيحَةٍ and ذَبَائِحُ ذَبَائِحٍ and [that of ذَبِيحَةٍ is] ذَبَائِحُ ذَبَائِحٍ. (TA.) Abou-Dhu-eyb says, describing wine,

يُقَالُ لَهَا دَمُ الْوَدَجِ الذَّبِيحِ * meaning المَذْبُوحُ عَنْهُ, i. e. [One would call it the blood of the external jugular vein,] for which it had been slit [to let it flow]. (AAF, TA.) And again he says,

وَسَرِبٌ تَطَلَّى بِالْعَبِيرِ كَانَهُ * دِمَاءٌ طِبَاءٌ بِالنَّحُورِ ذَبِيحٌ *

[app. meaning And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breasts]: he applies ذَبِيحٌ as an epithet to دِمَاءٌ, meaning ذَبِيحٌ طِبَاءُ ذَبِيحٌ; and he applies it as an epithet to a pl. n. because it is of the measure مَفْعُولٌ [in the sense of the measure فَعِيلٌ], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — ذَبِيحٌ also signifies An animal that is fit, or proper, to be slaughtered as a sacrifice: (ISK, S, K:) [or that is destined, or prepared, for sacrifice; i. e., an intended victim; like ذَبَحٌ; as appears from the fact that] الذَّبِيحُ is † a surname of Ismā'eel, or Ishmael; (K, * TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA:) and أَنَا أَبْنُ الذَّبِيحِينَ occurs in a trad. [as said by Moḥammad, meaning † I am the son of the two intended victims; namely, Ismā'eel and 'Abd-Allah]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, * TA.) — Also † A slain man. (A.)

ذَبِيحَةٌ, and its pl. ذَبَائِحُ: see ذَبَحٌ, in three places.

[ذَبَائِحُ One whose occupation, or habit, is that of slaughtering sheep or the like. — And, in the present day, † An executioner.]

ذَبَائِحُ (T, S, K) and sometimes ذَبَائِحُ, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فَعَالٌ denoting diseases, (TA,) † Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) next the fore part of the foot: (TA:) or a cut across the inner sides of the toes: (Ibn-Buzurj, T:) or a crack in the inner side, or sole, of the foot: (IAar, TA voce نَكْبَةٌ) pl. ذَبَائِحُ. (TA.) Hence the saying, † مَا دُونَهُ شَوْكَةٌ وَلَا ذَبَائِحُ [There is not in the way of its attainment a thorn nor are

there any cracks in the inner sides of the toes, &c. : see also ذَبَّةٌ. (S, TA.)

ذَابِح [act. part. n. of 1]. سَعْدُ الذَّابِحِ (S, K,) or سَعْدُ الذَّابِحِ, (so in one copy of the S,) + Two bright stars, between which is the space of a cubit (ذِرَاع), over against one of which (نَجْمٌ وَاحِدٌ) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it; (S, K;) whence the appellation of الذَّابِحِ: (S:) the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شَاة) of الذَّابِحِ, which he is about to slaughter: (Kzw:) it is one of the Mansions of the Moon; (S, Kzw;) [namely, the Twenty-second Mansion: see also art. سَعْد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make التَّوَهُّدَ to signify "the auroral rising" and those who make it to signify "the auroral setting:" see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ أَنْجَحَرَ النَّابِحُ + [When الذَّابِحِ rises aurorally, the barker enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA.) — + A mark made with a hot iron across the throat: or + the instrument with which it is made. (L, K.) — + Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

ذَابِحَةٌ, of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [with ة affixed because the quality of a subst. is predominant in it,] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

مَذْبَحٌ The place of [the slaughter termed] الذَّبْحُ: (K:) i.e. the place, or spot of ground, where الذَّبْحُ is performed: and the part of the throat which is the place of الذَّبْحِ, which is that below the part beneath the lower jaw; (MF, TA;) or the مَقْصُومُ [i.e. windpipe]. (Msb.) — † The chancel of a church; i.e. the part of a church that is like the مَحْرَابُ of a mosque: (A,* K,* Msb:) pl. مَذَابِحُ: (A,* Msb, K,*) the مَذَابِحُ are the مَحَارِبُ (S, A, K) of the Christians; (A;) so called because of the oblations (قَرَابِينَ) there offered; (S, TA;) the مَقَاصِيرُ (K, TA) in churches, pl. of مَقْصُورَةٌ; said to be the same as مَحَارِبُ: (TA:) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.) — † A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K,) such as is made by a torrent: (S, A:) the channel of a torrent in the lower part of the

face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river; as though it cleaved [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (S, A, L.) You say, غَادَرَ السَّيْلُ فِي الْأَرْضِ مَذَابِحَ + [The torrent left in the ground trenches about a span wide]. (S.)

مَذْبَحٌ A knife with which [the slaughter termed] الذَّبْحُ is performed: (Msb:) or a thing with which an animal is slaughtered in the manner termed ذَبْحٌ, (T, K,*) whether it be a knife or some other thing. (T.)

مَذْبُوحٌ: see ذَبِيحٌ. — [Hence,] + Clean, or pure; not requiring to be slaughtered; [as though it had been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) — See also 1, last sentence.

ذبر

1. ذَبَّرَ (T, S, M, A, K,) aor. ذَبَّرَ (T, S, M, K) and ذَبَرَ, (S, M, K,) inf. n. ذَبْرٌ; (M, A, K;) and ذَبَّرَ (M, A,) inf. n. تَذْبِيرٌ; (K;) He wrote (A'Obeyd, T, S, M, A, K) a writing, or a book; (A'Obeyd, T, S, M, A;) like ذَبَّرَ: (A'Obeyd, T, S;) or both signify, (M,) or the former signifies also, (K,) he pointed, or dotted, (M, K,) it: (M:) or (M, but in the K "and,") he read it, or recited it, (IAgr, T, M, K,*) with a low, or faint, voice; (M, K;) or easily; (M, A, each in relation to both verbs;) or quickly: (K:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبِرُ الشَّعْرَ How well he recites poetry, or the poetry, (K, TA,) without halting, or hesitating, therein! (TA.) And مَا أَحْسَنَ مَا يَذْبِرُ الْكِتَابَ (A.) — And HOW well he reads, or recites, the book, or the writing, without pausing therein! (A.) — And ذَبَّرَ (IAgr, Th, T, M, K,) aor. ذَبَّرَ, inf. n. ذَبْرٌ and ذَبَارَةٌ, He knew, or learned, a tradition, well, soundly, or thoroughly; عَنْهُ from him: (IAgr, Th, T:) or he understood it: (M, K:) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, ذَبَّرَ signifies Understanding, and knowledge; (T;) knowledge of a thing, and understanding thereof; (K,* TA;) as also ذُبُورٌ [another inf. n.]: (TA:) or ذُبُورٌ signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, لَا ذَبْرَ لَهُ, مِنْهُمْ الَّذِي لَا ذَبْرَ لَهُ (T, TA,) i.e. Of them is he who has no understanding: (TA:) or, accord. to IAgr, it means he who has no tongue with which to speak, by reason of his weakness. (T.) — And ذَبَّرَ, aor. ذَبَرَ, (K,) inf. n. ذَبَارَةٌ (so in some copies of the K,) or ذَبَارَةٌ, (so in other copies of the K, and accord. to the TA,) He looked, and did so well. (K,* TA.) = ذَبَّرَ He was angry: (T, K:) so accord.

to IAgr: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذُبَّرَ. (TA.)

2: see 1, in two places.

ذَبْرٌ A writing, (As, T, K,) in the dial. of Himyer, written upon عَسَب [or leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. صَحِيفَةٌ [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K:) pl. ذَبَارٌ. (As, T, K.) — كِتَابٌ ذَبْرٌ (M, A,) or ذَبْرٌ, like كَتَفٌ, (K,) A writing, or book, easy to be read: (A, K:) or ذَبْرٌ in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُورٌ [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) = Also A mountain; in the Abyssinian language: so accord. to one reading, but accord. to another reading ذَبْرٌ, in a trad. cited in art. دبر. (TA.)

ذَبْرٌ: see the next preceding paragraph.

ذَابِرٌ Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAgr, T, K.)

مَذْبَرٌ A reed-pen; like مِزْبَرٌ. (TA.)

مَذْبَرٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. مُمْتَرٌ: (M, K:) of the dial. of El-Yemen. (M.)

ذَبْرٌ: see مَذْبُورٌ.

مَذَابِرٌ, occurring in a trad., is explained by IAth as meaning Going away; if it be not a mistranscription [for مَذَابِرٌ, which seems to be probably the case]. (TA.)

ذبل

1. ذَبَّلَ (T, S, M, Msb, K,) aor. ذَبَّلَ, inf. n. ذَبْلٌ and ذَبُولٌ; (S, M, Msb, K;) and ذَبَّلَ (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered; i. e., lost its moisture; (Msb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوَى. (S, K.) And in like manner it is said of a man: (M:) or ذَبُولٌ [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodness, of youth. (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبْلٌ (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, ذَبَّلَ فُوهُ, inf. n. ذَبُولٌ (T, TA) and ذَبَّلَ, May his mouth, and his saliva, or spittle, dry up. (TA.) And ذَبَّلَ (M, K, [in the CK, erroneously, ذَبَّلَ],) i. e. [What aileth him?] may his stock (أَصْلُهُ) wither: meaning his body and his flesh: or, as some say, may his marriage, or coition, be ineffectual: (M, TA:) said in reviling: (TA:) as also ذَبَّلَ. (TA in art. دبل.) One says also, in reviling, (TA,) ذَبَّلَتْهُمْ ذَبِيلَةٌ [and ذَبِيلَةٌ, i. e. May a calamity, or misfortune, befall them: or]

may they perish. (T, TA.) And ذبلت ذبائله [app. a mistranscription for ذبلته ذبائل May calamities, or misfortunes, befall him]. (TA.) And ذبلت ذبائله (T, TA) and ذبول (T) May a calamity, or misfortune, befall him. (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. اذبله It (the heat, S, TA) withered it; (namely, a herb [&c.], S;) caused it to wither, or lose its moisture; syn. اذواه (S, *K, TA); rendered it ذابل. (TA.) — And تذبل الريح تذبل الاشياء The wind twists, wreathes, or contorts, the things. (TA.)

5. تذبل It became twisted, wreathed, or contorted. (TA.) One says, تذبلت الناقة بذنبها The she-camel twisted, or contorted, her tail. (TA.) — [It occurs in the K, in art. راد, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place تذبل. — تذبلت She (a woman), being thin, or slender, walked in the manner of men: (M, K:) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbād, K.) = Also He (a man) threw off [all] his garments, except one. (TA.)

ذبل The prime, or first part, or the briskness, liveliness, or sprightliness, (مَيِّعَة) of youth. (Ibn-'Abbād, TA.) — ما له ذبل ذبله see 1. = Accord. to Ag, one says ذبل ذابل and ذبل ذابل, meaning [Deep] abasement or ignominy: and accord. to IAqr, (T,) ذبل ذابل, meaning severe bereavement. (T, K.) ذبل ذابل (M, K,) or ذبل ذابل (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one deep abasement or ignominy, or severe bereavement]: (M, K:) and one says also ذبل ذابل (K,) or ذبل ذابل (M,) meaning [likewise deep] abasement or ignominy, (TA,) or severe bereavement. (M, TA.) [See also ذبل and ذبل.] = Also [Tur-tle-shell, or tortoise-shell:] the back, (IAqr, S, Mghb,) or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAqr, S, M, Mghb, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAqr, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S:) or the bones of the back of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K:) or horns of which are made [the bracelets, or anklets, called] مسك (En-Nadr, TA:) or a certain thing [or substance] resembling ivory: (Mghb:) Th cites a poet as using the phrase ذبات الذبيلات, forming the pl. of ذبل with ذ and ت; but accord. to the citation of IAqr, the word in this instance is الذبيلات. (M.)

ذبل see the next preceding paragraph, in four places.

ذبله A piece of camels' or similar dung: (M, K:) because of its drying up. (M.) — And

A withering wind. (M, K.) Dhu-r-Rummeh says,

* ديار محشبا بعدنا كل ذبيلة *

[Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.)

ذبله A woman whose lip is dry. (O, K. *)

ذبل see ذبالة. = Also Ulcers that come forth in the side and penetrate into the inside; (K:) i. q. نقابات; and so ذبال, with ذ. (IAqr, T.)

ذبول A calamity, or misfortune; (T, TA;) as also ذبيل and ذبيل (Ibn-'Abbād, TA:) see 1.

[See also ذبيلة, in the first paragraph, and below.]

ذبول see ذبل, in three places: — and ذبول.

ذبالة (T, S, M, K) and ذبالة (T, K) A wick (T, S, M, K) that is lighted, (M,) or with which a lamp is lighted, or trimmed: (T:) or ذبالة signifies a wick of which a portion is burnt: (Ham p. 81:) pl. [or coll. gen. n.] ذبال and ذبال. (T, K, *TA.) [See an ex. in a verse cited voce ذاحول.]

ذبيلة and [its pl.] ذبائل [or this is pl. of ذبول or ذبيل]: see 1.

ذبال } see ذبالة.
ذبالة }

ذابل Withering, or withered; losing, or having lost, its moisture. (TA.) — Spear-shafts (قنا) slender, and of which the ليط [or exterior part] adheres [firmly]: (M, K:*) [for بالليط, in the K, I read لاصق الليط, as in the M:] pl. ذبل and ذبل. (M, K.) — Lean, or emaciated: (Ham p. 788.) — See also ذبل, in four places.

ذبول see ذبيل.

ذحل

ذحل (S, Mgh, Mghb, K) and ذحل (Mghb) Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حقد (S, Mgh, Mghb, K:) and [simply] enmity: (S, K:) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. ثار: or a desire, or seeking, for retaliation of a crime or of enmity: (K:) pl. (of the former) ذحول (S, Mgh, Mghb, K) and (of the latter, Mghb) ذحال. (Mgh, Mghb, K.) One says, طلب بذحله, meaning بثاره [i. e. He sought to obtain his blood-revenge, or retaliation]. (S, Mghb.) And عنده ذحلي [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. ثار.) [See also a verse of Lebeed cited as an ex. of the preposition ب.]

ذحل see the preceding paragraph.

ذخر

1. ذخرة, aor. ذخر, (S, Mghb, K, &c.) inf. n. ذخر, (S, K,) or this is a simple subst., and the inf. n. is ذخر; (Mghb;) and ذخرة (S, A, Mghb, K,) of the measure افتعل, (S, Mghb,) originally اذتخره, the ت being changed into ذ, and the ذ being incorporated into it; and some of the Arabs say ذخرة, which is allowable; but the former is more common; (Zj;) He hoarded it, treasured it, or laid it up for the future; reposed it, or stored it, in secret; (A;) or he prepared it, or provided it; (Mghb;) for a time of need: (A, Mghb:) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K "or") took it for himself, or prepared it. (K.) Some have made a distinction between ذخر and دخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — ذخر لنفسه حديثا حسنا (A) † He reserved, or preserved, for himself [a good story, or the like]. (TA.) — ذخر من عدوه † [He (a horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need]. (M in art. صون.) [See also مذخر, below.] — فلان ما فلان ما † [Such a one does not treasure in his heart good advice]. (A, TA.)

8. اذخر and اذخر: see 1, in three places.

ذخر see 1: — and see the next paragraph, in two places.

ذخيرة (S, A, Mghb, K) and ذخيرة (A, Mghb, *K) A thing hoarded, treasured, or laid up; reposed, or stored, in secret; (A;) or prepared, or provided; (Mghb;) for a time of need: (A, Mghb:) or taken for one's self, or prepared: (K:) pl. of the former, ذخائر (S, A, Mghb;) and of the latter, ذخار. (Mghb, K.) — You say, جعل ماله ذخرا عند الله † [He made his wealth to be a store in the hands of God, by applying it to pious uses]. (A.) — And اعمال المؤمن ذخائر † [The works of the believer are things laid up for the time of need, i. e. the day of resurrection]. (A.)

ذخار † Fat; as an epithet. (AA, K.)

اذخر [A kind of sweet rush; juncus odoratus; or schœnanthum;] a certain plant, (S, Mgh, Mghb,) or herb, (K,) well known, (Mghb,) in form resembling the كولان [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Mghb;) which, when it dries, becomes white; (Mghb;) used for roofing houses, over the wood, and for graves: (TA:) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the كولان [or papyrus-plant], save that it is wider, and smaller in the كعوب [which means either the joints or the internodal portions]; and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AHn:) 'Iyād asserts that its ʾ is a radical letter; but this is a mistake: (MF:) the n. un. is إِذْرَة; (S;) which is applied to a single plant, (AHn,) or to a single fascicle thereof. (Mgh.)

عَفَجَ † The [part of the intestines called] مَذْخَرُ: (TA:) [its pl. مَذَاخِرُ is also explained as signifying the intestines; and bellies; (S, K;) and veins: (K:) or the lower part of the belly: (As, K:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say مَلَأَ مَذَاخِرَهُ † Such a one filled the lower parts of his belly. (As.) And مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا † The beast satiated itself. (TA.) And تَمَلَّأَتْ مَذَاخِرُهُ † He became satiated. (A.) And مَلَأَ مَذَاخِرَهُ عَدَاوَةً † [He filled his heart with enmity towards us]. (A.)

مَذْخَرُ, or مَذْخَرُ, (accord. to different copies of the K,) † A horse that reserves his run; expl. by المَبْقَى لِخَصْرِهِ: (AO, K, TA:) [Freytag's reading of مَذْخَرُ for مَذْخَرُ or مَذْخَرُ, and his proposed emendation, of المَبْقَى for المَبْقَى, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see ذَخَرُ مِنْ عَدُوِّهِ above:] such is the مَسْوُوطُ, a horse "that will not give what he has without the whip: the fem. is with ʾ. (TA.)

ذر

1. ذَرَّ, (T, S, M, A, &c.,) aor. ʾ, (S, M, Mṣb,) inf. n. ذَرَّ, (S, M, K, &c.,) He sprinkled, or scattered, salt (T, S, A, Mṣb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Mṣb, K;) as also ذَرَّرَ, inf. n. ذَرَرَةً: (K:) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ, (TA,) and ذَرَّ بِالذَّرْوَرِ, aor. ʾ, (M, TA,) inf. n. ذَرَّ, (K, TA,) He put the medicament called ذَرْوَرُ into his eye. (M,* K,* TA.) — Also, (A,) inf. n. as above, (K,) He spread. (A, K.) You say, ذَرَّ اللَّهُ عِبَادَهُ فِي الْأَرْضِ † God spread his servants, or mankind, upon the earth. (M,* A.) Whence the word ذَرِيَّةُ. (M, TA.) — And ذَرَّتِ الْأَرْضُ الثَّبْتَ The ground put forth the plant, or plants. (K.) = ذَرَّ, (T, S, M, K, &c.,) aor. ʾ, [contr. to analogy,] (T, M,) inf. n. ذَرَّرَ, (M,) It (a herb, or leguminous plant,) came up, or forth, (IAar, AZ, T, S, K,) from the ground: (AZ, S:) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) — ذَرَّتِ الشَّمْسُ, (T, S, M, K,) aor. ʾ, inf. n. ذَرَّرَ, (S, M,) † The sun rose; (S, M, K;) and appeared: (M:) or began to rise: شُرُوفُهَا is when its light first falls upon the earth and trees: (T, TA:) and ذَرَّ قَرْنُ الشَّمْسِ, aor. and inf. n. as

above, † The upper limb of the sun rose: (Mṣb:) or began to rise. (A, TA.) = ذَرَّ is also syn. with تَحَدَّدَ [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (K.) = Also, (T, K,) aor. ʾ, contr. to analogy, (K,) unless ذَرَّ be for ذَرَّرَ, (MF,) said of a man, The fore part of his head became white, or hoary. (T, K.)

3. ذَارَتْ, (aor. تَذَارُ, S,) inf. n. مُذَارَةٌ and ذَرَّارٌ, She (a camel) became evil in her disposition. (Fr, S, K.) Hence the saying of Ḥoteiāh, satirizing Ez-Zibriḳān, and praising the family of Shemmās Ibn-Lāy,

* وَكُنْتَ كَذَاتِ الْبَوِّ ذَارَتْ بِأَنْفِهَا *
* فَمِنْ ذَاكَ تَبَغَّى بَعْدَهُ وَتَهَاجَرَهُ *

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for الْبَوِّ, الْبَعْلُ; and for بَعْدَهُ, غَيْرَهُ; but the former are the correct readings: ذَارَتْ is a contraction of ذَارَتْ: or, accord. to some, it is for ذَارَتْ: see art. ذَارَ. (IB and TA.) — One says also, فِي فَلَانٍ ذَرَارٌ, meaning † In such a one is aversion, arising from anger, like that of a she-camel: (AZ, S:) or anger and aversion (Th, M, K, TA) and disapprobation. (Th, TA.)

R. Q. 1. ذَرَّرَ: see 1, first sentence.

ذَرَّ The young ones [or grubs] of ants: (M, A, Mṣb, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysābooree, [who perhaps held ذَرَّ to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (S:) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the motes that are seen in a ray of the sun that enters through an aperture: (A,* TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّتِ الذَّهَبُ ذَرَاتٍ [minute particles of gold]: (A:) the sing., (S,) or [rather] n. un., (Mṣb, K,) is ذَرَّةٌ, (S, M, Mṣb, K,) [of which the pl. is ذَرَاتٌ.] [See an ex., from the Kur x. 62, voce مِثْقَالٌ.] — See also ذَرِيَّةُ.

ذَرُورٌ A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of إِنْجِد [q. v.]. [Har p. 86.] — See also ذَرِيَّةُ.

ذَرَارَةٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of ذَرُورٍ, (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.)

ذَرِيرَةٌ (S, A, Mṣb, K) and ذَرُورٌ (S, Mṣb, K) A kind of perfume, (Mṣb, K,) the particles of the قَصَبِ الطَّيِّبِ [or calamus aromaticus, also called قَصَبُ الذَّرِيرَةِ, q. v., in art. قَصَب], (T, M, A,

Mṣb,) which is brought from India, (A, Mṣb,) and resembles the reeds of which arrows are made: (T, A, Mṣb:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Mṣb:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, أَذَرَّةُ. (S, K.)

ذَرِيٌّ a rel. n. from ذَرَّ, (T,) † The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read ذَرِيٌّ [q. v.]. (M.) — And † A sword having much of such wavy marks, &c. (K.)

ذَرِيَّةٌ, (S, Mṣb, K,) the most chaste form, (Mṣb,) and ذَرِيَّةٌ, (Mṣb, K,) and ذَرِيَّةٌ, this last without a sheddeh to the ر, (Mṣb,) [respecting the derivation of which see art. ذَرَأَ] † Children, or offspring, (S, Mgh, Mṣb, K,) as also ذَرٌّ, (Mṣb,) of a man, (S, K,) [and of genii: see art. ذَرَأَ] male or female: (IAth:) little ones, or young ones. (Mgh, Mṣb.) — Also † Progenitors, or ancestors. (Mṣb, MF.) — Also † Women. (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mṣb, K.) — Pl. ذَرِيَّاتٌ and (sometimes, Mṣb) ذَرَارِيٌّ. (S, Mṣb, K.) [In the CK, the latter pl., with the article, is written الذَّرَارِي, without a sheddeh to the ي. — For examples, see art. ذَرَأَ.]

مَذَرَةٌ An instrument with which grain is scattered. (K.)

مَذَارٌ A she-camel evil in disposition. (Fr, S, K.) [See 3.]

ذرا

1. ذَرَأَ, (T, S, M, &c.,) aor. ʾ, (S, M, Mṣb, K,) inf. n. ذَرَّ, (S, M, Mṣb,) He (God) created, syn. خَلَقَ, (T, S, M, Mṣb, K,) الخَلْقُ [the creation; i. e. the things that are created]. (T, S, M, Mṣb.) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ in the Kur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — He multiplied, or made numerous. (K.) يَذَرُّكُمْ فِيهِ, in the Kur [xlii. 9], means He multiplieth you thereby; i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (S, M, K,) and so ذَرَأَ, (TA,) He sowed land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) = ذَرَأَ فُوهَ His teeth fell out from his mouth; (K, TA;) as also ذَرَأَ and ذَرَى, without ʾ: (TA:) but the most chaste is said to be without ʾ: ذَرَأَ, with ʾ, is said to be of weak authority, or a mispronunciation. (MF.) — ذَرَوَى, (M, K,) or ذَرَوَى شَعْرَهُ, (S,) aor. ʾ, (K,) inf. n. ذَرَّ, (S,* M, O;) and ذَرَأَ, (S, K,) aor. ʾ; (K;) and ذَرَّرَ, aor. ʾ; (Ktr, TA;) His hair became white, or hoary, in the fore part of his

head: (S:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (K:) or he began to become white, or hoary, (M, K,) in the fore part of his head, (K,) or in the upper part of each side of the head. (A, TA.) The epithet is ذَرَاءٌ; fem. ذَرَاءَةٌ. (S, M, K.) [In some copies of the K, ذَرَاءٌ is erroneously put for ذَرَاءَةٌ.]

4. اذْرَاهُ *He angered him; provoked him to anger.* (T, M, K.) — اذْرَاهُ بِصَاحِبِهِ *He incited him against his companion.* (AZ, T.) And اذْرَاهُ بِالْشَيْءِ *He incited him, or urged him, to do, or attempt, the thing.* (M, K.) And اذْرَاهُ إِلَى كَذَا *He constrained him, or compelled him, to have recourse to, or to do, such a thing.* (K,* TA.) A'Obeid mentions اذْرَاهُ, without ء; but 'Alee Ibn-Hamzeh asserts that this is incorrect. (M.) — اذْرَا الدَّمْعَ *He, or it, made tears to flow.* (K,* TA.) — And اذْرَاهُ *He frightened him.* (M, K.) = اذْرَأَتْ *She (a camel) excerned (أَنْزَلَتْ) the milk (M, K, TA) from [app. a mistake for into] her udder: a dial. var. of اذْرَأَتْ [q. v.].* (TA.) The epithet applied to the she-camel so doing is مُذْرِيٌّ. (M, K.)

ذَرٌّ The act of creating; inf. n. of ذَرَأَ. (S, M, Mṣb.) — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرُّ النَّارِ (S, K, TA,) [for ذَرٌّ لِلنَّارِ,] related as occurring in a trad. (S, TA) of 'Omar, (TA,) means *Created [i. e. destined] for the fire [of Hell]:* (S, K, TA:) but as some relate it, the phrase is ذَرُّ النَّارِ, meaning [either “the children of the fire,” agreeably with what next follows, or] “to be scattered in the fire.” (S, TA.) — Also The number of [ones] offspring: one says, ائْمَى اللَّهُ ذَرَاكَ *May God increase [the number of] thine offspring;* as also ذَرُوكَ. (T.) = *Somewhat;* (M, K;) as in the saying, بَلَغَنِي ذَرٌّ مِنْ خَبَرٍ *[Somewhat of news, or information, reached me, or came to my knowledge]:* (K, TA:) or ذَرٌّ مِنْ خَيْرٍ *[something of good]:* (so in some copies of the K and M:) thus ذَرٌّ is written by IATH: in some copies of the K, ذَرٌّ, with dāmm: (TA:) or ذَرٌّ here means a little; and ذَرٌّ is a dial. var. thereof. (M in art. ذَرُور.) Also A little of what is said. (TA.) = *A thing intervening as a separation or an obstacle:* so in the saying, مَا بَيْنَنَا وَبَيْنَهُ ذَرٌّ *[There is not anything intervening &c. between us and him, or it].* (K,* TA.)

ذَرٌّ: see what next follows.

ذَرَاءَةٌ (S, M, K) and ذَرَاءٌ (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) *Whiteness, or hoariness, in the fore part of the head: (S:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K,) or in the upper part of each side of the head. (A, TA.)*

ذَرَانِيٌّ and ذَرَانِيٌّ *Intensely white salt: (S, M, K:) derived from ذَرَاءَةٌ: one should not say اَنْذَرَانِيٌّ; (S, K;) for this is a vulgarism: some pronounce it with the unpointed د. (TA.)*

ذَرِيٌّ *Sown seed.* (S, M, K.)

ذَرِيَّةٌ (T, S, M, Mgh, K) and ذَرِيَّةٌ (M, K) and ذَرِيَّةٌ (K,) [or ذَرِيَّةٌ, without a sheddeh to the ر, accord. to the Mṣb in art. ذَر.] always pronounced by the Arabs without ء: (S:) accord. to some, (TA,) from الذَّرُّ; (M, TA;) so says Th; (M;) the measure of the first being فُعُولَةٌ or فُعِيلَةٌ; [so that it is originally ذَرُورَةٌ or ذَرِيَّةٌ;] (TA;) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرُّ, signifying “the act of scattering;” because God scattered the ذَرِيَّةَ upon the earth; and the measure is فُعُولَةٌ or فُعِيلَةٌ, [if the latter,] the word being originally ذَرُورَةٌ, the last ر being changed into ي, in a manner similar to the case of تَقَصُّصُ الْعُقَابِ [in which تَقَصَّصَتْ becomes تَقَصَّصَتْ and then تَقَصَّصَتْ; so that ذَرُورَةٌ becomes ذَرِيَّةٌ and then ذَرِيَّةٌ]: (TA:) *Children, or offspring, (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K:) pl. ذَرِيَّاتٌ (see art. ذَر) and sometimes ذَرَارِيٌّ. (S.) Hence, هَبْ لِي مِنْ لَدُنْكَ ذَرِيَّةً طَيِّبَةً [in the Kur iii. 33, meaning Give me, from Thee, a good offspring].* (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِي فِي الذَّرِيَّةِ means *And he put me among the little ones, or young ones.* (Mgh.) — It is also applied to signify *Progenitors:* as in the saying, in the Kur [xxxvi. 41], حَمَلْنَا ذَرِيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ *[We carried their progenitors in the laden ark].* (T.) — And it is used also to signify *Women;* [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَاءٌ is used to signify “rain:” (TA:) as in the saying of 'Omar, حُجُّوا بِالذَّرِيَّةِ *[Perform ye the pilgrimage with the women].* (T, Mgh, TA. [See his saying in full, voce رِبْقُ])

الذَّرَارِيُّ an epithet applied to God, *The Creator.* (T.)

اَذْرَأَ; fem. ذَرَاءَةٌ: see 1, last sentence. Applied to a ram, *Having whiteness in the head;* (M, K;) and so the fem. applied to a ewe: (M:) or *having the ears variegated, or speckled, with black and white, and the rest black:* (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.)

مُذْرِيٌّ: see 4, last sentence.

ذرب

1. ذَرَبٌ, aor. ذَرَبْتُ, inf. n. ذَرِبٌ (M, A, Mṣb, K) and ذَرَابَةٌ (S,* M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Mṣb) of any

kind, (M,) *It was, or became, sharp, (S,* M, A, Mṣb, K,) and cutting, or penetrating: (Mṣb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison. (A.) — ذَرِبَ لِسَانُهُ, aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i. e. sharp in the extremity: (see ذَرِبَ:) and also tropically, i. e., in a good sense, as meaning † chaste, or eloquent; without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning † profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذَرِبَ (S, M, A, TA) and ذَرَابَةٌ (S, A, TA) signify *Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]:* (S, M, A, TA:) and the former, (TA,) or the latter, (Mṣb,) [or each,] metaphorically, (TA,) † *chasteness, or eloquence, thereof; (Mṣb, TA:) without barbarousness, or vitiousness, or impediment; a quality approved: and † profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each,] † badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Mṣb,) or each, (A,) † foulness, or obscenity, thereof: (AZ, S, M, A, Mṣb, K:) and the pl. of the former [used as a simple subst.] is أَذْرَابٌ. (AZ, IAr, S, M, K.) A poet says, (S,) namely, Ḥaḍramee Ibn-'Amir El-Asadee, (TA,)**

* وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَلَاتِكُمْ
* وَعَرَفْتُ مَا فِيكُمْ مِنَ الْأَذْرَابِ

† [And I have borne with you notwithstanding your vices and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue]; (AZ, S:) [or] عَلَى بُلَلَاتِكُمْ (IAr, M, TA) means *notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الْأَعْيَابِ, pl. of عَيْبٌ. (M, TA.)* [Accord. to Z,] فِيهِمْ أَذْرَابٌ means † *In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) — ذَرِبْتُ مَعْدَتَهُ, (T, S, M, A, Mṣb,) aor. ذَرَبْتُ, (S, Mṣb,) inf. n. ذَرِبٌ (T, S, M, Mṣb, K) and ذَرَابَةٌ and ذَرُوبَةٌ (M, K,) + His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] † his stomach was, or became, in a good, or right, state: (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) † his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Mṣb, K:) thus having two contr. significations. (M, K.) — ذَرِبَ الْجَرْحُ (S, M, A,) inf. n. ذَرِبٌ (S, M, K,) † *The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, K,) and admitted not of cure: (M:) or flowed with صَدِيدٌ [i. e. ichor tinged with blood]. (M, K.) — ذَرِبَ أَنْفُهُ, inf. n. ذَرَابَةٌ + His nose dripped; let fall drops. (M.) = ذَرِبَ: see 2, in two places. — ذَرِبْتُ فَلَانًا † I excited, or provoked, [or exasperated,]**

such a one. (A.) And **يَضْرِبُ بَيْنَنَا وَيَضْرِبُ** فَلَانٌ †[app. Such a one makes a separation between us, (see **ضَرَبَ**) and excites discord: **يَذْرِبُ** is perhaps here used for **يَضْرِبُ**, to assimilate it to **يَضْرِبُ**. (A.)

2. **ذَرَبَ** (M, K,) inf. n. **تَذْرِيبٌ** (S,) *He sharpened* (M, S, K) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also **ذَرَبَ** (M, Mgb, K,) aor. **ذَرَبَ**, (M, L, Mgb, TA,) accord. to the K, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. **ذَرَبَ**; (M, Mgb, TA;) and **اذرب**. (KL) Also, inf. n. as above, *He poisoned a sword*, i. e. steeped it in poison, and, when it was well steeped, took it forth and sharpened it; and **ذَرَبَ**, likewise, is allowable. (T, TA.) = The inf. n. also signifies *A woman's holding her infant in order that it may satisfy its want [by evacuation, as the words in the explanation (**حَتَّى يَقْضِيَ حَاجَتَهُ**) commonly mean, not, as Freytag supposes, by sucking].* (T, K.)

4. **اذرب**: see 2. = Also † *He became chaste in speech, after having been barbarous therein.* (IAar, T in art. **رَبَدَ**, and TA.) — And † *His life became bad, or corrupt.* (IAar, T in art. **رَبَدَ**, and TA.)

ذَرَبَ, (so in the CK and in a MS copy of the K,) or **ذَرَبَ**, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from **ذَرَبَ**, which I incline to think the right reading,]) *A shoemaker's إزميل [a word well known as signifying his knife, with which he cuts the leather, but here explained in the TA as signifying his إشقى with which he sews].* (K.)

ذَرَبَ an irreg. pl. of **ذَرَبَ**, q. v.

ذَرَبَ i. q. **عَدَّةٌ** [i. e. *A ganglion; &c.*]: (AZ, T:) or so **ذَرَبَةٌ**: and both signify *a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble: or the former word signifies a certain disease in the liver, (K, TA,) slow of cure: (TA:) the pl. of the former is **ذَرَبٌ** (K,) or **ذَرَبَةٌ**, (AZ, T,) or this latter is pl. of **ذَرَبَةٌ**. (TA.)*

ذَرَبَ an inf. n. of **ذَرَبَ** [q. v. passim]. (T, S, M, &c.) — See also **ذَرَبًا**: and see there a pl. or a dual form, in three places. — Also † *An incurable disease: (M, K:) [in the present day applied to diarrhoea; and this is app. meant by what follows:] a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad, or corrupt, state, and not retaining the food.* (L.) — And † *Rust.* (S, K.)

11. **ذَرَبَ** (A. n. 160, 4259). **ذَرَبَ** Sharp; (T, S, M, K;) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spear-head; and so **مَذْرُوبٌ**: (T:) or this latter, applied to a spear-head [&c.], signifies *sharpened*; (S;) as also **مَذْرَبٌ**: (T, S:) or **ذَرَبٌ** (A, TA)

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and **مَذْرَبٌ** (M, K) and **مَذْرُوبٌ** (T, TA,) applied to a sword (T, M, A, K) and a spear-head, (A, TA,) signify [or signify also] *poisoned*; (A, K;) i. e. steeped in, or imbued with, poison, (T, M, A, TA,) and then sharpened. (T, M, TA.) And **سَمَرُ ذَرَبٍ** means *Sharp poison.* (M, A.) A rájiz says, (referring to cattle, TA,)

دَبَّتْ عَلَيْهَا ذَرَبَاتُ الْأَنْبَارِ

meaning [Upon which have crept insects resembling ticks, that produce swellings where they creep,] *sharp in stinging.* (S.) — **لِسَانُ ذَرَبٍ** [properly signifies] *A tongue sharp in the extremity.* (M, TA.) Tropically, (A,) † *A sharp tongue*; (S, A, TA;) as also **مَذْرُوبٌ**: (TA:) † *a chaste, or an eloquent, tongue*: (Mgb:) [and † *a profuse, or clamorous, tongue*: (see **ذَرَبَ**):] and † *a foul, or an obscene, tongue.* (Mgb.) And **ذَرَبُ اللِّسَانِ** † *Sharp in tongue*: (TA:) [† *profuse, or clamorous, therein; long-tongued*: (see **ذَرَبَ**):] † *bad, or corrupt, in tongue*: (Abu-l-'Abbás [Th], TA:) † *wont to revile*; (T;) *foul, or obscene, in tongue*; (Ish, T, TA;) *who cares not what he says.* (Ish, TA.) And **ذَرَبٌ**, alone, † *Sharp-tongued*: and † *long-tongued, or clamorous*; or *foul, or obscene, in tongue*: (K, TA:) and so **ذَرَبَةٌ**, applied to a woman; (AZ, T, S, A, Mgb,*) and **ذَرَبَةٌ**: (AZ, T, S, M, K:) this last [is app. a contraction of **ذَرَبَةٌ**, and used by poetic license: it] is applied by a rájiz to his wife, (T, S,*) as meaning † *bad, or corrupt, and unfaithful to her husband in respect of her فَرْج*; or, accord. to Sh, it means *long-tongued*; and *foul, or obscene, in speech*: (T:) and **مَذْرُوبٌ** likewise, accord. to Sh, means *foul, or obscene, in speech*: (TA:) the pl. of **ذَرَبٌ** is **ذَرَبٌ** (K,) which is irreg.; (TA;) meaning † *sharp*; (M, K;) and † *sharp in tongue* [&c.]: (K:) and the pl. of **ذَرَبَةٌ** is **ذَرَبٌ**. (T, S, M.) — **مَعْدَةٌ ذَرَبَةٌ** [† *A stomach sharp, or keen, by reason of hunger*: or † *in a good, or right, state*: (see **ذَرَبَتْ مَعْدَتَهُ**):] and also, the contr., i. e.] † *a stomach in a bad, or corrupt, state.* (M, TA.) — **جَرَحَ ذَرَبٌ** † *A wound in a bad, or corrupt, state, and wide, and not admitting of cure*: or *flowing with صَدِيد* [i. e. ichor tinged with blood]. (M, TA.) — **ذَرَبُ الْخَلْقِ** † *A man of a bad, or corrupt, natural disposition.* (A, TA.) = See also **ذَرَبَ**.

ذَرَبَةٌ: see **ذَرَبَ** — and see also **ذَرَبَ**, in two places.

الذَّرْبَةُ:

ذَرَبِي:

ذَرَبِي:

ذَرَبِيَّةٌ:

see what next follows.

ذَرَبِيَّةٌ:

ذَرَبِيَّةٌ † *A vice, fault, defect, or the like*; as also **ذَرَبِي**. (K.) — And *A calamity, or misfortune*; (S, M, K;) from **ذَرَبُ الْجُرْحِ** meaning “the wound admitted not of cure”; (S;) as also **ذَرَبِي**, (K, TA,) or **ذَرَبِي**, (so accord. to the CK,) and **ذَرَبِيَّةٌ** [or

ذَرَبِيَّةٌ]. (TA.) El-Kumeyt says, **مَانِي بِالذَّرْبِ**, meaning † [He smote me, or afflicted me,] *with calamity, or misfortune: or with evil, or mischief; and discord, or dissension*; (T;) as also **بِالذَّرْبَيْنِ** [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or **بِالذَّرْبَيْنِ** [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means *with calamity, or misfortune.* (TA.) And **لَقِيتُ مِنْهُ الذَّرْبَ** and **الذَّرْبَةَ** and **الذَّرْبِينَ**, [thus this last is written in the TT as from the M,] meaning † [I experienced from him, or it,] *calamity, or misfortune.* (M.) And **أُلْقِيَ بَيْنَهُمُ الذَّرَبُ** † *Evil, or mischief, and discord, or dissension, were cast among them, or between them.* (T.)

ذَرَبِي: see the next preceding paragraph.

ذَرَابٌ *Poison.* (Kr, M, A, K.)

ذَرَبِيٌّ *A yellow flower*: (K:) or *yellow*, applied to a flower and to other things. (M.)

صُوفُ أَذْرَبِيٍّ *Wool of Adharbeeján or Adharbeeján or Adhrabeeján*; for there are different opinions respecting the orthography of this name: (TA:) **أَذْرَبِيٌّ** is a rel. n. from **أَذْرَبَانٌ** (K, TA:) contr. to rule; for by rule it should be **أَذْرَى** or **أَذْرَى**. (Iath, TA.)

مَذْرَبٌ *The tongue*: (K:) so called because of its sharpness. (TA.)

مَذْرَبٌ: see **ذَرَبَ**, in two places.

مَذْرُوبٌ: see **ذَرَبَ**, in four places.

ذَرَج

1. **ذَرَجَ الشَّيْءُ فِي الرَّيْحِ**: see 2. = *He winnowed the thing*; syn. **ذَرَّاهُ**. (Kr, K.)

2. **ذَرَجَ الطَّعَامَ** (S, K) inf. n. **تَذْرِجٌ** (S;) and **ذَرَجَهُ**, aor. **ذَرَجَ**; (K;) *He put ذَرَارِجَ [or cantharides] into the food.* (S, K.) — **ذَرَجَهُ فِي الْمَاءِ** inf. n. as above, *He put a small quantity of it, namely, saffron, &c., into the water.* (S.) — And **ذَرَجَ**, [or **ذَرَجَ لَبَنَهُ**, (see **ذَرَّاجَ**, below,)] *He poured water into his milk, in order that it might become much in quantity.* (TA.) — **تَذْرِجٌ** also signifies *The smearing with clay a new [water-vessel of skin such as is called] إِدَاوَةٌ, in order that its odour may become good.* (AA, K,*)

ذَرَجٌ *A certain tree, of which camels' saddles are made.* (K, TA.) [Forskål mentions, in his “Flora Aeg. Ar.,” p. xevi, a fabril wood of an uncertain kind, of which spears, or lances, are made, called **ذَرَج** (thus with the unpointed د), brought from the region of San'a.]

ذَرَّاجٌ: see **ذَرَّاجٌ**.

ذَرَّاجٌ, applied to milk, i. q. **صَبَّاحٌ**, (AA, K,) i. e. *Mixed with water*; as also **مَذْرَجٌ**: (TA:) or

the latter, milk, and honey, mixed with a larger quantity of water. (K.)

ذَّرَاحُ and أَبُو ذَّرَاحٍ : see ذَّرَاحُ.

ذَّرُوحُ : see ذَّرَاحُ.

ذَّرِيعُ [a coll. gen. n.] i. q. هَضَابُ [i. e. Hills; or mountains spreading over the surface of the ground; &c.] : n. un. with ة. (S, K.)

ذَّرِيحَةٌ : see ذَّرَاحُ.

أَحْمَرُ ذَّرِيحِي Intensely red; (S, A;) i. e. (TA) i. q. أَرْجَوَانُ (K, TA.) = إِبِلُ ذَّرِيحِيَّاتٍ A certain race of camels, so called in relation to a stallion named ذَّرِيحُ. (S, K.)*

ذَّرَعُ : } see what next follows.
ذَّرَاحُ :

ذَّرَاحُ and ذَّرُوحُ (S, A, K,) the latter (respecting which see below) anomalous in form, (TA,) and ذَّرُوحُ (K,) agreeably with analogy, (TA,) and ذَّرِيحُ (K) and ذَّرَاحُ (Fr) and ذَّرُوحُ and ذَّرَاحُ (K) and ذَّرُوحُ (IO) and ذَّرَاحُ (K) and ذَّرِيحَةٌ and ذَّرِيحَةٌ (ISd) and ذَّرِيحَةٌ and ذَّرُوحَةٌ (K) and ذَّرُوحُ, accord. to some, (TA,) and ذَّرُوحَةٌ (ISd) and ذَّرُوحُ and ذَّرُوحُ and ذَّرُوحُ the second letter [in the latter of these two forms, or in both,] is sometimes doubled by teshdeed, (K,) and sometimes the second ر is meksoorah, and the termination ة is also added thereto, (ISd,) and أَبُو ذَّرُوحٍ and أَبُو ذَّرِيحٍ and أَبُو ذَّرَاحٍ and أَبُو ذَّرُوحَةٍ imperfectly decl., (Kr,) [The cantharis, or Spanish fly;] a kind of insect of a red colour, (S, A, K,) spotted, or speckled, with black, which flies, (S, K,) and is of a poisonous nature; (S, K;) a kind of insect larger than the common fly, variegated with red and black and yellow, having a pair of wings with which it flies, and of a deadly poisonous nature : when they desire to allay the heat of its poison, they mix it with lentils, and so mixed it becomes a remedy for him who has been bitten by a mad dog : (IO:) Ibn-Ed-Dahhān the Lexicologist says that the ذَّرُوحُ is a kind of fly variegated with yellow and white; and what is called فَرْخَةُ الدَّيْلَمِ : by certain of the acute physicians it is described as حَيَوَانٌ دُودِيٌّ, app. meaning a worm-like animal, of the size of the finger, and of a conical shape, the head of which is at the thickest part of it : and IDrst says that it is a flying insect, resembling the زَبَبُور [or hornet], and of a deadly poisonous nature. (TA.) It is observed in the S, with reference to ذَّرُوحُ, that, in the opinion of Sb, الكلامُ فَعُولٌ بَوَاحِدَةٍ, meaning, there is not in the language a subst. (as distinguished from an epithet) of the measure فَعُولٌ; (marg. note in a copy of the S;) or his meaning is, [there is not a word of this measure] with damm alone; (MF;) or with a single dammeh, that is, to the ف; but with dammeh to the ف and to the ع : (IB:) and it is added in

the S, that he (Sb) used to say قَدُوسٌ and سَبُوحٌ Sb, however, also mentions the forms سَبُوحٌ and قَدُوسٌ. (MF.) The pl. is ذَّرَارِيحُ (S, K;) in the L, ذَّرَاحُ is also said to be a pl. : and Kr mentions ذَّرَارِيحُ; but AHāt says that this last is only used in poetry. (TA.) Sb says that the sing. of ذَّرَارِيحُ is ذَّرُوحٌ, (or, in other words, that one of the [insects called] ذَّرَارِيحُ is [called] ذَّرُوحُ,) which is of the measure فَعْلَعْلُ, and of which the dim. is ذَّرِيرٌ, formed by throwing out the first ح; [not ذَّرِيرٌ, as it would be by rule, making it of the measure فَعْلِيلُ, and its curtailed original فَعْلَعْلُ;] for there is not in the language a word of the measure فَعْلَعْلُ, except ذَّرُوحُ (S,) which is the proper name of a man. (MF.) AHāt cites a verse in which ذَّرَارِيحُ occurs as pl. of ذَّرُوحُ; but the correct reading is ذَّرَارِيحُ. (MF.)

ذَّرَارِيحُ

ذَّرُوحَةٌ and ذَّرُوحُ and ذَّرُوحُ : }
ذَّرِيحَةٌ and ذَّرِيحُ : } see ذَّرَاحُ.
ذَّرُوحَةٌ and ذَّرُوحُ and ذَّرُوحُ : }
أَبُو ذَّرِيحٍ : }
أَبُو ذَّرُوحٍ and ذَّرُوحُ and ذَّرُوحُ and ذَّرُوحُ : }
ذَّرَاحُ and ذَّرُوحُ : see ذَّرَاحُ.

ذَّرَاحُ dim. of ذَّرُوحُ : see ذَّرَاحُ.

ذَّرَاحُ : see ذَّرَاحُ.

طَعَامٌ مَذَّرُوحٌ Food into which cantharides (ذَّرَارِيحُ) have been put. (TA.)

ذرع

1. ذَّرَعُ, [inf. n. of ذَّرَعُ] in its primary acceptation, signifies The stretching forth, or extending, the arm, or fore leg : (S, TA:) [or rather, when said of a man, the fore arm; and of a beast, the arm; though the whole arm of a man is generally stretched forth with his fore arm, and the whole fore leg of a beast with his arm : and ذَّرِيعٌ and ذَّرِيعٌ signify the same, as will be shown by explanations of their verbs.] You say, ذَّرَعَ الْبَعِيرُ يَدَهُ The camel stretched forth, or extended, his fore leg in going : and ذَّرَعَ الْبَعِيرُ ذَّرَعَهُ The camel stretched forth, or extended, his arm (ذَّرَعَهُ) in his going. (TA.) — ذَّرَعَهُ (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. ذَّرَعُ (S, Mgh,) He measured it with the ذَّرَاعُ [or cubit]; (Mgh, K;) namely, a garment, or piece of cloth, (S, Mgh, K,) &c. : (S:) and ذَّرَعَهُ يَذَّرَعُهُ he measured it with his ذَّرَاعُ. (TA.) [See also 5.] — You say of a she-camel, تَذَّرَعُ الْفَلَاةُ + She goes quickly, or swiftly, over the desert, as though measuring it; as also تَذَّرَعُهَا and تَذَّرَعُهَا She stretches forth her fore legs and so traverses the distance of the way. (TA.) — ذَّرَعَ فَلَانًا He

strangled, or throttled, such a one from behind him with the fore arm; (Ibn-'Abbād, K;) as also ذَّرَعَهُ : (K:) or the latter, inf. n. تَذَّرِيعُ, signifies, simply, he strangled, or throttled, him; (S, L;) but more properly, he put his neck between his fore arm and neck and upper arm, and so strangled, or throttled, him; and ذَّرَعَ لَهُ, also, has both of these significations. (L.) — ذَّرَعَ (ذَّرَعَ) aor. and inf. n. as above, (TA,) He trod upon the arm (ذَّرَعَ) of the camel, [while the latter was lying with his breast upon the ground and his fore legs folded,] in order that a person might mount him. (K.) = ذَّرَعَهُ الْقَيْءُ (S, Mgh, Mgh, K,) aor. as above, (Mgh,) and so the inf. n., (Mgh,) Vomit overcame him, and came forth to his mouth before he was aware, (S* Mgh, Mgh, K, TA,) and issued from him : (Mgh:) or vomiting came upon him without his intending it. (Mgh.) = ذَّرَعَ عِنْدَهُ (Ibn-'Abbād, K,) inf. n. as above, (Ibn-'Abbād,) + He made intercession with him. (Ibn-'Abbād, K.) [Said in the TA to be tropical; I suppose because the stretching forth the arm is a common action of a person interceding.] You say, ذَّرَعْتُ لِفُلَانٍ عِنْدَ الْأَمِيرِ + I made intercession for such a one with the prince. (Z, TA.) And ذَّرَعَ إِلَيْهِ, like فَرَحَ, (Ibn-'Abbād, K,) inf. n. ذَّرَعَ (TK.) + He made intercession to him. (Ibn-'Abbād, K.) In the O, ذَّرَعَ + He made intercession [by him]. (TA.) = ذَّرَعَ, aor. ٤, He drank from a skin (زَقٌّ) such as is called ذَّرَاعُ. (K.) = ذَّرَعَتْ رِجْلَاهُ His legs became tired, or fatigued. (Ibn-'Abbād, K.) = ذَّرَاعَةٌ [app. an inf. n., of which the verb is ذَّرَعَ] The being wide in step, (S, TA,) and light, or active, in pace, or going. (TA.)

2. ذَّرَعَ (S, K, &c.) inf. n. تَذَّرِيعُ (S:) see 1, first sentence. — Also He spread himself out widely, (El-Moheet, L, K,) and stretched forth his fore arms, (El-Moheet, L,) in swimming : (El-Moheet, L, K:) said of a man. (El-Moheet, L.) — He (a man) raised his fore arms; and particularly, in announcing good tidings or in warning : (TA:) or he (an announcer of good tidings) made a sign with his arm, or hand. (S, K.) — ذَّرَعَ فِي الشَّيْءِ He moved about his fore arms in walking, or going along. (S, K.) And ذَّرَعَ فِي السَّعْيِ (L, TA,) in the O and Moheet and K, erroneously, فِي السَّعْيِ (TA,) He helped himself with his arms, and moved them about, (O, El-Moheet, L, K,) in walking, or walking quickly, or running. (L.) — ذَّرَعَ لِي He acquainted me with somewhat of his tidings, or case; (K, TA;) [as though he stretched forth his arm with his information;] said by one who has asked another respecting his case. (TA.) — [And hence, app.,] ذَّرَعَ بَكْدًا + He acknowledged, or confessed, such a thing. (K, TA.) — ذَّرَعَ لَهُ and ذَّرَعَ فَلَانًا : see 1. — [Hence, perhaps,] ذَّرَعَهُ, inf. n. as above, + He killed him; or slew him. (TA.) — ذَّرَعَ الْبَعِيرُ and ذَّرَعَ لَهُ He bound both of the arms of the camel [to the shanks] : (K:) and the latter, he

bound the camel with the redundant part of his nose-rein upon his [the camel's] arm. (K, TA.) [See also تَذْرِيعُ below.] — تَذْرِيعُ also signifies The tinging a captive's fore arm with crocus, or with خلوق, as a sign of slaughter; which was done in the time before Mohammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns., below.]

3. مَذَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CK, والجَزَافُ is put by mistake for الجَزَافُ.] You say, بَعْتَهُ مَذَارَعَةً الثَّوبَ I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — See also 1, in two places. — ذَارَعْتُهُ, (TA,) inf. n. مُذَارَعَةٌ, (K, TA,) + I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him: syn. خَالَطْتُهُ. (K,* TA.)

4. اذرع, (K,) inf. n. إِذْرَاعُ: (S:) see 1, first sentence. — † He exceeded the due bounds, or just limits, in speech, or talk; (S, K, TA;) he talked much; (S, TA;) as also † تَذَرَعُ: (S, Mgh,* K, TA:) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — أَذْرَعُ ذِرَاعِيهِ He put forth, (K, TA,) and extended, (TA,) his fore arms from beneath the jubbeh: (K, TA:) or أَذْرَعُ ذِرَاعِيهِ, and أَذْرَعِيهَا, [the latter with the د unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure أَفْعَلُ: (Mgh, K;) like أَذْكَرُ, (TA,) or أَذْكَرُ, (Mgh,) from الذَّكَرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اذرع also signifies He seized with the fore arm. (K.) — مَا أَذْرَعِيَا [How long, or large, is she in the fore arm!] is [from الذَّرَاعُ, being] of the same [anomalous] class as أَحَنَكُ [from الحَنَكُ]. (TA.) = اذرع قَيْتَهُ He (a man) emitted, or ejected, his vomit. (TA.)

5: see 1; first and second sentences: — and see also 4. — تَذَرَعُ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansaree, (TA,)

* تَرَى قِصْدَ الْمِرَانِ تُلْقَى كَأَنَّهُا *
* تَذَرَعُ خِرْصَانٍ بِأَيْدِي السَّوَاطِبِ *

[Thou seest the fragments of the hard and pliant spears thrown as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them]: (S, TA:) or, accord. to As, تَذَرَعُ فَلَانٌ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and خِرْصَانٌ means, originally, rods of palm-sticks: and

شَوَاطِبُ is pl. of سَاطِبَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مُمْتَقِيَّة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شاطبة. (TA.) — Also, The splitting (تَشْقِيقُ [which is intrans., but I think it is a mistake for تَشْقِيقُ, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-'Abbád, K.) — تَذَرَعَتِ الْمَرْأَةُ The woman split palm-leaves to make of them a mat. (IDrd, K.) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) — تَذَرَعَتِ الْإِبِلُ الْكَرْعَ The camels came to drink of the rain-water and waded in it with their arms. (K.) = تَذَرَعُ بِذِرْعَةٍ † He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, تَذَرَعُ إِلَيْهِ † He obtained, or sought to obtain, access to him; &c. (TA.)

8. اذَرَعَ, or اذَرَعُ: see 4.

10. اسْتَذَرَعَ بِهِ He concealed, or protected, himself by it, (namely a thing, TA,) and made it a ذِرْعَةٍ [q. v.] for him. (Ibn-'Abbád, K.)

ذَرَعُ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — [Hence, it is used in the sense of] † Power, or ability; as also † ذِرَاعُ: (TA;) or a man's reach, or extent of power or ability. (Mgh.) And hence the phrases, ضَاقَ بِالْأَمْرِ ذَرَعُهُ, and † ذِرَاعُهُ, (K,) and ضَاقَ بِالْأَمْرِ ذِرَاعًا, (S, Mgh, K,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said † ذِرَاعًا, (S, TA,) † He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA,*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K:) or he was unable to bear, or endure, or undertake, the thing, or affair. (Mgh.) You say also, مَا لِي بِهِ ذَرَعُ, and † ذِرَاعُ, † I have not power, or ability, to do it. (TA.) And كَسَرَ ذَلِكَ مِنْ ذِرْعِي † That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) And اقْصِدْ بِذِرْعِكَ † Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. اَرْبِعْ عَلَى نَفْسِكَ. (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And أَبْطَرْتُ فَلَانًا ذِرْعَهُ † I imposed upon such a one more than he was able to do: (S, TA.)

but ذَرَعُ also signifies † the body: and [accord. to IAr] أَبْطَرْنِي ذِرْعِي means † He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بَطَر.] You likewise say, رَجُلٌ † الذَّرْعُ [and الذَّرْعُ] † A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA.) [See also رَحْبُ.] And ذَرْعٌ ضَعِيفٌ † Impotent. (KL.) — And hence, ذَرْعٌ خَالِي الذَّرْعِ † Such a one has his heart devoid of anxieties, or solitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْعُ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ † A man large, or liberal, in disposition. (K.) And كَبُرَ فِي ذِرْعِي † Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — ذَرْعُ also signifies The measure of anything: and نَخْلَةُ ذَرْعٍ رَجُلٍ A palm-tree of the measure of the stature of a man. (TA.)

ذَرَعُ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is ذَرَعَ.] = See also ذِرْعَةٌ.

ذَرِعُ: see ذَرِعُ, in two places. — † That journeys by night and by day. (K.) — † Long-tongued with evil speech. (K.) = † Good in social, or familiar, intercourse. (K, TA.)

ذِرْعَةٌ: see ذِرْعَةٌ.

ذِرَاعُ (S, K) and ذِرَاعُ (ISd, K) † A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.)

ذِرَاعُ, of a man, (Mgh,) [The part] from the elbow to the extremities of the fingers; (Mgh, Mgh;) the fore arm; syn. سَاعِدٌ [q. v.]; thus corresponding to the سَاقُ of the leg: (Lth, K:) and † [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh,* K: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mgh to be meant in the explanation cited above from that word and the Mgh: see also جَرِيبُ:] in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mtr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okh make it masc.: As did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mgh:) the measure thus called, [i. e. the cubit,] (Mgh,) the ذِرَاعُ مُكْسَرَةٌ [or cubit which is divided into fractions], (Mgh,) is قَبَضَاتُ [or fists] (Mgh, Mgh) of middling measure; (Mgh;) and this is

called ذِرَاعُ الْعَامَّةِ [the cubit of the common people, or the common cubit], because it wants one قِبْضَةٌ [or fist] of what is called ذِرَاعُ الْمَلِكِ [the cubit of the king], namely one of the Kisrās, (Mgh, Mṣb,) not the last of them, whose ذِرَاع was seven قِبْضَات: (Mgh:) [see also مِيل: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kz̄w and other writers, to be, probably, by rule, two degrees; nearly the half, or quarter, of the length assigned in different instances to the measure termed رَمَح; but, like the latter, not precise nor uniform in every instance:] the dim. is ذَرِيعَةٌ, with ة because it is fem.; (TA;) or ذَرِيعٌ [or ذَرِيعٌ, without ة, accord. to those who make it masc.]: (L voce حَرَبٌ) the pl. is أَذْرُعٌ and ذُرْعَانُ (O, Mṣb, K;,) or, accord. to Sb, the former only; (S, Mṣb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that أَفْعَالٌ and فَعَالٌ and فَعِيلٌ, when fem., have the pl. of the measure أَفْعَالٌ. (TA.) In the phrase أَفْعَالٌ الثَّوْبُ سَبْعٌ فِي ثَمَانِيَةِ [The garment, or piece of cloth, is seven cubits by eight spans], they say سَبْعٌ because أَذْرُعٌ is fem., and ثَمَانِيَةٌ because أَشْبَارٌ is masc.; (S; [and the like is said in the Mgh;]) and because the length is measured by the ذِرَاع and the breadth by the شِبْر. (S in art. ثَمَن.) ذِرَاعٌ is also used as an epithet, applied to a masc. n.: thus they say, هَذَا ثَوْبٌ ذِرَاعٌ [This is a garment, or piece of cloth, a cubit in length]. (Kh.) You say also, هُوَ مَنِيٌّ عَلَى حَبْلِ الذِّرَاعِ It is prepared, or made ready, on my part: (S;) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ I will pay it to thee in ready money: or it is prepared, or made ready, for thee: the حَبْل being a certain vein in the ذِرَاع. (TA.) — [Hence several tropical significations:] see ذَرُعٌ, in six places: and see also ذِرَاعٌ. — Hence also, (Z, TA,) † The instrument with which one measures the length of the ذِرَاع [or cubit], (S, Z, O, Mgh, K,) made of a piece of wood, (Mgh,) or whether it be iron or a rod of wood. (O, K.) — [Hence also,] † A sleeve: as in the phrase ثَوْبٌ مَوْشَى الذِّرَاعِ † [a garment, or piece of cloth, variegated, or figured, in the sleeve]: pl. مَذَارِعُ, a pl. not agreeing with its sing., like مَحَاسِنُ and مَلَامِحُ. (TA.) — Of the fore legs of bulls or cows, and of sheep or goats, [The arm; i. e.] the part above the كِرَاع: and of the fore legs of camels and horses and mules and asses, [likewise the arm; i. e.] the part above the وَطِيف: (K;) [also the arm-bone of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, † the fore leg:] i. q. يَدٌ (Mṣb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاقٌ; this latter term, in like manner, having a proper and a synecdochical acceptance. Hence the prov.] لَا تُطْعِمِ الْعَبْدَ الْكَرَاعَ فَيَطْمَعُ فِي الذِّرَاعِ [Feed not thou the slave with the shank, lest he covet the arm]. (K.) — [Hence,] الذِّرَاع, also called الْأَسَدُ †, two

bright stars, which are one of the Mansions of the Moon: (S;) [there are two asterisms thus called; together, الذَّرَاعَانِ: one of them is] الذِّرَاعُ الْمَبْسُوطَةُ, [also called الذِّرَاعُ الْأَسَدُ الْمَبْسُوطَةُ] the two bright stars [α and β] in the heads of Gemini: (Kz̄w in his description of Gemini:) [the other is called الذِّرَاعُ الْمَقْبُوضَةُ, and] الذِّرَاعُ الْمَقْبُوضَةُ, the two bright stars [α and β] of Canis Minor: (Kz̄w in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذِرَاع accord. to those who make الثَّوْبُ to signify “the auroral rising,” but the latter accord. to those who make it to signify “the auroral setting,” is the Seventh Mansion of the Moon: the following descriptions in Kz̄w’s account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:] الذِّرَاعُ is one of the Mansions of the Moon, (O, Kz̄w, K,) and is called الأسد ذِرَاع: (K;) the lion has a ذِرَاع which is مَبْسُوطَةٌ and a ذِرَاع which is مَقْبُوضَةٌ, (O, Kz̄w, K,) and this is the one next to Syria, (O, K,) or on the left, (Kz̄w,) and in it the moon has a mansion; the مَبْسُوطَةٌ being next to El-Yemen, (O, K,) or on the right; (Kz̄w;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows:] each being two stars, between which is the measure of a سَوَاطٍ [or whip]; (O;) and the latter is higher in the sky, and more extended, than the other, (O, K,) wherefore it is called مَبْسُوطَةٌ; (O;) and sometimes the moon deviates, and so has a mansion in it: (O, K:) [it is said in the TA that الذِّرَاع is also a name of one of the asterisms (نُجُوم) of الْجَوَازِء; but this is the same that is called the مَبْسُوطَةُ:] it rises [at dawn] on the fourth of تَمُوز [or July O. S.], and sets [at dawn] on the fourth of كَانُونُ الْآخِرِ [or January, O. S.]: (O, Kz̄w: [and so in the K, except that in this last, it is erroneously said to set in the الأول:] so says IK: but Ibrāheem El-Harbee says that it rises on the seventh of تَمُوز, and sets on the sixth of كَانُونُ الْآخِرِ. (O, TA.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَل; and see also نُوءٌ, and نَكْبَةٌ.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَتِ الذِّرَاعُ حَسَرَتِ الشَّمْسُ الْقَنَاعُ وَأَسْتَعْلَتِ فِي الْأَفْقِ الشَّعَاعُ وَتَرَفَّرَقَ السَّرَابُ فِي كُلِّ قَاعٍ [When the Dhirāq rises at dawn, the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers, or glistens, in every plain]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذِرَاع does not break its promise, though it be but a بَغْشَةٌ [or weak shower of rain]: (Kz̄w, TA:) [or] its نُوءٌ is approved, and seldom does it break its promise. (Kz̄w.) — ذِرَاعٌ also signifies † A certain mark made with a hot iron upon the arm (ذِرَاع) of a camel: (S, K;) and is a mark of the Benoo-Ṭhaalebeh in El-Yemen, and of some persons of the Benoo-Mālik-Ibn-Sa‘ād. (K.) — Also † The fore part of a spear or spear-shaft:

(K, TA:) this is called (S, TA) also (TA) ذِرَاعُ الْعَامِلِ. (S, TA.)

ذَرُوعٌ: see what next follows.

ذَرِيعٌ Wide in step, (S, K,) and light, or active, in pace, or going; (K;) applied to a horse, (S, K,) and to a camel; as also ذَرُوعٌ: (K;) and quick: (S, Mṣb, K;) [and so ذَرُوعٌ; for] ذَرِيعَاتٌ (S, O, K,) applied to the legs of a quadruped (قَوَائِمُ), (S, TA,) signifies quick, (S, K,) wide in step, taking much of the ground: (O, K;) or, as some say, this last word signifies the legs of a beast, (TA,) like مَذَارِيعُ (S, K,) pl. of مَذْرَاعٌ (K.) It is said of Moḥammad, in a trad., كَانَ ذَرِيعُ الْمَشْيِ † He was quick, and wide of step, in walking. (TA.) And you say, رَجُلٌ ذَرِيعٌ بِالْكَتَابَةِ † A man quick in writing. (TA.) And أَكَلَ ذَرِيعًا † He ate quickly and much. (TA.) And قَتَلَ ذَرِيعٌ † Quick slaughter. (S.) And مَوْتُ ذَرِيعٌ † Spreading death: (K;) or quick, spreading death, such that the people can hardly, or can in no wise, bury one another. (TA.) — † An ample thing, affair, or state. (K.) = † An intercessor. (Ibn-‘Abbād, K.)

ذَرِيعٌ a dim. of ذِرَاعٌ, q. v.

ذَرِيعَةٌ A she-camel by which the archer, or the like, conceals himself from the game, (S, K, TA,) walking by her side, and shooting, or casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her; (TA;) like ذَرِيعَةٌ (S;) as also ذَرِيعٌ: (K;) pl. ذَرُوعٌ. (IAgr.) — Hence, † Anything that brings one near to a thing; (IAgr;) a means of access, nearness, intimacy, ingratiating, attachment, or connexion; syn. وَصْلَةٌ (S, Mṣb, K, TA;) and سَبَبٌ; and وَسِيلَةٌ (TA;) as also ذَرِيعَةٌ: (Ibn-‘Abbād, K;) pl. ذَرَائِعُ (S, Mṣb.) You say, فَلَانٌ ذَرِيعَتِي إِلَيْكَ † Such a one is my means of access to thee, and of attachment to thee, or connexion with thee. (TA.) — Also, [like ذَرِيعَةٌ] A ring by aiming at which one learns the art of shooting, or casting [the lance &c.]. (TA.)

ذَرِيعٌ }
ذَرِيعَةٌ } dims. of ذِرَاعٌ, q. v.

ذَرَّاعٌ A measurer with the ذِرَاع [or cubit]. (T in art. أَر.) — A he-camel that drives the she-camel with his arm and so makes her lie down that he may cover her. (Ibn-‘Abbād, K.)

ذَارِعٌ [so in a copy of the S and of the K and in the TA: in one copy of S and in one of the K, ذَرَّاعٌ: in the CK, ذَرَّاعٌ: but the right reading is ذَارِعٌ, as is shown by verses in which it occurs, cited in the TA, and by its pl.,] A small [skin of the kind called] رَقٌّ, which is stripped off from the part next to the ذِرَاع [or arm], (S, K,) and

which is for شَرَاب [or wine]; (S;) and مَذْرَع signifies [the same; or simply] a small ذِق (TA:) or, as some say, ذَارِعٌ signifies a ذِق that takes much water: (TA:) the pl. is ذَوَارِعُ. (S, TA.) = نَاقَةٌ ذَارِعَةٌ An excellent she-camel. (TA.)

أَذْرَعُ [More, and most, light, or active, and quick, with the arms, or hands, or + otherwise]. It is said in a trad., خَيْرُكُنْ أَذْرَعُكُنْ لِلْغَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قَتَلُوهُمْ أَذْرَعُ قَتْلٍ + They slew them with the quickest slaughter. (S.) — + More, and most, chaste in speech. (K.) You say, هُوَ أَذْرَعُ مِنْهُ + He is more chaste of speech than he. (TA.) = + One whose mother is Arabian but not his father; syn. مَقْرِبٌ: or the son of an Arabian man by an emancipated slave-woman: (K:) the former is the more correct. (TA.) [See also مَذْرَعٌ.]

تَذْرِيعُ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like تَنْبِيْتُ and تَصْدِيرٌ; not an inf. n. (TA.)

مَذْرَعٌ: see ذَارِعٌ.

مَذْرَعٌ, an epithet applied to an ass, and to a mule, meaning Having what are termed رَقْمَتَانِ [q. v.] upon his arms. (L.) — Hence, (L,) † A man (TA) whose mother is more noble than his father: (S, L, K:) as though, (K,) or said to be, (S,) so called because of the رَقْمَتَانِ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K:) or so called as being likened to the mule, because he has upon his arms رَقْمَتَانِ like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَعُ.] — A lion having upon his arms the blood of his prey. (IAar.) — [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA.) — A bull having black spots, or black places, upon his shanks. (S, K.) — مَذْرَعَةٌ A hyena having stripes upon its arms: (K:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مَذْرَعٌ Rain that sinks into the earth to the depth of a cubit. (S, K.)

مَذْرَاعٌ sing. of مَذَارِعُ, [which is contr. to rule,] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مَذَارِيعُ, (K,) which is agreeable to rule. (TA.) — مَذَارِعُ signifies The legs of a beast; (S, K;) as also ذَرِيعَاتُ, and ذَرِيعَاتُ; see ذَرِيعٌ; because the beast

measures with them the ground: or, as some say, [like the pl. of ذَرِيعُ,] the parts of a beast between the knee and the arm-pit. (TA.) = مَذَارِعُ also signifies The towns (قُرَى, S, or بِلَاد, K) that are between the cultivated land and the desert; (S, K;) such as El-Kádiiseeyeh and El-Am-bár; (TA;) in this sense, (S,) as in others, (K,) pl. of مَذَارِعُ; (S, K;) as also مَذَارِيعُ; (K;) syn. with مَزَالِفُ; (S;) and بَرَاغِيْلُ: (TA:) El-Hasan El-Basree speaks of the مَذَارِعُ of El-Yemen. (TA.) [Freytag says, without mentioning his authority, that مَذَارِعُ has the same signification with the inhabitants of Nejd as مَخَالِيفُ with the inhabitants of El-Yemen and مَزَالِفُ in the region of El-Hijáz: but this is at variance with all that I have found, in respect of the term مَخَالِيفُ.] — Also Parts, regions, quarters, or tracts, syn. نَوَاجِ, (Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) — And The places of bending of a valley. (Kh.) — And Palm-trees that are near to houses or tents. (S, K.)

مَذَارِعُ a pl. [contr. to rule] of مَذْرَاعٌ, q. v.: (S, K:) and of ذَرِيعُ as signifying † A sleeve. (TA.) See the last of these words, near the middle of the paragraph.

ذرق

1. ذَرَقَ الدَّمْعُ, (Lth, T, S, M, Mshb, K,) aor. -, inf. n. ذَرَقٌ (Lth, T, S, K) and ذَرُوقٌ (Lth, T, K) and تَذَرَأُ and ذَرِيفٌ and ذَرِيفٌ (K,) The tears flowed. (Lth, T, S, M, Mshb, K.) And ذَرَقَتْ عَيْنُهُ, (S, Mshb, K,) aor. -, inf. n. ذَرَقٌ (Mshb,) His eye shed tears; (Mshb;) tears flowed from his eye. (S, K.) And ذَرَقَتْ عَيْنُهُ دَمْعًا, (Lth, T,) or ذَرَقَتْ الْعَيْنُ دَمْعًا (K) or الدَّمْعُ, (M, Mshb,) aor. -, (M,) inf. n. ذَرَقٌ and ذَرَقٌ and تَذَرَأُ and ذَرِيفٌ and ذَرِيفٌ and ذَرِيفٌ (Lth, T, M) ذَرِيفٌ (Lth, T, M) I think that Lh has mentioned as an inf. n. ذَرَأُ, but I am not certain of it, (M,) His eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let fall tears, or the tears: and ذَرَقَتْهُ, inf. n. تَذَرِيفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ذَرَفٌ ذَرِيفٌ (K,) or دَمُوعَةٌ, (T,) inf. n. تَذَرِيفٌ and تَذَرَأُ and تَذَرِيفٌ, (T, K,) He poured forth his tears. (K.) — [See also ذَرَقٌ, and ذَرِيفٌ, below.]

2: see above, in two places. = ذَرَفَ عَلَيْهِ, (T, S, M, K,) inf. n. تَذَرِيفٌ, (S,) He exceeded it; (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M.) — ذَرَفَ فِي حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also زَلَفَ. (IDrd and O in art. زلف.) = ذَرَفَهُ He made him to know the thing: a poet says,

* لَأَذَرِقَنَّكَ الْمَوْتَ إِنْ لَمْ تَهْرَبْ *

i. e. I will assuredly make thee to know death [if thou flee not]: (IAar, M:) ذَرَفَ الْمَوْتَ

signifies he made him to be at the point of death. (T, K.)

10. اسْتَدْرَفَهُ He desired its (a thing's) dripping, or flowing. (M.) — And اسْتَدْرَفَ الصَّرْعَ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.)

ذَرَفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفٌ,] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

ذَرَفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفٌ,] A weak gait or manner of going. (S, K.)

ذَرِيفٌ and مَذْرُوفٌ Tears shed, or made to flow. (T, M, K.)

ذَرِيفٌ [accord. to Freytag, Largely flowing: but he does not name any authority.] — Quick, or swift; and so زَرِيفٌ. (M.)

ذَوَارِفٌ, applied to tears (دُمُوعٌ), Flowing. (T.) [And] Running waters. (KL.)

مَذَارِيعُ i. q. مَذَارِعُ [The channels of the tears; &c.: see مَذْمُوعٌ]. (T, S, K.)

مَذْرُوفٌ: see ذَرِيفٌ.

ذَرَقَ (S, Mgh, Mshb, K,) aor. - and -, (S, Mgh, Mshb, K,) inf. n. ذَرَقٌ (S, Mgh, Mshb, K,) It muted, or dinged; (JK, Mgh, Mshb;) [like ذَرَقَ;] as also ذَرِقَ (Zj, JK, Mshb, K,) inf. n. إِذْرَاقٌ (JK:) it is also, sometimes, † said of a man: (S, TA:) and the latter is sometimes † said of a beast of prey, and [particularly] of a fox. (TA.) — [Hence,] one says, مَتَى تَذَرِقُ عَلَى النَّاسِ † When wilt thou behave in a light-

witted, or foolish, manner towards men? or utter foul, or obscene, language against them? (TA.) And هَذَا كَلَامٌ يَذَرِقُ عَلَيْهِ † This is speech, or language, that is deemed foul. (TA.) And لَا أَذَرِقَنَّكَ إِنْ لَمْ تُرَبِّعْ is a phrase meaning a threat. (TA.) [But how it should be rendered, unless it be said by a woman to her husband, (see لَا أَذَرِقَنَّكَ عَلَيْهِ, and لَا أَذَرِقَنَّكَ بِرَبِّعٍ لِأَمْرَاتِهِ, I know not.)] = ذَرَقَ الْمَالُ, [in the JK written ذَرَقَ, but said in the TA to be like فَرِحَ, meaning The cattle suffered from eating the herb called الذَّرَقُ, is] from الذَّرَقُ. (JK, TA.)

4: see the first sentence above. = أَذَرَقَتِ الْأَرْضُ The land produced [the herb called] ذَرَقٌ. (S, K.)

5. تَذَرَقَتْ She applied مَذْرُوقٌ as a collyrium to her eyes; as also أَذَرَقَتْ, of the measure اِفْتَعَلَتْ: [so accord. to the copies of the K: but] in the "Nawádir el-Aaráb" it is said, أَذَرَقَتْ بِالْكُحْلِ signifies the woman applied collyrium to her eyes. (TA.)

8: see what next precedes, in two places.

ذُرْقٌ *Dung* (JK, S, Mgh) of a bird; (S, Mgh;) as also ذُرَاقٌ (AZ, TA:) [or] of the bustard (حَبَارَى) and the like: (JK:) the former word an inf. n. used as a subst. in this sense. (Mgh.)

ذُرْقٌ

ذُرْقٌ *A certain plant, resembling فِسْفَسَة* (JK;) *a certain herb, (TA,) i. q. حَنْدَقُوق [the herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil: so in the present day]: (JK, IDrd, S, K:) it has a slight and sweet odour, and grows in [plains such as are called] قِيَعَان, and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies: (AHn, TA:) n. un. with ة. (AHn, JK, TA.)*

ذُرَاقٌ: see ذُرْقٌ.

مَلْبَنٌ مَذْرَقٌ *Milk mixed with water: (AZ, S, K:) [like مَذْلَقٌ.]*

ذرى and ذرو

1. ذَرَّتْهُ الرِّيحُ (T, S, M, Mṣb, K,) aor. تَذَرُوهُ (S, M, Mṣb,) inf. n. ذَرُّوْهُ (S, M, Mṣb, K;) and aor. تَذَرِيهِ (S, M,) inf. n. ذَرِيْ (S;) and ذَرَّتْهُ; and اذَرَّتْهُ (M, K;) the last on the authority of IAqar, but said in the T to be disallowed in this sense by AHeyth; (TA:) *The wind raised it, (T, S,*) or made it to fly, (AHeyth, T, S,*) M, K,) and carried it away; (S,*) M, Mṣb,*) K;) and dispersed it; (Mṣb;) namely, a thing, (Mṣb, K,) or the dust, (T, S, M,) &c. (S, M.) And accord. to IAqar, one says, ذَرَّتْ الرِّيحُ, and أَذَرَتْ, [elliptically,] meaning ذَرَّتْ التُّرَابَ [i. e. *The wind raised the dust, or made it to fly, &c.*]. (T.) — [Hence,] ذَرَا الرِّوَايَةَ ذُرُو الرِّيحِ الشِّمْرِ *He carried on the relation uninterruptedly and rapidly [like as the wind carries away the dry herbage that is broken in pieces.] (TA.) — Hence also, ذَرَا النَّاسِ الحَنْطَةَ [The people winnowed the wheat]. (S.) You say, ذَرَوْتُ الحَنْطَةَ, (IAqar, T, M, K,*)**

aor. أَذَرُوها, inf. n. ذَرُّوْهُ (IAqar, T;) and ذَرَّتْهَا (M;) *I winnowed the wheat: (M, K,*) or ذَرَّتْهُ الطَّعَامُ, inf. n. تَذَرِيَّةٌ (Mṣb;) and ذَرَّتْهُ and ذَرَوْتُ (T;) I cleared the wheat from its straw. (Mṣb.) And ذَرَوْتُ (S, M,) and ذَرَّتْهُ; but the former is more approved; and ذَرَّتْهُ (M;) I made it to fly, and go away; (S, M;) namely, a thing, (S,) or grain, and the like. (M.) ذَرِيَّةٌ الأَكْدَاسِ is well known [as meaning *The winnowing of the heaps of grain*]. (S.) And hence, (S,) ذَرِيَّتُ تَرَابِ المَعْدِنِ *I sought the gold of the dust of the mine [by sifting it or winnowing it]: (S, K:) and ذَرَّتْهُ signifies the same. (T and S in art. ذرى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.] — ذَرِيَّتُ الشَّيْءِ (T,) or أَذَرَّتْهُ (S, TA,) accord. to AHeyth, (TA,) I threw the thing [or scattered it] like as one throws grain for sowing. (T, S, TA.) And ذَرَا الأَرْضِ *He sowed the land, scattering the seed; as also***

ذَرَا الأَرْضِ; but the former is said to be the more chaste. (MF and TA in art. ذَرَا.) — And ذَرَاهُمْ, inf. n. ذَرُّوْهُ, is a dial. var. of ذَرَاهُمْ, meaning *He [God] created them. (M.) — ذَرَا الشَّيْءِ He broke the thing (K, TA) without separating. (TA.) And ذَرَوْتُ نَابَةَ I broke his canine tooth. (M, TA.) — ذَرَاهُ بِالرَّمْحِ He displaced, or uprooted, him, or it, with the spear. (Kr, M.) — ذَرَا, intrans., *It (a thing, K, or dust, &c., M) flew up, and went away, or became carried away [by the wind]. (M, K.) — He (a gazelle, K, or, accord. to some, any animal, TA) hastened (K, TA) in his running. (TA.) You say, مَرَّ يَذُرُو, inf. n. ذَرُّوْهُ, He (a man, S) passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فَلَانٍ *He rose and betook himself to such a one. (TA.) — It (a thing) fell. (S, K.) — ذَرَا نَابَهُ, inf. n. ذَرُّوْهُ, His canine tooth broke: or, as some say, fell out. (M.) And ذَرَا فُوهَهُ (K,) inf. n. ذَرُّوْهُ, (TA,) His teeth fell out from his mouth; (K, TA;) as also ذَرَّى, and ذَرَّا; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذَرَا.)***

2: see 1, in five places. — [Hence,] ذَرَى رَأْسَهُ (M, TA,) inf. n. تَذَرِيَّةٌ (TA,) *He combed his head (M, TA) [so as to remove the scurf &c.], like as one winnows a thing: but ذَرَى [with the unpointed د] is of higher authority. (M.) — ذَرِيَّتَهُ, namely, a sheep, inf. n. as above, I shorn, or sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby: and in like manner one says in relation to a camel. (S, M.) [See مَذَرَى.] — [Hence, app, or from ذَرَوْتُ, as is indicated in what follows,] ذَرَى فَلَانٌ *You say, ذَرَى فَلَانٌ + Such a one exalts the state, or condition, of such a one; and praises him. (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the S,)]**

* عَمَدًا أَذَرَى حَسْبَى أَنْ يُشْتَمَا *

+ [Purposely I praise and exalt what constitutes my grounds of pretension to respect or honour, lest it should be reviled]: (T, S, M:) as though I put it upon the ذَرَوْتُ [q. v.] (M.)

4: see 1, in three places. — Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذَرِيَّتُ الشَّيْءِ عَنِ الشَّيْءِ, meaning *I threw down the thing from the thing: (T, TA:) or إِذَرَاٌ signifies the striking a thing and throwing it down: (Lth, T:) and sometimes, the throwing down without cutting. (M.) You say, ضَرَبْتُهُ بِالسَّيْفِ فَأَذَرِيَّتُ رَأْسَهُ [I struck him with the sword and made his head to fall from him]. (T.) And عَنْ ظَهْرِهِ فَأَذَرِيَّتُهُ عَنْ فَرْسِهِ (S,) i. e. [I thrust him, or pierced him, and] threw him down [from his horse, or from the back of his beast]. (T, S.) And أَذَرَتْ الدَّابَّةُ رَاكِبَهَا *The beast threw down its rider. (M.) And اذرى الشَّيْءَ بالسَّيْفِ He struck the thing**

with the sword so as to throw it down. (M.) And أَذَرَتْ الْعَيْنُ دُمْعَهَا (S,) or الدَّمْعَ (M,) *The eye poured forth [or let fall its tears, or the tears]. (S, M.) [See also أَذَرَاٌ] = اذرى said of a camel, He was, or became, tall, or long, in his ذَرَوْتُ [or hump]. (TA.)*

5. تَذَرَّتِ الحَنْطَةُ *The wheat was, or became, winnowed: (M, K:) or was, or became, cleared from its straw. (TA.) = تَذَرَى بِهِ He protected, or sheltered, himself by means of it; (M, Mṣb;) i. e. by means of a wall, &c., from the wind and the cold; as also به استذرى (M.) One says, تَذَرَّ مِنَ الشَّمَالِ يَذَرَى *Protect, or shelter, thyself from the north wind by means of a shelter. (T.) And اِسْتَذَرَّ بِهَيْدَةِ الشَّجَرَةِ Shelter thyself by means of this tree: (T:) or اِسْتَذَرْتُ بِالْشَّجَرَةِ I shaded and sheltered myself by means of the tree. (S.) And تَذَرَّتِ الإِبِلُ *The camels protected, or sheltered, themselves from the cold, one by means of another; or by means of the [trees called] عَضَاهُ. (M.) And اِسْتَذَرْتُ بِفُلَانٍ I sought refuge with such a one, and became in his protection. (S.) And اذرى [thus I find it written, without any syll. signs, evidently for أَذَرَى, of the measure اِفْتَعَلَ, like اِكْتَنَ and اِكْتَنَ] He sought protection by means of a king. (TA.) = تَذَرَى السَّامَ (S,) or الذَّرَوَةَ (M, K,) *He mounted upon [the hump, or the top of the hump &c.]. (S, M, K.) — [Hence,] تَذَرِيَّتُ بَنَى فَلَانٍ وَتَصَيَّبَتْهُمُ + I married among the ذَرَوَةَ and the نَاصِيَةَ of the sons of such a one; (As, T,*) S;) i. e., among the noble and high of them: (T:) or تَذَرَى فِيهِمْ + He married among the ذَرَوَةَ of them. (M.)****

8: see 1: = and see also 5. ٥٦٣.

10: see 5, in four places. — اِسْتَذَرْتُ, said of a she-goat, *She desired the ram; (S, K;) like اِسْتَذَرْتُ. (S.) — And the inf. n. اِسْتَذَرَاٌ signifies The act of leaping upon a female. (KL.)*

ذُرَّةٌ, originally ذَرُّوْهُ (S, Mṣb, K,) or ذَرَى (S, M,*) Mṣb,) the ة being a substitute (S, Mṣb) for the final radical letter, (Mṣb,) [A species of millet; the holcus sorghum of Linn.; thus called in the present day, and also, vulgarly, ذُرَّةٌ صَيْغَى and ذُرَّةٌ قَبْطِيَّةٌ, to distinguish it from maize, the zea mays of Linn., which is vulgarly called ذُرَّةٌ كَبِيْرَان and ذُرَّةٌ شَامِيَّةٌ; a species of grain; (M;) a certain grain, well known: (S, Mṣb, K:) the word is used as a n. un. and as a coll. n. (T.) [See مَبْرُوَّة.]

ذُرُّوْهُ *A portion (طَرَفٌ) not completed, of a saying; as in the phrase, بَلَّغْنِي عَنْهُ ذُرُّوْهُ مِنْ قَوْلٍ [An uncompleted portion of a saying was related to me from him]: (T, S:) or a little; a dial. var. of ذُرَّةٌ [q. v.]. (M.) = Also, and ذُرَى, i. q. ذُرِّيَّةٌ (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذَرَا] i. e. *Created beings: [or children, or offspring: (see art. ذَرَا:)] or ذُرُّوْهُ and ذُرَى**

signify the number of the ذرية (M.) One says, ذرّك and أَنْمَى اللَّهُ ذَرَاكَ and أَنْمَى اللَّهُ ذَرَاكَ meaning *May God increase [the number of] thine offspring.* (T.) — And ذرّ النار occurs in a trad., as some relate it, instead of ذرّ النار, as others relate it; meaning [either *The children of the fire of Hell, agreeably with what next precedes, or*] *to be scattered in the fire.* (S and TA in art. ذرّ.) = Also, ذرّ, The curved extremity of a bow. (So in a copy of the S.)

ذرى, also written ذرا, (or, accord. to some copies of the S, ذرى) A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away: (S:) or it signifies what one has winnowed; (M;) or مَا تَذَرُوهُ [what thou winnowest, as is indicated by the context of this explanation]; like as تَنْفُضُ signifies تَنْفُضُ. (T.) — And ذرى or ذرى (accord. to different copies of the S) Tears poured forth: (S:) or so ذرى [or ذرع ذرى]. (M, TA.) = Also A shelter; (M, TA;) anything by which one is protected, or sheltered: (S, Mgh:) a shelter from the cold wind, consisting of a wall, or of trees: and particularly a shelter that is made for camels such as are termed شَوْل, by pulling up trees of the kind called عَرْفَج &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place. (T.) [Hence,] one says, فُلَانٌ فِي ذَرَى فُلَانٍ Such a one is in the protection of such a one. (T.) And أَنَا فِي ظِلِّ فُلَانٍ وَفِي ذَرَاهُ I am in the protection of such a one, and in his shelter. (S.) And [hence, perhaps,] إِنَّ فُلَانًا تَكْرِيمُ الذَّرَى + Verily such a one is generous in disposition. (AZ, T.) — Also The court, or yard, (فناء,) of a house. (Har pp. 56 and 442.) = See also ذرّو, in two places.

ذرى: see ذرى, in two places: — and ذراوة.

ذروة Much property; like ذروة: so in the saying, هُوَ ذُو ذَرْوَةٍ [He is a possessor of much property]. (TA.) = See also ذروة.

ذروة: see what next follows.

ذروة and ذروة The upper, or uppermost, part of a thing (S, M, Mgh, K) of any kind; (M, Mgh;) and so, accord. to Et-Takree Esh-Shemeneh, ذروة: (TA:) and particularly, of a camel's hump, (S, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. ذرى. (S, TA.) It is said in a trad., أَتَى بِإِبِلٍ غَيْرِ الذَّرَى [or غَيْرِ الذَّرَى] He brought camels having white humps. (TA.) And in another trad., عَلَى ذَرْوَةِ كُلِّ بَعِيرٍ شَيْطَانٌ [On the hump of every camel is a devil]. (TA.) And in a prov., مَا زَالَ يَقْتُلُ فِي الذَّرْوَةِ [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. غرّب: it means, †he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness.

(TA.) — [Hence,] الذَّرْوَةُ وَالنَّاصِيَةُ (T, M*) † He married among the noble and high of them. (T.)

ذرى ذرى = ذرى A warm shelter. (TA.)

ذرية A she-camel by means of which one conceals himself from the objects of the chase: on the authority of Th: but the more approved word is with ذ [i. e. ذرية, or, accord. to AZ, ذرية]. (M.)

ذراوة (vulgarly pronounced ذراوة, TA) What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind. (M, K.) — And What has fallen of, or from, corn, (M, K,) or especially wheat, (Lh, M,) in the process of winnowing. (M, K.) And What has fallen of, or from, a thing; as also ذرى. (M, *K.)

ذرية: see ذرّو.

الذاريات [as used in the Kur li. 1] means The winds (S, Bd, Jel) raising, or making to fly, and carrying away, or dispersing, the dust &c.: (Bd, Jel:) or †the prolific women; for they scatter children: or †the causes of the scattering of the created beings, angels and others. (Bd.)

مذرى (S, M) and مذرة (M) A wooden implement, (S, M,) or a small wooden implement, (so in one copy of the S,) having [several] extremities [or prongs], (S,) with which one winnows (S, M) wheat, and with which the heaps of grain are cleared [from the straw &c.]: (S:) or the former word signifies the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows. (T.) = Also, the former word, The extremity of the buttock: (AO, T, M, K:) or †مذروان signifies the two extremities of the two buttocks; (A'Obeid, T, S, M, K,*) or the two uppermost parts of the two buttocks; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeid, T, S, M, Meyd, K;) for if the sing. were مذرى, the dual would be مَذْرِيَانِ. (A'Obeid, T, S, M, Meyd.)

Hence, (Meyd,) جَاءَ يَنْفُضُ مَذْرُوهُ [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (S, Meyd, K;) a prov., applied to one behaving insolently (بَاغٍ), and threatening; (S, K,*) or to one threatening vainly: (Meyd, and Har p. 603:) and جَاءَ يَضْرِبُ مَذْرُوهُ [He came striking &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi supr.) — †مذروان also signifies The two sides of the head: (M, K:) or مذار signifies the temples of the head; and the sing. is مذرى; accord. to AA. (S.) — Also, †مذروان, The two places, of a bow, upon which lies the string, in the upper portion and the lower: (AHn, S, M, K,*) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مَذْرَى. (M.)

مذرة: see the next preceding paragraph, first sentence.

مذروان: see مَذْرَى, in five places.

مذرى, fem. مَذْرَاة, A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn. (T.) [See 2.]

ذعب

5. تَذَعَّبَهُ الْجِنُّ (K,) as also تَذَابَّبَهُ (TA,) The jinn frightened him, or terrified him. (K.)

7. اذْذَعَبَ (K,) as also اذْذَعَبَ, the latter thought by Az to be the original word, (TA,) It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream. (K.)

ذعبان A young wolf. (K.)

رَأَيْتُهُمْ مُذْعَابِينَ كَأَنَّهُمْ عَرَفَ ضَبْعَانَ (K,) and رَأَيْتُهُمْ مُذْعَابِينَ كَأَنَّهُمْ عَرَفَ ضَبْعَانَ (TA,) I saw them following one another as though they were the mane of a male hyena. (As, K.)

ذعر

1. ذَعَرَهُ, aor. ذَعَرُ, inf. n. ذَعْرُ; (S, A, Mgh, K;) and اذْذَعَرَهُ (TA,) inf. n. اذْذَعْرُ; (K;) He frightened him; made him afraid. (S, A, Mgh, Mgh, K, TA.) Hence, قُمْ فَأَبِ الْقَوْمَ وَلَا تَذْعَرْهُمْ عَلَيَّ Arise thou, and go to the people, meaning Kureysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Hodeyfeh, on the night of the Ahzab [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: تَذْعَرُوا كَذَلِكَ لَا تَذْعَرُوا عَلَيْنَا meaning, Let that suffice you: make not our camels to be frightened at us. (TA.) — ذَعَرُ (S, K,) inf. n. ذَعْرُ; (TA;) and اذْذَعْرُ; (TA;) [and app. تَذْعَرُ; of which see the act. part. n., below;] He became frightened, or afraid. (S, K, TA.) [You say, ذَعَرٌ مِنْهُ He was frightened at him, or it.]

4: see above, first sentence.

5 and 7: see 1.

ذعر Fright. (S, *Mgh, Mgh, *K.)

ذعر A state of stupefaction, (K,) by reason of shame, or pudency. (TA.)

ذعر, a possessive epithet, (T, TA,) or ذَعْرُ (K,) A thing feared; a frightful thing. (T, K.) — See also مَذْعُور.

ذعر: see ذعر.

ذعر A fright. (TA.)

ذعر [an intensive epithet, Very fearful. — And hence,] A certain bird, (K,) a small bird, (T,) found in trees, always wagging its tail, (T, K,) never seen otherwise than frightened. (T, TA.)

ذَفَافٌ [or سَرَّ ذَفَافٌ], (AA, T, S,) or ذَفَافٌ (M,) or both, (K,) *Deadly poison*: (AA, T, S, M, K:) because it kills quickly him who drinks it. (AA, T.) — You say also, ذَفَافٌ مَا فِيهِ, meaning مَتَعَلِّقٌ بِهَ [i. e. *There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence*]. (K.) — See also ذَفَى: and ذَفَافٌ.

ذَفِيفٌ *Quick*: (S, Mṣb:) or, as also ذَفَافٌ, *quick and light*: or *light*, or *going lightly*, upon the ground. (M, K.) You say also ذَفِيفٌ خَفِيفٌ, (T, S, K,) meaning *Quick*, (S,) and in like manner ذَفَافٌ ذَفِيفٌ, (T, K,) in each case using the latter word as an imitative sequent. (K.) — Also A death, (M,) or a pestilence, (K,) that kills quickly. (M, K.) — Also The male hedgehog. (M.)

سَهْمٌ مَذْفَقٌ *A swift and light arrow*. (K.)

ذفر

1. ذَفْرٌ, aor. ٤, (S, Mṣb, K,) inf. n. ذَفَرٌ, (Mṣb,) *He, or it, had, or emitted, a pungent, or strong, odour, or smell*: (S, Mṣb:) or a *very pungent, or very strong, odour, or smell*: (M, K:) whether *sweet or stinking*: (S, M, Mṣb:) or he had *stinking arm-pits*; or it (the arm-pit) *stank*. (Lh, M, K.) [See also ذَفَرٌ, below.] — ذَفِرَ التَّبْتُ *The plants became abundant*. (AHn. M.)

10. استذفر في الأمر. *He became very determined, and hardy*, [as though he drew forth from himself a pungent odour by sweating,] *to do the thing, or affair*. (M, TA.) — استذفرت said of a woman, i. q. استشفرت [q. v.]. (TA.)

ذَفْرٌ inf. n. of 1. (Mṣb.) — *Pungency, or strength, of odour*: (S, A, Mgh, Mṣb:) or *intense pungency or strength thereof*: (M, K:) whether *sweet or stinking*: (S, M, A, Mgh, *Mṣb:) as also ذَفْرَةٌ (K, TA,) or ذَفْرَةٌ: (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean *sweet or foul*: (TA:) or *any pungent, or strong, odour; whether sweet or stinking*: (T:) or *stench of the arm-pit*: (Lh, M, K:) or it has this signification as well as the first: (S, M:) or *stink, or stench*, [absolutely,] (IAṣr, M, K,) except when relating to *musk*; not used with reference to any other perfume, or sweet-smelling substance: (IAṣr, M:) but ذَفْرٌ, with the unpointed د, signifies only “*stink, or stench*.” (M.) — The seminal fluid (مَاءٌ) of a stallion. (K.)

ذَفْرٌ (S, M, A, Mṣb, K) and أَذْفَرٌ (M, K) *Having, or emitting, a pungent, or strong, odour, or smell*: (S, *Mṣb:) or *having, or emitting, a very pungent, or very strong, odour, or smell*: (M, K:) whether *sweet or stinking*: (S, M, Mṣb:) or especially, (Lh, M, K,) or also, (S, M, A,) a man *having stinking arm-pits*, (S, M, A, K,) and a *foul smell*: (S, M, A:) fem. of the former, ذَفْرَةٌ; and of the latter, ذَفْرَاءٌ: (M:) or ذَفْرَةٌ signifies a woman *having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits*. (Mṣb.) You say مِسْكٌ أَذْفَرٌ, (S, A,

M, K,) and ذَفْرٌ, (M, K,) *Pungent, or strong-scented, musk*: (S, A:) or *musk of the utmost excellence*. (K.) And ذَفْرَةٌ ذَفْرَاءٌ [A pungent, or strong-scented, or] *sweet-smelling [follicle, or vesicle, of musk]*: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

لَهَا ذَفْرَةٌ ذَفْرَاءٌ كَلَّ عَشِيَّةً *
كَمَا تَقَى الْكَافُورُ بِالْمِسْكِ فَاتِقَهُ *

[They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk]. (T, M, TA.) One says also ذَفْرَةٌ رَوْضَةٌ (S, A) *A sweet-smelling meadow*. (TA.) And ذَفْرَةٌ ذَفْرَاءٌ *A stinking arm-pit*. (A.) And ذَفْرَةٌ ذَفْرَاءٌ, (S, K,) or ذَفْرَاءُ الرَّائِحَةِ, (A,) *An army, or a collected portion thereof, or a troop of horse, having a foul smell from the rust of the arms or armour*. (S, A, K.) — ذَفْرَةٌ *A certain plant, (K,) which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the جَعْدَةُ [the sweetness of] its odour*. (TA.) — And ذَفْرَةٌ *A certain herb, or leguminous plant, (K,) which remains green until the cold smites it*: [a coll. gen. n.; and with tenween; for] the n. un. is ذَفْرَاءَةٌ: (TA:) [but it is from ذَفْرَاءٌ, fem. of أَذْفَرٌ:] *a certain herb, of foul odour, which camels &c. scarcely ever eat*: (Yaḥṣūb, S:) or a certain tree, also called عِطْرُ الْأَمَةِ: or, accord. to AHn, a species of [the trees called] حَمِضٌ: or, as he says in another place, a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Ráze'e.)]

ذَفْرَةٌ *A single emission of pungent, or strong, odour*. (Mṣb.)

ذَفْرَةٌ } see ذَفْرٌ.
ذَفْرَةٌ }

ذَفْرِيٌّ, without tenween, (S, K,) because the alif [written ى] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذَفْرِيٌّ, with tenween, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to ذَفْرُهُم (S, K,) *The place that sweats, in the back of a camel's neck, behind the ear*: (Lth, S:) or, in a man, (M,) and in any animal, the part extending from the مَقْدَ [or part between the two ears, erroneously written in the CK مَقْدَم] to the half of the قَدَال [or entire back of the head]: or the prominent bone behind the ear: (M, K:) or a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the

middle: (Sh:) or the ذَفْرِيَّانِ [which is the dual] are the two protuberances on the right and left of the small hollow in the middle of the back of the neck: (M:) it is from ذَفْرُ الْعَرَقِ [“the pungency of the odour of sweat”], because it is the first part that sweats in a camel: (S:) pl. ذَفْرِيَّاتٌ and ذَفَارَى, (S, K,) and some say ذَفَارٍ. (S.) and ذَفَارٌ (Mṣb, S, K, TA), though strong, note last doubly R (S, K, TA).

ذَفْرٌ: see what next follows.

ذَفْرِيٌّ *A camel large in the part called ذَفْرِيٌّ*: fem. with ة: (AZ, S, K:) or a *great camel*: (AA:) or (so in the TA; but in the K, “and”) *hard, or firm, and strong*: as also ذَفْرٌ: (K:) but the former (ذَفْرِيٌّ) is of higher authority: also applied to a camel; fem. with ة: and in like manner to an ass: (TA:) or (so in the TA; but in the K, “and”) *great in make*: (K:) also a young man *tall, perfect [in make], and hardy, strong, or sturdy*: (S, K:) and ذَفْرَةٌ *an excellent she-camel, (K,) long-necked*: (TA:) and, accord. to the K, a *bulky, or thick, ass*: but this is at variance with what is found in other lexicons. (TA.)

ذَفْرٌ and ذَفْرَاءٌ: see ذَفْرٌ, in eight places.

رَوْضَةٌ مَذْفُورَةٌ *A meadow abounding with ذَفْرَاءٌ*. (K.) [See ذَفْرٌ.]

ذقن

1. ذَقْنُهُ, (JK, S, A, K,) aor. ٤, (JK,) inf. n. ذَقْنٌ, (TK,) *He struck his ذَقْن [or chin]*: (JK, S, A, K:) or he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand; syn. قَعْدَهُ. (K, TA.) [In the CK, erroneously, قَعْدَهُ.] And *He struck him, or beat him, with a staff, or stick*. (JK.) — ذَقْنٌ عَلَى يَدِهِ, (K,) or عَصَاهُ, (JK, K,) *He put his ذَقْن [or chin] upon his hand, or upon his staff, or stick*, (JK, K, TA,) and leaned [upon it]: (TA:) and ذَقْنٌ بِسَوْطِهِ [He leaned his chin upon his whip]: (TA:) as also ذَقْنٌ. (K.) — ذَقْنَتِ الدَّلْوُ, (JK, S, K,) aor. ٤, (JK, K,) inf. n. ذَقْنٌ, (JK,) *The bucket was, or became, such as is termed ذَقْنٌ* (S, K) or ذَقْنَاءٌ. (JK.)

2. see the preceding paragraph.

3. ذَقْنَهُ *He straitened him*. (K.)

[4. اذقن is said by Golius, as on the authority of the KL, to signify *Open tulit in tollenda re*: but the word explained in the KL as signifying the doing this is the inf. n. of اذقن, not of اذقن.]

ذَقْنٌ *A decrepit, old and weak, or extremely aged, man*. (K.)

لَحْيَانِ [The chin:] the place where the [here meaning the two lateral portions of the lower jaw] combine, (JK, S, Mṣb, K,) at their lower part: (K:) it is of a man (S, Mṣb) [and of a beast]: also pronounced with kesr (ISd, K) to the ذ [i. e. ذَقْنٌ]: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. أَذْقَانٌ, (Mṣb, K,) 122

a pl. of pauc.; and the pl. of mult. is ذُقُونُ. (Msb.) Hence, (K.) مُثْقَلٌ اسْتَعَانَ بِذُقْنِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَرُّوا لِأَذْقَانِهِمْ [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109]: and [hence,] رِيحٌ فَخَرَّتِ الْأَشْجَارُ [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. خَر:) and هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرُ عَلَى أَذْقَانِهَا [The wind blew, and overturned, or threw down, or bent down, the trees]: and, of a stone, كَبَّتِ السَّيْلُ بِذُقْنِهِ [The torrent overturned it. (TA.)] — The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafájee, in the “Shifá el-Ghaleel,” to be post-classical: Z says, in the “Rabea el-Abrár,” that it signifies the beard in the language of the Nabathæans. (TA.)

ذُقْنُ: see the next preceding paragraph, first sentence.

ذُقْنِي: see the paragraph next following.

ذُقُونُ A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA:) pl. ذُقُونُ: (TA:) and ذُقَانَةٌ, applied to a she-camel, signifies the same as ذُقُونُ. (IAar, TA.) — ذُقُونٌ + A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Rághib, TA:) and ذُقُونٌ ذُقْنِي a bucket with an inclining lip: (IB, TA:) and ذُقُونٌ ذُقْنِي a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

الذَّقَانَةُ The part beneath the ذُقْنُ [or chin]: (K:) or the part, of the breast, that is reached by the ذُقْنُ: or the ذُقْنُ [itself]: (TA:) or the head of the حَقْقَوْمُ [or windpipe]: (K:) or the prominent extremity of the حَقْقَوْمُ: (S, K:) thus explained by A'Obeid and AA in the saying of 'A'isheh, “[The Prophet died] between my ذَّقَانَةٌ and my ذُقَانَةٌ.” (TA: [see الحَاقِنَةُ]) or the تَرْقُوتَةُ [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of الحَاقِنَةُ,

by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذُقَوَانُ. (S, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَأُحِقِّنَ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حَقْنُ]: الذُّوَاقِنُ, accord. to AZ, means the lower part of the belly. (S.) = See also ذُقُونُ.

أَذُقْنُ A man long in the ذُقْنُ [or chin]: and so [the fem.] ذُقْنَاءُ applied to a woman. (K.) — And A man having the two sides of the mouth inclining, or wry. (JK.) — And [hence, app.,] ذُقْنَاءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) † Having the جَهَاز [or pudendum] inclining, or wry. (K, TA.) — دَوُو ذُقْنَاءُ: see ذُقُونُ.

ذكر ذُقْنِي، 248، 249

1. ذِكْرُهُ, [aor. ذَكَرَ,] inf. n. ذِكْرِي, (S, A, Msb,) which is fem., (Msb,) and imperfectly decl., (S,) and ذِكْرٌ (A, K) [and ذِكْرٌ, or, accord. to Et-Tebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Msb., both are properly subst., and a distinction is made between them, as will be shown below,] and تَذَكَّرَ (K,) He preserved it in his memory: (K, TA:) he remembered it; (S, A;) as also ذِكْرُهُ [to distinguish it from ذِكْرٌ in a sense afterwards to be explained], (S, Msb,) and تَذَكَّرَهُ; (S, A;) and ذِكْرُهُ (S, K, TA,) originally, إِذْتَكَّرَهُ, (S,) and إِذْكُرَهُ, (TA, and so in the CK,) and إِذْكُرَهُ, (K,) and اسْتَذْكُرَهُ, (AZ, K,) signify the same as تَذَكَّرَ (K) [as explained above]: تَذَكَّرَ signifies also he became reminded of it; (Msb;) [and so ذِكْرُهُ and its variations: and اسْتَذْكُرَهُ seems properly to signify, as also تَذَكَّرَ, he recollected it; or called it to mind: and he sought to remember it: and تَذَكَّرَ and اسْتَذْكُرَ used intransitively, he sought, or endeavoured, to remember.] You say, ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ [I remembered the thing after forgetting]: (S:) and ذَكَرْتُ تَذَكَّرْتُ [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A:) and إِذْكُرْ بَعْدَ أَمْرِهِ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (S.) And رَبَطَ فِي إِصْبَعِهِ خَيْطًا يَسْتَذْكُرُ بِهِ حَاجَتَهُ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رَبِيْعَةٌ]: (AZ:) and اسْتَذْكُرَ is used alone with the like signification [i.e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, اسْتَذْكُرْ بِدِرَاسَتِهِ He sought to remember by his studying of a book. (A.) — ذِكْرٌ حَقٌّ, (K,) inf. n. ذِكْرُ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) — One says, مَا اسْمُكَ أَذْكُرْ, (Fṣ and Lb, and so in a copy of the K,) or أَذْكُرْ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرْ being disjunctive, (Lb, K,) [in the CK we find مَا اسْمُكَ أَذْكُرْ, as though the reading were أَذْكُرْ with a disjunctive hemzeh from أَذْكُرْ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first-person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذكُرْ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكُرْ, or أَذْكُرْ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذِكْرُهُ, aor. ذَكَرَ, (TA,) inf. n. ذِكْرِي, fem., [and imperfectly decl.,] (Msb,) and ذِكْرٌ and ذِكْرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA;) and so ذِكْرُهُ بِلِسَانِهِ [to distinguish it from ذِكْرٌ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثٌ ذَكَرْتُ لِفُلَانٍ حَدِيثٌ I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بَمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذِكْرُهُ + He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, or لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, or the like.] — [And, in like manner, He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذِكْرُهُ بِالْجَمِيلِ, or بَخِيرٌ. See ذِكْرٌ, below.] — Also, contr., [for ذِكْرُهُ بِالْقَبِيحِ, or بِرُشٍّ] † He spoke evil of him; men-

ing were أَذْكُرْ with a disjunctive hemzeh from أَذْكُرْ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first-person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذكُرْ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكُرْ, or أَذْكُرْ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذِكْرُهُ, aor. ذَكَرَ, (TA,) inf. n. ذِكْرِي, fem., [and imperfectly decl.,] (Msb,) and ذِكْرٌ and ذِكْرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA;) and so ذِكْرُهُ بِلِسَانِهِ [to distinguish it from ذِكْرٌ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثٌ ذَكَرْتُ لِفُلَانٍ حَدِيثٌ I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بَمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذِكْرُهُ + He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, or لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, or the like.] — [And, in like manner, He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذِكْرُهُ بِالْجَمِيلِ, or بَخِيرٌ. See ذِكْرٌ, below.] — Also, contr., [for ذِكْرُهُ بِالْقَبِيحِ, or بِرُشٍّ] † He spoke evil of him; men-

tioned him with evil words; (Fr;) mentioned his vices, or faults; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true; or merely said of him what would grieve him: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, اِنَّ ذِكْرَتِي لَتَنْدَمَنَّ meaning [Verily, if thou mention me] with evil words [thou wilt assuredly repent]: and in like manner the verb is used in the Kur xxi. 37 and 61: and 'Antarah says,

لَا تَذْكُرِي فَرَسِي وَمَا أَطْعَمْتُهُ
فَيَكُونَ جِلْدُكَ مِثْلَ جِلْدِ الْأَجْرَبِ

meaning *Mention thou not reproachfully* [my horse, and what I have given him for food, for, if thou do, thy skin will be like the skin of the scabby]: (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse*, and my preferring him before the family. (T, TA.) — ذَكَرَ فَلَانَةً, inf. n. ذَكْرٌ, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or كُذِرَ, [so in a MS. copy of the K, and in the TA,] with fet-h, [so in the TA,] *He demanded such a one in marriage: or he addressed himself to demand her in marriage:* (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) = ذَكَرَهُ, inf. n. كُذِرَ, with fet-h, *He struck him upon his penis.* (K.)

2. ذَكَرَهُ (S, A, * Msb, K,) and ذَكَرَهُ بِه (S, A, * Msb, K,) (Kur xiv. 5, &c.,) inf. n. تَذَكَّرَ (A, TA) and تَذَكَّرَ (K, TA,) and quasi-inf. n. ذَكَرَى, imperfectly decl.; (A, * K, * TA;) and ذَكَرَهُ (S, Msb, K;) *He reminded him of, or caused him to remember, him, or it.* (S, Msb, K.) — And ذَكَرَ (TA,) inf. n. تَذَكَّرَ (K) [and تَذَكَّرَ also, as in the Kur xx. 2], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the Kur xxxviii. 21. (TA.) = Also ذَكَرَهُ, inf. n. تَذَكَّرَ, *He made it (a word) masculine; contr. of أَتَنَّهُ.* (S, * Msb, K,*) — In the Kur [ii. 282], فَتَذَكَّرْ إِحْدَاهُمَا, فَتَذَكَّرْ is said by some to signify † *That one of them may make the other to be in the legal predicament of a male: [meaning that both of them together shall be as one man:] or, accord, to others, one of them may remind the other.* (TA.) — It is said in a trad., فَذَكِّرُوهُ, 1 *The Kur-án is eminently excellent [lit., masculine]: therefore do ye hold it and know it and describe it as such.* (K, TA. [In the CK, for فَذَكِّرْ is put فَذَكَّرْ.]) — [Hence, ذَكَرَهُ (TA,) inf. n. تَذَكَّرَ (K,) *He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel.* (K, * TA.) [See ذَكَّرَهُ.]

3. ذَاكَرَهُ, (MA,) inf. n. مُذَاكَرَةٌ, (KL,) *He called to mind with him* (MA, KL) a story, or

discourse, or the like, (MA,) or a thing. (KL.)

4: see 2. اذكر ^{أذكر} also signifies *He* (a man [or other]) *begat a male*. (TA from a trad.) And اذكرت ^{أذكرت} *She* (a woman, S, A, or other female, TA) *brought forth a male*, (S, A, K, or males. (Mgh.) It is said in a prayer for a woman in labour, اُسْرَتْ وَأَذْرَتْ ^{أُسْرَتْ وَأَذْرَتْ} *May she have an easy birth, and may she bring forth a male child*. (A.) And you say also, اذكرت به ^{أذكرت به} † *She brought him forth a male, and hardy*: (TA from a trad. :) or a male, and sharp and cunning. (Mgh.)

5: see 1, in five places, in the first and second sentences. — [Also *It* (a word) *was*, or *became*, or *was made*, of the masculine gender; contr. of ثَانِثٌ.]

6. تذاكروا *They called to mind* [a story, or discourse, or the like, or a thing,] *one with another.* (KL. [See 3.]) — [And hence, *They conferred together.*]

8. اَدَّكَر and اَدَّكَر: see 1, in three places, in the first and second sentences.

10: see 1, in six places, in the first and third sentences.

ذَكْرٌ : see ذَكْرٌ : = and ذَكِيرٌ.

سَيْفٌ ذُو ذُرٍّ: see ذُرٌّ, in six places. = سَيْفٌ ذُو ذُرٍّ, or ذُرٍّ, (as in different copies of the S,) and أَذْرَةٌ, [which is the pl.,] (A,) † *A cutting, or sharp, sword.* (S, A.) [See ذُرٌّ.]

ذَكَّرَ (Yoo, A'Obeyd, Yaaḵoob, Ṣ, M, A, Mṣb, K) and ذَكَّرَ (Yoo, A'Obeyd, Yaaḵoob, Ṣ, A, Mṣb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Mṣb, TA,) and the latter only is mentioned in this sense in the Fṣ, (TA,) and is said by El-Aḥmar to be of the dial. of Ḳureysh, (TA,) [both said in the Mṣb to be simple substs., though many hold them to be inf. ns.,] and ذَكَّرَ, accord. to one of the expositors of the Fṣ, but this is strange, (TA,) and ذَكَّرَ (Ṣ, M) and ذَكَّرَ (M, TA) and ذَكَّرَ (Ṣ, M, [see 1, first sentence,]) and also ذَكَّرَ (Ṣ) and ذَكَّرَ, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) *Remembrance*; (Ṣ, M, A, Mṣb, K, &c.;) *the presence of a thing in the mind*: (Er-Rāghib:) also termed ذَكَّرَ بِالْقَلْبِ (Mṣb, TA,) to distinguish it from ذَكَّرَ in another sense, to be explained below: (TA:) the pl. of ذَكَّرَ is ذَكَّرَ (M,) also said to be pl. of ذَكَّرَ. (MF, art. احد.) You say, ذَكَّرَ عَلَى ذَكَّرَ, and ذَكَّرَ, in the same sense, *Place thou him, or it, in thy remembrance.* (Ṣ.) And أَجَعَلَهُ مِنِّي أَجَعَلَهُ مِنِّي, and ذَكَّرَ, and ذَكَّرَ, *I will not forget him, or it.* (A.) And ذَكَّرَ عَلَى ذَكَّرَ, and ذَكَّرَ, (K,) or the former only, (Fr, Mṣb, TA,) *He, or it, did not cease to be in my remembrance*; (K;) *I did not forget him, or it.* (Fr, TA.) And ذَكَّرَ عَلَى ذَكَّرَ أَنتَ Thou art in my mind. (ISd, Lb.) — The words in the Kur [xxix. 44]

وَلَذِكْرُ اللَّهِ أَكْبَرُ admit of two explanations: *The remembrance of God is better for a man than a*

man's remembrance of a man: and *the remembrance of God* is better as more efficacious in forbidding evil conduct than is prayer. (TA.)—

ذُخْرُ also signifies *Memory*; a certain quality of the mind, by which a man is able to remember what he cares to know; like حِفْظُ, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) = Also ذُخْرُ (Er-Rághib, Mṣb, TA) and ذُخْرُ (Mṣb, TA), or the former only accord. to Fr, (Mṣb, TA,) and ذُخْرَى (Mṣb, TA). The mention, telling, relating, or saying, of a thing: said by some to be contr. of صَمَتٌ (TA:) and also termed ذُخْرٌ بِاللَّسَانِ (Mṣb, TA,) to dis-

linguish it from ذُكِّر in the sense first explained above. (TA.) — Also ذُكِّر, † The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity, or imperfection, or from everything derogatory from his glory; or the saying سُبْحَانَ إِلَهِهِ [and الْحَمْدُ لِلَّهِ, and اللَّهُ أَكْبَرُ] and لَا إِلَهَ إِلَّا اللَّهُ, [&c., see 1,] and uttering all the forms of his praise: a reading, or reciting, of the *Kur-án*: a thanking [God]: obedience [to God]: (Abu-l-'Abbás:) prayer to God; (K;) supplication. (Abu-l-'Abbás, K.) — Also † Praise, or eulogy, or good speech, of another. (S,*K,*TA.) — [And, accord. to some, † Dispraise, or evil speech. See 1.] — Also + A thing that is current upon the tongue. (K.) — † Fame; renown; report; reputation; (S, A, K;) whether good or evil; (ISd;) as also ذُكْرَةٌ. (AZ, ISd, K.) Thus in the saying, لَّهُ ذُكْرٌ فِي النَّاسِ † He has fame among the people: in which it has also the signification next following. (A.) — † Eminence; nobility; honour. (S, A, Mgb, K.) So in the *Kur* [xciv. 4] وَرَفَعْنَا لَكَ ذُكْرَكَ † And We have raised for thee thine eminence, or thy nobility, or thine honour: as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the *Kur* [xliii. 43] وَإِنَّ لَكَ لَذِكْرًا † And verily it (the *Kur-án*) is an honour to thee and to thy people. (TA.) Also, in the *Kur* [xxxviii. 1], بِالذِّكْرِ وَالْقُرْآنِ ذِي الذِّكْرِ † By the *Kur-án* possessed of eminence, &c. (S) — Also + A book containing an exposition of religion, and an institution of religious laws: (K:) any book of the prophets: (TA:) and especially the *Kur-án*: (MF, TA:) and the تَوْرَةُ [or Book of the Law revealed to Moses]: (Aboo-Hureyreh, TA in art. زبر:) and that [law] which is [recorded] in heaven. (Sa'eed Ibn-Jubeyr, TA ubi suprâ.) — † An exhortation; an admonition, or a warning. (Bd in xxxviii. 1.) — ذُكْرٌ حَقٌّ † A written obligation; syn. صَكٌّ. (A, K:) pl. ذُكُورٌ حَقٌّ, (A,) or ذُكُورٌ حَقُوقٌ. (TA.) You say, عَلَى هَذَا الْأَمْرِ ذُكْرٌ حَقٌّ † [I have a written obligation to insure this thing]. (A.) = See also the next paragraph, in the latter half.

ذَكَرُ [probably originally signifying "mentioned," or "talked of," of the measure فَعَلَ in the sense of the measure مَفْعُول, like نَفَضَ in the

sense of مَنْقُوضٌ, and حَبِطٌ in the sense of مَخْبُوطٌ, and قَبَضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male, or masculine, sex, or gender; contr. of أنثى*: (S, A, Msh, K, &c.): [the corresponding word in Hebrew (זָכָר) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (S, A, Msh, K) and ذُكُورَةٌ (A, Msh, K) and ذَكَارٌ (K) and ذِكَارَةٌ and ذُكْرَانٌ (S, A, Msh, K) and ذِكْرَةٌ: (S, K): [the last, in one copy of the S, I find written ذُكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذُكْرَةٌ, and expressly said to be with damm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Msh.) One says, كَمِ الذُّكْرَةِ مِنْ وَلَدِكَ, or الذُّكْرَةِ, (accord. to different copies of the S,) or الذُّكْرَةَ, with damm, (accord. to the TA,) *How many are the males of thy children?* (S, TA.) — *The male organ of generation; the penis; syn. عَوْفٌ*: (S, K, &c.): of a man: (TA:) or the فَرْج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Msh:) pl. ذُكُورٌ, (K,) or ذُكْرَةٌ, like عَيْنَةٌ, (Msh,) or ذِكَارَةٌ, (T, TA,) and مَذَاكِرٌ: (S, Msh, K:) the last contr. to analogy, (S, Msh,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنٌ [with respect to حُسْنٌ] and مَلَامِحٌ [with respect to لُحْمَةٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَبَابِيدٌ and أَبَابِيلٌ: accord. to the T, it has no sing.; or if it have a sing., it is مَذَكْرٌ, like مَقْدَمٌ, of which the pl. is مَقَادِيمٌ; and signifies the *parts next to the penis*: (TA:) or it signifies the *penis with what is around it*; [or the *genitals*;] and is similar to مَفَارِقٌ in the phrase شَابَتْ مَفَارِقُ in the phrase قَطَعَ مَذَاكِرَهُ: and رَأْسَهُ signifies *He extirpated his penis*. (Mgh.) — Applied to a man, (A, K,) it also signifies † *Strong; courageous; acute and ardent; vigorous and effective in affairs*; [and also] *stubborn; and disdainful*: (TA:) or [masculine, meaning] *perfect*; like as أنثى is applied to a woman. (T and A in art. انث.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذُكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذَكَرٌ. (TA.) — Applied to iron, † *Of the toughest and best quality*, (K,) and *strongest*; (TA;) contr. of أُنَيْثٌ: (S;) [iron converted into steel,] as also ذَكِيرٌ. (K.) [See also ذُكْرَةٌ.] — Applied to a sword, † *Having* [i. e., diversified wavy marks, streaks, or grain]; (S;) as also مَذَكْرٌ: (S, K:) or of which the edge is of steel (حَدِيدٌ ذَكَرٌ) and the مَتْن [or

middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S:) or مَذَكْرٌ signifies *having a sharp iron blade or edge*: (Aq:) the pl. of the former is ذُكُورٌ. (Ham p. 168.) — ذُكُورُ الْبُقُولِ † *Herbs, or leguminous plants, that are hard and thick*: (TA voce عَشْبٌ:) or *that are thick, and inclining to bitterness*: (S, TA:) like as أُحْرَارُهُ signifies such as are slender and sweet: (TA:) or the former signifies such as are thick and rough. (AHeyth.) — ذُكُورَةُ الطَّيْبِ, (K,) and ذُكُورُهُ, and ذِكَارَتُهُ, (TA,) † *Perfume proper for men, exclusively of women*: i. e., (TA,) *that leaves no stain*; (K,*TA;) *that becomes dissipated*; such as musk, and aloes-wood, and camphire, and غَالِيَةٌ, and ذَبِيرَةٌ. (TA.) [See the contr., طَيِّبٌ مُؤْتَتٌ, in art. انث.] — ذَكَرٌ applied to the Kuran signifies † *Eminently excellent*. (K.) See 2. — Applied to a saying, † *Strong and firm*: and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذَكَرٌ, met., to † *Anything disliked*. (A.) — [Thus,] applied to rain, it signifies † *Violent*; (A, K;) *falling in large drops*. (K.) They said, أَصَابَتِ الْأَرْضُ ذُكُورَ الْأَسْمَةِ † *Rains bringing intense cold and torrents fell upon the earth*. (A.) — Applied to a day, † *Severe; distressing; hard to be borne*: see also مَذَكْرٌ. (A.) — Ird says, I think that the name الذُّكْر [so in the TA, without any syll. signs; app. الذُّكْر] is applied by some of the Arabs to السَّمَاءُ الرَّامِحُ [or the star Arcturus]. (TA.)

ذَكَرٌ }
ذَكَرٌ } see ذَكِيرٌ.

ذُكْرٌ } see ذُكْرٌ.

ذُكْرَةٌ } see مَذَكْرٌ.

ذُكْرٌ: see ذُكْرٌ, in two places: = and ذَكَرٌ, in two places. = Also † *A piece of steel that is added [to the edge of a sword and] to the head of an axe &c.* (K,*TA.) — And † *Sharpness of a sword*: [see also ذُكْرٌ:] and of a man. (S, A, K.) You say, ذُكْرَةُ السَّيْفِ, and ذُكْرَةُ الرَّجُلِ, † *The sharpness of the sword, and the sharpness of the man, went*. (S, A.)

ذُكْرَةٌ: see ذُكْرٌ, in two places: = and ذَكَرٌ, in two places. 693

ذُكْرَةٌ }
ذُكْرَةٌ } see مَذَكْرٌ.

ذُكْرِي: see ذُكْرٌ, in three places. — Remembrance with the reception of exhortation: so in the following passage of the Kuran [xlvii. 20], فَأَتَى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception

of exhortation: (K,*TA:) i. e., this will not profit them. (TA.) — Repentance: so in the Kuran [lxxxix. 24], وَأَتَى لَهُ الذُّكْرَى, i. e. *And how shall he have repentance?* (K, TA.) — A reminding, or causing to remember: so in the Kuran viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. — An admonition: so in the Kuran xxxviii. 42, and xl. 56. (K.) — A being reminded, or caused to remember: so in the Kuran [xxxviii. 46], in the phrase ذُكْرَى الدَّارِ Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K:) or it may mean their remembering much the latter abode. (B, TA.)

ذَكِيرٌ A man possessing an excellent memory. (S.) — Also, (AZ, K,) and ذُكْرِي, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ذُكْرِي, (accord. to the CK,) and ذُكْرِي and ذُكْرِي, (K,) † *A man possessing ذُكْرٌ*, (K,) i. e., fame, or renown: or glory, or boastfulness. (TA.) — See also ذُكْرٌ, in the latter half of the paragraph.

ذَكِيرٌ: see the next preceding paragraph.

ذِكَارَةٌ The males of palm-trees. (K.)

مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا ذَاكِرٌ [act. part. n. of 1]. — ائْتَرَا: see art. ائْتَرَا.

أَذَكْرٌ † *More, and most, sharp*, (S, TA,) *acute and ardent, vigorous and effective in affairs*. (TA.) Mohammad used to go round to his wives in one night, and to perform the ablution termed غُسْلٌ for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذَكْرٌ † *It is more, or most, sharp [or effective]*; syn. أَحَدٌ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللَّهِ مَا وَلَدَتْ النِّسَاءُ أَذَكْرَ مِنْكَ † *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou*. (TA from a trad.)

تَذَكْرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] *A thing by means of which something that one wants [or desires to remember] is called to mind; a memorandum*. (S, K, TA.) — [A biographical memoir. — And, in the present day, Any official note; such as a passport; a permit; and the like.]

مَذَاكِرٌ A place of remembrance: pl. مَذَاكِرٌ: whence المَذَاكِرُ in a trad., app. meaning *The black corner or stone [of the Ka'bah]*. (TA.)

مَذَكْرٌ: see its fem., with ة, voce مَذَكْرٌ.

مَذَكْرٌ A woman [or other female (see 4)] bringing forth a male: (S, K:) or a woman that brings forth men-children. (TA in art. رَجُل.) — And † *A desert that produces herbs, or leguminous plants, of the kind called ذُكُورٌ*. (Aq. [See ذُكْرٌ: and see also مَذَكْرٌ.]) — And † *A road that is feared*. (A, K.) — See also مَذَكْرٌ, in two places. — And see ذُكْرٌ, in the former half of the paragraph.

مَذَكْرٌ [A masculine word; a word made mas-

culine]. — **مُذَكَّرَةٌ** A she-camel resembling a he-camel in make and in disposition. (S.) And also, (K, TA,) or **مُذَكَّرَةٌ**, (accord. to the CK,) A woman who makes herself like a male; (K;) as also **ذَكْرَةٌ**, (L, and so in a copy of the K,) or **ذَكْرَةٌ**, (so in another copy of the K, and in the TA,) or **ذَكْرَةٌ**, (so in the CK,) and **مُتَذَكَّرَةٌ**. (K.) — **مُذَكَّرَةُ الثَّيْبِ** A she-camel having a large head, (K, TA,) like that of a he-camel: (TA:) because her head is one of the parts that are excepted in the game of chance [called **الميسر**] for the man who has sold her: [therefore those parts are termed **الثَّيْبِ**:] (K:) or resembling the make of the male in [the largeness of] the head and legs. (Th, M in art. **ثَبِي**.) — **يَوْمٌ مُذَكَّرٌ** † A day that is severe, distressing, or hard to be borne; as also **مُذَكَّرٌ**: (K, TA:) or in which a severe fight, or slaughter, has taken place. (A, TA.) [See also **ذَكْرٌ**, last sentence but one.] — **وَأَهِيَّةٌ مُذَكَّرَةٌ** † A severe calamity or misfortune; (A, K;) and so **مُذَكَّرٌ** [without ة because it is from this epithet applied to a she-camel as meaning “bringing forth a male;” for her doing so was disliked, as has been mentioned voce **ذَكْرٌ**:] (K:) or the latter means which none can withstand but strong, courageous, stubborn men. (TA.) = See also **ذَكْرٌ**, in two places, in the latter half of the paragraph.

مُذَكَّرٌ A woman [or other female] that usually brings forth males. (S, K.) And A man who usually begets male children. (TA.) — Also † Land that produces herbs, or leguminous plants, such as are termed **ذُكُورٌ**: (A, TA: [see **مُذَكَّرٌ**, and **ذَكْرٌ**:]) or that does not produce [anything]: but the former signification is the more common. (TA.) — **وَأَهِيَّةٌ مُذَكَّرَةٌ** † A terrible desert; (A, K;) that is not traversed but by strong, courageous, stubborn men. (A, K.)

مُذَكَّرٌ [pass. part. n. of 1]. — † A man praised, or spoken of well. (TA.) — **لَمْ يَكُنْ شَيْئًا مُذَكَّرًا** in the Kur [lxvi. 1], means [accord. to some] When he was not a thing existing by itself, though existing in the knowledge of God. (TA.)

مُذَكَّرٌ said to be an anomalous pl. of **ذَكْرٌ** in a sense pointed out above: see the latter word. (S, Mgh, K,*) **Rel. n. ذِكْرٌ**

مُتَذَكَّرَةٌ: see **مُذَكَّرٌ**.

ذكو

1. **ذَكَتِ النَّارُ**, (S, K, &c.) aor. **تَذَكُّو**, (S,) inf. n. **ذَكَ** (S, Mgh, K, &c.) and **ذَكَةٌ** accord. to Z (K) and **ذُكُو**, (M, K, TA,) like **عَلُو**; (TA; [accord. to the CK **ذُكُو**; and so accord. to the MA, as well as **ذُكُو** and **ذَكَةٌ**]; and **استذكت**; (K;) The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is “completeness.” (Mgh.) — **ذَكَ الْمِسْكُ** The musk gave forth odour, or fragrance; (MA;)

[or a strong, or pungent, odour; for] the primary signification of **ذَكَ** in relation to odour is the being strong, [or pungent,] in sweetness or in fetidness. (TA.) — **ذَكَى**, aor. **يَذَكُّ**, (S, Mgh, K;) and **ذَكَ**, (Mgh, K,) aor. **يَذَكُّ**, (K,) or **يَذَكُّو**; (Mgh;) and **ذُكُو**, (MA, K,) aor. **يَذَكُّو**; (K;) all three mentioned by ISd; (TA;) inf. n. **ذَكَةٌ**; (S, MA, K,* TA; [in my copy of the Mgh, the inf. n. of the first is said to be **ذَكَّى**; but this is app. a mistranscription; or the author perhaps held **ذَكَّى**, more properly written **ذَكَ**, to be the inf. n.; for he says that **ذَكَّى** is of the class of **تَعَبَ**, of which the inf. n. is **تَعَبٌ**, and afterwards mentions **ذَكَةٌ** as though he held this to be a simple subst.];) said of a man, (S, Mgh,) He was, or became, sharp, or acute, in mind, (S, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or quick of understanding, (Mgh, K,) or intelligence, sagacity, skill, or knowledge: (K:) or quick of perception, and sharp, or acute, in understanding: (Er-Rāghib, TA:) or quick in drawing conclusions. (TA. [See **ذَكَةٌ**, below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See **ذَكَّى**.] = [**ذَكَ** seems to have been also used by some as meaning He (a beast) was, or became, legally slaughtered; and consequently, legally clean: or to have been supposed to have this signification.

— And hence,] **أُثْبِثَ أَرْضٌ جَفَّتْ فَقَدْ ذَكَتْ** means † Whatever ground has become dry, it has become clean, or pure: but [Mṭr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also **ذَكَةٌ**, below.])

2. **ذَكَى النَّارَ**, (T, Mgh, K,) inf. n. **تَذَكِّيَّةٌ**, (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also **اذكاهَا**: (S, K:) or he supplied the fire fully with fuel: (Mgh, TA:) and **اذكى السراجَ** He lighted the lamp. (Har p. 53.) — [**ذَكَى الْعَقْلَ**] and **ذَكَى** alone, said of a medicine &c., It sharpened the intellect. = **ذَكَى**, (Mgh, Mgh,) inf. n. as above, (S, Mgh, Mgh, K,) He slaughtered (S, Mgh, Mgh, K) an animal, (Mgh,) or a camel and the like, (Mgh,) in the manner [prescribed by the law,] termed **ذَبْحٌ**, (S, Mgh, K,) i. e., (Mgh, K,) in the manner termed **ذَكَةٌ** [q. v. infra]. (Mgh, Mgh, K.) The proper signification of **التَذَكِّيَّةُ** is The causing the natural heat to pass forth: but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusive of any other manner. (Er-Rāghib, TA.) — **إِلَّا مَا ذَكَيْتُمْ**, in the Kur [v. 4], means Except that whereof ye shall attain to the **ذَكَةٌ** [or slaughter in the manner prescribed by the law] (Bd, Mgh, TA) while life yet remains in it. (Bd.) = Also, (S, K,) said of a man, (S,) He became old, or advanced in age, (S, K,) and big-bodied, or corpulent: (K:) [or he attained to full growth or age: said of a man, and of a horse and the like:] see **ذَكَةٌ**, last sentence. [See also **مُذَكِّ**, below.]

4: see 2, in two places. — [Hence,] **أَذَكَيْتُ**

أَذَكَيْتُ عَلَيْهِ — (TA.) — **أَذَكَيْتُ عَلَى الْعَيْنِ** I kindled war. (TA.) — **أَذَكَيْتُ عَلَيْهِ** I sent against him the scouts. (S.)

10: see 1, first sentence. — [Hence, app.,] **استذكى الفحل على الأنثى** + The stallion pressed vehemently upon the female. (TA.)

ذَكَ an inf. n. of 1; The blazing, or flaming, &c., of fire. (S, K, &c. [See 1, first sentence.]) — See also **ذُكُوَةٌ**. = And see **ذَكَةٌ**.

ذَكَ a possessive epithet: (ISd, TA:) you say **نَارٌ ذَكِيَّةٌ**, (K, TA,) without teshdeed, (TA, [in the CK **ذَكِيَّةٌ**],) A fire blazing, or flaming, &c. (K, TA.)

ذَكَةٌ: see **ذُكُوَةٌ**. = [Also] a subst. (Mgh, Mgh, TA) syn. with **تَذَكِّيَّةٌ** (Mgh, Mgh, K, TA) as signifying **ذَبْحٌ** [i. e. The slaughter of an animal for food in the manner prescribed by the law]; (Mgh, K, TA;) as also **ذَكَةٌ**, (K, TA, [in the CK **ذَكَةٌ**],) which is likewise said to be a simple subst.: (TA: [in the TK, **ذَكَةٌ** and **ذَكَةٌ** are both said to be inf. ns., of which the verb is **ذَكَ**, signifying **ذَبَحَ**; but this I do not find in any lexicon of authority:]) it is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Ahmad [Ibn-Hambal], or, as is also related on his authority, by severing them and also the **وَدَجَانِ** [or two external jugular veins], less than which is not lawful; or, accord. to Aboo-Hanefeh, the severing of the windpipe and gullet and one of the **وَدَجَانِ**; or, accord. to Malik, the severing of the **أَوْدَاجِ** [or external jugular veins] though it be without the severing of the windpipe. (Mgh.) The saying **ذَكَةُ الْجَنِينِ هِيَ** is for **ذَكَةُ الْجَنِينِ ذَكَةُ أُمِّهِ** [The legal slaughter of the foetus, or young in the belly, it is the legal slaughter of its mother]: (Mgh, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Mgh,) its implied meaning being **ذَكَةُ أُمِّ الْجَنِينِ** [The legal slaughter of the mother of the foetus, or young in the belly, is a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (Mgh;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase **ذَكَةُ أُمِّهِ**, [i. e., the saying **ذَكَةُ أُمِّهِ**] is a mistake. (Mgh, TA.) — Hence the saying of Mohammad Ibn-El-Hanafeeyeh, **ذَكَةُ الْأَرْضِ يُسَبِّحُهَا** + [The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكُوَةٌ, (T, TA, &c.) with damm, not **ذُكُوَةٌ** as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and **ذُكِيَّةٌ**, (S, TA,) also with damm, (TA,) [in the copies of the K **ذُكِيَّةٌ**], What is thrown upon the fire, (T, S, K,*) of firewood, or of camels' or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely. (S, K.) — Also

the former, *A blazing, or flaming, coal of fire*; and so ذُكَا (K, TA,) with the short *l*, on the authority of IDrd; [in the CK ذُكَا;] or, as in the M, ذُكَا. (TA.)

ذُكْوَان *A kind of trees*: n. un. with *ḍ*: (IAqr, TA:) the pl. of the latter is ذُكَاوِين, and signifies small [trees of the kind called] سَرَح [q. v.]. (M, K, TA. [In the CK, السَرَح is erroneously put for السَرَح.])

ذُكَا Sharpness, or acuteness, of mind, (S, Mṣb, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or completeness of intelligence, with quickness of apprehension: (Mṣb:) or quickness of intelligence, understanding, sagacity, skill, or knowledge: (K:) or quickness of perception, and sharpness, or acuteness, of understanding: thus applied, it is like the phrase فُلَانٌ شُعْلَةٌ تَار (Er-Rāghib, TA:) or quickness in drawing conclusions. (TA. [See ذُهْن: and see also 1.]) [It app. signifies also Sharpness of spirit; as a quality of a camel and the like. See ذُكِي.] — Also Age: (S, K:) or full, or complete, age: so says Mbr in the “Kāmil:” (TA:) contr. of قَتَا (Ham p. 217:) accord. to Az, its primary signification, universally, is a state of completeness: and الذُّكَا فِي السِّنِّ means completeness of age: accord. to Kh, it means the age of completeness of strength, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the قُرُوح [or finishing of teething]: (TA:) or ذُكَا السِّنِّ means the utmost term of youthfulness; from the primary signification of the root, which is “a state of completeness.” (Mgh.) Hence the saying of El-Hajjāj, فُرْتُ عَنْ ذُكَا [I have been examined as to age; app. meaning † my abilities have been tested and proved]: and بَلَغَتِ الدَّابَّةُ الذُّكَا The beast attained to [fulness of] age. (S, TA.) [Hence, also,] one says, فَتَا فُلَانٌ كَذُكَا and كَذُكَا فُلَان [The youthfulness of such a one is like the fulness of age of such a one], i. e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ham p. 217.)

ذُكَا, imperfectly decl., The sun: (S, K:) determinate, and not admitting the article *al*: you say, هَذِهِ ذُكَا طَالِعَةٌ [This is the sun rising]:

(S:) derived from ذَكَتِ النَّارُ. (TA.) — Hence, (S,) ذُكَا ابْنُ ذُكَا The dawn, or daybreak: (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikth, as in one of my copies of the S, in art. كُفَر],

* فَوَرَدَتْ قَبْلَ أَنْ يَلَاجَ الْفَجْرِ *

* وَأَبْنُ ذُكَا كَامِنٌ فِي الْكُفْرِ *

[And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night]. (S.)

ذُكِي, applied to musk, and so ذُكِيَّة (K, TA,) for مُسْك, as is said by IAm̄b, is both masc. and fem., and so is عَبْرٌ (TA,) and ذَاك, Diffusing odour: (K:) or having a strong [or pungent] odour. (TA. [See 1, second sentence.]) You say also رَائِحَةُ ذُكِيَّة *A sharp [or pungent, or a strong,] odour [whether sweet or fetid]; syn. حَادَّة*. (K in art. حَاد.) — Applied to a man, Having the attribute, or quality, termed ذُكَا (S, Mṣb, K,) as meaning sharpness, or acuteness, (S, Mṣb,) or quickness, (K,) of mind, (S, Mṣb,) or of intelligence, &c.: (K, TA, &c.): pl. أَذُكِيَاء. (Mṣb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning Sharp in spirit: see فَوَاد]. (TA.) = Also *i. q.* ذَبِيح [meaning Slaughtered in the manner prescribed by the law, termed ذَبَح and ذُكَا]: (K:) it is of the measure مَفْعُول in the sense of the measure مَفْعُول: (Mṣb:) and [therefore] you say شَاةٌ ذُكِي, meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] to whose ذُكَا [or slaughter in that manner] one has attained [while life yet remained therein: see 2]: (Mgh, Mṣb:) ذُكِيَّة [as its fem.] is extr. [like ذَبِيحَة]. (TA.) — Hence, جِلْدُ ذُكِي † *A skin stripped from an animal that has been slaughtered in the manner mentioned above.* (Mgh.)

ذَاك: see the next preceding paragraph.

مُذَك: and the fem., مُذَكِيَّة: see the following paragraph, in three places.

مُذَك, applied to a man, (TA,) Old, or advanced in age, and big-bodied, or corpulent: (K, TA:) [or full-grown, or of full age: see ذُكَا:] or an old man, but only such as is much experienced and disciplined: (Er-Rāghib, TA:) and accord. to ISd, anything [i. e. any animal] old, or advanced in age: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the قُرُوح [or finishing of teething] by a year: (TA:) or مُذَاك (S, K, TA,) which is its pl., (S, TA,) [(like as مُذَكِيَات is pl. of the fem.), and also pl. of its syn. مُذَك], signifies, applied to horses, (S, K, TA,) of generous race, advanced in age, (TA,) that have passed a year, or two years, after their قُرُوح: (S, K, TA:) the sing. is like مُخْلَف applied to a camel: (S, TA:) or مُذَك signifies a horse of full age and of complete strength; as also مُذَك: (Ham p. 217:) or a horse whose run becomes spent (يَذْهَب), and [then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., جَرِي الْمَذَكِيَّاتِ غَلَابُ [The running of the horses that have attained to their full age and strength is a contending for superiority]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غَلَاة (Meyd, and so in other copies of the S in this art., and in the S and K in art. غَلَاة;) meaning

that the running of such horses is several bow-shots: (Meyd, and S and K in art. غَلَاة;) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] سَحَابَةٌ مُذَكِيَّة (K,) or, as in the Tekmileh, مُذَكِيَّة (TA,) † *A cloud that has rained time after time.* (K, TA.)

Quasi ذُكِي

ذُكُو: see ذُكُوَّة, in art. ذُكُو.

ذُكِي: see art. ذُكُو.

ذل

1. ذَلَّ, aor. يَذِلُّ (M, Mṣb, K,) inf. n. ذُلٌّ and ذَلَّة and مَذَلَّة (S, * M, MA, K,) or these three are simple substs., and the inf. n. is ذُلٌّ (Mṣb,) and ذَلَالَةٌ (M, K) and ذَلَالَةٌ (K,) [contr. of عَزَّ; (see ذُلٌّ below;)] i. e. He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak; (MA, Mṣb, K;) syn. هَان (Mṣb, K,) and ضَعُف. (Mṣb.) — ذَلَّ (M, K,) and ذَلَّتْ (M, Mṣb,) aor. as above, (M, K,) inf. n. ذُلٌّ (M, Mṣb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّة, M, Mṣb,) He, or it, was, or became, easy, tractable, submissive, or manageable; (M, Mṣb, K;) and إِذْذُلُّوْنِي [which belongs to art. ذُلٌّ] signifies the same as ذُلٌّ in this sense. (ISd, TA.) And تَذَلَّلَ † He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself,] to him; (S, TA;) as also تَذَلَّى, originally تَذَلَّل. (TA.) — [Hence,] ذَلَّ is also said of a road [as meaning † It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon: see ذَلِيل]. (A in art. تَب.)

— And ذَلَّتِ الْقَوَافِي لِلشَّاعِرِ † The rhymes were easy to the poet. (T.) — And ذَلَّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) † It was, or became, broken much, or in several places, in its edge, and much demolished. (M, TA.)

2. ذَلَّل (M, Mṣb,) inf. n. تَذَلِيل (Mṣb,) He made, or rendered, (M, Mṣb,) a man, (M,) and a beast, such as a horse and the like, (M, Mṣb,) easy, tractable, submissive, or manageable: (M, Mṣb:) [said of the former, it may be rendered he brought under, or into, subjection; or he subdued: and said of the latter, he broke, or trained: and said of any animal, he tamed. — Hence, † He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon: see ذَلِيل.] — And ذَلَّلَ لَهُ أَمْرًا † He made an affair easy to him; syn. رَوَّضَهُ and سَوَّضَهُ. (TA in art. سَوَّضَ.) — And ذَلَّلَ الْكُورَ † The bunches of the grape-vine were made to hang down [so that they might be easily plucked]: (M, K:) or were evenly disposed [for the same purpose]; syn. سَوَّيْتُ: (K:) or, accord. to AHn, ذَلَّلِيل signifies the disposing evenly the bunches

of the grape-vine, and making them to hang down. (M.) **وَذَلَّلْتُ قُطُوفَهَا**, in the *Qur* [lxvi. 14], means † *The bunches being evenly disposed, and made to hang down*, (S, JM,) *exposed to be plucked*: (JM:) or *being well disposed, and made near*: (IAmb, TA:) or *being within the reach of the seeker, or desirer*: (Ibn-'Arafah, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so*: (Bd:) accord. to Mujāhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] **التَّذْلِيلُ** also signifies † *The putting the raceme of the palm-tree upon the branch [near it] in order that it [the branch] may support it*: (AHn, M:) or **تَذْلِيلُ الْعُذُوقِ**, as practised in the present world, is † *the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens*. (T. [See also مُدَلَّل.] [Hence it is said in the *K* that **ذَلَّ الشَّخْلُ** signifies **وَضَعَ** **عُذُوقَهَا عَلَى الْجَرِيدِ تَحْمِلُهُ**: the explanation should be **وَضَعْتُ عُذُوقَهَا عَلَى الْجَرِيدِ تَحْمِلُهَا**, i.e. † *The palm-trees had their racemes put upon the branches in order that these might support them*.] — See also what next follows.

4. **اَذَلَّهُ**, (M, Mṣb, K,) inf. n. **اِذْلَالٌ**, (TA,) *He* (God, Mṣb) *lowered, abased, or humbled, him; or rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak*; (M, Mṣb, K, TA;) as also **ذَلَّلَهُ** and **اسْتَذَلَّهُ**: (K, TA:) all these signify the same. (S.) — See also 10. — **اَذَلَّ** [as an intrans. verb] *He* (a man, S, M) *became one whose companions were low, base, vile, &c.* (S, M, K.) — And *He* became in a state, or condition, that was low, base, vile, &c. (S in art. قهر.)

5: see 1.

10. **اسْتَذَلَّهُ** *He saw him to be ذَلِيلٌ* [i.e. low, base, vile, &c.]: (M, K:) or *he found him to be so*; (TA;) as also **اَذَلَّهُ**. (K.) — See also 4. — **اسْتَذَلَّ الْبَعِيرَ الصَّعْبَ** *He plucked off the ticks from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil*, (M, K,) with him. (K.)

[**اِذْلَوْتُ**, a verb of which one of the significations is mentioned in this art. in the *K*, belongs to art. ذلى.]

R. Q. 2. **تَذَلَّلَ** [app. from **ذَلَّلَ**] *It was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous*. (K.)

ذُلٌّ and **ذَلَّةٌ** and **مَذَلَّةٌ** [all mentioned in the M and MA and K as inf. ns.] *contr. of عَزٌّ*; (S, M;) [i.e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness*. (Mṣb, K.)*

ذُلٌّ **وَلَيْ مِنَ الذَّلِّ**, in the *Qur* [xvii. last verse], means *Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do*: (K, TA: [in the *CK*, **يُخَالِفُهُ** is erroneously put for **يُخَالَفُهُ**]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also **ذَلِيلٌ**. — And see the paragraph here following, in five places.

ذِلٌّ *Easiness, tractableness, submissiveness, or manageableness*; (S, M, K, and Ham p. 50; [mentioned in the M and Mṣb and K as an inf. n.];) as also **ذُلٌّ**. (M, K, and Ham ubi suprā.) Hence the saying, **بَعْضُ الذَّلِّ أَبْقَى لِلْأَهْلِ** [Somewhat of submissiveness is most preservative of the family and the property]: (S:) or **الذَّلُّ أَبْقَى لِلْأَهْلِ وَالْمَالِ**, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness betiding a man when he bears patiently an injury that has befallen him is most preservative of him and of his family and his property*. (TA.) — Also *Gentleness; and mercy*; and so **ذُلٌّ**: thus in the phrase, **وَأَخْفِضْ لَهَا جَنَاحَ الذَّلِّ** or **الذَّلِّ**, (M, K,) in the *Qur* [xvii. 25, lit. *And make soft to them (thy two parents) the side of gentleness; meaning treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easiness, tractableness, or submissiveness*: (K:) [and so the former, as has been stated above:] Er-Rāghib says that **الذَّلُّ** is a consequence of subjection; and **الذَّلُّ** is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them; and accord. to the latter reading, be gentle and tractable, or submissive, to them*. (TA.) — Also *The beaten track, (K,) or part that is trodden and made even*, (M,) of a road. (M, K.) Its pl. **أَذْلَالٌ** occurs in the saying, **أَجْرُ الْأُمُورِ عَلَى أَذْلَالِهَا** *Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy*. (T.) El-Khansā says,

* **تَسْجَرُ الْمَنِيَّةُ بَعْدَ الْفَتَى الْمَغَادِرِ بِالْمَحْوِ أَذْلَالَهَا**

[*Let fate take its ways after the youth left behind in El-Mahw*]; (S, M;) meaning *I mourn not for anything after him*: cited by AA: (S in the present art. and in art. المحو) *is here the name of a place*. (S in the latter art.) And one says, **أُمُورُ اللَّهِ جَارِيَةٌ عَلَى أَذْلَالِهَا**, (S, M, K,) and **جَارِيَةٌ أَذْلَالَهَا**, (M, K,) *The decrees of God take their [appointed] courses*: (S, M, K:) here, also, **ذُلٌّ** is pl. of **ذَلٌّ**. (M, K.) And **ذُلٌّ** **عَلَى أَذْلَالِهِ** *It came in its [proper] manner*. (S, K.) — See also another usage of **أَذْلَالٌ**, as a pl. having no sing. assigned to it, voce **ذُنُذُلٌ**, last sentence.

ذِلَّةٌ: see **ذُلٌّ**. — In the following verse,

* **لَيْبِنِي تَرَاتِي لِأَمْرِي غَيْرِ ذِلَّةٍ**
* **صَابِرٌ أَحَدَانِ لَهْنٌ حَقِيفٌ**

[*May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, **غَيْرِ ذِلَّةٍ**, or **غَيْرِ ذِي ذِلَّةٍ**; and **صَابِرٌ** is put in the nom. case as a substitute for **تَرَاتٍ**. (M.)

ذُلُولٌ *Easy, tractable, submissive, or manageable*; (S, M, Mṣb, K;) applied to a beast, such as a horse and the like, (**دَابَّةٌ**), (S, M, Mṣb,) and to a man [&c.]; (M;) and so **ذُلُولِي**, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is **ذُلُولِي**, belonging to art. ذلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. **ذُلُلٌ** (S, M, Mṣb, K) and **أَذْلَّةٌ**. (K.) A poet applies the epithet **ذُلُلٌ** to spear-heads, as meaning *Made easy [to pierce with] by being sharpened, and made thin and slender*. (M.) — See also the next paragraph, in two places.

ذَلِيلٌ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak*; (T, S, M, Mṣb, K;) applied to a man; (T, S;) and **ذُلَّانٌ** signifies the same, as a sing.; (Ibn-'Abbād, K;) or this latter is a pl. of the former, (T,) as also **أَذْلَّةٌ** (S, M, Mṣb, K) and **أَذْلَةٌ** (T, S, Mṣb, K) and **ذَلَالٌ**. (M, K.) — [Also *Gentle; and merciful*. Hence,] **أَذْلَةٌ عَلَى الْمُؤْمِنِينَ أَعَزَّةٌ**, in the *Qur* [v. 59], means *Gentle, (Zj, T,) and merciful, (T,) to the believers, rough in behaviour, (Zj, T,) and hard, or severe, (T,) to the unbelievers. (Zj, T.)* — Also applied to a road, meaning † *Made even, or smooth, and easy to be travelled, or to walk or ride upon*; as also with **ة**; being applied to **طَرِيقٌ** [which is fem. as well as masc.]; (M;) and so **ذُلُولٌ**: (T:) pl. of the latter, (T,) or of the former, (M,) **ذُلُلٌ**: (T, M:) and [in like manner] **مُذَلَّلٌ**, so applied, *beaten, or trodden, and [made] even, or easy [to walk or ride upon]*: (T:) [in like manner also] **ذُلُولٌ** is applied to land or ground &c. [as meaning *easy to be travelled, or to walk or ride upon, &c.*]. (Aṣ, M voce **تَرَبُّوتٌ**.) — Also † *Low*, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. **دَك**;) or † *low and thin*, applied to a wall: (Mgh:) and † *short*, applied to a spear. (T.) — You say also **ذَلِيلٌ** **ذُلٌّ**, [meaning *Exceeding lowness or baseness &c.; or lowering, or abasing, lowness or baseness &c.; i.e.*], using the latter word as an intensive epithet; or as signifying **مُنْدَلٌ**. (M, K.)

ذُلُولِي *Good and easy in respect of natural disposition*: pl. **ذُلُولِيُونَ**. (Ibn-'Abbād, K. [In the *CK*, **الْخَلْقِي** is erroneously put for **الْخَلْقِي**]) See also **ذُلُولٌ**.

ذَلِيلٌ: see **ذُلَّانٌ**.

ذُلُّ is sing. of ذَلَالٌ, which signifies *The lower, or lowest, parts*, (AZ, T, S,) *that are next the ground*, of a shirt, (S,) or of a long shirt; (AZ, T;) and IAar says that the sing. is ذُلُّ, and ذُلَّةٌ, also; and they are also called ذَلَالٌ, pl. of ذُلُّ; (T;) and ذَلَالٌ: (K in art. ذن:) or ذُلُّ and ذُلُّ and ذُلَّةٌ and ذُلَّةٌ all signify the *lower, or lowest, parts* of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلَالٌ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذُلُّ and ذُلَّةٌ [in some copies of the K, erroneously, ذُلُّ, or ذُلُّ, and ذُلَّةٌ] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَالٌ (S, M) [and the latter of them is the same contracted pl. with the addition of ة]. — [Hence,] ذَلَالُ النَّاسِ + *Those who are the last of the people*; (K;) or *the last of a few of the people*; so in the Moheet; (TA;) and ذُلُّ النَّاسِ and ذُلَّةُ النَّاسِ, (K, TA, [in the CK, erroneously, ذُلُّ النَّاسِ and ذُلَّةُ النَّاسِ]) the latter a dim., (TA,) and ذُلُّ النَّاسِ, signify the same: (K;) or this last signifies the *lower, baser, viler, or meaner, of them*. (O, TA.)

ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ } see ذُلُّ, in eight places.

ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ and ذُلُّ } see ذُلُّ.

أَذَلُّ [More, and most, low, base, vile, &c.]: see أَذَلُّ.

ذُلُّ as a pl. without a sing.: see ذُلُّ (of which it is also a pl.), in two places: = and see ذُلُّ, last sentence.

مَذَلَّةٌ: see ذُلُّ. — [Hence,] عَيْرُ الْمَذَلَّةِ + *The wooden pin, peg, or stake*: (S, K;) because its head is broken [or battered by beating]. (S.) [See عَيْرُ.]

مَذَلُّ: see ذُلُّ. — Also, [applied to palm-trees (نَخْلُ)], + *Having the fruit thereof bent [down] in order that it may be [easily] gathered*: [see also its verb (2):] so in the following verse of Imra-el-Kays: (Sgh, TA.)

* وَكَشَّحَ لَطِيفٍ كَالْجَدِيلِ مُخَصَّرٍ *
* وَسَاتٍ كَأَنْبُوبِ السَّقْيِ الْمَذَلِّ *
meaning *And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (بُرْدَى) growing among irrigated palm-trees having their racemes bent down (ذَلَّتْ) by reason of the abundance of their fruit; so that their branches overshadow these papyrus-plants: or, accord. to some, and a shank resembling the stalk of the irrigated papyrus that is bent down (مَذَلِّ) by saturation*: (EM pp. 28 and 29:) Aq says that it means, [agreeably with the former explanation,]

سَاتٍ كَأَنْبُوبِ بُرْدَى بَيْنَ هَذَا التَّخْلِ الْمَذَلِّ AO

says that سَقَى means *watered* [naturally,] *without occasioning one's taking any trouble to water*: IAar explained الْمَذَلِّ as meaning *having the way of the water thereto made easy*: and some say that by السَّقَى is meant *the tender, white, stalk of the بُرْدَى*. (T.)

ذلف

1. ذَلْفٌ, aor. ذَلَفَ, inf. n. ذَلَفٌ, said of a nose, *It was short and small*: (M, Mgh:) or *short in the bone, and small in the tip, or lower portion*: or ذَلْفٌ is like خَسَفٌ [inf. n. of خَسَفَ, q. v.]: (M:) or the verb means *it was small, and even in the tip, or lower portion*: (S, * K:) or *small and slender: or thick and even in the lower extremity*; (M, K;) or, as some say, *it had in it what resembled a pit, or depression*; (M;) *not being very thick* (لَيْسَ بِجَدِّ غَلِيظٍ): (M, K:*) [in the latter I find لَيْسَ بِجَدِّ غَلِيظٍ, which I doubt not to be a mistranscription:] or *it was short in the tip, or lower portion, and even in the bone, without prominence*. (M.) And said of a man, *He had a nose such as is above described*. (S, K.)

أَذْلَفَ A man having a nose such as is described above: (S, Mgh, K:) or *having a short and slender nose*: (Mgh:) fem. ذَلْفَاءُ: (S, Mgh, Mgh, K:) pl. ذَلَفٌ. (S, K.) And A nose such as is described above. (K.)—And ذَلْفٌ, applied to sands, + *Even and compact*; as also ذَلْفٌ. (AHn, M.)

ذلق

1. ذَلَقٌ, aor. ذَلَقَ, (S, K,) inf. n. ذَلَقٌ, (S,) *It (a spear-head [and the like]) was, or became, sharp, cutting, or penetrating*. (S, K.)—And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلَقَ,] said of the tongue, + *It was, or became, sharp and eloquent*; as also ذَلَقٌ, aor. ذَلَقَ, inf. n. ذَلَقَ; and ذَلَقٌ, aor. ذَلَقَ: (K, TA:) and i. q. ذَرَبَ [which means *it was, or became, sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous*]. (S in explanation of the first verb, and app. of the second also, i. e. ذَلَقٌ, inf. n. ذَلَقَ; and K in explanation of the first only.)—Also, i. e. like ذَرَبَ, + *It (a lamp, or lighted wick,) gave light, shone, was bright, or shone brightly*: (K:) [or] so ذَلَقٌ, inf. n. ذَلَقٌ. (JK.)—Also, i. e. ذَلَقٌ, aor. ذَلَقَ, inf. n. ذَلَقٌ, *It, or he, was, or became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried, or in a state of commotion*. (S, TA.) You say, ذَلَقْتُ عَنْ مَكَانِي *I rose from my place, and became disquieted, or disturbed*. (JK.)—And, said of the [lizard called] ضَبٌّ, (K,) inf. n. as above, (TA,) *It came forth from the roughness of the sand to the softness of the water*. (K.)—And ذَلَقَ مِنَ الْعَطَشِ *He (a man) became at the point of death from thirst*: (K:) or *he became affected severely by thirst so that his tongue protruded*. (TA.)—ذَلَقَهُ, (JK, K,) aor. ذَلَقَ, (TA,) inf. n. ذَلَقَ, (JK, TA,) *He sharpened it*; (JK, K;)

namely, a knife, (K,) or anything; (JK;) as also ذَلَقَهُ; (Lth, K;) and ذَلَقَهُ, (K,) inf. n. ذَلَقَهُ. (TA.)—And ذَلَقَهُ said of the [hot wind called] سَمُومٌ, or of fasting, *It weakened him, (K,) and emaciated him, and disquieted him, or disturbed him*; (TA;) as also ذَلَقَهُ: (K, TA:) or the latter, thus used, *it affected him severely, afflicted him, or distressed him*. (JK.)—ذَلَقَ said of a bird, i. q. ذَرَقَ [It muted, or duned]; (K;) and in like manner, ذَرَقَهُ, (K, * TA,) *it cast forth its dung quickly*. (TA.)

2. ذَلَقَهُ, inf. n. ذَلَقَهُ: see 1: = and 4: = ذَلَقَ الْفَرَسَ, (JK, K,) inf. n. as above, (K,) i. q. ضَمَرَهُ [He made the horse lean, or light of flesh; or prepared him for racing, &c., by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder so that he had become fat; &c.]; (JK, K;) and took good care of him. (JK.)

4. ذَلَقَهُ as syn. with ذَلَقَهُ and ذَلَقَهُ: see 1: = Also, (inf. n. ذَلَقَهُ, TA,) + *He made it to give light, shine, become bright, or shine brightly*; namely, a lamp, or lighted wick. (JK, K.)—Also *He, or it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him, or it*. (JK, S, K.) You say, أَتَانِي خَبْرٌ فَادَلَقَنِي *News came to me, and unsettled me, or disquieted me, &c.* (JK.) And it is said in a trad. of Má'iz, جَزَّ أَذْلَقَتْهُ الْحَجَارَةُ جَزًّا, (Mgh, TA,) i. e. *When the stones disquieted him, &c.*: (TA:) or *when the stones hit him, or hurt him, with the point, or edge, [or rather the points, or edges,] thereof, he ran [or went] quickly*. (Mgh.) See also 1, last sentence but one. You say also, أَذْلَقَنِي قَوْلَكَ *Thy saying afflicted me, or distressed me, so that I writhed, or showed that I was hurt*. (TA.) And أَذْلَقَ الصَّبَّ *He poured water into the hole of the [lizard called] ضَبٌّ in order that he might come forth*, (S, K, TA,) thus disturbing him; (TA;) as also ذَلَقَهُ, (K,) inf. n. ذَلَقَهُ. (TA.)—Also ذَلَقَ also signifies *He dug أخاديد* [i. e. furrows, trenches, or channels; or rivulets, or streamlets]. (TA.)—And ذَلَقَ *The casting quickly*. (JK, TA.) See 1, last sentence.

7. اذْلَقَ *It (a branch) had [or presented] to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لِي) a point, or an extremity*, (K, TA,) *to be cut off*. (TA.)

10. اسْتَذْلَقَ الصَّبَّ *He sought, or endeavoured, to make the [lizard called] ضَبٌّ come forth from its hole*. (TA.) One says likewise, اِلْطَرَّ يَسْتَذْلِقُ الْحَشَرَاتِ *The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes*; as also يَسْتَذْلِقُهَا. (TA in art. ذلق.) And اسْتَذْلَقَ السَّيْفَ *He drew forth the sword, or made it to come forth*. (TA ibid.)

ذَلَقَةٌ and ذَلَقَةٌ and ذَلَقَةٌ (JK, S, Mgh, K) and ذَلَقَةٌ (S, K) The point, extremity, or edge, (JK, S, Mgh, K,) of anything: (JK, S, K:) and the sharpness thereof: (AA, TA:) and the last, [particularly,] the extremity of a spear-head,

and † of the tongue. (S, K.) — And the first, *The slender part of an arrow.* (TA.) — And *The place in which turns the pin, or pivot, of the sheave of a pulley.* (S, TA.) = For the first, also, see ذَنْق, in three places.

ذَقِّ inf. n. of ذُقَ. (S, K, * TA.) — It may be also pl. of ذَاتِي, signifying *Sharpened*, or *pointed*, in the iron head or blade: [like مُذَقِّقٌ] — and it may be used by poetic license for ذُقَ. (L.) — See also the paragraph next following.

ذَلَقٌ and ذَلَقٌ, applied to a spear-head [and the like], *Sharp, cutting, or penetrating*: (S, K:) pl. of the latter ذَلَقٌ. (K,* TA.) — And in like manner, both words, applied to the tongue, † i. q. ذَرَبٌ [which means *Sharp* properly speaking; and also *chaste*, or *eloquent*; and *profuse of speech*, or *clamorous*]: (S, K:) and ذَلِيقٌ and ذَلَقٌ and ذَلَقٌ, so applied, signify *sharp and eloquent*. (K.) You say لِسَانٌ ذَلَقٌ طَلَقٌ, expl. in art. طَلَقٌ [q. v.]: (K:) and ذَلَقٌ طَلَقٌ and ذَلِيقٌ طَلِيقٌ and لِسَانٌ ذَلَقٌ طَلَقٌ and ذَلَقٌ طَلَقٌ ذَلَقٌ: (IAar, S:) and ذَلَقٌ طَلَقٌ and ذَلِيقٌ طَلِيقٌ: all meaning [a tongue] *sharp, penetrating, or effective*: *طَلَقٌ ذَلَقٌ*, or *أَلَسَنَةٌ ذَلَقٌ*, (TA.) And ذَلِيقٌ ذَلِيقٌ (S, K) + [An orator, or a preacher,] *chaste in speech, or eloquent*: (K,* TA:) the fem. of each of these epithets is with ة. (S, K.)*

ذُقُّ and ذُقْ : see the next preceding paragraph, each in two places.

ذَلَّيْ and ذَلَقَّة : see ذَلَّى.

ذَلِيْقُ: see ذَلِيْق, in four places. — Also A *vehement* run or running. (JK, TA.)

ذَلَقُ : see ذَالِقُ.

ذَلَقَ : see ذَوَّلَقَ.

ذَوَلَقِيَّةٌ: see the paragraph next following, in two places.

الحُرُوفُ الذَّلَقُ — ذَلَقَ: see ذَلَقَ. and its pl. أَذَلَقَ.
 The letters [that are pronounced by means] of the
 tip of the tongue and the lip: (S, K:) sing.
 أَذَلَقَ: they are six; (S;) [comprised in the
 phrase *مُرْ بِنَفْلِ*:] three of these are termed
 ذَوَلَقِيَّةٌ, namely, ر and ل and ن; and three,
 شَفَوِيَّةٌ, namely, ب and ف and م: (S, K:) or all
 of these six letters are termed ذَوَلَقِيَّةٌ. (TA voce
 سَجَدَ.) Every quadriliteral-radical or quinquel-
 literal-radical word [that is genuine Arabic] con-
 tains one or two or three of these six letters:
 every word of either of these classes that does not
 contain one of these six letters is to be judged
 adventitious: all the other letters are termed
 الحُرُوفُ الْبَصْمَةُ. (IJ.) See my II. 1732 and
 note.
 مَذَلَقٌ Anything sharpened, or pointed, at the
 extremity: (S:) [like ذَالِقٌ:] or a sharp point.
 (TA.) — Also Milk mixed with water: (AZ,

K:) [like مُذَرَّق:] accord. to Ibn-'Abbád, like نَسْءٌ. (TA.)

مِزْلَاقَةٌ A quick-paced she-camel. (TA.)

ذلك

ذَلِكَ : see art. ذَا ; and ك as a particle of allocution.

ذلی

1. ذَلَّى الرُّطَبِ (K), سَعَى (K), [i.e.,] aor. $\dot{z}$, inf. n. ذَلَّى (TA,) *He gathered the fresh ripe dates*: (K:) so in the copies of the K; in which is added, فَاَنْذَلَّى مَعَهُ but what we find in the Tekmileh is this: *ظَلَّ يَذَلَّى الرُّطَبَ اِى يَجْنِيهِ* and *فَيَنْذَلَّى مَعَهُ*: *فَيَنْذَلَّى* is written as [the aor. of] a quadriliteral [i.e. as the aor. of اَذَلَّى, for it is without a sheddeh]: (TA:) [here, however, *فَيَنْذَلَّى* is evidently, in my opinion, a mistranscription for *فَيَنْذَلَّى*; and the right reading and rendering I therefore hold to be as follows: *ظَلَّ يَذَلَّى* or perhaps *يَذَلَّى*, means *He continued gathering the fresh ripe dates, they hanging down with him*: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that *اَذَلَّى مَعَهُ* signifies “he gathered with him.”]

4: see the preceding paragraph.

5. تذلل *i.q.* تذلل [He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself]: (T, K:) the latter verb is the original: the former being like تظتى, originally تظتن. (T.) [See also the next paragraph.]

13. اِذْهَبْ (T, S, M, K,) inf. n. اِذْهَبْ. (S.) *He went away hiding himself; stole away secretly.* (T, S, M, K.) — *He hastened, made haste, sped, or went quickly; (TA; [like اِدْلُو]*; and (TA) *he did so in fear lest a thing should escape him.* (T, TA.) And اِذْهَبْ *He went back, or away, running quickly.* (T.) — *He was, or became, easy, tractable, submissive, or manageable.* (M, K.) [See also 5.] — *He (a man) was, or became, broken-hearted.* (T, K.) — *It (the ذَكَر) stood in a lax state.* (T, K.)

ذَلُولِي, [in copies of the K ذَلُولِي] applied
to a man, *i. q.* مُذْلُول [part. n. of 12, q. v.]:
(K, TA: [in some copies of the K مُذْلُول]:) of
the measure فَعْوَعَلْ; or, as some say, فَعْلَعَلْ.
(TA.)

رَشَاءٌ مُّذَلُولٌ [A well-rope] *unsteady*; or *moving about, or to and fro, or from side to side.* (T.)

ذم

1. ذَمَّة (T, S, M, &c.), aor. ذَمَّ (T, M, Mṣb,) inf. n. ذَمْر (T, S, M, Mgh, Mṣb, K) and ذَمَمْتُ (M, K) *He blamed, dispraised, discommended, found fault with, censured, or reprehended, him, in respect of evil conduct*; الذَّمُّ signifying التَّوْبُخُ (T, Mgh) *في الإساءة* (T); *contr. of المَدْح* (S, M, Mgh, Mṣb, K) or *of الحُجْدُ* (Mgh);

and ذُمَّهُ, (MA,) inf. n. تَذْمِيرٌ (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part n., below.] Hence the saying, اِفْعُلْ كَذَا وَخَلَاكَ ذَمٌّ, (T, S, K,) i. e. ذَمٌّ, meaning [Do thou such a thing, and] thou wilt not be blamed; (ISk, S, K;) or thou wilt have an excuse; [lit.] blame will fall from thee: (S in art. خَلَوْ:) one should not say خَلَاكَ ذَنْبٌ. (ISk, S in the present art.) ذَمٌّ, also, signifies *He was satirized*, particularly in verse. (IAqr, T.) And *He was made to suffer loss or diminution* [app. in respect of his reputation]. (IAqr, T.) — ذَمَّ الْمَكَانَ † *The place was, or became, affected with drought, or barrenness, and its good things* [or produce] *became scanty*. (TA.) [But perhaps ذَمَّ is here a mistranscription for ذَمَّرَ; for] you say of a land, ذَمَّرَ مَرْعَاهَا, [He disparaged, or discommended, its pasture, when its pasture is scanty]. (S and M and K in art. بَذَأَ) = ذَمَّرَ, [aor. ذَمَّرَ] said of the nose, (S, K,) *It flowed* [with ذَمِيرٌ, i. e. mucus]; (K;) like ذَنٌّ. (S, K.) And [the aor.] يَذِمُّ is said of ذَمِيرٌ; (S, K;) like يَذِنُّ; (S, TA;) meaning *It flows*. (TA.)

2: see 1, first sentence.

3. **يُذَامُّ عَيْشُهُ** + *Such a one passes his life contended with scantiness.* (TA.)

4. اذْمَر *He (a man) did [or said] that for which he should be blamed, dispraised, discommended, found fault with, censured, or reprehended; (S;) contr. of أَحْمَدَ. (A in art. حَمَد.) And (S;)* اذْمَرْتُ إِلَيْهِ *(M, K;) or إِلَى النَّاسِ (S;) He did to him, or to the people, that for which he should be blamed, &c. (S, M, K.) — [Hence,] أَذْمَتُ رَاحِلَتُهُ † His riding-camel ceased going on; as though she made the people to blame her. (TA.) And أَذْمَتُ رُكَّابِهِ † Their camels upon which they were riding became jaded, and lagged behind, (S, M, K, TA,) not keeping up with the main body of camels; (S, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذَمٌّ meaning “a well having little water.” (TA.) And اذْمَر بِهِ بَعِيرُهُ † [His camel became jaded, and lagged behind with him]. (S, TA.) And أَذْمَتُ بِالرَّكْبِ, said of a she-ass, † She kept back the company of riders upon camels by her weakness and her ceasing to go on. (TA from a trad.) = اذْمَهُ *He found him, or it, to be such as is blamed, dispraised, &c.; (S, M, K, TA;) contr. of أَحْمَدَهُ. (TA.) One says, أَتَيْتُ مَوْضِعًا كَذَا، i. e. [I came to such a place, and] I found it to be such as is discommended. (S) — اذْمَر بِهِ، (S;) or بِهِمْ، (M, K;) He held him, or them, in little, or little, or mean, estimation, or in contempt: (S, K;) or he left [him or] them blamed, dispraised, &c., among the people. (IAq, M, K.) = Also, اذْمَهُ، He protected him; granted him protection, or refuge. (S, K.) — And اذْمَر لَهُ *He took, or obtained, a promise, or an***

assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i. e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, * K, * TA.) = See also the next paragraph.

5. تَذَمَّرَ *He shunned, or avoided, (T, * Mgh,) or he preserved, or guarded, himself from, (MA,) blame, dispraise, &c. : (T, * MA, Mgh :) this is the proper meaning; and hence, (Mgh,) he felt disdain, or scorn, and shame. (S, MA, Mgh, K, KL.) One says, لَوْ لَمْ أَتَرَكَ الْكَذِبَ تَأْتِيًا تَرَكْتُهُ تَذَمَّرًا [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And تَذَمَّرَ مِنْهُ [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art. حَشَرَ.) And Abou-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression لَا يَذْمُونَ*

[app. لَا يَذْمُونَ, for the ذ in the measure أَفْعَلَ sometimes has a privative property,] meaning *They do not shun, or avoid, blame; (لا يَتَذَمَّرُونَ) and are not affected with shame. (TA.)* It is said in a trad., مِنَ خِلَالِ الْمَكَارِمِ التَّذَمُّرُ لِلصَّاحِبِ, meaning [Of the properties of generous, or honourable, practices, is] the being regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertences of the companion, or friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof. (TA.) And one says, لِلْجَارِ عِنْدَكَ تَذَمُّرٌ and مُسْتَذَمَّرٌ [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertences: مُسْتَذَمَّرٌ being app. an inf. n. of تَذَمَّرَ, and this being syn. with تَذَمَّرَ]. (TA.)

6. تَذَامَرُوا *They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another. (M, K.)*

10. اسْتَذَمَّرَ [He required blame, &c.; as though he called for it; or] he was blamed, or dispraised, &c. (KL.) See also 4, second sentence. — And see 5, last sentence. — [استَذَمَّرَ بِذِمَامِهِ is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged, or implored, his protection. See an instance in "Abulfedæ Annales," vol. iii. p. 170.]*

R. Q. 1. ذَمَّرَ *He made his gift small, or scanty. (IAar, T, K.)*

ذَمٌّ inf. n. of ذَمَّ. (T, S, M, &c.) [As a simple subst., *Blame, dispraise, or censure.*] — And [the pl.] ذُمُومٌ signifies *Vices, faults, defects, or the like. (M, K.) [See ذَامَر.]* = See also ذَمِيرٌ. = And see ذَمَّةٌ.

ذَمٌّ: see ذَمِيرٌ. — Also *Excessively lean or emaciated; and perishing: (K:) or like him who is perishing. (T, TA.)* — See also ذَمَّةٌ.

بِئْرٌ ذَمَّةٌ [as a subst.]; (T, Mgh;) and ذَمَّةٌ

(T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ذَمَّةٌ also, with kesr, (so in one of my copies of the S,) and ذَمِيرٌ, and ذَمِيَّةٌ; (M, K;) *A well containing little water; (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) containing much water: thus having two contr. significations: (M, K:) pl. ذِمَامٌ (T, S, M, K) and ذَمْرٌ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمَّةٌ is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)*

* عَلَى جَمِيرَاتٍ كَأَنَّ عَيْنَهَا
* ذِمَامُ الرِّكَائِيَا أَتَكَرَّتْهَا الْمَوَاتِحُ

[Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted]. (T, S.)

ذَمَّةٌ *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation; (T, S, M, Mgh, Msh, K;) because the breaking thereof necessitates blame: (Mgh:) and a right, or due, (حَقٌّ) for the neglect of which one is to be blamed: (Bd in ix. 8:) [an inviolable right or due:] and ذِمَامٌ and ذَمَّةٌ signify in like manner a compact, a covenant, &c. as above, for the neglect, or non-observance, of which a man is to be blamed: (Msh:) or these three words [in the CK the first and last only] signify a right, or due; syn. حَقٌّ (M, K:) or so the first of them: (T, * S:) and each of them, (M, K,) or the first of them, i. e. ذِمَامٌ, (T, S, Mgh,) i. q. حُرْمَةٌ [which includes all the significations of ذَمَّةٌ likewise, those above and those which follow, but appears here to be used as meaning especially a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence, in the character and appertences of a person]; (S, M, Mgh, K;) every حُرْمَةٌ for the neglect, or non-observance, of which one is to be blamed: (T:) ذِمَامَةٌ also, and ذِمَامَةٌ, are syn. with حَقٌّ and حُرْمَةٌ: (TA:) and ذَمَّةٌ signifies also i. q. أَمَانٌ [as meaning security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter]; (S, Mgh, Msh, KL, TA;) and so ذِمَامٌ: (MA, KL:) [explained in both by the Pers. زَنْهَارُ and in the latter by حُرْمَةٌ and حَقٌّ also:] and responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person]; suretiship; (M, Mgh, Msh, K;) as also ذِمَامَةٌ and ذَمَامَةٌ; (M, K;) [in the former of which, these two words are said to be syn. with ذَمَّةٌ, app. meanings, in all the senses mentioned above;] and ذَمْرٌ: (M, K:) [said in the M to*

be syn. with ذَمَّةٌ in the first only of the senses mentioned above in this paragraph: in the CK, وَالذَّمْرُ is erroneously put for ذَمْرٌ:] the pl. of ذَمْمَةٌ is ذِمَامٌ (T, Msh) and ذِمَامٌ: (T:) and the pl. of ذِمَامٌ as [a sing.] syn. with ذَمْمَةٌ and ذَمَّةٌ is ذِمَّةٌ. (M, K.) Hence, i. e. from ذَمَّةٌ in the first of the senses explained above, الذَّمَّةُ, (S, Mgh, TA,) and الذَّمَّةُ, (T, M, * Mgh, K, TA,) with the prefixed noun أَهْلُ suppressed, (TA,) *The people with whom a compact, or covenant, &c., has been made; (T, S, M, K, TA;) [and particularly] those, of the believers in a plurality of Gods, [by which are here meant the Christians, Jews, and Sabians, but no others,] who pay the [tax called] جَزْيَةٌ; (T, TA;) [i. e. the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see أَهْلٌ:] the appellation ذِمِّيُّ, (Mgh, Msh,) a rel. n. from الذَّمَّةُ, (Msh,) is applied to a person of this class; (Mgh, Msh;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جَزْيَةُ. (Mgh.) جَعَلَ عَمْرٌو أَهْلَ السَّوَادِ ذِمَّةً. (Mgh.) *Omar treated [lit. made] the people of the Sawād as those who are termed الذَّمَّةُ. (Mgh.)* And أَقْبَلْنَا بِذِمَّةٍ [or أَقْبَلْنَا?], in the prayer of the traveller, means *Restore us to our family in safety. (TA.)* It is related in a trad. of 'Alee, that he said, ذِمَّتِي بِمَا أَقُولُ رَهِينَةٌ وَأَنَا بِهِ زَعِيمٌ, meaning *My responsibility is pledged for [the truth of] what I say, and I am answerable for it; (Mgh, TA;*) i. e. this my saying is true, and I am responsible for it. (Mgh.)* And it is said in another trad., فَقَدْ بَرَّئْتُ مِنْهُ الذَّمَّةُ [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) فِي ذِمَّتِي كَذَا means *virtually I am responsible for such a thing; i. e. for paying it, or restoring it, &c.; but lit. in my responsibility is such a thing; or on my responsibility rests, or lies, or be, such a thing; for فِي may be here used, as it is in many other instances, in the sense of عَلَى: (Msh:) [or,] in the saying ثَبَّتَ فِي ذِمَّتِي كَذَا, [which means *Such a thing became, or has become, binding, obligatory, or incumbent, on me,*] the term ذَمَّةٌ is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed ذَمَّةٌ [i. e. a compact, or covenant, or the like]. (Mgh.) مَا يَذْهَبُ عَنِّي ذِمَّةُ الرِّضَاعِ. (Mgh.) ذِمَّةُ الرِّضَاعِ (T, Mgh,*) or ذِمَّةُ الرِّضَاعِ (T, Mgh,) meaning [What will put away from me the obligation of] the right, or due, of the woman who has suckled for the sucking? is a question occurring in a trad., (T, S, Mgh,*) as put by a man to the**

Prophet: (T:) and the answer was, "A slave, male or female." (T, S, Mgh:) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) **ذَمَّةٌ** in this case is a dial. var. of **ذِمَّةٌ**: (Mgh:) or, as I Ath says, the former is from **الذَّم**; and the latter, from **الذِّمَّة**. (TA.) You say also, **أَذْهَبَ عَنْكَ مَذْمَرٌ الرِّضَاعِ بِشَيْءٍ تَعْطِيهِ**, meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the sucking of thy child [by something that thou shalt give to her who has suckled]. (T.) And **أَذْهَبَ عَنْكَ**, **مَذْمَرٌ**, (T, and so accord, to different copies of the S and K, in which **عَنْكَ** is omitted), **ذَمَّةٌ** being a dial. var., (T,) i. e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And **قَضَى مَذْمَتَهُ** [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And **رَجُلٌ ذَمَّتُهُ** and **ذُو مَذْمَةٍ** [in the CK the latter only, A man who has a right, or due,] meaning **كُلُّ عَلَى النَّاسِ** † [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) = Also (i. e. **ذِمَّةٌ**) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) = See also **ذِمَّةٌ**.

ذِمَامٌ: see **ذِمَّةٌ**, in three places. It is also a pl. of **ذِمَّةٌ** [as well as syn. therewith]. (T.)

ذَمِيرٌ Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, Msb, K;) i. q. **مَذْمُومٌ**; (T, M, Msb, K;) as also **ذِمْرٌ** (T, K, TA) and **ذَمْرٌ** (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] **حَمْدٌ**, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See **مَذْمَرٌ**.] — See also **ذَمَّةٌ**. — Also, applied to water, **Disliked**, or **disapproved**. (S, K,*) = [As a subst.,] **Urine and mucus**, (K,) so in the copies of the K, but correctly, (TA,) **mucus**, and **urine** (S, TA) that flows from the penis of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAqr, T.) — And in like manner, **Milk** [that flows] from the teats of sheep or goats; (K;) or, as in some copies of the S, from the teats of the she-camel; (TA;) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M:) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) — Also **Dew**, (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud. (M, K.) — And **A thing** [meaning the

sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or pimples, or small pustules, (**بُتْرٌ**, T, K,) or a thing resembling **بُتْرٌ**, black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K:) or the dirty matter that comes forth upon the nose: n. un. with **ة**. (TA.) — And **Whiteness** upon the nose of a kid. (Kr, M, K.)

ذِمَامَةٌ: see **ذِمَّةٌ**, in two places. — Also **Shame, and fear of blame**: whence the saying, **أَخَذْتُهُ مِنْ صَاحِبِهِ ذِمَامَةً** [Shame, and fear of blame, with respect to his companion, seized him]: and **أَصَابَتْهُ مِنْهُ ذِمَامَةٌ**, i. e. **Shame and disgrace** affected him on account of him, or it. (TA.) One says also, **أَخَذْتَنِي مِنْهُ مَذْمَةً** and **مَذْمَةً**, meaning **Shame and disgrace** by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable, (مِنْ تَرَكِ الْحَرَمَةَ) [seized me on account of him, or it.] (S, K.)

ذِمَامَةٌ + **A** remain, remainder, remaining portion, remnant, or relic. (K.) [See also **ذِمَاءٌ**, below.]

ذِمَامَةٌ: see **ذِمَّةٌ**, in two places.

بِهِ ذِمِيَّةٌ In him is a crippleness, or a chronic disease, (K, [in the CK **ذِمَانَةٌ** is erroneously put for **ذِمَانَةٌ**]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.)

أَبْقَى ذِمَاءَ الصَّبِّ † [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also **ذِمَامَةٌ**.]

ذِمِّيٌّ: see **ذِمَّةٌ**, in the former half of the paragraph.

ذِمَامٌ One who blames, dispraises, discommends, &c., much, or often. (TA.)

ذَامٌ and **ذَامٌ**, with and without teshdeed, [the latter belonging to art. **ذَمِيرٌ**.] **A vice, fault, defect, or the like**. (As, T.) [See also **ذَمْرٌ**.]

أَذْمَرُ A horse fatigued, and standing still. (TA.)

مَذْمَرٌ and **مَذْمَرٌ**: see **ذِمَّةٌ**, in the latter part of the paragraph.

مَذْمَرٌ A thing blamed, dispraised, &c.; [like **ذَمِيرٌ**;] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S, K;) as also **مَذْمَرٌ**. (K.) — And **A** man (S) in whom is no motion. (S, K.)

مَذْمَرٌ: see the next preceding paragraph.

مَذْمَرَةٌ, with fet-h only [to the ذ, **A** cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable,

quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of **مَحْمَدَةٌ**: (S:) [pl. **مَذَامٌ**.] You say, **الْبُخْلُ مَذْمَةٌ**, (S, K,) i. e. [Niggardliness is] one of the things for which one is, or is to be, blamed, &c. (S.) And **إِيَّاكَ وَالْمَذَامَ** [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.]. (TA.) — See also **ذِمَّةٌ**, in six places. — And see **ذِمَامَةٌ**.

مَذْمَرَةٌ: see **ذِمَّةٌ**, in six places. — And see also **ذِمَامَةٌ**.

مَذْمَرٌ A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) — And **A** place held in reverence, respect, or honour. (TA.)

مَذْمُومٌ: see **ذَمِيرٌ**, first sentence.

مُسْتَذْمَرٌ: see 5, last sentence.

ذمر

1. **ذَمَرٌ** (S,) inf. n. **ذَمَرٌ**, (K,) **He** (a lion) **roared**. (S, K.) = **ذَمَرَهُ**, aor. 2, (S, M, A,) inf. n. **ذَمَرٌ**, (T, S, M, K,) **He** **excited, incited, urged, or instigated, him**, (T, S, M, A, K,*) **with chiding, or reproof**, (T, M, A, K,*) **and encouraged him**, (L,) **ذَمَرَهُ عَلَى الْأَمْرِ** to do the thing; (A;) as also **ذَمَرَهُ**: (L, TA:) and he threatened him; (L, K,*) and was angry with him. (L.) = **ذَمَرَهُ**, aor. 2; and **ذَمَرَهُ**, [inf. n. **تَذَمِيرٌ**;] **He** **felt his** **مَذْمَرٌ** [q. v.]. (M.) You say also, **ذَمَرُ الرَّاعِي السَّيْلَ** **The** **pastor** **felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female**: (A:) [or its inf. n., **ذَمَرٌ**, signifies the same as] **تَذَمِيرٌ** a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) [See **مَذْمَرٌ**.]

2: see 1, in three places. — **تَذَمِيرٌ** also signifies **The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof**. (K, TA.)

5. **تَذَمَّرَ**, an irreg. quasi-pass. of **ذَمَرَهُ**, (M,) [or rather a reg. quasi-pass. of **ذَمَرَهُ**, which is mentioned in the L, and meaning **He** **excited, incited, urged, or instigated, himself**,] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed **ذِمَارٌ**. (TA.) — **He** **became angry**. (M, K.) — **He** **disliked a thing, and was angry in consequence thereof**. (Har p. 517.) — **He** **became changed, or altered, to him, and threatened him with evil**. (S, K.) — But in the trad. in which it is said of Moses, **كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ**, this expression means that **He** **emboldened himself to his Lord, and raised his voice in his expression of disapproval**. (TA.)

6. *They excited, incited, urged, or instigated, one another, (S, K,) in war, (S,) or to fight. (K.)* — Also, sometimes, *They blamed one another for neglecting an opportunity. (TA.)*

ذَمِيرٌ and ذَمِيرٌ and ذَمِيرٌ and ذَمِيرٌ A courageous man: (S, *M, K, *) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M,) or with strength; (T;) and ذَمَائِرٌ has also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (K,) clever, intelligent, and a good assistant: (M, K:) pl. of the first (S, M) and second and fourth, (M,) أَدْمَارٌ (S, M;) and pl. of the third, ذَمِيرُونَ (M.) — الذَمِيرُ and الذَمَائِرُ are also names of Calamities, or misfortunes. (K.)

ذَمِيرٌ : see the next preceding paragraph.

ذَمَارٌ a verbal noun, like نَزَالٌ [signifying *Excite thou, or incite, urge, or instigate, thy companions to the fight: or, perhaps, be thou excited, &c.: from ذَمَرُهُ فِي الْحَرْبِ* (R.)

ذَمَارٌ : see the next paragraph.

ذَمَارٌ Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K, *) and for the loss or neglect of which one must be blamed: (T:) things that are sacred, or inviolable; a man's family, and property (حَوْزَةٌ), and servants or dependents, and relations: (AA, T:) as also ذَمَارٌ (TA:) things for which, if he did not defend or protect them, a man would be blamed, and severely reproved: (A:) or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect; for they say حَامِيَ الذَّمَارِ [see below,] like as they say حَامِيَ الْحَقِيقَةِ; and those things are termed ذَمَارٌ because anger (تَذَمُّرٌ) on their account is incumbent on him to whom they pertain; and they are termed حَقِيقَةٌ because it is the duty of him to whom they pertain to defend them. (S.) حَامِيَ الذَّمَارِ signifies *The defender, or protector, of those things for which a man is to be blamed, and severely reproved, if he do not defend or protect them: (A:) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, or instigated, and angry, defends, or protects. (S.)* One says also, *فُلَانٌ أَمْنَعُ ذَمَارًا مِنْ فُلَانٍ* [app., *Such a one is a greater defender of those things which it is his duty to defend than such a one.*] (S.) *يَوْمُ الذَّمَارِ* The day of war: or of perdition: or of anger. (Et-Towsheeh.)

ذَمِيرٌ : see ذَمَرٌ. — Also A man goodly, or beautiful, (K, TA,) in make. (TA.)

ذَمَارَةٌ Courage: (M, K:) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see ذَمَرٌ]: or cleverness, intelligence, and the quality of rendering good assistance. (M.)

ذَمَائِرٌ : see ذَمَرٌ, in two places.

ذَمِيرِي (K, TA,) with damm to the م, (TA,) [in the CK ذَمِيرِي] A man sharp in temper, who adheres to things and minds them pertinaciously. (K, *TA.) [And so ذَمِيرِي.]

مَذْمَرٌ The back of the neck: (M, K:) or two bones in the base of the back of the neck: or the part called ذِفْرَى [behind the ear]: or the كَاهِل [or upper part of the back, next the neck]: (M:) or this last-mentioned part with the neck and what surrounds it as far as the ذِفْرَى; which is what the مَذْمَرُ [q. v.] feels: (A, S:) or the place where the head of a camel is set upon the neck. (A.) بَلَغَ الْأَمْرُ الْمَذْمَرَ The affair, or case, or event, reached a distressing pitch; (A, *K;) like بَلَغَ الْمُخْتَقُ. (A.)

مَذْمَرٌ A man who inserts his hand into the vulva of a she-camel, to discover if her foetus be a male or a female: (S, M, K:) because he feels its مَذْمَرٌ, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

وَقَالَ الْمَذْمَرُ لِنَسَاتِجِينَ
مَتَى ذَمَرْتُ قَبْلِي الْأَرْجُلُ

[And he whose business it was to feel the foetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the foetus?]: (S, M:) for it is the head that is felt, as above explained. (M.) The مَذْمَرُ is, to camels, as the midwife to human beings. (A.)

ذمل 331

1. ذَمَلٌ (S, M, K,) or ذَمَلْتُ, (T,) aor. ٤ (T, S, M, K) and ذَمِلٌ (S, M, K,) inf. n. ذَمِيلٌ (T, S, M, K) and ذَمُلٌ and ذَمُولٌ and ذَمَلَانٌ (M, K,) said of a camel, (T, S,) *He, or she, went a gentle pace: (T, M, K:) or went a pace above that which is termed الْعَتَقُ (S, M, K,) and above that which is termed التَّزِيدُ* [for] A'Obeyd says, when the pace rises a little above that which is termed الْعَتَقُ, it is termed التَّزِيدُ; and when it rises above this, it is termed الذَّمِيلُ; and then, الذَّمِيلُ (S.) Aṣ says that no camel goes the pace termed الذَّمِيلُ for a day and a night except the مَبْرِي. (S.)

2. تَذَمَّلْتُ, inf. n. تَذَمُّلٌ, I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.)

نَاقَةٌ ذَمُولٌ [A she-camel that is accustomed to go the pace above mentioned]: (M, K:) pl. ذَمُلٌ, (M, and so in my MS. copy of the K,) or ذَمُلٌ. (TA: in the CK ذَمُلٌ.)

ذَمِيلَةٌ Fatigued, or jaded; (IAṣ, T, K;) applied to a she-camel. (IAṣ, TA.)

نَاقَةٌ ذَامِلَةٌ [A she-camel going the pace above mentioned]: pl. ذَوَامِلٌ. (T.)

ذمى

1. ذَمَى (M, K, and so in some copies of the S,) aor. يَذْمِي; (K, and some copies of the S;) or ذَمَى, aor. يَذْمِي; (T, and so in some copies of the S;) or both; (Sgh, TA;) inf. n. ذَمَاءٌ; (T, *S, M, *K, *TA;) said of a slaughtered animal, (S, TA,) *It moved. (T, S, M, Sgh, K, TA.)* And ذَمَى; (M;) or ذَمَى, aor. يَذْمِي; (K;) inf. n. as above; (M, K;*) *He retained remains of the soul, or vital principle: or had strength of heart [remaining: app. said of one dying]. (M, K.)* [These meanings are there indicated, but not expressed.] You say, مَرَّ يَذْمِي, inf. n. as above, *He passed by at his last gasp of breath. (Har p. 220.)* And ذَمَى, aor. يَذْمِي, inf. n. ذَمَى [and app. ذَمَاءٌ also, as seems to be indicated by what here follows, or perhaps the latter only], *He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof: whence one says, مَا أَطْوَلَ ذَمَاءَهُ [How long is his suffering of the agony and disquietude of death!]. (Aṣ, T.)* [See ذَمَاءٌ below.] You say also, of a man, ذَمَى, inf. n. ذَمَاءٌ, meaning *He remained long sick, or diseased. (M.)* = ذَمَى, aor. يَذْمِي, inf. n. ذَمِيَانٌ, *He hastened, made haste, sped, or went quickly; (Fr, T, S, M, K:) some also mention ذَمَى, aor. يَذْمِي, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.)* = ذَمَى لِي مِنْهُ شَيْءٌ means *Somewhat thereof was, or became, prepared for me; or feasible, or practicable, to me: (M:)* [and so, app., ذَمَى لِي for] one says, خُذْ مِنْ ذَمَى لِي مِنْهُ شَيْءٌ, meaning *Take thou, from such a one, what has risen up for thee, or arisen for thee; i. e. مَا أَرْتَفَعَ لَكَ (S.)* = ذَمْنِي الرِّيحُ signifies *The odour annoyed me, or molested me; (S, M, K;) accord. to AHn: (M:) and took away my breath; referring to a wind emitted from the anus; inf. n. ذَمْنِي: (M:) and killed me; (T, M;) accord. to AZ; (T;) aor. تَذْمِي (M,) inf. n. ذَمْنِي: (TA:) but Abou-Malik disallows this, and says, you say, ذَمَّتْ فِي أَنْفِهِ الرِّيحُ, meaning *The odour flew [or rose] into his [nose and] head: and accord. to Aṣ, you say, يَذْمِي ذَمَى الْحَبَشِيُّ فِي أَنْفِ الرَّجُلِ بَصَانَهُ, inf. n. ذَمْنِي, The Abyssinian annoyed the man in his nose by the odour of his armpits. (T.)* One says also, ذَمَى, aor. يَذْمِي, meaning *He, or it, emitted a displeasing odour. (M.)**

4. أَوْقَذَهُ, T, or وَقَذَهُ, K, [which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.,] and left him at his last gasp. (T, K.) And إِذْمَى رَمِيَّتَهُ *He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it: (T:) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.)*

10. استذمی *He sought, or demanded, a thing:* (M:) or *he sought, sought for, or sought after, repeatedly, or gradually,* (S, K,) and *took,* (S,) a thing that another had. (S, K.)

ذمی *A fetid odour:* (M:) *an odour that is disliked, hated, or hateful.* (K.)

ذَمَاءٌ [an inf. n. of 1, (q.v.), in several senses: as a simple subst., it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, K:) and *remains of the soul, or vital principle,* (S, M, K,) and Meyd in explanation of a prov. cited in what follows, in a slaughtered animal: (S:) or *strength of heart:* (M, K:) or *the state between slaughter and the exit of the soul;* but there is no ذَمَاءٌ in the case of a human being: or *strong tenaciousness of life after slaughter.* (Meyd in explaining the prov. above referred to.) It is said, الذَّبُّ أَطْوَلُ شَيْءٍ ذَمَاءٌ [The lizard called ذِبٌّ is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., أَطْوَلُ الذَّبِّ ذَمَاءٌ [Longer in retaining the remains of life, &c., than the ذِبُّ]. (Meyd, TA.) — Also † *Sickness;* as in the saying, فَلَانَ بَاقِي ذَمَاءٌ [Such a one is long suffering sickness. (MF.)] — And *A fracture of the head: and a spear-wound, or the like, such as is termed جَائِفٌ* [q.v.]. (Meyd ubi suprâ.)

ذَامٍ (M, K) and ذَمَامَةٍ (M,) or ذَمَامَةٍ (K,) *An animal shot at, or cast at, which is hit,* (M, K,) and *which one drives along, and which drives along with one.* (M.)

ذَمَامَةٌ, or ذَمَامَةٌ: see what next precedes.

ذَن

1. ذَنٌّ, aor. يَذْنُ, inf. n. ذَنِينٌ (S, M, K) and ذَنْنٌ (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذَنِينٌ, S, or *mucus*, TA, or a thing, and likewise the seminal fluid, M,) *flowed;* (S, M, K,* TA;) [like ذَمٌّ, aor. يَذْمُ, inf. n. يَذْمِينٌ, (IAar, T, K,) said of what is termed ذَنِينٌ (IAar, T.)] — And ذَنٌّ said of the nose, *It flowed* [with what is termed ذَنِينٌ]; (Lth, T;) like ذَمٌّ. (S and K in art. ذَم.) — And ذَنٌّ said of a man, (MA,) or ذَنْنٌ (K, [but this latter I think doubtful,]) *sec. pers. ذَنْنَتْ* (A'Obeid, T, S, M,) aor. يَذْنُ (A'Obeid, T, S,) inf. n. ذَنْنٌ (A'Obeid, T, S, M, K) and ذَنِينٌ (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeid, T, S, M, MA, K*) with what is termed ذَنِينٌ: (A'Obeid, T, S, M, K:*) and *both his nostrils flowed.* (M.) — ذَنْنٌ also signifies *The flowing of the eye with tears.* (M.) [You say, app., ذَنْنَتِ الْعَيْنُ, meaning *The eye flowed with tears.*] — إِنَّهُ لَيَذْنُ † *Verily he is weak and perishing, by reason of extreme old age, or of disease;* (S, K, TA;) said of a man: (S:) or يَذْنُ (K,) or يَذْنُ فِي مَسِيهِ, inf. n. ذَنِينٌ (As, T,) means *he walks, or goes along, in a weak manner.* (As, T, K.) And

ذَنٌّ, as an inf. n. [of ذَنٌّ], signifies † *The being in a state of perishing.* (KL.) — مَا زَالَ يَذْنُ † *He ceased not to labour, or exert himself,* (A, K, TA,) *with moderation and gentleness [to attain that object of want until he accomplished it].* (A, TA.) — ذَنُّ الْبَرْدِ, inf. n. ذَنِينٌ, † *The cold became intense.* (TA.)

2: see 1, first sentence.

3. هُوَ يَذْنُهُ عَلَى حَاجَةٍ † *He seeks, or demands, of him an object of want.* (S, L, K:*)

4: see ذَنْنَةٌ, below.

ذَنْ, for إِذَنْ or إِذَا: see إِذَا, in art. إِذَا.

ذَنْنٌ [originally an inf. n.: see 1:] *Dirt, or filth; and ثَقُلَ [i.e. ثَقُلَ or ثَقُلَ, meaning saliva; or froth, or foam, or the like; or perhaps it is a mistranscription for ثَقُلَ, meaning sediment, settlings, dregs, or lees, &c.]: mentioned by Suh. (TA.)*

ذَنْنٌ: see what next follows.

ذَنْنٌ (Lh, T, S, M, K) and ذَنْنٌ (Lh, S, M, K) [the former originally an inf. n.: see 1:] *Mucus* (Lh, T,* S, M, K) of any sort, (Lh, M,) or *thin mucus*, (M, K,) or *a thin fluid*, (K,) or *any fluid*, (Lh, M, K,) *that flows from the nose.* (Lh, T, S, M, K.) — And the former signifies also *The seminal fluid of a stallion, and of an ass, and of a man, (M, TA,) that flows from the penis by reason of excessive appetite.* (TA.)

ذَنْنَةٌ *A remainder, or remains, of a thing that is weak, or frail, (S, L, K,) and perishing;* (S, L;) in both of which is added, يَذْنُهَا شَيْئًا بَعْدَ شَيْءٍ [app. meaning *that leaves it portion after portion, by perishing, or passing away, gradually;* but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned]; and particularly of a debt, or of a promise: it is distinguished from ذَنْبَانَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — Also *An object of want; syn. حَاجَةٌ.* (K.)

ذَنْنَى *The mucus of camels:* (K:) or [a fluid] like mucus, that falls from the noses of camels: or, accord. to Kr, it is ذَنْبَانِي: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, “in whom confidence is not placed,”] it is termed ذَنْنَى: (M:) or it is a dial var. of ذَنْنَى: or it is correctly with ذ. (K.)

ذَنْبَانَةٌ is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مَرَبْرَاءَ, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذَنْبَانَةٌ, q.v.]

ذَنْنٌ (S, M,) or ذَنْنٌ (T,) *The lower, or lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذَنْنٌ (M) [or ذَنْنٌ]; mentioned by AA: pl. ذَنْنَانٌ (T:) the ذَنْنَانُ of a shirt, (ISk, S,) or of a garment, (K,) are like ذَنْنٌ (ISk, S, K:) and some say that the

ن of the former is a substitute for the ل of the latter. (TA.)

أَذْنٌ *A man* (S, M) *whose nose flows with what is termed ذَنِينٌ:* (S, M, K:) and *one whose nostrils flow:* (T, M:) fem. ذَنْتٌ (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَذْنٌ [Thy nose is a part of thee though it be flowing with ذَنِينٌ]. (TA.) — Hence, (TA,) the fem. signifies also † *A woman whose menstrual discharge ceases not.* (S, M, K.) — And قَرْحَةٌ ذَنْتٌ † [A wound] that will not be stanchd. (TA.)

ذَنْب

1. ذَنْبُهُ (M, K,) aor. ذَنْبُهُ (S, M, A, K) and ذَنْبُهُ (M, K,) inf. n. ذَنْبٌ (TK;) and استذنبه † *He followed his tail, not quitting his track:* (M:) [and hence, tropically,] † *he followed him [in any case], not quitting his track.* (K.) You say, ذَنْبَ الْإِبِلِ and استذنبها *He followed the camels.* (A: there mentioned among proper significations.) El-Kilábee says,

* وَجَّاتِ الْخَيْلُ جَمِيعًا تَذْنِبُهُ *

[And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

* مِثْلُ الْأَجِيرِ اسْتَذْنَبَ الْرَوَاحِلَ *

[Like the hired man,] he was at the tails of the ridden camels. (T, S.) ذَنْبَتِ الْقَوْمُ, and [ذَنْبَتْ] السَّحَابُ يَذْنُبُ بَعْضُهُ, and [ذَنْبَ] الْأُمُرُ وَالطَّرِيقُ, are tropical phrases [meaning † *The people followed one another, and † The road followed on uninterruptedly, and † The affair, or case, or event, proceeded by successive steps, uninterruptedly, and † The clouds follow one another.*] (A.) — See also 2.

2. ذَنْبٌ (T, M, A,) inf. n. تَذْنِيبٌ (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs:* (A:) or, said of the [lizard called] ذَنْبٌ (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] قَرَّاشٌ (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate, (Lth, T, M,) or to lay eggs, and therefore stuck its tail into the ground:* (M:) or, said of the ذَنْبٌ, it signifies only *it struck with its tail a hunter or serpent desiring to catch it:* (T:) or, said of the ذَنْبٌ, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather, (M,) or when an attempt was made to catch it:* (A:) [or it put its tail foremost in coming forth from its hole; contr. of ذَنْبَ الْبُسْرُ or ذَنْبَتِ الْبُسْرَةُ, (T, S, M, K,) — رَأْسُ تَذْنِيبٍ (As, A, Mgh,) or الرُّطْبُ (Msb,) inf. n. تَذْنِيبٌ (Msb, K,) † [The full-grown unripe date or dates, or the ripening dates,] began to ripen, (Mgh, and so in a copy of the S,) or showed ripening, (Msb,

and so in a copy of the S,) or became speckled by reason of ripening, (A_s, T, M, K,) or ripened, (A,) at the ذنب, (A_s, T, S, M, A, Mgh, K,) i.e. the part next the base and stalk. (Mgh.) The dates in this case are termed ذُنُوبٌ (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and ذُنُوبٌ (Fr, T, K) in the dial. of Temeem (Fr, T) and مُذْتَبٌ (A, Mgh;) and a single date is termed ذُنُوبَةٌ (T, M,* K) and ذُنُوبَةٌ (T, S,) = ذَنْبُ الصَّبِّ, [or, probably, ذَنْبٌ, being similar to رَأْسٌ and جَنْبٌ and قَادٌ &c., or perhaps both,] *He seized the tail of the صَبٌّ*; said of one endeavouring to catch it. (A.) — ذَنْبُ الْأَفْعَى, said of a صَبٌّ, *It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole; contr. of الْأَفْعَى*. (TA in art. رَأْس.) — ذَنْبُ عِمَامَتِهِ [He made a tail to his turban;] (S, K, TA;) i.e. † he made a portion of his turban to hang down like a tail: (S, TA;) you say of him who has done this, ذَنْبٌ. (S, A, K, TA.) — ذَنْبٌ كِتَابُهُ [and ذَنْبٌ كِتَابُهُ † I added an appendix to his discourse and his writing, or book; like ذَنْبُهُ]. (A, TA.) [Hence, the inf. n. ذَنْبٌ is used to signify † An appendix; like تَذْنِيبٌ — تَذْنِيبُوا خُشْبَانَهُ † They made channels for water (which are termed مَذَانِبُ) in its rugged ground. (TA from a trad.)]

3. ذَانِبٌ (AO, T, K,) written by Sgh, with his own hand, with ء, but by others without, (MF,) said of a mare [in parturition], *She was in such a state that her foetus came to her فَحْجٌ* [or ischium (here described by MF as the place of meeting of the two hips)], and the شَقَى [q. v. (here explained by MF as a skin containing yellow water)] was near to coming forth, (AO, T, K,) and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it. (AO, T.) In this case, she is said to be ذَانِبٌ, (AO, T, K.)

4. اذنب *He committed a sin, crime, fault, misdemeanour, &c.*; (S,* M,* A,* MA, K,*;) *he became chargeable with a ذَنْبٌ* [or sin, &c.]: (Mgh:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذَنْبٌ being used instead of such, as a quasi-inf. n.]; for اِذْنَابٌ, like اِكْرَامٌ, [though mentioned in the KL, as signifying the committing of a sin or the like, and also in the TK,] has not been heard. (MF.)

5. تَذَنَّبَ عَلَى فُلَانٍ *He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any.* (A, TA.) — See also 2, near the end of the paragraph. — تَذَنَّبْتُ الْوَادِيَّ † I came to the valley from the direction of its ذَنْبٌ [q. v.]. (A.) And تَذَنَّبَ الطَّرِيقَ † *He took the road*; (K, TA;) as though he took its ذَنْبَةٌ, or came to it from [the direction of] its ذَنْبٌ. (TA.)

10. اسْتَذْنَبَ *He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like: and he attributed, or*

imputed, to him a sin, &c. (Har p. 450.) = See also 1, in three places. — اسْتَذْنَبَ الْأَمْرَ † *The affair was, or became, complete, [as though it assumed a tail,] and in a right state.* (K,* TA.)

ذَنْبٌ *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. اِثْمٌ*, (T, M, A, Mgh,) or جُرْمٌ, (S,) or both, (TA,) and مَعْصِيَةٌ (T, TA:) or it differs from اِثْمٌ in being either intentional or committed through inadvertence; whereas the اِثْمٌ is peculiarly intentional: (Kull p. 13:) or a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally: (KT:) pl. ذُنُوبٌ (M, Mgh, K) and pl. pl. ذُنُوبَاتٌ. (M, K.) ذَنْبٌ وَلَمْ يَرْكَبْ عَلَى ذَنْبٍ [in the Kur xxvi. 13, said by Moses, meaning *And they have a crime to charge against me,*] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

ذَنْبٌ and ذُنَابِي (T, S, M, A, Mgh, K) and ذُنُوبِي and ذُنُوبِي (El-Hejeree, M, K) signify the same; (T, S, M, &c.) i.e. The tail; syn. ذَيْلٌ: (TA: [in the OK, الذَّنْبِي is erroneously put for الذَّنْبِي]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second; (S, A,*;) and the second is used in relation to a bird (S, M, A, Mgh) more commonly than the first, (S, M,*;) or more chastely: (M,* Mgh:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the place of growth of the ذَنْبٌ [or tail]: (M:) the pl. of ذَنْبٌ is اَذْنَابٌ. (S, M, A, Mgh, K.) [Hence the following phrases &c.] — رَكِبَ ذَنْبَ الْبَعِيرِ [lit. *He rode on the tail of the camel,* meaning] † *he was content with a deficient lot.* (T, A, K.) — ضَرَبَ بِذَنْبِهِ [lit. *He smote the earth with his tail,* the الْأَرْضُ being understood, meaning] † *he (a man) stayed, or abode, and remained fixed.* (K.) [See also another explanation of this phrase below.] — أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ, meaning † *[He stayed, or abode, in our land, and remained fixed, or] did not quit it*; [lit., and stuck his tail into the ground;] originally said of the locust. (A, TA. [See art. غَرَزَ.]) — بَيْنِي وَبَيْنَهُ ذَنْبُ الصَّبِّ [lit. *Between me and him is the tail of the صَبٌّ*] means † *between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the صَبٌّ]*. (A, TA.) — اسْتَرْخَى ذَنْبُ الشَّيْخِ † *The old man's back became lax, or languid.* (A, TA.) — رَكِبَ ذَنْبَ الرِّيحِ [lit. *He rode upon the tail of the wind,*] means † *he outwent, or outstripped, and was not reached, or overtaken.* (T, A, K.) — وَلَّى الْخَمْسِينَ ذَنْبًا [lit. *He turned his tail upon the fifty,*] means † *he passed the [age of] fifty [years]*: (M, TA:) and so وَلَّتْهُ الْخَمْسُونَ ذَنْبًا [lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaakoub: accord. to IAqr, El-Kilábee, being asked his age, said, قَدْ وَلَّتْ لِي الْخَمْسُونَ ذَنْبًا [lit. *The fifty have turned their tail to me*]. (M, TA.) — اتَّبَعَ ذَنْبٌ [lit. *He followed the tail of an event retreating,*] means † *he regretted an event that had passed.* (T, A,* TA,*) — [The ذَنْبٌ of a man is † The part corresponding to the tail: and hence,] رَجُلٌ وَقَاحُ الذَّنْبِ † *A man hard in the caudal extremity,* meaning † *a man very patient in enduring riding.* (IAqr, M, and K in art. وَقَاح.) — [And of a garment, The shirt:] يَخْرُجُ تَعَلَّقْتُ بِأَذْنَابِهِ † *[I clung to his shirts]*. (A.) — The ذَنْبٌ of a ship or boat is † The rudder. (Lth and S,* and L in art. سَكَن.) [See also اَخْبِزْرَانٌ.] — ذَنْبٌ also signifies † Anything resembling a tail. — Hence, † The extremity of a whip. (Mgh, Mghb.) — And, of an unripe date, (M, Mgh,) and of any date, (M,) † The hinder part; (M;) the part next the base and stalk. (Mgh.) — † And † The outer extremity of the eye, next the temple; as also ذَنْبٌ and ذَنْبَةٌ (M, A) and ذُنَابَةٌ (A) [and ذُنَابِي, as used in the K voce اِزْدَجَّ in art. زَج.] — See also ذُنُوبٌ, third sentence. — Also † The end; or last, or latter, part; of anything: pl. ذُنَابٌ (T) [and اَذْنَابٌ]: and ذَنْبٌ [as a sing.], (K,) or ذَنْبٌ, (so in the TT as from the M,) has this meaning. (M, K.) You say, كَانَ ذَنْبُ الدَّهْرِ † *That was in the end of the time [past]*. (M.) And ذَنْبُ الْوَادِي and الذَّنَابَةُ: both signify the same [i.e. † The end of the valley]: (A'Obeyd, M, TA:) or ذَنْبَةٌ and ذُنَابَةٌ and ذَنْبَةٌ signify the † last, or latter, parts, (K, TA,) in some copies of the K, the last, or latter, part, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and ذَنْبٌ app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذَنْبٌ and ذَنْبَةٌ in relation to a valley are pls. of ذَنْبٌ, like as جَمَالٌ and جَمَالَةٌ are pls. of جَمَلٌ: (T:) or ذَنْبَةٌ and ذَنْبَةٌ, (S, Mgh,) the former of which is more common than the latter, (Th, S, Mgh,) signify † the place to which finally comes the torrent of a valley: (S, Mgh:) the pl. of ذَنْبَةٌ is اَذْنَابٌ: (T:) the ذَنْبٌ of a valley and its ذَنْبٌ are the same; [i.e. † the lowest, or lower, part thereof;] (T;) [for the pls.] اَذْنَابٌ (T, TA) and مَذَانِبُ (TA) signify † the lowest, or lower, parts of valleys: (T, TA:) and اَذْنَابٌ signifies [in like manner] † the last, or latter, parts, of [water-courses such as are termed] تَلَاغ. (T, TA. See also مَذْنَبٌ.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنْبَ تَلْعَةٍ † *Such a one will not impede the last part of a water-course*; applied to the abject, weak, and contemptible. (T.) And اَذْنَابُ أُمُورٍ means † The last, or latter, parts of affairs or events. (M.) You say also, حَدِيثٌ طَوِيلٌ الذَّنْبِ † *A long-tailed story*; a

story that hardly, or never, comes to an end. (M.) And **يَوْمَ طَوِيلُ الذَّنْبِ** + *A day of which the evil does not come to an end*: (TA:) and **يَوْمَ ذُنُوبٍ** has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means + *a day of long-continued evil*. (K.) And **اتَّبَعَ الْقَوْمَ**, **ذُنَابَهُ**, and **الإِبِلَ**, † *He followed [the last of] the people, and the camels, not quitting their track*. (A.) — Also † *The followers, or dependants, of a man*: (T, TA:) and **ذَانِبٌ** and **ذُنَابَةٌ** + *a [single] follower, or dependant*: (S, K:) and **ذُنَابٌ** (M, A, K) and **ذُنَابِي** (S) and **ذُنَائِبٌ** [pl. of **ذُنَابَةٌ**] (A) and **ذُنَابَاتٌ**, (so in the TT as from the M,) or **ذُنَابَاتٌ** (K,) but some state that this last is not said of men, (Ḥam p. 249,) † *followers, or dependants*, (S, M, A, K,) of a people or party; (M, K;) and the *lower, or lowest, sort, or the rabble, or refuse, thereof*; (M, A, K;) and such as are below the chiefs. (TA.) **ضَرْبُ** **يَعْسُوبِ الدِّينِ بِذَنْبِهِ**, in a trad. of 'Alee, means, [accord. to some, + *The leader of the religion*] shall go away through the land with followers, or dependants, (T, * TA,) and those holding his opinions. (T. [But see arts. **ضَرْبُ** and **عَسْبُ**].) And **غَقِيلٌ طَوِيلَةُ الذَّنْبِ**, a phrase mentioned by IʿAqar, but not explained by him, app. means † *[The tribe of] 'Okeyl have numerous horsemen*. (M.) — [Also **ذَنْبٌ** (as will be shown by the use of its pl. in the verse here following) and] **ذُنَابٌ** (S, K, TA,) or **ذُنَابٌ**, (so in the TT as from the M,) + *The sequel, consequence, or result, syn. عَقِبُ, of anything*. (S, M, K.) A poet says,

* تَعَلَّقْتُ مِنْ أَذُنَابٍ لَوْ بَلَيْتَنِي *
وَلَيْتَ كَلِّوْ حَيَّةٌ لَيْسَ يَنْفَعُ *

[From considering what might be the sequels of "if," (i.e. of the word **لَوْ**), Thou clungest to the reflection "Would that I had done so and so:" but "would that," like "if," is disappointment: it does not profit]. (TA.) And one says, **مَنْ لَكَ لَوْ بِذَنْبٍ** i.e. [Who will be responsible to thee for] the sequel [of the word **لَوْ**]? (TA:) [or, as in the Proverbs of El-Meydānee, **لَوْ بِذُنَابَةٍ**, which means the same.] — **ذَنْبُ السَّرْحَانِ**: see art. **سَرَحٌ**. — **ذَنْبُ الْقَرَسِ** + *A certain asterism* (نَجْمٌ, M, K, TA) in the sky, (TA,) resembling the **ذَنْبٌ** [or tail] of the horse. (M, K.) [**الذَّنْبُ** is a name applied to each of several stars or asterisms: as † *The star α of Cygnus*; also called **ذَنْبُ الدَّجَاجَةِ**, and **الرَّوْدُفِ**: and † *The star β of Leo*; also called **الْأَسَدِ**. And **الرَّاسُ وَالذَّنْبُ** signifies + *The two nodes of a planet*: see **تَبَيَّنَ**.] — **ذَنْبُ الْخَيْلِ** (K,) or **أَذُنَابُ الْخَيْلِ** (M,) + *A certain herb*, (M, K,) of which the expressed juice concretes: so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum*, or horse-tail]. (M.) [Accord. to Forskāl, (Flora Aegypt. Arab., p. cxii.) the *Portulaca oleracea* (or garden-purslane) is called in some parts of El-Yemen **الْقَرَسِ** **ذَنْبٌ** —

الذَّنْبُ + *A certain plant, resembling the [or tail] of the fox*; (M, K;) a name applied by some of the Arabs to the **ذَبَّانَ** [q. v.] (T.) — **ذَنْبُ السَّجِّجِ** + *Cauda leonis, i.e. circium* (or *cirsium*): (Goliuz, from Diosc. iv. 119:) now applied to the common creeping way-thistle. — **ذَنْبُ الْقَارَةِ** + *Cauda muris, i.e. plantago*. (Goliuz, from Ibn-Beytār.) — **ذَنْبُ الثَّوْرِ** + *A species of aristida*, supposed by Forskāl (Flora Aegypt. Arab. p. civ,) to be the *aristida adscensionis*. — **ذَنْبُ الْعَقْرَبِ** + *Scorpioides, or scorpion-grass*: so called in the present day.]

ذَنْبَةٌ, and its pl. **ذُنَابَاتٌ**: see the next preceding paragraph, in three places.

ذُنَابَاتٌ: see **ذَنْبٌ**, in the latter half of the paragraph.

ذَبَّانٌ *A certain plant*, (T, S,) well known, called by some of the Arabs **الذَّنْبُ** (T): a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years: (M, TA:) or a certain herb, or plant, like **ذُرَّةٌ** [or millet]; (K;) or a certain herb having ears at its extremities like the ears of **ذُرَّةٌ**, (M, TA,*) and having reeds, (**قَصَبٌ** [i.e. **قَصَبٌ**], M,) or twigs, (**قَضَبٌ** [i.e. **قَضَبٌ**], TA,) and leaves, growing in every place except in unmixed sand, [for **حَرُّ الرَّمْلِ** in the TA, I find in the M **الرَّمْلِ**], and growing upon one stem and two stems: (M, TA:) or, accord. to AḤn, a certain herb, having a **جَزْءٌ** [app. meaning rhizoma like the carrot], which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the **طَرَحُونُ**, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; (M, TA;) rising about the height of a man, (TA,) or half the height of a man; (M;) two whereof suffice to satiate a camel: (M, TA:) [a coll. gen. n.:] n. un. with **ذ**. (M, K.)

ذَنْبِي and **ذَنْبِي**: see **ذَنْبٌ**, first sentence.

ذُنَابٌ: see **ذَنْبٌ**, in two places.

ذِنَابٌ: see **ذَنْبٌ**, in five places: — and see also **مَذْنَبٌ**. — Also *A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider*. (M, K.)

ذُنُوبٌ *A horse* (T, S, &c.) having a long tail: (T, S:) or having a full, or an ample, tail. (M, A, K.) [See also **أَذْنَبٌ**.] — Hence applied to a day: see **ذَنْبٌ**, in the latter half of the paragraph. — Also *A great دُوٌّ [or bucket]*: (Fr, T, Mṣb:) or one that has a **ذَنْبٌ** [or tail]: (TA:) or one that is full (S, M, Mṣb, K) of water; (S, Mṣb;) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (ISk, S:) or one containing less than fills it: or one containing water: or a **دُوٌّ** (M, K) in any case: (M:) or a

bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Mṣb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) **أَذْنِبَةٌ** and (of mult., S) **ذِنَابٌ** (S, M, K) and **ذِنَابٌ**. (M, A, * Mṣb, K.) Fr. cites as an ex.,

* بِنَا ذُنُوبٌ وَلَكُمُ ذُنُوبٌ *
فَإِنْ أَبَيْتُمْ فَلَنَا الْقَلْبُ *

[as meaning *For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well*]. (T.) [Accord. to the K, it also signifies *A grave*: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i.e. the grave] a well, in his saying,

* فَكُنْتُ ذُنُوبَ الْبِشْرِ لَمَّا تَبَسَّلْتُ *
وَسُرْبِلْتُ أَكْفَانِي وَوَسَدْتُ سَاعِدِي *

[app. meaning † *And I was as though I were the corpse of the grave* (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abee-'Aidh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed **خَسِيفٌ**: see Kosegarten's "Carmina Hudsailitarum," p. 189.] — Hence metaphorically applied to † *Rain*. (Ḥam p. 410.) — [Hence, also,] † *A lot, share, or portion*: (Fr, T, S, M, A, Mṣb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mṣb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) — Also † *The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْنُ* (M, K:) or the part where the **مَتْنُ** ends; (M;) the flesh of the lower, or lowest, part of the **مَتْنُ** (S:) or the [buttocks, or parts called] **أَلْيَةٌ** and **مَأْكِمٌ** (M, K:) or the flesh of the **أَلْيَةِ** and **مَأْكِمِ** (CK:) and the **ذُنُوبَانِ** are the [two parts called the] **مَتْنَانِ** (M, K,) on this side and on that [of the back-bone]: (M:) or **يَرَابِيعُ** **ذُنُوبِ** **الْمَتْنِ** means the flesh that is called **يَرَابِيعُ** **الْمَتْنِ** [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

ذُنَيْبِي [dim. of **ذَنْبٌ** = and] i. q. **ذُنَيْبِي**, q. v. (TA.)

أَنْفٌ **ذُنَابَةٌ** [i.e. toe, or foremost extremity, also called the **أَسَلَةٌ**] of a sandal. (K.) — See also **ذَنْبٌ**, in six places. — And see **مَذْنَبٌ**.

ذُنَابَةٌ: see **ذَنْبٌ**, in six places: — and see **مَذْنَبٌ**, in two places. — **ذُنَابَةُ الطَّرِيقِ** + *The point, or place, to which the way, or road, leads; syn. وَجْهُهُ*. (IʿAqar, M, K.) So in the saying of Abu-l-Jarrāh, to a certain man, **إِنَّكَ لَمْ تُرْشِدْ ذُنَابَةَ الطَّرِيقِ** [† *Verily thou didst not follow a right course in*

respect of the point, or place, to which the way that thou tookest leads]. (IAqr, M.) = Also + Relationship; nearness with respect to kindred; or near relationship. (K.)

ذُنَابِي: see ذَنْبٌ, in three places. — It is also applied to *Four [feathers] in the wing of a bird, after what are called الخَوَافِي*. (S.) — It is said in a trad., *مَنْ مَاتَ عَلَى ذُنَابِي طَرِيقٍ فَهُوَ مِنْ أَهْلِهِ*, meaning [+Whosoever dies] *purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof.]* (TA.) = Accord. to Fr and the S, it signifies also *A fluid like mucus that falls from the noses of camels*: but this is a mistake: the right word, as stated by IB and others, is ذُنَانِي. (L, MF, TA.)

ذُنَيْبَةٌ *A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]*. (M, K.) [See also ذُنَيْتَةٌ, in art. ذن.]

ذُنَيْبِي + *A certain kind of [the striped garments called] بُرود* [pl. of بُرْد]; (AHeyth, K;) as also ذُنَيْبٌ. (TA.)

ذَانِبٌ † *Following in the track of a thing*. (TA.) See also ذَنْبٌ, in the latter half of the paragraph.

أَذْنَبٌ *A [lizard of the kind called] ضَبٌّ having a long tail*. (T, L.) [See also ذَنْوَبٌ.]

تَذَنْوَبٌ and تَذَنْوَبٌ, and with ذ: see 2. 379

مَذْنَبٌ: see the next paragraph.

مَذْنَبٌ *A long tail*. (IAqr, T, K.) — And [hence, app. for مَذْنَبٌ], (T,) or مَذْنَبٌ, (TA, [but see this latter below,]) *A [lizard of the kind called] ضَبٌّ*. (T, TA.) — Also, (S, K,) or مَذْنَبٌ, like مَقْدَعٌ, (A,) and مَذْنَبَةٌ, (M, TA,) + *A ladle*; (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذَانِبٌ. (S, M.) — And + *A water-course, or channel of a torrent, in a tract at the foot of a mountain*; (Lth, T, S, M, A, K;) not wide; (A;) or not very wide; (M;) or not very long and wide; (Lth, T;) as also ذُنَابَةٌ: (S:) the تَلْعَةُ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also *a water-course or channel of a torrent, between what are termed تَلْعَتَانِ*; (TA; [see تَلْعَةُ, and see also مَدْفَعٌ;]) or this is termed تَلْعَةٌ: (T;) or it is termed ذُنَابٌ, of which the pl. is ذُنَابٌ: (M, K;) also *a water-course, or channel of a torrent, [running] to a tract of land*: (M, K:) and *a rivulet, or streamlet*, (K,) or the like thereof, (AHn, T, M,) *flowing from one رَوْضَةٌ [or meadow] to another*, (AHn, T, M, K,) and separating therein; (T;) as also ذُنَابَةٌ and ذُنَابَةٌ: (K;) and the tract over which this flows is also called مَذْنَبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.

مَذْنَبَةٌ: see the next preceding paragraph.

مَذْنَبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبٌّ, as seems to be indicated in the TA,]

Finding difficulty in parturition, and therefore stretching out her tail: (K:) [but accord. to Az,] it is applied to a ضَبٌّ only when he is striking with his tail a hunter or a serpent desiring to catch him. (T.) See also مَذْنَبٌ. — See also 2, in two places.

مَذْنُوبٌ † *A man followed [by dependants]*. (A.)

مُذَانِبٌ *A camel that is at the rear of other camels*; (K;) as also مُسْتَذْنِبٌ. (TA.) — See also 3.

سَحَابٌ مُتَذَانِبٌ † *Clouds following one another*. (A.)

مُسْتَذْنِبٌ: see مُذَانِبٌ. — Also *One who is at the tails of camels*, (S, TA,) *not quitting their track*. (TA.)

ذه

ذِهِي: see art. ذَا. ذَا ذِهِي and ذِهِي ذَا ذِهِي (S. 695).

ذهب

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1. ذَهَبٌ, (S, A, &c.) aor. ذَهَبَ, (A, K,) inf. n. ذَهَابٌ (S, A, M, K) and ذَهَابٌ (TA) and ذَهَبٌ (S, A, K) and مَذَهَبٌ, (A, K,) *He (a man, S, [and a beast,]) went [in any manner, or any pace]; went, or passed, along; marched; journeyed; proceeded: went, or passed, away; departed*: syn. مَشَى, (A,) or سَارَ, (K,) or مَرَّ, (S, A, K:) and said of a mark or trace or the like [as meaning *it went away*]. (Msb.) [And hence, † *It wasted away; became consumed, destroyed, exhausted, spent, or expended*.] — ذَهَبَ إِلَيْهِ *He went, repaired, betook himself, or had recourse, to him, or it*. (TA.) And they say also, ذَهَبَ الشَّامُ, [He went to Syria]; making the verb trans. without a particle; for although الشَّامُ is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ *He, or it, went from, quitted, relinquished, or left, him, or it*. (TA.) — ذَهَبَ فِي الْأَرْضِ, (A, Msb,) inf. n. ذَهَابٌ and مَذَهَبٌ, *He went away [into the country, or in the land]*: (Msb:) [but it often means † *he went into the open country, or out of doors, to satisfy a want of nature: or simply*] † *he voided his excrement, or ordure*. (A.) — ذَهَبَ بِهِ *He went, or went away, with him, or it*: (A:) and *he made him, or it, to go, go away, pass away, or depart*; (A, Msb, K;) as also † *اذْهَبَ*, (S, A, Msb, K,) and † *اذْهَبْ بِهِ*, (K,) but this is rare; (Zj, TA;) and † *تَذَهَّبَ*, inf. n. تَذَهِّيبٌ. (MF:) [all may likewise be rendered *he removed, dispelled, put away, or banished, it*; properly and tropically: and † *he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it*; and these meanings may perhaps be intended by أَرَاوَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you

say ذَهَبَ بِهِ, the meaning is, *he went away with him, or it*; i. e., *accompanying him, or it*; [he took away, or carried off or away, him, or it]; but if you say † *اذْهَبْ* or † *ذَهَبْ*, the meaning is, *he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it*: this, however, is not agreeable with the phrase in the Kur [ii. 16], ذَهَبَ اللَّهُ بِنُورِهِمْ, [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَيْنَ يَذْهَبُ بِكَ, which may mean † *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee*, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning † *Where, or whither, is thine intellect taken away?*]. (Har p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ, † *His reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect*. And ذَهَبَ قُوَادُهُ, † *His heart forsook him, or failed him, by reason of fear or the like*.] And ذَهَبَ لَحْمُهُ † *[His flesh wasted away]*. (K in art. بحر, &c.) And ذَهَبَ الرَّجُلُ فِي الْقَوْمِ † *The man became lost [or he disappeared] among the people, or party*. (A.) And ذَهَبَ الْمَاءُ فِي اللَّبَنِ † *The water became lost [or it disappeared] in the milk*. (A.) — ذَهَبَ عَنْهُ † *It escaped his memory; he forgot it*. (A, TA.) And † *It was, or became, dubious, confused, or vague, to him*. (MA.) — ذَهَبَ مَذَهَبًا حَسَنًا (S, A, TA) † *He pursued a good way, course, mode, or manner, of acting or conduct or the like*. (TA.) And ذَهَبَ فِي الدِّينِ مَذَهَبًا † *He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion*. (Msb.) And ذَهَبَ مَذَهَبٌ فَلَانٌ † *He pursued the way, course, mode, or manner, of acting &c. of such a one*. (Msb.) And ذَهَبَ لِمَذْهَبِهِ † *He pursued his way, course, mode, or manner, of acting &c.* (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ † *He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief*. (K, TA.) And فَلَانٌ يَذْهَبُ † *Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Aboo-Haneefeh*. (A.) [And ذَهَبَ إِلَى أَنْ الْأَمْرُ كَذَا † *He held, or was of opinion, that the thing, or affair, or case, was so*. And ذَهَبَ بَلْفُظٌ إِلَى لَفْظٍ آخَرَ † *He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression*; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also † *he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression*. And ذَهَبَ بِهِ إِلَى مَعْنَى كَذَا † *He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as*

(Al) took the view that CR. 196, 1.3, 6691.

meaning such a thing.] — ذَهَبَ فِي طَلَبِ الشَّيْءِ — [He tried every way, or did his utmost, in seeking the thing]. (K in art. موت.) And ذَهَبَ فِي اللَّيْنِ كُلِّ مَذْهَبٍ + [It attained the utmost degree of softness]: said of the skin. (TA in that art.) — اذْهَبْ إِلَيْكَ + Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K* voce إلى.) — ذَهَبَ إِلَى أَبِيهِ فِي الشَّبَهِ + [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نَزَعَ.) = ذَهَبَ (S, K,) aor. َ, (K,) inf. n. ذَهَبَ; (TA;) and ذَهَبَ, with two kesrehs, (IAar, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) He (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K,) by reason of the greatness thereof in his eye: (S:) it is derived from ذَهَبَ: and the epithet applied to a man in this case is ذَهَبٌ. (TA.)

2: see 1, in the former half of the paragraph, in two places: = and see also 4.

4: see 1, in the former half of the paragraph, in three places. = اذْهَبْهُ (Msb, K,) inf. n. تَذْهَبُ; (S;) and ذَهَبَهُ (K,) inf. n. تَذْهَبُ; (S;) He gilded it; did it over with gold. (S, Msb, K.)

[Q. Q. 2. تَذْهَبُ, from مَذْهَبٌ, is used by late writers as meaning + He followed, or adopted, a certain religious persuasion or the like.]

ذَهَبٌ: see مَذْهَبٌ: = and see also the last sentence of the paragraph here following.

ذَهَبٌ [Gold;] a certain thing well known; (S, Msb, &c.) accord. to several of the leading lexicologists, (TA,) i. q. تَبَرُّ; (A, L, K, &c.) but it seems to have a more general meaning; for تَبَرُّ is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S,* Msb, K,* TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ذَهَبَةٌ, (Msb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K,) signifying a piece of ذَهَب [or gold]: (S, A, L, TA:) or, accord. to El-Kurṭubee, it is fem., and sometimes masc., but more commonly fem.: ذَهَبِيَّةٌ is the dim. of ذَهَبٌ, the ة being added because the latter word is fem., like as it is in فَوَيْسَةٌ and شَمِيسَةٌ; or it is the dim. of ذَهَبَةٌ, and signifies a little piece of ذَهَب [or gold]: (TA:) the pl. of ذَهَبٌ is أَذْهَابٌ [a pl. of pauc.] (S, A, Msb, K) and ذُؤُوبٌ (S, K) and ذُهَابَانِ (Nh, Msb, K) and ذُهَابَانِ. (Nh, TA.) ماءُ الذَّهَبِ means Water-gold; gold-powder mixed with size, for ornamental writing &c. — The yolk, or the entire contents, i. e. yolk and white, (مُح, K, TA, with the unpointed ح, Bk. I.

TA, [in the CK and in my MS. copy of the K مُح] of an egg. (K.) = Also, (S, K,) in a copy of the T written ذَهَبٌ, (TA,) A certain measure of capacity, for corn, used by the people of El-Yemen, (S, K,) well known: (S:) pl. ذُهَابٌ (K) and أَذْهَابٌ, [the latter a pl. of pauc.] (S, K,) and pl. pl. [i. e. pl. of the latter of the pls. above] أَذْهَابٌ, (S, and so in the K accord. to the TA,) mentioned by A'Obeid, (S,) or أَذْهَابٌ. (So in the CK.)

ذَهَبٌ: see 1, last sentence.

ذَهَبَةٌ A rain: (S:) or a weak rain: or a copious rain: (A'Obeid, K:) pl. ذُهَابٌ. (A'Obeid, S, K.)

ذَهَبٌ: see رَهَبٌ, first sentence.

ذُهَابٌ: see ذَهَابٌ.

ذَهَبٌ: see مَذْهَبٌ, first sentence.

ذَهَبِيَّةٌ: see ذَهَبٌ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبٌ;] Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K:) and ذُؤُوبٌ signifies the same [in an intensive manner]. (K.) — ذَاهِبٌ فِي الطُّولِ means + Excessive in length or tallness.]

مَذْهَبٌ is an inf. n.: (JK, A, K:) — and also signifies A place of ذَهَابٍ [or going, &c.]: and a time thereof. (JK.) — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — And hence,] † A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. مَتَوَضَّأٌ; (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.,] † A way, course, mode, or manner, of acting or conduct or the like: (Msb, K, TA:) † [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and ذَهَبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبٌ. Hence, ذُؤُوبٌ مَذَاهِبٍ + Persuasions, as meaning persons holding particular tenets in religion or the like.] — Also + Origin: (Ks, Lh, K:) so in the sayings, مَا يَدْرِي لَهُ أَينَ مَذْهَبِهِ and مَا يَدْرِي لَهُ مَذْهَبٌ, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)

مَذْهَبٌ Gilt, or done over with gold; (S, A, K;) as also مَذْهَبٌ (A, K) and ذَهَبٌ. (T, K.) — Also sing. of مَذَاهِبٍ, which signifies Shins gilt, (ISK, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISK, TA:) or gilt straps or thongs: (S, TA:) and variegated, or figured, [garments

of the kind called] بُرُود: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مَذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so كُمَيْتٌ مَذْهَبٌ [i. e. of a gilded bay colour]: (S, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) = المَذْهَبُ is also a name of The Kaabeh. (K, TA.) = See also the next paragraph, in three places.

المَذْهَبُ A gilder. (S.) — المَذْهَبُ, explained by Lth as the name of + A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed] الْوُضُوءُ, (K,* TA,) and on other occasions, (TA,) is [said to be] correctly المَذْهَبُ, with kesr to the ة: (K:) applied to the devil, (TA in art. شَيْطَانٌ) as meaning + he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المَذْهَبُ, (Fr, TA in art. هَذَب,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurṭubee and many others, ذَهَبٌ مَذْهَبٌ means + [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وَضُوءُ [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly المَذْهَبُ. (TA.) Az says that the people of Baghdád apply the appellation مَذْهَبٌ to + A man who inspires vain suggestions; and that the vulgar among them pronounce it ذَهَبٌ. (TA.)

مَذْهَبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be مَذْهَبَةٌ لِلْأَشْرَارِ [i. e. + A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَحْشَمَةٌ, q. v.)

مَذْهَبٌ: see مَذْهَبٌ.

ذهل

1. ذَهَلَ عَنْهُ, (JK, S, Msb, K,) aor. َ, (S, K,) inf. n. ذَهَلٌ, (JK, S,) or ذُهِلَ, (Msb,) or both; (K;) and ذَهَلَ, (S, Msb,) aor. َ, (Msb,) inf. n. ذُهُولٌ; (S;) He forgot it, or neglected it; (S;) he was, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K,* TA; عَلَى عَهْدِ in the K being a mistake for عَلَى عَهْدِ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, K:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) ذُهُولٌ is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bd in xxii. 2:) or the being diverted from one's constant companion, or familiar, so

as to forget him; and being content to relinquish him: (K:) or diversion that occasions grief and forgetfulness. (Er-Rāghib, TA.) Hence, in the Kur [xxii. 2], يَوْمَ تَرَوْهَا تَذَلُّ كُلُّ مُرْضِعَةٍ عَنْهَا [On the when thou shalt see it, every woman giving such shall forget, or neglect, &c., what she has suckled]. (TA.) = See also what next follows.

4. إِذْهَلَى (JK, *S, Mṣb, TA,) inf. n. أَذْهَلَنِي (TA,) It (a thing, JK, S, TA,) or he, (a man, Mṣb,) caused me to forget it, or neglect it; (S;) or to be unmindful of it; (S, Mṣb;) or to neglect it intentionally: (JK:) [like أَذْهَلَنِي عَنْهُ] and sometimes one says ذَهَلَنِي (Mṣb, TA;) [like ذَهَلَنِي]; but this is rare; or, rather, unknown. (TA.)

ذَهَلُ: see what next follows.

ذَهَلُ (S, K, *) and ذَهَلُ (S, K, *) He came after a short portion, or a period, (سَاعَةً, K, or هَذَّةً, S,) of the night: (S, K:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) therein: (Ham p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with د. (TA.) = ذَهَلُ also signifies The tree [or plant] بِشَامَ [q. v.] (JK, Sgh, K.)

ذَهْلُ A horse fleet, or swift: (K:) or light, or active: and so a man: pl. ذَهَالِيلُ. (JK.)

ذَاهِلٌ [act. part. n. of 1. — And] A man who cares not for ornament and the anointing of himself. (JK.)

ذهن

1. ذَهْنٌ (MA, TA,) aor. ذَهَنَ, (TA,) inf. n. ذَهِنٌ and ذَهْنٌ (MA, KL,) He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, (MA, KL, PS, TA,) and endowed with a retentive mind. (KL, PS.) You say, اذْهِنْ إِلَى مَا أَقُولُ Understand thou what I say. (TA.) And هُوَ لَا يَذْهِنُ شَيْئًا He does not understand anything. (TA.) And ذَهِنْتُ كَذَا I understood such and such things. (TA.) And ذَهِنْتُ عَنْ كَذَا I understood from such a thing. (TA.) = ذَاهِنِي فَذَهْنْتُهُ see 3. — اسْتَذْهَنْتِي (JK, *S, TA:) [like ذَهَلَنِي] He, or it, made me to forget it; diverted me from remembering it: (K, *TA:) [like ذَهَلَنِي عَنْهُ, and أَذْهَلَنِي] And ذَهْنٌ Memory, or understanding, escaped him, or left him. (JK.)

3. ذَاهِنِي فَذَهْنْتُهُ He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.,] in ذَهْنٌ. (K.)

4: see 1.

10: see 1. — You say also, اسْتَذْهَنْكَ حُبَّ الدُّنْيَا

The love of the present world took away, or has taken away, thy ذَهْنُ [i. e. intelligence, understanding, &c.]. (TA.) — And اسْتَذْهَنْتَ الْقَصَبَ + The year of drought took away the ذَهْنُ, i. e. pith (نَقْيُ), of the canes, or reeds. (TA.)

ذَهْنٌ (JK, S, Mṣb, K, &c.) and ذَهْنٌ (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ (JK, K,) and فِطْنَةٌ (S, Mṣb, K,) and ذَكَاةٌ (Mṣb;) and retentiveness of mind, or memory: (JK, *S, *K:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed ذَكَاةٌ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَةٌ: (TA:) pl. أَذْهَانٌ. (Mṣb, K, *) One says, اجْعَلْ ذَهْنَكَ إِلَى كَذَا وَكَذَا [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — Also, the former, + Strength: (JK, S, K:) and fat: (JK, K:) pl. as above. (K.) One says, مَا بَرِحَلِي ذَهْنٌ There is not in my legs any strength to walk. (TA.) And هُوَ مِنْ أَهْلِ الذَّهْنِ and الإِذْهَانِ † He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And مَا رَأَيْتُ بِالْإِبِلِ ذَهْنًا + I saw not, in the camels, fat and strength. (JK.) — Also + The pith (نَقْيُ) of canes, or reeds. (TA.) = See also ذَهْنٌ.

ذَهْنُ: see the next preceding paragraph.

ذَهْنٌ and ذَهْنٌ Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing ذَهْنٌ, though the former is agreeable with a general rule as part. n. of ذَهْنٌ,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

[ذَهْنُ] Of, or relating to, the ذَهْنُ, or intellect, &c.; intellectual; subjective; ideal. Hence, الْأُمُورُ الذَّهْنِيَّةُ Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to الْأُمُورُ الْخَارِجِيَّةُ.]

ذَهْنٌ 16/11/5 1307/21

ذَوُ meaning صَاحِبُ [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, S, M, Mgh, Mṣb, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Mṣb, &c.,) is originally ذَوًا, like عَصًا, the ذ being changed from و; (S;) or it is originally ذَوِي; and if one used it as a proper name, he would say, هَذَا ذَوِي قَدْ جَاءَ [This is Dharv, he has come]; (M;) [not ذَوًا, as in copies of the S; i. e.,] its third radical letter is ي, not, as J says, و; this ي being afterwards suppressed; (IB;)

[so that the word becomes ذَوُ, and then, by reason of its being prefixed to another noun, ذَوُ, like as أَبُو, the original form of أَبٌ, becomes أَبُو.]; it is declined [like أَبُو] with و and ا and ي; (Mṣb;) [i. e.,] the nom. case is ذَوُ, accus. ذَا, and gen. ذِي: (Mgh:) the fem. is ذَاتٌ; (T, S, M, Mgh, Mṣb, K; in a copy of the M, ذَاة, and the CK, ذَاة [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتٌ, and others say ذَاة: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., ذَوَا, (S, *M,) [accus. and gen. ذَوِي;] fem. ذَوَاتِ, (T, M, Mgh, Mṣb, K,) for which ذَاتَا is allowable in poetry, but ذَوَاتِ is better, (T,) [accus. and gen. ذَوَاتِي;] pl., masc., ذَوُو, (T, *S, *M, Mṣb, K, but omitted in the CK,) [accus. and gen. ذَوِي;] fem. ذَوَاتِ, (T, S, *M, Mgh, Mṣb, K,) accus. and gen. ذَوَاتِ: (S;) and ذَوَاتٌ and ذَوَاتٌ are like ذَوُو and ذَوَاتِ [in signification]. (T. [See art. الو.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال. (S.) [Thus you say رَجُلٌ ذُو مَالٍ A man a possessor of wealth; and الرَّجُلُ ذُو الْمَالِ The man the possessor of wealth.] In the phrase غَيْرُ ذَاتِ الشُّوْخَةِ [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning طَائِفَةٌ [or party]. (T.) صَارَ ذَا ذَنْبٍ [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means تَحَمَّلَ ذَنْبًا [he became chargeable with a sin, &c.]. (Mṣb in art. ذَنْب.) — Accord. to the S, it is not prefixed to a pronoun (مُضَمَّرٌ); nor to a proper name, such as زَيْدٌ and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

* إِنَّهَا يَصْطَنِعُ الْمَعْرُوفُ فِي النَّاسِ ذَوُوهُ * [Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) هَذَا ذُو زَيْدٍ, (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibrāheem, the preceptor of Th, meaning This is Zeyd, (M, TA,) i. e., this is the owner of the name Zeyd: (M, K, TA;) and [perhaps] by the name الذَّلْخَةُ, for الذَّلْخَةُ is [said by some to be] the name of a certain idol, and ذُو is a metonymical appellation of its بَيْتٌ; and by the proper names ذُو رَعِينٍ and ذُو يَزَنَ and ذُو جَدَنٍ [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — ذَوُو الْأَرْحَامِ [or, as in the Kur viii. last verse, and xxxiii. 6, ذَوُ الرَّحِمِ, pls. of الرَّحِمِ] in the classical

language, means [*The possessors of relationship*; i. e.] any relations: and in law, any relations that have no portion [of the inheritances termed *فَرَائِض*] and are not [such heirs as are designated by the appellation *عَصَبَة* [q. v.: they are so called because they are relations by the women's side: see *رَجَم*]. (KT, TA.) — If you form a pl. from *ذُو مَال*, you say, *هَؤُلَاءِ ذَوُونَ* [*These are possessors of wealth*]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, *الذَوُونَ* signifies *The former, or first, [of persons,] and the more, or most, distinguished.* (T, TA.)* Also, (S, M,) and *الْأَزْوَاءُ*, [which is another pl. of *ذُو*], (S,) *The kings (S, M) of El-Yemen, of the tribe of Kuḍā'ah, (S,) whose surnames commenced with ذُو, (M,) [i. e.] who were named [or rather surnamed] (S) ذُو زَيْن (S, M) and ذُو جَدِين (S) and ذُو تَوَاسٍ (S) and the like. (S, M.) قُرَشِي* occurring in a trad., means *A Kurashēe in respect of lineage, not of the* *أَزْوَاءُ* [above mentioned]. (TA.) — *ذَات* and *ذَا* and *ذِي* are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession, or the like*; not a possessor: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase *ذَات الْيَدِ* (mentioned below) in *Har* p. 93, that which is contained is made to be as though it were the possessor (صَاحِب) of that which contains. — *مَوْتٌ ذَا بَطْنٍ* [*He killed what was in her belly*]. (*Har* ubi suprā.) And *وَضَعَتِ الْمَرْأَةُ ذَا بَطْنٍ* (T,) or *ذَات* (TA,) *The woman brought forth [her child].* (T, TA.) And *نَثَرَتْ ذَا بَطْنٍ* *She brought forth many children.* (T in art. *نثر*; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is *بَطْنَهَا*.) And *الْقَيْتُ الدَّجَاجَةُ ذَا بَطْنٍ* *The hen laid her egg, or eggs: or muted.* (Mgh.) And *الْقَيْتُ الرَّجُلُ ذَا بَطْنٍ* *The man ejected his excrement, or ordure.* (T.) And *الذَّئْبُ مَغْبُوطٌ بِذِي بَطْنِهِ* *The wolf is envied [for what is in his belly, or] for his distention of the belly [with food].* (TA.) — [In like manner,] *ذَاتُ الْيَدِ* means *Wealth*; as though it were the possessor of that which contains it: (*Har* ubi suprā:) [or *what is in the possession of the hand*:] or *what one possesses, of wealth*; because gained by the hand and disposed of by the hand. (*Har* p. 66.) You say, *قَلَّتْ ذَاتُ يَدِهِ* *What his hand possessed became little in quantity*; (Lth, T;) or *the possessions accompanying his hand*; (Mgh;) app. meaning *his riches.* (Lth, T.) — *ذَاتُ الْجَنْبِ* and *ذَاتُ الرِّئَةِ* are *Two well-known diseases.* (TA.) [See arts. *رَأَى* and *جَنْب*.] — *عَلِمَ بِذَاتِ الصَّدُورِ*, in the *Kur* iii. 115, means [*Acquainted, or well acquainted,] with what is in the minds*: (Ksh, Bḍ, Jel: [and the like is indicated in the Mgh:]) or *with the true, or real, nature of the notions that are concealed in the minds*: (IAmb, T:) or *with the hidden things of the minds: or with the minds themselves.* (Mgh.) [If the last meaning be correct, the phrase should be mentioned with others later in this

paragraph.] [And similar to this is the saying,] *عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ* *He knew it from what he conceived in his mind [without his being informed thereof; i. e. he knew it of himself].* (Lth, T.) And *مِنْ ذَاتِ نَفْسِهِ* and *جَاءَ مِنْ ذِي نَفْسِهِ* (M, K) *He came [from a motive in his own mind; of himself;] of his own accord; or willingly*; syn. *طَبِيعًا*: (M, TA:) in the copies of the K, *طَبِيعًا*; but the former is the right explanation. (TA.) And *ذَاتُ قَمَرٍ* and *مَا كَلَّمْتُ فَلَانًا ذَاتَ شَفَةِ* (*AZ*, T.) — *ذَاتُ الشِّمَالِ* and *ذَاتُ الْيَمِينِ* [are adverbial expressions, and] mean *In the direction of the right hand and of the left: properly in the direction that has the name of the right hand [and that has the name of the left hand].* (Bḍ in xviii. 16.) And *أَتَيْنَا ذَا يَمِينٍ* means *We came on the right hand.* (TA.) — *ذَاتُ مَرَّةٍ* and *ذَا صَبَاحٍ* [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (S:) you say, *لَقِيتُهُ ذَاتَ مَرَّةٍ* [*I met him once, or once upon a time*], (S,) and *ذَاتُ الْمَرَارِ* *many times*, (M and K in art. *مر*.) or *sometimes*, (S in that art.,) and *ذَاتُ يَوْمٍ* (Fr, T, S) i. e. *مَرَّةً فِي يَوْمٍ* [*once upon a day, or one day*], therefore you use the fem. form, (T,) and *ذَاتُ لَيْلَةٍ* [*one night*], (Fr, T, S,) and *ذَاتُ غَدَاةٍ* [*one morning, or one morning between daybreak and sunrise*], and *ذَاتُ الْعِشَاءِ* [*once in the evening at nightfall*], (S,) meaning, accord. to Th, *in the hour, or time, in which is nightfall*, (T,) and *ذَاتُ الزَّمَانِ* (Fr, T, S) [*some time ago, or three [or more, to ten,] seasons ago*], (*مُدَّ ثَلَاثَةً*), T, [by *ازمان* being app. meant periods of two, or three, or six, months,] and *ذَاتُ الْعَوْبَرِ* (Fr, T, S) [*some years ago, or three years ago*] (T,) or *three years ago or more, to ten*; (Az on the authority of AZ, TA in art. *عوم*;) and *ذَا صَبَاحٍ* [*one morning*], and *ذَا مَسَاءٍ* [*one evening*], (T, S,) and *ذَا صُبُوحٍ* [lit. *at a time of drinking the morning-draught*], and *ذَا غُبُوقٍ* [lit. *at a time of drinking the evening-draught*]; in these four instances without *ة*: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say *ذَاتُ شَهْرٍ* nor *ذَاتُ سَنَةٍ*: (S:) or one may also well say *ذَاتُ صَبَاحٍ*, like *ذَاتُ يَوْمٍ*; for *ذَا* and *ذَات* both mean the time: and accord. to IḤar, one says, *ذَاتُ الصُّبُوحِ* and *ذَاتُ الْغُبُوقِ*, as meaning *I came to him in the morning, or in the morning between daybreak and sunrise, and in the evening, or in the evening between sunset and nightfall.* (T.) — You say also, *لَقِيتُهُ ذَاتَ يَدَيْنِ* (TA,) or *ذِي* (M, K) and *ذَاتَ يَدَيْنِ* (AZ, M, Mḡb, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning *I met him the first thing, (M,) or first of everything.* (AZ, Mḡb, TA.) And *أَفْعَلَهُ أَوَّلُ ذِي يَدَيْنِ* and *أَفْعَلَهُ أَوَّلُ ذَاتِ يَدَيْنِ* [*I will do it the first thing, or first of everything*]. (M.) And *ذَاتِ يَدَيْنِ فَأَتْنِي* (AZ, M, Mḡb,) i. e. [*Whatever be the case, the first thing, or first of everything, I praise God.* (AZ, Mḡb.) — [Respecting the

phrase *ذَاتُ الْبَيْنِ*, which has two contr. meanings, see art. *بَيْن*. It is inadequately explained in this art. in the T and M and K, as follows.] *وَأَصْلُحُوا ذَاتَ بَيْنِكُمْ*, (T, M, K,*) in the *Kur* [viii. 1], accord. to Aḥmad Ibn-Yaḥyā, means [*And do ye rightly dispose, or arrange, or order,] the case that is between you*: (T:) or, accord. to Zj, (M,) *that wherein consists your union*; (*حَقِيقَةُ وَصْلِكُمْ*, M, K;) i. e. *be ye of one accord, or in unison, respecting that which God and his Apostle have commanded*: (M:) or *ذَاتُ الْبَيْنِ* means *the state of circumstances whereby the Muslims become of one accord, or in unison*: (K:) this is the meaning in the saying, *أَصْلَحْ ذَاتَ الْبَيْنِ* [*O God, do Thou rightly dispose &c.*]. (M.) — *ذَاتٌ* is sometimes used as a noun independent in its meaning, (Mgh, Mḡb,) so as to denote material [or real] things; (Mḡb;) and is described by the epithets *مُتَمَيِّزَةٌ* [or “distinct”] (Mgh, Mḡb) and *قَدِيمَةٌ* [as meaning “that has existed from eternity”] (Mgh) and *مُحَدَّثَةٌ* [as meaning “that has been brought into existence”]. (Mgh, Mḡb.) Thus used, (Mḡb,) it signifies *The essence of a thing, meaning that by being which a thing is what it is, or that in being which a thing consists; or the ultimate and radical constituent of a thing: and the essence as meaning the peculiar nature of a thing*: syn. *حَقِيقَةٌ*, (T, IB, Mḡb, TA,) and *مَاهِيَّةٌ*, (Mḡb,) and *خَاصَّةٌ*, (T, IB, TA:) it is also used as meaning *a thing's self*: (Mgh,* Mḡb:) [*a man's self, or person*: (see *شَخْصٌ*);] and *a thing; a being; anything, whatever it be; every شَيْءٌ being a ذَات*, and every *ذَات* being a *شَيْءٌ*: (Abou-Sa'eed, Mgh, Mḡb;) and particularly *a substance, or thing that subsists by itself*: [hence *أَسْمَرُ ذَاتٍ* meaning *a real substantive*; also termed *أَسْمَرُ عَيْنٍ*: opposed to *أَسْمَرُ مَعْنَى*, i. e. an ideal substantive:] and [hence] it signifies also *a word that is independent in its meaning*; [i. e. *ذَات* (alone), though oftener used in the sense assigned above to *أَسْمَرُ ذَاتٍ*, signifies also, absolutely, *a substantive*;] opposed to *صِفَةٌ* as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of *حَقِيقَةٌ* and *خَاصَّةٌ*, is forbidden by most persons: (TA:) [for] *ذَاتُ اللَّهِ* [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix *ة*; so that one does not apply to Him the epithet *عَلَامَةٌ*, though He is the all-surpassing in knowledge. (Mḡb.) The phrase *فِي ذَاتِ اللَّهِ* is like *فِي جَنْبِ اللَّهِ* [*In, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God*]: and like *لَوْجُهُ اللَّهِ* [*for the sake of God*]; or *to obtain the countenance, or favour, or approbation, or recompense, of God*]: (Mḡb:) or it means *in obedience to God*; and *in the way of God or his religion*: (TA:) [or it may be rendered *for the sake of God Himself*; and so

لَوْجَهُ اللَّهِ: it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmām, [who was a Muwelled;] (Mgh, Mṣb;*) but some deny that it occurs in the old language. (Mṣb. [See, however, an ex. from a trad. voce مَحَلَّتُهُمْ ذَاتُ الْإِلَهِ.]) [It is said that] the phrase مَحَلَّتُهُمْ ذَاتُ الْإِلَهِ, used by En-Nābighah, (Mṣb,) i.e. Edh-Dhubyānee, (TA in art. جَل.) means *Their book is the service of God Himself*: (Mṣb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذَات, as meaning *their book is that of God*, in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nābighah is مَحَلَّتُهُمْ ذَاتُ الْإِلَهِ, with حَاء, [i.e. *their abode is in a peculiar manner that of God*,] meaning, their abode is one of pilgrimage and of sacred sites. (S and TA in art. جَل.) — ذُو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T,*TA.) Az says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعٍ كَذَا مَعَ ذِي عَمْرٍو, i.e. *We were in such a place with Amr*: (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i.e. *Amr was with us*: and أَتَيْنَا ذَا يَمَنَ, meaning *We came to El-Yemen*. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذَا. And see جَرَمَ and لَا ذَا جَرَمَ and لَا ذَا جَرٍ and جَرَمَ, (in which ذَا is in like manner redundant, as are also أُنْ and عَنْ, the latter of which is a dial. var. of the former of them,) in art. جَرَمَ: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَنَ; or perhaps to art. ذَا. See also what is said respecting ذُو prefixed to a proper name in an early portion of this paragraph.] —

It is also used in the sense of الذِّي (T, S, M, K,) in the dial. of Teiyi, (T, S, TA,) for the purpose of qualifying a determinate noun (S, M, K) by means of a proposition which it connects with that noun: (M, K:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (S, M, K) and a fem., (S,) and exhibits no sign of case: (M, K:) you say, أَنَا ذُو عَرَفْتُ [I who knew], and ذُو سَمِعْتُ [who heard]; and هَذِهِ الْمَرْأَةُ ذُو قَالَتْ كَذَا [This is the woman who said such a thing: (S:)] and أَتَانِي ذُو [He who said that came to me]; and أَتَانِي ذُو قَالَتْ كَذَا [They two who said that came to me]; and أَتَانِي ذُو قَالُوا ذَلِكَ [They who said that came to me]. (M.) But Fr says, I heard an Arab of the desert say, بِالْفَضْلِ ذُو فَضَّلَكُمْ اللَّهُ بِهِ, [By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you]; thus they use ذَات in the place of أَتَى, and they make it to be with refā in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هَاتَانِ ذُو تَعْرِفُ and هَذَانِ ذُو تَعْرِفُ [These two whom, or which, thou knowest]; and a poet says,

[namely, Sinān Ibn-El-Fahl, of the tribe of Teiyi, (Ham p. 292,)]

فَإِنَّ الْمَاءَ مَاءَ أَبِي وَجَدِي

وَبِرِّي ذُو حَفَرْتُ وَذُو طَوَيْتُ

[For verily the water is the water of my father and my grandfather, and my well which I dug and which I cased; making ذُو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هَذَانِ ذُوَا قَالَا ذَاكَ [These two who said that], and هَؤُلَاءِ ذُوُوا قَالُوا [These who said], and هَذِهِ ذَاتٌ قَالَتْ [This female who said]; and he cites the saying of a poet,

جَمَعْتَهَا مِنْ أَيْتِي سَوَابِثُ

ذَوَاتٌ يَنْهَضْنَ بِغَيْرِ سَائِثُ

[I collected them from outstripping she-camels, that rise and hasten in their pace without a driver]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى [i.e. What has come upon men in general has come, or came, upon him]. (T.) Accord. to the usage most in repute, ذُو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذُو in the sense of صَاحِب, except that they make ذَات and ذَوَات indecl., with ḍamm for the termination, saying ذَاتٌ and ذَوَاتٌ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَات and in like manner ذَوَات. (I 'Ak pp. 40 and 41.) — They said also, لَا أَفْعَلُ ذَلِكَ بِذِي تَسْلَمَ, (M, K,) and بِذِي تَسْلَمَانِ, (M, K,) and بِذِي تَسْلَمَيْنِ, (M, K,) meaning *I will not do that by thy, and by your, safety*: (M, K:) or by God who, (M,) or by Him who, (K,) maketh thee, and you, to be in safety. (M, K.) [See also art. سَلِمَ.]

ذَات fem, of ذُو [q. v. passim]. (T, S, M, &c.)

ذَاتِي: see ذَوَوِي below, in three places.

ذَاتِيَّة [a post-classical word, used in philosophy, The essential property or quality, or the aggregate of the essential properties or qualities, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّة. (Kull p. 148.)

ذَوَوِي the rel. n. of ذُو; (S, TA;) and of ذَات also, (S, M, Mṣb, TA,) the ذ of the original being rejected in forming the rel. n.: (S, Mṣb,*TA:)

ذَاتِي, as rel. n. of ذَات, is not allowable: (M:.) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential*, &c.:] they say الصِّفَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Mṣb;) but this is a wrong expression: and عَيْبٌ ذَاتِي [An essential, or] a natural, an innate, an original, or a constitutional, fault or imperfection &c. (Mṣb.)

ذوب

1. ذَابَ, (T, S, M, &c.,) aor. يَذُوبُ, (T, S, Mṣb,) inf. n. ذَوْبٌ (S, M, Mṣb, K,) and ذَوْبَانُ, (T, S, M, Mṣb, K,) It melted, dissolved, or became fluid or liquid; contr. of جَمَدَ: (S, M, A, K:) it flowed. (T, Mṣb.) — [Hence,] ذَابَ دُمُعُهُ † [His tears flowed]. (A.) And ذَابَتْ حَدَقَتُهُ † [His eye shed tears; (A;) or flowed [with tears]. (T.)

ذَابَ جَسَدُهُ † His body became lean, or emaciated: one says, ثَابَ بَعْدَمَا ذَابَ † [He became fat after he had been lean]. (A.) — And ذَابَ † [alone] † He became foolish, or stupid, after having been intelligent. (T, K.) — نَحْنُ لَا نَجِدُ † [We will not be hard, or niggardly, in the case of truth, or right, nor will we be soft, or easily yielding, in the case of falsity, or wrong]. (A.) — ذَوْبُ الرَّوْحِ † [This speech, or discourse, contains that which melts the soul]. (A.) — ذَابَتِ الشَّمْسُ † [and استذابت (as is shown by a phrase mentioned in the L in art. اذ) † The sun became intensely hot. (S, A, K.) —

أَذُوبُ اللَّيَالِي أَوْ يَجِبُ صَدَاكُمَا * occurring in a trad. of Kuss, means † I will wait in expectation during the lapse of the nights [or the echo of you two shall answer]; from الإِذَابَةُ, which signifies “spoil, booty, or plunder.” (TA.) — There remained not in my hand anything. (AHeyth, TA.) And ذَابَ فِي يَدِي مِثْلُ خَيْرٍ (M,) or ذَابَ فِي يَدِي مِنْهُ خَيْرٌ † There came not [into his hands, or into my hands, from him, or it, any good]. (M, K.) — ذَابَ عَلَيْهِ الْمَالُ † The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt. (T.) And ذَابَ لِي عَلَيْهِ حَقٌّ † A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and established against him. (S, A, Mgh, K,*) And ذَابَ عَلَيْهِ مِنَ الْأَمْرِ كَذَا, inf. n. ذَوْبٌ, † Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him; like جَمَدَ and بَرَدَ. (M.) — ذَابَ also signifies He continued in the eating of ذَوْب, i.e. honey. (T, L, K,*)

2. ذَوِبَ: see 4. = Also, inf. n. تَذَوِيبٌ, He made [or disposed] for him a ذَوَابَةٌ [or ذَوَابَةٌ]: irreg.; being originally with ء [i.e. ذَابَةٌ]. (T, K.) It is said in a trad. of Ibn-El-Hanafeeyeh, كَانَ ذَوَابَةً يَذُوبُ أُمَّهُ, meaning He used to plait the ذَوَابَةُ of his mother. (TA.)

4. ذَابَهُ and ذَوِبَهُ He melted it, dissolved it, rendered it fluid or liquid, liquified it; (S, M, A, K;) or made it to flow. (Mṣb.) It is said in a prov., (S, TA,) respecting butter, (S,) مَا يَذُوبُ أَيْخَرُ أَمْ يَذُوبُ [expl. in art. خَشَر]. (S, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — [Hence,] the former [as meaning † It dissolved him, or emaciated him,] is said of anxiety, (A, TA,) and grief. (TA.) — [Hence also,] † He matured, and اِذَابَ حَاجَتَهُ, and اِستذابها, †

and fully accomplished, the object of his want. (A, TA.) And اَذَابُوا أَمْرَهُمْ † They put their affair into a good, sound, or right, state. (K.) — اَذَابُوا عَلَيْنَا (S, M,) or عَلَيْهِمْ, (A, K,) inf. n. اَذَابَةٌ, (S,) † They made an inroad or incursion, or a sudden attack, urging their horses, upon us, or upon them, (S, M, A, K,) and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil]. (A.) Hence the saying of Bishr (S) Ibn-Abee-Kházim, (TA.)

فَكَانُوا كَذَاتِ الْقَدْرِ لَمْ تَدْرِ إِذْ غَلَتْ

أَتَتْرُكُهَا مَذْمُومَةً أَمْ تُذَيِّبُهَا

(سُ) or وَكُتْمَر (M, TA,) and أَتَنْزَلُ, (so in some copies of the سُ and M,) meaning + [And they were, or and ye were, like her having the cooking-pot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or] whether she should let it be taken as spoil: (سُ, TA:) so accord. to AZ: (سُ:) or the meaning is, [whether she should put it down from the fire,] or make it to remain; i. e. تَتَبَّيْهَا (سُ, TA,) or تَبْقِيَهَا (AHeyth, TA;) from تَبَّيَّأَ, ذَابَ لِي عَلَيْهِ خُبْرٌ, expl. above, (سُ, TA,) or from ذَابَ, مَذْمُومَةٌ, also expl. above: (AHeyth, TA:) or, accord. to Aḡ, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (سُ, TA:) i. e., whether she should leave it in a thick state, [disapproved,] or should melt it; fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةٌ, I find مَذْمُومَةٌ, which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10. **طَلَبْتُ مِنْهُ الدَّوْبَ اسْتَدْبَتْهُ** [which may be rendered *I asked, or desired, of him honey, &c.*]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, *I asked, or desired, of him that he would melt or dissolve* [butter &c.]. (M.) — [Hence, perhaps,] **استذاب الشَّمْسُ**: see 1. — **استذاب حاجته**: see 4. — **استذاب ذُوْبُهُ** + *He preserved a residue of his wealth, or property.* (TA.)

ذَابُ *A vice, fault, defect, or the like; (K;)*
like ذَيْبٌ and ذَامٌ and ذِيمٌ. (TA.)

ذَوْبٌ [*What is fluid, or liquid, of water &c. ;*
contr. of حَمْدٌ : see حَامِدٌ : and see also ذَائِبٌ . —]

Honey, (T, M, K,) in a general sense: (M:) or *honey cleared from its wax*: (T, M, K:) or *honey in the bees' cells*: (S, M, K:) and *melted*, or *liquefied*, *honey*: (M:) or *melted*, or *liquefied*, *honey, cleared from its wax*: so in the saying, هُوَ أَحْلَى مِنَ الذَّوْبِ بِالْإِذْوَاةِ † [He, or it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it. (A.) — Gum flowing upon the

ground. (TA voce مَغْفَرٌ) — ذَوْبُ الذَّهَبِ *Water-gold*: or, accord. to Ēr-Rāzē, *fluid*, or *liquid*, *gold*; the inf. n. ذَوْبٌ being used in this instance in the sense of ذَائِبٌ. (Ĥar p. 448.) = † *Foolishness*, or *stupidity*. (TA.) [But see the next paragraph.]

ذُوبَةٌ + *A residue of wealth, or property*: so in the saying اَسْلَمَ عَلَى ذُوبَةٍ + *He became a Muslim on the condition of his preserving a residue of his wealth, or property.* (TA from a trad.) = + *Manifest foolishness or stupidity*: so in the phrase فِي فُلَانٍ ذُوبَةٌ + *In such a one is manifest foolishness or stupidity.* (TA in art. شوب.) You say also, ظَهَرَتْ فِيهِ ذُوبَةٌ, meaning + *Foolishness, or stupidity, appeared in him.* (T.)

ذُبَابٌ and ذِيَابٌ [like ذُبَابٌ] The remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]: or the hair الشَّعْرُ [for which الشَّعْرُ is erroneously put in the CK] on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) = Also the former, Paupers and thieves; for ذُبَابٌ [a pl. of ذُبٌّ q. v.], the ء being changed into و. (TA.)

ذُؤُوبُ [originally ذُؤُوبُ] A *fat* she-camel: (A, K:) because what is melted (مَا يَذَابُ) is collected from her. (A, TA.)

ذَوَائِبُ for ذُوَابَةٌ [expl. in art. ذَاب]: pl. ذَوَائِبُ.
(T, K.)

‡ *A midday, or summer-midday, intensely hot.* (T, A, TA.)

ذَائِبٌ part. n. of 1, [*Melting or dissolving, fluid or liquid; or*] *flowing; contr. of* جَامِدٌ. (Msb.) — ذَوَائِبٌ † لَهُ ذُمُوعٌ [*He has flowing tears*]. (A, TA.) — ذَائِبُ الْمَالِ, as opposed to جَامِدٌ [q. v.], † *Such property as consists in what is fluid, or liquid: (L in art. جَمَدٌ:) or such as consists in live stock: (L and K in that art.): or such as consists in trees. (L in that art.)* — ذَائِبُ النَّفْسِ † *Heavy, slow, indolent, or dull, of soul; syn. ثَقِيلٌ.* (A.)

سَبَابَةٌ *Spoil; booty; plunder*: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

إِذْوَابٌ and إِذْوَابَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] *Fresh butter when it is put into the cooking-pot to be cooked so as to become سَمْنٌ* [i. e. clarified butter]: (AZ in explanation of the latter word, T, S:) or *fresh butter which is melted in the cooking-pot to make سَمْنٌ*: this name continues to be applied to it until it is put into the skin. (M, K.) See ذَوْبٌ.

مَذُوبٌ and مُذَابٌ *Melted, or dissolved, fat*
[&c.]. (A.)

مَذُوبٌ *A vessel in which a thing is melted, or dissolved. (M, K.)*

مَذْوَبَةٌ *A ladle.* (Lh, M, K.)

مُذَابٌ : see مُذَوَّبٌ.

ذو باج

جذب, in art. **جذب**: see **ذُوبَاَجْ**.

ذود

1. ذَادَ, (M, A,) first pers. دُدْتُ, (T, S,) aor.
يَذُوذُ, (T, A,) inf. n. ذُوذُ, (T,) or ذِيَاذُ, (S,) or

both, (M, A, K,) *He drove: (Ṣ, M, K:) he drove away: (T, Ṣ, M, A, K:) and he repelled. (M, K.)* You say, ذَوَّتِ الْإِبِلُ *I drove the camels: (Ṣ:) and I drove them away: (T, Ṣ:) and [سَذَوَّتْهَا, for] تَذَوِيْدٌ signifies the same as ذَيَاْدٌ. (Ṣ.)* And ذَادَ الْإِبِلَ عَنِ الْمَاءِ (A, Mṣb,) aor. يَذُوْدُ, inf. n. ذَوْدٌ and ذَيَاْدٌ *He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Mṣb.)* And ذَادَهُ عَنْ كَذَا (A,) and ذَوَّتَهُ (Ṣ,) *He, and I, drove him away from such a thing. (Ṣ, A. [And the like is said in the M.])* And ذَادَ عَنِ الْحَرَمِ *He repelled from, or defended, the sacred territory. (L.)* And التَّوْرُ يَذُوْدُ عَنْ نَفْسِهِ بِمِذْوَدِهِ, i. e. † [The bull repels from, or defends, himself] with his horn: and الْفَارِسُ بِمِذْوَدِهِ, i. e. † [the horseman] with his spear, or short spear. (A.) And ذَادَ عَنْ عَرَضِهِ † *He defended his honour. (L.)* And ذَادَ الْهَمَّ عَنْ عَنَنِ الْهَمِّ † [He dispelled from me anxiety.] (A.)

2 : see above.

4. *أَزَادَهُ* *He aided, or assisted, him to drive, or drive away, (T, S, M, A,) his camels. (T, S, A.)*
 [In the *ك*, *أَزَدْتَهُ* is said to signify *زَادَ عَلَيْهِ* *أَعْنَتَهُ عَلَى* *عَنْ* *إِلَيْهِ* *أَهْلِهِ*; but *أَهْلِهِ* is omitted before *أَهْلِهِ*; and if so, the meaning is *I aided, or assisted, him to defend his family*; but in this latter case, we should read *زَادَ*, which would be less chaste than *الزَّادَ*.]

ذَوْدُ A number of camels, from three to ten: (Lth, AZ, Aḡ, T, S, M, A, Mgh, Mṣb, K̲:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K̲, the nouns of number are masc.; and so in the next here following: in the rest, fem.:] or from three to ten; and a little more: (IAaḡ, M:) or from three to nine: (M, L:) or from three to fifteen: or from three to twenty; (M, L, K̲;) and a little more: (L:) or from three to thirty: (M, L, K̲:) or from two to nine: (M, Mgh, L, K̲:) [said to be] applied only to females: (Lth, A'Obeyd, T, M, Mgh, Mṣb, K̲:) so in the Bāri': (Mṣb:) and it is of the fem. gender; (T, S, M, Mṣb, K̲;) i.e., the word is fem.: (MF:) but its dim. is ذَوْدِيَّةٌ, without ڤ; contr. to analogy: (M:)

the word ذُوْدٌ is a pl., (M, K,) meaning a quasi-pl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K:) and its pl. is أَذْوَادٌ: (T, S, M, A, Mṣb, K:) or a sing. and pl.: (M, K:) the Arabs said ثَلَاثٌ أَذْوَادٌ and ثَلَاثٌ ذُوْدٌ and so with all the inferior ns. of number, making ذُوْدٌ a substitute for أَذْوَادٌ: and they also said ذُوْدٌ ثَلَاثٌ meaning thereby *three she-camels*. (M, L.) It is said in a trad., لَيْسَ فِيْمَا دُونَ خَمْسٍ (M, L.) It is said in a trad., لَيْسَ فِيْ أَقَلِّ مِنْ ذُوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ (T, L,) or لَيْسَ فِيْ أَقَلِّ مِنْ ذُوْدٍ صَدَقَةٌ (T, Mṣb,) meaning [There is not in the case of less than five] camels [any poor-rate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,

في خمس ذود شاة [In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., الذود إلى الذود [A few she-camels with a few she-camels are a herd of camels]; (T, S, M, A;) meaning that a little with a little is much; إلى being here used in the sense of مع (S, A;) or إلى is here used in its proper sense; a word signifying "joined" or the like being understood; (TA;) i. e. a few joined to a few becomes much: (M:) [or,] accord. to the K [and the T], this prov. shows that ذود is here used in the place of اثنتان [i. e. two she-camels]; for two added to two are a pl.; but this requires consideration. (MF.)

ذويد: see the next preceding paragraph.

ذواد: see the next following paragraph.

ذائد Driving: driving away: and repelling: pl. ذود and ذواد and ذادة. (M, K.) — Also, and ذواد, [but the latter has an intensive meaning,] + A man who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect: (S, K:) who is wont to repel attacks upon his honour. (S,* TA.)

مذاد A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage. (IAar, K.)

مذود [An instrument for driving, driving away, or repelling. —] † A spear, or short spear, with which one repels from, or defends, himself. (A.) — † The horn of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) — † The tongue: (S, M, A, K:) because with it a man defends his honour. (M.) Ḥassán Ibn-Thábit says,

* لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهِمَا *
* وَيَبْلُغُ مَا لَا يَبْلُغُ السِّيفُ مِذْوَدِي *

† [My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach]. (S, TA.) — † [A man who defends well, or vigorously; as also مِذْوَادُ:] you say رجال مِذْوَاد and مِذْوَاد. (A.) — The manger (مغلف, T, K, TA, in some copies of the K مغلف, TA) of a horse or similar beast. (T, K.) [A manger is thus called in the present day.]

مِذْوَاد: see the next preceding paragraph.

Quasi ذور.

ذر. ذر. ذارت or ذارت for ذارت.

ذوف

1. ذاف (M, K,) aor. يذوف (M,) inf. n. ذوف, He walked with short steps, and in a straddling manner. (M, K.) — And ذفت is a dial. var. of ذفت, signifying I mixed [medicine &c.] (M.)

ذوفان [like ذوفان &c.] Poison: (K:) or poison made into a confection: or deadly poison: like ذيفان [&c.] (M.)

ذوق

1. ذاقه (K,) first pers. ذقت, aor. أذوقه (S, Mṣb,) inf. n. ذوق and ذواق and مذاق (S, Mṣb, K) and مذاقة (S, K,) He tasted it; i. e., perceived its taste, by means of the moisture of the tongue: (Mṣb:) or he tried, or knew, its taste: (K:) it is originally said of that of which little is taken: when much is taken, the term أَكَلَ is used [and one says أَكَلَهُ]: and ذاقه signifies the same as ذاقه. (TA.) You say, ذقت الشيء [I tasted the thing], (S,) or الطعام [the food]. (Mṣb.) And مَا ذَقْتُ فِيهِ يَوْمَ مَا ذَقْتُهُ طَعَامًا [i. e. A day in which I tasted not food]. (TA.) — By amplification, الذوق is used to signify † The perceiving, beside tastes, all other objects of the senses, and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, ذوقوا عذاب الحريق [Taste ye the punishment of burning]: (Bd, TA:) for, although, in the common conventional acceptance, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.) One says also, فَلَانٌ ذَاقَ كَذَا وَأَنَا أَكَلْتُهُ [lit. Such a one tasted such a thing, and I ate it;] meaning † such a one knew, or tried or tested, such a thing, and I knew it, or tried it or tested it, more. (TA.) ذقت الشيء means † I tried, or tested, the thing. (Mṣb.) And hence one says, ذاق فلان ذاق + ذاق فلان البأس + Such a one experienced harm, &c.; i. e., knew it by its befalling him. (Mṣb.) And ذقت ما عند فلان + I knew, or tried or tested, what [qualities &c.] such a one possessed; (S, TA;) and so ذقت فلاناً. (TA.) And ذاق ذاق + الرجل عسيلة المرأة وذافت عسيلته [tasted or] experienced the sweetness of the carnal enjoyment of the woman; and she in like manner. (Mṣb.) And ذاق طعم الإيمان + He tasted, or experienced, the savour of faith with his heart, like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذقت كذبه وخبرته حالة. † [I experienced his lying, and knew his condition]. (TA.) And ذاق القوس, ذاقَتْ فَلَانَةً, ذاقَتْ يَدِي, and ذاقَتْهَا يَدِي, ذاق (S, K,) inf. n. ذوق; (TA;) [and ذوقها; (so in Freytag's Lex. from the Deewán el-Hudhaleeyen;)] † He pulled the string of the bow (S, K, TA) for the purpose of trial, (K, TA,) that he might see what was its strength. (S, TA.) — ذوق is also employed to signify † [Taste, as meaning intellectual discernment and relish; i. e.] the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property; and particularly that [faculty] which concerns the niceties of language, because it [i. e. nice language] is, to the soul of man, like delicious intellectual food. (Kull.) [When used as a subst. in this sense, its pl. is أَذْوَاقُ.] One says, هُوَ حَسَنُ الذُّوقِ لِلشَّعْرِ, (أذواق) One says, هُوَ حَسَنُ الذُّوقِ لِلشَّعْرِ,

meaning † He has a good [taste or] natural faculty for poetry. (TA.) — [Also † Voluptuousness; sensuality: see ذواق.]

2. ذوقه [He gave him something to taste]: it is like لَمَحَهُ. (M and TA in art. لَمَظ.) — See also 1, in the latter half of the paragraph.

4. أذقته الطعام (Mṣb, K,*) inf. n. إِذَاقَةً (TA,) I made him to taste the food; i. e., to perceive its taste by means of the moisture of the tongue: (Mṣb:) or I made him to try, or know, the taste [of the food]. (K.) — [Hence,] أَذَاقَهُ اللَّهُ مَا ذَقْتُ فِيهِ [God made him to taste, or experience, the evil result of his affair]. (S.) It is said in the Kur [xvi. 113], فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ [So God made her to taste, or experience, the utmost degree of hunger and of fear]: the verb is here used with لِبَاس because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, made them to taste, or experience, hunger and fear, and clad them with the clothing thereof. (TA.) And in the same [xlii. 47], إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً [When we make man to taste, or experience, mercy from us]; where, afterwards, الإصَابَةُ is opposed to الإِذَاقَةُ, in the words وَإِنْ تُصْبِرْ سِتَّةَ أَيَّامٍ [if thou be patient six days] means † Zeyd became generous [after thee, i. e. after thou knewest him, or sawest him, or wast with him]: (Abou-Ḥamzeh, K, TA:) [lit. made people to taste generosity:] and أَذَاقَ † The horse became a good runner [after thee, i. e. after thou knewest him, &c.] (Abou-Ḥamzeh, TA.)

5. تذوقه He tasted it (ذاقه, S, K) by degrees, (S,) or repeatedly. (K.) — [Hence,] أَتَذَوَّقُ دَعْنِي أَتَذَوَّقُ [Let me try, or test, the character of such a one]. (TA.) And تذوقت طعم فراقه [I tasted, or experienced, the savour of his separation]. (TA.)

6: see 1, first sentence. [The primary signification of تَذَوَّقُ seems to be The tasting a thing one with another. — And hence,] تَذَوَّقُوا الرِّمَاحَ [They took the spears, one from another, app. to test their qualities: see ذاق القوس above]. (K, TA.) Ibn-Mukbil says,

* أَوْ كَاهْتِزَارِ رَدْبِي تَذَوَّقَهُ *
* أَيْدِي التَّجَارِ فَرَادُوا مِثْنَهُ لِينَا *

† [Or like the quivering of a well-straightened spear (lit. a spear of Rudeyneh, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness]. (TA.)

10. استذاق فلاناً خبره فلم يجد مخبرته [app. He endeavoured to test such a one, to ascertain the knowledge of his internal state, and did not approve his internal state: see the pass. part. n. below]. (TA, in which خبره is without any syllabical signs.) — استذاق الأمر لفلان [The

affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَدِينُ لِي الشَّعْرُ [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

ذُوقُ an inf. n. used as a simple subst.; pl. أَذْوَاقُ: see 1, in the latter part of the paragraph.

ذُوقُ an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;*) of the measure مَفْعُول in the sense of the measure مَفْعُول. (TA.) It is said of Moḥammad, لَا تَمْرُ يُكْنِ يَذْمُ ذُوقًا وَلَا يَمْدَحُهُ, i.e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, مَا ذُقْتُ ذُوقًا, meaning *I tasted not anything*. (S, K,*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذُوقَاتِي, i.e. + [They used, when they went forth from his (Moḥammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذُوقُ + That contracts new marriages time after time: (JM:) quick in marrying and quick in divorcing: (TA:) that conceives frequent disgust (مَلُولٌ, S, JM, and Har p. 569), not remaining [long] in one state with respect to marriage &c.: fem. with ذ. (Har ubi supra.) Hence the saying, إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ, i.e. + [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi supra.)

مَذَاقُ an inf. n.: and also a subst. (TA) signifying *A place, or time, of tasting*. (KL.)

أَمْرٌ مَسْتَدَاقٌ + *A thing, or an affair, tried, or tested, and known*: (S:) and in like manner رَجُلٌ [a man]. (JK.)

ذَوْتُ ذَالٍ I wrote a ذ; (Az, Sgh, K;) or ذَالًا حَسَنَةً [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالُ A certain letter of the alphabet, (Lth, ISd, K,) [ذ] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ذَوِيلَةٌ: (K:) the pl. is أَذْوَالٌ and ذَالَاتٌ. (TA.) = Also The comb of a cock. (Kh, TA.)

ذَوِيلٌ, explained by IDrd as signifying *What is dry, of plants &c.*, and so in the K, is said by ISd to be correctly ذَوِيلٌ [q.v.]. (TA.)

ذَوِيلَةٌ: see ذَالٌ, above.

ذون

5. تَذُونُ He was, or became, in a state of richness, wealth, or competence, and ease and plenty. (IAqr, K.) [In the CK, التَّعَمُّة is here, as

in many other instances, erroneously put for التَّعَمَّة.] [See also تَدُونُ. Perhaps both are correct, as dial. vars.]

ذَانُ (S, K) and ذَيْنُ (TA,) [the latter belonging to art. ذين,] A vice, fault, defect, or the like; (S, K;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذَمِيرٌ; (S, TA;) as heard by ISk from AA. (S.)

ذُونُونُ A certain plant: a dial. var. of ذُونُونُ, with ء: [see the latter in art. ذَانُ:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ks. (TA.)

ذوى

1. يَذْوِي, (ISk, T, S, M, Mṣb, K,) aor. يَذْوِي, (ISk, S, &c.,) inf. n. يَذْوِي, (T,) or يَذْوِي, (ISk, S, K,) or both; (M, Mṣb;) and يَذْوِي, (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوِي, (T, K;) said of a branch, or twig, (T, M, Mṣb,) or of a herb, or leguminous plant, (S, K,) It withered; lost its moisture; or became thin, or unsubstantial, after being succulent; syn. ذَبِلَ: (S, M, Mṣb, K:) it dried up: (T, A:) it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak: (T:) in the dial. of the people of Beesheh, ذَاى. (Lth, T.) — [Hence,] ذَوْتُ سَكِينَتِهِ + [His calmness, or gravity,] ceased. (Har p. 109.)

4. اذْوَاهُ, said of heat, (S, Mṣb, K,) or of want of irrigation, (M,) It withered it; caused it to wither, or lose its moisture; (S, M, Mṣb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Mṣb.)

ذَوَى The skins of grapes: (IAqr, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاة: (Kr, M:) [or] this latter signifies the skin, or husk, or rind, of the grape, (AA, T, Kr, M, K,) and of wheat (الْحِنْطَةُ), (AA, T, and so in some copies of the K,) or of the colocynth (الْحِنْطَلَةُ), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [ذَوَاة] with the unpointed د. (TA.) = Also ذَوَى, (IAqr, T,) or ذَوَى, (K,) Weak, (IAqr, T,) or small, or young, (K,) ewes. (IAqr, T, K.)

ذَوَى: see what next precedes.

ذَوَاةُ sing. [or rather n. un.] of ذَوَى [q.v.]

ذَوَاتُ pl. of ذَاتٌ, fem. of ذُو, q.v.

ذَاوُ Withering, or withered; losing, or having lost, its moisture. (S, TA.)

ذَاتُكَ الرَّجُلِ ذَالُكَ: so in the phrase ذَاتُكَ الرَّجُلِ ذَالُكَ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

ذى

ذَا fem. of ذَا: see art. ذَا.

ذَيْتٌ ذَيْتٌ: see art. ذَيْتٌ.

ذيا

ذَيَّا, and ذَيَّاكَ, and ذَيَّاكَ: see the two sentences next before the last in art. ذَا.

ذَيَّاءٌ وَذَيَّاءٌ: see art. ذَيْتٌ.

ذيا

2. تَذِيءُ, (T, S, K,) inf. n. تَذِيءُ, (K,) He cooked flesh-meat thoroughly, so that it fell off from the bone. (T, S, K.)

5. تَذِيءٌ, said of flesh, or flesh-meat, (T, S, M, K,) It became separated from the bone by reason of corruption, (T, M, K,) or in consequence of cooking, (T,) or by slaughter, (M, K,) or from some other cause: (TA:) or became thorough'y cooked, so that it fell off from the bone. (S.) It (a wound, As, S, M, K,) became dissundered, or ragged, and corrupt, or putrid: (As, S, M, K:) and so said of other things: (K:) thus تَذِيءَاتُ said of a قُرْبَةِ [or water-skin], (M, TA,) and of a مَرَادَةٌ [or leathern water-bag]. (TA.) — It (the face) became swollen. (K.)

ذيب

ذَيْبٌ, (K,) like ذَابٌ, mentioned in art. ذوب, [and ذِيمٌ] and ذَامٌ, (TA,) A vice, fault, defect, or the like. (K.)

ذَيْبٌ: see ذَيْبٌ, in art. ذَابٌ.

ذَيْبَانٌ: see ذَوْبَانٌ, in art. ذوب.

أَذْيَبٌ, [like أَزْيَبٌ] Much water. (K.) — Fright, or fear. (K.) As mentions the saying, مَرَّ فُلَانٌ وَلَهُ أَذْيَبٌ [as though meaning Such a one passed having fright, or fear]: and he says, I think that one says أَزْيَبٌ, with زَاى, having the meaning here following. (TA.) — Briskness, liveliness, sprightliness, or agility. (K.)

أَرْضٌ مَذْيَبَةٌ: see مَذَابَةٌ, in art. ذَابٌ.

مَذْيُوبٌ: see مَذْوُوبٌ, in art. ذَابٌ.

ذيت

ذَيْتٌ وَذَيْتٌ (AO, S, M, voce ذَا, Mṣb, K) and ذَيْتٌ وَذَيْتٌ (K), the last of which is unknown, except as mentioned by IKtt, (TA,) and ذَيْتٌ وَذَيْتٌ (M, K) and ذَيْتٌ وَذَيْتٌ (K), i. q. كَيْتٌ وَكَيْتٌ: (AO, S, M, Mṣb, K:) so in the saying, كَانَ مِنَ الْأُمُورِ ذَيْتٌ وَذَيْتٌ, [i.e., Some of the circumstances of the case were thus and thus, or so and so, or such and such things]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذيت is a radical letter, the last radical letter of the word: but AHei says that the ت in ذيت and كيت is substituted for ي; that they are originally ذَيْتٌ and كَيْتٌ; and that the ة is elided, and the ي which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

is [ت] they are incorrectly placed in the K [and in the S] (MF.) Or ذَيْت is formed from ذَوِي, by eliding the و, and doubling the ي, and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانَ ذَيْتَهُ وَذَيْتَهُ. (S at the end of art. ذو.)

ذير

2. ذِير, (K,) inf. n. تَذِيرٌ, (S,) He smeared a she-camel's teats with ذِيَار, (S, K,) in order that the young one might not suck her. (S.) — And ذِير النَّاقَةِ He bound the she-camel's udder with a صِرَار [q. v.], in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her. (K,* TA.) [But see ذِيَار, which indicates that the true meaning is, He smeared the she-camel's teats with ذِيَار in order that the pieces of wood above mentioned might not make any impression upon them.] — تَذِيرُ فَوْهٍ, inf. n. تَذِيرٌ, (S) His (a man's, S) teeth became black. (Lth, S, K.)

ذِيرَةٌ: see ذِيَارٌ.

ذِيَارٌ Fresh camels' or similar dung (يَعَر), [mixed with dust, or earth,] with which a she-camel's teats are smeared, (T, S, M,* TA) in order that the young one may not suck her, (S, M,) and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her; (T, M;) ذِيَارٌ: or dung (سَرَقِين) before mixed with dust or earth is called حُتَّةٌ: and when mixed, ذِيرَةٌ: and when the teats are smeared with it, ذِيَارٌ. (Lth, K.)

ذيع

1. ذُيُوعٌ and ذُيُوعٌ, (S,) aor. يَذِيعُ, inf. n. ذُيُوعٌ, (S, Msb, K) and ذُيُوعَةٌ and ذُيُوعَةٌ, (S, K,) It (information, news, or tidings, S, K, or discourse, Msb, and a thing, TA) became spread, published, or divulged; (S, Msb, K, TA;) became revealed, made known, or disclosed. (Msb.) — You say also, ذَاغَ الْجَوْرُ + Injustice, or tyranny, spread. (TA.) — And ذَاغَ الْجَرَبُ فِي الْجِلْدِ The mange, or scab, became general, and spread, in the skin. (TA.)

4. اذَاعَهُ, (S, Msb, K,) and اذاع به, (Zj, K,) as in the Kur iv. 85, (Zj,) inf. n. اِذَاعَةٌ, (TA in art. ذوع.) He spread, published, divulged, revealed, made known, or disclosed, it; (Zj, S, Msb,* K;) and (so Zj, but in the K, "or") proclaimed it among the people; (Zj, K;) namely, information, news, or tidings, (S,) or discourse, (Msb,) or a secret. (K.) — Hence, app., (TA in art. ذوع.) اذاع القَوْمُ, (S, K,) and اذاعت الإبلُ, (K,) (K,) اذاع في الحَوْضِ, (S,) or اذاع في الحَوْضِ, (K,) The people, or company of men, and the camels, drank what was in the watering-trough, or tank, (S, K, TA,) all of it. (S.) — And hence, app., (TA,) اذاع به signifies also † He took it away;

namely, another's property, (K,) and anything. (TA.) — Accord. to the K, the medial radical letter is both و and ي; but correctly it is ي: (TA in the present art. and in art. ذوع.) so accord. to AZ and J and Z. (TA in art. ذوع.)

مَذِياعٌ [A babbler of secrets &c.] one who will not keep, or conceal, a secret: (S, K;) or one who is unable to conceal his information, news, or tidings: an epithet of an intensive form: (TA:) pl. مَذَايِيعُ. (S.)

ذيف

ذَيْفَانٌ (S, M, K) and ذَيْفَانٌ (M, K) Deadly poison: (S, M, K;) or poison that takes effect; or that remains fixed, and collects: (M:) a dial. var. of ذُفْنَانٌ &c., (K,) and ذُفْنَانٌ. (M.) And the second of these words, Death: so in the saying, سَقَاهُ اللَّهُ كَأْسَ الدَّيْفَانِ [May God give him to drink the cup of death]; as mentioned by Lh. (M.)

ذيل

1. ذَالٌ, aor. يَذِيلُ, inf. n. ذَيْلٌ, It (a garment) was long, so that it touched the ground. (Msb.) — He, or it, had a ذَيْلٌ; [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man, as meaning he had a ذيل to his garment;] as also ذَيْلٌ. (M, K.) — And, said of a man, (M, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (M,) He walked with an elegant and a proud and self-conceited gait, dragging his ذَيْل [or skirt, or the lower extremity of his garment]; (M, K;) and in like manner ذَالَتْ is said of a she-camel: (M:) or he dragged his أَذْيَالُ [or shirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (Msb:) ذَالَتْ, (T, S,) ذَالَتْ, said of a girl, or young woman, (T,) or of a woman, (S,) aor. تَذِيلُ, (T, S,) inf. n. as above, (T,) she dragged her أَذْيَالُ, (T,) or her ذَيْل, (S,) upon the ground, walking with an elegant and a proud and self-conceited gait. (T, S.) [See also 5.] — ذَالٌ بِذَنْبِهِ He raised his tail; (M, K;) said of a horse, and of a mountain-goat. (M.) And ذَالَتْ بِذَنْبِهَا She (a camel) spread her tail upon her thighs. (T.) — ذَالٌ إِلَيْهِ i. q. انْبَسَطَ [app. as meaning He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance]; as also تَذِيلٌ. (K.) — ذَالُ الشَّيْءِ, (M, Msb, K,) aor. as above, (M,) and so the inf. n., (Msb,) The thing was, or became, low, base, vile, mean, contemptible, or ignominious. (M, Msb, K.) And ذَالَتْ حَالُهُ His state, or condition, became lowered, or abased; as also تَذَايَلَتْ. (O, K.) — ذَالَتْ said of a woman, (M, K,) and of a she-camel, (M,) She was, or became, lean, or emaciated, (M, K,) and in a bad condition. (M.)

2. ذَيْلٌ ثَوْبُهُ, inf. n. تَذْيِيلٌ, [He made his garment to have a ذَيْل, i. e. skirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground; or] he made his garment long: (T:) and ثَوْبُهُ ذَيْلٌ he made his garment to have a long ذَيْل. (T, TA.) — [Hence, ذَيْلٌ كِتَابُهُ + I added an appendix to his writing, or book; like ذَيْلٌ. And hence, the inf. n. تَذْيِيلٌ is used to signify + An appendix; like تَذْيِيلٌ; as also ذَيْلٌ.] — ذَيْلٌ ذَالٌ [I wrote a ذ]. (IB, TA on the letter ل.) [See also 2 in art. ذول.]

4. أَذْيَلٌ: see 1, second sentence. — اذال ثَوْبَهُ: see 2. — اذالت قِنَاعَهَا She (a woman) let down her head-covering. (T, S, K,*) — اذاله, (T, S, M, Msb, K,) inf. n. اِذَالَةٌ, (S,* M, Msb,) He loved him; abased him; rendered him vile, mean, contemptible, or ignominious; or held him in low, or mean, estimation; (T, S, M, Msb, K;) and did not tend him, or take care of him, well; (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (Msb.) It is said in a trad., نَهَى عَنْ اِذَالَةِ الْخَيْلِ (S, M,) of the Prophet, (M,) (S, M,) i. e. [He forbade] the using of horses for mean work, and burdens. (S, TA.) — And اِذْنَهَا I rendered her lean; or emaciated her; namely, a woman, and a camel. (TA.)

5. تَذِيلَتِ الدَّابَّةُ The beast moved about its tail. (M.) — And hence, (M,) تَذِيلٌ He (a man, TA) walked with an elegant and a proud and self-conceited gait, (M, K,) [app., dragging his ذَيْل (or skirt), like ذَالٌ.] — [It occurs in the M and L, in art. رَادٌ: said of a branch, or twig, app. as meaning It inclined limberly from side to side; but in the K, I there find in its place تَذِيلٌ.] — See also 1.

6: see 1, last sentence but one.

ذَيْلٌ The latter, or hinder, or the last, or hindmost, part of anything. (M, K.) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them, if not strictly proper, is what is termed حَقِيقَةٌ عَرَفِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] — [A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down:] the extremity, of a garment, that is next the ground, and so if not touching it [as well as if touching it]; an inf. n. used in this sense: (Msb:) or the part of a waist-wrapper (إِزَار), and of a garment [of any kind], that is dragged [upon the ground], (M, K,) when it is made to hang down: (M:) or the part, of an إِزَار, and of a [garment of the kind called] رِدَاءٌ, that is made to hang down, and touches the ground: and the part, of any kind of garment worn by a woman, that the wearer drags upon the ground behind her: (Lth, T:) or the parts, all round, of a woman's garment, that fall upon the ground: and the portion that is made

to hang down, of a woman's shift and of her قناع [or head-covering]: you do not [properly] say of a man that he has a ذیل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جبة, [or his dragging the skirt thereof,] is termed ذیل (Khálid Ibn-Jembeh, T:) the pl. of ذیل (in this sense, T, Mṣb, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَالُ (T, S, M, Mṣb, K) and أَذْيَالُ (El-Hejeree, M, K) [both pls. of pauc.] and ذُيُولُ (T, S, M, Mṣb, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning † *Richness, or competency*; because long أَذْيَالُ generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Ráze, Har p. 493:) and you say, طَالَ ذَيْلُ فَلَانٍ, meaning † *The state, or condition, of such a one became good, and his wealth became abundant*: and هُوَ طَوِيلُ الذَّيْلِ, meaning † *He is rich*. (Har p. 819.) — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The tail: (T, M, K:) or the tail when long: (TA:) or the part, of the tail, that is made to hang down. (M, K.) — [+ Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce هَيْدَبَ — ذَيْلُ الرِّيحِ † *What is dragged along*, (T, S, O,) or drawn together, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O:) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ذَيْل [or skirt] dragged along: (M, K:) or, as some say, أَذْيَالُ الرِّيحِ means † *the after-parts of the wind, with which it sweeps what is light to it*. (M.) — ذَيْلُ جَبَلٍ † *The foot, bottom, base, or lowest part, of a mountain*. (A and TA voce جَبْرُ.) — أَذْيَالُ النَّاسِ † *The hindmost of the people*. (K.) You say, جَاءَ أَذْيَالُ مِنَ النَّاسِ † *Some few of the hindmost of the people came*. (S, Sgh.) — See also 2. = And see ذَائِلُ.

ذَيَّالُ: see ذَائِلُ, in three places. — Also *That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait*. (TA.) Applied to a horse, *That carries*

himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذَيْل [or pendent portion] of his tail. (M.)

ذَائِلُ, applied to a horse, *Having a ذَيْل*, (T, K,) i. e. tail: (T:) and ذَيَّالُ *having a long ذَيْل*: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means *having a long tail*: (S:) and † the latter word, *tall, and having a long ذَيْل*, (M, K,) and *that carries himself in an elegant and a proud and self-conceited manner, in his step*; (K:) and is applied in the same sense to a wild bull: (M:) or the former word signifies *short, and having a long tail*; and its fem. is with ة: (T:) or when a horse is of this description, they say ذَيْلُ الذَّنْبِ † *ذَيْلُ*, mentioning the ذَنْب. (T, S.) — Also, applied to a درع, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] *Long* (S, M, K) in the ذَيْل [or skirt]; (S;) and so ذَائِلَةٌ and † مَذَالَةٌ. (M, K.) [In the CK, the last word is erroneously written مَذَالَةٌ.] — And حَلَقَةُ ذَائِلَةٍ and † مَذَالَةٍ *A ring* [app. of a coat of mail] *that is slender* (M, K*) and *elongated*. (M.) = ذَيْلُ ذَائِلُ [an expression like ذَيْلُ, the former word an inf. n.,] means [*Exceeding*] *low-ness, baseness, vileness, meanness, contemptibleness, or ignominiousness*. (S.)

مُذَالُ; fem. with ة: see the latter in the next preceding paragraph, in two places. — The fem. also means † *A female slave*: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخِيلُ مِنْ مَذَالَةٍ [*More proud and self-conceited than a female slave*]. (S, K.)

مُذَيِّلُ [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيِّلُ,] and † مُتَذَيِّلُ [in the CK مُتَذَيِّلُ] i. q. مُتَبَيِّلُ [*One who performs his own work; or who is careless of himself or his honour or reputation*]. (M, K.)

مُذَيِّلُ *A garment*, (T,) of the kind called مَلَاءَ, (T, S,) or رَدَاءَ, (K,) *Long* (T, S, K) in the ذَيْل [or skirt]. (S, K.) So in a verse of Imra-el-

Keys, of which the latter hemistich is cited voce دَوَارُ. (T, TA.)

أَرْضٌ مُتَذَيِّلَةٌ *A land upon which has fallen a weak and small quantity* (نَطْحٌ ضَعِيفٌ) of rain. (Sgh, K.)

مُذَيِّلُ: see مُتَذَيِّلُ.

ذيم

1. ذَامَةٌ, (T, M, Mṣb, K,) first pers. ذُمْتُ, (S,) aor. يَذِمُّ, (T, &c.,) inf. n. ذَيَّرَ and ذَامَ, (S, M, Mṣb, K,) *He blamed, or found fault with, him, or it*, (T, S, M, Mṣb, K,) namely, a commodity; like ذَامَةٌ: (Mṣb:) accord. to Akh, ذِمْتُه and ذَامْتُه all signify the same. (S.)

ذَامُ: see what next follows, in two places.

ذَيَّرَ and ذَامَ are inf. ns., (S, M, Mṣb, K,) and are syn. with عَيْبٌ [as such, and also as meaning *A vice, fault, defect, or the like*; in the latter sense syn. with ذَامُ, which belongs to art. ذمر]: (T, S, M, Mṣb, K*) or, as some say, syn. with ذَمٌ [blame, &c.]. (M.) It is said in a prov., لَا تَعْدِمُ الْحَسَنَاءُ ذَامًا [*The beautiful female is not without a defect*]. (S.)

مَذِيْرُ *Blamed, or found fault with*; (S, Mṣb, K;) as also مَذْيُومٌ (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذْيُومٌ, as used in the Kur vii. 17;) and] to a commodity. (Mṣb.)

مَذْيُومٌ: see what next precedes.]

ذین

1. ذَانُهُ, [aor. يَذِينُ, inf. n., app.,] *He blamed, or found fault with, him, or it; like ذَامُهُ*. (IAar, T.)

ذَيِّنُ, (M, TA,) incorrectly said in the K to be ذَيْنُ, with kesr, (TA,) *A vice, fault, defect, or the like*; (M, K, TA;) as also ذَانٌ [which belongs to art. ذون]. (M.)

مُذَانٌ a dial. var. of مُذَالٌ. (M.) [See the latter in art. ذیل.]

The tenth letter of the alphabet: called رَاءَ and رَا: pl. [of the former] رَأَات and [of the latter] رَأَوَاءَ. (TA in *الالف اللينة*.) It is one of the letters termed *مَجْهُورَة* [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed *ذُقِي*, which are ر and ل and ن, [also termed *ذَوَلْقِيَة*, or pronounced with the extremity of the tongue, and ب and ف and م, which are also termed *شَفْوِيَة*, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., *حِمَارُ الشُّعْرَاءِ* ["the ass of the poets"]. (TA in *الالف اللينة*.) ر is substituted for ل, in *نُثْرَة* for *نُثْلَة*, and in *رَعَل* for *وَجَل*, and in *وَجِر* and *وَجِر* for *وَجَل* and *وَجَل*; and this substitution is a peculiarity of the dial. of Kays; wherefore some assert that the ر in these cases is an original radical letter. (MF.) = [As a numeral, it denotes *Two hundred*.]

ر is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رَأَى.)

رَا

رَا and رَاءَ: see the preceding paragraph, and arts. رَوَى and رَوَى. رَا is also said by some for رَأَى [q. v.]. (M in art. رَأَى.)

رَا

R. Q. 1. رَارَا السَّرَابَ (Sgh, and so in a copy of the S,) or السَّحَابَ (M, and so in a copy of the S,) or both, (K,) *The mirage, or the clouds, or both, shone, or glistened.* (S, M, Sgh, K.) — [Hence, probably,] رَارَات عَيْنَاهُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, S:) or رَارَات الْعَيْنَ means *the eye was restless, turning [in various directions]: or was in a state of motion, or commotion, by reason of its weakness.* (El-Ghooree, Har p. 85.) And رَارَا (K,) inf. n. رَارَاة (M,) said of a man, (TA,) *He moved about the black of his eye:* (M, K, TA:) or he turned it about (K, TA) much: (TA:) and he looked sharply, or intently. (M, K, TA.) You say also, هُوَ يَرَارِي بِعَيْنَيْهِ [He moves about the blacks of his eyes: &c.]. (TA. [See also رَارَى, in art. رَأَى.] And رَارَات, said of a woman, *She glistened with her eyes, by reason of looking hard, or intently:* (K:) or, said of a fornicatress,

or an adulteress, *she moved about the blacks of her eyes [as a sign] to the man seeking her:* (T:) or رَارَات بِعَيْنِهَا, said of a woman, (S, M,) *she glistened with her eye, by reason of looking hard, or intently:* (S:) or she opened her eye wide, and looked sharply, or intently. (M.) Also, said of a woman, *She looked at her face in a mirror.*

(K, *TA.) — رَارَات الظَّبَاءِ *The gazelles wagged their tails:* (K:) or so رَارَات بِأَذْنَابِهَا; like لَالَات.

(T.) = رَارَا (K,) or رَارَا بِالْغَنَمِ (T, M,) inf. n. رَارَاة (T,) *He called the sheep, or goats, to water:* (T:) or he called the sheep, or goats, (M, K,) by the cry رَارَا, or [rather, as in the present day,] رَارَا [i. e. رَارَا] (M,) or by the cry رَارَا (K:) accord. to analogy, the verb [derived from the cry] should be رَارَا: (M:) طَرَطَبَ بِهَا, inf. n. طَرَطَبَة, signifies "he called them [to be milked by making a sound] with his lips." (T.)

رَارَا الْعَيْنَ (S, M) or رَارَاة (T,) and رَارَاة رَجُلٍ رَارَا (Kr, M,) *A man who turns about the black of the eye much.* (T, S, *M.) And رَارَاة (T, M, K,) with medd. and without ة, (T,) and رَارَا (M, K,) *A woman who opens her eye wide, (M,) or who glistens with her eyes, (K,) looking sharply, or intently.* (M, K.)

رَارَاة: see the next preceding paragraph, in three places.

رَابَ

1. رَابَّ (T, S, M, A, K,) aor. رَابَّ (M, A, K,) inf. n. رَابَّ (M, TA,) *He repaired, or mended,* (T, S, M, A, K,) a [cracked, or broken,] vessel, (S,) or a crack, or fissure; (M, A, K;) as also رَابَّ (M, TA,) in some copies of the K رَابَّ, its pass. part. n., which see below,] and in others [and in a copy of the A] رَابَّ, but the right reading is رَابَّ. (TA.) It is related of AHát, that he heard رَابَّ said, [as the imperative, for رَابَّ,] and that it is a good dial. var., like سَلَّ for اسَلَّ. (TA.) — + *He rectified, repaired, mended, or amended, anything.* (M.) You say, رَابَّ بَيْنَ الْقَوْمِ (M, K,) aor. and inf. n. as above, (M,) + *He effected a reconciliation, or made peace, between the people, or company of men.* (M, K.) And رَابَّ رَأْسَهُ

بَيْنَهُمْ (S, A) + *O God, effect a reconciliation, or make peace, between them:* (S:) or + *rectify the matter, or affair, between them.* (A.) And رَابَّ رَأْسَهُ رَأْبًا حَالَنَا [O God, rectify, or amend, our state, or condition]. (TA.) — Also, inf. n. as above, + *He collected a thing together, and bound it gently.* (TA.) — And رَابَّت الْأَرْضُ + *The land produced its [trefoil called] رُطْبَة, or رُطْبَة, [so accord. to different copies of the K,] after the cutting [of a crop thereof].* (K.)

2 and 4 and 8: see above, first sentence.

رَابَّ an inf. n. used in the sense of [the act. part. n.] رَابَّب: so in the saying, كَفَى بَغْلَانٍ رَابَّبًا: so in the saying, رَابَّبًا لِمَمْرِكَ [Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case]. (A.) You say also, رَابَّبًا رَابَّبًا, and رَابَّبًا رَابَّبًا, + *Such a one is a rectifier, or an amender, of an affair, and [a skilful rectifier or amender] of affairs.* (A.) [See also رُؤْبَة: and مِرَابَّب.] — Also + *A chief who rectifies, or amends, the affair, or case, of a people, or party.* (A.) — + *A big, bulky, portly, or corpulent, chief.* (K, TA.) = *A herd of seventy camels.* (K.)

رُؤْبَة A piece, (S, M, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, M, K,) is repaired, or mended: (T, S, M, K:) or a thing, (T,) or piece of wood, (TA,) with which a breach, or broken place, (T, TA,) in a vessel, (T,) or in a bowl, (TA,) is stopped up: (T, TA:) a piece that is inserted in a vessel, to repair, or mend, it: (M:) and a piece of stone with which a بَرْمَة [or cooking-pot of stone or other material] is repaired, or mended: (T, TA:) and a patch, or piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art.

رُؤْبَة (S.) — رُؤْبًا (T) and رُؤْبًا (TA:) pl. رُؤْبًا (TA:) [Hence,] one says, هُوَ رُؤْبَة صَدْعِ الصَّفَاءِ [He is the means of repairing the breach of sincere affection]. (A.) And هُوَ رُؤْبًا بَنَى فَلَانٍ [app. a mistranscription for هُمْ: i. e. They are the means of rectifying, or amending, the affairs, or case, of the sons of such a one]. (A.) [See also رَابَّ and مِرَابَّب.]

رُؤْبًا: see رَابَّ.

رَاب: see رَاب.

رَاب: see رَاب.

رَاب, for رَاب, pl. of رَاب, q. v.

رَاب *An instrument with which cracks, or fissures, in a vessel, are repaired, or mended; syn. مِسْعَب.* (M, TA.) — [And hence,] the same word, and رَاب, (T, A, K,) *A man who repairs, or mends, cracks, or fissures, (T, K,) of bowls [ج.]: (T:) or who repairs, or mends, things well. (A.) And [hence,] † A man who effects reconciliation, or makes peace, between people. (T.) Pl. [of the former] مَرَابِب [as though the sing. were مَرَاب also]. (T, A, TA.)*

رَاب *مَغْفَر* i. q. *[Forgiven: or, accord. to the TK, † rectified, or repaired, in a suitable manner]: (K, TA:) [in one copy of the K, مَغْفَر: and] in one copy, مَعْفَن. (TA.)*

رَابِل

Q. 1. رَابِل, inf. n. رَابِلَة, *He was, or became, wickered, crafty, or cunning; as also رَابِل. (T in art. رَابِل) = رَابِلَة (M, K) inf. n. of رَابِل, said of a man; (T, K;) [also signifies] The walking (M, K) of a man (M) inclining (M, K) to either side, (M,) or to one side, (K,) as though having the feet attenuated, and chafed, or abraded. (M, K. [يَتَوَخَّى in the CK is a mistake for يَتَوَخَّى, which is expressly said in the TA to be with جِير.])*

Q. 2. رَابِل: see above. — Also *He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. رَابِل) and so, accord. to Fr, رَابِل. (TA in that art.) And رَابِلُوا They practised theft, (M, K, TA,) and made raids, or sudden attacks, upon people, and acted like the lion. (TA.) And (so in the M, but in the K “or,”) They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them. (M, K. [See رَابِل and رَابِل, in art. رَابِل.]) — [رَابِل, said of a lion, occurs in the “Deewān el-Hudhaleeyeen,” accord. to Freytag, as meaning He had perfect teeth.]*

رَابِلَة *Wickedness, craftiness, or cunning, (M,* K, TA,) and boldness, and insidiousness for the purpose of doing evil, or mischief. (TA.) So in the saying, فَعَلَ ذَلِكَ مِنْ رَابِلَتِهِ He did that by reason of his wickedness, &c. (M, K, TA.) It is the inf. n. of Q. 1 [q. v.]. (T, TK.)*

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رَابِل, a quadriliteral word [as to its root], (M, K,) of the measure فَعْلَال, as is shown by their saying رَابِلُوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and ي substituted for it; (M;) The lion: (S in art. رَابِل, and M and K:) and the wolf: (M, K:) or a malignant, guileful, or crafty, wolf: and accord. to Skr, a fleshy and young beast of prey: (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (K,) as some

say, (M,) one who is the only offspring of his mother: (M, K:) pl. رَابِل (S in art. رَابِل, and K) and رَابِل (K,) [the latter, probably, contracted by poetic license,] and رَابِلَة. (TA.) [See also رَابِل, in art. رَابِل.]

رَاد

1. رَاد: — and رَاد: see the next paragraph.

5. **رَاد** *It (a branch, or twig,) was, or became, in its most fresh, or supple, and soft, or tender, state, [in the first year of its growth; see رَاد]; as also رَاد: (M, L:) or it bent, in a languid manner; syn. تَقَيَّأ; (T, M, L, K;) and inclined limberly from side to side; syn. تَذَبَل (K,) or تَذَبَل (M and L:) or it bent: (T:) or it inclined this way and that: (A:) and رَاد it waved, or inclined to the right and left. (M, L.) It, or † he, (a man, TA,) shook by reason of softness, or tenderness, (S, K, TA,) and bent from side to side; (TA;) as also رَاد: (S, K, TA:) and in like manner one says of a girl, (TA,) رَادَت, meaning she affected a bending of her body from side to side by reason of softness, or tenderness. (T.) † It (the neck) twisted, or bent. (K.) † It (a thing) moved to and fro: (TA:) or it twisted, or bent, and moved to and fro. (M.) — † He (an old man) was, or became, affected with a trembling, and inclined this way and that, in his rising: (A:) or he (a man) rose, and was, or became, affected with a trembling, (T, M, L, K,) in his bones, (M,) in rising, until he stood up. (T, L.) — † رَادَت الْحَيَّة The serpent shook, in going, or passing, quickly along. (M, A,*) — † رَادَت الرِّيح The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA.) — † رَادَت الضَّحَى (T, M, A, L;) and رَاد: (M, L;) and رَاد, [in Golius's Lex. رَاد], inf. n. رَاد: (A, L;) † The ضَحَى [or period after sunrise] reached the stage that is termed the شَبَاب of the day; (A;) i. e., when the sun had risen high, (T, A, TA,) one fifth of the day having passed: (A, TA:) or became bright: or advanced beyond the spreading of the sunshine and the time when the sun had become high. (M.)*

6: see 5, in two places.

8: see 5.

رَاد *رَاد الضَّحَى (T, S, M, A, L, K) and رَادَة (K) † The stage of the ضَحَى [or period after sunrise] that is termed the شَبَاب of the day; (A;) i. e., when the sun has risen high, (T, S, A, K, TA,) one fifth of the day having passed: (A, TA:) or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high. (M.) = Also الرَاد (S, M, A, and so accord. to some copies of the K) and الرَادَة (S, M, and so accord. to some copies of the K,) or رَاد اللِّحَى (T,) and الرَادَة and الرَادَة likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرَادَة only of all these, (accord. to other copies of the K, in*

some of which it is written without ء,) *The root of the jaw-bone (أَصْلُ اللِّحَى), (T, S, M, A, K,) that projects beneath the ear: (T:) or the part of the jaw-bone whence the molar teeth (الأَضْرَاس) grow: or the رَادَان are the two thin extremities of the لَحْيَان [meaning the two sides of the lower jaw-bone], which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears: (M:) pl. رَادَان. (S.) = Also رَاد A vacant tract (خَلَاء) of land. (K.)*

رَاد (T, L, TA; in a copy of the M رَاد) [perhaps a mistranscription for رَاد, if not for رَاد; but more probably for the former, which see in art. رَاد]; in the L, in one place, رَاد; and in a copy of the A رَاد [which is probably correct, as is also رَاد]; A branch, or twig, in the most fresh, or supple, and soft, or tender, state, (T, M, A, L,) in the first year of its growth: (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. رَاد: (T, L:) some say that رَاد signifies the extremity of any branch or twig: the pl. is رَادَان; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be رَادَان. (M, L.) — Also, (T, S, M, A, K,) from the same word applied to a branch, or twig, (T,) and رَاد (S, K,) each with ء, (AZ, S,) and رَادَة (S, M, K) and رَادَة (T, S, M, A, K) and رَادَة (A, K,) without ء, (A,) [in the CK repeated with ء] and رَادَة (M, K, in the CK رَادَة) and رَادَة (A) and in some copies of the K رَادَة, without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ اللِّحَى) is in other copies made to belong, (TA,) and some add رَاد, without ء, (MF,) † A youthful girl: (T:) or a soft, or tender, girl or woman: (A:) and (T) a woman goodly, or beautiful, (T, S, K,) and youthful: (T, K:) or one who soon attains to youthfulness with good food: (M:) pl. of the first رَاد. (T, M.) You say رَادَة رَادَة رَادَة, in which the former رَادَة may be without ء, and the latter must be so, meaning † A soft, or tender, woman; not one that roves about. (A, TA.) = Also رَاد i. q. رَاد [Moderation; gentleness; a leisurely manner of proceeding; &c.] (M, K. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says,

* كَأَنَّهُ تَمَلَّ يَمْشِي عَلَى رُود *
[As though he were one intoxicated, walking in a gentle, or leisurely, manner]; for رَاد; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رَاد is the dim. does not regard it as originally with ء. (M, TA.) = See also رَاد.

رَاد: see the first sentence in the next preceding paragraph.

رَاد *A sucker, an offset, or a shoot from the root, of a tree: (M, K:) or a soft, or tender, branch, or twig, thereof: pl. رَادَان. (M.) — Also i. q. رَاد, (T, S, M, K,) i. e. (TA) † An*

equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رَدَدٌ, with the ء suppressed, (T, S, M,) for the sake of the rhyme; (M;) as in a verse of Kutheiyir cited voce أُصْدَةُ: (T, S:) pl. أَرَادٌ. (M.) = Also Straitness: (K, TA: [in the CK, الرَّدَدُ is erroneously put for الرَّدَدُ:]) you say, وَقَعَ فِي الرَّدَدِ He fell into straitness. (TK.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)

رَادٌ } see رُوْدٌ, each in two places: = and رَادٌ.
رُوْدَةٌ

رُوْدٌ: see رَادٌ, in art. رُوْد.

رُوْدٌ [or رُوْدٌ?]: see رُوْدٌ.

رُوْدَةٌ: see رُوْدٌ.

رَائِدٌ: see رُوْدٌ. — رَائِدُ الصَّحَى: see رَادٌ. = [See also art. رُوْد.]

رَائِدَةٌ: see رُوْدٌ.

رأس

1. رَأْسَةٌ, (S, M, K,) aor. رَأَسَ, (K, TA, [in a copy of the M²,]) inf. n. رَأَسٌ, (M, TA,) He (a man, S) hit, or hurt, his head. (S, M, K.) — رَأَسَتْهُ بِالْعَصَى I struck his head with the staff, or stick. (A.) — رَأَسَةُ الْبِرْسَامِ The disease called affected, or overcame, (أَخَذَ,) his head. (A.) [And hence,] رَأَسَ, (M, A,) inf. n. رَأَسٌ, (M,) His (a man's) head was, or became, affected, or overcome, by the disease called برسام, or otherwise: (A:) or he had a complaint of his head. (M, TA.) = رَأَسَ الْقَوْمَ, (S, M, A,) and رَأَسَهُمْ, (M,) aor. رَأَسَ, (S, M,) inf. n. رَأَسَةٌ, (S, M, A,) † He was, or became, head, chief, commander, governor, ruler, lord, master, prince, or king, of, or over, the people; he headed them; (M, A;*) he was, or became, their superior, (M.) [See also 5.] — Also رَأَسٌ, alone, aor. رَأَسَ, inf. n. رَأَسَةٌ, † He was, or became, high in rank or condition. (Msb.) — And, with the same aor. and inf. n., † He strove for رَأَسَةٌ [or headship, or command,] (زَاهِرٌ عَلَيْهِ) and desired it. (IAar, TA.)

2. رَأَسَ الصَّبَّ الْأَفْعَى The [lizard called] صَبٌّ turned his head towards the viper, or met the viper head-foremost, in coming forth from his hole: for the viper comes to the hole of the صَبٌّ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مَرَبَسٌ: and sometimes a man hunts after the صَبٌّ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مَرَبَسًا أَوْ مَذْبِيًا. (TA.) = [The verb is also used intransitively, as meaning It (a صَبٌّ) put its head foremost in coming forth from its hole: contr. of ذَنَبَ.] — رَأَسَتْهُ, inf. n. تَرَأَسَ, † I made, or appointed, him رَأْسٌ [i. e. head, chief, commander, governor, ruler, lord, master, prince, or king], (S, K,) عَلَى الْقَوْمِ over the people. (S, TA.)

And رَأَسُوهُ عَلَى أَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَسُوهُ, but the former is the regular form, (TA,) † They made him head, chief, commander, &c., over themselves. (M, A.)

5. تَرَأَسَ عَلَى الْقَوْمِ † He became made, or appointed, head, chief, commander, governor, ruler, lord, master, prince, or king, over the people; (S, M, A;) as also ارْتَأَسَ عَلَيْهِمْ (S:) or both signify [like الْقَوْمِ عَلَى الْقَوْمِ] he was, or became, رَأْسٌ [i. e. head, chief, &c.] (K, TA) over the people. (TA.)

8. ارْتَأَسَ الشَّيْءَ He, or it, became mounted, or fixed, upon the head of the thing. (M, TA.)* In the saying, يَرْتَأَسُ السَّيْفُ الْفَيْقَلُ [He becomes fixed upon the point of the spear-head, and is slain], in a verse cited by Th, يَرْتَأَسُ is for يَرْتَأَسُ. (M.) = See also 5. — ارْتَأَسَ زَيْدًا He took Zeyd by the neck, and lowered it to, or towards, the ground. (K, from the "Nawādir el-Aarāb.") — Hence, † He occupied Zeyd so as to divert his attention: (K, from the same:) and اِكْتَأَسَهُ and اِعْتَأَسَهُ also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

رَأْسٌ, (S, M, A, Msb, K,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Msb,) [The head of a man and of any animal;] a certain part of an animal, (Msb,) well known: (Msb, K:) masc., (Msb, TA,) by common consent: (TA:) and (K) the highest or uppermost part, or top, or summit, (M, A, K,) of a thing, (M,) or of anything; (A, K;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and the upper, or uppermost, part of a valley: (TA: see رَأْسٌ:) (R, TA) and, (S, M, Msb, K,) and, by transposition, أَرَأْسٌ, (M, TA,*) [originally أَرَأْسٌ, in the L, erroneously, أَرَأَسَ,] and (of mult., S, TA) رُوْرُسٌ, (S, M, Msb, K, [by some carelessly written رُوْرُسٌ, and by some, allowably, رُوْرُسٌ,] which is not transposed, and رُوْرُسٌ, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying,

* رُوْرُسٌ كَبِيرَتَيْنِ يَنْتَظِحَانِ *

[The heads of the two great ones, or old ones, of them, smite each other with their horns]. (M.) — يَوْمُ الرُّؤُوسِ — أَمْرٌ: see أَمْرُ الرُّؤُوسِ [The day of the heads] is applied by the people of Mekkeh to the day called يَوْمُ الْقَرِّ, because then they eat the heads of the animals sacrificed. (A, TA.) — † He hissed his head: a metonymical phrase. (TA.) — رَمَى فَلَانٌ مِنْهُ فِي الرُّؤُوسِ [lit., Such a one was shot by him in the head; meaning,] † he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome. (S, TA.) You say also, رَمَيْتُ مِنْكَ فِي الرُّؤُوسِ, meaning, † Thou hast an evil opinion of me (S, K) so that thou canst not look towards me. (S.) — وَلَدْتُ وَلَدَهَا — رَكِبَ: see art. رَكَبَ. — رَكِبَ رَأْسَهُ

عَلَى رَأْسِ وَاحِدٍ † She brought forth her children one after, or near after, another. (IAar, M.) In like manner you say, رَأْسًا رَأْسًا, (TA,) or رَأْسًا عَلَى رَأْسٍ, (M,) † He had three children born to him one after, or near after, another. (M, TA.) And اجْعَلْ هَذَا الشَّيْءَ رَأْسًا † Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK, TA in art. بَاج.) — عِنْدِي رَأْسٌ مِنَ الْغَنَمِ — [I have one head of sheep or goats]: and عِدَّةٌ مِنْ عِدَّةٍ † [a number of head thereof]. (A, TA.) It is said in a trad. of 'Omar, رَأْسَيْنِ رَأْسَيْنِ † And make ye the one head two head, by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فَرَق.) And you say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [Such a one ties so many head of beasts]. (S in art. رِبَط.) — † اَعْطِنِي رَأْسًا مِنْ ثَوْمٍ وَسِنًا مِنْهُ — [Give thou to me a head of garlic, and a clove thereof]: and † كَمْ فِي رَأْسِكَ مِنْ سِنٍّ [How many cloves are there in thy head of garlic?]. (A, TA.) — رَأْسٌ also signifies The extremity of a thing: or, as some say, the end, or last, thereof. (MF, TA.) — [A head, head-land, cape, or promontory.] — The hilt of a sword; (A;) and so رَأْسٌ; (S, M, K; [in a copy of the A رَأْسَةٌ:]) or this signifies its pommel, (Sgh, K,) more correctly; (Sgh;) and is also written رِيَّاسٌ, but whether for رَأْسٌ or originally with ي is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. — Hence, رَأْسُ الْكُفْرِ † The two nodes of a planet: see تَبَيَّنَ. — Hence likewise,] رَأْسٌ is also † syn. with مَا أُرِيدُهُ رَأْسًا, (M, K.) You say, رَأْسًا, i. e. head, chief, &c. (A.) And it is said in a trad., رَأْسُ الْكُفْرِ † [The head, or leader, of infidelity is from the direction of the place of sunrise]: indicating that Ed-Dejjāl or some other of the heads of error will come forth in the east. (TA.) — رَأْسُ الْمَالِ † The capital, or principal, of property. (Msb, K.) [Hence the saying,] † أَقْرَضْتَنِي عَشْرَةَ بَرُوسًا [She lent me ten [pieces of money] as a loan whereof the principal was to be repaid without interest. (Mgh, TA.)*] — القَافِيَةُ رَأْسُ الْبَيْتِ [The rhyme is the principal, or most essential, part of the verse]: said by one of the tribe of 'Okeyl, to IJ. (M.) — رَأْسُ الدِّينِ † [The principal part, or the beginning, of religion is fear of God]. (A, TA.) — رَأْسُ الشَّهْرِ † The beginning of the month. (Msb.) [And in like manner,] رَأْسُ السَّنَةِ † The beginning, or first day, of the year. (K, TA,) or رَأْسُ الْأَمْرِ, (S, M,) and رَأْسُ الشَّيْءِ, (S, M,) but this is less common, (M,) or is a vulgar phrase, not allowable, (S,) † [Repeat thou to me thy speech

from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, **خُذْهُ مِنْ رَأْسِ** [Take thou it from the beginning]. (A.) — **أَنْتَ عَلَى رَأْسِ أَمْرِكَ**, and **أَنْتَ عَلَى**, **أَنْتَ عَلَى** signifies **thou art at the beginning of thine affair**; and the vulgar say, **عَلَى رَأْسِ أَمْرِكَ**. (S, TA.) — **أَضْرَعْتَ عَلَى رَأْسِ الْوَلَدِ**: see art. **ضَرَعَ**. — **كَانَ ذَلِكَ عَلَى رَأْسِ فُلَانٍ**: **That was in the time of such a one; in his life-time**: like the phrase **عَلَى رَجُلٍ فُلَانٍ**. (TA in art. **رَجُلٌ**.) —

رَأْسٌ also signifies **† A numerous and strong company of people**. (A, S, M, K.) You say, **هُمُ رَأْسٌ**, **† They are a numerous and strong company of people**. (S.) And **هُمُ رَأْسٌ عَظِيمٌ**, **† They are an army by themselves, not needing any aid**. (A, TA.) 'Amr Ibn-Kulthoom says, (S,)

* **بِرَأْسِ مَنْ بَنَى جَسْمَيْنِ بَكَرٍ** *
* **نَدَّقَ بِهِ السَّهْلَةَ وَالْحَزُونَ** *

[as though meaning, *With a numerous and strong company of Benoo-Jusham-Ibn-Behr, with which we beat the plains and the rugged tracts*]: (S, M:) but [J says,] I think that he means **رَأْسٌ**, [i. e. head, chief, &c.,] because he says **نَدَّقَ بِهِ**, not **بِهِمْ**. (S.)

رَأْسٌ: see **أَرَأْسٌ**.

رَأْسٌ: see **رَأْسٌ**, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رَأْسٌ: see **رَأْسٌ**. — Also **A camel having no fatness (طَرِقٌ) remaining except in the head**; (S, K;) and so **مِرَأْسٌ**, (S, TA,) incorrectly said in the K to be **مُعْظَرٌ**, like **مِرَأْسٌ**; (TA;) mentioned by A'Obeid, from Fr.; (S;) so too **مِرَأْسٌ**. (K.)

مِرْوُوسٌ **Hit, or hurt, in the head**; as also **مِرْوُوسٌ**. (S.) Hence, **شَاةٌ رَأْسٌ** **A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head**: pl. **رَأْسَى**: (S, M, K:) you say **غَتَمَ رَأْسَى**. (S, K.) — **Having his head broken, its skin being cleft**. (TA.) — **Having his head affected, or overcome, by the disease called بِرَسَامٌ**; as also **مِرْوُوسٌ**: (A:) or **† the latter, a man afflicted with that disease**: (M, TA:*) and **† the same, also, a man having a complaint of his head**. (TA.) = **† The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority**; (S, M, A, K;) as also **رَيْسٌ**: (S, K;) and **رَأْسٌ** [q. v.]; (M, A, K;) and [in like manner] **رَأْسٌ**, syn. of this last, **وَالِ**. (K:) or **رَأْسٌ** signifies, [or rather signifies also,] a person **high in rank or condition**: (Mgh:) its pl. is **رَأْسَاءٌ**, (M, Mgh,) pronounced by the vulgar **رُوسَاءٌ**: (TA:) in El-Yemen, **رَيْسٌ** is applied to one who **shaves the head**. (TA in art. **رَيْسٌ**.) — **رَأْسٌ**, **رَأْسٌ**, (S, M, A,) and **رَأْسٌ**, (M, TA,)

† [The chief, or leader, of the dogs;] the dog that is among the other dogs, as the رَأْسٌ among a people: (S:) **the chief of the dogs, that is not preceded by them in the chase**. (M, TA.) — **الأعضاء الرئسية** **[The capital parts of an animal] are, with physicians, four; (Mgh, TA;) namely, the heart, the brain, the liver, and the testicles**: (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نوع [properly species]: the assertion that they are the nose, and the tongue, and the penis, is erroneous. (Mgh, TA.)

رَأْسٌ: see **رَأْسٌ**.

مِرَأْسٌ: see **رَأْسٌ**.

رَأْسٌ **A seller of heads**: (S, M, Mgh, Mgh, K:) **رَأْسٌ**, (S, Mgh, Mgh,) or **رَأْسٌ**, (K, TA,) with **و** and with the relative **ي**, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Mgh.)

رَأْسٌ **One who is often made or appointed, or who often becomes, رَأْسٌ** [i. e. head, chief, &c.]. (K, TA.)

كَلْبَةٌ رَأْسٌ [act. part. n. of 1.] — **رَأْسٌ**, (M,) or **رَأْسَةٌ**, (TA,) **A bitch that takes the object of the chase by the head**. (M, TA.) And [in like manner] **كَلْبَةٌ رَأْسٌ** **A bitch that springs upon the head of the object of the chase**. (TA.) = **رَأْسٌ** also signifies **Anything elevated, or rising above the part or parts adjacent to it**. (M, TA.) **The head (رَأْسٌ) of a valley**: (M, TA:) pl. **رَأْسَاتٌ**, (TA,) which signifies the upper, or uppermost, parts of valleys. (K, TA.) = **سَحَابَةٌ رَأْسٌ**, (M,) and **رَأْسَةٌ**, (TA,) and **مِرَأْسٌ**, (M,) **A cloud preceding the other clouds**: (M: [but perhaps **سَحَابَةٌ** in the copy of the M from which this is taken is a mistake for **سَحَابٌ**, i. e. clouds:] pl. **رَأْسَاتٌ**. (K, TA.) — See also **رَأْسٌ**, in two places.

رَأْسٌ: see **رَأْسٌ**, in two places.

رَأْسٌ **Having a large head**; (S, M, A, Mgh, K;*) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but **فَحْلٌ**, there, is perhaps a mistake for **رَجُلٌ**];) as also **رَأْسٌ**: (S, M, A, K;) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISk, S;) and **رَأْسٌ**: (TA in art. **رُوسٌ**;) and **رَأْسٌ**: (M, TA;) applied to a stallion; (TA;) and **مِرْوُوسٌ**: (K, TA:) fem. of the first, **رَأْسَاءٌ**. (M.) — Also **رَأْسَاءٌ** **A ewe, (S, M, K,) or she-goat, (M,) having a black head (A'Obeid, S, M, K) and face, (S, M, K,) the rest of her being white**. (S.)

مِرَأْسٌ, incorrectly written in the K **مِرَأْسٌ**, like **مِقْعَدٌ**, (TA,) i. q. **مَصَكٌ لِلرُّؤُوسِ** [app. meaning **A head strong to butt, or knock, against other heads**]: pl. **مِرَأْسَاتٌ**, (K, TA,) or **مِرَأْسَاتٌ**: (CK;) and **رَأْسٌ** [signifies the same]. (K, TA.)

رَأْسٌ: see **رَأْسٌ**.

مِرَأْسٌ **A lizard of the kind called صَبَبٌ coming forth from his hole having his head foremost**: opposed to **مُذْنَبٌ**. (TA.) — **المِرَأْسُ** **The lion**. (K.)

مِرَأْسٌ **A horse that bites the heads of other horses when running with them in a race**: (M, K:*) or [so in some copies of the K, but in others "and,"] **that takes precedence of the other horses in a race**. (K, TA.) — See also **رَأْسٌ**.

مِرْوُوسٌ: see **رَأْسٌ**, in four places: — and see **رَأْسٌ**. — Also **One whose desire (شهوة) is in his head only**. (Fr, Sgh, K.) = **† Subjects [of a رَأْسٌ]**. (K.)

مِرَأْسٌ: see **رَأْسٌ**: — and **رَأْسٌ**. — Also **One holding back (Sgh, K) from the party [to which he belongs] (Sgh, TA) in fight, or battle**. (Sgh, K.)

راف

1. **رَأْفٌ**, (AZ, T, S, M, O, K,) aor. **رَأَفَ**; (AZ, T, S, O;) and **رَأَفٌ**, (AZ, T, S, M, K,) aor. **رَأَفَ**; (AZ, T, S;) and **رَأَفٌ**, (AZ, S, M, O, K;) inf. n. **رَأْفَةٌ** and **رَأْفَةٌ**, (AZ, T, S, M, O, K,) and **رَأْفٌ**, (AZ, S, K,) and **رَأْفٌ**, (O,) the first and second being inf. ns. of **رَأَفَ**, [or the first is of **رَأَفَ**,] and the third being inf. n. of **رَأَفَ**, (AZ, S, O,) and the fourth being of **رَأَفَ**; (O;) said of God, (K,) and of a man; (AZ, T, S;) [He pitied, or compassionate, him: or he pitied him, or compassionate him, tenderly; or in the utmost degree; or most tenderly: for] **رَأْفَةٌ** is syn. with **رَحْمَةٌ**: (Fr, T, M, K:*) or it denotes a more special and more tender affection than **رَحْمَةٌ**; (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) and **رَأْفٌ** [in the CK **رَأَفٌ**, as before, and in Freytag's Lex. **رَأَفٌ**, and **رَأَفٌ** signify the same: (K:) [the right reading here appears to be **رَأَفٌ**; (for it is said in the K in art. **رَأَفٌ** that **رَأَفٌ**, aor. **رَأَفَ**, is a dial. var. of **رَأَفٌ**, aor. **رَأَفَ**; and **رَأَفٌ** is doubtful; (for it is not there mentioned;)] or **رَأَفٌ**, inf. n. **رَأَفٌ**, signifies **سَكَنَ** [he, or it, was, or became, still, &c.]; and **رَأَفٌ** is a dial. var. thereof [signifying thus]; and is not from **رَأَفٌ** syn. with **رَحِيمٌ**. (M in art. **رَأَفٌ**.)

رَأْفٌ, (M, O, K,) and **رَأْفٌ**, and **رَأْفٌ**, (K) and **رَأْفٌ** [which is the most common of all] and **رَأْفٌ**, (T, S, M, O, K,) are epithets from the verbs above: (T, S, M, K:) [the first from **رَأَفَ**, like **ضَحَرَ** from **ضَحَرَ**; the second from **رَأَفَ**; and the third from **رَأَفَ**; signifying **Exercising, or having, the affection termed رَأْفَةٌ**, i. e. pity, or compassion; &c.; pitying, or compassionating; &c.; or pitiful, or compassionate; &c.: the fourth and fifth having an intensive signification; **very pitiful or compassionate, &c.**: or] the first and fourth and fifth all signify the same, i. q. **رَحِيمٌ**: (K:) [and **رَأْفِيٌّ** has a similar (most probably

an intensive) signification; as appears from what here follows:] in the saying [of a poet],

* وَكَانَ ذُو الْعَرْشِ بِنَا أَرَايَا *

[app. meaning *And the Lord of the empyrean was, or is, to us, very merciful*], by the last word is meant أَرَايَا [أَرَايَا being] like أَحْمَرِي [and أَرِيحِي, q. v.]. (M.) = رَأْفٌ also signifies *Wine*; (O, K;) and رَأْفٌ is a dial. var. thereof. (TA in art. رُوف.)

رُوفٌ } see the next preceding paragraph.
رُفٌّ }

رُوفٌ: see رَأْفٌ. — الرُّوْفُ is one of the epithets applied to God; meaning الرَّحِيمُ [The Merciful: or rather it has an intensive signification, i. e. *The Very Merciful*]. (T.)

رَأْفٌ: } see رَأْفٌ.
رَأْفٌ }

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَأْل

10. اسْتَرَأَلَتِ الرِّثْلَانُ *The young ostriches became big, or advanced in age*; syn. كَبُرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the S, in the other كَثُرَتْ [which is a mistranscription],) or كَبُرَتْ أَسْنَانَهَا. (K: so in my MS. copy and in the CK.) — And [hence,] اسْتَرَأَلَتِ النَّبَاتُ + *The plant, or herb, became tall*; likened to the neck of the young ostrich. (S, O, K.)

رَأْلٌ *The young one of the ostrich*: (T, S, M, K:) or a young ostrich in its first year, or a year old: (M, K:) it occurs in a verse of Imra-el-Kays written رَال, without ء: (M:) fem. with ة: (S, M, K:) pl. (of pauc., TA) أَرُؤُل (K, TA, [in the TT, as from the M, written أَرَال, probably for أَرُؤُل]) and (of mult., TA) رِثْلَانُ and رِثَالُ (S, M, K) and رِثَالَةٌ. (M, K.) — [Hence,] الرِّثَالُ [which seems to be the most common of the pls.] + *Certain stars*: (S, Sgh, K:) [probably certain small stars in the neighbourhood of those called النُّجُومَاتُ (in Cetus), and regarded as the young ones of these.] — [Hence also,] رَأْلُهُ † *He was, or became, light of intellect, lightwitted, or irresolute*. (S and Z and TA in art. زَف.) And زَفٌ رَأْلِي † *I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright*; a phrase like شَالَتْ نَعَامَتَهُم meaning “They were frightened, and fled.” (M.) And زَفٌ رَأْلِهِم † *They perished, or died*. (TA.) And خَوْدٌ رَأْلُهُ † *He was, or became, frightened*. (Ham p. 179.)

رَأُولٌ and رَأُولٌ †, (Aṣ, T, M, K, [the latter in the CK رَأُولُ]) with ء accord. to ISK, and without ء accord. to A’Obeid, (M, TA,) *The slaver of a horse* (Aṣ, ISK, T, M, K, TA) or *similar beast*, (ISK, T,) *that drops from him*: (TA:) or his

froth, or foam: (K:) accord. to Lth, رَوَالٌ [q. v. in art. رَوَل, thus without ء,] signifies the *spittle of a horse or similar beast*. (T.) = Also the former, (M,) or † the latter, (K,) *A redundance in [the number of] the teeth of a horse or similar beast*: (M, K:) but Aṣ denies that these two words have this meaning. (T. [See what next follows.])

رَائِلَةٌ and رَائِلَةٌ †, accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضَمٌ*: and accord. to En-Nadr, [the pl.] رَوَائِلُ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*: (T:) but Aṣ disallows this. (TA. [See also art. رَوَل: and see the latter sentence of the next preceding paragraph.])

رَائِلَةٌ: see the next preceding paragraph.

رَأُولٌ: see رَوَالٌ, in two places.

رِثَالَةٌ *An ostrich having رِثَالٌ [or young ones]*. (M, K.)

مَرَمَرَانًا *He (a man, S) passed along quickly*. (S, K.)

رَأْم

1. رَمِمَتْ وَلَدَهَا, (T, S, M, K,) aor. ٤, (T,) inf. n. رَأْمَانُ (T, S, M, K*) and رَأْمٌ (M, K*) and رَأْمَانُ (TA,) *She (a camel) loved, (T, S,) or affected, or inclined to, and kept to, or clave to, (M, K,) her young one*. (T, S, M, K.) And تَرَأْمُ بِأَنْفِهَا is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one*; not having true love]. (S, M, K, all in art. ذَار; &c. [See مَذَائِرُ, and see also معَارِضُ.]) A poet says,

* أَمْ كَيْفَ يَنْفَعُ مَا تُعْطِي الْعُلُوقُ بِهِ *
* رِثْمَانٌ أَنْفٍ إِذَا مَا ضَنَّ بِاللَّبَنِ *

or رِثْمَانُ or رِثْمَانُ, accord. to different relaters: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives, (the ب in به being redundant,) showing affection with the nose, (accord. to the first reading,) or a showing of affection with the nose, (accord. to the second and third readings,) when there is niggardliness with the milk?*] he who says رِثْمَانُ uses this word as an inf. n.: he who says رِثْمَانُ makes it a substitute for مَا: and he who says رِثْمَانُ makes it a substitute for the ه [in به]. (M.) — [Hence,] رِثْمُ الشَّيْءِ † *He loved the thing, (S, K, TA,) and (S, K, TA) kept, or clave, to it*. (S, M, K, TA.) One says, رَمِمَتْ الْأَثَافِي الرَّمَادَ † [The three stones whereon the cooking-pot was placed clave to the ashes]: as though the ashes were their young. (T, K, TA.) — And رِثْمُ الْجَوْحِ, inf. n. رِثْمَانُ (AZ, T, S, M) and رَأْمٌ (M, K,) † *The wound coalesced, or closed*; (AZ, T, S, TA:) *the mouth of the wound drew together, or closed, preparatively to healing*. (M, K, TA.) = رَأْمٌ (T, S, M, K,) aor. ٤, (T, K,) inf. n. رَأْمٌ (T, M,) *He repaired* (T, S,

M, K,) *a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl*: (S:) like رَأْبٌ: (T, M:) so says Esh-Sheybānee: and رَأْمُهُ † signifies the same; for] he cites the following verse:

* وَقَتْلَى بِحِفْظٍ مِنْ أَوَارَةٍ جَدَعَتْ *
* صَدَعْنَ قُلُوبًا لَمْ تَرَأْمْ شُعُوبَهَا *

[And slain men in a winding tract of sand of Unáreh, (a certain water, or mountain, of Temeem,) that had been mutilated, broke hearts of which the rifts have not been repaired]. (S, TA.) — And *He twisted a rope hard, or strongly*; as also رَأْمٌ. (M, K.)

3: see the last sentence but one above.

4. رَأْمُ النَّاقَةِ *He made the she-camel to affect, or incline to, (ISK, T, S, K,) her رَأْمٌ [q. v.], (ISK, T,) or the رَأْمُ, (S,) or one that was not her young one*: (K:) or وَلَدَهَا † *he made her to affect, or incline to, her young one*. (M.) — [Hence,] رَأْمُهُ عَلَى الْأَمْرِ (ISK, T,) or عَلَى الشَّيْءِ (M, K,) + *He compelled him against his will to do the thing*: (ISK, T, M, K:) and so رَأْمُهُ عَلَيْهِ. (TA.) And رَأْمُهُ إِلَى كَذَا + *He, or it, caused him to want such a thing*. (AA, TA in art. دَمَغ.) — رَأْمُ الْجَوْحِ, (inf. n. رَأْمٌ, T,) + *He dressed, or treated curatively, the wound, (T, S, M, K,) in order that it might heal, or close, (S,) or so that it closed*. (M, K.) — See also 1, last sentence.

5. تَرَأْمْتُ عَلَى وَلَدِهَا, said of a she-camel, i. q. تَعَطَّطَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَّطَهَا عَلَيْهِ, *She was made to affect, or incline to, her young one*]. (TT, from the M. [There written تَرَأْمْتُ, which is, in my opinion, a mistranscription.]) — † تَرَحَّمْتُ عَلَيْهِ i. q. تَرَأْمْتُ — [I pitied, or compassionated, him; or did so much; or affected, or expressed, pity, or compassion, or much pity or compassion, for him; or expressed a wish that God would have mercy on him]. (K, TA.)

[8. رَأْتُمُ, said by Golius to signify *It (a wound) closed, or became consolidated, as on the authority of the S and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.*]

رَأْمٌ *A she-camel's young one*; (T, S;) accord. to IĀqar: (T:) or a she-camel's young one which she affects, or to which she inclines: (M:) and, (S, M,) accord. to Lth, (T,) i. q. رِثْمٌ [which has the former of the meanings above, but more commonly signifies a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk]: (T, S, M, K:) or a young one to which she that is not its mother is made to incline. (T.)

فُلَانٌ رُؤْمٌ لِلضَّمِيرِ [evidently, I think, a mistranscription, for رُؤْمٌ, which is also written رُؤْمٌ]

رأى

p. 368

رَأَى
رَأَوْا

f. 683.

𐎧𐎡𐎴: see the next art., in which it is mentioned in the S.

رَأَى, (S, M, &c.,) for which some say رَا, [sup-
pressing the ء and the ي,] (M,) and some say
رَاءَ, (T in art. رِئَاءُ, and M and K in art. رِئَاءُ,) like
رَأَفَ, (TA in the latter art.,) formed by trans-
position, (T in art. رِئَاءُ,) first pers. (M,
Mṣb, K, &c.,) for which some say رِئَتْ, with-
out ء, (T, S, M,) but the former is that which is
general and preferred, (T, M,) aor. رِئِيَ, (T, S,
M,) for which يَرِئُ, agreeably with the root, is
said by none except [the tribe of] Teym-er-
Ribáb, (T, M,) or by such as require this form
in poetry, (S,) sec. pers. fem. sing. and pl., alike,
تَرِئِينَ, so that you say تَرِئِنِي [with an affixed
pronoun], and if you will you may say تَرِئِنِي,
incorporating one ن into the other by teshdeed,
(S,) imperative رِئِ and رِئِ, (AZ, T, S, M,) the
people of El-Hijáz saying رِ, dual رِئَا, pl. masc.
رِئَا and fem. رِئِنِ, and Teym saying رِئِ &c.,
(T, M,) inf. n. رِئُوتُهُ (T, S, M, Mṣb, K,) and رِئِيَّةُ,
(T, M, K,) the former being altered to رِئُوتُهُ and
then to رِئِيَّةُ and then to رِئِيَّةُ, (T, M,) and رِئَايُ
(T, S, K,) and رِئَاءُهُ, (S, M, K, [in the CK رِئَاءُهُ],)
like رِئَاءَةٌ [in measure], (S,) in which the ة is not
necessarily a restrictive to unity, (M,) and رِئَايَةً
(K [but this I do not find elsewhere]) and رِئِيَّاتُ
(Lh, M, TA,) for which last we find in the copies
of the K رِئِيَّانَ, (TA,) *He saw [a person or
thing] with the eye:* (S:) in this sense the verb
has [only] one objective complement: (S, Mṣb:)
you say, رِئِيتُهُ, (T, M, Mṣb, K,) and اِسْتَرِئِيَّتُهُ
(T, M, K,) for which some say اِسْتَرِئِيَّتُهُ, (T, M,)
and اِرْتَرِئِيَّتُهُ, (T, M, K,) for which some say اِرْتَرِئِيَّتُهُ,
(T, M,) all signifying the same, (T, M, K,) *I
saw him, or it, (a person and a thing, Mṣb) with
the eye;* (T, M, Mṣb, K, TA;) [or so,] and also,
with the mind. (M and K in relation to the first,
and K in relation to all.) رِئُوتُهُ is of several sorts:
(TA:) first, it signifies *The seeing with the eye:*
(M, K, TA:) and *with what serves for the same
purpose as the organ of sight;* as in the saying in
the K *ix.* 106, وَقُلْ اٰمَنُوْا فَيَسِّرْ يَ اللّٰهُ عَمَلَكُمْ, [And Say thou, Work ye, for God will see your
work]; because the sense of sight cannot be attri-
buted to God: (TA:) [and similar to this is the
phrase, رَأَى فِيْهِ كَذَا *He saw in him such a*
thing: and رَأَى مِنْهُ كَذَا *He experienced from*
him such a thing.] Secondly, *The seeing by sup-
position, or fancy;* as in the saying, اَرَى اَنْ زَيْدًا مُّنْطَلِقًا
[I suppose, or fancy, that Zeyd is
going away]. (TA.) Thirdly, *The seeing by re-
flection, or consideration;* as in the saying [in
the K *viii.* 50], اِنِّىْ اَرَى مَا لَا تَرَوْنَ [Verily
I see by reflection, or consideration, what ye see
not]. (TA.) Fourthly, *The seeing with the mind,
or mentally;* [the opining, or judging, a thing;
a sense in which the inf. n. رِئَايُ is more com-
monly used,] (M,* K,* TA;) as in the saying
in the K *liii.* 11, مَا كَذَبَ الْفُؤَادُ مَا رَأَى [The
heart do not belie what he mentally saw]. (TA.)
[Of these meanings, other exs. here follow; with

مَنْ رَأَى مِثْلَ مَعْدَانَ بْنِ يَحْيَى

[Who has seen the like of Maqḍān the son of Yahyā? the measure being **وَأَفَر**, with the first foot reduced to **مُفَعَّلَتُنْ**]. (M.) **الْحَمْدُ لِلَّهِ عَلَى** [meaning *Praise be to God for the seeing of thee*,] (M, K,*) is a saying mentioned by IAg. (M.) **صُومُوا لِرُؤْيَيْتِهِ** means [*Fast ye*] at the time of *seeing it*; [referring to the new moon of Ramaḍān;] i. e., *when ye see it*. (Mgh.) In the phrase **رَأَيْتُهُ قَائِمًا** [*I saw him standing*], **قَائِمًا** is in the accus. case as a denotative of state. (Mṣb.) **رَأَى عَيْنِي زَيْدًا فَعَلَ ذَاكَ** [*My eye saw* (lit. *my eye's seeing*) *Zeyd do that*] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except **سَمِعَ أَذْنِي** (M, TA: but in a copy of the former written **رَأَيْتُهُ رَأَى الْعَيْنَ** (سَمِعَ أَذْنِي and **رَأَى عَيْنِي** [*I saw him, or it,*] *where the eye, or sight, fell upon him, or it*. (TA.) **بَعَيْنٍ مَا أَرَيْتَكَ** [lit. *With some eye I will assuredly see thee*] is a saying mentioned by AZ as meaning *hasten thou*, (**اعْجَلْ**), thus in copies of the S and in the TA, or **عَجَلْ** as in one copy of the S,) or *work thou*, (**اعْمَلْ**), thus in two copies of the S,) and *be as though I were looking at thee*: (S, TA:) it is said to one whom you send, and require to be quick; and means *pause not for anything, for it is as though I were looking at thee*. (TA in art. **عَيْن**.) **رَأَى الْمَكَانَ** † *The place faced* [or (as we say) *looked upon*] the place, as though *seeing it*, (M, TA,) is tropical: (TA:) [and in like manner you say,] **رَأَى فِي مَنْامِهِ رُؤْيَا** † *My house faces* [or *looks upon*] his house. (T, IATH, TA.) — **رَأَى فِي مَنْامِهِ رُؤْيَا** [*He saw*, i. e. *fancied that he saw, in his sleep, a vision, or dream*]. (S, Mṣb, K,*) — **أَلَمْ تَرَ إِلَى** [*Hast thou not considered such a thing*, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IATH, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the KUR [ii. 244], **أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ** [*Hast thou not considered those who went forth from their houses*, so as to be admonished by their case?]; meaning, *hast thou not wondered at their act, and has not their case come to thy knowledge?* and so in other instances in the same: (IATH, TA:) Er-Rāghib says that, when **رَأَيْتَ** is made trans. by means of **إِلَى**, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IATH, K,) **أَرَأَيْتَ** and **أَرَأَيْتُكَ** (T, IATH, K,) and to a woman **أَرَأَيْتُكِ** (T,) [which may be lit. rendered *Hast thou, and have ye two, &c., considered?*] are expressions used to arouse attention, (IATH, TA,) meaning *tell thou me and tell ye two me &c.*; (T, IATH, K;) as in the saying in the KUR [xvii. 64], **قَالَ أَرَأَيْتَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ** [

(a) f. 660 and f. 658.

said, *Hast thou considered?* meaning *tell me, respecting this whom Thou hast honoured above me*; and in the same [vi. 40 and 47], *قُلْ أَرَأَيْتُمْ* [Say thou, *Have ye considered?* meaning *tell me, if the punishment of God come upon you*]; and occurring without the *ك* in other places thereof: (IAth, TA:) you say also, *أَرَأَيْتَ زَيْدًا* and *أَرَأَيْتَكَ زَيْدًا*, meaning *Tell thou me [respecting Zeyd]*: (Mgh:) and for *أَرَأَيْتَ* and *أَرَأَيْتَكَ* [i.e. some say *أَرَيْتَ* and *أَرَيْتَكَ*]: (S:) the pronunciation without *ء* is the more common: the *ت* in *أَرَأَيْتَكَ* &c. is always with fet-h; and accord. to the grammarians of accredited science, the *ك* in these cases is redundant; (T;) [i.e.] it is a particle of allocation, to corroborate the pronoun [ت, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bd in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the *ت* is an agent, and the *ك* is a particle of allocation: (Mughnee in art. *ك*;) but sometimes *أَرَأَيْتَكَ* &c. mean *هَلْ رَأَيْتَ نَفْسَكَ* &c.; the *ك* being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In *أَتَرَكَ*, also, [from *أَرَى*, not from *رَبَّى*] meaning *أَتَظُنُّ* [i.e. *أَتَظُنُّ*, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in *أَرَأَيْتَكَ* in the *Kur* vi. 40 and 47 [cited above; and in the same sense as this latter phrase, *أَتَرَكَ* is used, as meaning *tell thou me*]. (Har p. 570.)

— When *رَأَى* means *He knew*, (S, Mṣb,) or *he thought*, (Mṣb,) it has two objective complements: (S, Mṣb:) or when it has two objective complements, it necessarily means *knowing* [or the like]. (Er-Rāghib, TA.) [In this case, *رَأَى* may be rendered *He saw*, or *knew*, *him*, or *it*, *to be*; and *he thought*, or *judged*, or *held*, *him*, or *it*, *to be*; or *he regarded*, or *held*, *him*, or *it*, *as*.] You say, *رَأَيْتُ زَيْدًا عَالِمًا*, (S, Mṣb,*) or *حَكِيمًا*, (M,) *I knew* [or *saw* *Zeyd* *to be learned*, or *forbearing*]; (S, M, Mṣb;) as though seeing him to be so with the eye: (M:) and *I thought him* [i.e. *to be so*]. (Mṣb.) In like manner, also, *رَأَيْتُهُ* signifies *I thought him to be*. (Har p. 211.) *يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ* in the *Kur* [iii. 11], means *They* [who were the unbelievers] *thinking them* [who were fighting in the cause of God] *twice as many as they*, according to the evidence of the sight of the eye. (TA.) The pass. form of *رَأَى* has [only] one objective complement: you say, *رَبَّى زَيْدًا عَاقِلًا*, meaning *Zeyd was thought* [to be intelligent]: (TA:) and *الَّذِي أَرَاهُ*, with the verb in the pass. form, means *الَّذِي أَظُنُّ* [i.e. *He whom I am thought to be*; if from *أَرَى*: *الَّذِي أَظُنُّ*, *what I think*, if from *رَبَّى*: it is often used in the latter sense]. (Mṣb.) —

You say also, *رَأَى فِي الْأَمْرِ رَأْيًا* [*He formed*, or *held*, *an opinion*, or *a persuasion*, or *a belief*,

respecting the affair, or case]: (Mṣb:) and so *فِي الْفَقْهِ* [in the science of the law]. (S.) And *رَأَى* *الَّذِي أَرَاهُ* *That to which I take, or which I hold, as my opinion, or persuasion, or belief*. (Mṣb.) And *رَأَى* *فُلَانٌ يَرَى* *Such a one holds, or believes, the tenets, or belief, of the شَرَاة* [a certain sect of schismatics; pl. of *شَارَ*]. (M.) When *رَأَى* is [thus] used as meaning *He held, or believed*, it has [only] one objective complement. (Mṣb.) — *لَا تَرَمَا*, (T, K, TA, [mentioned also in the K in art. *تَرَمَ*, in which art. in the CK it is written *تَرَمَا*], and *لَا تَرَى مَا*, and *لَوْ تَرَى مَا*, and *لَوْ تَرَى مَا*, (T, TA, [in copies of the K *لَوْ تَرَمَا*, which I think a mistranscription, and for which is put in the TA, as on the authority of IAar, *ما*, app. a mistranscription of a mistranscription, i.e. of *لَوْ تَرَمَا*], and *لَوْ تَرَى مَا*, (T, K, TA,) in this last case with *تَرَى* [only, agreeably with a general rule], are forms of expression meaning *لَا سِيمَا* [i.e. virtually, *Above all*, or *especially*]: (T, K, TA:) you say, *وَلَوْ تَرَى مَا فُلَانٌ* and *وَلَوْ تَرَى مَا فُلَانٌ* [i.e. *Verily he is bad, or base, or wicked; and above all, or especially, such a one*: *وَلَوْ تَرَى مَا فُلَانٌ*, or *وَلَوْ تَرَى مَا فُلَانٌ*, properly meaning *وَلَوْ تَرَى مِثْلَ الَّذِي هُوَ فُلَانٌ* and *thou wilt not see the like of him who is such a one*; *مِثْلَ* and *هُوَ* being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, *فُلَانٌ* is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) — *رَأَتْ* is also said of a woman, as meaning *She saw what is termed* *التَّرْبَةُ* and *التَّرْبَةُ*, i.e., a little yellowness or whiteness or blood on the occasion of menstruation. (M.) — *رَأَيْتُهُ* [from *الرَّيَّةُ*] *I hit, or hurt*, (S, M, Mṣb, K,*) or *struck, or smote*, (Er-Rāghib, TA,) *his رِيَّة* [or *lungs*]: (S, M, Mṣb, K, Er-Rāghib:) and so *وَرَيْتُهُ*. (Mṣb.) — And *رَأَى* *رِيَّة* [or *lungs*]; (M;) as also *رَأَى*. (T, K,) = *رَأَيْتُ رَايَةً* *I stuck, or fixed, a banner, or standard, (T in art. *رَى*, and K in the present art.,) into the ground*; (TA;) as also *رَأَيْتُهَا*, (T, K,) as some say: (T:) the latter is mentioned by Lh; but [ISd says,] I hold that it is anomalous, and is properly only *رَأَى الرَّزْدَ*. (M in art. *رَى*, and TA.) = *رَأَى الرَّزْدَ* [like *وَرَى* and *وَرَى*] *The زند [or piece of wood for producing fire] became kindled*. (Kr, M, K.) — And *رَأَيْتُ الرَّزْدَ* *I kindled the زند*. (M, K.)

2. *رَأَيْتُهُ*, inf. n. *تَرَبُّتُهُ*, *I held for him, or to him*, (AZ, T, S,) or *I showed, or presented, to him*, (M, K,) or *I withheld, or retained, or restricted, for him*, [i.e. *for his use*], (AZ, T, S, M, K,) *the mirror, in order that he might look in it*, (AZ, T, S, K,) or *in order that he might see himself in it*; (M;) as also *رَأَيْتُهُ* *الْمِرَاةَ*. (M.) — See also 3.

3. *رَأَيْتُهُ*, (M, K,) inf. n. *مُرَاةَ* and *رَأَيْتُهُ*, (M,) *I faced, so that I saw, him, or it*; (M, K;) as also *رَأَيْتُهُ*. (M.) — Also, inf. ns. as above,

[*I acted hypocritically, or with simulation, towards him*;] *I pretended to him that I was otherwise than I really was*; (M, K,*) as also *رَأَيْتُهُ*, inf. n. *تَرَبُّتُهُ*. (K:) both are mentioned by Fr: (T:) [accord. to J.] *رَأَى فُلَانٌ النَّاسَ*, aor. *رَأَى*, inf. n. *مُرَاةَ*, and *رَأَيْتُهُ*, inf. n. *مُرَاةَ*, the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read *رَأَيْتُهُ*, inf. n. *مُرَاةَ*,] signify the same: (S:) [but it is said in the Mgh that *رَأَى* (perhaps thus written for *رَأَى*) in the sense of *رَأَى* is a mistake: and] *رَأَى* signifies [*he acted ostentatiously*; i.e.] *he did a deed in order that men might see it*: (Mgh:) or *رَأَى* signifies *the making a show of what one does to men, in order that they may see it and think well of it*; and the acting otherwise than for the sake of God: (Mṣb, TA:) and it is said in the S to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the *Kur* [evii. 6], *وَالَّذِينَ هُمْ يُرَآؤُونَ* *Who act hypocritically*; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men, in order to be praised by them*. (Bd.) And *مَنْ رَأَى رَأَى* *He who does a deed in order that men may see it, God will expose his doing so on the day of resurrection*. (Mgh) And *فَعَلَ ذَلِكَ رَأً وَسُعَةً* [*He did that in order to make others to see it and hear of it*]. (S.) [See also 4.] — In the saying of El-Farezdaq, satirizing a people, and charging one of their women with that which is not comely,

* وَبَاتَ يَرَاَهَا حَصَانًا وَقَدْ جَرَتْ *
* لَنَا بَرَّتَاهَا بِالَّذِي أَنْ شَاكَرَهُ *

[And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful], by *يَرَاَهَا* [with *حَصَانًا* following it] he means *يَظُنُّ أَنَّهَا حَصَانٌ*, i.e. *أَنَّهَا أَمَكْنَتْهُ*; and by *بَرَّتَاهَا* he means *عَفِيفَةً*; and *مَنْ رَجُلُهَا حَتَّى غَشِيَهَا*. (T.) — *رَأَيْتُهُ* also signifies *I consulted with him*; or asked his counsel, or advice: (T, K,*) and *فِي الرَّأْيِ* *I consulted him, or asked his counsel, or advice, respecting the opinion*. (T, K.) 'Imrān Ibn-Hittān says,

* فَإِنْ تَكُنْ نَحْنُ شَاوَرْنَاكَ قُلْتَ لَنَا *
* بِالْتَّصَحِّحِ مِنْكَ لَنَا فِيمَا نُرَآئِيكَ *

i.e. [And if we ask thy counsel, or advice, thou pronouncest to us, with honesty on thy part towards us, concerning that] *respecting which we ask thy counsel, or advice*. (T.)

4. *رَأَيْتُهُ الشَّيْءَ*, (IAar, T, S, M, K,) originally *رَأَيْتُهُ* (Sb, IAar, T, M, K,) and *رَأَيْتُهُ* (Sb, IAar, T, M, K,) [the last originally *رَأَى*], the *ء* in the first inf. n. being a substitute [for the suppressed *أ*, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing*; i.e. *I showed him the thing*:]

you say, *أَرَيْتُهُ الشَّيْءَ قَرَاهُ* [I showed him the thing, and he saw it]. (S.) See also 2. Abou-Amr read *أَرَانَا مَنَاسِكَنَا*, [in the *Kur* ii. 122, for *أَرَانَا*, i. e. *Show Thou to us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,*] which is anomalous. (M.) — One says also, *أَرَى اللَّهَ بَغْلَانٍ*, meaning *God showed men by [the example of] such a one punishment and destruction:* (K:) or *God showed by [the example of] such a one that which would cause his enemy to rejoice at his misfortune:* a saying of the Arabs: (T in art. *رى*;) said only in relation to evil. (Sh, TA.) — And *أَرْنِي الشَّيْءَ* Give thou, or hand thou, to me the thing. (M, TA.) — *أَرَى* in the sense of *أَعْلَمَ* [as meaning *He made such a one to know a thing, or person, to be, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا* I made Zeyd to know 'Amr to be going away, which may be rendered *I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bd in iv. 106. [See I' Ak, p. 117.]) — This is not the case in the saying in the *Kur* [iv. 106], *تَحْكُمُ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ*; (M, Bd;) for here it has but two objective complements, namely, the *اَرَكَ* in *اَرَكَ*, and the suppressed pronoun *هُ* in *أَرَاكَ*: it is in this instance from *الرَّأَى* in the sense of *الِإِعْتِقَادُ*: (M:) the meaning is, [That thou mayest judge between men] by means of that which God hath taught thee, syn. *عَرَفَكَ*, (Ksh, Bd,) or *عَلَّمَكَ*, (Jel,) and revealed to thee. (Ksh, Bd.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., *أَرَى*, is mentioned. — *أَرَأَى* [as an intrans. v., preserving the original form, inf. n. *إِرَاءَ*, as below,] *He looked in the mirror*; (T, K;) and so *تَرَأَى* *فِيهَا* and *تَرَأَى* *فِي الْمِرْآةِ*; (T, M, K:) or *تَرَأَى* signifies *he (a man) looked at his face in the mirror or in the sword*: (S:) and *تَمَرَأَى* *فِي الْهَاءِ* *he looked at his face in the water*; the doing of which is forbidden in a trad.; of the measure *تَفَعَّلَ* [from *الْمِرْآةِ*]; mentioned by Sb; like *تَمَدَّرَعَ* from *الْمِسْكِينُ*, and *تَمَدَّرَعَ* from *الْمِدْرَعَةُ*, and *تَمَدَّرَعَ* from *الْمَدِيدُ*. (M.) — *He (a man) had many dreams.* (T, K:*) — *He moved his eyelids,* (K,) or *made much motion with his eyes,* (T,) in looking: (T, K:) you say, *يُرَأَى بِعَيْنَيْهِ*, (TA,) and *يُرَأَى بِعَيْنَيْهِ*, (T, TA:*) — *He acted (T, K) well, or righteously,* (T,) in order to make others see what he did, and hear of it. (T, K.) [See also 3.] — *He possessed, or became possessed of, intelligence* (K, TA) and *judgment and forecast*: (TA:) inf. n. *إِرَاءَ*. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance, or evidence, of foolishness, or stupidity, in his face*: (T, K, TA: [the words by which Az explains this meaning are *تَبَيَّنَتْ* *الرُّؤَاةُ*, accord. to one copy of the T; in another copy of the same, *الرُّؤَاةُ*;

the TA follows the former reading: but the right reading is *الرُّؤَاةُ*; mentioned in the T, thus correctly written, in art. *رَأَى*; in the S, in the present art.; and in the M, in art. *رَأَوُ*, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:)] thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a رُفَى*, of the jinn, or genii; (T, K, TA;) i. e., a follower, of the jinn. (TA.) — And *He followed the opinion, or belief, of some one, or more, of the lawyers* (K, TA) *in the science of the law.* (TA.) — *أَرَأَتْ* said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant*: (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was, or became, big in her udder*: (S:) and accord. to LAgr, said of a she-goat, *she was, or became, swollen in her vulva, and her being so became apparent, or evident.* (M.) And *أَرَأَى* said of a man, *His ewe, or she-goat, was, or became, black in her udder.* (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that *أَرَأَى* said of a camel, means *اِتَّكَتْ خَطْمُهُ*; in the CK *اِتَّكَتْ*; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that *الِإِرَاءُ* (i. e. *الِإِرَاءُ*) signifies *اِتَّكَتْ خَطْمُ الْبَعِيرِ عَلَى حَلْقِهِ*; in another copy of the T, on the authority of En-Nadr, that *الرَّأَى* (a mistranscription for *الِإِرَاءُ*) signifies *اِتَّكَتْ خَطْمُ الْبَعِيرِ خَلْقَهُ*; and it is added that the epithet applied to a camel is *مُرَأَى* (as in one copy, i. e. *مُرَأَى*, and thus it is written in the TA, but in the other copy of the T *مُرَأَى*, an obvious mistranscription); and to camels, *مُرَأَاتٍ* (as in one copy, for *مُرَأَاتٍ*, i. e. *مُرَأَاتٍ*, in the other copy of the T erroneously written *مُرَأَاتٍ*, and in the TA *مُرَأَاتٍ*): therefore the verb is evidently *أَرَأَى* in the pass. form, inf. n. *إِرَاءَ*; and I think that the correct explanation is *اِتَّكَتْ خَطْمُهُ خَلْقَهُ*, app. meaning *His muzzle was thin, or lean, by nature*: see art. *نَكَت*: and see also *مُرَأَى* below.]

5. *تَرَأَى* *فِي الْمِرْآةِ*: see 4, in the former half of the paragraph. — *تَرَأَى* *لِي*: see the paragraph here following.

6. *تَرَأَوْا* *They saw one another*: (M, K:) dual *تَرَأَيَا*. (TA.) And *تَرَأَى الْجَمْعَانِ*, (S, TA,) in the *Kur* [xxvi. 61], (TA,) *The two bodies of people saw each other*: (S:) or *approached and faced each other so that each was able to see the other.* (TA.) And *تَرَأَيْنَا* *We met and saw each other.* (A'Obeyd, T.) See also 3, first sentence. It is said in a trad., (T,) *لَا تَرَأَا نَارَاهُمَا*, [for *تَرَأَا*], as it is written in some copies of the K, (T, K,) [i. e. *† Their two fires shall not be within sight of each other*;] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them

shall see the fire of the other: (T, K:*) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase *مَا نَارُ بَعِيرِكَ*, meaning "What is the brand of thy camel?" (T:) I Ath explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — *تَرَأَى لِي* *He addressed, or presented, himself [to my sight, or] in order that I might see him*; as also *لِي* *تَرَأَى*. (M, K.) And *تَرَأَى لَهُ شَيْءٌ مِنَ الْجِنِّ* [Somewhat of the jinn, or genii, presented itself to his sight]. (S.) — *تَرَأَى التَّخْلُ* *The palm-trees showed the colours of their unripe dates.* (AHn, M, K.) — *تَرَأَيْنَا الْهَلَالَ* *We tasked the sight by trying whether or not we could see the new moon*: or, as some say, *we looked [together, at, or for, the new moon]*: (Sh,* T, TA:) or *we lowered our eyes towards the new moon in order that we might see it.* (Msb.) [See also 6 in art. *نَقَض*.] — See also 4, in the former half of the paragraph, in two places. — *تَرَأَيْنَا فِي الْأَمْرِ* or *تَرَأَيْنَا فِي الْأَمْرِ*:

see 8. — *هُوَ يَتَرَأَى بِرَأْيِ فَلَانٍ* *He takes to, or holds, the opinion, or persuasion, or belief, of such a one; and inclines to it; and conforms to it.* (T, TA.) — See also 1, in the latter half of the paragraph.

8. *إِرَاتَهُ* [is syn. with *رَأَهُ* as signifying *He saw him, or it, with the eye*; and also, *with the mind*]: see 1, first sentence: or it is [syn. with *رَأَهُ* in the latter sense only, being] from *الرَّأَى* and *التَّدْبِيرُ*: (S, TA:) or *رَأَى الْقَلْبَ* is from *الرَّأَى*, (Lth, T,) or from *رَأَى الْقَلْبَ*, or from *رَأَى*, and means *he thought, reflected, or considered, and acted deliberately, or leisurely.* (I Ath, TA.) You say, *تَرَأَيْنَا فِيهِ* [i. e. *تَرَأَيْنَا فِيهِ*] or *تَرَأَيْنَا فِيهِ* [i. e. *تَرَأَيْنَا فِيهِ*] (accord. to different copies of the K,) meaning *نَظَرْنَا فِيهِ* [or *نَظَرْنَا فِيهِ*, i. e. *We looked into, examined, or considered, the affair, or case*]. (K.) And *إِرَاتَهُ وَأَعْقَدَهُ* [He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mgh.)

10. *اسْتَرَاهُ* *He, or it, called for, demanded, or required, the seeing of it*; (M, K;) i. e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, *يُسْتَرَأَى* *فُلَانٌ* [Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious], from *الرُّقَاةُ* [inf. n. of 3]; like as you say, *يُسْتَحْمَقُ*, and *يُسْتَعْقَلُ*. (AA, S.)

Q. Q. 2. *تَمَرَأَى*: see 4, in the former half of the paragraph.

رَأَى is an inf. n. of *رَأَى* [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means *The* *رَأَى* of the eye; (Lth, T, Msb;) i. e. the *sight* thereof; like *رُؤْيَا*, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception*: (Msb:) [conception: idea: notion:] *belief*; (M, K;) as a subst., not an inf. n.: (M:)

[or judgment: or persuasion: or opinion; i. e.] a preponderating belief of one of two things that are inconsistent, each with the other: (Er-Rāghib, TA:) a thing that a man has seen with his mind, looked into, examined, or considered, (مَا أَرَاهُ), and believed: (Mgh:) [a tenet:] also intelligence: and forecast: and skill in affairs: (Msb:) [and hence it often means counsel, or advice:] pl. أَرَاءُ (T, S, K &c.) and أَرَاءُ (S, M, K,) the latter formed by transposition, [being for أَرَاءُ] (S,) and أَرِي [originally أَرِي, like as أَظِب is originally أَظِي], (Lh, M, K, TA, in some copies of the K أَرِي) and رِي and رِي [both originally رِي], (Lh, M, TA,) in the K رِي, with damm, [in the CK رِي] and رِي, with kesr, (TA,) and [quasi-pl. n.] رِي (S, K,) of the measure فَعِيل, like ضَعِيف. (S.) One says, مَا أَضَلَّ رَأْيُهُ [How erroneous is his mental perception, &c.], and مَا أَضَلَّ أَرَاءُهُ [How erroneous are his mental perceptions, &c.]. (Lth, T.) أَصْحَابُ الرَّأْيِ [often meaning The speculatists, or theorists,] as used by those who treat of the traditions, means the followers of analogy; because they pronounce according to their رَأْي [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] حَدِيث or أَثَر, (Iath, K, TA,) or in relation to that which is dubious to them in a tradition. (Iath, TA.) But accord. to the usage of others, one says, فَلَانٌ مِنْ أَهْلِ الرَّأْيِ meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خَوَارِج, and says according to their persuasion. (TA.) [Sometimes, also, this phrase means Such a one is of the people of intelligence; or of counsel, or advice.] See also رِي. And رَجُلٌ ذُو رَأْيٍ means A man having mental perception, and skill in affairs. (Msb.) — See also the next paragraph.

رَأْيًا and رَأَى and رُؤْيًا and أَتَاهُمْ حِينَ جَنَ رُؤْيً (M, K*) [He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

رِي (M, TA,) in the K said to be رِي, like رِي, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,] and رِي and رِي Aspect, look, or outward appearance: (M, K:) [and so رِي; used in this sense in the S and K in explanation of طَلْعَةُ:] or the first and second (i. e. رِي and رِي, M) signify beauty of aspect or outward appearance; (M, K;) or so does this last; (T, S;) [and so رِي, with و, mentioned in the S in art. رِي, and there explained as syn. with مَنْظَر;] and رِي signifies aspect, or outward appearance, absolutely, (M, K,*) whether beautiful or ugly: (M:) or this (مَرَاة) signifies a beautiful aspect or outward appearance: and رِي signifies what the eye sees, of goodly condition and clean apparel; as in the phrase in the Kur [xix. 75], هُمْ أَحْسَنُ رَأْيًا [they being better in respect of goods,

or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with ء; and read without ء it may be from the same, or from رِيَتُ الْوَأْنَمُ meaning “their colours and skins became full and beautiful” [or rather “beautiful and full”]: (S:) for Nāfi’ and Ibn-’Amir read رِي, by conversion of the ء [into ي] and incorporating it [into the radical ي], or from رِي meaning التَّعَمُّ; and Aboo-Bekr read رِي, by transposition; and another reading is رِي, with the ء suppressed; and another رِي, from رِي. (Bd.)

One says رِي and رِي حَسَنَةُ الْمَرَاةِ [A woman beautiful of aspect]; like as you say فَلَانٌ حَسَنُ الْمَنْظَرِ (T, S:) and رِي حَسَنُ الْغَيْبِ Such a one is beautiful in aspect: and it is said in a prov., تَخْبِرُ عَنْ مَجْبُولِهِ مَرَاتِهِ, His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْقِيَةُ.]

رِي (T, S, M, Msb, K,) with ء, (T, S, Msb,) and رِي, without ء, (T, Msb,) The سَحَر [or lungs, or lights]; (S;) the place of the breath and wind (M, K) of a man &c., (M,) [i. e.] of an animal: (K:) the ة is a substitute for the ي, (S, Msb,) which is suppressed: (Msb:) pl. رِيُون, (S, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and رِيَات (M, Msb, K:) dim. رِيَّة and رِيَّة. (T.) Some say that the suppressed letter [in رِيَّة] is و; and that it is originally رِيَّة, like as عِدَّة is originally وِعْدَة and رِيَّة signifies “I hit, or hurt, his رِيَّة.” (Msb.) [Hence ذَاتُ الرِّيَّةِ Inflammation of the lungs.]

رَاوَة An indication of a thing. (M in art. رَاوَة) [to which it belongs: but in the S and TA mentioned in the present art.; and in the T, in art. رَا: in one copy of the S written رَاوَة; and in one place in the TA, written رَاوَة, and said to be like رِيَامَة, app. from the author's having found it written عَلَى فَلَانٍ رَاوَة الْحَقِ.] You say, رَاوَة رَاوَة [Upon such a one is the indication of foolishness, or stupidity]. (M.) And رَاوَة رَاوَة الْحَقِ [Upon his face is the indication of foolishness, or stupidity], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, S.) And رَاوَة رَاوَة إِنَّ فِي وَجْهِهِ لَرَاوَة Verily in his face is an ugliness. (T.) [See also an explanation of رَاوَة, above. J seems to have regarded the و as substituted for ي.]

رَايَة, originally thus, with ء; (T, Msb;) but the Arabs prefer omitting it, [saying رَايَة], and some of them say that it has not been heard with ء; (Msb:) [Az says,] the Arabs did not pronounce it with ء: accord. to Lth, its radical letters are رِي: (T:) A banner, or standard, (T, Msb,) of an army: (Msb:) pl. رَايَات. (T, Msb.) [See also art. رِي.] رَايَة inf. n. of رَاي [q. v.]: (T, S, M, Msb, K:) [and also a subst.: used as a subst.,] it means

The sight of the eye; as also رَاي: [and accord. to the M and K, it is with the mind also; like رَاي: pl. رَوِي. (Msb.) — See also رِي. — [Also The phasis of the moon.]

رِي (T, S, M, Msb, K,) with ء, (T, M,) of the measure فَعِيل, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the ء is that which is the sign of the fem. gender, (Msb,) also pronounced رِي, without ء, (Fr, T, M,) and رِي, [which is anomalous, like رِي, for رِي,] mentioned by El-Fārisee on the authority of Abu-l-Hasan, (M,) and رِي (T, M,) heard by Ks from an Arab of the desert, (T,) A dream, or vision in sleep; (T, S, M, K;) accord. to most of the lexicologists, syn. with حُلْم; or the former is such as is good, and the latter is the contr.: (MF voce حُلْم, q. v.): accord. to Lth, it has no pl.; but accord. to others, (T,) its pl. is رَوِي, (T, S, M, K,) with tenween. (S.) One says, رَايْتُ حَسَنَةً عَنْكَ رَوِي I dreamt, of thee, good dreams. (M.)

رِي: see رِي, in two places.

رِيَة an inf. n. of 3 [q. v.]. (M. [Said in the S to be a subst.]) — [Hence,] رِيَة قَوْمٍ A party, or company of men, facing one another. (S.) And in like manner, رِيَة بُيُوتِهِمْ [Their tents, or houses, are facing one another]. (S.) And رِيَة مَنَازِلِهِمْ Their places of alighting, or abode, are facing, or opposite, one to another. (T.) — And رِيَة قَوْمٍ دور رِيَة The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) — And رِيَة أَلْفٍ هُمُ رِيَة They are as many as a thousand in the sight of the eye. (K, TA.)

رِي and رِي (Lth, T, M, K, TA) A jinnee, or genie, that presents himself to a man, and shows him, or teaches him, divination or enchantment or the like: (Lth, T, TA:) or a jinnee whom a man sees: or, accord. to Lh, one whom a person loves, and with whom he becomes familiar: (M:) or a jinnee that is seen and loved: or the latter word means such as is loved: (K:) and the former word, some other than this: (TA:) or the former means a follower, who is of the jinn; of the measure فَعِيل or فَعُول; [if the latter, originally رَوِي;] so called because he presents himself to the sight of him of whom he is the follower; or from the saying, فَلَانٌ رِي قَوْمِهِ, meaning, صَاحِبٌ رِي [i. e. Such a one is the counsellor, or adviser, of his people, or party]: and sometimes it is pronounced رِي. (Iath, TA.) You say, رِي لَهُ رِي He has a jinnee &c. (Lh, M, TA.) And رِي مَعَهُ رِي With him is a jinnee &c. (Lth, T, TA.) And رِي رِي مِنَ الْجِنِّ, meaning مَس [i. e. In him is a touch, or stroke, from the jinn, or genie]. (S.) — Also, both words, A great serpent, (K, TA,) that presents itself to the sight of a man; (TA) so called as being likened to a jinnee; (K, TA;) or because they assert that the serpent is a transformed jinnee, wherefore they call it

جَانٌ and شَيْطَانٌ (Iath, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Abou' Alea, M, K.) = For the former word, see also رَأَى [of which it is a quasi-pl. n.].

رَبَّى: see رَبَّى [for which it is app. a mistranscription].

رَبَّى: see رَبَّى.

رَبَّى dim. of رَبَّى, q. v.; also pronounced رَوَّى (T.)

رَأَى, or رَأَى, A man (M) who sees much. (M, K.)

رَأَى [act. part. n. of رَأَى; Seeing: &c. =] Still, or motionless: as also رَاهٍ (TA.)

أَرَأَى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, أَنَا أَرَأَى أَنَّ أَفْعَلَ ذَلِكَ I am more, or most, apt, &c., to do that. (K, TA.) And هُوَ أَرَأَاهُمْ لَأَنْ يَفْعَلَ ذَلِكَ He is the most apt, &c., of them to do that. (M.)

تَرَبَّى inf. n. of 2. (AZ, T, S.) — [Also,] as a subst., not an inf. n., (M,) Beauty, or goodliness; beauty of aspect. (M, K.) [See also رَبَّى.] — Also, (M, Mgh,) and تَرَبَّى (S, M, Mgh) and تَرَبَّى, the former of these two words extr., (M,) A slight yellowness and dinginess (S, Mgh) which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed حَيْضٌ [app. for دَمٌ حَيْضٌ]; not تَرَبَّى: (S;) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation: or, as some say, تَرَبَّى signifies the piece of rag by means of which she knows her state of menstruation from her state of purity: it is from الرُّبُوبَةِ. (M.) — See also what next follows.

تَرَبَّى A man who practises evasions or elusions, shifts, wiles, or artifices; as also تَرَبَّى. (Ibn-Buzurj, T.)

هُوَ مَرَى مَرَى: see رَبَّى. — You say also, مَرَى مَرَى (M, K,) accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرَى (TA in art. رَمَعَ.) He is where I see him and hear him. (M, K.) And فُلَانٌ مَرَى مَرَى وَمَسْمُوعٌ Such a one is where I see him and hear what he says. (S.)

مَرَى, applied to a [camel's] head, Long in the خَطِيرٌ [or muzzle], (As, T, M, K,) in which is تَصَوُّبٌ [i. e. a bending down], (M, K, [in the CK, erroneously, تَصَوُّبٌ]) or in which is the like of التَّصَوُّبِ, like the form of the [vessel called] رُؤُوسُ مَرَايَاتٍ (As, T:) Nuṣayr likens قَوَارِيرَ [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though أَرَى seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.

مَرَى, applied to a she-camel, and a ewe or she-

goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, Whose udder shows her to be pregnant; as also مَرَى: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, big in her udder. (S.)

مَرَى: see رَبَّى, in five places. — You say also, هُوَ مَرَى بَكَدَا He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or worthy of such a thing. (K, TA. [In the CK, erroneously, مَرَى.]) And هُوَ مَرَى أَنْ يَفْعَلَ كَذَا He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female. (Lh, M.)

مَرَى A mirror: (T, S, M, K:) originally مَرَايَةً: (Msb:) pl. مَرَايَا and مَرَايَا; (T, S, Msb;) the latter formed by transmutation [of the ء into ي]. (T. [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Msb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]) But see 5. 726.

مَرَى [act. part. n. of 3, q. v.:] A hypocrite: [&c.:] (T, S:*) pl. مَرَاوُونَ. (S.)

رب

1. رَبَّى (M, K,) aor. رَبَّى, inf. n. رَبَّى, (M,) [He was, or became, its رَبٌّ, or lord, possessor, owner, &c.]; he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K;) namely, a thing; (K;) syn. مَلَكَهُ. (M, K.) [And in like manner, He was, or became, his رَبٌّ, or lord, &c.] You say, رَبَّبْتُ الْقَوْمَ, [inf. n. as above and رَبَّابَةٌ and مَرَبَّةٌ] I ruled, or governed, the people; syn. نَسَبْتُهُمْ; i. e. I was, or became, over them [as their lord, master, or chief]. (S.) And رَبَّابَتُهُمْ and طَلَّتْ مَرَبَّتُهُمُ النَّاسَ Their ruling, or governing, the people continued long. (M, K.)* The saying of Safwān, (T, S,) on the day of Honeyn, (T,) لَأَنْ يَرَبِّيَ رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ means [Assuredly that a man of Kureysh] should be over me (T, S) as رَبٌّ [or lord, &c.], and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Harázin should be lord, &c., over me.] — Also, (S, M, Mgh, K,) aor. رَبَّى, (S, M,) inf. n. رَبَّى, (S, Mgh, M,) He reared, fostered, brought up, fed, or nourished, him; i. q. رَبَّاهُ (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so رَبَّاهُ (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. رَبَّاهُ (Lh, M, Mgh, K) and تَرَبَّى (Lh, M, K;) and رَبَّاهُ: (M, K:) and رَبَّاهُ signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبَّاهُ is a dial. var. [of

رَبَّاهُ: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَهُوَ فَلَوُ نُرْبِيَهُ *

[He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord. to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ الْمَرْأَةُ صَبِيهَا, used tropically, means † The woman patted her child repeatedly on its side in order that it might sleep. (A, TA.) [See 2 in art. رَبَّى.] [It is said that] the primary signification of الرَّبِّ is الرَّبِّيَّةُ; i. e. The bringing a thing to a state of completion by degrees. (Bd in i. 1.) A poet says, (S,) namely, Ḥassān Ibn-Thābit, (TA.)

مِنْ ذَرَّةٍ بَيْضَاءَ صَافِيَةٍ *

مِمَّا تَرَبَّبَ حَائِزُ الْبَحْرِ *

[Than a white, clear, pearl, of those which the depth of the sea has brought to maturity]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (S, TA.)

And the phrase لَكَ نِعْمَةٌ تَرَبَّبَا occurs in a trad., meaning [Thou hast wealth] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.

(TA.) — [Hence,] الْمَطَرُ يَرْبِي النَّبَاتَ وَالْثَرَى The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And السَّحَابُ يَرْبِي الْمَطَرَ The clouds collect and increase the rain. (M.) And رَبَّى (T, S, M, K, TA,) aor. رَبَّى, inf. n. رَبَّى and رَبَّابَةٌ and رَبَّابَةٌ; (Lh, M, TA;) and رَبَّى (M, TA;) † He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction. (T, S, M, TA.)

رَبَّى (M, Msb, K,) aor. رَبَّى, inf. n. رَبَّى (M, Msb) and رَبَّابَةٌ (M,) † He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair: (Msb:) [perhaps from رَبَّى signifying "he reared," &c.; but more probably, I think, from what next follows.] — رَبَّى (T, S, M, K,) aor. رَبَّى, (T, M,) inf. n. رَبَّى (T, M, K) and رَبَّى (K;) and رَبَّى (M;) He seasoned a skin (T, S, K) for clarified butter (T, S) with رَبَّى [i. e. rob, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or he seasoned a skin with رَبَّى, and a jar with tar or pitch: or, as some say, رَبَّاهُ signifies I smeared it over, and prepared it properly. (M.) — And رَبَّى and رَبَّى (K,) or the latter, but the former also is allowable, (M,) † He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it, (M, K, TA,) accord. to Lh, by infusing in it jasmine or some other sweet-smelling

plant. (M, TA.) See also **رَبَّ**, below. — **رَبَّ** also signifies *He collected, or congregated*, (K, TA,) people: (TA:) [and so, probably, **رَبَّ**: see **رَبَّ**.] You say, **فُلَانٌ يَرْبُ النَّاسَ** *Such a one collects, or congregates, to him the people.* (T, S, M.) = **رَبَّ**, aor. **رَبَّ**: see 4. = **رَبَّتْ**, (Lh, M, K,) aor. **رَبَّتْ**, (so in the M,) or **رَبَّ**, (MF, TA,) inf. n. **رَبِّ**, (M, TA,) or **رَبَابٌ**, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet **رَبِّي**],) said of a ewe or she-goat, *She brought forth*: (Lh, M, K:) or, as some say, *she conceived*: or, accord. to some, there is no verb to the epithet **رَبِّي**: (M:) AZ says that it has no verb: (Mṣb:) [but **رَبَابٌ** is an inf. n. used in relation to a ewe or she-goat as meaning *her being in the state of such as is termed رَبِّي* [q. v.]: (S, M,* Mṣb,* K:*) and in relation to a she-camel, as in the ex. cited by Muntejī' Ibn-Nebhān to **أَسَ**,

* حَنِينٌ أَمَّ الْبَوَّ فِي رِبَابِهَا *

[The yearning cry of the mother of the young camel in the time of her having recently brought forth]: (§:) and used also in relation to a woman as meaning her having recently brought forth: or her state within two months after having brought forth: or within twenty days: whence the phrase, in a trad., حَمَلَهَا رِبَابٌ, meaning She becomes pregnant soon after having brought forth. (TA.)

2. رِبّ: see 1, in five places. — [Also *He preserved with رِبّ*, i. e., *rob*, or *inspissated juice*: see مَرِبّ.]

4. اَرَبَّ بِالْمَكَانِ (T, M, A, K,*) inf. n. اِرْبَابٌ ; (T;) and رَّبَّ (M, K,) aor. رَ ; (MF, TA;) *He remained, stayed, dwelt, or abode, in the place*, (T, M, A, K,*) *not quitting it*; (T;) like اَلَّ (T, A:;) and the former, [or each,] *he kept, or clave, to the place*. (M.) And اَرَبَّتِ الْإِبِلُ بِالْمَوْضِعِ (T,) or اَرَبَّتِ كَذَا (S,) *The camels kept, or clave, (T, S,) to the place, (T,) or to such a place, and remained in it*. (S.) And اَرَبَّتِ النَّاقَةُ بِالْفَحْلِ (S,) or اَرَبَّتِ النَّاقَةُ بِالشَّاةِ (M,) *The she-camel kept to the stallion, (S, M,) and to her young one, (M,) and affected it*. (TA.) And اَرَبَّتِ السَّحَابَةُ (S, M, A) بِأَرْضِهِمْ (A) † *The cloud continued raining [in their land]*. (S,* M.) And اَرَبَّتِ الْجَنُوبُ † *The south, or southerly, wind continued*. (T, S.) — اِلْرَبَابُ also signifies *The drawing near, or approaching*, (S, M, K,) a thing, (S, M,) of any kind. (M.)

5. **الرَّبُّ**, (M, K), and **الْأَرْضُ**, (M, A, K), *He asserted himself to be the رب [or lord, &c.] of the land, (M, A, K), and of the man. (M, K).*
 — See also 1, in two places, in the former half of the paragraph. **تَرَبَّوْا** *They collected themselves together, or congregated; or they became collected or congregated. (S.)*

6. *They united in a confederacy, league, or covenant.* (M, TA.) [App. from the fact of some confederates dipping their hands into رُبّ see رُبَاب.]

8. **اَرْتَبَهُ**: see 1. — **تَرْتَبُ السَّعَرُ** [*She adjusts, or arranges, and composes, or collects together, the hair*], said of a woman, is from **الرَّتَبُ** [signifying] **اَرْتَبَ الْعَنْبَ** — **الْجَمْعُ** (M.) — **الرَّبَّ** [*or rob*], used to give a relish to bread. (AHn, M.)

R. Q. 1. رَبِّ : see 1.

رَبِّ: see رَابِّ, of which it is an imperative.

رُبَّمَا and رُبَّ and رُبَّ and رُبَّ and رُبَّ; and رُبَّمَا
and رُبَّمَا &c.: see رُبَّ.

رَبِّ : see the next paragraph, last sentence but one.

رَبُّ A lord, a possessor, an owner, or a proprietor, syn. مَالِكُ, (T, I Amb, S, M, A, Mšb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Mšb;) a person who has a right, or just title or claim, to the possession of anything; or its صَاحِبُ [which is syn. with مَالِكُ];

(M, A, K;) **صَاحِبٌ** and **مَالِكٌ** and **رَبٌّ** all signifying in Pers. **خُدَاوَنَد**: (KL:) and a *lord, master, or chief*; (Msh, TA;) or a *lord, master, or chief, to whom obedience is paid*: (IAMB, TA:) and a *lord, ruler, governor, regulator, or disposer*; (TA;) an *orderer, a rectifier, or a reformer*: (IAMB, TA:) a *rearer, fosterer, bringer-up, feeder, or nourisher*: and a *completer, or an accomplisher*: (TA:) it is an epithet, like **نَمْرٌ** from **نَمَرَ**: or an inf. n. used as an intensive epithet; like **عَدْلٌ**; (Ksh and Bq* in i. 1;) originally signifying the “bringing (a thing) to a state of completion by degrees;” (Bq, *ibid.*;) then used in the sense of **مَالِكٌ**: (Ksh and Bq *ibid.*;) the pl. [of pauc.] is **أَرْبَابٌ** and [of mult.] **رُبُوبٌ** (M, K;) and accord. to Sh, **رَبَابٌ** also,

(TA,) signifying **أَصْحَابُ** (K,) and **رَبُّوبٌ** is app. a quasi-pl. n.: (M:) the fem. is **رَبَّةٌ**; of which the pl. is **رَبَّاتٌ**. (T.) Whoever possesses a thing is its **رَبٌّ**: you say, **هُوَ رَبُّ الدَّابَّةِ** [*He is the possessor, or owner, or master, of the beast*], and **الدَّارِ** [*of the house*], (T,) and **الْمَالِ** [*of the property, or cattle*]; (Mṣb;) and **هِيَ رَبَّةُ الْبَيْتِ** [*She is the owner, or mistress, of the house or tent*]. (T.) With the article **ال**, it is [properly] applied only to *God*: (T, S, M, A, Mṣb, K:) He is **رَبُّ الْأَرْبَابِ** [*The Lord of lords*]. (T. [Thus the pl. with the article **ال** is applied to created beings.] To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (S.) The pagan Arabs, however, sometimes applied it to a *king*, (S,) or to a *lord* as meaning a *master or chief*: (Mṣb:) El-Hārith says, (S, Mṣb,) i. e. Ibn-Hillizeh, (S,)

* وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْمِ *

* مِ الْحَيَارَيْنِ وَالْبَلَاءِ بَلَاءٌ *

(Ṣ, Mṣb,) i. e. *And he* (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) *was the king [or lord] and witness of our fighting on the day of El-Hiyárán* (the name of

a place), and the trial was a hard trial. (EM, p. 285: [in which الْحَيَارِينَ is erroneously put for الْحَيَارِينَ.]) Some forbid that a man should be called the رَبِّ of his slave: (Mṣb:) it is said in a trad. that the slave shall not say to his master, رَبِّي, because it is like attributing a partner to God: (TA:) but رَبِّ is sometimes used in the sense of lord as meaning master or chief prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, حَتَّى تَلِدَ الْأُمَةُ رَبِّهَا [So that the female slave shall bring forth him who will become her master], or رَبَّتَهَا [her mistress], accord. to different transmitters; (Mṣb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the K̲ur [xii. 42], اذْكُرْنِي عِنْدَ رَبِّكَ [Mention thou me in the presence of thy lord], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Mṣb.) In another verse, [23 of the same ch.,] إِنَّهُ رَبِّي [Verily he is my lord] may refer to Joseph's master or to God. (M, TA.) The words of the K̲ur [lxxxix. 28 and 29], ارْجِعْنِي إِلَىٰ رَبِّكَ رَاضِيَةً, as some read, [instead of عِبَادِي] may mean Return to thine owner, [approving, approved,] and enter into my servant. (M, TA.) — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced رَبِّ, without teshdeed; (L, K;) as in the following verse, cited by El-Mufaddal,

وَقَدْ عَلِمَ الْأَقْوَامُ أَن يُسْ فَوْقَهُ
رَبٌّ غَيْرُ مَنْ يُعْطَى الْحُطُوظَ وَيَرْزُقُ

[*And the peoples have known that there is not above him a lord beside Him who gives the portions of mankind and of others and grants the means of subsistence*]. (L.) And Ahmad Ibn-Yahyā [i. e. Th] mentions the phrase لَا وَرَبَّكَ لَا [i. e. No, by thy Lord, I will not do such a thing]; the [latter] ب being changed into ي because of the reduplication. (M, K: * in the CK رَبَّكَ.)

رَبُّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Anṣāree in his great Expos. of the “Munferijeh,” but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix مَ, and some with both these affixes together; as follows: (TA:) رَبُّ (T, Ṣ, M, Mṣb, Mughnee, K, &c.) and رَبُّ (T, M, Mughnee, K) and رَبُّ, (Mughnee,) and رَبُّ (T, Ṣ, M, Mughnee, K) and رَبُّ (T, M, Mughnee, K) and رَبُّ and رَبُّ (Mughnee, K) and رَبُّ; (Mughnee;) and رَبَّتْ (T, Ṣ, M, Mṣb, Mughnee, K) and رَبَّتْ (M, Mughnee, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA)

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and رَبَّتْ (Mughnee) and رَبَّتْ (TA,) and رَبَّتْ (T, Mughnee, K) and رَبَّتْ (Mughnee, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA) and رَبَّتْ and رَبَّتْ (Mughnee) and رَبَّتْ (TA;) and رَبَّتْ (T, S, M, K) and رَبَّتْ (M, K) and رَبَّتْ (TA,) and رَبَّتْ (T, K) and رَبَّتْ (K) and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA;) and رَبَّتْ (T, S, M, K) and رَبَّتْ (M, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA,) and رَبَّتْ and رَبَّتْ (M, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA:) [of all these, the most common are رَبَّتْ and رَبَّتْ and رَبَّتْ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofoes and some others; but this opinion is rejected by Ibn-Málik in the Teshdeed and its Expos., and by AHei, and by IHsh in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Msh, K, TA,) always, (TA,) or mostly: (Msh, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following as a sing. or a pl.:] it is the *contr.* of ضَرَبْتُ when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times*, or *seldom*:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times*, *many a time*, *oftentimes*, *ofttimes*, *often*, or *frequently*:] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَا affixed, *Sometimes*:] accord. to Er-Raḍee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَا,] it governs an indeterminate noun (T, S, Msh, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رَبَّتْ يَوْمَ بَكَرْتُ فِيهِ [Few, or many, days have I gone forth early therein]: (T:) and

former of its قَرَّوِيح, shall not pass its nights in prayer, or perform its قَرَّوِيح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] — مَا is affixed to رَبَّتْ &c. in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رَبَّتْ جَانِي فَلَانُ [Seldom, or often, such a one came to me, or has come to me]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رَبَّتْ يَوْمَ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (T, S, M, Mughnee), meaning *Oftentimes* [will those who have disbelieved wish that they had been Muslims]; (Mughnee, Jel;) or *seldom*, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رَبَّتْ &c. from governing: thus, Abou-Duwád says,

* رَبَّتْ الْجَامِلُ الْمُؤَبَّلُ فِيهِمْ *

* وَعَنَاجِيحُ بَنِيهِ الْمَارِ *

[Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts]: another says, making رَبَّتْ, with مَا affixed, to govern,

* رَبَّتْ ضَرْبَةُ سَيْفٍ صَقِيلِ *

* قَيْنَ بَصْرَى وَطَعْنَةَ نَجْلَاءَ *

[Many a stroke with a polished sword of the forging of Busrá, (the Bozrah of the Bible, a city famous for its sword-blades,) and many a wide spear-wound; or, perhaps, few strokes &c.]: (Mughnee: [but I have substituted قَيْنَ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAqr, says,

* مَاوِي يَا رَبَّتْمَا غَارَةَ *

* شَعْوَاءَ كَاللَّذَعَةِ بِالْمَيْسِرِ *

[Máweeyeh, (مَاوِي being an apocopated proper name of a woman, originally مَاوِيَّةُ) O, many a raid spreading widely and dispersedly, like the burn with the branding-iron]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.]])

رَبَّتْ Rob, or inspissated juice, (رَبَّتْ) of any fruit; i. e., (M, TA,) the first, or clear, juice of the thick residuum of any fruit after it has been pressed (M, K, TA) and cooked: (M, TA:) thick طَلَاءَ [or expressed juice; such as the inspissated juice of dates, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (S:) or what flows from fresh ripe

وَرَبَّتْ عَطِيًّا أَنْقَذْتُ مِنَ الْعَطَبِ *
[And many a perishing man have I saved from perdition]. (TA. [But the reading commonly found in grammars is مِنْ عَطِيٍّ from his state of perdition.]) The following is an ex. of the use of رَبَّتْ to denote a small number, [or rather to denote singleness,]

* أَلَا رَبُّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ *

* وَذِي وَلَدٍ لَمْ يَلِدْهُ أَبَوَانِ *

[Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلِدُهُ for يَلِدُهُ, the reading in my copy of that work: رَبُّ يَلِدُهُ is for رَبُّ يَلِدُهُ, for the sake of the metre; like as رَبُّ يَلِدُهُ is for رَبُّ يَلِدُهُ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رَبُّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ, [O, many a female having clothing in the present state of existence will be naked on the day of resurrection!]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رَبُّ صَائِيهِ لَنْ يَصُومَهُ وَيَا رَبُّ قَائِيهِ لَنْ يَقُومَهُ [O, many a keeper of its fast shall not keep its fast again! and O, many a passer of its nights in prayer, or per-

dates, like honey, when it has been cooked [and so rendered thick]; before which it is called **صَقَر**: (Msb in the present art. and in art. **صَقَر**:) *what is prepared by coction from, or of, dates*: (TA:) *expressed juice of grapes, and of apples, &c., cooked and [so] thickened*: (KL:) and *dregs*, (K,) or *black dregs*, (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. **رَبُوب** and **رَبَاب** (S) [and pl. pl. (i. e. pl. of **رَبُوب**) **رَبُوبَات**, which means *sorts, or species, of رَب]. = See also **رَبِي**.*

رَبَّة: see **رَب**, in three places. — **الرَّبَّة** was also the name of *A Kaabeh* [or square temple], (M, K,) in *Nejran*, (M,) belonging to [the tribe of] *Medh-hij* (M, K) and *Benu-l-Harith-Ibn-Kaab*, who held it in honour. (M.) In a trad. of 'Orweh (K, TA) *Ibn-Mes'ood Eth-Thakafee*, (TA,) it is applied to *El-Lât* (اللات), (K, TA,) the rock which [the tribe of] *Thakeef* worshipped, at *El-Tâif*. (TA.) And in another trad., it is said to be the name of *A temple of [the tribe of] Thakeef*, which, when they became Muslims, was demolished by *El-Mugheereh*. (TA.) — And **رَبَّة**, (K,) or **رَدَارُ رَبَّة** (M,) signifies *A large house or mansion*. (M, K.) = See also **رَبِي**.

رَبَّة *A party, division, sect, or distinct body or class, of men*: (M:) or *a large assembly or company*: (K:) or *a myriad; i. e. ten thousand*: (M, K:) or *thereabout*: (M:) and **رَبَّة** signifies the same: (M, K:) or this signifies *a company [of men]*: (T:) the pl. of the former is **رَبَاب** (S, M:) and that of the latter is **أَرْبَّة** (T, K:) by Th [and in the K], the former pl. is said to be a pl. of **رَبَّة**; but this is a mistake. (M.) — [Hence, the pl.] **رَبَاب** signifies *Companions*. (K.)

— And hence [also], i. e., as pl. of **الرَّبَّة** (S, M,) **الرَّبَاب** is an appellation of *The [confederate] tribes of Dabbeh*; (M, K, TA;) or *Teym and 'Adee and 'Ohl*; (T, TA;) or *Teym and 'Adee and 'Owf and Thowr and Ashyab*; (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA **اشيب**, without any syll. signs;]) and *Dabbeh* was their paternal uncle; (TA;) or *five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Ohl and Teym and 'Adee*: (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (As, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against *Temeem Ibn-Murr*: (AO, M, TA:) or because they dipped their hands in some **رَب**, and formed a confederacy over it: (As, T, M, K:) or, as some say, because they congregated, and became like the **رَبَاب** [or bundle] of arrows [used in the game called **الْبَيْسَر**]: (TA:) the rel. n. is **رَبِي**, formed from the sing., (Sb, S, M,) [accord. to a rule generally observed except when a [single] man has a pl. word for his name, as **كِلَاب** &c.] (S, TA.) — The sing. (**رَبَّة**) also signifies *Plenty, or abundance, of the means of subsistence*: (K:) and *constant, or inseparable, prosperity*. (Khálid Ibn-Jembeh, TA.) = See also **رَبِي**.

رَبَّة: see the next preceding paragraph, first sentence. — [Hence its pl.] **أَرْبَّة** signifies *Confederates*; (S, IB, K;) [or] it is for **أَرْبَّة** *ذَوُو أَرْبَّة* being said by AAF to be pl. of **رَبَاب** in the sense of **عَبْد**. (IB, TA.) = Also *A species of plant*, (S, M, Msb, K,) of the [season called] **صَيْف**, (M,) *remaining in the end of the صَيْف*: (Msb:) or the name of a number of plants which do not dry up in the **صَيْف**, *remaining green in the winter and the صَيْف* [or summer]; among which are the **حَلَب** and the **رُجَامِي** and the **مَكْر** and the **عَلَقِي** or **عَلَقِي**: [see **رَبَل**:] or a certain soft, or tender, herb, or leguminous plant: (TA:) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M:) pl. **رَبَب**. (S, Msb.) [In the dial. of Egypt, *Alexandrian trefoil* (**برسيم**, q. v.) of the second and third crops.] — Also *A certain tree*: as some say, the tree of the **خَرْبُوب** [an appellation generally applied to the carob, or locust-tree]. (M, K.)

رَبَب (S, M, K,) or **مَاءَ رَبَب** (S, TA,) *Much water*, (S, M, K,) *collected together*: (M:) or *sweet-water*: (S, K:) accord. to Th, it means **مَا رَبَبَ الطِّينَ** [app. such (water) as the clay has collected; for **تَرْبَب** signifying **تَجَمَّع** is probably quasi-pass. of **رَبَب**, so that this last seems to signify **جَمَعَ**]. (M.)

رَبَّتَا and **رَبَّتَا** &c.; and **رَبَّتَا** and **رَبَّتَا** &c.: see **رَب**.

رَبَاب *Clouds*: (M:) or *white clouds*: (S, K:) or *clouds that one sees beneath other clouds*, (S,) or *clouds suspended beneath other clouds*, (M,) *sometimes white and sometimes black*: (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts*: (A'Obeid, T:) n. un. with ة. (A'Obeid, S, K.) Hence **الرَّبَاب** as a proper name of a woman. (A'Obeid, T, S.) = Also *A certain instrument of diversion*, [meaning, of music,] (K,) *having strings*, (TA,) *with which one plays* [lit. beats]. (K.) [The **رَبَاب** in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient **رَبَاب**.] Memdood Ibn-'Abd-Allah El-Wásiitee Er-Rabábee became proverbial for his musical skill with the **رَبَاب**. (K.) = See also **رَبَان**.

رَبَاب: see **رَبِي**, of which it is an anomalous pl.: = and see also **رَبَان**.

رَبَاب: see **رَبَابَة**, in two places. — Also † *Tithes*, or *tenths*; syn. **عَشُور**. (S, M, K:) from the same word signifying “a covenant.” (S.) — In the phrase **يُعْطِيهَا الْأَمَانَ رَبَابَهَا**, ending a verse of Aboo-Dhu-eyb, describing some asses, **رَبَاب** is said to signify *An oath, or a promise*, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water

gives to their owner *an arrow*, of those used in the game called **الْبَيْسَر**, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that **رَبَابَهَا** here means *their owners*: (M:) [holding this last opinion,] Sh says that **رَبَاب** in this verse is a pl. of **رَب**. (TA.) = It is also a pl. of **رَبَّة**; (S, M;) not of **رَبَّة**, as it is said to be by Th [and in the K]. (M.) = See also 1, last sentence. = And see **رَبَان**.

رَبَب: see **رَبَب**. = See also **رَب**, of which it is said in the M to be app. a quasi-pl. n.

رَبِيْب *Reared, fostered, brought up, fed, or nourished*; [and taken good care of, until the age of puberty; (see 1;)] as also **مَرْبُوب**; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, † *tended well, or taken good care of*: (A:) the former is also applied to a gazelle; (IAar, K in art. **دَخَلَ**;) [as meaning † *brought up in, or near, the house or tent, and there fed*;] like **أَهْلِي**: (TA in that art. :) and [its fem.] **رَبِيْبَة** is applied to a ewe or she-goat, (**شَاة**, K,) meaning † *brought up in the tent, or house, for the sake of her milk*; (S, K;) [see also **رَبِي**]; pl. **رَبَاب**. (S;) this last being applied to sheep or goats that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) — [Hence, *A step-son*,] a man's wife's son (T, S, M, A, Msb, K) by another husband; (T, S, M, A, K;) as also **رَبُوب**; (T, K:) pl. **أَرْبَاءَة**. (Msb.) And **رَبِيْبَة** [A step-daughter;] a woman's husband's daughter by another wife: (S:) or a man's wife's daughter (T, M, A, Mgh, Msb, K) by another husband; (T, M, A;) because he rears her: (Mgh:) pl. **رَبَاب** (A, Mgh, Msb) and sometimes **رَبِيْبَات**. (Msb.) — Also, and **رَبَاب** (T, M, K,) both syn., like **شَاهِد** and **شَهِيد** and **خَبِير** and **خَابِر**, (TA,) or the latter, (T, S,) mentioned by IAar, is the correct term, (T,) [A step-father;] the husband of a mother (T, S, M, K) who has a child by another husband. (T.) And **رَبِيْبَة** and **رَبَابَة** (T,) or the latter [only], (S, K,) [A step-mother;] the wife of a father (T, S, K) who has a child by another wife. (T.) **رَبِيْبَة** also signifies [A foster-mother;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Msb, K;) like **رَبَابَة**; the former being of the measure **فَاعِلَة** in the sense of **فَاعِلَة**. (Msb.) **أَرْبَاءَةُ النَّبِيِّ** [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Saq] among whom Mohammad was suckled; as though **أَرْبَاءَة** were pl. of **رَبِيْب** [as it is said to be in one of the senses mentioned above]. (TA.) — And **رَبِيْب** signifies also *A confederate; a person with whom one unites in a confederacy, league, or covenant*. (M, K.) — And *A king*. (M, K.)

because, when you form the rel. n. of a pl., you restore it to the sing., as **مَرْبُوب** rel. n. **مَرْبُوبِي** [294], unless you have used it as a name for a man, in which case you do not restore it to the sing., as **أَنْبَار**

رَبَابَةٌ: see رُبُوبِيَّةٌ. = Also *A covenant, compact, confederacy, or league*; (S, M, K;) as also رِبَابٌ, (M, K,) of which latter, in this sense, the pl. is رِبَابَةٌ. (AAF, IB, TA.) [See رِبَّةٌ, second sentence.] = And *A thing [or case] resembling a quiver (كُنَانَةٌ), in which the arrows of the game called الميسر are enclosed together*: (S;) or *a piece of skin*, (T,) or *a piece of thin skin*, (Lh, M, TA,) *in which the arrows are enclosed*, (Lh, T, M, TA,) *resembling a quiver (كُنَانَةٌ)*: (TA:) or *a piece of rag*, (M, K, TA,) or *of skin*, (TA,) *in which the arrows are enclosed* (M, K, TA) or *bound*: (TA:) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game*, (TA,) *lest he should know the feel of an arrow for the owner of which he has an affection*: (K, TA:) or *a small cord with which the arrows are bound [together]*: or the arrows [themselves] collectively: (M, K:) sometimes it is used in this last sense: (S:) and رِبَابٌ also seems to be used in like manner; as meaning the رِبَابَةُ of the arrows of the game of الميسر. (TA.) [See an ex. in a verse cited voce رِبَابٌ in art. فيض.]

رُبُوبِيَّةٌ: see رُبُوبِيَّةٌ.

رَبَابِيٌّ *A player on the رِبَاب* [q. v.]. (MA, K.)

رَبُوبِيٌّ (M, K,) with fet-h [to the ر], (K,) a rel. n. from رَبٌّ, deviating from rule: so in the phrase عِلْمُ رَبُوبِيٍّ [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K.)

رُبُوبِيَّةٌ [Lordship; or the state, or quality, of such as is termed رَبٌّ, i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article ال, particularly godship, godhead, or deity:] a subst. from رَبٌّ; (T, S, M, K;) as also رِبَابَةٌ [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, K.) = Also, (M, K,) or رُبُوبِيَّةٌ, (so in a copy of the K,) The state, or condition, of a مَمْلُوك [or slave]. (M, K.)

رَبَّتْ and رَبَّتْ &c.; and رَبَّتَمَا and رَبَّتَمَا &c.: see رَبٌّ, in five places.

رَبَّتِي, applied to a ewe or she-goat (شَاةٌ), (S, M, &c.) That has brought forth: (M, Mgh, K;) and so if her young one has died: (M, K;) or that has recently brought forth: (Lh, S, M, Mgh, K;) or that has brought forth twenty days before: (M;) or that has brought forth two months before: (El-Umawee, S, M;) or that is followed, (M,) or accompanied, (As, Mgh,) by her young one: (As, M, Mgh;) or that is confined in the tent, or house, for the sake of her milk: (Mgh: [see also رُبِيَّةٌ, voce رَبِيْبٌ]) accord. to AZ, (S, Mgh,) it is applied to a she-goat, (S, M, Mgh,) and رَغُوْتُ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Mgh:) the pl. is رِبَابٌ, (As, T, S, M, Mgh, Mgh, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase رِبَابٌ غَنَمٍ, or

رِبَابٌ, which, he says, is rare. (M.) — See also رِبَابٌ, in two places. = *A benefit, favour, boon, or good*. (AA, T, K.) [See an ex. in the first paragraph of art. جَشَأٌ.] — *A want*; (AA, T, K;) as in the saying, لِي عِنْدَ فُلَانٍ رِبِي [I have a want for such a one to supply, or accomplish]. (AA, T.) = *A child's nurse*; syn. دَابِيَّةٌ. (AA, T. In one copy of the T باب ه; and in the TA رَابِيَّة. [Perhaps the right reading is رَابِيَّة, meaning a foster-mother.] = *A firm knot*: (AA, T, K:) [and so, app., رِبَابٌ, if correctly written thus, in the instance here following.] You say, إِنْ كُنْتُ بِرَبِّي, (TA,) or بِرَبِّي, (so in the TT, as from the M, [as though for بِرَبِّي]) and مِنْ رَبِّي إِنْزِرْ, (T, TA,) a prov., meaning + If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest: (T, TA:) here رَبِّي [properly] signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] = Also a name of Jumádd-l-Oolá [the fifth month of the Arabian calendar]; and so رَبٌّ, (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of Jumádd-l-Áhkhireh [the sixth month]; and so رَبَّةٌ, (M, K:) and this last likewise, (K, there expressly said to be with damm,) or رَبَّةٌ, (so accord. to the M as transcribed in the TT,) a name of Dhu-l-Ka'deh [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also شَهْرٌ: and see رَبِّي or رَبَّتِي, in art. رَن.]

رَبِّي: see رَبَانِيٌّ. — And for its pl., رَبِّيُون, see رَبِّي, in two places.

رَبِّي rel. n. of رَبَّةٌ, q. v. (Sb, S, M.) — See also its pl., رَبِّيُون, in the next paragraph, in two places.

رَبِّي sing. of رَبِّيُون, (T, S, K,) which signifies Thousands (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from رَبٌّ; and if so, it is رَبِّيُون, with fet-h to the ر: but accord. to Fr, it is from رَبَّةٌ, meaning “a company:” (Th, T:) Zj says that it is رَبِّيُون and رَبِّيُون, with kesr to the ر and also with damm to the ر, and signifies a numerous company: he adds that رَبَّةٌ is said by some to signify “ten thousand;” and that رَبِّيُون is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Aboo-Tálib, it signifies numerous companies: (T:) [in the Kur iii. 140.] El-Hasan read رَبِّيُون; and Ibn-'Abbas, رَبِّيُون; the former with damm, and the latter with fet-h, to the ر. (L, TA.) — See also رَبَانِيٌّ.

رَبَانٌ: see the next paragraph, in four places.

رَبَانٌ The first, or beginning, or commencement, or the first and fresh state, of anything; (As, A'Obeid, T;) [and so رَبَانٌ &c., as appears

from what follows.] You say, رَبَانٌ شَبَابِهِ, (T,) and رَبَانٌ شَبَابِهِ, or رَبَانٌ شَبَابِهِ, (accord. to different copies of the T,) and رَبَابٌ شَبَابِهِ, (T,) and رَبَابٌ شَبَابِهِ, or رَبَابٌ شَبَابِهِ, (accord. to different copies of the T,) and رَبِّي شَبَابِهِ, all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T.) And أَفْعَلْ ذَلِكَ الْأَمْرَ بِرَبَانِهِ Do thou that thing in its first and fresh state: so accord. to ISk: and hence, he says, شَاةٌ رَبِّي [explained above]. (S.) And بِرَبَانِهِ, أَخَذْتُ الشَّيْءَ بِرَبَانِهِ, (As, S, K,*) and رَبَابِهِ, with damm and with fet-h, (K,) i. e. [I took the thing] in its first state: (K:) or altogether, (As, S, K,) not leaving of it aught. (As, S.) They said also, ذَرُهُ بِرَبَانٍ [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

* فَذَرُهُمْ بِرَبَانٍ وَإِلَّا تَذَرُهُمْ *
* يُذَيِّقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرًا *

[which seems to mean Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more]. (M.) — Also, accord. to A'Obeid, The chief, or main, part or portion of a constellation: or, accord. to As, the aggregate thereof: or, accord. to AO, رَبَانٌ, with fet-h, has this meaning: (T:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA.) = Also *A captain of sailors* (Sh, K) in the sea; (Sh;) and so رَبَانِيٌّ (Sh, K:) one skilled in navigation: pl. [or rather coll. n. of the latter] رَبَانِيَّةٌ. (TA voce رَهْنَامَج.) = See also رَبِّي, in two places.

رَبَانٌ: see the next preceding paragraph, second sentence.

رَبَانِيٌّ (T, S, M, A, K) and رَبِّي (M,) or رَبِّي (A, KL,) One who devotes himself to religious services or exercises, or applies himself to acts of devotion; (S, A, K;) who possesses a knowledge of God: (T, S, K, KL:) or a learned man: (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) i. q. حَبِيرٌ [i. e. a learned man, or particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;) and a lord, or master, of knowledge or science: or a worshipper of the Lord (الرَّبُّ): (M:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAar, T:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA:) رَبَانِيٌّ is a rel. n. from رَبَانٌ; or from رَبِّي meaning “God;” (TA, and some copies of the K:) the ل and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T;) so that it is like رَبَّانِي (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and رَبَّانِي, "thick-necked," and شَعْرَانِي, "having much hair:" (T:) or it is a Syriac word; (TA, and some copies of the K;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَبَّانِيُونَ (T, S,) occurring in the Kur iii. 73 (S) [and v. 48 and 68].

رَبَّانِي: see رَبَّان, last sentence but one.

رَبَّانِي The quality denoted by the epithet رَبَّانِي [q. v.]. (A.)

رَبْرَب A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (يَقَرُّ الْوَحْشِ): (S, M, K:) or, as some say, of gazelles: or, accord. to Kr, a number of [wild] oxen together, less than ten: it has no sing., or n. un. (M.)

رَاب and its fem., with ة: see رَيْب in three places.

رَبَّة said in the T and K to be pl. of رَبَّة [q. v.]: and said by AAF to be pl. of رَبَاب.

رَبْرَب A place of collecting (T, S, M, A) of people: (M, A:) a place of alighting: (M, K:) a place of abiding, or dwelling, and congregating. (M.) [Hence,] مَرْبُ الْإِبِلِ The place where the camels keep, or remain. (T, S.) — [Hence also,] فَلَانٌ مَرْبٌ + Such a one is a person who collects, or congregates, people. (T, S, M, K,*) [And hence,] فَلَانٌ مَرْبٌ لِبْنِي فَلَانٌ + Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art. جمع.) = Also, and مَرْبَاب (M, K,) Land abounding with plants, or herbage; (K;) or with رَبَّة [q. v.]: (TA:) or land in which there ceases not to be moisture; and so مَرْبَّة or مَرْبَاب signifies land abounding with plants, or herbage, and with people. (M.)

مَرْب Anything keeping, or cleaving, to a thing. (M. [See its verb, 4.]) You say مَرْبُ ناقةٍ A she-camel keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And مَرْابُ إِبِلٍ [originally مَوَابِب, pl. of مَرْب,] Camels keeping in a place; remaining in it. (T, S.) And فَقْرٌ مَرْبٌ + Constant, inseparable, poverty: occurring in a trad.: or the epithet there is مُلَب. (IAth.)

مَرْب: see مَرْب.

مَرْب Made [or preserved] with رَب [or inspissated juice]; (S, K;) like as مَعْسل signifies "made [or preserved] with عسل [or honey]:" (S:) you say زَنْجَبِيلٌ مَرْبٌ and مَرْبِي [ginger so preserved]: and مَرْبَاتٌ signifies Preserves, or

confections, made with رَب (S, K;) and in like manner مَرْبَات, except that this is from التَرْبِيَةِ [inf. n. of رَبَّى]. (S.) — Also Oil of which the grain (حَب [perhaps a mistranscription for حَبب i. e. jar]) whence it has been prepared, or taken, has been perfumed (رَبَّى): (T, TA:) or oil perfumed with sweet-smelling plants; as also مَرْبِي and مَرْبُوب (A.)

مَرْبَات: see the next preceding paragraph.

مَرْب: see مَرْب, in two places.

رَبِيب: see رَيْب. — Also A slave; a bondman; syn. مَمْلُوك [lit. possessed, and now particularly applied to a male white slave]. (M, K.) رَبِيبُ الْعِبَادِ مَرْبُوبُونَ [Mankind (lit. the servants of God) are] bondmen (مَمْلُوكُونَ) [to God]. (M.) — A skin for clarified butter &c. seasoned with رَب [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] — See also مَرْب.

مَرْب One who confers a benefit, or benefits. (K.) — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)

رَبَا

1. رَبَا, [aor. ر, inf. n. رَبَّ], He, or it, was, or became, high, or elevated: (K:) [or] he, or it, was, or became, high, or elevated, so as to overlook, or overlook, what was around or adjacent; as also رَابَا. (M, K.) You say, رَبَاتِ الْأَرْضِ (M, TA,) inf. n. رَبَّ, (M,) The ground rose: and some read, in the Kur xxii. 5 and xli. 39, رَبَّتْ instead of رَبَا; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَبَا عَلَى جَبَلٍ and رَبَا and رَبَا He took a high and commanding position upon a mountain, or ascended upon it, (مَ عَرَفْتُ فَلَانًا) to look. (TA.) And رَبَا عَلَى لِي حَتَّى أَرَا أَبَا لِي I knew not such a one until he became within a commanding, or near, view of me; syn. أَشْرَف. (T.) And رَبَا عَلَى شَرْفٍ He ascended upon an eminence [to watch] lest an enemy should come unawares upon a party. (TA.) And رَبَاتِ الْمَرْبَةِ and رَبَاتِ الْقَوْمِ (S.) And رَبَّ (S, M, K,*) aor. ر, (M, K,) inf. n. رَبَّ, (S, M, K,*) and رَبَا (T, M, K,*) and رَبَّاهُمْ (S;) He was, or became, [or acted as,] a scout to the party, (T, S, M, K,*) upon an eminence. (M.) And رَبَا لَنَا فَلَانٌ, and رَبَا, Such a one was, or became, or acted as, a scout to us. (S.) — رَبَاتُكَ بِكَ عَنْ كَذَا, aor. and inf. n. as above, means I exalted thee [or held thee] above such a thing: (M:) and رَبَاتُكَ بِكَ أَرْفَعَ الْأَمْرِ [in the highest degree]: (IJ, M:) and رَبَاتُكَ بِكَ عَنْ عَمَلٍ كَذَا [I held myself above the doing such a thing]: (Har p. 265:) and رَبَا بِكَ عَنْ هَذَا إِيَّيْ لَأَرَا بِكَ عَنْ هَذَا Verily I exalt thee [or hold thee] above this thing, (S, Har ubi suprâ, TA,) and do not approve

of it for thee: (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprâ:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] رَبَا is also syn. with رَفَعَ. (K.)

رَبَا الْمَالِ He preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA,) the property, or cattle. (TA.)

— See also 3. رَبَا فِي الْأَمْرِ He looked into the thing, or affair, and considered. (TA.) —

رَبَاتُ فِيهِ, accord. to Fr, means عَلِمْتُ عَلَيْهِ [lit. I knew his knowledge, or what he knew; app. meaning I tried, proved, or tested, him, and so knew what he knew]. (TA.) [See the phrase لَا أَخْبِرُ خَبْرَكَ] — مَا رَبَا رَبَاهُ He did not know, or had no knowledge of, nor did he desire, him, or it: (M:) or he did not know, or had no knowledge of, and did not prepare himself for, him, or it: (Lh, M:) or he did not care for, mind, heed,

or regard, him, or it: (T:) or رَبَاتُ رَبِّهِ فَلَانٌ means I did not know such a one, nor care for, mind, heed, or regard, him. (S, K,*) = رَبُّوْا لَهُ They collected for him of every kind of food, (M, K,*) milk and dates &c. (M.) = يَرْبَا فِي مَشْيِهِ He came bearing himself heavily, or sluggishly, in his gait. (M, K,*) [Like يَرْبَا.] = See also what next follows.

2. رَبَّاهُ, inf. n. رَبَّاهُ, He made it to pass away; (K, TA;) namely, property: so in the Tekmileh: in the K, رَبَّاهُ is likewise mentioned, in an earlier part of the art., as meaning أَذْهَبَ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3. رَبَا He watched, or observed, a thing; (M, K,*) as also رَبَا and رَبَا (TA:) he guarded (حَارَسَ, T, M, K,) men, (M,) or a man, (T, K,*) being guarded by him. (T.) — He was cautious of, or he feared, a thing, (T, S, K,*) or a man; (M;) inf. n. مَرْبَاهُ. (T, S.) [In one of my copies of the S, مَرْبَاهُ is erroneously put for مَرْبَاهُ.]

4: see 1, in two places, near the beginning: = and see also 3.

8. رَبَّاهُ He stationed himself, or stood, upon a place such as is called مَرْبَا. (T.) See also 1, in five places. = And see 3.

رَبَّاهُ (K,) written by El-Munáwee رَبَّاهُ, but it is not certain, (TA.) The [kind of leathern vessel for water called] إِدَاوَةٌ that is made of four skins; (K;) made of four skins because of its largeness. (MF.)

أَرْضٌ لَا رَبَّاهُ فِيهَا رَبَّاهُ [High ground]. You say رَبَّاهُ وَلَا وَطَاءَ, with medd in each case, [A land in which is no high ground nor low ground.] (T.)

رَبَّى: see what next follows, in two places.

رَبَّى (S, O) and رَبَّى (T, S, M, O, K) and رَبَّيَّة

مُرْتَبِيٌّ (T in art. رمى) A scout; (T, S, M, O, K;) but only (O, TA) such as is stationed upon a mountain or some elevated spot, (T,* O, TA,) whence he looks out: (O, TA:) [perhaps also signifying scouts; for the word طليعة by which the first is explained in the S and M and O and K, and the second also in the S and O, means "a scout" and "scouts:"] pl. [of the first] رِبَايَا. (S, O.) The first is fem. because the طليعة is also called عَيْن, and عَيْن is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رِبَايَا, فَاَرْسَلْنَا اَبَا عَمْرٍو رِبَايَا.

* فَاَرْسَلْنَا اَبَا عَمْرٍو رِبَايَا *
[And we sent Aboo-'Amr as a scout]: (TA:) from a poem of 'Abd-Esh-Sharik El-Juhane. (Ham pp. 218 et seqq.)

رَابِيُ الضَّرَبِ [The superintendent, or supervisor, of the players at the game called الميسر, whose place is behind them]. (TA in art. رقب.)

مُرَبَّأٌ and مُرَبَّأَةٌ (S, M, K) and مُرَبَّأٌ (S, K) and مُرَبَّأَةٌ (TA as from the K [but not in the CK nor in my MS. copy of the K]) An elevated place of observation, or upon which a person is stationed to watch; (S, K;) the place of the رِبِيَّة [or scout]. (M.) — And hence, the first of these words, (S,) or the second, (T, M,) The مَنْارَةٌ [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rájiz suppresses the ء, saying,

* بَاتَ عَلَى مَرَبَّاتِهِ مُقَيَّدًا *
[He passed the night upon his perch, shackled]. (T.)

مُرَبَّأَةٌ and مَرَبَّأَةٌ: see the next preceding paragraph, in three places.

مُرَبَّأَةٌ (M, and so in copies of the K,) accord. to IAar, with medd and fet-h, (M,) or مُرَبَّأَةٌ (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) A stair, or ladder. (IAar, M, K.)

مُرَبَّأَةٌ: see مَرَبَّأَةٌ; and مَرَبَّأَةٌ.

مُرَبَّأَةٌ: see مَرَبَّأَةٌ.

مُرَبَّأَةٌ: see رِبِيَّةٌ.

ربت

1. رَبَّتْ: see 2. = رَبَّتْ, aor. ر, (TK,) inf. n. رَبَّتْ, (K,) It (a thing, TK) was, or became, closed; syn. اسْتَعْلَقَ. (K, TK.)

2. رَبَّتْ (T, S, M,) inf. n. رَبَّتْ (T, S, K,) He fed, nourished, reared, or brought up, (T, S, M, K,) a child; (T,* S, M;) syn. رَبَّى; (T, S, M, K;) as also رَبَّتْ (M,) aor. ر, (TK,) inf. n. رَبَّتْ; (K;) and رَبَّتْ. (TA, and Ham p. 633.) — And رَبَّتْ (TK,) inf. n. as above, (K,) He

patted a child (K, TA, TK) repeatedly (TA) on the side in order that it might sleep. (K, TA, TK.) [See رَبَّتِ الْمَرْأَةُ صَبِيهَا, in art. رب.]

5: see 2.

رَبَّتْ &c.: } see رَبَّ, in art. رب.
رَبَّتْ &c.: }

ربث

1. رَبَّثَهُ, aor. ر, inf. n. رَبَّثَ, (Ks, ISk, T,) He hindered, withheld, restrained, or prevented, him, and retarded him; or diverted him, by occupying him otherwise; (Ks, T, TA;) as also رَبَّثَهُ: (A:) and he kept him, or held him, back: (Ks, T, TA;) and he deceived, deluded, beguiled, circumvented, or outwitted, him. (ISk, T.) You say, رَبَّثَهُ عَنْ حَاجَتِهِ, (Sh, T, S, A,* K,*) and أَمْرِهِ (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and رَبَّثَهُ (M,) inf. n. رَبَّثَ: (K;) He hindered, withheld, restrained, or debarred, him; (Sh, T, S, M, A, K;) and turned, or diverted, him; (M;) from the thing that he wanted, (Sh, T, S, A, K,) and from his affair, (T, M,) by pretexts. (T.) = رَبَّثَ He was, or became, slow, tardy, dilatory, late, or backward. (Sh, TA.) [See also 5.]

2. رَبَّثَهُ: see above, in two places. Also He made him to tarry, stay, or stop. (M.)

5. رَبَّثَتْ He tarried, stayed, or stopped, (S, K,) in his journeying. (S.)

8: see the next paragraph.

9. اَرَبَّتُوا They became separated, disunited, dispersed, or scattered. (TA.) And اَرَبَّتِ الْغَنَمُ The sheep, or goats, became dispersed, or scattered. (A, TA.) And اَرَبَّتُوا فِي مَنَازِلِهِمْ, and اَرَبَّتِ, They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA.) — [Hence,] اَرَبَّتْ اَرَبَّتْ (S, TA,) or اَرَبَّتْ (K, TA,) or اَرَبَّتْ (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) † Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered: (S, K:) or the first (اَرَبَّتْ اَمْرُهُ) signifies, (T, M, A,) or signifies also, (K,* TA,) † their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up; (T, M, A, K,*) as also اَرَبَّتْ. (K.)

11. اَرَبَّتْ (K, TA,) or اَرَبَّتْ (CK,) He was, or became, hindered, withheld, restrained, or debarred. (K, TA.) You say, ذَنَّا فُلَانٌ ثُمَّ اَرَبَّتْ, Such a one drew near, or approached: then became hindered, withheld, &c. (TA.) — See also 9.

Q. Q. 4. اَرَبَّتْ: see 11: — and see also 9.

رَبَّثَ i. q. مُرَبَّبٌ (M, K,) Hindered, withheld, &c.: (M,* K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرِيَهُ كَرِيثٌ وَأَمْرُهُ رِبِيثٌ [app.

meaning His running is attended with difficulty, and the accomplishment of his affair is hindered]: (T:) [in a copy of the A, as cited in the TA, جَرِيَهُ is put in the place of جَرِيَتُهُ, which appears to be the right reading, from what here follows:] and

* جَرِيَهُ كَرِيثٌ وَأَمْرُهُ رِبِيثٌ *

[app. meaning A running attended with difficulty, the affair of which is hindered]: (M:) كَرِيثٌ is [here] syn. with مَكْرُوثٌ. (T.) = It is also said to signify The حَرِيث [or eel]; and so رِبِيَّةٌ: and in the "Jámi'" of El-Ghooree, رِبِيَّةٌ, with kesr to the ر and with tesheed of the ب, is said to mean a species of fish. (Mgh.)

رِبِيَّةٌ (T, S, M, K,) a subst. from رَبَّثَهُ signifying as expl. in the second sentence of this art., (T,) and رِبِيَّةٌ (T, S, M, K,) [in like manner a subst.] from رَبَّثَهُ signifying as expl. in the first sentence of this art., (T,) A thing, or an event, that hinders, withholds, restrains, or prevents, one [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]: (S, K:) or both signify deceit, or delusion; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and hindrance, restraint, or prevention: (M, TA:) pl. of the former رِبَايَاتٌ. (TA.) You say, فَعَلَ ذَلِكَ لَهُ رِبِيَّةٌ. (TA.)

رِبِيَّةٌ He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention. (M.) And إِنَّمَا قُلْتُ ذَلِكَ رِبِيَّةً مِنِّي I said that only from a motive of deceit, or delusion, on my part. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الْجُمُعَةِ بِالرَّبَايِثِ, meaning [The devils go forth against men indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: (M:) or إِذَا كَانَ يَوْمَ الْجُمُعَةِ بَعَثَ إِبْلِيسُ جُنُودَهُ (M:) or إِذَى النَّاسِ فَأَخَذُوا عَلَيْهِمُ بِالرَّبَايِثِ, i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]: (S:) or, as some relate it, يَرْمُونَ النَّاسَ بِالرَّبَايِثِ, which is said by El-Khattābī to be of no account; but it may mean [they assail men with] hindrances; for تَرَابِيثٌ may be pl. of رِبِيَّةٌ, inf. n. un. of رَبَّثَهُ. (MF.) = See also رَبِّيْتُ, last sentence.

رِبِيَّةٌ: see the next preceding paragraph, in two places: = and see also رَبِّيْتُ, last sentence.

رَابِثٌ Slow, tardy, dilatory, late, or backward. (TA.)

رَبِيَّةٌ, and its pl. تَرَابِيثٌ: see رَبِيَّةٌ, last sentence but one.

رَبِيثٌ: see مَرَبُوثٌ.

رجح

1. رَجَحَ فِي تَجَارَتِهِ (S, A, Mgh, Ms, K,) [app.

aor. رِبَحَ, (Mṣb, K,) inf. n. رِبْحٌ (Mgh, Mṣb, TA) and رِبْحٌ and رِبَاحٌ, (Mṣb, TA,) *He gained; or made gain, or profit; in his traffic; (MA, KL, TK; i. q. اسْتَنْفَعَ, (S, K,) or أَفْضَلَ. (Az, Mṣb.)* The Arabs say to a man when he enters upon traffic, بِالرِّبَاحِ وَالسَّاحِ [With gaining and liberality.] (TA.) — And رِبْحَتْ تِجَارَتُهُ † (A, Mṣb, TA) *His traffic brought him gain, or profit. (Mṣb, TA.)*

2. رِبْحُهُ: see 4. = Also رِبْحٌ, inf. n. رِبْحٌ, *He took to himself (اتَّخَذَ) an ape (رِبَاحٌ, TA) in his place of abode. (K.)*

3. رِبْحَةً: see 4. = Also رِبْحٌ, inf. n. رِبْحٌ, *He gave him property on the condition that the gain, or profit, should be [divided] between them two. (TA.)* And رِبْحَةً (S, * Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price: (Mṣb:) you say, رِبْحَتُهُ السَّلْعَةُ رِبْحَةً عَلَى كُلِّ عَشْرَةِ دِرْهَمٍ دِرْهَمٌ [I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem]: (TA:) and اشْتَرَيْتُهُ مِنْهُ رِبْحَةً I bought it of him in like manner: (Mṣb, TA:) the gain, or profit, must be named. (TA.) = See also 4.*

4. رِبْحَتِهِ: see 4. = Also رِبْحٌ, inf. n. رِبْحٌ, *He found a profitable market in [or for] his traffic. (Az, Mṣb.) = رِبْحُهُ He gave him gain, or profit: (Mgh, Mṣb:) رِبْحَتُهُ we have not heard; (Mgh;) [i. e.] رِبْحَتُهُ as meaning I gave him gain, or profit, has not been transmitted [from the Arabs of classical times]. (Mṣb.) You say, رِبْحَتُهُ عَلَى سَلْعَتِهِ, (S,) or رِبْحَتُهُ عَلَيْهَا, (A, K,) or both, (TA,) I gave him a gain, or profit, upon his commodity. (S, A, K, TA.) And رِبْحُهُ بِمَتَاعِهِ [He made him to gain by his commodity]. (TA.) And رِبْحٌ رِبْحَتُهُ عَلَى سَلْعَتِهِ [God made, or may God make, his sale to be productive of gain, or profit]. (S and K in art. رَجَعَ) = Also رِبْحٌ *He slaughtered for his guests young weaned camels; (K, TA;) which are called رِبْحٌ. (TA.) = And رِبْحٌ النَّاقَةُ He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday. (K.)**

5. رِبْحٌ *He sought gains, or profits. (A.) = He (a man, TA) was, or became, confounded, or perplexed, and unable to see his right course. (K.)*

رِبْحٌ and رِبْحٌ and رِبْحٌ [all originally inf. ns.] *Gain, or profit; (IAqr, S, A, K, and Mgh in explanation of the first and last;) increase [obtained] in traffic; (TA;) excess, or surplus, [obtained,] above the capital [expended]; wherefore it is also termed شَفٌّ. (Ksh and Bd in explanation of the first in ii. 15.) [Hence,] رِبْحٌ خَيْرُ تِجَارَةٍ رِبْحًا † [Piety is the best traffic in respect of gain, or profit.] (A.)*

رِبْحٌ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale. (K.) — And Fat, as*

a subst. (S, K.) A poet says, (S,) namely, Khufāf Ibn-Nudbeh, (TA.)

* قَرَوْا أَضْيَافَهُمْ رِبْحًا بَيْحٌ *
* يَعِشُ بِفَضْلِهِنَّ الْحَى سَمِرٌ *

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided*]: (S, * TA:) but [this is inconsistent with the affixed pronoun relating to رِبْحًا, wherefore], in this case, as some say, (S, TA,) it means *young weaned camels; (S, K, TA;) [as a quasi-pl. n.]; and its sing. is رِبَاحٌ; (K;) like as that of حَرَسٌ is رِبَاحٌ; and that of خَدَمٌ, خَدَمٌ, (TA:) or a young weaned camel; [like رِبْحٌ;] and its pl. is رِبَاحٌ: (K:) or it means here the gain, or profit, obtained by means of the game called الْمُسِيرُ. (S, TA.) — See also the next paragraph.*

رِبْحٌ *A young weaned camel: (S, K:) app. a dial. var. of رِبْحٌ. (S.) [See also رِبْحٌ and رِبَاحٌ.] — A lamb, or kid: (ISd, TA in art. نَصَح:) or the latter; (K;) as also رِبَاحٌ. (IAqr, K.) — See also رِبَاحٌ, first sentence. — Also *A certain bird, (S, K,) resembling the رَامِج [which is an owl employed for catching hawks]: or, accord. to Kr, the word is رِبْحٌ, and signifies a certain bird resembling the زَاغ [or rook]. (TA.)**

رِبْحٌ: see رِبْحٌ, in two places. = Also *A certain small animal, resembling the cat. (So in many copies of the S.) F observes that J says, الرِّبَاحُ دَوِيَّةٌ يُجَلَبُ مِنْهَا الْكَافُورُ; and that بَلَدٌ has been substituted as an amendment for دَوِيَّةٌ in some of the copies [of the S]; but that each of these readings is erroneous: for يُجَلَبُ we find [in copies of the S] in the handwriting of Aboo-Zekereyya and that of Aboo-Sahl, with the unpointed ح; and the substitution of بَلَدٌ for دَوِيَّةٌ was made by IKtt: in the copies of the S, moreover, we find مِنْهَا instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرِّبَاحُ أَيْضًا دَوِيَّةٌ. كَالسَّوْرِ يُجَلَبُ مِنْهُ الْكَافُورُ. (TA.) [But I find that, in five copies of the S, between السَّوْرُ and بَلَدٌ, occur the words وَالرِّبَاحُ أَيْضًا بَلَدٌ, or بَلَدٌ, or أَسْرُ بَلَدٌ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهَا instead of مِنْهَا; meaning that رِبَاحٌ is the appellation of a certain small animal, resembling the cat: and that الرِّبَاحُ is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.]*

رِبَاحٌ: see رِبَاحٌ.

رِبَاحٌ: see رِبَاحٌ.

رِبَاحٌ *A certain kind of camphor: (K:) so called in relation to a certain country, or town,*

agreeably with what is [said to have been] asserted by J, or to a certain king named رِبَاحٌ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رِبَاحٌ (A'Obeyd, S, A, L, K) and رِبَاحٌ (A, TA,) the latter of the dial. of El-Yemen, (TA,) and رِبَاحٌ (L, TA,) *The male ape; (S, A, L, K;) [simia caudata, chunibus nudis: (Forskål, "Descr. Animalium" &c., p. iii. :)] or the young one of an ape: (TA:) or apes [as a coll. gen. n.]: (TA in art. نَصَح, in explanation of the last, which is there said to be originally رِبَاحٌ:) pl. of the first رِبَاحِيَّةٌ. (TA.) One says أَمْلَحَ مِنْ رِبَاحٍ and رِبَاحٍ, meaning [Prettier] than the ape. (A, TA.) — [Hence, app.,] زُبُّ رِبَاحٍ (Lth, A, K) or رِبَاحٍ (A) *A sort of dates (Lth, A, K) of El-Basrah. (Lth.) — Also, (K,) accord. to some, (TA,) رِبَاحٌ signifies A small young weaned camel, (K,) and small young camels, syn. حَاشِيَّةٌ, (TA,) slender in the bones and meagre in the body: (K:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ثَنِي, and the ثَنِي is five years old? and Khidāsh Ibn-Zuheyri, in a verse cited by Sh, speaks of a رِبَاحٌ breathing hard in labour, in order that her young one might come forth. (TA.) — See also رِبَاحٌ.**

رِبَاحٌ and رِبَاحٌ † *Trafficking in which one makes gain, or profit; (TA;) and so تِجَارَةٌ رِبَاحَةً; (T, S, A, * Mṣb, K;) [lucrative, or profitable, traffic;] a phrase like نَائِمٌ and سَاهِرٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and رِبَاحٌ *a sale in which one makes gain, or profit. (TA.) And مَالٌ رِبَاحٌ † Property having gain, or profit: رِبَاحٌ in this case being like رَبِيعٌ and رَائِحٌ: occurring in a trad.: but some read رَائِحٌ, or, more probably, رَائِحٌ, from رَائِحٌ, with ي [or rather ء]. (TA.) — See also رِبَاحٌ.**

رِبَاحٌ: see the next preceding paragraph.

ربد

1. رِبَدٌ (S, M, Mṣb, K,) aor. رَبَدَ, (S, L,) or رَبَدَ, (Mṣb,) inf. n. رِبْدٌ, (S, L, K,) or رِبْدٌ, (Mṣb,) *He remained, stayed, dwelt, or abode, (S, M, L, Mṣb, K,) in a place. (S, M, L, Mṣb.) = رِبْدٌ, (IAqr, S, M, Mṣb, K,) aor. رَبَدَ, (M,) inf. n. رِبْدٌ, (T, M, Mṣb,) *He confined; kept close, or within certain limits; or shut up; (IAqr, T, S, M, Mṣb, K;) him, or it; (IAqr, S, M, Mṣb;) or camels [&c.]. (M.) — He tied camels. (A, TA.) — Also, (TA,) or رِبْدٌ, (so accord. to the TT, as from the T,) [or رِبْدٌ,] *He stowed, or packed, dates, or the dates, in رِبْدٌ, i. e. oblong pieces of matting [of woven palm-leaves]. (AA, T, TA.) [From what here follows, and from the usage of the part. n. رِبْدٌ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]***

You say also, رَبَذْتُ تَمْرَكَ رَبْذًا حَسَنًا I stowed thy dates in the رِبْد in a good manner. (A.)

2: see 1. = رَبَذْتُ, said of a ewe or she-goat, She secreted milk in her udder a little before her bringing forth (أَضْرَعَتْ), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of رَمَدْتُ [q.v.]. (S.)

4. اربد He (a man) marred, or wasted, or ruined, his property, and his goods. (M, TA. [See also ارمد.])

5. تربد It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L,) or of faint blackness and whiteness. (T.) He, or it, was, or became, marked, in oblong shapes, (كَانَ مَوْعًا), with black and white; (TA;) and so اربد and ارباد: (K, TA:) or all three signify it became of a red hue in which was blackness; (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) تربد signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so اربد and ارمد: (Aṣ, T:) or it became like the colour of ashes; as also ارمد: (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and اربد, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and تربد said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time أَخْضَر [here meaning a dark, or an ashy, dust-colour], by reason of anger. (ISH, TA.) — Also He (a man, S) looked sternly, austere, or morosely. (S, K.) — And تَرَبَّدَتِ السَّمَاءُ The sky became clouded. (S, M, A, K.)

9. اربد, (S, M, K,) or اربد لَوْنُهُ (T,) He (an ostrich, S, M) was, or became, of the colour termed رِبْدَةً; (S, M, K;) as also ارباد. (K.) — See also 5, in three places.

11: see what next precedes: — and see also 5.

رِبْدَةٌ: see رَبْدٌ or رِبْدٌ.

رَبْدٌ [app. pl. of رِبْدَةٌ] The diversified navy marks, streaks, or grain, (فِرْدٌ), of a sword: (S, M, A, K:) of the dial. of Hudheyl. (M.) You say رِبْدٌ سَيْفٌ A sword [having such marks:] in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Ṣakhr, cited voce خَشِيَّة.]

رِبْدَةٌ A colour like وَرْقَةٌ, inclining to blackness; as also رِبْدَةٌ: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like رِبْدَةٌ: (A:) or blackness mixed with dinginess, or duskiness: (Mṣb:) or, in the ostrich, (M, L,) as also رِبْدٌ, (M,) or رِبْدٌ, (L,) a mixed black colour: or, accord. to

Lh, entire blackness. (M, L.) Also Dust-colour in the lip. (M, L.) [See also رِبْدٌ.]

رِبْدٌ Dates (تَمْرٌ) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also رِبْطٌ.]

رِبْدَةٌ The [kind of repository termed] قَمَطَر [q.v.] of the [records termed] مَحَاضِر (K, TA,) i. e. سَجَلَات. (TA.) — See also رِبَادٌ.

رِبْدَانٌ A certain plant. (M, L.)

رِبَادٌ [a pl. of which the sing. (probably رِبْدَةٌ) is not indicated] Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.)

رَابِدٌ One who reposes, stows, lays up, keeps, preserves, or guards, property &c.; a treasurer: (IAṣr, T, K:) fem. with ة. (IAṣr, T.)

رَبْدٌ, and its fem. رِبْدَةٌ, applied to an ostrich, Of the colour termed رِبْدَةٌ; (S, M, A;) and so the former applied to dates (تَمْرٌ): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رِبْدَةٌ, (T,) signifies black; (T, M;) entirely: (M:) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. رِبْدٌ. (S.) Hence رِبْدٌ meaning A male ostrich. (T, L.) Also the fem., applied to a ewe (Mṣb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black: (L, TA:) or black, speckled with red (S, Mṣb, K) and white. (Mṣb.) — Also A man, and a woman, having a dusty hue in the lips. (M, L.) — الأَرْبِدُ also signifies A species of serpent, (T, M, K,* TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (يَتَرَبَّدُ), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or that bites camels. (TA.) — And The lion; as also المَرَبْدُ. (K.) — [Hence also,] دَاهِيَةٌ رِبْدَاءٌ † An abominable calamity. (S, A, K,*) And أُمُورٌ رِبْدٌ † Black calamities. (M.) — And عَامٌ أَرْبِدٌ † A year of drought. (A.)

رَبْدٌ, a subst. like مَطْبَحٌ [q.v.], (Sb, M,) from the trans. v. رَبَدَ, (Mṣb, TA,) [properly A thing with which one confines, &c.: and hence,] a place of confinement: (K:) [pl. مَرَبِدٌ. And particularly] Anything with which camels are confined; (Aṣ, T;) and also sheep or goats: (TA:) a place in which camels (T, S, M, A, Mgh, Mṣb) and other animals (S, Mgh) are confined (T, S, M, A,* Mgh) or stationed. (Mṣb.) In the phrase رِبْدٌ عَصَا, used by a poet, the latter word is said to signify A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to Aṣ, by that word is meant a staff put across at the entrance

[of an enclosure] to prevent the camels from going forth; wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] a staff put across at the entrance of the رِبْد; not that the staff is a رِبْد. (T.) — Also The place of dates, (T, S, A, Mgh, Mṣb,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medeeneh; (S;) i. q. مَسْطَح (S, Mṣb) in the dial. of El-Yemen, (TA in art. مَسْطَح,) and جَرِين (T, S, Mgh, K) in the dial. of Nejd: (S:) or مِرْبِدُ التَّمْرِ signifies the جَرِين of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to A'Obeyd, مِرْبِدٌ and جَرِينٌ in this sense are both of the dial. of El-Hijáz, and أُنْدُرُ of that of Syria, and بَيْدَرُ of El-'Irāk. (T.) — Also A court, or yard, or spacious place, behind houses, of which use is made. (M.) — And The like of a حُجْرَةٌ [i. e. a chamber, or an upper chamber,] in a house. (M.)

مِرْبِدٌ Marked, in oblong shapes, (مَوْعٌ), with black and white. (Aboo-'Adnán, K.) [See also its verb, 9.]

أَرْبِدٌ: see المَرَبْدُ.

ربذ

1. رِبْذٌ, [aor. َ ,] (M,) inf. n. رِبْذٌ, (Lth, T, M, K,) He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.) And رِبْذَتْ يَدُهُ بِالْقَدَاحِ, aor. َ , inf. n. as above, His hand was light, or active, with the قَدَاح [or gaming-arrows]. (S, A,* L, K.)

رِبْذٌ: see رِبْدَةٌ: — and see also رِبْدَةٌ.

رِبْذٌ Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also رِبْذُ الْقَوَائِمِ; (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also رِبْذُ الْأَصَابِعِ فِي عَمَلِهِ. (A.) And A quick, or fleet, horse. (T.) And قَوَائِمٌ لَهُ رِبْذٌ A horse having light, or active, legs. (A.) — جَاءَ رِبْذَ الْعَنَانِ means † He came alone, put to flight. (IAṣr, M, K,*) But the saying of Hishám El-Mara-ee,

غَدَاةً تَرَكَّتُهُ رِبْذَ الْعَنَانِ *

is explained by IAṣr as meaning † [In the morning] when thou leftest him exempt from satire. (M.) — Accord. to Aboo-Sa'eed, (T,) رِبْذٌ means A gum having little flesh. (T, K.)

رِبْدَةٌ (T, S, M, A, K) and رِبْدَةٌ (S, A, K,) the former of which is said to be the more chaste, (TA,) The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is

scabby or mangy: (Ks, T:) of the dial. of Te-meem: (M:) also called وَفِيعَةٌ [and ثَمَلَةٌ]. (T.)

One says, كَأَنَّ عَرَضَهُ رِبْدَةُ الْهَائِي [As though his honour, or reputation, were the ribda of him who smears camels with tar]; and in like manner, رِبْدَةُ الْخَائِضِ [explained below]. (A.) And لَمَّا أَسْمَعَهُمُ الْحَقَّ نَبَذُوهُ كَمَا يَنْبِذُ الْهَائِي الرِّبْدَةَ [When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the ribda after using it]. (A.) — Also The piece of rag with which the goldsmith polishes ornaments. (S, L, K, and Msh in explanation of the latter word.) — And the former word, The rag of a menstruating woman; (M, A, L, K;) the thing that the menstruating woman throws away. (Lth, T.) — And [hence,] + Anything unclean, dirty, or filthy, (M, L, K, TA,) and stinking. (TA.) — And [hence likewise,] + A man in whom is no good or goodness, devoid of goodness, or worthless, (M, K,) and, accord. to Lh, stinking. (M.) — Also The stopper (صِغَام) of a bottle, or flask. (IAqr, T, M, K.) — Also, (M, L, K,) and رِبْدَةٌ (Fr, A'Obeyd, S, M, L,) of which latter رِبْدٌ is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n., رِبْدَةٌ being its n. un.,] A single one of the رِبْدُ meaning tufts of dyed wool (عُيُون) which are hung upon the necks of camels; (Fr, A'Obeyd, S, L;) and which are likewise called مَرَابِدُ (A, TA,) an irreg. pl. like مَحَاسِنُ [and مَلَامِحُ &c.]; (TA;) or which are hung upon a she-camel: (L:) or a tuft of dyed wool (عَيْنَةٌ) which is hung upon the ear of a camel (M, L, K) &c., (K,) [i. e.,] upon the ear of a he-camel and she-camel, or of a sheep or goat. (M, L.) — The pl. of رِبْدَةٌ in all the senses expl. above is رِبْدٌ and رِبَادٌ (M, L, K.)

رِبْدَةٌ: see the next preceding paragraph, in two places. — Also The عَذْبَةُ [app. as meaning the عِلَاقَةُ, or suspensory thong in the handle,] of a whip: (K:) [n. un. of رِبْدٌ: for you say] سَوْطٌ دُو رِبْدٌ meaning A whip having thongs in the fore part of its جَنْزَل [or handle]. (En-Nadr, TA.) = Also Difficulty, or distress. (IAqr, T, K.) So in the saying, كُنَّا فِي رِبْدَةٍ فَأَنْجَلَتْ عَنَّا [We were in difficulty, or distress, and it became removed, or cleared away, from us]. (IAqr, T.)

رِبْدَاتُ [in one of my copies of the S رِبْدَاتُ, and in a copy of the A رِبْدَاتُ] † One who makes many mistakes in his speech. (S, A, L, K.) [See also مَرَبَادُ, below.]

رِبْدَانِي: see مَرَبَادُ.

رِبَادِيَّةٌ + Evil (ISK, T, S, M, K) that occurs between, or among, people. (ISK, T, S, * M.) You say, بَيْنَ الْقَوْمِ رِبَادِيَّةٌ Between, or among, the people is evil. (S, * M.)

رِبْدَانِيٌّ + One who talks much, and irrationally, or erroneously, (K, TA,) making many mistakes in his speech. (TA.)

رِبْدَةٌ: see مَرَبَادُ.

ربض

رَبَضَنِي أَمْرٌ = 5. رِبَضٌ بِالشَّيْءِ, or رِبَضٌ بِفُلَانٍ (K) A thing, or an affair, or an event, put me in expectation. (TA.)

5. تَرَبَّصَ He expected; or awaited: (S:) he tarried; or tarried expecting. (IAth.) You say تَرَبَّصَ الْأَمْرَ He looked for, expected, awaited, or waited for, the thing, or event. (Msh.) And تَرَبَّصَ بِهِ الشَّيْءَ (M,) or الْأَمْرَ (Msh,) He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him. (M, Msh.) It is said in the Kur [ix. 52], هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ [Do ye look for, &c., aught save one of the two best things (namely victory or martyrdom) to betide us?]. (M.) And a poet says,

تَرَبَّصْ بِهَا رَبِّبُ الْمَوْتِ لَعَلَّهَا

تُطَلِّقَ يَوْمًا أَوْ يَمُوتَ حَالِيهَا

[Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day, or her husband may die]. (TA.) You say also, تَرَبَّصْ بِسِلْعَتِهِ الْغَلَاءِ [He looked for, &c., a time of dearness for his commodity, or article of merchandise]. (A.) And, [elliptically,] تَرَبَّصْ رِبَضٌ بِهِ (M,) or بِالشَّيْءِ (K,) or فُلَانٍ (A, K,) aor. 2, (TK,) inf. n. رِبَضٌ (M, A, K;) He looked for, expected, awaited, or waited for, [something] good or evil to befall, or betide, (M, A, K,) such a one, (A, K,) or the thing: (M:) or تَرَبَّصْ بِالشَّيْءِ signifies he looked for, expected, awaited, or waited for, a day for the thing. (Lth.)

رَبَضَةٌ An expecting; an awaiting; a waiting: (AHát, S, A, Msh, K:) a tarrying; or tarrying in expectation. (M.) You say, لِي فِي مَتَاعِي رَبَضَةٌ [I have to endure an expecting, &c., with respect to my goods, or commodities; app. meaning, I have to wait for a favourable opportunity to sell them]. (S, A.) And لِي بِالْبَصْرَةِ رَبَضَةٌ [I have to endure an expecting, or a waiting, in El-Basrah]. (AHát, A.) And لِي عَلَى هَذَا الْأَمْرِ رَبَضَةٌ [I have to endure a tarrying, or a tarrying in expectation, for, or on account of, this thing, or affair]. (M.) — Also The period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her [it is well with him, and he remains her husband]; but if not, a separation is made between them: so in the saying, أَقَامَتِ الْمَرْأَةُ رَبَضَهَا فِي بَيْتِ زَوْجِهَا [The woman abode during the period so assigned to her husband in the house, or tent, of her husband]. (ISK, K.) [In like manner رَبَضَةٌ (perhaps a mistranscription) is explained in the A and TA in art. ربض: and the period is there said to be a year.]

مَرَبُوضٌ, applied to a man, (K,) Put in expectation. (TK.)

مَتَرَبِّصٌ One who withholds, or collects and withholds, wheat or the like, waiting for a time of dearness; syn. مُحْتَكِرٌ. (S.)

ربض

1. رِبَضٌ (S, A, Msh, K,) aor. 2, (S, Msh, K,) inf. n. رِبُوضٌ (S, A, Mgh, Msh, K) and رِبَضٌ (Msh, K) and رِبْضَةٌ (K,) [the last an inf. n. of un.,] said of the sheep and goat, (S, A, Mgh, K,) and of the gazelle, (S, A,) and of the ox-kind, and the horse, (S,) or beast, (Msh,) and of the dog, (S, A,) [signifying He lay down, or laid himself down, upon his breast,] is like بَرَكٌ said of a camel, (S, Msh, K,) and جَمْرٌ said of a bird, (S, TA,) or جَلَسَ said of a man. (Mgh.) Said of a man, it means [+ He lay down: and he sat: or] he sat upon his knees: and it may also mean he sat upon his thighs and his buttocks. (Har p. 172.) [And hence, + He remained fixed, or stationary, like an animal lying upon its breast; as is shown by what here follows: whence a signification of رِبَضٌ, q. v.] The saying of Moḥammad to Ed-Dahhák, when he sent him to his people, إِذَا أَتَيْتَهُمْ قَارِبُضٍ فِي دَارِهِمْ ظَبِيًّا means When thou comest to them, remain in their abode in security, or without fear, like the gazelle in his covert: (IAqr, ISd, K:) or trust them not, but be vigilant, like a wild animal, ready to spring up, for thou wilt be in the midst of the unbelievers; (Az, ISd, K;*) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, ظَبِيًّا is in the accus. case as a denotative-of state; the subst. being put in the place of the act. part. n., as though for مَتَطَبِّيًا: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رِبَضَ الْأَسَدُ عَلَى قَرِينَتِهِ, and الْقُرْنُ عَلَى قَرْنِهِ, The lion laid himself down upon his breast (بَرَك) on his prey, and the adversary on his adversary. (K.) — He (a beast) lodged, and abode, in a place. (TA.) — + He (a man) became heavy, and slept, stretched upon the ground. (TA.) — رِبَضٌ عَنِ الْغَنَمِ (S, A, K,) inf. n. رِبُوضٌ (S,) † He (a ram) abstained from tugging, or covering the ewes, and avoided it, (S, A, * K,*) or them, (TA,) being fatigued: (S:) or was unable to cover them: (K:) one does not say, of a ram, جَفَرَ. (S.) You say also of a ewe when she is pregnant, قَدَّ رِبَضٌ عَنْهَا. (Ibn-'Abbád, A.) And you say of a man, رِبَضَ عَنْ مَعَالِي الْأُمُورِ + He abstained, or held back, from seeking the means of acquiring eminence, or nobility. (TA.) — رِبَضٌ (A, K) † The night cast its darkness [lit. itself (expl. by أَنْتَلَى بِنَفْسِهِ) upon the earth]. (K.) = رِبْضَةٌ, aor. 2, and 2, (IAqr, O, K,) but the latter aor. was afterwards rejected by IAqr, (TA,) He betook himself, or repaired, to him for lodging, covert, or refuge. (IAqr, O, K.) = رِبْضَةٌ, aor. 2, and IAqr is related to have said 2 also, but afterwards to have retracted it, † She (a wife, or sister, or other woman,) undertook, or managed, his affairs, and gave him lodging, or refuge: (TA:) she was to him [as though she were] a رِبْضٌ, or place of abode: like أَبَوْتُهُ "I was to him a father," and أُمَمْتُهُ "I was to him a mother." (A, TA.) [The aor. occurs in the K, in the phrase تَرَبَّصْ زَوْجَهَا: thus in the TA:

in the CK, تَرَبُّضُ: in the L, تَرَبُّضُ; and thus also the aor. is written in a copy of the A.]

2: see 4. — رَبَّضَهُ بِالْمَكَانِ, inf. n. تَرَبُّضُ, + I fixed him, or made him to remain fixed, in the place. (TA.) — رَبَّضَ السَّقَاءَ بِالْيَأْءِ, (TA,) inf. n. as above, (K, TA,) [He made the skin to cleave to the ground with water; i. e.] he put into the skin as much water as covered and concealed its bottom: (K, TA:) mentioned by Sgh, from Ibn-'Abbád. (TA.)

4. اَرَبَضَ He made a sheep, or goat, [&c., (see 1,)] to lie down upon his breast; (S, K;) as also رَبَّضَ, inf. n. تَرَبُّضُ. (TA.) — اَرَبَضَهُمُ † It (a vessel, S, A, K, and beverage, or wine, A, TA) satisfied their thirst so that they became heavy, and slept, stretched upon the ground: (S, A, K;) † it (milk) satiated them. (TA.) — اَرَبَضَتِ الشَّمْسُ † The sun became vehemently hot, (S, A, K,) so as to make the gazelle and the sheep or goat, (S,) or the wild animals, (A,) to lie down upon their breasts: (S, A:) or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend. (O.) — اَرَبَضَ أَهْلَهُ, (O, K,) and أَصْحَابَهُ, (O,) + He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;) syn. قَامَ بِنَفَقَتِهِمُ: (O, K;) so says Ibn-'Abbád. (TA.)

رَبَّضَ: see رَبَّضَ.

رَبَّضَ: see رَبَّضَ, in five places. — Also, accord. to Ks, (S,) and Ag, (Sgh, TA.) The middle of a thing: (S, Sgh, K:) but this is disapproved by Sh. (T, TA.) — And A collection of trees of the kinds called طَلْح and سَمَر: (K;) or a collection of abundant and dense trees. (TA.)

رَبَّضَ: see رَبَّضَ: in three places.

رَبْضُ The lodging-place of sheep or goats; (S, A, K;) because they lie therein upon their breasts; and in like manner of wild animals: (TA:) the nightly lodging-place of sheep or goats: (Msb:) and رَبَّضٌ signifies the same: (S, A, Mgh, Msb:) pl. of the former أَرْبَاضُ (S, A, TA:) and of the latter مَرَابِضُ: (S, K;*) the مَرَابِضُ of sheep or goats are like the مَعَاظِنُ of camels. (S.) — † A place of abode: a place of abode of a people by itself: (A, TA:) pl. as above. (A.) — † Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge, (ISK, S, A, Mgh, K,) and at which, or with which, he finds rest, or ease; (K;) such as a house or tent, (S, A, K,) and the like, (S, K,) and a wife, (ISK, S, A, Msb,) or relations, (ISK, A, Msb,) or a family, and a relation, and property, (K,) and sheep or goats, and means of subsistence, and food; (TA;) and hence, (S,) milk which sustains a man, and suffices him for food: (S, K;*) pl. as above: (K;) رَبَّضٌ and رَبَّضٌ and رَبَّضٌ (IAar, Sgh, K) and رَبَّضٌ (K) are applied to a wife تَرَبُّضَ زَوْجَهَا رَبَّضًا, (so in copies of the K and in the TA, but in the CK تَرَبُّضُ) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging,

or refuge; (TA;) or because she fixes him, (تَرَبُّضُهُ, i. e. تَرَبُّضُهُ) so that he does not quit his place: (L, TA:) or to the mother; or the sister; who undertakes, or manages, the affairs of (تَعَزُّبُ) [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK تَقَرُّبُ] her relation. (K.) A poet says,

* جَاءَ الشِّتَاءُ وَلَمَّا اتَّخَذَ رِبْضًا *
* يَا وَنَحَ كَفَى مِنْ حَفْرِ الْقَرَامِصِ *

(S, Mgh) i. e. [The winter has come, and I have not yet made for myself] a lodging: [O, no to my two hands, in consequence of digging] hollows in which to sit for protection from the cold. (Mgh.) And from رَبَّضٌ applied to "milk which sustains a man, and suffices him for food," originated the prov., (K, TA,) مَنَكَ رَبَّضُكَ وَإِنْ كَانَ سَبَارًا, meaning † Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are apperturances of thine, though they be persons falling short [of their duty]: (S, K;) or thy manager of affairs, &c., though he be not a good manager of thine affairs: (L, TA;) and رَبَّضٌ also signifies any woman who undertakes, or manages, the affairs of a house: but in the T we find رَبَّضُكَ, thus written, as by Th, on the authority of IAar, but not restricted by a measure, and explained as meaning the person who undertakes, or manages, the affairs of thy house; and so in the book of proverbs by Ag: and in the margin of a copy of the S, we find the above-cited prov. thus written, مَنَكَ رَبَّضُكَ وَإِنْ كَانَ سَبَارًا, as from the "Book on Goats" by Ibn-Zeyd, and expl. as meaning the sons of thy father are apperturances of thine, though they be evil persons, in whom is no good. (TA.) — † The wall of a city: (K, TA:) the environs of a city, (S, A, Mgh,) and of a قَصْر [or palace &c.], (A,) consisting of houses or dwellings, (A, Mgh,) or of open country: (TA:) and رَبَّضٌ signifies the same: (TA:) or this latter signifies the foundation, or basis, of a building; and of a city also: (K;) IKh writes it رَبَّضٌ; and some say that رَبَّضٌ and رَبَّضٌ signify the same: (TA:) the former of these two signifies also the part, of a thing, that touches the ground: (K, TA:) so says Sh: accord. to ISh, رَبَّضُ الْأَرْضِ signifies what touches the ground, of a thing: (TA:) and رَبَّضٌ also signifies a lateral, or an outward or adjacent, part: (K;) or lateral, or outward or adjacent, parts of a thing: (Ks, S;) also the space immediately pertaining to a mosque: and [the pl.] أَرْبَاضُ is explained by El-Karkhee as applied to the quarters, or districts, of a town, or city. (Mgh.) — رَبَّضٌ also signifies † The rope of the [camel's saddle called] رَحْلُ, (A, K,) with which the رَحْلُ is bound; (A, TA;) one of the أَرْبَاضُ, or ropes of the رَحْلُ: (S, A;) or the part that is next the ground thereof; (K;) i. e., of the rope of the رَحْلُ: (TA;) not what is above the رَحْلُ: (K;) accord. to Lth, the part [of the belly] of the camel that is next the ground when he lies down; (L, TA;*) and the belly of the she-camel; and in like manner IAar explains the pl. أَرْبَاضُ

as meaning the bellies of camels; but Az says that this is a mistake. (TA.) And † A girth of a رَحْلُ, like the نَطَاق [q. v.], which is put upon the flanks of the she-camel, so as to have the haunches behind it, (K, TA,) on either side, having at its two ends two rings, to which are tied the [woven, or plaited, thongs called] أَسَاعِ: the رَحْلُ is bound with it. (TA.) — Also † The مَصَارِينُ [or guts, or intestines,] of the belly, that have a winding, or coiled, form; (Lth, A, TA;) such as are in the belly of a sheep or goat: (Lth, TA:) or the folding intestines of beasts: (AHat, TA:) or the guts, bowels, or intestines, into which the food passes from the stomach; syn. أَمْعَاءُ: (S, K;) or the contents of the belly, (K, TA,) consisting of the مَصَارِينُ &c., (TA,) except the heart (K, TA) and the lungs. (TA.) + The part that comprises the حَوَائِجَ [or winding, circling, or coiled, guts or intestines]; (IAar, TA;) as also رَبَّضٌ and مَرَبُضٌ and مَرَبُضٌ: (IAar, K, TA;) some describe the رَبَّضُ as below the navel; and the مَرَبُضُ, as beneath the navel and above the pubes. (TA.)

رَبَّضٌ [† Holding back, through indolence]. رَبَّضَ عَنِ الْحَاجَاتِ, (A, K,) in [some of] the copies of the K, erroneously, عَلَى الْحَاجَاتِ, (TA,) and الْأَسْفَارِ, (A, TA,) means † A man who does not rise to perform needful affairs, (A, K,) and journeys: (A, TA:) or who does not go forth to undertake them. (Lh, TA.) = See also رَبَّضٌ, in three places.

رَبْضَةٌ, applied to a man, i. q. مُتَرَبِّضٌ; (K;) i. e. † Remaining stationary, and impotent; (TA;) as also رَبْضَةٌ. (K.) = See also رَبْضَةٌ. — Also † A portion, (K,) or large portion, (IDrd,) of ثَرِيد [i. e. crumbled bread moistened with broth]. (IDrd, K.) = See also رَبْضَةٌ, with the unpointed ص.

رَبْضَةٌ A mode, or manner, of lying upon the breast: (K, and Har p. 382: [see 1, first signification:]) this is the primary meaning. (Har.) — And A place thereof. (Har ibid. [See again رَبَّضٌ, first signification:]) — See also رَبَّضٌ, in three places. — Also † A place of slaughter (مَقْتَلُ) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K;) erroneously written by Sgh in the TS رَبْضَةٌ; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to † The party so slain.] = Also The body [of an animal] when lying upon the breast; particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so رَبْضَةٌ. (TA.) Hence the saying, أَتَانَا بِرَيْدٍ كَأَنَّهُ رَبْضَةٌ أَرْتَبُ [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K;*)

دَابَّةٌ ضَخْمَةُ الرِّبْضَةِ A beast of which the traces of the place where it has been tied [and app. where it has lain] are large, or wide. (TA.)

رَبْضَةٌ: see رَبْضَةٌ.

ربوض: see رَابِضٌ. — Applied to a [skin] such as is termed قَرَبَةٌ, † *Great, or large; hardly, or not at all, to be lifted; so that it remains fixed; or so that it causes him who desires to lift it to remain fixed.* (A, TA.) — Then, (A,) applied to a tree (شَجَرَةٌ), meaning † *Great, or large*, (A'Obeyd, S, A,* K,) and thick, (S,) and, accord. to the K, wide, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رِبْضٌ. (K.) — Applied to a chain (سَيْسَلَةٌ), † *Large, or big*, (S, K, TA,) and heavy, cleaving to him upon whom it is put: it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) — Applied to a coat of mail (دِرْعٌ), † *Large, or big*: (A, TA:) or wide. (K.) — And, applied to a town (قَرْيَةٌ), † *Populous*, (Sgh, K, TA,) and large. (TA.)

رَبِضٌ Sheep, or goats, with their pastors, collected together in their lodging-places; (S, A, K;) as though it were a quasi-pl. n.; as also رِبْضَةٌ and رِبْضٌ: (TA:) and hence, (L, TA,) † the former of these two, † a company of men: (L, K:) and † the latter of them, [accord. to the K,] a herd of bulls, or cows, in their lodging-place; from the author of the book entitled كِتَابُ الزُّدُوجِ مِنَ اللُّغَاتِ, only: (K,* TA:) but what this author says is, that رِبْضٌ signifies the lodging-places of bulls or cows [app. with the beasts in them]: and that the primary application of this word (رِبْضٌ) and رِبْضَةٌ is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also رَابِضٌ. — One says also, صَبَّ اللَّهُ عَلَيْهِ رِبْضًا [app. meaning † *May God send (lit. pour) upon him a fever that shall cleave to him like as an animal lying upon its breast cleaves to the ground.*] (TA.) = See also رِبْضٌ, last sentence.

رَبَاضٌ: see the next paragraph, in two places.

رَابِضٌ Lying upon his breast; applied to a sheep or goat [&c.]; and so رِبْضٌ applied to a hare; so too رَبَاضٌ [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَابِضٌ, and to a man lying on his adversary: (TA:) and [hence] رِبْضٌ is an appellation of the lion: (K:) the pl. [of رَابِضٌ] is رِبْضٌ and رِبْضَةٌ: and the phrase كَرِبْضَةُ الْغَنَمِ, occurring in a trad., means كَالْغَنَمِ الرِّبْضِ [Like the sheep, or goats, that are lying upon their breasts]. (TA.) It is said in a prov., كَلْبٌ جَوَالٌ خَيْرٌ مِنْ رِبْضٍ أَسَدٍ [A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast]. (TA.) — [Hence, because of his cleaving to the ground,] † A sick man. (TA.) — [Hence also the phrase,] † أَرَبَتْهُ رَابِضَةٌ عَلَى وَجْهِهِ † The end of his nose is flat, and spreading upon his face. (A.) — الرَّبَاضَانُ is an appellation applied to The Turks and the Abyssinians. (K, TA.) These are meant in the trad. of Mo'awiyeh, لَا تَبْعُوا الرَّبَاضِينَ

i. e. *Rouse not ye against you the two [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, اَتْرَكُوا التُّرْكَ مَا تَرَكُوهُمْ وَدَعُوا الْحَبَشَةَ مَا وَدَعَوْكُمْ* [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)

رَابِضَةٌ [as a subst. from رَابِضٌ, made so by the affix ة, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, فَلَانٌ مَا تَقُومُ رَابِضَةٌ [Such a one is so effective in his aim that his animal lying upon its breast does not rise]: (ISk, S, TA:) and in like manner, مَا تَقُومُ لَهُ رَابِضَةٌ: it is a prov. (TA.) — It is said in a trad., وَاحِدٌ مِنْ قَائِمَتِهِ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ [And there rose and went to him one of the رَابِضَةِ]: (Lth, A, TA:) the رَابِضَةُ means † *certain angels who were sent down [from Paradise] with Adam, (Lth, A, K, TA,) who direct those that err from the right way: (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth,* A, TA:*) and [so in the K, but correctly "or,"] the remainder of the Beurers of Evidence حَمَلَةُ الْحُجَّةِ [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the K 1. 16 المُنْتَظَرَانِ] whereof the earth will never be destitute. (S, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the رِبْضَةُ will speak respecting the affairs of the community: (T, TA:) the رِبْضَةُ is the dim. of الرَابِضَةُ (T, K, TA) signifying The pastor of رِبْضٌ [q. v.]; (T, TA:) and means † the mean, contemptible man, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, التَّافَهُ is erroneously put for التَّافَهُ:] or he explained it as meaning † the vicious, or wicked, who speaks respecting the affairs of the community: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that الروبِضَةُ means the pastor of sheep or goats: some say that it means † he who abstains, or holds back, from seeking the means of acquiring eminence, or nobility; and الرَابِضَةُ signifies [the same, or] impotent to attain eminence: in this latter, the ة is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)*

رَوْبِضَةٌ: see the next preceding paragraph.

عَصْفَرٌ رِبَاضٌ [Safflower, or bastard saffron]. (IAar, K.)

مَرْبِضٌ: see رِبْضٌ, last sentence, in two places.

مَرْبِضٌ: see رِبْضٌ, first sentence: — and the same in the last sentence.

مُتَرْبِضٌ: see رِبْضَةٌ.

ربط

1. رَبَطَ, (S, Mgh, &c.,) aor. َ and ُ, (S, Mgh, K,) inf. n. رِبْطٌ, (Mgh, TA,) *He tied, bound, or made fast*, (S, Mgh, Mgh, K,) a thing, (S, Mgh,* K,* TA,) and a beast; (Mgh, TA;) and in like manner اَرَبَطَ he tied, or bound, a beast with a rope, in order that he might not run away. (TA.) You say, فَلَانٌ يَرَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [Such a one ties so many head of beasts: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., اَكْرَمْتُ، or, accord. to one relation, فَارَبِطْتُ، i. e. *Thou hast found a generous horse, therefore do thou preserve him; or, as some relate it, فَارَبِطْتُ: relating to the duty of preservation.* (TA.) See also 3. — رَبَطَ عَلَيْهِ † *He held back, or drew back, from him, or it; as though he confined, and bound, himself.* (TA, from a trad.) — رَبَطَ جَاشُهُ، inf. n. رِبَاطَةٌ، † *His heart became strong, and firm, and resolute*, (K,* TA,) so that he did not flee on the occasion of fear. (TA.) [In the CK, رَبَطَ جَاشُهُ, which would be more properly rendered † *He strengthened, or fortified, his heart.*] — رَبَطَ لَذَلِكَ الْأَمْرَ جَاشًا — † *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair.* (TA.) — بِالصَّبْرِ رَبَطَ اللَّهُ عَلَى قَلْبِهِ (Mgh, K) † *God inspired him with patience.* (Mgh, K.) Thus in the Kur [xviii. 13], وَرَبَطْنَا عَلَى قُلُوبِهِمُ † *And we inspired them with patience:* (TA:) or strengthened them with patience. (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. الْمُرَابِطَةُ signifies, (K, TA,) in its primary acceptance, (TA,) *Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other:* (K, TA:) and رَابِطٌ مُرَابِطَتًا and رِبَاطُ الْخَيْلِ signify the same [as above]. (S, TA.) [You say, رَابِطُ الْفَرِيقَيْنِ The two parties tied their horses at their respective frontiers, each in preparation for the other.] And one says, with reference to horses, رَبَطَ، inf. n. رِبْطٌ and رِبَاطٌ, as well as رَابَطَ، inf. n. مُرَابِطَةٌ and رِبَاطٌ. (Bd in viii. 62.) Hence, (Sgh, L, K,) رَابِطٌ, (Mgh, Mgh,) inf. n. رِبَاطٌ (S, Mgh, Sgh, L, K) and مُرَابِطَةٌ (S, Mgh, Mgh, K,) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (S, Mgh, Sgh, L, K) of the enemy, (S, Mgh, K,) or over against the enemy. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) رَابِطُ الْأَمْرِ (TK,) inf. n. رِبَاطٌ (AAF, K) and مُرَابِطَةٌ (TK,) † *He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair.* (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], اَصْبِرُوا وَاصْبِرُوا وَرَابِطُوا *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere ye in fighting against your enemy*, (Mgh, TA,) and in tying the horses

[at the frontier]: (TA:) or the last of these verbs means *keep ye post, or remain ye, on, or at, the frontier [of the enemy]:* (Az, K:) or *† be ye mindful of the times of prayer: or † apply yourselves constantly, perseveringly, or assiduously, to prayer:* (TA:) or *† wait ye for prayer after prayer; the doing this being termed by the Prophet رَبَّاطٌ* (Az, K, TA:) which word, thus used, is an inf. n. of رَبَّطْتُ; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَائِرٌ.]

6. رَبَّاطٌ كَذَا وَكَذَا. *The water remained in, or did not quit, or go forth from, such and such a place.* (TA.)

8: see 1, in three places. — اَرْتَبَطَ فَرَسًا. *He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier.* (K, TA.) = [He, or it, became tied, bound, or made fast.] — اَرْتَبَطَ فِي الْحَبْلِ. *He became caught, or entangled, in the rope.* (Lh.) — اِرْتَبَاطٌ is also explained by AO and Ez-Zejjājee as *syn. with اِغْتِلَاقٌ*. (TA.) [Thus, اِرْتَبَطَ signifies *He, or it, attached himself, or itself, or clung, or clave, to him, or it:* (see a citation from Lebeed, voce بَعْضُ) and app. also *† he loved him.*]

رَبَاطٌ *A thing with which one ties, binds, or makes fast,* (S, Mgh, K,) *a skin,* (S, Mgh,) *and a beast,* (S,) &c.; (S, Mgh;) *a rope with which a beast is tied:* (Mgh:) pl. رَبَّاطٌ (S, Mgh, K) and رَبَّطٌ (S, TA;) the latter a contraction of the former: (TA:) and مَرْبُوطٌ and مَرْبُوطَةٌ also signify *a thing with which a beast is tied.* (K.) It is said in a prov., *إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي الرِّبَاطِ* [If an ass is gone away, an ass is tied to the cord]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — [Hence,] used by the vulgar in the sense of اُخْذَةٌ, meaning *† A kind of fascination by which enchantresses withhold their husbands from other women.* (TA in art. اخذ.) — *A snare for catching game.* (S, Mgh.) You say, *قَطَعَ الظَّبْيُ رَبَّاطَهُ* [The gazelle rent his snare]. (S.) — *† The heart:* (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قرض) *† He died:* (M and K in that art.) or *he was at the point of death.* (K in that art.) And *جَاءَ فُلَانٌ وَقَدْ قَرَضَ رَبَّاطَهُ* *† Such a one came having turned away, or back, harassed, distressed, or fatigued,* (S, TA, and Az and Az in art. قرض) *and at the point of death:* (AZ, Az:) or *harassed, or distressed, by thirst, or by fatigue:* (A in art. قرض:) or *in a state of intense thirst and hunger.* (M in that art.) — *† The spirit:* as in the saying of El-Ajjāj, describing a wild bull,

* فَبَاتَ وَهُوَ ثَابِتُ الرِّبَاطِ *

[And he passed the night firm in spirit]. (TA.) = See also رَبَّيْتُ, (of which it is a pl., or pl. pl.) in three places. = *A single building of those which are called رَبَّاطَاتٌ* (S, K:) [a public building for the accommodation of travellers and

their beasts; (see بَرِيذٌ); an application well known, and mentioned in the TK:] *a religious house, or house inhabited by devotees; a dwelling for Soofees;* (El-Makreezee's "Khitat," ii. 427;) *[a hospice, or an asylum for poor Muslim students and others, like زَاوِيَةٌ]; a building for the poor:* in this sense post-classical: pl., accord. to analogy, رَبَّاطٌ and رَبَّاطَاتٌ. (Msb.)

مَرْبُوطٌ *Tied, bound, or made fast; as also* مَرْبُوطٌ (K, TA;) applied to a horse, (Mgh,) or similar beast (ذَابَّةٌ); as also مَرْبُوطَةٌ (TA;) applied to the former, i. q. مَرْبُوطٌ (Mgh;) or مَرْبُوطٌ مَا يَرْتَبِطُ [which may perhaps signify the same; but more probably, taken to be tied, or for keeping post, on the enemy's frontier]; (S;) and [in like manner] رَبَّيْتُ, applied to the latter, i. q. مَا أَرْتَبِطُ (K:) and رَبَّيْتُ applied to a horse also signifies *tied and fed in the court of a house:* (TA:) pl. رَبَّيْتُ (TA) and رَبَّاطٌ (Mgh,) or the latter is a pl. pl.,

being pl. of رَبَّيْتُ. (TA.) مِّنْ رَبَّاطٍ الْخَيْلِ, in the Kur [viii. 62], means *Of horses that are tied;* (Bd, Mgh;) being of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ; or an inf. n. used as a subst., being an inf. n. of رَبَّيْتُ in the sense of رَبَّيْتُ; (Bd;) or it is an inf. n. of رَبَّيْتُ; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of رَبَّيْتُ (Bd, Mgh;) or it means *of mares:* (Fr, TA:) and رَبَّاطٌ signifies *horses; five thereof, and upwards:* (S, K:) or *horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier.* (L.) And you say, *لِفُلَانٍ مِّنْ الْخَيْلِ رَبَّاطٌ* *Such a one has a stud constituting the source of his horses;* like as you say *تَلَادَ رَبَّاطَهُ* (S.) *† رَبَّاطُهُ*, also, applied to horses, signifies *Tied in a town or country or the like:* occurring in a trad., in which it is said that upon every horse shall be levied a deenār; but upon the *رباطة*, nothing: properly meaning, in this case, *عَيْشَةٌ رَّاضِيَةٌ*; being like *رَاضِيَةٌ* in the phrase *عَيْشَةٌ رَّاضِيَةٌ*. (Mgh.) — See also رَبَّاطٌ. — Also, and مَرْبُوطٌ, *† A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things.* (K, TA.) [In the L and TA, the رَبَّيْتُ is also explained, as on the authority of Ez-Zejjājee, as signifying الدَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ.] = *† Unripe dates soaked [in water]:* (S, K:) or *† fresh ripe dates soaked with water;* also called مَنَقُوشٌ: (Sgh, TA in art. نقش:) or *† dried dates* (A'Obeyd, IF, A, K) *put into jars* (جَرَارٌ), (A'Obeyd, A,) *and having water poured upon them,* (A'Obeyd, IF, K,) or *moistened with water, in order that they may become like fresh ripe dates:* (A:) but perhaps this is an adventitious term: (IF:) some say that it is رَبَّيْتُ, and not original. (TA.)

رَبَّاطٌ *One who ties bow-strings.* (TA.)

خَلَّفَ فُلَانٌ بِالْبَغْرِ رَبَّاطٌ [act. part. n. of 1]. —

جَيْشًا رَبَّاطَةً [Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post]. (S.) And بَيْكِدٌ كَذَا رَبَّاطَةً مِنَ الْخَيْلِ [In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier: or it may perhaps mean, a number of horses tied: see رَبَّيْتُ]. (S.) مَرْبُوطَةٌ also signifies *A company of warriors; or of men warring against an enemy:* (Mgh;) or *a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier; and in like manner* [its pl.] مَرْبُوطَاتٌ, *a company of horsemen having their horses tied &c.* (TA.) — فُلَانٌ رَبَّاطُ الْجَاشِ, and رَبَّيْتُ الْجَاشِ, *† Such a one is strong in heart:* (S:) or *courageous:* (K:) as though he tied himself from flight, (S, TA,) and restrained himself by his boldness and courage. (TA.) — نَفْسٌ رَبَّاطٌ *A spirit [still attached to the body, and consequently not doomed, but] having ample power, or liberty, [and] capable of good; syn. وَاسِعٌ أَرِيضٌ* (K.) An Arab is related by IAAr to have said, *وَالْجِلْدُ بَارِدٌ وَالنَّفْسُ رَبَّاطَةٌ* [O God, forgive me while the skin is cool, not heated by fever, and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes in which my actions are registered are still expanded, and repentance is accepted]: he meant thereby, while he was in health; before death. (TA.) — See also رَبَّيْتُ, in two places.

رَبَّاطَةٌ [fem. of رَبَّاطٌ. — Also] *A tie, or connection, of any kind; syn. عُلُقَةٌ* [q. v.] and وَصْلَةٌ. (TA.) [This meaning of رباطة is well known, though omitted in the S and K &c. — Hence, † The copula in a proposition.]

مَرْبُوطٌ (S, Mgh, K) and مَرْبُوطٌ (S, K), the former used by him who says اَرْتَبِطُ, and the latter by him who says اَرَبِطُ, (IB,) *The place where a thing, (S,) or where a beast, (Mgh, K,) is tied, bound, or made fast:* (S, Mgh, K:) *a stable:* pl. مَرْبَاطٌ. (Har p. 33.) You say, *لَيْسَ لَهُ مَرْبُوطٌ عَنَزٌ* [He has not so much as, or even, a place where a she-goat is tied]. (S.) Each is a noun of place used in a definite manner; so that you may not say, *مَنَاطٌ التَّيْرُ*, like *مَنْطَى مَرْبُوطِ الْفَرَسِ*. (TA: [in which, however, the word مَنْطَى has been inadvertently omitted.]) — [Also] *A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier; as also* مَرْبَاطٌ. You say, *مَرْبَاطَاتُهُمْ* and *مَرْبَاطَاتِهِمْ* *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier.* (TA.)

رَبَّاطٌ: see مَرْبُوطٌ.

مَرْبُوطَةٌ: see رَبَّاطٌ. — Also *A slender plaited thong which is bound over the pad* (حَشِيَّةٌ, for

which, in the copies of the K, we find erroneously substituted خَشَبَةٌ, TA,) of the رَجُل [or camel's saddle]. (K,* TA.)

مَرْبُوط, and its fem., with δ : see رِبِطٌ. *ried* (8).
 on (marked) *the* *extended* () : *See* *iv*.
 مَرْبُوط. pl. مَرْبَاطَات. see مَرْبُوط in two places.
 330, l. 3 *See* 678.

fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (S, Mṣb, K,) and so on. (Mṣb.) And رُبِعَ, and اُرْبِعَ, (S, K,) and اُرْبِعَ is said to be also used in the same sense, (TA,) *He had, or was seized by, a quartan fever; a fever of the kind described above.* (S, K, TA.) — رُبِعَ said of a horse, *He came fourth in the race.* (T, M, L, all in art. ثَلَاثٌ) = رُبِعَ, said of a man, also signifies *He was hit, or hurt, in the* اُرْبَاعُ, *meaning* regions, *of his head.* (TA.) = رُبِعَ الْمَطَرِ الْأَرْضَ [The rain watered the earth and made it to produce herbage: see رُبِيعٌ]. (TA.) And رُبِعَتِ الْأَرْضُ The land was watered by the rain in the season called رُبِيعٌ. (S.) And رُبِعُوا They were rained upon by the rain of the season called رُبِيعٌ; (K,* TA;) similar to صَبِقُوا and قَبِضُوا (TA in art. قَبِضٌ) and in like manner, رُبِعَتِ الْإِبِلُ The camels were rained upon by that rain: and مَرِبِعٌ may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from رُبِعَ الْمَطَرِ الْأَرْضَ, the phrase, رُبِعَ الْفَرَسُ The horse sweated in his legs. (TA.) — And [hence also,] رُبِعَهُ اللَّهُ † God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.) = رُبِعَ الرَّبِيعُ, aor. ٤, inf. n. رُبُوعٌ, The [season called] رُبِيعٌ commenced. (TA.) — رُبِعَ بِالْمَكَانِ (K, TA,) aor. ٤, inf. n. رُبُعٌ, (TA,) in its primary acceptation, signifies *He remained, abode, or dwelt, in the place in the [season called] رُبِيعٌ* (TA;) as also اُرْتَبِعَ ٥ بِهِ (S, K.) — And hence, (TA,) † *He remained, abode, or dwelt, in the place, (K, TA,) in any circumstances, and at any time; (TA;) he took it as his home.* (K.) — Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage.* (K,* TA.) — رُبِعَتِ الْإِبِلُ (K,) aor. ٤, inf. n. رُبِعٌ, (TA,) *The camels fed by themselves in the pasturage, and ate as they pleased, and drank.* (K.) [Another meaning of this phrase has been mentioned before.] — رُبِعَ فِي الْمَاءِ He (a man, TA) acted according to his own opinion or judgment, or did what he judged fit, with respect to the water. (K.) — رُبِعَ, (K,) aor. ٤, inf. n. رُبِعٌ, (TA,) said of a man, also signifies *He had, or obtained, abundance of herbage* (K, TA) [arising] from the [season, or rain, called] رُبِيعٌ. (TA.) — Also, [app. from رُبِعَ بِالْمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. ٤, † *He (a man, ISk, S) paused, (ISk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner; (K,) and withheld himself.* (ISk, S, K.) And [hence,] رُبِعَ عَلَيْهِ (K,) inf. n. رُبِعٌ, (TA,) † *He was affectionate, or pitiful, or compassionate, towards him: (K:) or he acted gently towards him.* (TA.) And رُبِعَ عَنْهُ (K,) inf. n. رُبِعٌ, (TA,) † *He restrained himself, refrained, abstained, or desisted, from it.* (K.)

The phrases **ارْبَعْ عَلَى ظُلْعِكَ** and **ارْبَعْ عَلَى نَفْسِكَ** (K) are from **رَبَعَ** in the sense of "he paused," &c., (S, K), as explained by ISk, (S,) [or in one of the senses following that,] meaning † *Deal thou gently with thyself; moderate thyself; restrain thyself*: (S, TA:) or *behave thou with deliberation, or in a leisurely manner*: or the second of these phrases may mean *continue thou notwithstanding thy slight lameness*: or it may be from **رَبَعَ الْحَجَرُ** [q. v. infra,] meaning *take thou it, or reach it, notwithstanding thy slight lameness*. (TA.) The phrase **ارْبَعِي بِنَفْسِكَ**, or **عَلَى نَفْسِكَ**, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, † *Pause thou, and wait for the completion of the عِدَّة* [q. v.] *of decease*; and this is accord. to the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from **رَبَعَ الرَّجُلُ** signifying "the man had, or obtained, abundance of herbage," and the meaning is, † *relieve thou thyself, and release thyself from the straitness of the عِدَّة, and the evil of thy condition*; and this is accord. to the persuasion of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad., **لَا يَرْبَعُ عَلَى ظُلْعِكَ مَنْ**, i. e. † *He will not restrain himself, and be patient with thee, whom thy case does not grieve*. (TA.) And it is said in a prov., **حَدِّثْ أُمْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَارْبَعْ**, i. e. † *Speak thou to a woman twice; and if she refuse, abstain thou*: or, accord. to one relation, it is **فَارْبَعْ**: and accord. to another, **فَارْبَعُهُ**, i. e., *then add*; for she is very weak in understanding; *if she understand not, then make thou the two speeches to be four*: Aboo-Sa'eed says **فَإِنْ لَمْ تَقْهَرْ بَعْدَ الْأَرْبَعَةِ فَالْمَرْبَعَةَ**, i. e., [and if she understand not after the four, then] *the stick* [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, **رَبَعَتْ عَلَى عَقْلِ فَلَانٍ وَكَسَرَفِيهَا رَبَاعَةً**, inf. n. **رَبَاعَةٌ**, † [app. *She behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her*;] i. e., *he expended upon her all that he possessed, so that he sold his dwellings*. (TA. [The و before كسر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) = **رَبَعَ الْفَصِيلُ** *The young camel widened his stepping, and ran*; as also **ارْبَعُ**. (TA.) = **رَبَعَ** (S, K), aor. **رَبَعَ**, inf. n. **رَبَعَ**; (TA:) and **ارْبَعُهُ** (S;) *He raised, or lifted, the stone, (S, K, TA,) with the hand; (K, TA;) or carried it; (TA;) for trial of strength. (K.)* It is said in a trad., **مَرَّ بِقَوْمٍ يَرْبِعُونَ حَجَرًا**, [*He passed by a company of men raising, &c., a stone*]; and **يَرْبِعُونَ** [signifies the same]; (S;) and **يَرْبِعُونَ** (Z, TA.) — **رَبَعَ الْحِمْلُ** (S, K), aor. **رَبَعَ**, inf. n.

رَبْعٌ (TA.) He put the [staff, or small staff, called] مَرْبَعَةٌ beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it, (S, K,) with the help of his companion, (K,) upon the camel, (S,) or upon the beast. (K.) [See also 3.] = رَبَعَ He (a man) approved his life; was satisfied, or content, with it. (TA.)

2. رَبَعُهُ, inf. n. تَرْبِيعٌ, He made it four. (Esh-Sheybānee, K voce وَحَدَّهُ) — He made it (a thing) مَرْبَعٌ (S, K;) i. e. he made it to have four portions [or sides or faces or angles &c.]: or he made it of the form of a thing having four legs; or of the form of a quadruped. (TA.) — فَلَانٌ رَبْعٌ Such a one counts three Khaleefehs, [namely, Abou-Bekr and 'Omar and 'Othmān, and [does not count a fourth, i. e.,] rejects 'Alee,] the fourth. (TA in art. ثَلَاثٌ) — رَبَعَتْ She brought forth her fourth offspring. (TA in art. رَبَعَتْ) — رُبِعَ لَمْرَأَتِهِ, رُبِعَ عِنْدَهَا, He remained four nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَعَ) — رَبِيعٌ also signifies [The watering of seed-produce on the fourth day, counting the day of the next preceding watering as the first;] the watering of seed-produce that is [next] after the تثليث. (TA.) [You say, رَبِيعَ الزَّرْعِ He watered the seed-produce on the fourth day, &c.]

3. اسْتَأْجَرَهُ مَرْبَعَةً (Ks, S, K,) or عَامَلَهُ مَرْبَعَةً, and رَبَّاعًا (K,) [He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called رَبِيعٌ, is from الرَّبِيعِ, (K,) like مُشَاهَرَةٌ (Ks, S, K) from الشَّهْرِ (K,) and مُصَافَقَةٌ (Ks, S, TA) from الصِّفِّ, &c. (TA.)] = مَرْبَعَةٌ also signifies The taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a [staff, or small staff, such as is called] مَرْبَعَةٌ. (S, K, TA.) You say, رَبَّعَهُ He took hold of his hand &c. (IAqr.) [See also 1; last signification but one.]

4. رَبِيعَ الْقَوْمِ The party of men (three in number, Mṣb) became four: (S, Mṣb, K:) [but in the last of these, mentioned after another signification with which it is connected by the conjunction "or,"] or, became forty. (TA.) = أَرْبَعَتْ see أَرْبَعٌ, and أَرْبَعٌ, and أَرْبَعَةٌ, and عَلَيْهِ الْحَمَى رَبَعَتْ, [which is from الإِبِلِ,] in three places; and رَبِيعٌ, in two places. —

أَرْبَعُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا, occurring in a trad., [Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, leave ye him one day, and] leave ye him two days, and come to him on the third day, in visiting the sick; unless he be overcome [by his sickness]: (S, TA:) this is [in like manner] from the watering of camels termed رَبِيعٌ. (TA.) You say also, أَرْبَعَ الْمَرِيضِ He omitted visiting the sick man two days, and came to him on the third; (O, K;) or, as in the L, and in [some of] the copies of the

S, on the fourth [if counting the day of the next preceding visit as the first]. (TA.) — [Hence also,] أَرْبَعَ عَلَيْهِ السَّائِلُ The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-'Abbād, Sgh, K,*) — And أَرْبَعَ بِالْمَرْأَةِ He returned to the مَجَامَعَةُ of the woman without langour: (L:) or أَرْبَعَ alone, said of a man, multum coivit. (Ibn-'Abbād, K.) — And أَرْبَعَتِ الْإِبِلُ بِالْوَرْدِ (O, K,) i. e. أَرْبَعَتِ الْإِبِلُ بِالْوَرْدِ (TA,) The camels quickly returned to watering, (O, K, TA,) so that they came to water without any appointed time: (TA:) mentioned by A'Obeyd as written with the pointed غ, which is a mis-transcription. (L, TA.) — And أَرْبَعَ said of the water of a well, It [returned quickly so that it] became abundant, or copious. (K.) — Said of a man, it also signifies وَرَدَتْ إِبِلُهُ رَبْعًا (S;) [meaning] He was, or became, one whose camels came in the state in which they are termed رَوَابِيع [i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: from رَبِيعَتِ الْإِبِلِ: whence, likewise, what next follows]. (TA.) — أَرْبَعَ الْإِبِلَ He watered the camels in the manner termed رَبْعًا [i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.) — This last phrase, also, (K,) or أَرْبَعَ الْإِبِلَ عَلَى الْمَاءِ (As,) signifies He sent and left the camels to go to the water whenever they pleased. (As, K,*) [Another signification of the verb thus applied will be found below.] = أَرْبَعَ, (inf. n. إِرْبَاعٌ, S, Mṣb) He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رَبَاعٌ; i. e., he shed the tooth called رَبَاعِيَّةٌ (S, Mṣb, K:) it is when they do this that the camel and the horse begin to be strong. (TA.) = أَرْبَعَ الْقَوْمِ The people, or company of men, entered the [season called] رَبِيعٌ (S, K:) or [app. a mistake for "and"] it has the first of the significations mentioned in this paragraph. (K.) — And (so in the S, but in the K "or") The people, or company of men, remained in the place where they had alighted and taken up their abode in the [season called] رَبِيعٌ, abstaining from seeking after herbage; (S, K, TA;) the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage. (TA.) [See also رَبِيعٌ بِالْمَكَانِ] — And The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.) — أَرْبَعَ الْغَيْثَ The rain caused the [herbage called] رَبِيعٌ to grow: (TA:) or the rain confined the people in their رَبَاع [or dwellings] by reason of its abundance. (Mṣb.) — أَرْبَعَتِ الْأَرْضُ The earth, or land, produced herbage. (Mṣb in art. جَمَدٌ) — أَرْبَعَ said of a man, † He had offspring born to him in the prime of his manhood: (S, TA:) this being likened to the [season called] رَبِيعٌ. (TA.) — أَرْبَعَ إِبِلَهُ بِمَكَانٍ كَذَا He pastured his camels in the [season called] رَبِيعٌ in such a place. (S.) — أَرْبَعَتِ النَّاقَةُ The she-camel's womb was, or

became, closed, (اسْتَعْلَقَتْ رَحِمَهَا,) so that it did not admit the seminal fluid; (Lth, K;) [perhaps because this commonly takes place in the season called رَبِيعٌ, meaning either the spring or the season called الْكَلَاءُ رَبِيعٌ: the usual season of the coupling of camels being winter;] as also † أَرْبَعَتْ (TA.) = أَرْبَعَ لَهَا بِالْكَلامِ He made an abominable request to her; mentioned in the T in art. عَذَمٌ; (TA;) meaning سَأَلَهَا الْوَطْءَ فِي الدُّبْرِ (TA in art. عَذَمٌ) = See also a prov. mentioned in the latter part of the first paragraph.

5. تَرْبِيعٌ فِي جُلُوسِهِ (S, K) [He crossed his legs in his sitting; i. e. he sat cross-legged; because a person who does so puts himself in such a posture as to occupy nearly a square space;] contr. of أَقْبَعُ and أَقْبَعُ. (K.) = تَرْبِيعٌ said of a camel, (S, K,) and of a horse, (TA,) He ate the [herbage called] رَبِيعٌ (S, K, TA,) and in consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA;) and † أَرْبَعٌ signifies the same: (S, K:) or تَرْبِعُوا and † أَرْبَعُوا signify they lighted on, or found, [herbage called] رَبِيعٌ: or they lighted on it, or found it, and remained among it: and تَرْبِعَتِ الْإِبِلُ بِمَكَانٍ كَذَا The camels remained, or abode, in such a place. (TA.) You say also, تَرْبِعْنَا فِي الْحَزْنِ وَالصَّبَا We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.) — تَرْبِعَتِ التَّخِيلُ The palm-trees had their fruit cut off; (TA, and in some copies of the K;) [because this is done in the autumn, which is called الرَّبِيعُ.] = See also 1, near the end of the paragraph. — [Hence,] تَرْبِعَتِ النَّاقَةُ سَنَامًا طَوِيلًا The she-camel carried a tall hump. (K.)

6. تَرَابَعُوا حَجَرًا [They vied, one with another, in lifting a stone, for trial of strength: see رَبِيعَ الْحَجَرِ. (TA in art. جَدُو.)]

8. أَرْبَعَ He (a camel) beat [the ground] with all his legs, in going along; (S;) and went quickly. (TA.) — See also 1, near the end of the paragraph. — He (a man) was of middling stature, neither tall nor short. (S.) = See also رَبِيعٌ بِالْمَكَانِ — and see 5, in two places: — and 4, near the end of the paragraph: = see also رَبِيعَ الْحَجَرِ, in two places, near the end of 1. = أَرْبَعَ أَمْرَ الْقَوْمِ He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.)

10. اسْتَرْبَعَهُ He had power, or ability, for it, to do it, or to bear or endure it: (IAqr:) from رَبِيعَ الْحَجَرِ. (Az.) — [Hence also,] اسْتَرْبَعَ said of a camel, He was, or became, strong, للسير for journeying. (ISk, K.) — It (sand) became heaped up. (AZ, K.) — It (dust) rose; or rose high. (AZ, K.)

رَبِيعٌ A place where people remain, abide, or dwell, in the [season called] رَبِيعٌ (K, TA;) as also مَرْبِيعٌ (S, Mṣb, K,) and مَرْبِيعٌ (K, TA:)

this is the primary signification: (TA:) and hence, (TA,) † a place of alighting or abode, (Sh, S, Mṣb, K, TA,) of a people, or company of men; (Mṣb;) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also رَبْعٌ, and مُرَبَّعٌ: (TA:) and † a house, wherever it be: (S, Mgh, K:) [in Egypt, a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase:] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (S, Mgh, Mṣb, K) and [of pauc.] أَرْبَاعٌ and مَرَابِعٌ (S, Mṣb, K:) and the pl. of مُرَبَّعٌ is مَرَابِعٌ. (S.) You say, مَا أَوْسَعَ رُبْعُ بَنِي فَلَانٍ † How ample, or spacious, is the place of alighting, or abode, of the sons of such a one! (S, TA.) — Hence, also, † The people of a place of alighting or abode; (Sh, Mṣb, TA;) the people of a house or tent: (Abou-Malik, TA:) a company of men or people: (K:) a large number: (IB:) pl. as above: (Mṣb:) رَبُوعٌ signifies the people of places of alighting or abode: (Sh:) and also tribes. (TA.) You say, أَكْثَرَ اللَّهُ رِبْعَكَ † May God multiply the people of thy house or tent. (TA.) And هُمُ الْيَوْمَ رِبْعٌ † They now, or to-day, [are a large number; or] have become many, and have increased. (TA.) — [Hence, also,] † A bier; or a bier with a corpse upon it; syn. نَعَشٌ. (K, TA: [in the CK نَفْسُ.]) So in the saying, حَمَلَتْ رَبْعَهُ † [I bore, or carried, his bier, or his bier with his corpse upon it]. (TA.) — † The extremity of a mountain. (TA.) [App. because travellers often stop and rest there.] = Also i. q. رَبْعَةٌ (L, Mṣb, K,) which signifies, (S, L, &c.,) as also رَبْعَةٌ, and مُرَبَّوعٌ (L, Mṣb, K,) or رَبْعَةٌ (S, Mgh, L,) and مُرَبَّعٌ (S, L, K,) and مُرَبَّعٌ (L, K,) and مُرَبَّعٌ (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the “Mo-heet” as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) Of middling stature; (Mṣb;) neither tall nor short; (S, L;) between tall and short: (K:) and so, applied to a woman, رَبْعَةٌ (S, Mgh, L, Mṣb, K) and رَبْعَةٌ (L, Mṣb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رَبْعٌ is رَبْعُونَ (Fr:) and that of رَبْعَةٌ is رَبْعَاتٌ, applied to men and to women, (S, Mgh, L, K,) and رَبْعَاتٌ also; (IAḡ, Fr, L, K;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ي for that radical; (S, O, K;) or the medial radical is movent in this instance because رَبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رَبْعٌ (S, Mgh, Mṣb, K) and رَبْعٌ (S, Mṣb, K,) the former a contraction of the latter, (Mṣb,) [which is the more chaste, but the former is the more common.] A fourth part; (S, Mṣb, K;) one of four parts; (Mgh;) as also رَبْعٌ (Mṣb,

K,) like عَشِيرٌ (TA;) and مُرَبَّاعٌ, like مَعْشَارٌ (Ktr, and S:) or the last signifies, (Mṣb, K,) or signifies also, (S,) the fourth part of the spoil, which the chief used to take (S, Mṣb, K) in the Time of Ignorance: (K:) the pl. of رَبْعٌ and رَبْعٌ [a pl. of pauc.] (Mṣb, TA) and رَبُوعٌ [a pl. of mult.]: (TA:) and that of رَبْعٌ is رَبْعٌ. (K.) — رِبْعُ الرُّبْعِ الْبَاشِشِ The same as the صَاع; because the قَفِيز is twelve times what is termed رِبْعٌ: but رِبْعُ الْحَجَاجِ is the same as the صَاعُ, which is a quarter of what is termed الصَّاعُ الْحَجَاجِ. (Mgh.) [In Egypt, the رَبْع is the fourth part of a وَيْتَةٌ, q. v.] — أَرْبَاعُ الرَّأْسِ The [four] regions of the head. (TA.)

رِبْعٌ The ظَمْرُ [or interval between two waterings, or keeping from water during that interval,] which is meant in the phrase رِبْعَتِ الْإِبِلِ [q. v.]; (S;) a certain ظَمْرُ of camels, respecting which authors differ: (TA:) it is when camels are kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, and come to the water on the fourth day [counting the day of the next preceding watering as the first]; (K;) or [in other words] their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three [whole] nights and four days [of which the first and last are incomplete]; as is indicated in the K: or, as some say, [but this at variance with common usage,] their being kept from the water four [nights (for the n. of number is here fem.)], and then coming to it on the fifth [day (for the n. of number is here masc.)]. (TA.) You say, وَرَدَتْ الْإِبِلُ الرَّبْعَ see 4. (S.) And أَوْرَدَ الْإِبِلَ رِبْعًا i. q. رَبْعًا [q. v.]. (TA.) — [Also, for سَيْرُ رَبْعٍ, A journey in which the camels are watered only on the first and fourth days.] — [In like manner,] with respect to fever, it signifies The seizing on one day and leaving two days and then coming again on the fourth day [counting the day of the next preceding fit as the first]. (S, K.) [The fever is termed] حُمَى الرَّبْعِ [The quartan fever;] the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Mṣb.) And you say, جَاءَتْهُ الْحُمَى رِبْعًا i. q. رِبْعَتٌ عَلَيْهِ الْحُمَى [q. v.]. (K.) — Also The fourth young one, or offspring. (A in art. 2.)

رَبْعٌ see رَبْعٌ. = رَبْعٌ A young camel brought forth in the [season called] رِبْع [here meaning autumn], which is the beginning of the breeding-time: (S, Mṣb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رِبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Mṣb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رِبْعَانٌ [like صِرْدَانٌ

pl. of صِرْدٌ]: (TA:) pl. fem. رَبْعَاتٌ (S, Mṣb, K, TA [in the CK, erroneously, رِبْعَاتٌ]) and رَبْعٌ. (K.) Hence the saying, مَا لَهُ هَبْعٌ وَلَا رِبْعٌ He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof. (S, TA.) [See another ex. voce بُلْعٌ.] — [Hence, also,] رَبْعٌ † A very small star in the midst of the عَوَائِدِ, which are in the head of التَّيْنِ [or Draco]. (Kzw.)

رَبْعٌ see رَبْعٌ, in two places.

رَبْعَةٌ see رَبْعٌ, last signification, in three places. = [A small round basket, covered with leather, in which perfumes are kept by him who sells them;] the جُودَةُ of the عَطَّار; (S, Mgh, K;) which is a سُلَيْكَةٌ covered with leather: (Mgh:) or a four-sided vessel, like the جُودَةُ: said by El-Isbahānee to be so called because originally having four طَاقَاتُ [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., A chest in which the volumes of a copy of the Kur-ān are kept; (Sgh, K;) called رَبْعَةُ الْمُصْحَفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdād. (Sgh.) — Its application to A household utensil proper for women requires consideration. (Mgh.)

رَبْعَةٌ The beasts' collecting of themselves together in the [season called] رِبْع: [whence] a country, or region, is said to be طَيْبُ الرَّبْعَةِ [good for the beasts' collecting of themselves together &c.]. (TA.) — [Hence, app.,] تَرْكَنَاهُمْ We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) رَبْعَةٌ, also, and رَبْعَةٌ, signify An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues; (K, TA;) meaning a former, or first, affair, &c.; (TA;) and only relating to a good state or condition: (Yaḡkoob, K:) or one's way, course, mode, or manner, of acting, or conduct, or the like: (K:) or one's right, or good, state, or condition, (K, TA,) in which he has been before: (TA:) or his [tribe such as is termed] قَبِيلَةٌ: or [the portion thereof which is termed] his فُحْدٌ:

(K:) or رِبْعَاتِهِمْ (S, K,) and رِبْعَاتِهِمْ, and رِبْعَاتِهِمْ, and رِبْعَاتِهِمْ, and رِبْعَاتِهِمْ (K,) means They are in their right, or good, state, or condition: (K, TA:) or they are occupied in their affair, or business, or concern, in which they were occupied before; or they are in their case, or state, or condition, in which they were before: (S, K:) or رِبْعَاتِهِمْ (S, K,) and رِبْعَاتِهِمْ (Fr, S, K,) signifies in their right, or good, state, or condition, and in their former, or first, case; or in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern: (S:) or it means in their places of abode. (Th, K.) You

say also, *مَا فِي بَنِي فَلَانٍ مَنْ يَضْبُطُ رَبَاعَتَهُ* ۖ *غَيْرُ فَلَانٍ* i.e. [There is not among the sons of such a one he who manages thoroughly, or soundly,] his case, or affair, or business, or concern, in which he is occupied [except such a one]. (S.) And [hence,] *هُوَ ذُو رَبَاعَةٍ* ۖ *قَوْمِهِ* and *هُوَ عَلَى رَبَاعَةٍ* ۖ *قَوْمِهِ* He is the chief of his people. (Ham p. 313. [See also *رَبَاعَةٌ* below.])

رَبْعَةٌ A quick pace of a camel, in which he goes along beating the ground with his legs: (TA:) or the most vehement running: (K:) or the most vehement running of camels: (S and K:) or a kind of running of camels which is not vehement. (K.) = See also *رَبْعٌ*, last signification, in two places. — See also its pl., *رَبْعَات*, voce *رَبْعَةٌ*, in two places.

رَبْعَةٌ: see its pl., *رَبْعَات*, voce *رَبْعَةٌ*, in two places.

رَبْعَةٌ: see *رَبْعَةٌ*.

رَبِيعٌ Of, or relating to, the *رَبِيع*; (S, Msb, K;) i.e., the season so called; [and the rain, and the herbage, so called;] a rel. n. irregularly formed. (Msb.) — Born in the [season called] *رَبِيع*; applied to a young camel: born in the beginning of the breeding-time; [which means the same;] so applied. (TA.) — And hence, (TA.) † A son born in the prime [or spring-time] of his father's manhood; (S, TA;) because the *رَبِيع* is the beginning, and the most approved part, of the breeding-time: (TA:) pl. *رَبِيعُونَ*. (S, TA.) Saḍ Ibn-Málik says, (TA.)

* *إِنَّ بَنِي صَبِيئةً صَيْفِيُونَ* *
* *أَفْلَحَ مَنْ كَانَ لَهُ رَبِيعُونَ* *

[Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.] (S, TA.) — A palm-tree (*سَبْطٌ*, i.e. *نَخْلَةٌ*) of which the fruit ripens in the end of the summer, or hot season; AHn says, because then is the time of the [rain called] *وَسْطَى*. (TA.) — The Arabs say, *صَرَافَانَهُ رَبِيعَةً* [A hard kind of date that would ripen in the season called *رَبِيع* (meaning autumn) that is cut in the summer and eaten in the winter-season]. (TA.) — *نَاقَةٌ رَبِيعِيَّةٌ* A she-camel that brings forth [in the season called *رَبِيع*] before others. (TA.) — *رَبِيعِيَّةٌ* [used as a subst., or as an epithet in which the quality of a subst. is predominant, for *مَبْرُورَةٌ رَبِيعِيَّةٌ*] signifies The *مَبْرُورَةٌ* [or corn brought for provision, or the bringing thereof,] in the beginning of winter: (S, K:) or the *مَبْرُورَةٌ* of the [season called] *رَبِيع* which is the first *مَبْرُورَةٌ*; next after which is the *دَفْنِيَّة*; and next after this, the *مَضِيَّة*; and next after this, the *رَبِيعِيَّة*. (TA.) [See art. *مَبْرُورَةٌ*.] — Also, the same, [used in like manner, for *عَبِيرٌ رَبِيعِيَّةٌ*] Camels that bring provision of corn in the [season called] *رَبِيع*; or, which means the same, in the beginning of the year: pl. *رَبِيعَات*. (TA.)

— And [used in the same manner, for *عَزْوَةٌ رَبِيعِيَّةٌ*] A narring, or warring and plundering, expedition in the [season called] *رَبِيع*. (TA.) — *رَبِيعِيٌّ* also signifies † The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and *رَبِيعِيَّةٌ* likewise, the beginning of breeding, and of summer. (TA.) — *رَبِيعِيٌّ الطَّعَانُ* † The sharpest kind of thrusting, or piercing. (Th, TA.)

رَبِيعِيَّةٌ fem. of *رَبِيعِيٌّ*: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

رَبَاعٌ: see an ex. in the phrase *هُمَّ عَلَى رَبَاعِهِمْ*, voce *رَبَاعَةٌ*. = *رَبَاعٌ*, (S, Msb, K,) like *ثَمَانٌ* (S, K) and *شَنَاجٍ* [in the CK *ثَمَانٌ* and *ثَمَانٌ* and [pls. like] *جَوَارٍ*, which are the only words of this form, (K,) and *رَبَاعٌ*, (Kr, K,) accus. of the former *رَبَاعِيًّا*, (S, Msb, K,) and fem. *رَبَاعِيَّةٌ*, (S, K,) Shedding its tooth called the *رَبَاعِيَّة*, q. v.; applied to the sheep or goat in the fourth year, and to the bull and cow and the solid-hoofed animal in the fifth year, and to the camel in the seventh year: (S, Msb, K:) [see 4:] pl. [of pauc.] *أَرْبَاعٌ* (Az, K) and [of mult.] *رَبْعٌ* (Az, S, Msb, K) and *رَبْعٌ*, (Th, Az, K,) but the former is the more common, (Az,) and *رَبْعٌ* (IAar, K) and *رَبْعَانٌ* (S, Msb, K) and *رَبَاعٌ* and *رَبَاعِيَّاتٌ*. (K.) You say, *رَكِبْتُ بَرْدُونًا رَبَاعِيًّا* [I rode a hackney shedding his *رَبَاعِيَّة*, or in his fifth year]. (S, Msb, K.) — Hence, *حَرْبٌ رَبَاعِيَّةٌ* † Vehement and youthful war. (TA.)

رَبَاعٌ [Four and four: four and four together: or four at a time and four at a time:] is a deviation from the original form, (S, K,) or *أَرْبَعَةٌ*; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see *ثَلَاثٌ*)] it is imperfectly decl.: (K:) but the dim. is *رَبِيعٌ*, perfectly decl. (S voce *ثَلَاثٌ*, q. v.) [See exs. voce *ثَلَاثٌ*.] In the Kur iv. 3, El-Aqamash read *وَرَبِيعٌ* instead of *وَرَبَاعٌ*. (IJ, K.)

رَبُوعٌ A she-camel that yields four *أَقْدَاح* [pl. of *قَدَحٌ*] of milk. (IAar.) = See also *الرَّبِيعَاءُ*.

رَبِيعٌ: see *رَبْعٌ*, in two places. = It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting *Two months*, (S, Msb, K,) [next] after *صَفَرٌ*; (S, K;) and they say, (Msb,) one should only say, in speaking of them, *شَهْرُ رَبِيعِ الْأَوَّلِ* and *شَهْرُ رَبِيعِ الْآخِرِ*; (S, Msb, K;) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is *شهر ربيع الاول* (with a single kesreh, and with no syll. sign to the *اول*); and in another copy of the S I find *شهر ربيع الاول* and

with the addition of *شهر*: but it is allowable to say also *شَهْرُ رَبِيعِ الْأَوَّلِ* and *شَهْرُ رَبِيعِ الْآخِرِ*: the word *شهر* is necessarily added in order to discriminate between the months thus called and the season called *رَبِيع*: Az says, the Arabs mention all the months without the word *شهر* except the two months of *رَبِيع* and the month of *رَمَضَانَ*: and they say also *شَهْرُ رَبِيعٍ* and *شَهْرُ رَبِيعٍ* and *شَهْرُ رَبِيعٍ* and *شَهْرُ رَبِيعٍ* (Msb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Msb in art. *جمد*.) It has a twofold application also to seasons; *الرَّبِيعُ الْأَوَّلُ* being The season in which the truffles and the blossoms come, (S, Msb, K,) and this is [also called] *رَبِيعُ الْكَلَا* [the *rabeeq* of the herbage, properly called the spring of Arabia]; (S;) and *الرَّبِيعُ الثَّانِي* The season in which fruits ripen; (S, Msb, K;) [also called *الرَّبِيعُ الثَّانِي*]; but some people call this *الرَّبِيعُ الْأَوَّلُ* (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call *الرَّبِيعُ الثَّانِي*; but all of them agree that the *الرَّبِيعُ* [or autumn] is called *الرَّبِيعُ*: AHn says, the two divisions of the winter [by which he means the half-year commencing at the autumnal equinox] are called *رَبِيعَان*; the former being *رَبِيعُ الْمَاءِ وَالْأَمْطَارِ* [the *rabeeq* of the water and the rains, in which the rain called *الْوَسْطَى*, which is termed the first of the rains, commences]; and the second being *رَبِيعُ الثَّبَاتِ* [or *رَبِيعُ الْكَلَا* the *rabeeq* of the herbage], because the herbage therein attains to its last stage: and he adds, that *رَبِيعٌ* is applied by the Arabs to the whole winter, [meaning, again, the half-year commencing at the autumnal equinox,] because of the moisture, or rain: (TA:) or the year consists of six seasons; (so in the K; but in the S, “and I heard Abu-l-Ghowth say, the Arabs make the year to be six seasons;”) two months thereof are called *الرَّبِيعُ الْأَوَّلُ*; and two months, *صَيْفٌ*; and two months, *قَيْظٌ*; (S, K;) and two months, *رَبِيعٌ*, *رَبِيعُ الثَّانِي* (so in a copy of the S,) or *الرَّبِيعُ الثَّانِي* (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is *رَبِيعُ الثَّانِي*, without tenween,]) or *الرَّبِيعُ الثَّانِي*; (K;) and two months, *شَتَاءٌ*; and two months, *خَرِيفٌ*. (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yahya Ibn-Kibāseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, *الرَّبِيعُ الْأَوَّلُ*, which the vulgar call *الْخَرِيفُ* [The autumn]; then *الشَّتَاءُ* [the winter]; then *الصَّيْفُ*, which is *الرَّبِيعُ الْآخِرُ* [or *الثَّانِي*, i.e. the spring]; then *الْقَيْظُ* [the summer, or hot season]: all this is what the Arabs in the desert say: *الْخَرِيفُ* which is with the Persians the *خَرِيف*, he says, commences on the third of *أَيْلُول* [September O. S.]; and the *شَتَاءُ*, on the third of *كَانُونِ الْأَوَّلِ* [December O. S.]; and the *صَيْفُ*

which is with the Persians the ربيع, on the fifth of آذار [March O. S.]; and the قَيْظ which is with the Persians the صيف, on the fourth of حزيران [June O. S.]: and Aboo-Yahya adds, the ربيع of the people of El-'Irāk agrees with the ربيع of the Persians, which is after the شتاء [or winter], and which is the season of the flowers, or roses, and is the most temperate of the seasons: the people of El-'Irāk, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاول: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called الوَسْمَى] falls therein. (TA.) The pl. of ربيع is اَرْبَعَةٌ [a pl. of pauc.] and اَرْبَعَاءُ [a pl. of mult.] (S, Mṣb, K) and رِبَاعٌ (AHn, K); or the first of these is pl. of ربيع الكَلأ (Fr, Yaaḳoob, S, Mṣb, K) and of the ربيع of the months; (Fr, Mṣb;) but the second is pl. of ربيع in the sense of جَدْوَل, to be explained below. (Fr, Yaaḳoob, S, Mṣb, K.) Hence the phrase in a supplication, اَللّٰهُمَّ اجْعَلِ الْقُرْآنَ رِبْعًا قَلْبِي [O God, make Thou the Kur-ān to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) اَبُو الرَّبِيعِ The

ربيع is اَرْبَعَةٌ [a pl. of pauc.] and اَرْبَعَاءُ [a pl. of mult.] (S, Mṣb, K) and رِبَاعٌ (AHn, K); or the first of these is pl. of ربيع الكَلأ (Fr, Yaaḳoob, S, Mṣb, K) and of the ربيع of the months; (Fr, Mṣb;) but the second is pl. of ربيع in the sense of جَدْوَل, to be explained below. (Fr, Yaaḳoob, S, Mṣb, K.) Hence the phrase in a supplication, اَللّٰهُمَّ اجْعَلِ الْقُرْآنَ رِبْعًا قَلْبِي [O God, make Thou the Kur-ān to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) اَبُو الرَّبِيعِ The

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ربيع is اَرْبَعَةٌ [a pl. of pauc.] and اَرْبَعَاءُ [a pl. of mult.] (S, Mṣb, K) and رِبَاعٌ (AHn, K); or the first of these is pl. of ربيع الكَلأ (Fr, Yaaḳoob, S, Mṣb, K) and of the ربيع of the months; (Fr, Mṣb;) but the second is pl. of ربيع in the sense of جَدْوَل, to be explained below. (Fr, Yaaḳoob, S, Mṣb, K.) Hence the phrase in a supplication, اَللّٰهُمَّ اجْعَلِ الْقُرْآنَ رِبْعًا قَلْبِي [O God, make Thou the Kur-ān to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) اَبُو الرَّبِيعِ The

* يَدَاكَ يَدَ رَبِيعِ النَّاسِ فِيهَا *

* وَفِي الْاُخْرَى الشُّبُورُ مِنَ الْحَرَامِ *

meaning † [Thy two hands are such that] one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months, i. e.] in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable. (TA.) [Compare Proverbs iii. 16.] — Also † A rivulet, or streamlet; (Mṣb, K;) i. q. جَدْوَل (S, Mṣb, K;) or i. q. نَهْر (Mgh:) or نَهْرٌ صَغِيرٌ (Har p. 402:) † a rivulet, or streamlet, that runs to palm-trees: and رِبْعِ السَّاقِي, a subst. prefixed to its epithet, occurring in a trad., † the river [or rivulet] that waters seed-produce: (TA:) pl. اَرْبَعَاءُ (Fr, Yaaḳoob, S, Mṣb, K) and رِبْعَانٌ (TA.) A poet says, describing one drinking much,

* فُوهُ رَبِيعٌ وَكَفُّهُ قَدَحٌ *

† His mouth is a river [and his hand is a bowl]. (TA.) — Also A share, or portion, of water for [irrigating] land, (IDrd, K, TA,) whatever it be: or, as some say, a share, or portion, thereof for the quarter of a day or night; but this is not of valid authority. (TA.) You say, لِفُلَانٍ مِنْ هَذَا رِبْعٌ [for irrigating land], (K, TA,) or, as in some copies of the K, المَاءِ رِبْعٌ, instead of مِنْ, i. e. To such a one belongs a share, or portion, of this water [for irrigating land]. (TA.) — The dim. of رِبْعٌ is رِبْعِيٌّ (Mṣb.)

ربيع: see رِبَاعٌ = and see also رِبْعٌ, last sentence.

رباعَةٌ: see رِبْعَةٌ, in two places.

رباعَةٌ: see رِبْعَةٌ, in four places. — It also signifies A kind of حِمَالَةٌ [meaning obligation, or responsibility, that must be discharged, or performed, taken upon himself by a person for others; and here, particularly, such as is taken upon himself by the head, or chief, of a people]. (S, K.) You say, هُوَ عَلَى رِبَاعَةٍ قَوْمِهِ [properly He is over the affairs of his people, as indicated above, voce رِبْعَةٌ, last sentence,] meaning He is the head, or chief, of his people. (TA.) Abu-l-Kāsim El-Isbahānee says, رِبَاعَةٌ is metaphorically used to signify † The being a head, or chief; or the office of head, or chief; in consideration of the taking of the مَرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يُقِيمُ رِبَاعَةَ الْقَوْمِ غَيْرُ فُلَانٍ [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.)

ربيعَةٌ A stone that is raised, or lifted, (S, K, TA,) for trial of strength: (K, TA:) applied only to a stone. (Az, TA.) = A helmet of iron. (Lth, S, K.) = A meadow; or a garden; syn. رَوْضَةٌ. (IAar, K.) = A [leathern water-bag, such as is called] مَزَادَةٌ. (K.) — A kind of receptacle for perfume and the like; syn. عَتِيدَةٌ, q. v. (K.)

رباعيٌّ A boy four spans (أَشْبَار) in height. (S and Mṣb voce خُمَائِي, q. v.) It is also applied to a camel, like سَبَاعِي; [app. meaning Four cubits in height:] fem. with ة. (TA in art. سبع.) —

[Also A word composed of four letters, radical only, or radical and augmentative.]

رباعية The tooth that is between the ثَنِيَّة [or lateral incisor] and the نَاب [central incisor] (S, Mṣb, K;) i. e. each of the four teeth which are next to the ثَنِيَّاتِ, (Mgh, TA,) pertaining to man and to others: (TA:) pl. رِبَاعِيَّاتٌ (S, Mgh, Mṣb, K:) a man has, above, [two teeth called] ثَنِيَّتَانِ, and [two called] رِبَاعِيَّتَانِ, after them, and [two called] اَرْحَاءَ, and [two called] ضَاحِكَانِ, and six اَرْحَاءَ, on each side [three], and [two teeth called] نَاجِذَانِ; and the like below: (As, TA:) and the solid-hoofed animal has, after the ثَنِيَّاتِ, four رِبَاعِيَّاتِ, and four قَوَارِحَ, and four اَنْبَابَ, and eight

اَضْرَاسَ. (AZ, TA.) = Also fem. of رِبَاعٌ [q. v.]. (S, K.)

رباعٌ One who often buys, or sells, رِبَاعٌ, meaning houses, or places of abode. (IAar, K.)

رباعٌ [act. part. n. of رِبْعٌ]. — The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.) — هُوَ رَابِعٌ اَرْبَعَةٌ He is [the fourth of four, or] one of four. (TA.) — رَابِعَةٌ عَشْرَةٌ and رَابِعَ عَشَرَ, the former masc. and the latter fem., meaning Fourteenth, are subject to the same rules as ثَلَاثٌ عَشْرٌ and اِبْدَلُ رَوَابِعُ = ثَلَاثٌ, q. v. = [Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl. of رَابِعَةٌ]: from رُبِعَتِ الْاِبِلُ, meaning وَرَدَتِ الرِّبْعَ (S, K.)

In like manner, also, رَوَابِعُ is applied, metaphorically, to birds of the kind called قَطَا, as an epithet denoting their coming to water, by El-'Ajjāj. (TA.) = رِبْعِيٌّ رَابِعٌ A fruitful, or plentiful, ربيع [meaning the season so called]. (ISK, K.) — One does not say يَوْمٌ رَابِعٌ like as one says يَوْمٌ قَائِلٌ &c., because there is no corresponding verb, like قَاطَ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) = هُوَ رَابِعٌ عَلَى حَالِهِ He is abiding, or continuing, in his state, or condition. (TA.)

هي اَرْبَعُونَ لَقَاحًا = اَرْبَعَةٌ. اَرْبَعٌ She is the quickest of them in conceiving, or becoming pregnant. (Th.)

اَرْبَعَةٌ [Four;] a masc. n. of number; fem. اَرْبَعٌ. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijāz, and a case in which اَرْبَعَةٌ is imperfectly decl., see ثَلَاثَةٌ. See also سِتَّةٌ.] — ذَوَاتُ الْاَرْبَعِ The quadrupeds. (The Lexicons passim.) — جَاءَتْ عَيْنَاهُ بِاَرْبَعَةٍ † His two eyes shed tears running from their four sides: or it means, accord. to Z, he came weeping most vehemently. (TA.) [See another ex. voce ثَمَانِيَةٌ.] اَرْبَعَةٌ عَشْرٌ [indecl. in every case, meaning Fourteen,] is pronounced by some of the Arabs اَرْبَعَةٌ عَشْرَةٌ: and [the fem.] اَرْبَعَةٌ عَشْرَةٌ, thus in the dial. of El-Hijāz [and of most of the Arabs], is pronounced اَرْبَعٌ عَشْرَةٌ in the dial. of Nejd. (S in art. عشر.)

الرَّبْعَاءُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الرَّبْعَاءُ, (Aḡ, S, Mḡb, K,) the latter on the authority of some of the Benoo-Asad, (S, Mḡb,) and الرَّبْعَاءُ, (Aḡ, Mḡb, K,) which is a form of the word seldom used, (Mḡb,) and الرَّبْعَاءُ, and الرَّبْعَاءُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Mḡb,) except أَرْمَدَاءُ, (AZ, O,) the name of *A certain day*; (S, Mḡb, K;) [namely Wednesday;] *the fourth day of the week*; (L;) as also الرَّبْعَاءُ; but this is post-classical: (TA:) the dual of أَرْمَدَاءُ is أَرْمَدَاوَانِ; (L;) and the pl. is أَرْمَدَاوَاتُ, (S, L,) [accord. to those who make the sing. fem.]; or the dual is أَرْمَدَاوَانِ, and the pl. is أَرْمَدَاوَاتُ; (K;) thus says Aboo-Jukhádib, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الرَّبْعَاءُ بِمَا فِيهِ [Wednesday passed with what (occurred) in it], making it sing. and masc. [because he meant thereby *يوم مَضَتْ*]; but Abu-l-Jarráḥ used to say, مَضَتْ الرَّبْعَاءُ, making it fem. and pl., and employing it like a n. of number: (Lh:) Th is related to have mentioned أَرْمَدَاوَانِ as a pl. of الرَّبْعَاءُ; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, S in art. (ا.م.س.) 292.

أَرْبَعُونَ [Forty;] a certain number, (TA,) after ثَلَاثُونَ. (S, K.) — [Also Fortieth.]

أَرْبَعَاءُ One who fasts alone on the Wednesday. (IAḡr.)

رَبْعُ; see رَبْعُ, in three places.

رَبْعُ, applied to a camel, [That is watered on the fourth day, counting the day of the next preceding watering as the first: (see 4:) and] that is brought to the water at any time. (TA.) — See also رَبْعُ.

رَبْعُ: — see رَبْعُ. = Applied to rain, (S, Mḡb, TA,) *That comes in the [season called] رَبْعُ*; [in the Ḥam p. 425, written رَبْعُ:] or that induces the people to remain in their abodes and not to seek after herbage: (TA:) or that confines the people in their رِبَاع [or dwellings] by reason of its abundance: (Mḡb:) or that causes the growth of that in which the camels may pasture at pleasure. (S.) — With ʾ, applied to land (أَرْضُ), *Abounding with [the herbage called] رَبْعُ*; as also رَبْعُ. (TA.) — Without ʾ, applied to a she-camel, (Aḡ, S, K,) *That brings forth in the [season called] رَبْعُ*; (S, K:) or that has her young one with her; (Aḡ, S, K;) the young one being called رَبْعُ; (Aḡ, S:) as also رَبْعُ; (Aḡ, TA:) or the latter signifies one that usually brings forth in the [season called] رَبْعُ; (S, K:) or that brings forth in the be-

ginning of the breeding-time: (Aḡ, S, K:) or that is early, or before others, in becoming pregnant: (TA:) and the former, so applied, signifies also one whose womb is, or becomes, closed, [app. in the season called رَبْعُ, (see 4,)] so that it does not admit the seminal fluid. (TA.) — Applied to a man, † *Having offspring born to him in the prime of his manhood*. (TA.) [See 4.] = Also *The sail of a full ship*: (AA, K:) that of an empty ship is called رَوْمِي. (AA, TA.)

رَبْعُ: see رَبْعُ.

رَبْعُ (S, K,) *Having four portions* [or sides or faces or angles &c.; generally meaning either square or quadrilateral]: or of the form of a thing having four legs; or of the form of a quadruped. (TA.) [See also مُنْتَلَت.] — رَبْعُ الْحَاجِبِينَ † *A man whose eyebrows have much hair*; as though he had four eyebrows. (TA.) — رَبْعُ الْجَبَةِ [Having a square forehead; meaning] † *a slave*. (TA.)

رَبْعُ A land containing, or having, رِبَاعَاتُ [or jerboas]; (S, K;) as also رِبْعُ رَبْعُ. (TA.)

رَبْعُ A staff, (K,) or small staff, (S,) of which two men take hold of the two ends in order to raise a load (S, K) and put it upon the back of the camel, (S,) or upon the beast; (K;) as also رَبْعُ: (K:) which latter is also expl. as signifying a piece of wood with which a thing is taken. (TA.) [See 1, last signification but one.]

رَبْعُ: see رَبْعُ = and رَبْعُ = and رَبْعُ = Rain that comes in the beginning of the [season called] رَبْعُ: [an epithet used in this sense as a subst.]: pl. مَرَابِيعُ. (S, *K, *TA, * [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرَابِيعُ النُّجُوم, as used in a verse of Lebeed cited in the first paragraph of art. رَزَق; by the مَرَابِيعُ being meant the أُنُوءَ; (S;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi suprâ.) — Applied to a place, *That produces herbage in the beginning of the [season called] رَبْعُ*. (K, TA.) — Applied to land (أَرْضُ): see رَبْعُ. — Applied to a she-camel: see رَبْعُ.

رَبْعُ Twisted of four twists, or strands; (S, TA;) applied to a rope, (TA,) as also رَبْعُ; (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (S, TA.) — Applied to a spear, *Four cubits in length*: (TA:) or neither long nor short; (S, TA;) and in like manner applied to a man: see رَبْعُ, in two places: (S, Mḡb, L, &c.): and [hence its pl.] مَرَابِيعُ, applied to horses, compact in make. (TA.) = Also, applied to a man, *Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day* [counting the day of the next preceding fit as the first; i. e. having, or seized by, a quartan fever]; as also رَبْعُ; (S,

K;) and رَبْعُ is said to be used in the same sense; but the Arabs say رَبْعُ. (Az, TA.) = رِبْعُ, and رِبْعُ, Land, and trees, watered by the rain in the season called رَبْعُ. (S, TA.) — [Hence,] رَبْعُ, applied to a man, also signifies † *Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarrassment or difficulty, or from a state of perdition or destruction*. (TA.)

رَبْعُ, pl. of رَبْعُ [q. v.]: = and pl. of رَبْعُ [q. v.].

رَبْعُ: see رَبْعُ, in three places.

رَبْعُ, applied to a beast, *That has pastured upon the [herbage called] رَبْعُ, and become fat, and brisk, lively, or sprightly*. (TA.) = See also رَبْعُ: = and see رَبْعُ.

رَبْعُ He sat cross-legged; i. q. رَبْعُ. (TA.)

رَبْعُ Having power, or ability, for, or to do, a thing; as, for instance, war, or battle; (IAḡr;) or to bear, or endure, a thing; (IAḡr, Sgh;) as when relating to an envier, meaning his envy. (Sgh.) You say also رِبْعُ بِمَعْلَمِهِ A man who is able by himself to execute his work, having power, or strength, to do it, and very patient. (K.)

رَبْعُ, in which the ى is augmentative, (Kr, S, f. 37) Mḡb,) because there is not in the language of the Arabs any word of the measure رِبْعُ, (Kr, S,) except what is extr., such as رِبْعُ, (K,) which is a foreign word [introduced into their language], (S in art. رِبْعُ) [The jerboa;] a certain well-known beast; (K;) a small beast like the فَاةُ [or rat], but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the زَرَفَةُ [or giraffe]; called by the vulgar رِبْعُ; (Mḡb;) a rat (فَاةُ) of which the burrow has four entrances; Az says, it is a small beast larger than the رِبْعُ, [q. v.; but in the L, in art. رِبْعُ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål ("Descr. Animalium," p. iv,) terms it mus jaculus: see the questions appended to Niebuhr's "Descr. de l'Arabie," p. 177:] pl. مَرَابِيعُ. (S, Mḡb.) [See رَبْعُ, voce رِبْعُ.]

رَبْعُ Hence, (TA,) رِبْعُ also signifies رِبْعُ [The portion of flesh and sinew next the back-bone, on either side]; (S, *K;) as being likened to the فَاةُ [thus called]: (TA:) or this is with damm رِبْعُ: (K:) or the رِبْعُ of the مَرْنُ are its portions of flesh; (T, S, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)

رَبْعُ The neighbour that is variable in his actions [like the jerboa, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like رِبْعُ. (IAḡr, TA in art. رِبْعُ.)

ربق

1. رَبَّقَهُ, aor. ٢ (S, Msb, K) and ٣ (S, K,) inf. n. رَبَّقَى (JK, S, Msb,) *He put his head* (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Msb) *into the رِبْقَةَ* (S, K,) or *into the رِبْقَى* (Msb:) or, accord. to the M, *he made fast, or bound or tied fast or firmly, him, or it, in the رِبْقَةَ* (TA:) or *he made fast, or bound or tied fast or firmly, his* (a sheep's or goat's) *neck with the رِبْقَى* or *cord*: (JK:) and رَبَّقَهُ, inf. n. رَبَّقَى, *he made fast, or bound or tied fast or firmly, him, or it, in the رِبْقَى* [pl. of رَبَّقَى or of رَبَّقَةٍ]. (TA.) — [Hence,] رَبَّقَهُ فِي الْأَمْرِ (Msb, K,) aor. ٢, inf. n. رَبَّقَى (Msb,) *† He made him to fall into the thing, or affair*. (Msb, K.) — رَبَّقَى also signifies *The act of making fast; or binding, or tying, fast, or firmly; and so رَبَّقَى*; (K;) each as an inf. n. of رَبَّقَهُ. (TK.)

2. رَبَّقَى [He prepared the أَرْبَاقِ, pl. of رَبَّقَى]. One says, رَبَّقَتِ الصَّانُ قَرْبَى رَبَّقَى, i. e. [The ewes have secreted milk in their udders: therefore] *prepare thou the أَرْبَاقِ: prepare thou the ارباق*: for they will bring forth soon: (S, K:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الْوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَبَّقَى, with ن, (S, K,) meaning “wait thou” because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَبَّقَى, with م. (K. [See arts. رَمَقَ and رَمَقَ.]) — One also says, رَبَّقَى أُنْثَى الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids*. (T in art. ثَنَى.) — See also 1. — رَبَّقَتِ الْكَلَامَ *I interlarded, or embellished, the speech, or discourse, with falsehood; as also رَبَّقَتَهُ*; syn. لَفَّقَتِ بَيْنَهُ; (JK;) [or لَفَّقَتَهُ; for] تَلَفِيقُهُ signifies رَبَّقَتِ الْكَلَامَ (Ibn-'Abbād, K;) as also تَرْمِيقُهُ. (Ibn-'Abbād.)

5. رَبَّقَتَهُ مِنْ عُنْقَى (JK,) or رَبَّقَتِ الشَّيْءَ (Ibn-'Abbād, K,) *† I hung the thing upon my neck*. (JK, Ibn-'Abbād, K, TA.)

8. رَبَّقَى *He* (a kid) *had his head put into the رِبْقَةَ*. (S.) — [Hence,] رَبَّقَى فِي حَبَالَتِي *He* (a gazelle, S, K) *became caught in my snare*. (Lh, JK, S, K.) — And رَبَّقَتِ فِي حَبَالَتِهِ *† I became caught in [the snare of] his deceit*. (TA.) — And رَبَّقَى فِي الْأَمْرِ *† He fell into the thing, or affair*. (Msb, K.) = رَبَّقَتَهُ لِنَفْسِي *I tied, bound, or made fast, him, or it, for myself*. (TA.)

ربْقَى *A cord having in it a number of loops wherewith lambs, or kids, are tied, or made fast; any one of which loops is termed رَبْقَةً* (S, Msb, K) and رَبْقَةً (K:) or *a cord which is doubled in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast: so, says Az, I have heard from the*

Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رَبَّقَى (S, Msb, K) and رَبَّقَى [of pauc.] أَرْبَاقِ (S, K.) — Hence, (TA,) خَلَعَ رَبَّقَهُ (S, Msb, TA,) occurring in a trad., (S,) *† He cast off the tie of El-Islām*, (Msb, TA,) with which he had bound himself, (TA,) [from his neck.] (Msb, TA. [See also خَلَعَ.]) And كَتَمَ الْعَبْدُ مَا لَمْ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (S,) meaning *† [The covenant is yours] as long as ye sever not the tie with which ye are bound; this tie being likened to the رَبَّقَى upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رَبَّقَى, and severing it; for thereby the beast becomes free from the tie*. (TA.) And in a trad. of 'Omar, حُجُوا بِالذَّرِيَّةِ لَا تَأْكُلُوا أَرْبَاقَهَا وَتَذَرُوا أَرْبَاقَهَا فِي أَعْنَاقِهَا [Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks]: he likens the obligations imposed upon them to ارباق. (TA.) One says also, حَلَّ رَبَّقَتَهُ, meaning *† He removed from him his anxiety*: (K, TA:) and so قَطَعَ رَبَّقَتَهُ. (TA.)

رَبْقَةً: see the next preceding paragraph.

رَبْقَةً: see رَبَّقَى, in four places. — Also *A thing woven of black wool, of the width of the تَبَّة* [or band of the drawers or trowsers], in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck [or shoulder] of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the رَبَّقَى [pl. of رَبْقَةً] upon the necks of their boys only as a preservative from the [evil] eye. (T, TA.)

رَبْقَانٌ *Evil in disposition*: applied to a man; and in like manner to a woman: mentioned by As; and in the K in art. عَبَقَ [where, in some copies, it is written رَبْقَان]. (TA.)

رَبَّقَى (TA,) or رَبَّقَتَهُ (S, Msb, K,) applied to a lamb or kid (بَهْمَةٌ), (ISK, S, K,) or to a sheep or goat (شَاة), (Msb, TA,) *Having its head put into the رِبْقَةَ*; (ISK, S, Msb, K, TA;) as also مَرْبُوقَةٌ (ISK, JK, S, Msb, K) and مَرْبُوقَةٌ (JK, TA.)

رَبَّقَى *Calamity, or misfortune*: (JK, S, K:) whence the prov., رِبْقَى عَلَى أَرْبَقِ, (TA,) meaning *He brought us a great calamity, or misfortune*: (K in art. أَرَقَ.) As says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَلٌ أَوْقُ) (S in that art., and TA;) رَبَّقَى being the dim. of أَوْقُ (K in that art.): or *امر الربق* is a name of war, or battle: or the viper: (JK, Ibn-'Abbād, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رَبَّقَى. (TA.)

رَبَّقَى *A cord with which a ewe, or goat, is tied (K, TA) by the neck*. (TA.)

مُطَرِّقٌ *i. q. مُطَرِّقٌ* [Silent: or lowering the eyes, looking towards the ground: &c.]. (JK, TA.)

مَرْبُوقَةٌ: see رَبَّقَى. = Also, [or مَرْبُوقَةٌ], *A cake of bread, or one baked in ashes, into which fat has been put; syn. خُبْزَةٌ مَسْحَمَةٌ*. (K.)

رَبَّقَى: see مَرْبُوقَةٌ.

ربك

1. رَبَّقَى (S, K,) [like رَبَّقَهُ], aor. ٢, inf. n. رَبَّقَى (S, TA,) *He mixed, or mingled, it*. (S, K.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He made it good, or qualified it properly, namely, ثَرِيد* [i. e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and mixed it with some other thing. (TA.) — And رَبَّقَى رِبْكًا (K, TA,) [and رَبَّقَى alone,] aor. and inf. n. as above, (TA,) *He made رِبْكَةً* [q. v.]. (K.) غَرَّانٌ فَارَبَّقُوا لَهُ [He is hungry, therefore make ye رِبْكَةً for him], (S, K,) or, as IDrd relates it, فَارَبَّقُوا لَهُ [i. e., “therefore mix ye بَكَاةً (a certain food) for him”], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisán-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, “What shall I do with him? Shall I eat him or shall I drink him?” so his wife said, غَرَّانٌ فَارَبَّقُوا لَهُ: and when he was satiated, he said, “How are the infant and his mother?” (S, K:) the saying means, “he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:” and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَّقَى فَلَانًا (Lth, K,) inf. n. as above, (Lth, TA,) *He threw such a one into mire*. (Lth, K.) = رَبَّقَى: see 8.

8. اَرَبَكْ *It was, or became, mixed, or mingled*. (S, K.) — *He* (a man) *stuck fast in mire*. (Lth, K, TA.) And *† He* (an animal of the chase) *struggled in the snare*. (K, TA.) — *† He* (a man, TA) *was, or became, in the condition of one whose affair, or case, is confused to him; as also رَبَّقَى*, aor. ٢, (K, TA,) inf. n. رَبَّقَى. (TA.) And اَرَبَكْ *He* (a man) *was, or became, entangled in the affair, and could hardly, or not at all, escape from it*. (S.) And اَرَبَكْ فِي الْبَلَكَاتِ *He fell into cases of perdition, and could hardly, or not at all, escape from them*. (TA from a trad. of 'Alee.) — اَرَبَكْ فِي كَلَامِهِ *† He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تَعَنَّعَ*. (K, TA.)

11. اَرَبِكَاكَ (K, TA,) inf. n. اَرَبِكَاكَ (TA,) *† His opinion, or judgment, was, or became, confused to him*. (Ibn-'Abbād, K, TA.) — And اَرَبَاكَ عَنِ الْأَمْرِ *He* (a man) *paused, or stopped, from the affair*. (Ibn-'Abbād, K.)

رَبَّقَى *A man* (IDrd) *weak in art, artifice,*

cunning, ingenuity, or skill, in the management of affairs: (IDrd, K:) a possessive epithet. (IDrd.)

رَبْلٌ and رَبْلٌ and رَبْلٌ + A man in a state of confusion in respect of his affair, or case: (K:) the last is a possessive epithet. (TA.)

رَبْلٌ: see what next precedes.

رَبْلٌ Dates kneaded with clarified butter and [the preparation of dried curd called] أَقِط, after which it is eaten. (Sgh, TA.) [See also رَبْلَةٌ.]

رَبْلٌ: see the next paragraph: — and see also رَبْلٌ.

رَبْلَةٌ (S, K) and رَبْلٌ (K) Dates with clarified butter and [the preparation of dried curd called] أَقِط, (S, K,) kneaded together, and then eaten; [like رَبْلٌ, as explained above;] and, as ISk says, sometimes water is poured upon it, and it is drunk: or, he adds, accord. to Ghaneeyeh Umm-El-Homáris, أَقِط and dates and clarified butter, made soft, not like what is called حَبْس: (S:) or (accord. to Ed-Dubeyreeh, S) flour and أَقِط (S, K) ground, and then (S) mixed with clarified butter (S, K) and رَبْلٌ [or inspissated juice]: (S:) or dates and أَقِط (K, TA) kneaded without clarified butter: (TA:) or inspissated juice (R, K, TA) mixed (TA) with flour or سَوِيق [i. e. meal of parched barley]: (K, TA:) or a cooked compound of dates and wheat. (K.) — Also the former word, A portion of fresh butter from which the milk will not separate, (Sgh, K,) so that it is mixed [therewith]. (Sgh.) — And Water mixed with mud. (Sgh, K.) — [Hence,] رَمَاهُ بِالرَّبْلَةِ i. e. + [He accused him of] a thing that stuck fast upon him. (TA.)

رَبِلَ

1. رَبَّلُوا (T, S, M, K,) aor. 2 (T, S, K) and رَبَّلَ (K,) inf. n. رَبَّلٌ (T,) They multiplied; became many in number: (T, M, K:) they increased and multiplied: (S:) and their children multiplied, and their cattle, or property. (M, K.) See also 8. — رَبَّلَتْ She (a woman) was, or became, fleshy; (M;) and so رَبَّلَتْ. (S.) And you say also رَبَّلَتْ لَحْمَهُ [app. meaning His flesh was, or became, abundant]. (M in art. رَبَّلٌ.) = رَبَّلَتْ الأَرْضُ (IDrd, M, K,) inf. n. رَبَّلٌ (IDrd, TA;) and رَبَّلَتْ; (IDrd, M, K;) The land produced رَبَّلٌ [q. v.]: (IDrd, K:) or abounded with رَبَّلٌ (M:) or the latter signifies it ceased not to have in it رَبَّلٌ. (T.) And رَبَّلَتْ المَرَاعِي The pasturages abounded with herbage. (T.) [See also 5.]

4: see above. = Also رَبَّلَ He was, or became, wicked, crafty, or cunning; [like رَبَّلٌ; see art. رَبَّلٌ;] and lay in wait for the purpose of doing evil, or mischief. (TA.)

5: see 1, in two places. = رَبَّلَتْ الأَرْضُ The land had trees such as are termed رَبَّلٌ i. e.

breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired: (As, A'Obeyd, T:) or the land became green after dryness, at the advent of autumn. (S.) And رَبَّلَ الشَّجَرُ The trees put forth leaves such as are termed رَبَّلٌ. (M, K.) — رَبَّلٌ also signifies He ate رَبَّلٌ; (Ibn-'Abbád, K;) said of a gazelle. (Ibn-'Abbád, TA.) And They (a company of men) pastured their cattle upon رَبَّلٌ. (M, K.) And He prosecuted a search after رَبَّلٌ. (Ibn-'Abbád, K.) — Also He took, captured, caught, snared, or trapped; or sought to take &c.; game, or wild animals, or the like. (M, K.) You say, خَرَجُوا يَتَرَبَّلُونَ They went forth to take &c., or seeking to take &c., game &c. (M.)

8. رَبَّلَ اِرْبَل مَالَهُ His cattle, or property, multiplied; (Ibn-'Abbád, K;) like رَبَّلٌ. (Ibn-'Abbád, TA.)

Q. Q. 2. رَبَّلٌ, originally رَبَّلٌ: see the latter, in art. رَبَّلٌ.

رَبْلٌ Fat, and soft, or supple: [perhaps, in this sense, a contraction, by poetic license, of رَبْلٌ:] an epithet applied to a man. (Ham p. 630.) = Also A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain: (As, A'Obeyd, T, S:) or certain sorts of trees that break forth [with leaves] in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (K:) accord. to Abou-Ziyád, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also رَبْلَةٌ and رَبْلَةٌ (TA:) [and] leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (M:) pl. رَبْلٌ. (S, M, K.)

رَبْلٌ A certain plant, intensely green, abounding at Bulbeys [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (K) and its neighbourhood: (TA:) two drachms thereof are an antidote for the bite of the viper. (K.)

رَبْلٌ, applied to a man, Fleshy: (A'Obeyd, S, TA:) or fleshy and fat. (TA. [See also رَبْلٌ.]) And [in like manner the fem.] رَبْلَةٌ, as also رَبْلَةٌ, Fleshy (M, K) and fat; applied to a woman. (M.) And رَبْلَةٌ applied to a woman signifies also Large in the رَبْلَات [pl. of رَبْلَةٌ, q. v.]; (Lth, T, M, K;) as also رَبْلَةٌ: (M, K:) or both signify رَفْعًا; (O, K; [in the CK, erroneously, رَفْعًا;]) i. e. narrow in the أَرْوَاع [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA:) or you say رَبْلَةٌ رَفْعًا, meaning [app., as seems to be implied in the context, large in the رَبْلَات and] narrow in the أَرْوَاع. (Lth, T.)

رَبْلَةٌ: see what next follows.

رَبْلَةٌ (AZ, T, S, M, K) and رَبْلَةٌ (S, M, K,) the former said by As to be the more chaste, (S,) The inner part of the thigh; (AZ, T, S, M, K;) i. e., of each thigh, of a man: (AZ, T:) or any

large portion of flesh: (M, K:) or the parts (M, K) of the inner side of the thigh [or of each thigh] (M) that surround the udder (M, K) and the vulva: (K:) pl. رَبْلَات; (AZ, T, S, M, K;) which Th explains as meaning the roots of the thighs. (M, TA.)

رَبْلٌ Fleshiness and fatness. (IAar, T. [Thus in two copies of the T, without 3. See also رَبْلَةٌ.])

رَبْلٌ Fleshy; applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied: (TA:) and with 3, fat; applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رَبْلٌ.]) — [Also] A thief who goes on a hostile, or hostile and plundering, expedition, (M, K,) against a party, (M,) by himself. (M, K.) [See also رَبْلٌ; and see Q. 2 in art. رَبْلٌ.])

رَبْلَةٌ Fleshiness, (A'Obeyd, S, M, K,) and some add and fatness. (TA. [See also رَبْلٌ.]) — رَبْلَةٌ A well of which the water is wholesome and fattening to the drinkers. (Ham p. 367.)

رَبْلَةٌ Fatness; (S, M, K;) and ease, or ampleness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life: (M, K; [in the CK, رَبْلَةٌ is erroneously put for رَبْلَةٌ:]) or the primary signification is softness, or suppleness, and fatness. (Ham p. 367.)

رَبْلٌ, applied to a woman, Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K. [In the CK, رَبْلَةٌ is erroneously put for رَبْلَةٌ.])

رَبْلَةٌ The flesh of the shoulder-blade. (Ibn-'Abbád, TA.)

رَبْلٌ The lion; (A'Obeyd, T, S, M, K;) as also رَبْلٌ, (S,) which is the original form, (M in art. رَبْلٌ, q. v.,) derived from رَبْلَةٌ signifying

"wickedness," &c.: (TA in that art.) Abou-Sa'eed says that it is allowable to omit the 3 [and substitute for it ى]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without 3: (T:) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is رَبْلَات (T, TA) and رَبْلَات (S, TA:) and hence رَبْلَات العرب, meaning Those, of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA. [See also رَبْلٌ; and see Q. 2 in art. رَبْلٌ.]) It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning Malignant, guileful, or crafty. (TA.) Applied to an old, or elderly, man, (M, K,) it means Advanced in age, (M,) or weak, or feeble. (K.) Also One who is the only offspring of his mother. (Ibn-'Abbád, TA.) — Applied to herbage, Tangled, or luxuriant, or abundant and dense, and tall. (Fr, T, K.)

رَبْلَةٌ A cunning, or crafty, lion. (TA.)

رَبْلٌ أَرْبِل means, (M, K,) app., (M,) Good, or

رَبِّي A woman who changes, in pronunciation, س into ث, or د into غ or ج, and the like; or who changes one letter into another; syn. شَغَاة. (AA, T, K.) [See also what follows.]

أَرَثَ A man having in his speech, or utterance, what is termed رُتَّةٌ: (T, S, A, Mgh, Mshb:) accord, to 'Abd-Er-Rahmán, whose word, or speech, is held back, and is preceded by his breath: (Mgh:) or having an impediment in his speech, so that his tongue will not obey his will: (TA:) fem. رُتَّةٌ: (Mshb:) and pl. رُثٌّ. (A, Mshb.) [See also رُثَى.]

رتب رتب

1. رَتَبَ (T, S, M, &c.,) aor. ٢, inf. n. رَتُّوبٌ, (S, M, Mshb, K,*) It (a thing, S, M, Mshb) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Mshb, K,) and stationary, or motionless; (S,* M, A,* Mshb,* K;) as also رَتَّبَ. (M, K.) Also, said of a thing, (T,) of a كَعْبٌ [i. e. cockal-bone, or die], [aor. and] inf. n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. رَتَّبَ, (M,) or رَتَّبَ, (K,* TA,) It, and he, stood erect, or upright; (T, S, M, A, TA; [but in some copies of the K, الإِتِّصَابُ is erroneously put for رَتَّبَ as the explanation of the رَتَّبَ;]) and (TA) so رَتَّبَ, (K, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAqr. (TA. [But in the T, I find only رَتَّبَ in this sense.]) So in the saying, رَتَّبَ رَتُّوبَ الكَعْبِ فِي البَقَامِ الصَّعْبِ [He stood erect like as does the cockal-bone, or the die, in the difficult standing-place]: (S,* A, TA:) occurring in a trad. of Luḡmán Ibn-'Ad. (TA.) And رَتَّبَ فِي الصَّلَاةِ He stood erect in prayer. (A.) [Or رَتَّبَ said of a man, [aor. ٢,] inf. n. رَتَّبَ and رَتُّوبٌ, signifies He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm. (Mshb.) And you say also, رَتَّبَ فِي الْأَمْرِ [He was constant, firm, &c., in the affair]. (A.)

2. رَتَّبَ (S, M, A, &c.,) inf. n. رَتِّيبٌ, (S, K,) He made, or rendered, (a thing, S, M, or things, A,) constant, firm, steady, steadfast, stable, fixed, fast, settled, established, and stationary, or motionless. (S,* M, Mshb, K.) You say, رَتَّبَ رَتَّبَ [He stationed the scouts upon the مراتب]. (A. See مَرْتَبَةٌ.) — He set things in order, disposed them regularly, arranged them, or classified them. (MA.) You say, رَتَّبَ الرُّتَبَ [He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour, &c.]. (TA voce أَصَلَ.) — [Hence,] رَتِّيبٌ is sometimes used as signifying The mode of construction termed لَفٌّ وَشَرْ [when it is regularly disposed: see art. لَفٌّ]. (Har p. 383.) — [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed الوُضُوءُ. — And The drawing of omens, one after another. (KL.)

4. رَتَّبَ (T, M, A,) inf. n. رَتِّابٌ, (T,) said of a boy, (T, M, A,) He made the كَعْبَ [i. e. cockal-bone, or die,] to stand erect, or upright: (T,* A:) or he made the كَعْبَ firm, or steady. (M.) = ارتب as an intrans. v.: see 1. =

Also, inf. n. as above, He became a beggar, after having been rich, or in a state of competence. (IAqr, T, K. [Perhaps formed by transposition from أَرَثَ.]) = And He invited distinguished persons to his food, or banquet. (T.)

5. رَتَّبَ: see 1, first sentence. — [Also, as quasi-pass of 2, It was, or became, set in order, regularly disposed, arranged, or classified. — And رَتَّبَ عَلَيْهِ It was consequent upon it; it resulted, or accrued, from it.]

رَتَّبَ: see the next paragraph.

رَتَّبَ The steps of stairs. (M, TA.) — Rocks near together, some of them higher than others: (M, K:) [a coll. gen. n.:] n. un. رَتَّبَةٌ; mentioned on the authority of Yaḡkoob as [written رَتَّبَ] with ḍamm to the ر and fet-ḥ to the ت. (M.) — Elevated ground, (S, K,) like a بَرْزَخ [or bar, or an obstruction, between two things: app. a coll. gen. n. in this sense also; n. un. with ة; for] you say رَتَّبَ and رَتَّبَ like as you say دَرَجَةٌ and دَرَجٌ. (S.) — Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living: (M, K,*) fatigue, weariness, embarrassment, or trouble; as also مَرْتَبَةٌ. (M.) You say, رَتَّبَ مَا فِي عَيْشِهِ (T, S, M, A) There is no hardness, or difficulty, in his life or living: (S, A:) or no coarseness, hardness, or difficulty. (M.) And مَرْتَبَةٌ مَا فِي هَذَا الْأَمْرِ, and رَتَّبَ مَا فِي هَذَا الْأَمْرِ, There is no fatigue, weariness, embarrassment, or trouble, in this affair. (M.) And رَتَّبَ مَا فِي هَذَا الْأَمْرِ, There is not in this affair any hardness, or difficulty: (S:) or any fatigue, or trouble: (T:) i. e. it is easy, and rightly disposed. (T, A.) = Also The space between the little finger and that next to it, namely, the third finger, [when they are extended apart:] and the space between the third finger and the middle finger [when they are so extended]: (M, K:) or the space between the fore finger and the middle finger [when they are so extended]: sometimes written and pronounced رَتَّبَ: (S, TA:) [or it is a coll. gen. n.; and] رَتَّبَةٌ [is the n. un., and] signifies the space between [any two of] the fingers. (TA in art. رَتَّى.) [See also بَصُرَ.] It denotes also The [space that is measured by] putting the four fingers close together. (K. [See also عَتَبَ.])

رَتَّبَةٌ A single step of stairs or of a ladder; (MA;) [and so مَرْتَبَةٌ, as appears from what follows:] pl. of the former رَتَّبَ (MA) [and رَتَّبَاتٌ, for Az says that] رَتَّبَةٌ signifies one of the مَرَاتِبُ of stairs: (T:) [the pl. of مَرْتَبَةٌ is مَرَاتِبٌ.] You say, رَتَّبَ فِي رَتَّبِ الدَّرَجِ and رَتَّبَ مَا فِي رَتَّبِ الدَّرَجِ [He ascended the steps of the stairs]. (A.) — [Hence,] also, (S, M, A,* Mshb, K,) and مَرْتَبَةٌ, (T, S, M, A, K, TA,) [or] from رَتَّبَ signifying “he stood erect,” (TA,) † A station, or standing; a post of honour; rank; condition; degree; dignity; or office: (T, S, M, A, Mshb, K, TA;) with, or at the courts of, kings; and the like: (T, TA:) or a high station, &c.: (TA:) pl. of the former مَرَاتِبٌ; (A,* Mshb, TA;) and of the latter رَتَّبَ

(A, TA.) You say, هُوَ فِي أَعْلَى الرُّتَبِ † [He is in the highest of stations, &c.]: and عِنْدَ لَه مَرْتَبَةٌ † [He has a station, &c., or high station, &c., with, or at the court of, the Sultán]: and هُوَ مِنْ أَهْلِ الْمَرَاتِبِ † [He is of the people of high stations, &c.]. (A, TA.) — [رَتَّبَةٌ also signifies The order of the proper relative places of things; as, for instance, of the words in a sentence.] — See also the pl. رَتَّبَ in the next preceding paragraph.

رَتَّبَ n. un. of رَتَّبَ, which see in three places. (S,* M.)

رَتَّبَةٌ A she-camel erect in her pace. (T, K.)

رَتَّبَ (Mshb) and رَتَّبَ (M, K) and رَتَّبَ (M) A thing constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless: (M, Mshb, K: [the third of these words, in this sense, is mentioned in the T in art. رَتَّبَ: but see the next paragraph:]) and the first, standing erect, or upright; (T, TA;) applied to a thing, (T,) to a كَعْبٌ [i. e. cockal-bone, or die], and to a man. (TA.) You say أَمْرٌ رَتَّبٌ A thing, or an affair, continual, or uninterrupted, (دَارٌ,) constant, firm, steady, &c.: and أَمْرٌ رَتَّبٌ, the latter word of the measure تَفْعَلُ, with ḍamm to the ت and fet-ḥ to the ع, a thing, or an affair, constant, firm, steady, &c. (S.) And عِزٌّ رَتَّبٌ Might, high rank or condition, or the like, constant, firm, &c. (A.) And عَيْشٌ رَتَّبٌ Constant, or continual, (M, TA,) fixed, settled, or established, (TA,) means of subsistence. (M, TA.) And مَا زِلْتُ عَلَى هَذَا رَتَّبًا I ceased not to be, or to do, thus constantly; as also رَتَّبًا; in which, IJ says, the م is app. a substitute for ب, because we have not heard رَتَّبَ used like رَتَّبَ; but it may be radical, from الرَّتِيْمَةُ. (M.) — [رَتَّبَ in the modern language, used as a subst., signifies A set pension, salary, and allowance; a ration; and any set office, or task: and so رَتَّبَةٌ pl. رَتَّتَابُ.]

رَتَّبَ and رَتَّبَ and رَتَّبَ: see the next preceding paragraph, in four places. — You say also, رَتَّبًا رَتَّبًا, meaning They came all together. (K.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odharee, (TA,)

* وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ رَتَّبًا * meaning [And we possessed excellence above the people] all together: (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

* وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ رَتَّبًا * i. e. [And it was a just claim that we had upon the people,] settled, or established. (TA.) The first ت in رَتَّبَ is augmentative, because there is no word like جَعْفَرٌ; and the derivation also is an evidence of this, for the word is from الرَّتَابِ. (M.) = Also the second of these three words, (T in art. رَتَّبَ, and M, and L,) or the first of them, (K,) A bad slave: (T, K:) or a slave whom three persons inherit, one after another;

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, K,) and the first, (K,) *Dust, or earth; syn. رُتَابٌ*: (Th, M, K:) because of its long endurance. (Th, M.) — And the first, i. q. *أَبَدٌ* [Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be *أَبَدٌ*, i. e. remaining constantly, &c.]. (K.)

أَخَذَ فُلَانٌ رُتَبَةً Such a one took what was like a road, to tread it. (K, TA.)

مُرْتَبَةٌ, and its pl. *مُرَاتِبٌ*: see *رُتَبَةٌ*, in six places. — Accord. to As, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof*: (S:) accord. to Kh, (S,) the *مُرَاتِبُ* in mountains and in deserts (*صَحَارٍ*) are [structures such as are termed] *أَعْلَامٌ* [pl. of *عَلَمٌ*, q. v.,] upon which are stationed (*قُرَّتَبٌ*) scouts, or spies: (T, S:) or places to which scouts ascend, in, or upon, mountains. (A.) — The pl. also signifies *Narrow and rugged parts of valleys*. (TA from a trad.) — And the sing., *Any difficult station or position*. (M.) — See also *رُتَبٌ*, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground*.] *سُكَّةٌ* (94. 774, 1. 15; 3/3)

رتج

1. *رَتَجَ*, inf. n. *رَتَجٌ*: see 4. = *رَتَجَ*, (K,) or *رَتَجَ*, (S, A, Mgh, K,) aor. *رَتَجَ*, (Mgh, K,) inf. n. *رَتَجٌ*, (Mgh, TA,) † *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A, Mgh, K;) as also *رَتَجَ عَلَيْهِ*, (A, K,) and *رَتَجَ عَلَيْهِ*, and *رَتَجَ عَلَيْهِ*, (K.) You say, *رَتَجَ عَلَى الْقَارِئِ*, (S, Mgh, Mgh,) and *رَتَجَ عَلَى الْخَطِيبِ*, (Mgh,) † *The reader, or reciter, (S, Mgh, Mgh,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Mgh,) as though he were prevented doing so, (Mgh,) or as though a thing were closed against him like as a door is closed; (S;) or was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it; (Mgh;) from رَتَجَ الْبَابُ: (Mgh, Mgh: [see 4:]) and *رَتَجَ عَلَيْهِ* signifies the same: (S: [in my copy of the Mgh, “ارتج, of the same measure as اقبل, in the pass. form:” but this is evidently a mistranscription, for ارتج, of the same measure as اقبل:] one should not say *رَتَجَ عَلَيْهِ*: (S: [but it seems that those who pronounced the verb with teshdeed said *رَتَجَ*: see art. رَج:] this is sometimes said; but some disallow it: (Mgh:) the vulgar say it; and accord. to some, it may be correct as meaning “he fell into confusion.” (Mgh.) You say also, *صَعِدَ الْمِنْبَرُ فَارْتَجَ عَلَيْهِ*, † *He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-**

tied. (A.) And رَتَجَ عَلَى فُلَانٍ † *Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And فِي كَلَامِهِ رَتَجٌ* † *In his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.) = رَتَجَ, inf. n. رَتَجَانٌ, He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly. (K, TA.)*

4. *ارْتَجَ الْبَابُ*, (S, A, Mgh, Mgh, K,) inf. n. *ارْتَجَ*; (Mgh;) and *رَتَجَهُ*, (K,) inf. n. *رَتَجٌ*; but As allows only the former verb; (TA;) i. q. *أَغْلَقَهُ*, [which means *He locked the door, and also he shut, or closed, the door, but the former appears to be the signification here intended, from what follows,*] (S, A, Mgh, Mgh, K,) so as to make it fast, or firm: (A, Mgh, Mgh:) so says Az, after Lth: and, by extension of the signification, *he shut, or closed, the door, without locking it. (Mgh.)* It is said in a trad., *إِنَّ أَبْوَابَ السَّمَاءِ تَفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يَصْلَى الظُّهْرُ*, (Mgh,* and “Jāmi’ es-Sagheer” of Es-Suyootē, i. e. [Verily the gates of Heaven are opened at the declining of the sun from the meridian,] and are not closed nor locked [until the noon-prayer has been performed]. (Mgh.)

— [Hence,] *أُرْتَجَ عَلَيْهِ الْأَمْرُ* † *The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. اسْتَبْرَهُ عَلَيْهِ. (TA in art. بهر.)* — See also 1, in four places. — [Hence also,] *أُرْتَجَتْ* † *She (a camel) closed her womb against the seed (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.)* — And † *She (an ass) became pregnant. (K.)* — And † *She (a hen) had her belly full of eggs. (S, A, K.)* — Also *أُرْتَجَ* † *It (the sea) became raised into a state of commotion, and covered everything with the abundance of its water, (K, TA,) and the voyager upon it found no way of escape from it. (TA.)* — † *It (snow) was continual, and covered [the land]. (K.)* — † *It (abundance of herbage) was universal over the land, (K, TA,) leaving no part thereof wanting. (TA.)* And *أُرْتَجَتْ السَّنَةُ* † *The year of drought involved every part in sterility, (K, TA,) so that man found no way of escape. (TA.)*

8: see 1, in two places.

10: see 1, second sentence.

رَتَجٌ † *[A street that is closed:] that has no place of egress. (A, K.)* *مَالٌ رَتَجٌ* † *Property to which there is no access; (A, TA;) contr. of طَلَقٌ, (K, TA,) which is likewise with كَسَر; (TA; [in the CK طَلَقٌ];) as also غَلَقٌ. (K, TA.)*

رَتَجَ: see what next follows.

رَتَاَجٌ *A door: (TA:) or a great door; (S, Mgh, Mgh, K;) as also رَتَجٌ: (S, A, K;) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or wicket: (S, K;) or it signifies also a door that is locked, or shut or closed: (Mgh:) pl. رَتَجٌ and رَتَاَجٌ, and, accord. to MF, رَتَاَجٌ, but this is irreg., and he has given no*

authority for it. (TA.) Hence *رَتَاَجُ الْكَعْبَةِ* [The door of the Kaqbeh]: (S, TA:) and † *the Kaqbeh itself: (A, TA:) and [hence also] الرَتَاَجُ is a name of Mekkeh. (K, TA.)* *رَتَاَجٌ فِي رَتَاَجٍ*, (A, Mgh, Mgh, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mgh, TA,) or is said to mean, (Mgh,) † *He made his property, or cattle, a votive offering to be taken to the Kaqbeh; (A, Mgh, Mgh;) not the door itself; (Mgh;) the Kaqbeh being thus called because by the door one enters it. (TA.)* — Also † *The part of the womb that closes upon the foetus; as being likened to a door. (L.)* — *أَرْضٌ ذَاتُ رَتَاَجٍ* occurs in a trad. [app. as meaning † *A land having a place of ingress that is, or may be, closed: or it may mean a land having in it rocks: see رَتَاَجَةٌ, of which رَتَاَجٌ may be a coll. gen. n.]. (TA.) = *نَاقَةٌ رَتَاَجُ الصَّلَا* † *A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.]. (K.)**

رَتَاَجَةٌ sing. of *رَتَاَجٌ*, which signifies *Rocks. (K.)* — Also *Any narrow شُعْبٌ [or mountain-road, &c.]; as though it were closed, by reason of its narrowness. (L.)*

مُرْتَجٌ *A door, and a chamber, or house, locked, or shut or closed, (مُغْلَقٌ,) so as to be made fast, or firm. (A.)*

مُرْتَجٌ, applied to a she-camel, † *Pregnant; because the mouth of her womb becomes closed against the seed of the stallion: (T, A, TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجٌ and مَرَاتِجٌ. (A, TA.)*

مُرْتَاَجٌ *A thing with which a door is closed, or made fast; syn. مَغْلَاقٌ; (S;) [app. a kind of latch:] it is affixed behind the door, in the part next to the lock. (Ibn-’Abbād, TA in art. عَرِيض.)*

مَرَاتِجٌ *Narrow roads or paths: (S, A, K:) the sing. is not mentioned. (TA.)*

رتع

1. *رَتَعَ*, aor. *رَتَعَ*, inf. n. *رَتْعٌ* (S, Mgh, K) and *رَتَعٌ* (Mgh, K) and *رَتَاَعٌ*, (IAqr, K,) *He (a beast) pastured at pleasure; (Mgh;) he (a beast, S, TA) ate (S, K) and drank (K) what he pleased, (S, K,) and came and went in the pasturage, by day, (TA,) amid abundance of herbage, and plenty: (K:) or † he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters: (Lth, K, TA:) or † he ate (IAqr, K) and drank (K) with great greediness. (IAqr, K.)* In its primary acceptation, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning † *He ate much; accord. to El-Isbahānee in the Mufradāt, and the A and the B. (TA.)* — You say, *رَتَعَ فُلَانٌ فِي مَالِ فُلَانٍ* † *Such a one acted as he pleased in eating and drinking the property of such a one. (TA.)* — And *خَرَجْنَا نَلْعَبُ وَنَرْتَعُ* † *We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves, and playing,*

or *sporting*. (S, TA.)* It is said in the *Kur* [xii. 12], (TA,) accord. to different readings, (K, TA,) **أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ** [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart: (TA:) and **يَرْتَعُ وَيَلْعَبُ** that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA:) and the reverse, (K,) **يَرْتَعُ وَيَلْعَبُ**, (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:) and with ن in each case. (K.) — And it is said in a trad., **مَنْ يَرْتَعُ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَهُ** i. e. **† He who goes round about [the prohibited place of pasturage will soon enter into it].** (TA.) — And in another trad., **إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا** meaning **† [When ye pass by a scene of] the commemoration of the praises of God, enter ye therein;** the entering therein being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. **ارْتَع** *He put his camels [to pasture at pleasure; (see 1:) or] to eat (S, K) and drink (K) what they pleased, (S, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or he pastured his camels, or put them to pasture, by themselves.* (TA.) See the ex. in the *Kur-án* cited above. — Hence, **† He ruled, or governed, his subjects well; [as though] leaving them to satiate themselves in the pasturage.** (TA.) — **It (a party of men) lighted upon abundance of herbage, and pastured.** (TA.) — **It (rain) produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty.** (S, Mgh, K.) — **ارتعت الأرض** *The land became abundant in herbage.* (TA.)

رَتَقَ [app. an inf. n., of which the verb (رَتَقَ) is not mentioned, and perhaps not used.] *The leading a plentiful and pleasant and easy life.* (TA.) [See also رَتَعَةٌ.]

رَتَعٌ sing. of رَتَعُونَ, q. v. voce **مُرْتَعٌ** — and applied to herbage: see **مُرْتَعٌ**.

رَتَعَةٌ *Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of ampleness in respect thereof: (K:) a subst. from 1. (TA.)* Hence the prov., **الرَّتْعَةُ وَالْقَيْدُ**, and **الرَّتْعَةُ** (K:) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning **الْخَصْبُ**: said by 'Amr Ibn-Es-Sa'ak: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou

art corpulent;" and he replied in the words above. (K.)

رَتَعَةٌ: see what next precedes.

رَتَّاعٌ *One who seeks, with his camels, after the places of pasturage abounding with herbage, one after another.* (TA.)

رَاتِعٌ *A camel, (S, K,) or beast, pasturing at his pleasure; (Mgh;) or eating (S, K,) and drinking (K) what he pleases, (S, K,) and coming and going in the pasturage, by day, (TA,) amid abundance of herbage, and plenty; (K:) [part. n. of 1, q. v.:] pl. **رَاتِعَاتٌ** (S, Mgh, K) and **رَتَّاعٌ** and **رَتَّاعٌ** and **رَتَّاعٌ**. (K.) — You say also **رَاتِعُونَ** (S.) See **مُرْتَعٌ**.*

رَأَيْتُ أَرْتَاعًا مِنْ النَّاسِ *I saw a multitude of men.* (Sgh, K.)

مُرْتَعٌ *A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing;] a place where beasts pasture at pleasure; (Mgh;) where they eat (S, K) and drink (K) what they please, (S, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. **مُرْتَعَاتٌ**. (Mgh.) — [And Pasture itself:] one says, **أَكَلُوا مِرْتَعَ الْأَرْضِ** [They consumed, or ate, the pasture of the land]. (M in art. ردم.)*

مُرْتَعٌ *One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty.* (TA.) — **† A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire.** (K, TA.) You say also **مُرْتَعُونَ** **مُرْتَعُونَ**, meaning **† A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn. مَخَاصِبُ; and قَوْمٌ رَتَعُونَ** after the manner of a rel. n., like **طَعِمَ**; and in like manner **رَتَعٌ** is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — **Rain that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty.** (S, Mgh.) — **أَرْضٌ مَرْتَعَةٌ** *Land in which the beasts eagerly desire to satiate themselves.* (Sh.)

رتق

1. **رَتَّقَى**, aor. **رَتَّقَى** (S, L, Mgh) and **رَتَّقَى**, (L,) inf. n. **رَتَّقَى** (S, M, L, Mgh, K,) *He closed up, (M, Mgh, TA,) and repaired, (M, TA,) a rent: (S, M, Mgh, TA:) [he sewed up, or together: see رَتَّقَى:]* **رَتَّقَى** is the contr. of **الْفَتْقُ**. (S, K.) — [Hence,] one says, **رَتَّقَى فُتْقَهُمُ**, meaning **† [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them.** (TA.) — **رَتَّقَتْ**, aor. **رَتَّقَتْ**, (IḲoot, Mgh, TA,) inf. n. **رَتَّقَتْ**, (S, Mgh, Mgh, TA,) in the K, erroneously, **رَتَّقَتْ**, (TA,) *She was,*

or became, such as is termed رَتَّقَتْ; (IḲoot, S, Mgh, Mgh, K;) said of a woman, (S, Mgh, Mgh, K,) or of a girl, and also of a camel. (IḲoot, Mgh.)

8. **ارْتَقَى** *It was, or became, closed up, (S, Mgh, K,) [and repaired; and sewed up, or together;]* said of a rent: (S, Mgh:) and also of the vulva of a woman. (S,* TA.)

رَتَّقَى i. q. **مُرْتَقٍ** [and **مُرْتَقَةٌ**, &c., being originally an inf. n.; i. e. *Closed up, and repaired;* applied to a rent; and so **رَتَّقَى**. (TA.) **كَانَتْ رَتَّقًا**, in the *Kur* [xxi. 31, lit. *They (the heavens and the earth) were closed up, and we rent them*], is from **الرَّتْقُ** as the contr. of **الْفَتْقُ**: (S:) accord. to Ibn-'Arafah, it means *they were closed up, without any interstice, and we rent them by the rain and by the plants*: accord. to Az, it means *they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths*: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that **رَتَّقًا** is for **رَتَّقَى**: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتن:) some read **رَتَّقًا**, for **رَتَّقًا**, meaning **مُرْتَقًا**. (Bd.)

رَتَّقَى: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of **رَتَّقَى**, syn., accord. to the copies of the K, with **رَتَّبَى**, but correctly with **رَتَّبَى**, which signifies *The space between [any two of] the fingers: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád.* (TA.)

رَتَّقَى: see what next precedes.

رَتَّقَى, applied to a woman, (AHeyth, S, Mgh, Mgh, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] *Impervia coëunti; (S, Mgh, K;) having the meatus of the vagina closed up: (S,* Mgh:) or having no aperture except the مَبَال [or meatus urinarius]: (Lth, Mgh, K:) or having the فَرْج so drawn together that the ذَكَر can hardly, or not at all, pass.* (AHeyth.)

رَتَّقَى [A garment composed of] two pieces of cloth sewed together (**بِرَتَّقَانِ**) by their borders. (Lth, S, K.) Hence the saying of a rájiz,

* جَارِيَةٌ بَيْضَاءُ فِي رَتَاقٍ *
* نَدِيرٌ طَرَفًا أَكْحَلُ الْمَاقِي *

[A fair girl in a رَتَاقٍ, turning about eyes black in the inner angles.] (Lth, S.)*

رَتَّقَى *Inaccessableness, or unapproachableness; (مَنَعَةٌ, [in some copies of the K, the الخنعة is erroneously put for الهمعة,]) and might; and high, or elevated, rank.* (Ibn-'Abbád, K, TA.)

رَاتِقٌ [for **رَاتِقٌ**] *Clouds closing up, or coalescing.* (AHn, TA.) — **هُوَ الْفَاتِقُ الرَّاتِقُ** *† He is the possessor of command or rule, so that he*

opens and closes, and straitens and widens. (Har p. 208.) [See also مَحْلُطٌ.]

فَرْجُ أَرْثٍ *A vulva of which the sides stick together.* (TA.)

رَتَقٌ: see مَرْتَقٌ.

مَرْتَقٌ *Herbage of which the blossoms have not yet come forth from their calyxes.* (TA in art. صَوْح.) [See remarks on a verse cited voce مَرْتَقٌ.]

رتك

1. رَتَكَ (S, K, aor. 2, (S,)) thus it appears to be accord. to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Sgh it is correctly رَتَكَ, (TA,) inf. n. رَتَكَ and رَتَكَ (S, K) and رَتَكَ (K, K) *He (a camel) went with short steps* (S, K) *in his رَمْلَانِ* [or quick pacing, or going a kind of trotting pace, between a walk and a run], (S,) to which Kh adds, *shaking himself*: and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَتَكَ: and see نَصَبُ السَّيْرِ in art. نَصَب.]

4. ارْتَكَهُ *He made him (namely, a camel,) to go in the manner expl. above:* (S, K, aor.) or *made him to go a quick pace.* (TA.) — And ارْتَكَ الضَّحَكَ + *He laughed languidly:* (K, aor.) and so ارْتَكَا الضَّحَكَ (TA.)

رَاتِكَةُ *A she-camel [going with short steps &c.: (see 1:)] or [going as though she had shackles on her legs:] or [beating [the ground] with her fore legs:] (As, TA:) pl. رَوَاتِكُ. (TA.)*

مُرْدَاسَنَكٌ *from the Pers. مُرداسنج* i. q. مَرْتَكٌ both of which signify *Litharge* in the present day, as in the classical dialect: (K, aor.) it is of two kinds; namely, ذَهَبِي [i. e. red, or of gold], and فَضِّي [i. e. white, or of silver]. (TA.)

رتل

1. رَتَلَ الشَّعْرَ, aor. 2, inf. n. رَتَلٌ, *The front teeth were, or became, even in their growth,* (Msb,) [or separate, one from another, and even in the manner of growth, well set together, and (accord. to some) very white and lustrous: see رَتَلٌ and رَتَلٌ, below.] — And رَتَلَ الشَّيْءُ, aor. and inf. n. as above, *The thing was, or became, well arranged or disposed.* (TK.)

2. تَرْتِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيحٌ thereof [i. e., as inf. n. of the verb in its pass. form, *Their being separate, one from another*]. (Bd in xxv. 34.) — [Hence,] رَتَلَ الْكَلَامَ, (T, M, Mgh, Msb, K,) inf. n. تَرْتِيلٌ, (K,) *He put together and arranged well the component parts of the speech, or saying,* (M, K,) and made it distinct: and hence تَرْتِيلُ الْقُرْآنِ [explained in what follows]: (M, aor.) or he pro-

ceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts: (T, aor.) and رَتَلْتُ الْقُرْآنَ inf. n. as above, *I read, or recited, the Kur-án in a leisurely manner; without haste:* (Msb, aor.) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits: (S, aor.) [and hence, conventionally, the chanting of the Kur-án in a peculiar, distinct, and leisurely, manner:] and رَتَلَ فِي كَلَامِهِ (T, aor.) or رَتَلَ فِي الْكَلَامِ (M, K, aor.) signifies [in like manner] he proceeded in a leisurely manner (T, M, K) in his speech, or saying, (T, aor.) or in the speech, or saying: (M, K, aor.) Mujáhid explains التَّرْتِيلُ as signifying the proceeding in a leisurely manner [in reading, or reciting], and as being consecutive in its parts, or portions; regarding it as etymologically relating to تَغَرُّرَتِلَ [q. v.]: (T, aor.) accord. to Er-Rághib, it signifies the pronouncing the word [or words] with ease and correctness: this is the proper signification: but the conventional meaning, as verified by El-Munáwee, is the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading, or reciting: (TA, aor.) [accord. to Mtr,] the [proper] meaning of التَّرْتِيلُ in [the reciting, or chanting, of the Kur-án and of] the call to prayer &c. is the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound; from the phrase تَغَرُّرَ مَرْتَلٌ and رَتَلَ signifying “front teeth separate, one from another, and even in the manner of growth, and well set together.” (Mgh, aor.) [See also تَرْتِيلٌ. —] رَتَلْنَاهُ [i. e. we have recited it to thee part after part, in a deliberate and leisurely manner; in [the course of] twenty years, or three and twenty:] in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd, aor.)

5: see the next preceding paragraph.

رَتَلَ inf. n. of 1: (Msb, aor.) [Evenness in the growth of the front teeth: or their being separate, one from another, and even in the manner of growth, and well set together: (see 1 and رَتَلَ:)] or [whiteness, [or much whiteness,] and much lustre, of the teeth. (M, K, aor.)] — And A good, (M, K, TA, aor.) and correct, or right, (TA, aor.) state of arrangement or disposition of a thing. (M, K, TA, aor.) — The quality, in a man, of having the teeth separate, one from another, (S, aor.) [and even in the manner of growth, &c.] — And Coldness, or coolness, of water. (Kr, M, K, aor.) — See also the next paragraph, in three places.

رَتَلَ (T, M, Mgh, Msb, K) and رَتَلَ (S, M, K, aor.) [the latter an inf. n. used as an epithet,] applied to front teeth, (تَغَرُّرَ, T, S, M, Mgh, Msb, K, aor.) Well set together: (T, M, aor.) or even in growth: (S, Msb, aor.) or separate, one from another; or having interstices between them, not overlap-

ping one another: (M, aor.) or separate, one from another, and even in the manner of growth, and well set together; as also مَرْتَلٌ (Mgh, aor.) or separate, one from another, well set together, very white, and very lustrous. (K, aor.) — And رَتَلَ (S, aor.) or رَتَلَ الْأَسْنَانَ (M, aor.) [or رَتَلَ الشَّعْرَ] A man having the teeth [or the front teeth] separate, one from another, (S, M, aor.) &c. (M, aor.) — And رَتَلَ (S, M, K, aor.) and رَتَلَ (M, K, aor.) applied to speech, or language, (S, M, K, aor.) i. q. مَرْتَلٌ; i. e. uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits: (S, aor.) or good, (M, K, aor.) and uttered in a leisurely manner. (M, aor.) — And رَتَلَ and رَتَلَ, applied to anything, Good, sweet, or pleasant. (M, K, aor.) — And the former, applied to water, Cold, or cool. (Kr, M, K, aor.)

رَتَلِيَّةٌ and رَتَلِيَّةٌ *A certain genus of هَوَامٌّ [or venomous creeping things]; (S, M, K, aor.) [the genus of insects called phalangium; applied thereto in the present day; and (perhaps incorrectly) to the tarantula:] there are several species thereof; (K, aor.) many species; (TA, aor.) the most commonly known thereof is [in its body, app.,] like the fly (ذَبَابٌ) that flies around the lamp; another is black speckled with white (سَوْدَاءٌ رَقَطَاءٌ); another is yellow and downy; and the bite of all causes swelling and pain; (K, aor.) and sometimes is deadly. (TA, aor.) — Also, the latter (رَتَلِيَّةٌ), A certain plant, the flower of which resembles that of the lily; [app. the plant called (like the insect above mentioned) phalangium, (as Golius states it to be,) and, by Arabs in the present day, زَهْرُ الْعَنْكَبُوتِ] good as a remedy against the bite of the venomous creature above mentioned, (K, aor.) for which reason it is thus called, (TA, aor.) and against the sting of the scorpion. (K, aor.)*

رَتَلِيَّةٌ: see the next preceding paragraph, in two places.

رَاتِلَةٌ *Short;* (K, aor.) applied to a man. (TA, aor.)

رَتَلَ i. q. ارْتَلَ [i. e. Having a vitiousness, or an impediment, in his speech, or utterance: see art. رَتَلَ. (O, K, aor.)]

رَتَلَ: see رَتَلَ, in two places.

رتم

1. رَتَمَ (T, S, M, K, aor. 2, (M, K, aor.) inf. n. رَتَمٌ, (T, S, M, K, aor.) *He broke a thing: (ISk, T, S, M, K, aor.) and bruised it, or crushed it, (ISk, T, M, K, TA, aor.) much: (M, aor.) and so in the CK:)] or, (M, K, aor.) accord. to Lh, (M, aor.) specially, (M, K, aor.) he broke (M) the nose: (M, K, aor.) [but see رَتَمَ, below:)] and رَتَمَ [q. v.] signifies the same: you say, رَتَمَ رَتْمَهُ and رَتَمَ أَنْفَهُ [He broke his nose]. (T, S, aor.) — See also 4. مَا رَتَمَ بِكَلِمَةٍ *He spoke not a word.* (T, S, M, K, aor.) — رَتَمَتِ الْمِعْزَى *The goats pastured upon the plant called الرَّتْمُ [in the CK الرَّتْمُ. (K, TA, aor.)] — And رَتَمَ *He became affected with swooning from eating the plant so called. (K, TA, aor.) — رَتَمَ فِي بَنِي فَلَانٍ *He grew up among the sons of such a one. (K, aor.)****

4. *ارتَمَ*, inf. n. *إِرْتَامٌ*, [app. *He tied a رَيْتِمَةٌ*, q.v.]. (T.) *رَثَمٌ*, also, as an inf. n., [i. e. of *رَثَمَ*], signifies *The tying a thread, or string, upon one's own finger for the purpose of remembering something.* (KL.) — And *ارتَمَهُ*, (inf. n. as above, S,) *He tied upon his (a man's, T, S, Mgh) finger a thread, or string, such as is termed رَيْتِمَةٌ.* (T, S, M, Mgh, K.) = Also *He (a young camel) bore fat in his hump.* (K.)

5: see what next follows.

8. *ارتَمَ*, (Mgh, K,) or *ارتَمَ بِرَيْتِمَةٍ*, (M, TA,) and *ترتَمَ*, (M, K,) *He had a thread, or string, such as is termed رَيْتِمَةٌ or رَتْمَةٌ tied upon his finger.* (M, Mgh, K.)

مَرْتُمٌ (S, M, K) and *رَيْتِمٌ* (M, K) and *مَرْتُمٌ* (S, K) signify the same; i. e. *Broken*: (S, M, K:) and *bruised, or crushed*, (M, K, TA,) much: (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajar says,

* لَأَصْبَحَ رَثْمًا دَقَّاقَ الْحَصَى *
* مَكَانَ النَّبِيِّ مِنَ الْكَاتِبِ *

(S, in the present art.,) i. e. *It (referring to a mountain called الصَّاقِبُ) would become [broken, having the pebbles crushed,] like the sands around the mountain El-Káthib.* (S in art. *نبو*. [But there are other explanations of *النَّبِيّ* and *الكاتب* as here used. In the T, in art. *رَثَمَ*, a different reading is given: *لَأَصْبَحَ رَثْمًا*.]) = See also *رَيْتِمَةٌ*.

— [Freytag, misled by the CK, has assigned to *رَثَمَ* a signification that belongs to *رَثَمٌ*.]

رَثَمٌ [applied in the present day to The shrub broom; to several species thereof: *spartium monospermum* of Linn.: *genista retam* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) *spartium*: (Forskål, Flora Aegypt. Arab., p. lvi.) and *phalaris setacea*: (Idem, p. lx.:)] a species of plant: (T:) or a species of tree; (Mgh;) or so *رَيْتِمَةٌ*; of which the former is the pl. [or rather coll. gen. n.]: (S:) or the latter, (Lth, T,) or the former, (AHn, M, K,) the latter being its n. un., (K,) a certain plant, of the shrub-kind; (AHn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called *رَيْتِمٌ*: (AHn, T, *K, *TA: [see this word voce *رَيْتِمَةٌ* in the CK, in the present instance, erroneously written *رَثَمٌ*]) and so *رَيْتِمَةٌ*: (AHn, T:) *its flower is like the yellow gilliflower*, and its seed is like the lentil: each of these (i. e. the flower and the seed, TA) strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica (*عَوَرُ النَّسَا*); and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the [pustules called] *دَمَامِيل*. (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says As; and ISk says the like:

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called *رَثَمٌ*, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [pair of branches or trees] is called *الرَثَمُ* [in the CK, erroneously, *الرَثِمُ*] and *الرَيْتِمَةُ*: (K:) or this is what is meant by *الرَيْتِمَةُ*: (M:) or this [action] is what is meant

by *تَعْقَادُ الرَثَمِ* in the following verse: (As, ISk, T, Mgh:) but IB says that *الرَثَامُ* [pl. of *الرَيْتِمَةُ*] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of *الرَثَمُ* meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هَلْ يَنْفَعُنَا الْيَوْمَ إِنْ هَمَّتْ بِهِمْ *
* كَثْرَةُ مَا تُوصِي وَتَعْقَادُ الرَثَمِ *

[Will the muchness of thine enjoining, and the tying of the retam, be indeed of use to thee to-day, if she be desirous of them?]. (T, S, Mgh.) — See also *رَيْتِمَةٌ*, in two places. = Also *A [leathern water-bag such as is called] مَزَادَةٌ that is filled (IAar, T, K) with water: (IAar, T:) or a [water-skin such as is called] مَزَاد. (M, TT.) = And *A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. مَحَجَّةٌ. (IAar, T, K.) = And Suppressed, low-sounding, occult, or secret, speech or language. (IAar, T, K.) = And Perfect shame or sense of shame or pudency. (IAar, T, K.)**

رَيْتِمَةٌ: see *رَيْتِمَةٌ*.

رَيْتِمَةٌ: see *رَثَمٌ* [of which it is the n. un.]: — and see also *رَيْتِمَةٌ*.

رَثْمَةٌ A she-camel that eats the plant called *الرَثَمُ*, and keeps to it, and is fond of it. (K, TA.) — And *That carries the filled مَزَادَةٌ* (K, TA) called *رَثَمٌ*. (TA.)

رَثَامٌ A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.)

رَثِمٌ: see *رَثَمٌ* = and see also *رَيْتِمَةٌ*. = Also *A slow pace.* (K.)

رَيْتِمَةٌ (T, S, M, Mgh, K) and *رَيْتِمَةٌ* (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or *رَيْتِمَةٌ*, (S, K, [in one copy of the S written *رَيْتِمَةٌ*, and in my copy of the Mgh without any syll. signs,] *A thread, or string, that is tied upon the finger for the purpose of reminding one (T, S, M, Mgh, K) of some object of want: (T, S:) pl. of the first, رَثَامٌ (S, M, Mgh, K) and رَثَامٌ (M, K;) and [coll. gen. n.] of the second, رَثَمٌ (M, IB;) and of the third, [if it be correct,] رَثِمٌ (K: in the CK *رَثَمٌ*.) IAar says that *رَيْتِمٌ* signifies the thread, or string, for reminding; but others say *رَيْتِمَةٌ*: Lth says that *رَيْتِمٌ* signifies a thread, or string, that is tied upon the finger, or upon the*

*signet-ring, for a sign, or token: (T:) and IB cites the verse cited above voce رَثَمٌ as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رَثَامٍ [upon the fingers] is forbidden in a trad.: and it is said that *المُسْتَذَكَّرُ بِالرَثَامِ* [He who seeks to remember by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings]. (TA.) — See also *رَثَمٌ*, in four places.*

رَثَامِي [a pl. of which the sing. is not mentioned], like *سَكَارِي*, Persons affected with swooning from eating the plant called *الرَثَمُ*. (K.)

رَثِمَ مَا زَالَ رَثِمًا عَلَى هَذَا الْأَمْرِ means *He ceased not to be constantly occupied in this affair: (T, M, K, *TA:)* Yaakoob asserts that the *م* of *رَثِمَ* is a substitute [for *ب*], though *رَثَمٌ* does not occur in the sense of *رَثَبٌ*: (M, TA:) IJ says that this may be the case, or that the word may be from *الرَيْتِمَةُ* and *الرَيْتِمَةُ*. (TA.) [See also *رَثَابٌ*: and see *رَثَمٌ*, below.]

أَرَثَمَ [app. *Having his nose broken.* — And hence,] One who does not speak clearly, nor intelligibly; as though his nose were broken: occurring in a trad.: or, as some relate it, *أَرَثَمَ* [q.v.]. (TA.)

رَثَمٌ and *رَثَمٌ* Continual, or constant, evil: (K, TA:) the *م* is a substitute for the *ب* of *رَثَبٌ*; and the former *ت* is augmentative, because there is no word like *جَعْفَرٌ* consisting of radical letters. (TA.) [See also *رَثَامٌ*, above.]

رَثَمٌ: see *مَرْتُمٌ*.

رث

1. *رَثَّ*, (T, S, M, &c.,) sec. pers. [*رَثَّتْ* and *رَثَّتَتْ* and *رَثَّتَتْ* (Msb,) aor. *رَثَّ* (T, S, M, K) and *رَثَّ* (M) and *رَثَّ* (Msb, TA,) the last being of *رَثَّ* of the class of *قَرَبَ*, (Msb,) inf. n. *رَثَاةٌ* (S, M, A, Mgh, Msb, K) and *رَثَاةٌ* (M, Mgh, K;) and *رَثَّ* (S, M, Msb, K;) both authorized by AZ; the latter at first disallowed by As, but afterwards allowed by him; (M;) *It was, or became, old, and worn out; (T, S, M, A, Mgh, Msb;) and mean, or bad; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Msb,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or he, or it, was, or became, threadbare, shabby, or mean. (M, K:) said of a man, it has for its aor. *رَثَّ*, and inf. n. *رَثَاةٌ*. (M.) *رَثَاةُ الْبَيْتِ* means *An old, worn-out, state of garb or apparel; and a bad condition. (Mgh.)* And you say, *فِي هَيْبَتِهِ رَثَاةٌ* *In his garb, or apparel, is threadbareness, shabbiness, or meanness. (S.)* And *رَثَّتْ هَيْبَةُ الشَّخْصِ*, and *رَثَّتْ*, *The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable. (Msb.)* [And *رَثَّ الرَّجُلُ* *The man was, or became, old, and worn out; or weak,**

by] a small kindness: a saying which originated from a man's being incensed against some persons. and being hungry, and their giving him to drink some رثية, whereupon his anger became appeased: (S in art. رثا:) hence it became a proverb. (TA.) — See also رثاة.

رثاء, fem. رثاء, A ram, and a ewe, black speckled with white; or the reverse: syn. أرقط, and رقطاء. (M, K.)

رثاء: see رثاء.

رثاء + A man weak-hearted, and of little intelligence or sagacity. (M.) [See also رثاء, in art. رثو.]

رثد

1. رثد المَتَاعُ, (T, S, M, A, K,) aor. ٤, inf. n. رثد (S, M;) and ارثده (K,) in some copies of the K ارثده [which I doubt not to be a mis-transcription]; (TA;) He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, (T, S, M, A, K,) or side by side. (S.) — رثدت البَيْضُ She (a hen) collected together her eggs. (IAar, M.) — رثدت القَصعة بالثريد [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) — رثد حاجته + He deferred, delayed, postponed, or put off, his (another's) needful affairs; the sing. noun being used for the pl. (L, from a trad.) = رثد, aor. ٤, (K,) inf. n. رثد; (TK;) and ارثد; i. q. كثر. (K;) said of a man [as meaning He was, or became, disturbed, perturbed, or troubled, in mind]; (TA;) or said of water [as meaning it was, or became, turbid, thick, or muddy.] (TK.)

4: see 1, first sentence. = ارثدوا They stayed, or abode [in a place; not journeying, or departing: see رثدة]. (Ks, S, K.) — And ارثد, said of one digging, He reached the moist earth. (ISK, S, K.) = See also 1, last sentence.

8: see 1, first sentence.

رثد: see رثدة.

رثد: see رثيد. — Also The goods, or utensils and furniture, of a house or tent, that are of a worthless, paltry, mean, or vile, kind, or that are held in little account. (M, L.) — And Weak, or powerless, people: (S, L, K:) differing from رثيدون [q. v.]. (S, L.) One says, رثينا على [We left at the water weak, or powerless, people, unable to take up their goods and to depart]. (S, L.)

رثدة, (IAar, T, S, M, L,) or رثد, (K,) or both, (TA,) A company, (IAar, S, M, K,) or a numerous company, (T, L,) of men, (IAar, T, S, M, L,) staying, or abiding, [in a place,] (IAar, T, S, M, L, K,) not journeying, or departing, (S,) when the rest of them journey, or depart; (T;) as also رثدة. (T, L.)

رثد مَتَاعٌ (S, M, A, L, K) and رثد مَرُوثٌ (S, M, Bk. I.

L, K) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (S, M, A, L, K,) or side by side; (S;) as also رثد; (A, K;) or this last, [as a subst.,] household-goods, or utensils and furniture, so put. (T, S, M, L.) And رثد رثيد and رثيد مَرُوثٌ Food, or wheat, heaped up. (T, L.) And رثد رثيد [Bread piled up]. (A.) And رثد الرثيد في القصة [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A.)

رثد A generous man: (ISK, K:) from رثد signifying "he reached the moist earth in digging." (ISK.) — And الرثد is a name of The lion. (S, K.)

رثد: see رثيد, in two places.

رثد ترثيدون مَرُوثين ما تحملوا بعد means I left them putting their goods, or utensils and furniture, one upon another, (T, S, M, *L, K,) without having that whereon to remove them, (S, L,) [not having yet taken them up and departed:] thus رثد differs from رثد [q. v.]. (S, L.)

رثم

1. رثم, (T, S, M, K,) aor. ٤, (M, K,) inf. n. رثم, (T, M,) He broke one's nose, (S, M, K,) or his mouth, (T, M, K,) so as to make it bleed, (S,) or so that the blood dropped from it: (M, K:) and رثم is a dial. var. thereof: (TA:) رثم and رثم signify also any breaking. (T, TA.)

— [Hence,] رثمت أنفها بالطيب + She (a woman) smeared her nose with perfume. (S, M, K.) [See رثم, below.] — And رثم, said of the منسر [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) It was wounded so that the blood flowed from it: (T:) or it bled. (M.) = رثم, (M, K,) aor. ٤, (K,) inf. n. رثم; (M;) and رثم, inf. n. ارثم, (S, K;) said of a horse, He had what is termed رثم [in a copy of the M written رثم, but expressly said in the K to be رثم,] and رثم [in a copy of the T written رثم, and in a copy of the M رثم, but said in the K to be with damm]; (S, K;) i. e. a whiteness in the upper lip: (AO, T, S:) if in the lower lip, it is termed رثم: (AO, TA:) or a whiteness in the extremity of the nose: (M, K:) or any whiteness, (M, K,) little or much, (M,) upon the upper lip, reaching to the place of the halter: or a whiteness in the nose. (M, K.) The epithet applied to the horse in this case is رثم (T, S, M, K) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and رثم; fem. of the former رثم. (M, K.) — [رثم is also app. said of one's nose, as meaning It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops: see رثم, which seems to be its inf. n. in this sense, below.]

9: see above.

رثم: see رثم: and see also a reading of a verse cited in art. رثم, voce رثم.

رثم: see 1. — Also, [app. as inf. n. of رثم, q. v.] A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops. (T.)

رثم: see 1.

رثم A weak, or scanty, rain; as also رثم: pl. رثم (K.) — [Hence, perhaps,] رثم عندك رثم Hast thou somewhat of news, or tidings. (K, *TA.) [In the CK, erroneously, رثم.]

رثم: see 1.

رثم: see رثم.

رثم: see رثم, in two places. — حصي رثم Pebbles broken in pieces; as also رثم: (T:) or رثم حصي means what are crushed, of the pebbles, by the feet of camels. (TA.)

رثم i. q. رثم: (K; and so in the M, accord. to the TT:) [or] correctly, رثم, with قاف. (TA.) [But no evidence of the correctness of this reading is adduced in the TA.]

رثم: fem. رثم: see 1; and see also رثم. — [Also, app., applied to a man, Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops. — And hence,] One who does not speak clearly, nor correctly, [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, رثم [q. v.] (TA.)

رثم: see what next follows.

رثم The nose; (M, K;) in some one or more of the dialects; (M;) as also رثم. (K.)

رثم أرض مَرُومة Land rained upon [app. with such rain as is termed رثم]. (K.)

رثم (T, S, M, K) and رثم (M, K) A nose, (T, S, M, K,) or mouth, (M, K,) broken, and smeared with blood: (T:) or broken so as to be made to bleed: (S:) or broken so that the blood drops from it: (M, K:) and anything smeared with blood, or (so in the M, but in the K "and") broken. (M, K.) — And the former, as being likened to a nose in the state above described, + A woman's nose smeared with perfume. (T, S.) — Also A camel's foot wounded by stones, so that it bleeds; like رثم; (S, TA;) and in like manner رثم applied to a منسر [see 1, third sentence]: or, accord. to Ibn-Hishām El-Lakhme, رثم أخفاف مَرُومة signifies camels' feet upon which the stones have had an effect, or made marks. (TA.)

رثو

1. رثو: see 1 in art. رثي, passim.

رثو Milk such as is termed رثو. (M, K.) [See the latter word, in art. رثا.]

رثو, meaning A man weak in intellect, is from الرثية, [mentioned in art. رثي,] and [therefore]

by rule should be مَرْتَبِي. (M.) And مَرْتَبُو [signifies the same, (see this word, in art. رَتَبَ,) and in like manner, accord. to Isd.,] is from الرَّتْبَةُ, irreg., being with ء. (M in art. رَتَبِي.)

رشی

أَرْتِيهِ. (S, M, Msh, K,) aor. رَتَيْتُ الْمَيِّتَ. (Msh,) inf. n. مَرْتِيَةٌ. (S, M, Msh, K) and مَرْتَاةٌ and رَتَوْتُهُ and رَتَيْتُ and رَتَاةٌ and رَتَايَةٌ. (S, M in art. رَتُو,* and K;) *I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions;* (S, K;) as also رَتَيْتُهُ, inf. n. رَتِيَّةٌ; and رَتَيْتُهُ (K:) and also *I composed verses on, or an man;* (S, K;) [composed ^{and eulogized} him in verse ^{epicedium, on his} ~~epicedium~~ the dead man, and wept ^{for} him or over him; as also رَتَيْتُهُ. (M:) or, accord. to Lth, رَتَيْتُ فَلَانًا, aor. يَرْتِيهِ, inf. n. رَتِيٌّ and مَرْتِيَةٌ, signifies *he wept for, or over, such a one after his death;* and رَتَاةٌ, inf. n. تَرْتِيَّةٌ, *he eulogized him after his death:* (T:) or رَتَيْتُ تَرْتِيَّتُ لَهُ and الْمَيِّتُ signify *I felt, or expressed, pity, or compassion, for the dead man.* (Msh. [See also لَهُ رَتِيٌّ, in what follows.]) You say also, رَتَيْتُ الْمَرْأَةَ زَوْجَهَا, (IAqr, T,) or بَعْلَهَا, (M,) aor. تَرْتِيهِ (IAqr, T, M) and تَرْتَوُهُ, (IAqr, T, and M in art. رَتُو,) inf. n. رَتَايَةٌ [&c.]; (T;) and رَتَيْتُهُ, aor. تَرْتِيَّتُهُ, inf. n. رَتَايَةٌ [&c.]; (Lh, M;) and رَتَيْتُهُ (M;) [*The woman wept for, or over, her husband, &c., he being dead:*] and Isk mentions an Arab woman's saying رَتَاتُ زَوْجِي بَائِيَّتْ, pronouncing the verb with ء. (S. [See 1 (last sentence) in art. رَتَا.]) And you say, رَتَيْتُ لَهُ *He was, or became, tender, pitiful, or compassionate, towards him.* (S, M, K.) And مَا يَرْتِي فَلَانٌ لِي *Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me:* and رَتَيْتُ عَنْهُ إِنِّي لَا أَرْتِي لَهُ [Verily I do not lament, &c., for him], inf. n. مَرْتَاةٌ and رَتِيٌّ. (T.) — رَتَيْتُ عَنْهُ (AA, Lh, T, S, M, K,) aor. أَرْتِي, inf. n. رَتَايَةٌ, (AA, T, S, K,) *I mentioned a story, or tradition, received from him:* (AA, T, S, K:) and (K) *I retained in my memory a story, or tradition, received from him:* (Lh, M, K:) but the phrase that is well known is رَتَيْتُ عَنْهُ خَبْرًا, meaning “*I bore information, or tidings, from him:*” (M:) and رَتَوْتُ عَنْهُ حَدِيثًا also has the second of these meanings; (M and K* in art. رَتُو;) or the first of them: (K in that art.): but the phrase that is well known is رَتَوْتُ عَنْهُ خَبْرًا (M in that art.): accord. to El-Okeylee, you say, رَتَوْنَا بَيْنَنَا رَتِيًّا accord. to the TA, رَتِيٌّ, but it appears from the context that this is taken from a copy of the M, and is wrong,) inf. n. رَتِيٌّ, by rule رَتِيٌّ, (IAqr, M,)

2: see 1, in three places.

5: see 1, in three places.

[8. ارتشى. The meanings assigned to this verb by Golius belong to ارتشاً, q.v.]

رِيَّةٌ) *A pain in the knees and [other] joints:* (S:) or *a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs:* (M, K:) or *a swelling, (M, K,) and a [انزعاج] such as is termed [انزعاج] (M, K) in the legs of a [انزعاج] (S, K) or anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain:* (M, K,* TA: *الانزعاج* in the K is a mistake for *الانزعاج*: TA:) pl. رِيَّاتٌ. (S.) — Also, and رِيَّةٌ, *Weakness.* (Th, M, K. [*او ضَعْفٌ* in the CK is a mistake for *الضَعْفُ*].) — And *Foolishness, or stupidity.* (Th, M, K.) And you say, *فِي أَمْرِهِ رِيَّةٌ*, *In his affair is a flagging, or remissness, or languor.* (M.)

رُثِيَّةٌ: see the next preceding paragraph.

وَتَائِبَةٌ, and وَتَائِبَةٌ, epithets applied to a woman, (T, S, K,) *Who weeps much* (T,* K, TA) *for her husband: or who weeps much for, or over, another, of those whom she holds in honour.* (TA.)

وَتَائِيَّةٌ: see what next precedes.

ارثی A man who does not perform an affair firmly, soundly, or thoroughly, (M, K, TA,) by reason of his weakness. (TA.)

مَرْثَةٌ (M, K) and مَرْثِيَّةٌ (S, M, M_{sb}, K) [see 1: used as simple substs., *A lamentation for one dead; an elegy; a dirge; an epicedium: pl. مَرَات*].

مَرْتَبَةٌ: see what next precedes.

2

1. رَجَّهَ, (S, A, Mṣb,) aor. رَجَّ, (S, Mṣb,) inf. n. رَجٌّ, (S, Mṣb, K,) *He put it in motion, or in a state of commotion or agitation*: (S, A, Mṣb, K:) *he put it in a state of convulsion, or violent motion; or made it to shake, quake, or quiver*: (S, A, TA:) as also رَجَّجَهُ, (A.) Hence, in the Kur [lvi. 4] إِذَا رَجَّتِ الْأَرْضُ رَجًّا *When the earth shall be convulsed with violent convulsion.* (TA.) And رَجَّ البابَ *He shook the door violently.* (TA from a trad.) = See also 8.

4. ^{أَرَجَّتْ} *She* (a mare) *was near to bringing* forth, and the part on either side of her tail (صَلَاهَا) quivered, or quaked; (K.); as also ^{أَرَجَّتْ} (TA.) The part. n. applied to the mare in this case is ^{مَرْجٌ} [without ة]. (K.)

8. ارتج (S, A, M_{sb}), inf. n. اُرْتَجَّ (K_i). *It was, or became, in a state of commotion or agitation; (S, A, M_{sb},* K_i); or of convulsion, or*

violent motion; or it shook, quaked, or quivered;
 (S, A, K;) as also *تَرْجَجَ* (A, K;) and *رَجَجَ*,
inf. n. رَجَجَةٌ (S, K; but they mention only the
inf. n. of this verb;) and so *رَجَّ*, *inf. n.*
 (K, *TA; but of this verb, also, only the *inf. n.*
 is mentioned:) *ارتَجَّ* is quasi-pass. of *رَجَّهَ*; (T, A,
 Msb;) and is said of the sea, as meaning *it was,*
or became, in a state of commotion or agitation
 (S, Msb) *with its waves;* and in like manner of
 other things: (S;) and *تَرْجَجَ* signifies *it (a*
thing) went to and fro; and is said of a woman's
 flesh; (S-) -- [particularly] of her hinder part;
 (A;) or of both. (TA.) It is said in a trad.
 respecting the blowing of the horn [on the day of
 resurrection], *قَتَرَتْهُ الْأَرْضُ بِأَهْلِهَا* *And the earth*
shall be in a state of commotion or agitation,
with its inhabitants. (TA.) See also 4. —
 [Hence,] *أَرْتَجَّ الظَّلَامُ* † *The darkness became con-*
fused. (Msb.) — *أَرْتَجَّ الْكَلَامُ* † *The speech,*
or language, became confused; mentioned by ISd
 in this art: (TA:) or *أَرْتَجَّ عَلَيْهِ الْكَلَامُ* † *the*
speech, or language, became conflicting and con-
fused to him. (A.) [See also *أَرْتَجَّ عَلَيْهِ* in the
 first paragraph of art. رَجَّ.]

R. Q. 1. رَجْرَجَ, inf. n. رَجْرَجَةٌ: see 1: = and see also 8. — رَجْرَجَةٌ also signifies *The being fatigued, tired, weary, or jaded*, (K, TA,) and *weak* [app. so as to shake, or totter]. (TA.)

R. Q. 2. **تَرْجَرَجَ**: see 8, in two places.

رَجَّةٌ [app. *A confused, or murmuring, or rumbling, sound:*] the confusion of the voices [or the confused voices] of a company of men: and the sound of thunder. (TA.) سَمِعْتُ رَجَّةَ صَدْرِهِ [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رَجَّةٌ *A state of confusion*: so in the phrase,
وَقَعَ فِي رَجَّةٍ [*He fell into a state of confusion*].
(Mgh in art. رَجَجَ.)

جج A state of commotion, agitation, convulsion, shaking, quaking, or quivering. (T.A.)

وَجَانٍ *Lean*, or emaciated, sheep or goats, (S, K,) and camels: (TA:) وَتَعَبَةٌ *a lean, or an emaciated, ewe*; (S, K;) or *a weak ewe, that has no marrow in her bones*. (Az, TA.) And *Weak men, and camels*; (S, K;) and so. وَجَرَّاحٌ applied to the latter, and to men as meaning *weak, without understanding, intellect, or intelligence*. (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

فَهُمْ رَجَاةٌ وَعَلَى رَجَاةٍ

[And they are weak men, and upon weak beasts].
(S.)

جَاغَةٌ, *The covert, or retreat, of a lion.* (TA.)

رَجَاءٌ A she-camel having a large hump: (S:) or having a large, and shaking, quaking, or quiver-

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking, or quivering, hump*; but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is مَرَجْرَجٌ [or In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro]; (S:) [and so رَجْرَجٌ.]

رَجْرَجٌ: see رَجْرَجَةٌ. — Also Slaver, or drivel. (TA. [See, again, رَجْرَجَةٌ.]) — And i. q. مَاءٌ قَرِيسٌ [app. meaning The fluid of the gelatinous substance termed قَرِيس, prepared from fish &c.]. (TA.) — And Crumbled, or broken, bread, (ثُرِيد), made soft with grease, or gravy: (TA:) and رَجْرَجَةٌ [as its n. un.] signifies a mess of such bread (ثُرِيدَةٌ) so made soft; (S:) and ثُرِيدَةٌ رَجْرَجَةٌ [signifies the same, or] a mess of such bread made soft and compact. (TA.) = Also, [said in the K and TA to be like قَلْقَلٌ, but in the CK like فَلْفَلٌ,] A certain plant. (S, K.)

رَجْرَجَةٌ Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud; (S:) as also رَجْرَجٌ: in a trad., in which it occurs, accord. to one relation it is رَجْرَجَةٌ; but رَجْرَجَةٌ is the word commonly known: accord. to As, it is syn. with رَذَّةٌ: the pl. is رَجْرَجٌ. (TA.) — Also Water mixed with slaver, or drivel. (TA.) — And Spittle, or saliva, that has gone forth from the mouth; or flowing saliva: (K, TA:) so in the saying, إِنَّ فَلَانًا كَثِيرُ الرِّجْرَجَةِ [Verily such a one has much spittle, &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) — See also رَجْرَجٌ. = Also A large company, or troop, in war. (K.) = And [an epithet signifying] Devoid of understanding, intellect, or intelligence: (K:) and devoid of good: (TA:) or the evil, bad, or corrupt, of mankind, in a pl. sense: (Nh, TA:) or the low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence; as also رَجْرَجَةٌ: (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party. (El-Kilábee, TA.)

رَجْرَجٌ: see رَجْرَجٌ. — [Hence,] رَجْرَجَةٌ A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A:) [and so مَرَجْرَجَةٌ, occurring in the A and TA in art. دَيْبٌ. — And ثُرِيدَةٌ رَجْرَجَةٌ: see رَجْرَجٌ. — And كَتِيبَةٌ رَجْرَجَةٌ † An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude. (S.) — See also رَجْرَجٌ. — Also A certain medicine, (L, K,) well known. (K.)

رَجْرَجَةٌ [fem. of رَجْرَجٌ, q. v. — Also, as a subst.,] A mess of the kind of food called فَلَاوُذ [q. v.]. (A.) = See also رَجْرَجَةٌ, in two places.

رَجْرَجٌ Having a confusion of voices, by reason of the multitude of the people therein. (Abou-Moosa, TA in art. رَج.)

رَجْرَجٌ: see 4.

رَجْرَجٌ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَجَةٌ.

رَجَأٌ

4. رَجَأٌ He postponed, put off, deferred, or delayed, (ISK, S, Mgh, Msh, K,) an affair, (ISK, S, Mgh, K,) and a person; (TA:) as also رَجِى: (ISK, S, Mgh, Msh, K:) but the former is the better: the inf. n. is رَجْأٌ. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, or تُرْجِى مَنْ تَشَاءُ مِنْهُمْ, meaning Thou mayest put off whom thou wilt of them: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = رَجَأَتْ She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also رَجَتْ: (S, K:) AA says the former. (S.) = And رَجَأَ He (a hunter or sportsman) was unsuccessful, getting no game; as also رَجِى: (K, TA:) or you say, رَجَأَ الصَّيْدَ, (TA in art. رَجَوُ) and رَجِى الصَّيْدَ. (K in that art.)

رَجَأٌ [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) وَأَخْرُونَ, (S, K,) or, as others read, مَرْجُونَ, (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

مَرْجٌ [act. part. n. of رَجَأَ, (S, K,) and مَرْجٌ [act. part. n. of رَجِى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مَرْجٌ or that it is a rel. n. corresponding to مَرْجٌ, the former being certainly the case,]) or not thus, but مَرْجٌ, (K,) so some say, (TA,) but this is a rel. n. like مَرْجٌ, (IB, TA,) A man who is one of [the sect called] مَرْجَةٌ (S, K) and المَرْجَةُ, without teshdeed to the ي, (K,) accord. to J, المَرْجَةُ, with teshdeed, (IB,) but this is incorrect, unless as meaning those who are called in relation to the مَرْجَةُ, for otherwise it is not allowable. (IB, TA.) The sect called the مَرْجَةُ [and مَرْجَةٌ] are [A sect of Muslim antinomians;] a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection: (Msh:) those who decide not, against the

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جَهَر.) — مَرْجٌ is also applied to a she-camel, and a pregnant female [of any kind], as meaning Near to bringing forth; and so مَرْجَةٌ. (TA.)

المَرْجَةُ: see the next preceding paragraph, in two places.

مَرْجٌ (S, IB) and مَرْجٌ (IB) A man called in relation to the مَرْجَةُ (S, IB) or مَرْجَةٌ. (IB.)

رَجَبٌ

1. رَجَبٌ, aor. رَجَبُ, (K,) inf. n. رَجَبٌ, (TA,) He (a man, TA) was frightened, or afraid, (K,) [at, or of, him or it]. (TK.) — And also, رَجَبٌ, aor. and inf. n. as above; (TA;) and رَجَبٌ, aor. رَجَبُ, (K,) inf. n. رَجَبٌ; (TK;) He was ashamed, or bashful, or shy, (K,) [with respect to him or it]. (TK.) = رَجَبَةٌ (S, A, K,) aor. رَجَبُ, (K,) inf. n. رَجَبٌ, (A,) He feared him or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him; (S, K;) namely, a man; [and in like manner, it; see رَجَبٌ:] as also رَجَبَةٌ (K,) aor. رَجَبُ, (TA,) inf. n. رَجَبٌ and رَجُوبٌ; and رَجَبَةٌ (K,) inf. n. رَجُوبٌ and رَجَبَةٌ; (TA;) and رَجَبَةٌ (K:) or رَجَبَةٌ, (Msh,) inf. n. رَجُوبٌ, (S,) signifies [simply] he honoured him, or magnified him. (S,* Msh.) You say, دَخَلْتُ فَرْجَبَ بِي وَرَجَبِي [I entered, and he welcomed me with the greeting of مَرْجَبًا, and treated me with honour]. (A.) And a poet says,

* أَحْمَدُ رَبِّي فَرْقًا وَرَجَبًا *
i. e. [I praise my Lord with fear,] and magnify Him. (TA.) = رَجَبٌ said of a branch, or twig, It came forth singly. (K. [Perhaps from رَجَبٌ as the name of a month which is called "Rejeb the separate."]) = رَجَبٌ بِقَوْلِ سَيِّئٍ is like رَجَمَهُ, (K,) i. e. He reviled him with a foul, or an evil, saying. (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (S,) رَجُوبٌ signifies also The sacrificing a victim, or victims, in the month of Rejeb: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ رَجُوبٍ: and the victim was called رَجَبُ الشَّجَرَةِ. (TA.) — رَجَبَةٌ (S, TA) and رَجَبَةٌ. (TA.) — رَجَبٌ (Msh,) inf. n. رَجُوبٌ, (S,) He propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Msh;) sometimes by building a wall, for it to rest upon, because of its weakness: (S:) or رَجُوبٌ نُحْلَةٌ signifies the building, at the foot of a palm-tree, a structure of the kind called دُكَّان, which is termed رَجَبَةٌ, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,

because of its tallness and the abundance of its fruit, by means of a structure of stones: and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit: (T, TA:) or [in the CK "and"] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit: (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, TA:) and hence the saying cited below, voce **مَرْجَب**. (K.) You say [also], **أَوْفَرْتُ نَخْلِي**, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selâmeh Ibn-Jendel says, describing some horses,

* **كَانَ أَغْنَاهَا أَنْصَابُ تَرْجِبٍ** *

meaning *As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejeb are sacrificed.* (TA.) — **تَرْجِبُ كَرْمٍ** The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA,) by means of props. (TA.)

4: see 1: = and see also 2.

[8. **ارتَجَب** is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

رَجَبُ The part between the rib and the **قَص** [or sternum]. (K.) — See also **أَرْجَابُ**.

أَرْجَابُ: see **رَجَبُ**.

رَجَبُ One of the [Arabian] months; (Msb;) [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A, *K, *) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called **رَجَبُ مُضَرَ** [Rejeb of Mudar], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between **جُمَادَى** and **شَعْبَانَ**, to show that what is meant by it is not what the [pagan] Arabs called **رَجَبُ** according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called **رَجَبُ الْفَرْدِ** Rejeb the separate; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being **الْحَرَمُ** and **ذُو الْقَعْدَةِ** and **ذُو الْحِجَّةِ**:] the pl. is **أَرْجَابُ** (S, Msb, K) and **أَرْجَبَةٌ** and **أَرْجَبٌ** [all pls. of pauc.] (Msb) and **رَجُوبٌ** and **رَجَبَاتٌ** (Msb, K) and **رَجُوبٌ** [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] **أَرْجَابُ** [pl. of **أَرْجَبُ**] and **أَرْجَابِي** [pl. of **أَرْجَبُ**]. (Msb.) The dual, **رَجَبَانِ**, (S, Msb,) or **الرَّجَبَانِ**, (A,) [The two Rejeb] is applied to [the two months] **رَجَبُ** and **شَعْبَانُ**, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) = See also **أَرْجَابُ**.

رَجَبَةٌ A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break: sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. **عُرُو** and **عَرِي**;) a kind of wide bench of stone or brick (**دُكَّانُ**) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA:) accord. to As, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called **رَجْمَةٌ**: (K* and TA in art. **رَجَمَ**;) pl. **رَجَبٌ**. (S.) [See 2.] — Also A structure by means of which (S, K) the wolf &c., (S,) or objects of the chase, (K,) are caught: (S, K:) a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the **رَجْمَةُ** falls upon him. (S.) = See also **رَاجِمَةٌ**.

رَجَبِيَّةٌ A victim, (Mgh, TA,) [i. e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods (Msb) in Rejeb, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the **أُصْحَى**. (Mgh.) See 2.

نَخْلَةٌ رَجَبِيَّةٌ A palm-tree having a **رَجَبَةٌ** to support it; (S, *Mgh in art. **عُرُو** and **عَرِي**;) and **ك***;) as also **رَجَبِيَّةٌ**; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَاجِبٌ One who honours his lord, chief, or master. (AA, TA.)

رَاجِمَةٌ sing. of **رَوَاجِبُ**; (S, K;) or, accord. to Kr, the sing. of this latter is **رَجَبَةٌ** [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the **رَوَاجِبُ** are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the **بَرَاجِمُ**: then, the **أَشَاجِعُ**, which are next to the **كَفُ**: (S:) or the joints of the lowest parts (**أُصُولُ**) of the fingers: (K:) [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:] or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the **سَلَامِيَّاتِ** [generally meaning the phalanges of the fingers]: or the parts of the **سَلَامِيَّاتِ** between the **بَرَاجِمِ**: (K:) which last word [commonly signifies the knuckles, and] is explained by IAar as signifying the wrinkled parts at the joints of the fingers; whereof each finger has three, except the thumb: or the **رَوَاجِبُ** are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also **بُرْجُمَةٌ**, and **أَشْجَعُ**.] — The **دَابِرَةُ** of a bird is The toe that is next to the **رَاجِمَةُ** [or back toe], on the outer side of each foot.

(Lth, TA.) — **رَوَاجِبُ الْحِمَارِ** The veins (**عُرُوقُ**) of the passages of the voice of the ass. (IAar, K.)

أَمْعَاءُ أَرْجَابُ The **أَمْعَاءُ** [i. e. bowels, or intestines, into which the food passes from the stomach]: (As, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is **رَجَبٌ**, (Kr, K,) or **رَجَبٌ**, (K,) or **رَجَبٌ**. (Ibn-Hamdawayh.)

مَرْجَبٌ Honoured, or magnified: (S:) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also **مَرْجُوبٌ**. (S.) — The saying of Hobáb Ibn-El-Mundhir **أَنَا عَذِيْقَةُ الْمَرْجَبِ** means *I am their propped little palm-tree loaded with fruit*; (S, *TA;) i. e. I have a family that will aid and defend me: so accord. to Yaakooḇ: or, as some say, *I am their honoured little palm-tree &c.* (TA. [See 2.]) [It is part of a prov., for which see **جَدْلٌ**.]

مَرْجُوبٌ: see the next preceding paragraph.

رجح

1. **رَجَحَ**, aor. **رَجَحَ** and **رَجَحَ** (Msb, TA) and **رَجَحَ**, (TA,) inf. n. **رَجُوحٌ** (Msb, TA) and **رَجْحَانٌ** and **رَجْحَانٌ**, (TA,) or this last is a simple subst., (Msb,) *It (a thing) exceeded another thing in weight; outweighed; preponderated.* (Msb, TA. *) And **رَجَحَ الْمِيزَانُ**, aor. **رَجَحَ** (S, A, Msb, K) and **رَجَحَ** (S, Msb, K, but omitted in some copies of the S) and **رَجَحَ**, (S, K,) inf. n. **رَجْحَانٌ** (S, A, K) and **رَجُوحٌ**, (K,) [but see what is said of the former above.] *The balance inclined; (S, Msb, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also **رَجَحَ**. (MA.) And **رَجَحَتْ إِحْدَى التَّقْتِينِ** [One of the two scales outweighed the other]. (A.) — [Hence,] **رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى** [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — And **رَجَحَ الشَّيْءُ** The thing was, or became, heavy. (TA in art. **رَجَحَنَ** [q. v.]) — [Hence,] **رَجَحَ فِي مَجْلِسِهِ** He was, or became, heavy, [i. e. dull, torpid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place. (TA.) = It is also used transitively: one says, **رَجَحْتُهُ** [I outweighed him]. (Msb.) — [Hence,] **رَجَحَهُ** + **He surpassed him in gravity, staidness, sedateness, and forbearance, or clemency; was, or became, more grave, staid, sedate, and forbearing, or clement, (أَرْزَنَ, S, K, TA, and أَحْلَمَ, TA,) than he.** (S, K, TA.) So in the saying, **فَرَجَحْنَاهُمْ** + **فَرَجَحْنَاهُمْ** [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And **رَجَحْتُهُ** + **رَجَحْتُهُ** [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, **رَجَحَ الشَّيْءُ بِيَدِهِ** He weighed the thing with his hand, trying what was its weight: (TA:) or so, **رَجَحَهُ** alone. (A.)*

2. **رَجَحَ هَذَا عَلَى ذَلِكَ** He made this to outweigh that. (MA.) — [Hence,] **رَجَحَ الشَّيْءُ** + **He**

held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excellent or preferable, and of more, or most, force or validity. (Msb.) — See also 4. — And see 5.

3. رَاجَحْتُهُ فَرَجَحْتُهُ: see 1.

4. اَرَجَحَ الْمِيزَانَ He made the balance to incline, the scale in which was the thing weighed being heavier than the other. (Msb, TA.) — And اَرَجَحَهُ (Msb,) or اَرَجَحَ لَهُ (S, A, *K.) He gave him preponderating weight; (S, A, *Msb, K.) as also اَرَجَحَ لَهُ (S, A, *K.) inf. n. تَرَجِجُ. (S.) One says, إِذَا وَزَنْتَ فَأَرَجَحَ [When thou weighest, give preponderating weight]. (A.)

5. تَرَجِجُ: see 1, second sentence. — Also i. q.

تَذَذَبَ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so] اَرْتَجَحَ. (K.) You say, تَرَجَّحَتِ الْأَرْجُوحَةُ [or moved up and down,] (S, K,) بِهِ (K,) i. e., (TA,) بِالْفَلَّامِ [with the boy], (S, TA,) or بِالْفَلَّامَيْنِ [with the two boys]. (A. [There mentioned as tropical; but why, I see not.]) And اَرْتَجَحَ He (a boy, TA) inclined, [or moved up and down,] upon a seesaw, (K, TA,) and [moved to and fro] upon a rope, or swing. (TA.) And رَوَّادِفُهَا اَرْتَجَحَتْ Her posteriors moved to and fro: (K:) and عَلَيَّهَا رَوَّادِفُهَا تَرَجَّجَتْ Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy. (Az, TA.) And اَرْتَجَحَتْ and تَرَجَّجَتْ The camels had a quivering [or vacillating] motion in going along with short steps. (K.) And فَلَوَاتٌ كَأَنَّهُا تَتَرَجَّجُ [Deserts, or waterless deserts, seeming] as though they bandied him who journeyed therein to the right and left. (TA.) — [Hence,] between two things; (A in art. رَجَحَ, and TA;) [and so] تَرَجَّجَ بَيْنَ شَيْئَيْنِ is like التَّجَمُّعُ بَيْنَ شَيْئَيْنِ. (TA in art. مِيلَ.) And تَرَجَّجَ فِي الْقَوْلِ i. q. تَمَيَّلَ بِهِ [app. meaning He inclined, in the saying, now this way and now that]. (A, TA.)

8: see the next preceding paragraph, in five places.

10. اسْتَرْجَعَ النِّعْمَةَ + He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of اسْتَخَفَّهَا. (A in art. بَطَرَ.)

رُجَحَانٌ an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying Excess in weight; preponderance. (Msb.)

رَجَاحٌ (S, A, K) and رَاجِحٌ (K,) applied to a woman, (S, A, K,) † Heavy in the posteriors; (TA;) large therein: (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] رُجَاحٌ (S, K,) [and of the latter accord. to rule, and perhaps of the former also, رَجَاحٌ, and of the latter also رَوَّاجِحٌ, for] you say رَوَّاجِحٌ نِسَاءً

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الرَّجَالُ and رَجَحَهَا † [women heavy, or large, in the posteriors]. (A.) — كَتَابٌ رَجَحٌ (K,) or رَجَحٌ (A,) † Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K.) — جَفَانٌ (K,) or رَجَحٌ (A,) † [Large bowls] filled with ثَرِيدٌ [or crumbled bread moistened with broth] and with flesh-meat: (K:) or correctly, as in the T, filled with fresh butter and flesh-meat. (TA.) — قَوْمٌ رَجَحٌ and رَجَحٌ [the latter, thus in the TA, perhaps a pl. of رَاجِحٌ, like as بَزْلٌ is of بَزَلٌ, but more probably, I think, a mis-transcription for رَجَحٌ] † A people, or party, forbearing, or clement; or grave, sedate, or calm; (TA;) as also مَرَّاجِحٌ (K, TA) and مَرَّاجِحٌ;

of which latter two pls., the sing. are مَرَّاجِحٌ and مَرَّاجِحٌ; or, accord. to some, these pls. have no proper sing.: حِلْمٌ [“forbearance” &c.] is described by the term ثِقْلٌ, like as its contr. سَفَهٌ is described by the terms خَفَّةٌ and عَجَلٌ. (TA.) You say also قَوْمٌ مَرَّاجِحٌ † فِي الْحِلْمِ (S) or مَرَّاجِحِ الْحِلْمِ (A) † [A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see جِلْمٌ رَاجِحٌ, below.]

رَجَاحَةٌ † Forbearance, or clemency; or gravity, sedateness, or calmness. (TA.) One says, فِي عَقْلِهِ رَجَاحَةٌ وَفِي خُلُقِهِ سَجَاحَةٌ [In his intellect is gravity, and in his natural disposition is gentleness]. (A.)

رُجَاحَةٌ: see what next follows.

رَجَاحَةٌ (K) and رُجَاحَةٌ (TA, as from the K, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrst., (TA,) A swing of rope; a rope suspended, (K, TA,) in, or upon, which one goes to and fro; (TA;) it is ridden by a boy: (K:) thought by MF to be what is called رُجُوحَةٌ; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.)

رَجَحَ Outweighing, or preponderating; or heavy; or of full weight; syn. وَازَنَ. (TA.) You say, أَعْطَاهُ رَاجِحًا [He gave him preponderating, or full, weight]. (S, K.) — See also رَجَاحٌ. — [+ Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity; applied to a saying and the like: of frequent occurrence in this sense.] — One says also, حِلْمٌ رَاجِحٌ meaning † Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment]. (TA.) And رَجُلٌ رَاجِحٌ † [A man grave in respect of intellect]. (A.)

أَرْجُوحَةٌ (S, Msb, K, &c.) and مَرَّجُوحَةٌ, both signify the same, (Msb, K, TA,) but the latter is

more approved, approvable (A. I. 76, p. 706).

disapproved by the author of the “Bārī”; (Msb, TA;) A seesaw; i. e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Msb, TA,) and it moves up and down with them: thus explained in the ‘Eyn and its Abridgment, and in the Jāmi’ of Kz, and thus Th says on the authority of IAg: (TA:) [accord. to the CK and some MS. copies of the K, these two words signify the same as رَجَاحَةٌ; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also زَعْلُوقَةٌ:] the pl. of the first is أَرَّاجِحٌ (Msb) [and that of the second, accord. to rule, مَرَّاجِحٌ]. See 5.

أَرْجُوحَةٌ pl. of أَرَّاجِحٌ. (Msb.) — [Hence,] † Deserts, or waterless deserts: (A, K:) as though they bandied the travellers therein to the right and left. (TA.) — And † The quivering [or vacillating] motions of camels: (A, TA:) or the quivering [or vacillating] motion of camels in going along with short steps: (K, TA:) Abu-l-Hasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.])

رَجَاحٌ: see مَرَّاجِحٌ.

مَرَّاجِحٌ: see رَجَاحٌ. — Also sing. of مَرَّاجِحٌ (TA,) which signifies † Camels having a quivering [or vacillating] motion in going along with short steps: (K:) the sing. is applied to the female, without ة, and to the male. (TA.)

مَرَّجُوحٌ Outweighed, or preponderated, in the proper sense: — and also as meaning † surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.] Less probable (Done: K. II. 116, § 262): مَرَّجُوحَةٌ

مَرَّجُوحَةٌ: see أَرْجُوحَةٌ.

رَجَاحٌ: see مَرَّاجِحٌ.

مَرَّاجِحٌ † Palm-trees heavily laden with fruit: 245, A. 4. 114. (A, K:) [because they are moved to and fro by the wind.] — [Also pl. of مَرَّجُوحَةٌ.] — And pl. of مَرَّاجِحٌ, expl. above. (TA.) See also رَجَاحٌ in two places.

رجحن

Q. 4. ارْجَحَنَّ It (a thing, S) inclined, bent, or declined. (S, K.) Hence the prov.,

* إِذَا ارْجَحَنَّ شَاصِيًا فَأَرْفَعْ يَدَا *

(S, Meyd,) or ارْجَعَنَّ, or ارْجَعَنَّ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. When he (a man, Meyd) inclines, (S, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (S, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and

falls, and raises his legs, then hold thou back thine arm, or thy hand, from him: (TA in art. رجح, in explanation of the second reading:) [or when he is prostrated, and stretched upon the ground: for,] accord. to Aṣ, and ارجح and ارجعن signify he was prostrated, and stretched upon the ground. (TA in art. رجح.) And you say, ارجعن السحاب بعد تبسقي The clouds became heavy, and inclined [downwards], after being high. (TA.) — Also It (a thing, Ṣ) fell at once. (Ṣ, K.) — And It (a thing, Ṣ) shook; quivered; or was, or became, in a state of commotion. (Ṣ, K.) — And ارجعن السراب i. q. ارتفع [i. e. The mirage became upraised, withdrawn, or removed]. (K.)

مرجحن [part. n. of the verb above]. You say, انا في هذا الامر مرجحن I am wavering, or vacillating, and inclining, in this affair. (TA.) And امرأة مرجحة A fat woman, who, when she walks, bends in her gait. (TA.) And جيش مرجح A heavy army. (Ṣ, K.) And رعى مرجحة A heavy round cloud. (Ṣ, *K, * and A in art. رجح. [In the Ṣ and K, only the latter word is explained; though the meaning of the former (i. e. سحابة مستديرة, as in the A,) is plainly indicated in the Ṣ by a verse there cited.] And دنيا مرجحة Such a one is in an ample, abundant, state of worldly prosperity. (TA.) And ثيل مرجح Heavy, wide-spreading, night. (TA.)

The author of the K follows ISd and J and Az in regarding the ن in this case as radical: but IATH says that some hold it to be augmentative; and the derivation to be from رَجَحَ الشَّيْءُ meaning “the thing was, or became, heavy.” (TA.)

رجز

1. رَجَزٌ, [aor. َ,] (Ṣ,) inf. n. رَجَزٌ, (TA,) He (a camel) had the disease termed رَجَزٌ [expl. below]. (Ṣ.) = رَجَزٌ, (Ṣ, Mṣb, K,) aor. َ, (Mṣb, TA,) inf. n. رَجَزٌ, (TA,) He said, spoke, uttered, or recited, poetry, or verse, of the metre termed رَجَزٌ; [see this word below;] he spoke in verse of that metre; he poetized, or versified, in that metre; as also ارتجز (Ṣ, *Mṣb, K, *TA;) and in like manner ارجز, he composed verses of that metre. (Ibn-Buzurj, L in art. قصد.) You say also, رَجَزَ به He recited to him [أَنشَدَهُ] [so in more than one MS. copy of the K, and in the TA, but in the CK أَنشَدَ, without the affixed pronoun, which is probably wrong,] a poem of that metre; as also رَجَزَهُ, (K, TA,) inf. n. رَجَزٌ. (TA.) And رَجَزَ به He urged, or excited, his camels by singing رَجَزٌ, or his رَجَزٌ: so accord. to different copies of the K. (TA.) — [Hence,] رَجَزَتِ الرِّيحُ inf. n. رَجَزٌ, † The wind was continuous, or lasting. (TA.) And ارتجز الرعد † The thunder made uninterrupted sounds, like the recitation of the رَجَزٌ: (A, TA:) or, as also رَجَزَ, made a sound: (K:) or made consecutive sounds. (TA.) And البحر يرتجز باديه † [The sea makes a continuous

sound, or murmuring, with its waves]; as also يرتجز. (A, TA.) [And hence, perhaps,] يرتجز السحاب † The clouds moved slowly by reason of the abundance of their water. (K, TA.) [See also 6.]

2. رَجَزَةٌ: see 1.

3. راجز صاحبه [He recited verses, or poetry, of the metre termed رَجَزٌ with his companion: or vied with him in doing so: see 6]. (A.)

4: see 1.

5: see 1, in four places.

6. تَنَازَعُوا الرَّجَزَ بَيْنَهُم i. q. تراجزوا (A, K,) and تَعَاوَوْهُ, (TA,) i. e. They recited verses, or poetry, of the metre termed رَجَزٌ, one with another: (TK:) [or vied, one with another, in doing so.] — [Hence,] تراجز السحاب † [The clouds combined, one with another, in uninterrupted thundering]. (A.) [See also 1.]

8: see 1, in three places.

رَجَزٌ: see the next paragraph, in four places.

رَجَزٌ properly signifies Commotion, agitation, or convulsion; and consecutiveness of motions. (TA.) — Hence, (TA,) Punishment (Abou-Is-hāk, Ṣ, Mgh, Mṣb, K) [like رَجَسٌ] that agitates by its vehemence, and occasions vehement consecutive commotions; (Abou-Is-hāk, Mgh, *TA;) as also رَجَزٌ: (K:) so in the Kūr vii. 131; (Abou-Is-hāk;) and in ii. 56, and vii. 162, and xxix. 33. (Ṣ.) — Conduct that leads to punishment: so, accord. to some, in the Kūr lxxiv. 5; (TA;) where some read الرَّجَزَ and others الرَّجْزُ: (Ṣ, TA:) † the latter is also expl. as signifying sin: (TA:) and both, uncleanness; or filth: (Ṣ, K:) so in that instance: like رَجَسٌ: (Ṣ:) and polytheism; or the associating of another, or others, with the true God: (K, TA:) so, accord. to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the worship of idols: (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is an idol: (Mujāhid, Ṣ:) or † the latter word signifies a certain idol; being the name thereof: (Kātādeh, TA:) and the devil: and his suggestions. (TA.) — Also Plague, or pestilence; syn. طَاعُونٌ. (Mgh.)

رَجَزٌ A certain disease which attacks camels, in the rump; (Ṣ, K;) so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (Ṣ:) or it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same. (TA.) = Hence, (Ṣ,) الرَّجَزُ is the name of A certain species [or kind] of verse or poetry; (Ṣ, A, K;) a species [or kind] of the metres of verse; (Mṣb;) consisting of the measure مُسْتَفْعِلُنْ [primarily] six times: (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion

and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رَجَزُ in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (Ṣ, K:) or because it is [characterized by] أَعْجَازٌ without عَجَازٌ [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عَجَزٌ; i. e., as though its last foot should rather be called عَرُوضٌ, like the last of the first hemistich, than عَجَزٌ: (TA:) Akh once said, رَجَزٌ, with the Arabs, is whatever consists of three feet; and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بِذُنَّةٌ, last sentence:] ISd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T' it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Moḥammad once said,

* أَنَا النَّبِيُّ لَا كَذِبٌ * أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ *

[which is an instance of a species of رَجَزٌ, meaning, “I am the Prophet: it is no lie: I am the son of 'Abd-el-Muttalib”]: and were this verse, he would not have said it, as is shown by what is said in the Kūr, xxxvi. 69: but on this point, Akh has contended against him. (TA.)

رَجَازَةٌ A certain vehicle for women, (Ṣ, *TA,) a thing smaller than the هَوْدَجُ: (Ṣ, K, TA:) pl. رَجَائِزُ: (TA:) or a [garment of the kind called] رَجَازَةٌ, (Ṣ, K, TA,) in which is a stone, (K, TA, [in the CK a white stone,]) or in which are put stones, (Ṣ,) and which is suspended to one of the two sides of the هَوْدَجُ, to balance it, when it inclines: (Ṣ, TA:) so called because of its commotion: (TA:) or a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose, and called رَجَازَةُ الْمَيْلِ: (T, TA:) or hair, (K,) or red hair, (TA,) or wool, suspended to the هَوْدَجُ, (K, TA,) for ornament: pl. رَجَائِزُ, said to occur in a verse of Esh-Shemmākh: but accord. to Aṣ, this is a mistake for جَزَائِزُ [pl. of جَزِيْرَةٌ, q. v.]. (TA.)

رَجَازٌ and رَجَازَةٌ: see رَاجِزٌ; the latter, in two places.

رَاجِزٌ One who utters, or recites, poetry, or verse, of the metre termed رَجَزٌ; who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, مُرْتَجِزٌ, and رَجَازٌ [which signifies one who does so much], and رَجَازَةٌ [one who does so very much]. (TA.) El-Ajjāj has been placed the highest in rank as رَاجِزٌ. (Mz, 49th نوع.) [His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete deewān of رَجَز. [Hence,] رَجَزَةٌ † [A cloud thundering much, or uninterruptedly]. (A, TA.) And رَجَزٌ مُرْتَجَزٌ, and رَجَزٌ مُرْتَجَزٌ, † Rain accompanied by thunder. (TA.)

رَجَزٌ A camel having the disease termed رَجَزٌ: fem. رَجَزَةٌ. (S, K:) the latter is explained as signifying weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling. (TA.) — [Hence,] رَجَزَةٌ, said of the wind (الرياح), † Verily it is continuous, or lasting. (TA.) And رَجَزَةُ الْقِيَامِ † A great, heavy cooking-pot. (TA.)

رَجَزٌ A poem of the metre termed رَجَزٌ. (Msb, K:) pl. أَرَجَزٌ. (A, K.)

رَجَزٌ }
رَجَزٌ } see رَجَزٌ; the former, in two places.

رجس

1. رَجَسَتِ السَّمَاءُ. (S, A, K,) aor. 2, (S,) inf. n. رَجَسَ. (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA;) as also رَجَسَتِ. (S, A, K, TA.) — رَجَسَ الْبَعِيرُ. (S, A, K, TA.) inf. n. as above, (A, TA.) The camel brayed: (K:) or made a vehement noise in braying. (A, TA.) — And رَجَسَ, inf. n. as above and رَجَسَتْ, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also رَجَسَ. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجَسٌ is probably an inf. n. of un.]) = رَجَسَ, (K,) inf. n. رَجَسَ, (TA,) He measured [the depth of] the water of a well with the مِرْجَسُ; (K, TA;) as also رَجَسَ, (K,) inf. n. رَجَسَ. (TA.) = رَجَسَ عَيْنَ الْأَمْرِ, aor. 2 and 3, (O, K,) inf. n. رَجَسَ, (O, TA,) He hindered, withheld, or prevented, him from doing the thing. (O, K.) = رَجَسَ, aor. 2, inf. n. رَجَسَ; (Msb;) and رَجَسَ, aor. 2, inf. n. رَجَسَتْ; (A, Msb, TA;) It (a thing) was, or became, unclean, dirty, or filthy: (A, Msb, TA:) or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Msb.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) He did a bad, an evil, an abominable, or a foul, action. (K, TA.)

4: see 1.

8. رَجَسَ: see 1, in two places. — Also It (a building) became in a state of commotion, (K, TA,) so as to make a sound, or noise. (TA.)

رَجَسٌ Uncleaness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. قَذَرٌ. (S, A, Msb, K, TA: [in the CK, الْقَذَرُ is put by mistake for الْقَذَرُ:] or قَذَرٌ شَيْءٌ (TA:) anything that is disliked, or hated, for its uncleanness,

dirtiness, or filthiness: stink, or foul odour: accord. to A2, filth that comes forth from the body of a man: En-Nakḥāsh says that it is syn. with نَجَسٌ; and it is said in the Bári that sometimes they say الرَّجَاسَةُ وَالنَّجَاسَةُ, meaning that they make these two words syn.: (Msb:) it is also written رَجَسٌ and رَجَسٌ: (A, K:) you say رَجَسَ نَجَسٌ, and رَجَسَ نَجَسٌ; and IDrd says, I think that they also said رَجَسَ نَجَسٌ: Fr says that when رَجَسَ is followed by نَجَسٌ, the ج is with kesr; but when نَجَسٌ is mentioned without رَجَسٌ, the ج and ن are with fet-h. (TA.) You say also رَجَسَ شَيْءٌ [An unclean, a dirty, or a filthy, thing]. (A.) And رَجَسَ رَجَسُونَ, meaning, A company of unbelievers passed by us. (IAqr and TA.) As used in the Kur vi. 125, Mujāhid explains الرَّجَسَ as meaning That in which is no good. (TA.) — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) an action that leads to punishment: (T, A, K:) as رَجَسٌ signifies “vehemence of sound,” [see 1,] رَجَسٌ seems to mean an action the mention whereof is evil, and highly evil: (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and unbelief; infidelity: (L:) and doubt: (Abou-Jaafar, A, K:) so in the Kur xxxiii. 33. (Abou-Jaafar.) — † Punishment; (Fr, T, S, A, K;) a sense which Z makes tropical, as being the recompense of رَجَسٌ [in the sense of “sin”], (TA;) and anger: (Fr, S, A, K:) so in the Kur x. 100: like رَجَزٌ, which is perhaps formed from it by the change of س into ز: (Fr, S:) and sometimes, malediction, or execration. (L.) = A light, or slight, motion. (TA.) = Suggestion of the devil. (TA.)

رَجَسٌ }
رَجَسٌ } see رَجَسٌ; the latter, in two places.

رَجَسٌ }
رَجَسٌ } see رَجَسٌ; the latter, in three places.

رَجَسٌ and رَجَسٌ (A, K) and رَجَسٌ (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هَذَا رَجَسٌ حَسَنٌ This is a goodly thunderer. (S.) And عَفَتِ الدِّيَارُ الْغَمَائِمُ الرَّوَّاحُ وَالرِّيَّاحُ الرَّوَّاحُ [The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings]. (A.) — [And in like manner,] رَجَسَ رَجَسٌ and رَجَسَ رَجَسٌ (K) A camel that brays vehemently. (S, K, TA.) You say also رَجَسَ الْحَنِينِ [fem. of رَجَسٌ] A she-camel that utters the [yearning cry termed] حَنِينٌ consecutively, or continuously. (IAqr, TA.) — [And hence,] رَجَسَ الرِّجَاسُ The sea: (K:) because of the sound of its waves; or because of its commotion. (TA.) = رَجَسٌ also signifies The thrower of the مِرْجَسُ; (K:) and so رَجَسٌ. (TA.)

رَجَسٌ; and its fem. رَجَسَةٌ: see رَجَسٌ.

رَجَسٌ: see رَجَسٌ, last sentence.

رَجَسٌ: see رَجَسٌ.

رَجَسٌ A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (S, K:*) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAqr, K:) or, accord. to ISd, the name by which this is known is مِرْدَاسٌ. (TA.)

رَجَسٌ رَجَسٌ and رَجَسٌ رَجَسٌ [are phrases mentioned, but not explained, in the TA: but I think that رَجَسٌ is a mistranscription for رَجَزٌ; and that رَجَسٌ, in each case, is a corroborative].

رَجَسٌ رَجَسٌ (S, A, K,) and رَجَسٌ رَجَسٌ (TA,) They are in a state of confusion (S, A, K) and perturbation, (A,) in respect of their affair, or case. (S, TA.)

رَجَسٌ: see what next precedes.

رَجَسٌ: see رَجَسٌ.

رَجَسٌ (S, Msb, K) and رَجَسٌ (AA, Sgh, Msb, K) [The narcissus;] a certain sweet-smelling flower, (Msb, TA,) well known: (Msb, K:) the smell of which is beneficial for the cold rheum and the cold headache: (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نَرْكُوسٌ: (TA:) [this being the case, the ن should be regarded as radical: it is said, however, that] the ن in رَجَسٌ is augmentative, because there is no word of the measure رَجَسٌ, but there is of the measure رَجَسٌ, (S,) though only what is changed, in application, from a verb: (Msb:) but رَجَسٌ is of the measure رَجَسٌ; (TA;) or it is of the measure رَجَسٌ, the augmentative letter being made to accord in its vowel with the radical letter in رَجَسٌ and that in رَجَسٌ &c.: (Msb:) or, accord. to IDrd, رَجَسٌ is of the measure رَجَسٌ, and the only instance of that measure. (TA in art. رَجَس.) If you name a man رَجَسٌ, you make it imperfectly decl., because it is like نَضْرِبُ: (S:) but if you name him رَجَسٌ, it is perfectly decl., because it is of the measure رَجَسٌ (TA) [or رَجَسٌ, neither of which is the measure of a verb]. — رَجَسٌ الْمَائِدَةِ: see زَمَاوَرْدٌ.

رجع

1. رَجَعُ, aor. 2, inf. n. رَجَعُ (S, Msb, K, &c.) and رَجَعُ (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and رَجَعُ (S, Msb, K, &c.) which is anomalous, because inf. ns. [of this kind] of verbs of the measure رَجَعٌ having the

or, as some say, **رَجَعَ** signifies the taking one in the place, and with the price, of two. (Mgh.) — **رَجَعَ الْعَلْفُ فِي الدَّابَّةِ** †The fodder, or food, produced an effect, or showed its effect, upon the beast. (K, TA.) And **رَجَعَ كَلَامِي فِيهِ** †My speech produced a beneficial effect upon him. (K, TA.)

2. **رَجَعَهُ**, inf. n. **تَرْجِيعٌ**, *He, or it, made, or caused, him, or it, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, him, or it, again and again, or time after time; made, or caused, him, or it, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it; or rather reiterated it: he reproduced it: he renewed it: syn. رَدَّدَهُ.* (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and post-classical writings: and hence several phrases here following.] — See 1, last quarter of the paragraph, in five places. — Hence, (Mgh,) **التَّرْجِيعُ** *the repeating of the faith in a raised, or loud, voice, after uttering them in a low, or faint, voice; (Sgh, K, TA;) or the lowering of the voice in the اِذَان in uttering the two professions of the faith, and then raising it in uttering them: (KT:) or رَجَعَ فِي أَذَانِهِ signifies he uttered the two professions of the faith in his اِذَان once to repeat them.* (Msb: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of “to repeat them,” we should read “and repeated them.”]) — [Hence also,] **التَّرْجِيعُ** (K, TA,) or **تَرْجِيعُ الصَّوْتِ** (S,) †[The act of quavering, or trilling; rapidly repeating many times one very short note, or each note of a piece; a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;] *the reiterating- (تَرْجِيدُ) of the voice in the throat, or fauces, (S, K, TA,) like [as is done in] chanting, (S,) or which is practised in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA:) or, as some say, the mutual approximation of the various kinds of movements in the voice: 'Abd-Allah Ibn-Mughaffal, in his رَجَعَ, by the prolonging of the voice, in reading, or reciting, imitated the like of رَجَعَ الْحَمَامُ فِي* (TA.) You say also, **رَجَعَ الْبَيْتُ فِي غَنَائِهِ** †[The pigeons quavered in their singing, or cooing;] as also **رَجَعَ** (TA.) And **رَجَعَ** *the camel brayed, or reiterated his voice, in his شَقَشَقَة [or bursa faucium].* (TA.) **رَجَعَتِ النَّاقَةُ فِي حَنِينِهَا** †The she-camel interrupted her yearning cry to, or for, her young one [and then, app., quickly repeated it, and did so again and again]. (TA.) And **رَجَعَتِ الْقَوْسُ** †The bow made a sound [by the vibration of its string; because the sound so

made is a repeated sound]. (AHn.) — See also 4. — And see 10.

3. **رَجَعَ** *He (a man) returned to good or to evil.* (TA.) [See also 6.] — **رَجَعَتِ النَّاقَةُ** (K,) inf. n. **رَجَاعٌ**, (TA,) *The she-camel returned, or reverted, from one kind of pace, which she had been going, to another pace.* (K, TA.) — **رَجَعَهُ** †*It returned to him: said of pain [&c.].* (TA in art. **عَدَ**.) — **رَجَعَ أَمْرَاتُهُ** †[*He returned to his wife, or restored her to himself, or took her back by marriage or to the marriage-state, after having divorced her; (see also 6;)]*; (S;) and **رَجَعَهَا** †signifies the same. (TA.) — [See also a verse cited voce **رَدَّادٌ**; whence it seems that **رَجَعَ** also signifies *He restored, or brought back, anything.*] — **رَجَعَهُ** signifies also *He endeavoured to turn him [from, or to, a thing]; syn. رَاوَدَهُ, and رَادَّهُ.* (L in art. **رَوَدَ**.) — **رَجَعَهُ الْكَلَامُ** (S and K in this art., and A and Mgh and Msb in art. **حَوَر**), *في الكلام* (Bd in xviii. 32,) and simply **رَجَعَهُ** (Msb in this art., and Jel. in lviii. 1,) inf. n. **مِرْجَاعَةٌ** (S, TA) and **رَجَاعٌ**, (TA,) †*He returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him; syn. حَاوَرَهُ.* (A and Mgh and Msb in art. **حَوَر**, and Bd in xviii. 32,) [i. e. **حَاوَرَهُ الْكَلَامُ**; (TA;) or **عَاوَدَهُ**; (S and Msb and K in this art.;) or **جَادَلَهُ**. (Jel in lviii. 1.) And **رَجَعَهُ**, or **رَجَعَهُ الْقَوْلُ**, †*He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَادَّهُ الْقَوْلُ.* (A in art. **رَدَ**.) You say, **رَجَعَهُ فِي مِهْنَاتِهِ** *He held a colloquy, or conference, or a disputation, or debate, with him respecting his affairs of difficulty; syn. حَاوَرَهُ.* (TA.) [And **رَجَعَهُ فِي كَذَا** *He addressed him repeatedly, or time after time, respecting such a thing.*] And **رَجَعُوا عُقُولَهُمْ** †[*They consulted their understandings, or minds; as though they held a colloquy, or conference, or a disputation, or debate, therewith.*] (Bd in xxi. 65.) [**رَجَعَ** often signifies *He consulted, or referred to, a person, a book, a passage in a book, &c.*]

4. **ارْجَعَتِ النَّاقَةُ** †[*The she-camel returned to her former condition, either of leanness or fatness:*] †*the she-camel became lean [after having been fat]: and †became in good condition after leanness: (Ks, T, TA:) or ارْجَعَتِ الْإِبِلُ †the camels became lean and then became fat; (S, O, K;) so says Ks. (S.) You say also, الشَّيْخُ ارْجَعُ* †i. e. [The old man is sick two days, and] does not return to a healthy state of body, and to strength, in a month. (K, TA: [in the CK, erroneously, فلا يَرْجَعُ شَيْئًا]) And [in like manner] **ارْتَقَصَ الْفَرَسُ ثُمَّ ارْجَعُ** †[The horse wasted, and then gradually returned to his former condition]. (TA.) = **ارْجَعَهُ نَاقَتَهُ** — **رَجَعَهُ**, first signification. — **ارْجَعَهُ** *He gave him [back] his she-camel in order that he might return upon her, he [the latter] having sold her to him.* (Lh.) — **ارْجَعَ إِبِلًا**: see 1, near

the end of the paragraph. — **ارْجَعَ اللَّهُ بَيْعَتَهُ** †*God made his sale to be productive of gain, or profit.* (S, K.) — **ارْجَعَ اللَّهُ هَمَّهُ سُورًا** †*God converted his grief, or disquietude of mind, into happiness or joy; and Sb mentions رَجَعَهُ [in this sense].* (TA.) — **ارْجَعَ** also signifies *He extended, or stretched out, his arm, or hand, backwards, to reach, or take hold of, a thing.* (S, K.) [In this case, **يَدَهُ** seems to be understood: for] you say [also], **ارْجَعَ الرَّجُلُ يَدَيْهِ** *The man put his arms, or hands, backwards in order to reach, or take hold of, a thing.* (Lh.) And **ارْجَعَ يَدَهُ إِلَى سَيْفِهِ لِيَسْتَلَّهُ** *He extended, or stretched out, his arm, or hand, to his sword, to draw it: or كَنَانَتِهِ لِيَأْخُذَ سَهْمًا to his quiver, to take an arrow.* (TA.) — Also †*He ejected excrement, or ordure; said of a man.* (S, K.) [See **رَجِيعٌ**.] = See also 10.

5. **تَرَجَّعَ فِي صَدْرِي كَذَا** †*Such a thing became agitated to and fro in my mind, or bosom; syn. تَرَدَّدَ.* (TA.) = **تَرَجَّعَ نَاقَةً**: see 1; in the last quarter of the paragraph.

6. **تَرَجَّعَا** †*They two (a man and his divorced wife) returned to each other by marriage; (Bd in ii. 230;) or returned together to the marriage-state.* (Jel ibid.) — **تَرَجَّعَ الشَّيْءُ إِلَى خَلْفٍ** †[*The thing went backward or back, receded, retrograded, retired, retreated, or reverted, by degrees, gradually, by little and little, or part after part: and تَرَجَّعَ alone, He, or it, returned by degrees: the form of the verb denoting a gradual continuation, as in تَسَاقَطَ, and تَزَايَدَ, and تَنَاقَصَ, &c.*] (S.) **تَرَجَّعَ** and **تَرَادَّ** and **تَرَدَّدَ** are syn. (M and L in art. **رَدَ**.) You say, **تَرَجَّعُوا فِي مَسِيرٍ** *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march; syn. تَفَرَّقُوا فِي أَوَّلٍ.* (تَجَرَّعُوا) And **تَرَادَّوْا** (TA in art. **تَرَادَّدَ**) *And (تَجَرَّعُوا) i. e. [They separated, or dispersed themselves, in the first part of the day; then] they returned, [one after another,] every one to his place of abode.* (TA.) — **تَرَجَّعَتْ أَحْوَالُ فَلَانٍ** †[*The circumstances of such a one gradually reverted to their former condition; meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. retrograded; or gradually went back to a worse state; contr. of advanced, or improved:*] (TA:) [whence the saying,] **وَأَخَذَ دَوْلَتَهُمْ يَتَرَجَّعُ** †[*Their good fortune ceased, and their affairs began to retrograde, or gradually go back to a worse state.*] (A in art. **رَكَدَ**.) And **تَرَجَّعَ الْجَرْحُ إِلَى الْبَرِّ** †[*The wound gradually recovered.*] (Msb in art. **دَمَلَ**.) = **تَرَجَّعَا بَيْنَهُمَا** †[*They two (copartners) made claims for restitution, each upon the other.*] (IAth, TA in art. **خَلَطَ**.) [See this more fully explained, and illustrated, voce **خَلِيطٌ**.] — **تَرَجَّعُوا الْكَلَامَ** (Msb and K in art. **حَوَر**), *في الكلام* (Bd in lviii. 1,) and simply **تَرَجَّعُوا** (Jel in lviii. 1,) †*They returned one another answer for answer, or answers for answers; held a dialogue, or colloquy,*

immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رَجْعَةٌ has a similar meaning in relation to the poor-rates; being applied to camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give: (S; TA:) and camels which are purchased by the Arabs of the desert, [app. in exchange for others,] not of their own breeding nor bearing their marks; as also رَجْعَةٌ: (TA, [see 8:]) IB says that the pl. of رَجْعَةٌ is رَجْعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, أَوْصَانًا أَبَوْنَا بِالرَّجْعِ وَالرَّجْعِ: but Th says, رَجْعٌ and الرَّجْعُ: [both are probably correct; for it seems that the original forms are الرَّجْعُ and الرَّجْعُ; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [Our father charged us with the seekings after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour: or, accord. to another explanation, the meaning is, the selling males and purchasing females: thus explained, رَجْعٌ seems to be an inf. n. (TA. [See رَجْعٌ نَاقَةً.]) [See also رَجْعَةٌ. — [+Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof; as also رَجْعٌ; and رَجْعٌ, q. v.] You say, جَاءَتْ رَجْعَةُ الصَّيَاحِ †The return, or increase, accruing to the owner of the lands came, or arrived. (Lh.) And جَاءَ فَلَانٌ رَجْعًا †Such a one brought a good thing which he had purchased in the place of a bad thing; or in the place of a thing that was inferior to it. (TA.) And رَجْعٌ لَهُ مَرْجُوعٌ †This is a commodity for which there will be a return, or profit, or gain. (S; TA.) And رَجْعٌ لَهَا مَرْجُوعٌ †A beast that may be sold after having been used. (El-Isbahānee.) And رَجْعٌ لِهَذَا الْبَيْعِ مَرْجُوعٌ †There is not, or will not be, any return, or profit, or gain, for this sale. (TA.) — †An argument, or allegation, by which one rebuts in a litigation, or dispute; a proof; an evidence. (Ibn-'Abbād.)

رَجْعِي: see رَجْعَةٌ, in the latter half of the paragraph, in two places.

رَجْعِيٌّ, and طَلَّاقٌ رَجْعِيٌّ, †A divorce in which one reserves to himself the right of returning to his wife, or restoring her to himself, or taking her back to the marriage-state. (Mgh; TA.)

— رَجْعِيٌّ applied to a beast: see رَجْعِيٌّ سَفَرٌ.

رَجْعِيَّة: see رَجْعَةٌ.

رَجْعَان: see رَجْعَةٌ, in the latter half of the paragraph, in two places.

رَجَاعُ The nose-rein of a camel: (IDrd, K;) or the part thereof which falls upon the nose of the camel: pl. [of pauc.] رَجَاعَةٌ and [of mult.]

رَجَعٌ فَلَانٌ (K;) from رَجَعَ in the phrase رَجَعَ عَلَى أَنْفِ بَعِيرِهِ [q. v.]. (IDrd.) — It is also an inf. n.: see 1, in the middle of the paragraph.

رَجَعٌ [Made, or caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication: like رَجَعٌ: and used in all these senses; as will be seen from what follows: and also, like رَجَعٌ, made, or caused, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, again and again, or time after time; made, or caused, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: reiterated: reproduced: renewed: syn. مَرَدَّدٌ: [in the CK مَرْدُودٌ:] applied to anything: (S; K;) or to anything that is said or done: (Msb, TA:) because meaning رَجَعٌ, i. e. مَرْدُودٌ: (S; Msb, TA:) or, applied to speech, †returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him; syn. مَرْدُودٌ إِلَى صَاحِبِهِ (Lth, K;) or, so applied, †repeated: (A, TA:) or, so applied, †reiterated: (Er-Rāghib, TA:) or, so applied, †disapproved, or disliked. (TA.) You say, إِيَّاكَ وَالرَّجْعِيعَ مِنَ الْقَوْلِ †Avoid thou the saying that is repeated; (A, TA;) [or rebutted, &c.]; or disapproved. (TA.) — Applied to a beast, (S; TA,) and [particularly] to a camel, (K,) it signifies Made to return from journey to journey: (S; TA:) and also means †fatigued, or jaded, (S; K,) by journeying: (K;) fem. with ة: (S; K;) or †lean, or emaciated: (Er-Rāghib, K;) in the K is here added, or which thou hast made to return from a journey, meaning from journey to journey; but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رَجَعٌ: (K;) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَائِعُ. (S.) رَجَعٌ سَفَرٌ and رَجَعٌ سَفَرٌ [in like manner] signify Made to return repeatedly, or several times, in journeying; applied to a she-camel: (K;) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِيرٌ,) which one makes to return again and again, or time after time, or to come and go repeatedly, in journeying, and drags along: (TA:) both also mean †lean, or emaciated: and are in like manner applied to a man: (Er-Rāghib, TA:) and رَجَعِيٌّ and رَجَعَانِيٌّ, also, but the latter is vulgar, †lean, or emaciated, by journeying; applied to a beast. (TA.) You say also سَفَرٌ رَجَعِيٌّ Travellers returning from a journey. (TA.) And سَفَرٌ رَجَعِيٌّ A journey in which are repeated returnings. (IAqr.) — Any food returned to the fire [to be heated again], having become cold: (K;) [and particularly] roasted meat heated a second time. (As.) — A rope, or cord, undone, and then twisted a second time: (L, K;) and, as some say, anything done a second time. (L.) — †Writing retraced with the pen, in order that it may become more plain: (KL:) and رَجَعٌ [signifies the same: and also] †tattooing repeated and

renewed: (EM p. 108;) tattooing of which the blackness has been restored: (TA:) pl. of the latter مَرَايِجُ. (TA, and EM ubi suprā.) — †Dung, ordure, or excrement, of a solid-hoofed animal; (S; Mgh, Msb, K;) as also رَجَعٌ: (K;) and of a man; (S; Mgh, Msb, K;) as also †the latter word; (TA;) and of a beast of prey; as also †the latter: (S; TA:) because it returns from its first state, (Mgh, Msb, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act. part. n., (Er-Rāghib, Msb,) or, it may be, of a pass. part. n. (Er-Rāghib.) — †The cud which is ruminated by camels and the like: (S; K;) because it returns to be eaten. (TA.) So in the saying of El-Aṣṣhā,

* وَفَلَاةٌ كَأَنَّهَا ظَهْرُ ثُرَيْسٍ *
* لَيْسَ إِلَّا الرَّجْعِيعَ فِيهَا عِلَاقٌ *

i. e. [Many a desert, or waterless desert, as though it were the back of a shield,] in which there is not found by the camels anything to serve for the support of life except the cud. (S.) — †Sweat: (K;) because, having been water, it returns as sweat. (TA.) — See also رَجَعٌ, in three places. — Also †The [part called] فَاسُ of a bit: (Ibn-'Abbād, K;) [because of its returning motion.] — And †Niggardly, tenacious, or avaricious; syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَخِيلٌ]. (Ibn-'Abbād, K, TA.)

رَجُوعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph.

رَجِيعَةٌ A she-camel that is purchased with the price of another she-camel; as also رَجِيعَةٌ: (S;) or a female that is purchased with the price of a male. (Alee Ibn-Hamzeh.) [See also رَجْعَةٌ: and see رَجَعٌ, of which it is originally the fem.] Accord. to Isk, رَجِيعَةٌ signifies A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is: [but this appears to be a mistranscription, for رَجِيعَةٌ; for he adds,] the pl. is رَجَائِعُ. (TA.)

رَجَّاعٌ †One who returns much, or often, unto God. (TA.)

رَاجِعٌ [act. part. n. of 1. Hence the saying, إِيَّاكَ اللَّهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. — Also, without ة,] †A woman who returns to her family in consequence of the death of her husband (Az, S, Msb, K) or in consequence of divorce; (Az, Msb;) as also رَاجِعٌ: (Az, K;) or, accord. to some, (Msb,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (S; Msb.) — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies †That raises her tail, and compresses her two sides (فَطْرَبَهَا), and casts forth her urine in repeated discharges, so that she is imagined to be pregnant, (S; K,) and then fails of fulfilling her [apparent] promise: (S;) or †that conceives,

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, †that has appeared to have conceived, and is then found to be not pregnant: (As:) pl. رَوَاجِعُ. (S, TA.) [See also رَجَعْتُ. — †A sick man whose soul [or health] has returned to him after his being debilitated by disease: and †a man whose soul [or health] has returned to him after severe and constant illness. (TA.)

رَاجِعَةٌ [originally fem. of رَاجِعٌ, q. v.]: see رَجِيعَةٌ. — and see رَجَعٌ. — Also, [app. from the returning of its water time after time,] †A water-course of a valley. (ISh, TA.) — رَوَاجِعُ [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) — Hence also, رَوَاجِعُ الْأَبْوَابِ [The leaves of doors]. (TA.)

أَرْجَعُ † More [and most] productive of return, or profitable. (TA.) You say, هَذَا أَرْجَعُ فِى هَذَا † This is more productive of return, or profitable, in my hand than this. (TA.)

مَرْجِعٌ an inf. n. of the intrans. verb رَجَعَ [q. v.]. (S, Mṣb, K, &c.) — [Hence it signifies sometimes † Recourse. See مَنْابٌ, in art. نوب.] = [A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. مَحْضَرٌ. — [Hence,] مَرْجِعُ الْكَبَلِ † The lower part of the shoulder-blade, (S, K, TA,) next the arm-pit, [that on the left side being] in the region where the heart beats; (TA:) as also الْكَتِفُ † رَجَعُ (S, K:) and مَرْجِعُ الْبِرْقِ † [the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the arm-pit: see فَرِيصٌ, in three places]: (TA:) pl. مَرَاجِعُ. (TA.) — [مَرْجِعٌ also signifies † The place, or thing, to which a person, or thing, is referred, as his, or its, source: see مَنْصِبٌ. — Also, † A state, or condition, to which a person, or thing, returns. — And † The place, and the state, or condition, or result, to which a person, or thing, ultimately, or eventually, comes. A goal.] = It is also an inf. n. of رَجَعَهُ. (K.)

مَرْجَعٌ, [without ة,] applied to a she-camel, † Becoming in good condition after leanness. (Ks, TA.) [See 4, of which it is the act. part. n.] — هَذَا مَتَاعٌ مَرْجَعٌ † This is a commodity for which there will be a return, or profit, or gain. (S, TA.) — سَفَرَةٌ مَرْجِعَةٌ † A journey having a recompense, or reward, and a good issue or result. (K, TA.)

مَرْجَعٌ: see رَجِيعٌ; first sentence.

مَرْجَعَانِ: see رَجِيعٌ, in the latter half of the paragraph.

مَرْجُوعٌ [pass. part. n. of رَجَعَهُ]: see رَجِيعٌ, in three places: — and رَجِيعَةٌ, in the latter half of the paragraph, in three places: — and رَجَعَةٌ, near the end of the paragraph, in four places.

مَرْجُوعَةٌ: see رَجِيعَةٌ, in the latter half of the paragraph.

رَاجِعٌ: see رَاجِعٌ.

رجعن

Q. 4. اِرْجَعَنَّ a dial. var. of اِرْجَعَنَّ [q. v.] in the several senses of the latter. (K.) You say, ضَرَبَهُ فَأَرْجَعَنَّ He beat him, or struck him, and he lay on his side, and threw himself down. (Lh, TA.) And اِرْجَعُوا They lay on their sides and were overcome. (TA.) — Also It became spread, expanded, or extended. (TA.)

رجف

1. رَجَفَ, (O, Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. رَجْفٌ and رَجْفَانٌ (O, Mṣb, K) and رَجِيفٌ (Mṣb, K) and رَجُوفٌ (O, K); [and † اِرْجَفَ; (see the next sentence;) and † اِرْتَجَفَ; (see نَغَضٌ, in two places;)] It (a thing, O, Mṣb) was, or became, in a state of motion, commotion, (O, Mṣb, K,) agitation, convulsion, tumult, or disturbance: (Mṣb, K:*) or in a state of violent motion, commotion, agitation, &c.; (K:); as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الْأَرْضُ, (S, O, Mṣb, K,) aor. ʔ, inf. n. رَجْفٌ, (S,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (S, O, Mṣb, K,) as above; (Mṣb;) and so † اُرْجِفَتْ, and † اُرْتَجِفَتْ; (K:); [for اِرْجَفَ is both intrans. and trans.:] and الرَّجْفَانُ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (S.) And رَجَفَتْ يَدُهُ His arm, or hand, trembled, by reason of disease, or old age. (Mṣb.) And رَجَفَ الْقَلْبُ The heart became agitated by reason of fright. (IDrd, O.) — رَجَفَ الرَّعْدُ, (Lth, O, K,) inf. n. رَجْفٌ and رَجِيفٌ, (Lth, O,) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) — رَجَفَ الْقَوْمُ The people, or party, prepared themselves for war, or battle. (Lth, O, K.) = Also He put [a thing] into a state of motion, commotion, or agitation; (O, K:); [so too, app., رَجَفَ بِهِ; see 4, last sentence;] and so † اُرْجِفَ الْأَرْضَ بِهِ is said of God [as meaning He made the earth to quake with them]. (TA in art. دمر.) And one says also, رَجَفَتْهُ الْحُمَّى The fever caused him to quake, or shiver. (Mṣb.)

4, as an intrans. v.: see 1, in two places. = And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] اِرْجَفَ بِكَذَا [originally He put another, or others, into a state of commotion, or agitation, by such a thing; meaning] he told of such a thing without truth, or not according to the true, or real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجَفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And اِرْجَفُوا فِى الشَّيْءِ (S, Mṣb, K) and بِهِ (Mṣb, K,) inf. n. اِرْجَافٌ (Mṣb,) i. q. خَاضُوا فِيهِ [mean-

ing They said what was false respecting the thing]: (S, O, K:) or they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: whence, in the Kur [xxxiii. 60], اِرْجَفُوا فِى الْمَدِينَةِ [and they who tell many evil tales, &c., in the city:] (O,* Mṣb:) or اِرْجَفُوا فِى الْبَلَدِ بِكَذَا they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation, &c., to befall the people, without there being aught [thereof] true in their estimation; from الرَّجْفَانُ signifying “violent commotion or agitation” &c. (Har pp. 218, 219.) And اِرْجَفُوا, alone, They said what was false (خَاضُوا) in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like: whence, اِرْجَفُوا فِى الْمَدِينَةِ [cited above]. (K.) — And اِرْجَفَتْ النَّاقَةُ The she-camel came in a state of fatigue, with her ears flaccid, shaking them (بِهِمَا † تَرْجِفُ). (O, K.)

8: see 1, first sentence.

رَجْفَةٌ i. q. زَلْزَلَةٌ (S, K) [meaning Commotion, agitation, or convulsion; or violent commotion &c.; and particularly an earthquake; or] a violent earthquake: and a vehement cry from heaven: (Jel in vii. 76:) or it signifies, in the Kur-án, any punishment that befalls a people. (Lth, O.)

رَجُوفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Put into a state of commotion. — سَحَابٌ رَجُوفٌ Clouds in commotion with thunder, or with much water. (O.)

الرَّجَافُ The sea; because of its commotion, or agitation. (S, O, K.) A poet says, (S,) namely, Maṭrood Ibn-Kaāb, lamenting the death of 'Abd-el-Muttalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

* الْمُطْعِمُونَ الشَّحَرَ كُلَّ عَشِيَةٍ *
* حَتَّى تَغِيْبَ الشَّمْسُ فِى الرَّجَافِ *

[The feeders with fat every evening, until the sun disappeared in the sea]. (S, O.) — And The day of resurrection: (Sh, O, K:) and the congregation [of the risen]. (K.) — And رَجَافٌ also signifies A certain kind of pace [app. with a jolting motion]. (O, K.)

رَاجِفٌ [Putting into a state of motion, commotion, or agitation. — And also, or رَاجِفٌ.] A fever attended with quaking, or shivering: (O, Mṣb, K:) deviating from rule [because حُمَّى is fem.]. (Mṣb.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-Hudhaleeyeen, as meaning Moving the head in going along.]

الرَّاجِفَةُ, in the Kur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَّادِفَةُ, in the next verse, “the second blast:” (O, Bḍ, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion

at the time here spoken of, such as the earth and the mountains; because of the saying in the *Kur* [lxxiii. 14], *يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ*: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bd.)

أَرَجَافُ inf. n. of 4 [q. v.]. (Msb.) [And hence, as a simple subst.,] sing. of *أَرَجِيفُ* in the phrase *أَرَجِيفُ الْأَخْبَارِ* [meaning *Tales without truth, or reality: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: see 4.*] (S.) You say, *وَقَعُوا فِي أَرَجِيفٍ* [They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. *تَع.*)

الْمَرْجِفَانِ *The basin and ewer (الْبُيُوتُ)* [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Hap p. 228.) — *وَالْمَرْجِفُونَ فِي الْمَدِينَةِ*, in the *Kur* xxxiii. 60: see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رجل

1. *رَجَلُ* (T, S, M, Msb, K,) aor. ٤, (Msb, K,) inf. n. *رَجَلُ* (T, S, M, Msb) and *رَجَلَةٌ* (T, TA,) or the latter is a simple subst., (Msb,) *He (a man) went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA;) he had no beast whereon to ride, (M, K, TA,) in a journey, so went on his feet: (TA:) or he remained going on foot: so says AZ; and Ks says the like: (S:) or he was, or became, strong to walk, or go on foot: (Msb:) and رَجَلٌ [in like manner] signifies he went on foot, (S, K, TA,) having alighted from his beast: (TA:) [used in the present day as meaning he alighted from his beast:] and *تَرَجَلُوا* they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and *ارْتَجَلَ* he (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA.) — *وَجَلُ* (M, K,) aor. ٤, (K,) [inf. n. *رَجَلُ*, being similar to *رَكِبَ* and *رَكِبَ*,] also signifies *He (a man) was, or became, large in the رَجَلُ [i. e. leg, or foot]. (M, K: but omitted in some copies of the K.)* — And *رَجَلُ*, like *عَنِى*; and *رَجَلُ*, aor. ٤; inf. n. [of the former] *رَجَلَةٌ* and [of the latter] *رَجَلُ*; [so in the CK; but accord. to the rule of the K they should be *رَجَلَةٌ* and *رَجَلُ*, as neither is expressly said to be with *kesr*; or the latter may be correctly *رَجَلُ*, as *رَجَلُ* is said to be like *عَلِمَ*, of which the inf. n. is *عَلِمَ*;] *He had a complaint of his رَجَلُ [i. e. leg, or foot]: (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fārisee, and also on the authority of**

Kr. (TA.) — And *رَجَلُ مِنْ رِجْلِهِ* *He was, or became, affected in his leg, or foot, by something that he disliked. (TA.)* — And *رَجَلُ*, aor. ٤, (K, TA,) inf. n. *رَجَلُ*, (TA,) *He (a beast, such as a horse or the like,) had a whiteness in one of his رَجَلَانِ [i. e. hind legs or feet], (K, TA,) without a whiteness in any other part. (TA.)* — *رَجَلُ*, aor. ٤, (Msb, K,) inf. n. *رَجَلُ*, (Msb, TA,) is also said of hair, (Msb, K,) meaning *It was, or became, [wavy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K,) or neither very crisp or curly, nor very lank, but between these two. (Msb, TA.)* — *رَجَلَهُ* (CK, TA, omitted in some copies of the K,) [aor. ٤, as in similar verbs,] inf. n. *رَجَلُ*, (TA,) *He, or it, hit, or hurt, his رَجَلُ [i. e. leg, or foot]. (CK, TA.)* — *رَجَلُ الشَّاةِ* (S, K,) or, accord. to the O and the Mufradāt, *رَجَلُ الشَّاةِ* *رَجَلُهَا* (TA,) and *ارتجَلها* (K,) *He suspended the sheep, or goat, by its hind leg or foot: (S, O, K:) or the meaning is عَقَلَهَا بِرِجْلَيْهِ [app. he confined its shank and arm together with his feet, by pressing his feet upon its folded fore legs while it was lying on the ground], (K,) or, as in the M, بِرِجْلِهِ [with his foot]. (TA.)* — *رَجَلَتْ وَلَدَهَا* (K,) inf. n. *رَجَلُ*; in the copies of the M written *رَجَلَتْ*, with *teshdeed*; (TA;) *She (a woman) brought forth her child preposterously, so that its legs came forth before its head. (K.)* — *رَجَلَهَا*, namely, the mother of a young camel, (K,) aor. ٤, inf. n. *رَجَلُ*, (TA,) *He sent the young one with her [to suck her whenever he would; as is implied by what immediately precedes]; as also ارْتَجَلَهَا: (K:) or الرَّجْلُ الْفَصِيلُ ارْتَجَلَتْ* (so in two copies of the S and in the O) *I left the young camel with his mother to suck her whenever he pleased: (S,* O: [in one of my copies of the S رَجَلَتْ, which appears from what here follows to be a mistake:] so says ISk: and he cites as an ex.,*

* *مُسْرَهْدٌ أَرْجَلُ ٥ حَتَّى فُطِمَا* *
[Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned]. (O.) [See also *رَجَلُ*, below; where it is explained as though a quasi-inf. n. of *أَرْجَلَتْ* in the sense here assigned to it in the S and O, or inf. n. of *رَجَلَتْ* in the same sense.] — And *رَجَلُ* *رَجَلُ* (S, K,) aor. ٤, inf. n. *رَجَلُ*, (S,) *He (a young camel, S, or a lamb, or kid, or calf, K, TA) sucked his mother. (S, K.)* — *رَجَلُ* also signifies The act of [the stallion's] leaping the mare: (O, K, TA:) [i. e., as inf. n. of *رَجَلُ*; for] one says, *بَاتَ الْحِصَانُ يَرْجُلُ الْخَيْلَ* *The stallion-horse passed the night leaping the mares. (TA; and so in the O, except that الخيل is there omitted.)* — And *رَجَلُ الْمَرْأَةِ* *He compressed the woman. (TA.)* — [Golius says that *رَجَلُ* signifies *Vir et virili animo fuit*; as on the authority of J; and that *رَجَلَةٌ* is its inf. n.: but it seems that he found the *رَجَلَةُ* incorrectly explained in a copy of the S as *مَصْدَرُ الرَّجَلِ* instead of *مَصْدَرُ الرَّجُلِ*: ISd expressly says that *رَجَلَةٌ* and its syns. (explained

below) are of the number of those inf. ns. that have no verbs.]

2. *رَجَلَتْ وَلَدَهَا* [app. a mistranscription]: see 1, in the latter half of the paragraph. — *تَرَجِيلُ* [the inf. n.] signifies *The making, or rendering, strong. (Ibn-'Abbād, K.)* — *رَجَلُ الشَّعْرِ* (S, Mgh, Msb, K,) inf. n. *تَرَجِيلُ* (S, Msb, K,) *He made the hair to be [wavy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S,) or in a state between that of lankness and that of crispness or curliness: (K:) or he combed the hair; (Msb, TA;) either his own hair, [see 5,] or that of another: (Msb:) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rāghib says, as though he made it to descend at the رَجَلُ [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voce عَسَبَ:) or he washed and combed the hair. (Ham p. 356.)*

4. *ارْجَلُهُ* *He made him to go on foot; (S, K, TA;) to alight from his beast. (TA.)* — And *He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.)* — *أَرْجَلْتُ الْحِصَانَ فِي الْخَيْلِ* *I sent the stallion-horse among the mares. (TA.)* — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — *تَرَجَلُ الْبَيْتَرُ* (S, Msb, K,) and *تَرَجَلُ الْبَيْتَرُ* (K,) *He descended into the well (S, Msb, K) [by means of his feet, or legs, alone, i. e.,] without his being let down, or lowered, or suspended [by means of a rope]. (S, Msb.)* — *تَرَجَلُ الزَّنْدِ* and *ارتجَل الزَّنْدَةَ* [or, more probably, *ارتجَلها*, and *ترجَلها*, (see *مُرْتَجَلُ*)] *He put the زَنْد [or the زَنْدَة (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] beneath his feet: (M, K:) or ارْتَجَلَ signifies he (a man come from a distant country) struck fire, and held the زَنْد [here app. meaning (as in many other instances) the زَنْد properly so called and the زَنْدَة] with his hands and his feet, [i. e. the زَنْد with his hands and the زَنْدَة with his feet,] because he was alone. (TA.) [See *مُرْتَجَلُ*] — *رَجَلُ* *He became a رَجُلُ, or man; he rose to manhood. (See an explanation of تَرَجَلُ النَّهَارُ in what follows.)* And *ترجَلت* *She (a woman, TA) became like a رَجُلُ [or man] (K, TA) in some of her qualities, or states, or predicaments. (TA.)* — *تَرَجَلُ النَّهَارِ* i. q. *أَرْتَفَعَ* † [i. e. *The day became advanced, the sun being somewhat high; (S, IATH, O, K, TA;) it being likened to the rising of a man from youth; (IATH, TA;) and so النهار ٥ ارتجَل: or, accord. to Er-Rāghib, the former means the sun went down from [or below] the walls; as though it alighted (كَانَهَا تَرَجَلَتْ) [in a proper sense of this verb: see 1, first sentence]. (TA.)* — And *ترجَل* *He combed his own hair: (Msb:) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair. (TA. [See 2.])* Hence, نَبَى*

عَنِ الرَّجُلِ إِلَّا غَبًا (Mgh, TA) *He [Mohammad] forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see 1, first sentence. — Said of a horse, (in his running, TA,) *He mixed the pace termed العَتَقَ with that termed الِمْجَجَة*, (T, TA,) or the former pace with somewhat of the latter, and thus, (S,) *he went those two paces alternately*, (S, K,) *somehow of the former and somewhat of the latter.* (S.) = *He took a man by his* رَجُل [i. e. leg, or foot]. (S, TA.) — ارتجل الشاة: see 1, in the middle of the paragraph. — ارتجل الزند [or الزندة], and ارتجل alone in a similar sense: see 5, in two places. = *[He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] he began an oration (a خُطْبَة), and poetry, without his having prepared it beforehand; (S;) he spoke a speech (Msb, K) without consideration or thought, (Msb,) or without his having prepared it; (K;) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to Er-Raghib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating. (TA.) And ارتجل الشيء [He did, performed, or produced, the thing without premeditation, or previous preparation]. (TA in art. خَرَجَ.) [And ارتجل اسمًا He coined a name.] — ارتجل برأيه He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Msb, K, TA,) without consulting any one respecting it, (Msb, TA,) and kept constantly, or perseveringly, to it. (Msb.) [Hence,] *ما أَرْتَجَلْتُ أَمْرَكَ* Thine affair [to which thou shouldst keep] is that respecting which thou art alone [&c.] in thine opinion. (K.) And *ما أَرْتَجَلْتُ* is explained in the T as meaning *أَرَكَبْتُ مَا رَكِبْتُ مِنْهُ* [i. e. Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair; agreeably with what here follows]. (TA.) One says also, *أَرْتَجَلُ رَجُلًا* Keep thou to thine affair: (IAar, M, K, TA:) in [some of] the copies of the K, erroneously, رَجَلْتُ. (TA.) = *He collected a detached number [قطعة] [or رجل] of locusts, to roast, or fry, them.* (S.) = *He set up a* مَرَجَل [q. v.], to cook food in it: (T, TA:) or he cooked food in a مَرَجَل. (K.) = ارتجل الثَّأْرَ: see 5.*

10. استرجل He desired, or requested, to be, or to go, on foot. (KL.)

رجل: see رجل: — and رَجَل; the latter in two places. = See also رَجَل, in two places. = *أَرْتَجَلُ رَجُلًا*, in some of the copies of the K, erroneously, رَجَلْتُ: see 8, near the end of the paragraph.

رجل [The leg of a human being and of a bird, and the hind leg of a quadruped; in each of these senses opposed to يَد;] the part from the root of of

the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Msb, K;) رَجُلُ الْإِنْسَانِ meaning that [limb] with which the man walks: (Msb:) or the foot of a man [and of a bird, and the hind foot of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Msb, TA:) pl. أَرْجُل: (S, Msb, K, &c.): it has no other pl. (Msb, TA) known to Sb; (TA:) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] *الرَّجُلُ الْجَبَّارُ* [The hind leg or foot, or it may here mean the leg or foot absolutely, is a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رَجُل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يَد or a رَجُل. (TA.) And *هُوَ قَائِمٌ عَلَى رَجُلٍ* [lit. He is standing upon a single leg; meaning] + *he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him.* (T, K, TA. [In the CK, حَزَنَهُ is erroneously put for حَزَنَهُ.] And *أَنَا عَلَى رَجُلٍ* + *I am in fear, or fright, lest a thing should escape me.* (TA.) — *ذُو الرَّجُلِ* [as though meaning The one-legged;] a certain idol, of El-Hijaz. (TA.) — *رَجُلُ الْجَبَّارِ* + *The very bright star [β, called by our astronomers "Rigel," and also called by the Arabs الْجَوْزَاءُ الْيُسْرَى] upon the left foot of Orion.* (Kzw.) [And *رَجُلُ الْجَوْزَاءِ الْيُمْنَى* + *The star κ upon the right leg of Orion.*] — *رَجُلُ الْغَرَابِ* + *A certain plant, (K,) called also الرَّأغ, the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. غَرَب [q. v.]. (TA.) Also A certain mode of binding the udder of a camel, so that the young one cannot such, therewith, nor will it undo:* (S, K:) whence the phrase *صَرَّ رَجُلُ الْغَرَابِ*, for *صَرَّ صَرًّا مِثْلَ صَرِّ رَجُلِ الْغَرَابِ*. (TA.) El-Kumeyt says,

* صَرَّ رَجُلُ الْغَرَابِ مُلْكَكَ فِي النَّا *

* سِ عَلَى مَنْ أَرَادَ فِيهِ الْفُجُورَا *

+ [Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رَجُل الْغَرَاب cannot be undone by the young camel. (TA.) And one says, *صَرَّ عَلَيْهِ رَجُلُ الْغَرَابِ*, meaning + *The affair was, or became, difficult to him: (K and TA in art. غَرَب:) or his life, or subsistence, was, or became, difficult to him.* (TA in that art.) — *رَجُلُ الْجَرَادِ* + *A certain plant, like الْبَقْلَةُ الْيَمَانِيَّةُ [see art. بَقْل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAar, K.) — [And several other plants have similar appellations in the present day.] — رَجُلُ الطَّائِرِ + A*

certain مِيسِر [i. e. branding-instrument, or brand]. (S, K.) — *رَجُلُ الْبَابِ* + *The foot, or heel, of the door, upon which it turns in a socket in the threshold.* (MA.) — *رَجُلُ الْقَوْسِ* + *The lower curved extremity of the bow; (Kh, S, K;) the upper curved extremity being called its يَد: (Kh, S:) or the part below its كَبِد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يَد: accord. to IAar, رَجُلُ الْقَوْسِ means, when the string is bound, or braced, the upper parts of the bow; and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,*

* لَيْتَ الْقَيْسَى كُلُّهَا مِنْ أَرْجُلِ *
[Would that the bows were all of them, or wholly, of what are termed أَرْجُل]: the two extremities of the bow, he says, are called its ظُفْرَانِ; and its two notches, its فُرْصَتَانِ; and its curved ends, its سِتْنَانِ; and after the سِتْنَانِ are the طَائِفَانِ; and after the طَائِفَانِ, the أَتْبَرَانِ; and the portion between the two knots of the suspensory. (TA.) — *رَجُلَا السَّهْمِ* + *The two extremities of the arrow.* (K, TA.) [In the former it is implied that the phrase is رَجُلُ السَّهْمِ.] — *رَجُلٌ بِحُورٍ* + *A canal [of a بحر] [or large river]. (Kr, K, TA.)* — *رَجُلٌ* also signifies + *A part, or portion, of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Aisheh, رَجُلٌ أَبُوبَكْرٍ رَجُلٌ, meaning + [Abu-Bekr gave to us] the half of a roasted sheep, or goat, divided lengthwise [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant the leg (رَجُل) thereof, with what was next to it [for مِمَّا يَلِيهَا in the O and TA, I read يَلِيهَا] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad., the رَجُل of a [wild] ass is mentioned as a gift, meaning + *One of the two lateral halves: or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.)* — Also + *The half of a رَاوِيَة [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil. (AHn, K.)* — It is also applied by some to + *A pair of trousers or drawers; and رَجُلٌ سَرَاوِيلُ occurs in this sense in a trad., for رَجُلًا سَرَاوِيلُ; like زَوْجٌ خُفٍّ and زَوْجَانِ نَعْلٍ, whereas each is properly رَجُلَانِ; for the رَجُلَانِ are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that *السَّرَاوِيلُ الطَّاقُ* [app. for *السَّرَاوِيلُ الطَّاقُ*]. (TA.) — Also + *A swarm, or numerous assemblage, of locusts: (S:) or a detached number (قطعة) thereof: (K:) [or] one says [or says also] رَجُلٌ جَرَادٍ, (S, TA,) and***

جَرَادٍ: it is masc. and fem.: (TA:) a pl. without a proper sing.; like غَنَاءٌ (a herd of [wild] asses, S) and خَيْطٌ (a flock of ostriches, S) and صَوَارٌ (a herd of [wild] bulls or cows, S): (S, K:) pl. أَرْجَالٌ; (K:) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA.) † *An army*: (K:) or a numerous army. (TA.) — Also † *A share in a thing*. (IAqr, K.) So in the saying, لِي فِي رَجُلٍ مَالِكٌ † [To me belongs a share in thy property]. (TA.) — And † *A time*. (TA.) One says, كَانَ ذَلِكَ عَلَى رَجُلٍ فَلَانٌ † That was in the time of such a one; (S, K, TA:) in his life-time: (K, TA:) like the phrase عَلَى رَأْسِ فَلَانٍ. (TA.) — Also † *Precedence*. (Abu-l-Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, لِي الرِّجْلُ, i. e. † [The precedence belongs to me; or] I precede: and another says, لَا يَلِ الرِّجْلُ لِي † [Nay, but the precedence belongs to me]: and they contend together for it, each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. أَرْجَالٌ: (K:) and so in the senses here following. (TA.) — And † *Distress; straitness of the means of subsistence or of the conveniences of life; a state of pressing want; misfortune; or calamity; and poverty*. (O, K.) — Also *A man who sleeps much*: (O, K:) fem. with ة. (TA.) — And *A man such as is termed قَاذُورٌ* [which means foul in language; evil in disposition: one who cares not what he does or says: very jealous: one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them: &c.: see art. قَدَر]. (O, K.) — Also *Blank paper*; (O, K, TA:) without writing. (TA.)

رَجُلٌ: see رَجُلٌ, first sentence: — and see also رَجُلٌ, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the S and O, or inf. n. of رَجُلٌ in the same sense; thus:] The sending, (S, O,) or leaving, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) with its mother, to suck her whenever it pleases: (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by رَجُلٌ used as an epithet; for it is added in the S and O immediately, and in the K shortly after, that] one says رَجُلٌ بَهْمَةٌ (S, O, K) and رَجُلٌ (K) [meaning, as indicated in the S and O, *A lamb, or kid, or calf, sent with its mother to suck her whenever it pleases*, or, as indicated in the K, *sucking, or that sucks, its mother*]: pl. أَرْجَالٌ. (S, O, K.) — Also *A horse* [i. e. a stallion] sent upon the خَيْلٌ [meaning mares, to leap them]: (K:) and in like manner one says خَيْلٌ رَجُلٌ [using it as a pl., app. meaning horses so sent,] (K accord. to the TA,) or خَيْلٌ رَجُلَةٍ. (CK, and so in my MS. copy of the K: [perhaps it should be رَجُلَةٍ.]])

رَجُلٌ (S, O, Mgh, Msh, K &c.) and رَجُلٌ (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárisee, a quasi-pl. n., [but app. of

رَجُلٌ, not of رَجُلٌ] called by Abu-l-Hasan a pl., (TA,) *A man*, as meaning the male of the human species; (Msh;) the opposite of اِمْرَأَةٌ: (S, O, Mgh:) applied only to one who has attained to puberty and manhood: (K, TA:) or as soon as he is born. (K, TA,) and afterwards also: (TA:) pl. رَجَالٌ. (S, Mgh, Msh, K, &c.) [applied in the K_{ur} lxvii. 6 to men and to jinn (or genii), like رَجُلٌ, and likewise a pl. of رَجُلٌ, and of its syn. رَجُلَانٌ, and رَجُلَاتٌ, (S, K,) said by some to be a pl. pl., (TA,) and رَجُلَةٌ, (S, Msh, K, TA, in the CK رَجُلَةٌ, [which is a mistake, as is shown by what follows,]) of the measure فَعْلَةٌ, with fet-ḥ to the ف, (Msh,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَمَاةٌ, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns. (Msh,) used as a pl. of pauc. instead of أَرْجَالٌ, (Sb, Ibn-Es-Serráj, Msh, TA,) because they assigned to رَجُلٌ no pl. of pauc., (Sb, TA,) not saying أَرْجَالٌ (TA) [nor رَجُلَةٌ], and رَجُلَةٌ, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds رَجُلَةٌ to be a contraction, (TA,) and رَجُلَةٌ (Ks, K) and أَرْجَالٌ (Ks, S, K) and [another quasi-pl. n. is] رَجُلٌ. (IJ, K.) شهدَيْنِ مِنْ رَجَالِكُمْ, in the K_{ur} [ii. 282], means [Two witnesses] of the people of your religion. (TA.) [رَجُلٌ also signifies *A woman's husband*: and the dual] رَجُلَانِ [sometimes] means *A man and his wife*; predominance being thus attributed to the former. (IAqr, TA.) And رَجُلَةٌ signifies *A woman*: (S, K:) or, accord. to Er-Rághib, *a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments*. (TA.) It is said of 'Aisheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) كَانَتْ رَجُلَةً, (S, TA,) meaning *She was like a man in judgment*. (TA. [See also رَجُلَانِيَّةٌ.]) The dim. of رَجُلٌ is رَجُلِيٌّ and رَجُلِيَّةٌ: (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of رَجُلٌ: (S, TA:) [but it seems that رَجُلِيَّةٌ is properly the dim. of رَجُلٌ, though used as that of رَجُلٌ.] One says, هُوَ رَجُلٌ وَحْدَهُ [He is a man unequalled, or that has no second], (IAqr, L in art. وَحْدَ) and رَجُلِيٌّ وَحْدَهُ [A little man (probably meaning the contrary) unequalled, &c.]. (S and L in that art.) And it is said in a trad., اِفْلَحَ الرُّجُلُ إِن صَدَقَ [The little man prospers if he speak truth]. (TA.) — Also *One much given to coition*: (Az, O, K:) used in this sense by the Arabs of El-Yemen: and some of the Arabs term such a one عَصْفُورِيٌّ. (O, TA.) — And i. q. رَجُلٌ, q. v. (Mgh, Msh, K.) — And *Perfect, or complete* [in respect of bodily vigour or the like]: ('Eyn, O, K, TA: [in the CK, الرَّاجِلُ الْكَامِلُ is erroneously put for الرَّاجِلُ وَالْكَامِلُ:] or strong and perfect or complete: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase,

مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبَوُهُ [I passed by a man whose father is strong &c.]; though the nom. case is more common: he says, also, that when you say, هُوَ الرَّجُلُ, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, شَعْرٌ رَجُلٌ is erroneously put for شَعْرٌ رَجُلٌ: and, in the same, رَجُلُ الشَّعْرِ, as syn. with رَجُلُ الشَّعْرِ, is app. a mistake for رَجُلُ الشَّعْرِ; but it is mentioned in this sense by 'Iyād:] see the paragraph here following.

شَعْرٌ; and its fem., with ة: see رَجُلٌ. — شَعْرٌ رَجُلٌ (ISk, S, Msh, K) and رَجُلٌ رَجُلٌ (ISk, S, K) and رَجُلٌ رَجُلٌ, (Msh, K, [in the CK, erroneously, رَجُلٌ رَجُلٌ]) *Hair* [that is wavy, or somewhat curly, i. e. of a quality between بَيْنٌ, for which بَيْنٌ is erroneously put in the CK,] *lankness and crispness or curliness*, (K,) or not very crisp or curly, nor lank, (ISk, S,) or neither very crisp or curly, nor very lank, but between these two. (Msh, TA.) — And رَجُلُ الشَّعْرِ and رَجُلَةٌ (ISd, Sgh, K) and رَجُلَةٌ (ISd, K, TA, but accord. to the CK as next follows,) and رَجُلَةٌ, with ḍamm to the ج, added by 'Iyād, in the Meshárik, (MF, TA,) *A man having hair such as is described above*: pl. أَرْجَالٌ and رَجَالِيٌّ; (M, K;) the former, most probably, accord. to analogy, pl. of رَجُلٌ; but both may be pls. of رَجُلٌ and رَجُلٌ: accord. to Sb, however, رَجُلٌ has no broken pl., its pl. being only رَجُلُونَ. (M, TA.) — See also رَجُلٌ, in two places.

رَجُلَةٌ: see رَجُلٌ, first sentence, in two places: — and رَجُلٌ. — See also the next paragraph.

رَجُلَةٌ The going on foot; (T, S, M, TA;) the act of the man who has no beast [to carry him]; (T, TA;) an inf. n. (T, S, TA) of رَجُلٌ (T, TA: [see 1, first sentence:]) or it signifies strength to walk, or go on foot; (Msh, K;) and is a simple subst.: (Msh:) and also excellence of a دَابَّةٌ [meaning horse or ass or mule] and of a camel in endurance of long journeying; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجُلِيَّةٌ, applied to a she-camel, and رَجُلِيٌّ, applied to an ass and to a man: (T, TA:) and (M) رَجُلَةٌ, with kesr, signifies vehemence, or strength, of walking or going on foot; (M, K;) as also رَجُلَةٌ. (K. [In the K is then added, "or with ḍamm, strength to walk, or go on foot;" but it seems evident that we should read "and with ḍamm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.]) One says, حَبْلَكَ اللَّهُ مِنْ الرُّجُلَةِ and عَنِ الرُّجُلَةِ, i. e. [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) And هُوَ ذُو رَجُلَةٍ He has strength to walk, or go on foot. (Msh.) — And The state, or condition, of being a رَجُلٌ [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (S, K;)

as also رَجُولَةٌ (Ks, S, TA) and رَجُولِيَّةٌ (IAar, S, K) and رَجُولِيَّةٌ (Ks, T, K) and رَجُولِيَّةٌ (K;); of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) = And The having a complaint of the رَجُل [i. e. leg, or foot]. (TA.) — And in a horse, (S,) or beast, (دَابَّةٌ, K,) A whiteness, (K,) or the having a whiteness, (S,) in one of the رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part; (TA;) as also تَرْجِيلٌ. (K.) This is disliked, unless there be in him some other [similar] وَضَحٌ. (S.)

رَجْلَةٌ: see the next preceding paragraph, first sentence. = [Also, accord. to the K, a pl. of رَجُلٌ or of one of its syns.] = And A herd, or detached number collected together, of wild animals. (IB, TA.) = And A place in which grow [plants, or trees, of the kind called] عَرْفَجٌ, (K,) accord. to Az, in which grow many thereof, (TA,) in one رَوْضَةٍ [or meadow]. (K.) — And A water-course, or channel in which water flows, (S, K,) from a [stony tract such as is called] حَرَّةٌ to a soft, or plain, tract: (K;) pl. رَجْلٌ; (S, K;)

a term similar to مَذَانِبٌ [pl. of مَذْنَبٌ]: so says Er-Rághib: the waters (he says) pour to it, and it retains them: and on one occasion he says, the رَجْلَةٌ is like the قَرَى; it is wide, and people alight in it: he says also, it is a water-course of a plain, or soft, tract, such as is ملياث, or, as in one copy, مَنَابِت [which is app. the right reading, meaning productive of much herbage]. (TA.) = الرَّجْلَةُ also signifies A species of the [kind of plants called] حُمُضٌ. (K.) — And, accord. to [some of] the copies of the K [in this place], The عَرْفَجٌ; but correctly the فَرْعُج [as in the CK here, and in the K &c. in art. فَرْعُج]; (TA;) i. q. البَقْلَةُ الحَمَاءُ; (S, Mgh, TA;) thus the people commonly called it; i. e. البَقْلَةُ الحَمَاءُ; (TA;) [all of these three appellations being applied to Purslane, or purslain; and generally to the garden purslane:] it is [said to be] called الحَمَاءُ because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حَمَقٌ:]) whence the saying, رَجْلَةٌ أَحْمَقُ [explained in art. حَمَقٌ], (S, K,) meaning this بَقْلَةٌ: (TA:) the vulgar say, مِنْ رَجْلِهِ. (S, K, TA. [In the CK, erroneously, مِنْ رَجْلَةٍ])

رَجْلَةٌ: see رَجُلٌ, in two places.

رَجْلَةٌ a quasi-pl. n. of رَجُلٌ, q. v. (TA.) = [Also fem. of the epithet رَجُلٌ.]

رَجْلِي fem. of رَجْلَانٌ: see رَجُلٌ, near the end of the paragraph. — رَجْلَةٌ and رَجْلَةٌ A [stony tract such as is called] حَرَّةٌ that is rough [or rugged], in which one goes on foot: or level, but abounding with stones: (K;) or rough and difficult, in which one cannot go except on foot: (TA:) or the latter signifies level, but abounding with stones, in which it is difficult to go along: (S:) or hard and rough, which horses and camels cannot traverse, and none can but a man on foot:

(AHeyth, TA:) or that impedes the feet by its difficulty. (Er-Rághib, TA.) = رَجْلِي is also a pl. of رَجْلَانٌ: (S:) [and app. of رَجُلٌ also.]

رَجْلَةٌ fem. of رَجُلٌ [q. v.]. — See also the next preceding paragraph.

رَجْلِي sing. of رَجْلِيُونٌ, which latter is applied, with the article ال, to Certain men who used to run (كَانُوا يَعْذُونَ, so in the O and K, but in the T يَغْزُونَ [which is evidently a mistranscription], TA) upon their feet; as also رَجْلِيَّةٌ, in like manner with the article ال: (O, K, TA:) in the T, the sing. is written رَجْلِي; and said to be a rel. n. from الرَّجْلَةُ; which requires consideration: (TA:) they were Suleyk El-Makánib, (O, K, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfá Ibn-Matar El-Mázinee. (O, K, TA. [All these were famous runners.]

رَجْلِيَّةٌ: see رَجْلَةٌ.

رَجْلَانٌ and its fem., رَجْلِي: see رَجُلٌ.

رَجَالٌ [a quasi-pl. n.]: see رَجُلٌ.

رَجِيلٌ: see رَجُلٌ, in two places. — Also i. q. مَسَاءٌ; and so رَجِيلٌ; (K;) i. e. (TA) [That walks, or goes on foot, much; or a good goer; or] strong to walk, or go, or go on foot; (S, in explanation of the latter, and TA;) applied to a man, (S, K, TA,) and to a camel, and an ass: (TA:) or the latter, a man that walks, or goes on foot, much and well: and strong to do so, with patient endurance: and a beast, such as a horse or an ass or a mule, and a camel, that endures long journeying with patience: fem. with ة: (T, TA:) or, applied to a horse, that does not become attenuated, or chafed, abraded, or worn, in the hoofs [by journeying]: (S, O:) or, so applied, that does not sweat: and rendered submissive, or manageable; broken, or trained: (K,* TA:) the fem., with ة, is also applied to a woman, as meaning strong to walk, or go on foot: (TA:) pl. رَجَالِي [most probably of رَجِيلٌ, agreeably with analogy,] and رَجَالِي. (K.) — Also A place of which the two extremities are far apart: (M, K,* TA:) in the copies of the K, الطَّرِيقَيْنِ is here erroneously put for الطَّرِيقَيْنِ: and the M adds, trodden, or rendered even, or easy to be travelled: (TA:) or rugged and hard land or ground: (O, TA:) and a hard place: and a rugged, difficult, road, in a mountain. (TA.) = Also, applied to speech, i. q. مُرْتَجِلٌ [i. e. Extemporized; spoken extemporaneously, impromptu, or without premeditation]. (O, K, TA.)

رَجِيلٌ dim. of رَجُلٌ, which see, in two places.

رَجُولَةٌ: see رَجُولِيَّةٌ. (S, K, TA.)

رَجِيلَةٌ: see رَجْلِي. — وَادَّتْهَا الرَّجِيلَاءُ They (sheep or goats) brought them forth [i. e. their

young ones] one after another. (El-Umawee, T, S, O, K.)

رَجَالٌ i. q. رَجُلٌ, q. v. (Az, TA.)

رَجَالَةٌ } quasi-pl. ns. of رَجُلٌ, q. v.
رَجَالِي }

رَجُلٌ (S, Mgh, Mgh, K, &c.) and رَجُلٌ (Mgh, Mgh, K,) the latter of the dial. of El-Hijáz, (MF,) in copies of the M written رَجُلٌ, (TA,) and رَجُلٌ (S, K) and رَجِيلٌ [afterwards mentioned as a quasi-pl. n.] (K) and رَجْلَانٌ (S, K) and رَجُلٌ (K,) but this last is said by Sb to be a quasi-pl. n., (TA,) Going, or a goer, on foot; a pedestrian; a footman; the opposite of فَارِسٌ; (S, Mgh;) one having no beast whereon to ride, (K, TA,) in a journey, and therefore going on his feet: (TA:) see also رَجِيلٌ: pl. رَجَالَةٌ, (Ks, T, S, M, Mgh, K,) [or rather this is a quasi-pl. n.,] written by MF رَجَالَةٌ, as on the authority of AHei, but the former is the right, (TA,) and رَجَالٌ (Ks, T, S, M, Mgh, K) and رَجُلٌ (S, Mgh, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صَحْبٌ (S, Mgh, TA) and رَكْبٌ, and occurring in the Kur xvii. 66, (TA,) all of رَجَالٌ, (S, Mgh,) and رَجَالٌ, (S, M, K,) of رَجْلَانٌ (S) and of رَجُلٌ, (TA,) [but more commonly of رَجُلٌ, q. v.,] and رَجْلِي (S, O, K,) of رَجْلَانٌ (S, O,) and رَجَالِي (S, M, K,) of رَجُلٌ (S,) or of رَجْلَانٌ, (TA,) and رَجَالِي and رَجْلَانٌ (M, K,) which last is of رَجُلٌ or of رَجِيلٌ, (TA,) and رَجْلَةٌ [a pl. of pauc.,] (M, K,) written by MF رَجْلَةٌ, and if so, of رَجُلٌ, like as كَتَبَةٌ is pl.

of كَاتِبٌ, (TA,) and رَجْلَةٌ (T, M, K,) [but this is a quasi-pl. n., mentioned before as of رَجُلٌ, q. v.,] and رَجْلَةٌ (M, K,) which may be pl. of رَجَالٌ, which is pl. of رَجُلٌ, (IJ,) and رَجَالٌ (M, K,) which may be pl. of the pl. رَجَالَةٌ, (IJ,) and رَجَالِي (M, K,) and to the foregoing pls. mentioned in the K are to be added (TA) رَجَالَةٌ (Ks, M, TA) which is of رَجُلٌ, (TA,) and رَجُلٌ, like سَكْرٌ, (AHei, TA,) and [the quasi-pl. ns.] رَجَالِي (Ks, T, M, AHei, TA,) termed by MF an anomalous pl., (TA,) and رَجَالٌ (AHei, TA,) said by MF to be extr., of the class of رَجَالٌ, (TA,) and رَجِيلٌ (AHei, TA,) said to be a quasi-pl. n. like مَعِيرٌ and كَلِيبٌ. (TA.) Az says, I have heard some of them say رَجَالٌ as meaning رَجَالٌ; and its pl. is رَجَالِي. (TA.) And رَجَالَةٌ and رَجْلَةٌ are applied in the same sense to a woman, (Lth, TA,) and so is رَجْلِي [fem. of رَجْلَانٌ, like غَضَبِي fem. of غَضَبَانٌ]: (S:) and the pl. [of the first] is رَجَالِي (TA) and [of the first or second or] of the third, رَجَالٌ (Lth, S, TA) and رَجَالِي. (S.) — Lh mentions the saying, لَا تَفْعَلْ كَذَا أُمَّكَ رَجُلٌ, but does not explain it: it seems to mean [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.) =

نَافَّةٌ رَاجِلٌ عَلَى وَلَدِهَا means *A she-camel [left to give suck to her young one,] not having her udder bound with the صَرَارُ [q. v.].* (K.)

رَاجِلَةٌ The pastor's كَبِش [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet,

* فَظَلَّ يَعْثُ فِي قَوَاطِرِ رَاجِلَةٍ *
* يُكْفِتُ الدَّهْرُ إِلَّا رَيْثَ يَهْتَبِدُ *

(AA, TA,) meaning [And he passed the day] spinning from a portion of wool [wound in the form of a ring upon his hand], termed عَمِيَّةٌ [amid a flock of sheep, with a ram upon which he conveyed his utensils,] ever collecting [to himself], and coveting, or labouring to acquire, save when he was sitting cooking هَبِيد [i. e. colocynths or their seeds or pulp]. (T and TA in art. عَمَت: where رَاجِلَةٌ is likewise explained as above.)

رَوَيْجِلٌ: see رَجُلٌ, in two places.

أَرْجُلٌ A man large in the رَجُل [i. e. leg, or foot]: (S, K:) like أَرْكَبٌ “large in the knee,” and أَرَأَسٌ “large in the head.” (TA.) — And A horse, (S,) or beast, (دَابَّةٌ, K,) having a whiteness in one of his رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part. (TA.) This is disliked, unless there be in him some other [similar] وَضَحٌ. (S. [See also 2 in art. خَدَم.]) The fem. is رَجْلَاءٌ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning whose رَجْلَانِ [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.) — هُوَ أَرْجَلُ الرَّجُلَيْنِ = رَجُلَانِ: see رَجُلَانِ. means [He is the more manly, or manful, of the two men; or] he has رَجْلِيَّةٌ that is not in the other [of the two men]: (T, TA:) or he is the stronger of the two men. (K.) ISd thinks ارجل in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَايِلٌ app. a pl. of أَرَجَلَةٌ, which may be pl. of رَجَالٌ, which is pl. of رَاجِلٌ [q. v.]. (TA.) — Also Men accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game or wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen. (Sgh, K.)

تَرْجِيلٌ: see رَجْلَةٌ, last signification.

تَرَايِلٌ i. q. كَرْفَسٌ [q. v., i. e. The herb small-age]; (K;) of the dial. of the Sawád; one of the herbs, or leguminous plants, of the gardens. (TA.)

مَرْجَلٌ: see رَجُلٌ, of which it is a quasi-pl. n. = and مَرْجَلٌ.

مَرْجُلٌ A woman that brings forth men-children; (M, TA;) i. q. مُذَكَّرٌ, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مَرْجَلٌ A copper cooking-pot: (S, Mgh, Mshb:) or a large copper cooking-pot: (Ham p. 469:)

or a cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Mshb, TA, and Ham ubi suprâ) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مَرَاجِلُ. (Ham ubi suprâ.) — And A comb. (Mgh, K.) — Also, and مَرْجَلٌ, (K,) the latter on the authority of IAqr alone, (TA,) A sort of [garment of the kind called] بُرْدُ, of the fabric of El-Yemen: (K:) pl. as above, مَرَاجِلُ; with which مَرَاجِلُ, occurring in a trad., is said in the T, in art. رَجُل, to be syn.: [and مَرْجَلِيٌّ بُرْدُ signifies the same as مَرْجَلٌ:] it is said in a prov.,

* حَدِيثًا كَانَ بُرْدُكَ مَرْجَلِيًّا *

[Recently thy بُرْدُ was of the sort called مَرْجَلِيٌّ;] i. e. thou hast only recently been clad with the مَرَاجِلُ, and usedst to wear the عَبَاءُ: [whence it appears that the مَرْجَلُ may be thus called because worn only by full-grown men:] so says IAqr: it is said in the M that ثَوْبٌ مَرْجَلِيٌّ is from الممرجل [i. e. المَرْجَلُ, perhaps a mistranscription for المَرْجَلُ]: (TA:) [but] مُمْرَجَلٌ signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مَرْجَل;) similar to the مَرَاجِلُ, or similar to these in their variegation or decoration, or their figured forms; as explained by Seer and others; (TA in that art.) [wherefore] Sb holds the م of مَرَاجِلُ to be an essential part of the word; (S in that art.) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alâ and some others hold it to be augmentative. (MF and TA in that art.) ٤٠٦٦٦.

مَرْجَلِيٌّ A maker of cooking-pots [such as are called مَرَاجِلُ, pl. of مَرْجَلُ]. (MA.) — See also the next preceding paragraph.

مَرْجَلَانِيَّةٌ A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجْلَةٌ, voce رَجُل.])

مَرْجَلٌ A skin, (Fr, TA,) or such as is termed a رَقٌّ, (K,) that is stripped off [by beginning] from one رَجُل [or hind leg]; (Fr, K, TA;) or from the part where is the رَجُل. (M, TA.) And شاةٌ مَرْجَلَةٌ A sheep, or goat, skinned [by beginning] from one رَجُل: (Ham p. 667:) and in like manner مَرْجُولٌ applied to a ram. (Lh, K voce مَرْفُوقٌ, which signifies the contr. [like مَرْفُوقٌ].) — Also A [skin such as is termed] رَقٌّ full of wine. (Ag, O, K.) = A [garment of the kind called] بُرْدُ upon which are the figures of men; (K;) or upon which are figures like those of men. (TA.) — And A garment, or piece of cloth, (O, TA,) and a بُرْدُ, (TA;) ornamented in the borders. (O, K, TA.) = Combed hair. (O, TA. [See its verb, 2.]) = Locusts the traces of whose wings are seen upon the ground. (ISd, K.)

مَرْجُولٌ A gazelle whose رَجُل [or hind leg] has fallen [and is caught] in the snare: when his يَدُ [or fore leg] has fallen therein, he is said to be

مَيْدِيٌّ. (TA.) — See also the next preceding paragraph.

مَرْتَجِلٌ: see رَجِيلٌ, last sentence.

مَرْتَجِلٌ A man holding the زُنْدُ with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one who, in producing fire with the زُنْدُ, holds the lower زُنْدَةٌ with his foot [or feet]. (AA, TA. [See 5.]) = One who collects a detached number (قُطْعَةٌ [or رَجُل]) of locusts, to roast, or fry, them: (S:) one who lights upon a رَجُل of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.)

مُمَرْجَلٌ: see مَرْجَلٌ.

رجم

1. رَجْمٌ signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ٤, inf. n. رَجَمٌ, (S, Mshb, TA,) He threw, or cast, stones at him; or pelted him with stones: (S, TA:) or he struck him, or smote him, with رَجْمٌ, meaning stones: (Mshb:) and رَجُومٌ is syn. with رَجْمٌ, as an inf. n.: thus some explain the saying, in the Kqr [lxvii. 5],

وَجَعَلْنَاهَا رَجُومًا لِلشَّيَاطِينِ [And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجْمٌ]. (TA.) — Hence, (S, TA,) The act of slaying [in any manner, but generally stoning, i. e. putting to death by stoning].

(S, K.) So in زَيْنَا إِذَا رَجَمَ الثَّيْبَيْنِ [The slaying, or stoning, of the two married persons when they have committed adultery]. (TA.) — [† The act of beating, or battering, the ground with the feet.] One says of a camel, يَرْجُمُ الْأَرْضَ [† He beats, or batters, the ground], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِي الْأَرْضِ. (S.) And

one says also, جَاءَ يَرْجُمُ, meaning † [He came beating, or battering, the ground; or] passing along with an ardent and a rapid running. (Lh, K, TA.) [See also 8.] — † The act of cursing. (K, TA.) — † The act of reviling. (K, TA.) — لَأَرْجِمَنَّكَ, in the Kqr xix. 47, means † I will assuredly revile thee: (Bd, Jel, TA: see also another explanation below, in this paragraph:) or I will assuredly cast stones at thee, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجِمْتُهُ بِالْقَوْلِ, meaning † I uttered foul, or evil, speech against him. (Mshb.) [See also رَجَبَةٌ.] — † The act of driving away; expelling; putting, or placing, at a distance, away, or far away. (K.) — † The act of cutting off from friendly, or loving communion or intercourse; forsaking; or abandoning. (K.) — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] i. q. قَذَفٌ (K, TA) بِالْغَيْبِ وَالظَّنِّ. [The act of speaking of that which is hidden, or which has not become apparent to the speaker;]

and conjecturing]; (TA;) or speaking conjecturally: (S, TA;) and (K, TA) some say (TA) i. q. غَيْب [as meaning † a doubting]: (K, TA: [in the CK, الْغَيْب is erroneously put for الْغَيْب:] and ظَنٌّ [which means † an opining, or a conjecturing]. (K, TA.) One says, رَجَمَ بِالْغَيْبِ † He spoke of that which he did not know. (Ham p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) † He spoke conjecturally: (MĀ:) or he conjectured, or opined. (Bd in xviii. 21.) Hence, قَالَ رَجْمًا † He said it conjecturally. (Z, TA.) Hence also, (TA,) رَجْمًا بِالْغَيْبِ, in the Kur [xviii. 21], (S, TA,) † [Speaking conjecturally of that which is hidden, or unknown; as indicated in the S and TA: or] conjecturing in a case hidden from them. (Jel.) One says also, قَالَ رَجْمًا بِالْغَيْبِ, i. e. † He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof. (Mṣb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ † [It became a subject of conjecture, the real state of the case whereof one was not to be made to know]. (S, TA.) And لَا تَرْجُمَنَّكَ, in the Kur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] I will assuredly say of thee, [though] speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest. (TA.) — لِسَانٌ يَرْجُمُ [if the latter word be not a mistranscription for مَرْجُمٌ, q. v.,] means A tongue that is chaste, or perspicuous, and copious, in speech. (Mṣb in art. تَرْجَمَ.) — See also the next paragraph, in three places.

2. رَجَمَ الْقَبْرَ, inf. n. تَرْجِمُ, He placed upon the grave رَجَمٌ [meaning large stones, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تَرْجُمُوا قَبْرِي, i. e. Place not ye upon my grave رَجَمٌ; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with teshdeed: but the relaters of trads. say, لَا تَرْجُمُوا قَبْرِي (S:) [and it is said that] رَجَمَ الْقَبْرَ (K, TA,) aor. ٢, inf. n. رَجَمَ (TA,) signifies عَلَّمَهُ (K), i. e. He put a tombstone to the grave: (TK:) or he placed upon the grave رَجَامٌ [a pl., like رَجَمٌ, of رَجْمَةٌ]: (K:) or, accord. to Abou-Bekr, لَا تَرْجُمُوا قَبْرِي means Wail not ye at my grave; i. e. say not, at it, what is unseemly; from الرَّجْمُ signifying "the act of reviling." (TA.)

3. مُرَاجَمَةٌ [in its primary acceptation] is The mutual throwing, or casting, of stones; or the vying, or contending for superiority, in the throwing, or casting, of stones. (Mṣb. [See also 6.]) — [Hence,] † The act of mutually reviling; or the vying in reviling; or so مُرَاجَمَةٌ بِالْكَلَامِ (TA. [See, again, 6.]) — And رَاجِمٌ فِي الْكَلَامِ, and الْعَدُوُّ, and الْحَرْبِ (K), inf. n. as above, (TA,) † He exerted himself to the utmost in vying, or contending for superiority, in speech, and in running, and in war, or battle. (K, TA.) — And رَاجِمٌ عَنْهُ (K), or عَنْ قَوْمِهِ (S), † He defended him, or his

people; or spoke, or pleaded, or contended, in defence of him, or of them: (S, K, TA:) and so دَارِي (TA.)

6. تَرَاوَعُوا بِالْحِجَارَةِ They threw, or cast, stones, one at another; or vied, or contended for superiority, in throwing, or casting, stones, one at another: (S, TA:) and † تَرَجَمُوا signifies the like of this. (IAar, TA. [See also 3.]) — [Hence,] تَرَاوَعُوا بِالْكَلَامِ: see 8. — And تَرَاوَعُوا † They reviled one another; or vied in reviling one another. (TA. [See, again, 3.])

8: see 6. — [Hence,] اِرْتَجَمَتِ الْإِبِلُ, and † تَرَاوَعَتِ, † The camels beat [or battered] the ground (رَجَمَتِ الْأَرْضَ) with their feet: or went heavily, without slowness. (TA.) [See مَرْجُمٌ: and see also 1, in two places.] — And اِرْتَجَمَ † It (a thing) lay one part upon another; was, or became, heaped, or piled, up, or together, or accumulated, one part upon, or overlying, another; (Abou-Sa'eed, K, TA;) as also اِرْتَجَنَ. (Abou-Sa'eed, TA.)

10. جَاءَتْ تَسْتَرْجِمُ النَّبِيَّ, said of a woman [who had committed adultery], means She came asking the Prophet for الرَّجْمَ [i. e. to be stoned.] (TA.)

Q. Q. 1. تَرْجِمَ كَلَامَهُ He interpreted, or explained in another language, his speech. (S.) See art. تَرْجَمَ.

رَجْمٌ, an inf. n. [of 1, q. v.], used as an appellative, (Bd in lxvii. 5,) A thing that is thrown, or cast, like as is a stone: pl. رَجُومٌ. (Bd ib., and K.) Hence, in the Kur (ubi suprā), وَجَعَلْنَاهَا رَجُومًا لِلنَّيَاطِينِ And we have made them things to be cast at the devils; meaning shooting stars: [see also رَجْمٌ:] or, as some say, we have made them to be [means of] conjectures to the devils of mankind; i. e., to the astrologers. (Bd, TA. [See another explanation in the first sentence of this art.]) — Also A friend; or a true, or sincere, friend; or a special, or particular, friend; syn. خَلِيلٌ: and a cup-companion, or compotator. (Th, K.) See also the last signification in the next paragraph.

رَجَمَ Stones (Mṣb, TA) that are placed upon a grave. (TA.) — And hence, (Mṣb, TA,) A grave; (S, Mṣb, K, TA;) because stones are collected together upon it; (Mṣb;) as also رَجْمَةٌ and رَجْمَةٌ: (K:) the pl. of رَجَمٌ is أَرْجَامٌ: you say, هَذِهِ أَرْجَامُ عَادَ These are the graves of [the tribe of] 'Ād: (TA:) and رَجْمَةٌ, of which the pl. is رَجَمٌ and رَجَامٌ, signifies also, like as does رَجْمٌ, stones, (K,) or high stones, (TA,) that are set up upon a grave: (K, TA:) or both these signify a sign [that is set up upon a grave; or a tombstone: see 2]: (K:) or the former of them (رَجْمَةٌ) signifies stones collected together, (Lth, Mṣb, TA,) as though they were the graves of [the tribe of] 'Ād; (Lth, TA;) and its pl. is رَجَامٌ: (Mṣb:) or it is sing. of رَجَمٌ and رَجَامٌ which signify large stones, less than [such as are termed] رِضَامٌ (S), or like رِضَامٌ (TA,) sometimes collected together upon a grave to form a gibbous covering

to it. (S.) — Also (i. e. رَجْمٌ) A well. (K.) — And A [kind of oven such as is called] تَوْر [q. v.]. (K.) — And i. q. حُقْفَةٌ, with جِمْرٍ, accord. to the K, i. e. A round space in the ground: or, as in other lexicons, حُقْفَةٌ [meaning a hollow, or cavity, in the ground, made by digging, or natural]. (TA.) — Also Brothers, or brethren: [a quasi-pl. n.:] sing., accord. to Kr, رَجْمٌ and رَجْمٌ; [so that the latter is used as a sing. and as a pl.:] but (ISd says, TA) I know not how this is. (K, TA.) [See also رَجْمٌ.]

رَجْمٌ The [shooting] stars that are cast [at the devils; like رَجُومٌ, as explained by some, pl. of رَجْمٌ, q. v.]. — See also the second sentence of the next preceding paragraph.

رَجْمَةٌ: see رَجْمٌ, second sentence. — [It is applied in the present day to Any heap of stones thrown together or piled up.] — Also A [kind of turret, such as is called] مَنَارَةٌ, like a بَيْت [i. e. tent, or house, &c.], around which they used to circuit: a poet says,

* كَمَا طَافَ بِالرَّجْمَةِ الْمُرْتَجِمُ *

[Like as when he who beat the ground circuted around the رَجْمَةِ]. (TA.) — رَجْمَةٌ [thus written, but perhaps it is رَجْمَةٌ] is also sing. of رَجَامٌ signifying [Hills, or mountains, &c., such as are called] هَضَابٌ [pl. of هَضْبَةٌ]. (AA, TA.)

رَجْمَةٌ: see رَجْمٌ, second sentence, in two places: — and see also رَجْمَةٌ. — Also The hole, den, or subterranean habitation, of the hyena. (S, K.) — And A thing by means of which a palm-tree that is held in high estimation is propped; (K;) also called رَجْمَةٌ: i. e. a kind of wide bench of stone or brick (دُكَّانٌ) against which the palm-tree leans; as is said by Kr and AHn: the م is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رَجْمَةٌ. (TA.)

رَجَامٌ i. q. مَرْجَاسٌ (S, K;) i. e. A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drann forth, and thus the well is cleansed: (TA:) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly. (S, K.) — Also A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket. (AA, K.) And [the dual] رَجَامَانِ Two pieces of wood that are set up over a well, (S, K, TA,) at its head [or mouth], (S, TA,) and upon which is set the pulley, (S, K, TA,) or some similar thing by means of which one draws the water. (TA.) — Also a pl. of رَجْمَةٌ. (S, Mṣb, K.)

رَجُومٌ: see the next paragraph.

رَجْمٌ مَرْجُومٌ † Thrown at, or cast at, with stones. (S.) The former is said to be applied to the devil because he is cast at (مَرْجُومٌ) with [shooting] stars. (TA.) [In the MA, رَجُومٌ, as well as رَجْمٌ, is explained as signifying Stoned: but it is probably a mistranscription for مَرْجُومٌ.]

— *Slain* [in any manner, but generally meaning put to death by being stoned]. (S.) **تَكُونَنَّ مِنَ الْمَرْجُومِينَ**, in the Kur [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter*: (TA:) or the meaning is, *of those smitten with stones*: or, † *reviled*. (Bd, Jel.) — Also the former, † *Cursed*, or *accursed*; and in this sense, i. e. **بِالْعَنَةِ** **مَرْجُومٌ**, applied to the devil. (TA.) — And † *Reviled*; [and so **مَرْجُومٌ**, as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — † *Driven away*; *expelled*; *put, or placed, at a distance, away, or far away*. (TA.) — And † *Cut off from friendly or loving communion or intercourse*; *forsaken*; or *abandoned*. (TA.)

رَجِيمَةٌ sing. of **رَجَائِمُ**, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجِمَةٌ; pl. **تَرَاجِمُ**: see art. **ترجم**.

تَرْجِمَانُ and **تَرْجِمَانُ**; pl. **تَرَاجِمُ** and **تَرَاجِمَةٌ**: see art. **ترجم**.

مَرْجَمٌ † A horse that beats [or batters] the ground **يَرْجُمُ الْأَرْضَ** (S, or **يَرْجُمُ فِي الْأَرْضِ**) with his hoofs: (S, K:) or that is as though he did thus: (TA:) or that runs vehemently: (Ham p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, heavy, without slowness. (TA.) And † A strong man: as though his enemy were cast at with him: (S, K:) or a defender of his **جَنْسٍ** [i. e. kind, or kindred by the father's side]. (A, TA.) IAr says, A man pushed another man, whereupon he [the latter] said, **لَتَجِدَنِي ذَا مَنْكَبٍ مَرْجَمٍ وَرَكْنٍ**, [Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support]. (TA: but there written without any syll. signs.) **لِسَانٌ مَرْجَمٌ** means † A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent: and strong, or potent. (TA. See also 1, last sentence but one.)

مَرْجَمَةٌ i. q. **قَذَافَةٌ** [or **قَذَافَةٌ**, which means A sling; and **مَرْجَمٌ**, q. v., app. signifies the same]: pl. **مَرَاجِمُ**. (TA.)

مَرْجَمٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA:) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 494.)

مَرْجَمٌ [app. A sling; like **مَرْجَمَةٌ**;] a thing with which stones are cast; (K, TA;) i. q. **قَذَافٌ** [q. v.]: pl. **مَرَاجِمُ**. (TA.) — And † A camel that stretches out his neck in going along: or that goes strongly, or vehemently; (K, TA;) as though beating the pebbles (**كَأَنَّهُ يَرْجُمُ الْحَصَى**) with his feet. (TA.)

مَرْجُومٌ: see **رَجِيمٌ**, in three places.

مَرَاجِمُ pl. of **مَرْجَمَةٌ** [q. v.]. (TA.) — Also † *Foul words*: (M, K:*) a pl. of which no sing. is mentioned. (TA.)

مَرَاجِمُ One casting [stones] at thee, thou casting at him. (Har p. 567.)

مُرْتَجِمٌ: see **رَجْمَةٌ**.

مُرْتَجِمٌ: see art. **ترجم**.

رجن

1. **رَجَنٌ بِالْمَكَانِ** (S, K,) aor. **رَجَنَ**, (S,) inf. n. **رَجُونٌ**, *He remained, stayed, dwelt, or abode, in the place*; (S, K;) as also **ارْتَجَنَ**; (K, *TK;) and *kept to it, or became accustomed to it*; (S, accord. to one copy;) and so **دَجَنَ بِهِ**. (S, *Msb, *K, *TA: all in art. **دجن**.) — And **رَجَنَتْ** (Fr, S, K,) aor. **رَجَنَ**; (TA;) and **رَجَنَتْ** (Fr, S, K,) aor. **رَجَنَ**; (TA;) and **رَجَنَتْ**; (K;) said of camels, (Fr, S, K,) &c.; (K;) *They kept, or became accustomed, to the tents, or houses*: (K, *TA:) and **ارْجَنَتْ** said of a she-camel, *she remained in [or at] the house, or tent*. (TA.) — And **رَجُونُ الدَّابَّةِ** (S, K,) aor. **رَجَنَ**, (TA,) inf. n. **رَجُونٌ**, *The beast was confined, kept close, or shut up, and badly fed*, (S, K,) so that it became lean: (S:) or was confined to the fodder in the dwelling, or place of abode. (K.) — And **رَجَنَ فِي الطَّعَامِ** (Lh, TA,) aor. **رَجَنَ**, (L and TA in art. **رعم**,) [app. *He kept constantly to the food*;] *he loathed nothing of the food*; and so **رَمَكُ**: and in like manner one says of the camel, *رَجَنَ فِي الْعَلْفِ* [he kept constantly to the fodder; or loathed nothing thereof]. (Lh, TA.) — And **رَجُونٌ** and **رَجُونَةٌ** [inf. ns. of which the verb is not mentioned] A camel's feeding upon date-stones, and seeds, or grain. (TA.) = **رَجَنَ الْإِبِلَ**, and **ارْجَنَهَا**, *He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage*. (Fr, S.) And **رَجَنَ رَاحِلَتَهُ رَجْنًا شَدِيدًا** *He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder*. (Ish, TA.) And **رَجَنَ دَابَّتَهُ** (S, K,) inf. n. **رَجْنٌ**, (S,) *He confined, kept close, or shut up, his beast, and fed it badly*, (S, K,) so that it became lean: (S:) or confined his beast to the fodder in the dwelling, or place of abode; as also **رَجْنَهَا**: (K:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S.] on the authority of Fr, the former signifies *he confined the beast from the pasturage, without fodder*: and † the latter, inf. n. **تَرْجِنُ**, *he confined, or restricted, the beast to fodder*. (TA.) = **رَجَنَ فَلَانًا** *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him*. (AZ, K.)

2: see 1, latter part, in two places.

4, as intrans. and trans.: see 1, in two places.

8. **ارْتَجَنَ**: see 1, first sentence. — Also *It was, or became, heaped, or piled, up, or together,*

or accumulated, one part upon another; syn. **ارْتَكَمَ** (K,) and **ارْتَجَرَ**. (Aboo-Sa'eed, TA in art. **رجم**.) — And, said of fresh butter, *It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled*: (S, K, TA:) or it turned in the skin containing the churned milk: (TA:) or it became bad, or spoiled, in the churning: (TA in art. **خلط**;) from **ارْتَجَانُ الإِذْوَابَةِ** meaning *the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter*. (TA.) **ارْتَجَنَتِ الزُّبْدَةُ**, meaning *The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust*. (L in art. **زبد**.) — Hence, (TA,) **ارْتَجَنَ عَلَى الْقَوْمِ أَمْرُهُمْ** † *The affair, or case, of the people, or party, became confused to them*. (S, K:*)

رَاجِنٌ *That keeps to the tents, or houses; domesticated, familiar, or tame*; (S, TA;) like **دَاجِنٌ** (S:) applied in this sense to a bird: (TA:) and in like manner **رَاجِنَةٌ** applied to camels: (S, *TA:) and to a sheep or goat (**شَاةٌ**), and a she-camel, *that remains in [or at] the houses, or tents*. (TA.) — And **شَاةٌ رَاجِنٌ** A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean. (S.)

رجو

1. **رَجُوٌ**, aor. **أَرْجُوهُ** (S, Msb,) inf. n. **رَجْوَةٌ** (S, M, K,) or **رَجْوٌ**, (Msb,) and **رَجَاءٌ** (S, K, TA, &c., [in the CK erroneously written with the short i, i. e., without the meddeh and ء]) or the latter is a simple subst., (Msb,) and **رَجَاوَةٌ** (S, K) and **رَجَاءَةٌ**, or **رَجَاءَةٌ**, (accord. to different copies of the K,) or both, (CK,) and **مَرْجَاءَةٌ** (K;) and **تَرْجِيئُهُ** (S,) inf. n. **تَرْجِيئةٌ** (K;) and **تَرْجِيئُهُ** (S, K, *) and **ارْتَجِيئُهُ** (S, Msb, K, *) *I hoped for him [or it; relating only to what is possible; syn. with أَمَلْتُهُ; see رَجَاءٌ, below]; all signify the same*: (S:) and **أَرْجِيهِ**, aor. **أَرْجِيهِ**, is a dial. var. of **رَجْوَتُهُ** (Msb:) and **رَجِيئُهُ**, aor. **يَرْجَاهُ**, like **رَضِيئُهُ**, is a dial. var. of **رَجَاهُ**, aor. **يَرْجُوهُ**, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, **مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الْخَيْرِ** [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lth, that the saying **فَعَلْتُ رَجَاءَةً كَذَا** [I did a thing hoping for such a thing] is a mistake, and that the correct word is only **رَجَاءَةٌ**; for **رَجَاءَةٌ** occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes **رَجُوٌ** (S,) or **رَجْوٌ** (Msb,) has the meaning of **خَوْفٌ** (S, Msb;) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so **رَجَاءٌ** (T, S;) but only when there is with it a negative particle: (Fr, T, TA:) you say, **مَا رَجَوْتُكَ** † *I feared not*

thee: but you do not say, **رَجَوْتُكَ**, meaning *I feared thee*: (TA:) the saying in the Kur [lxxi. 12], **مَا تَكْمُرُ لَا تَرْجُونَ اللَّهَ وَقَارًا**, means + [What aileth you] that ye will not fear the greatness, or majesty, of God? (S:) or the meaning is, that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Aboodhu-eyb, cited in art. **خَلَفَ**, conj. 3: (S:) and **ارْتَجَاهُ**, also, signifies *he feared him*, or *it*; [but app. only when preceded by a negative particle, as in exs. cited in the TA:] (K, TA;) in which sense it is tropical. (TA.) Accord. to Lth, **رَجُو** is also syn. with **مَبَالَاةٌ**; and **مَا أَرْجُو** means **مَا أَبَالِي** [*I do not care, mind, or heed*]: but this is disapproved by Az. (TA.) = **رَجَى** *He broke off, or ceased, [app. by reason of inability,] from speaking*: (K:) or, accord. to Az, he became confounded, or perplexed, and unable to see his right course: or, as Fr says, *he desired to speak, and was unable to do so*: (TA:) and **رَجَى عَلَيْهِ**, like **غَنَى**, *he became unable to speak*. (K.)

2: see 1, first sentence.

4. **أَرْجَتْ** She (a camel, S, or a pregnant female [of any kind], TA) was, or became, near to bringing forth; (S, K, TA;) so that her bringing forth was hoped for: accord. to Er-Rághib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near*: (TA:) and **أَرْجَأْتُ** means the same. (S.) — **ارْجَى الصِّيدَ** *He failed of getting any game*; (K;) [as though he made the game to have hope;] and **ارْجَاهُ** signifies the same: (TA:) or so **ارْجَى** [alone], and **ارْجَأُ** [alone]. (K and TA in art. **رَجَأُ**) = **أَرْجَيْتُهُ**, (S, Msb,) inf. n. [**ارْجَأَهُ**, (K.) *I postponed it, put it off, deferred it, or delayed it*; (S, Msb, K,*) namely, an affair [&c.]; (S;) as also **ارْجَأْتُهُ**. (S, Msb.) [See the latter verb: and see also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = **ارْجَى الْبَيْتَ** *He made a side (رَجَأَ) to the well*. (S, K.)

5: see 1, first sentence. — [In the present day, **ترجى** is often used as meaning *He besought, entreated, petitioned, or prayed*.]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجَأُ The side, (K,) in a general sense: (TA:) or the side of a well, (S, Msb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (S, Msb,*) and **رَجَأٌ** signifies the same: (K:) the side of a well from its top to its bottom; (TA;) and the two sides thereof: which last is also [or properly] the meaning of the dual; which is **رَجَوَانِ**: (S:) pl. **أَرْجَاءُ**. (S, Msb, K.) Hence, in the Kur [lxix. 17], **وَأَمْلِكُ عَلَى أَرْجَائِهَا** [*The angels being at the sides thereof*]. (S, TA.) They said, **رَمَى بِهِ الرَّجَوَانَ**, meaning + *He was cast into places of destruction*: (S:) or it is said of one who is held in mean estimation: (M, TA:)

أَسْتَبِينَ بِهِ in the K is a mistake for **رَجَوَانِ**, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, **لَا تَرْمَى بِهِ الرَّجَوَانَ** + [lit. *The two sides of the well will not be cast at with him*]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَاءٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Msb a simple subst.,] *Hope*; syn. **أَمَلٌ**. (S and M and K in art. **أَمَل**;) **يَأْسٌ** (K;) *an opinion requiring the happening of an event in which will be a cause of happiness*; (Er-Rághib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred*: (El-Harállee, TA:) or, as Ibn-El-Kemál says, properly, *i. q. أَمَلٌ*: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or hope, or eager desire, for a thing that may possibly happen; differing from **تَمَنَّى**, which relates to what is possible and to what is impossible. (MF, TA.) = See also **رَجَا**.

رَجِيَّةٌ [*A thing hoped for*]: you say, **مَا لِي فِي رَجِيَّةٍ** *There is nothing for me to hope for in such a one*. (S.)

رَاجٍ [*Hoping: — and Fearing*]. (Msb.)

أَرْجِيَّةٌ *A thing postponed, put off, deferred, or delayed*. (ISd, K.)

أَرْجَوَانٌ *Redness*: (Msb, K:) *a certain red dye*? (K:) or *a certain dye, intensely red*: (S:) accord. to A'Obeyd, (S,) *what is called نَشَاشَج*; (S, K;) and he says that the **بَهْرَمَان** is inferior to it (**دُونَهُ**) [but this often has the contr. meaning]: it is said also that **ارْجَوَان** is an arabicized word, from the Pers. **أَرْغَوَان**, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed **ارْجَوَان**. (S.) Also *Red*: (K:) and *red garments or clothes*. (IAqr, K.) And one says **أَخْمَرُ أَرْجَوَانٌ**, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, **أَخْمَرُ أَرْجَوَانِي**; but this is wrong; (TA;) i. e. *Intensely red*. (K, TA.) And **قَطِيفَةٌ حَمْرَاءُ أَرْجَوَانٌ** [*A villous, or nappy, outer, or wrapping, garment, intensely red*]: (S, M, A:) but IAth says that the most common practice is to prefix the word **ثَوْبٌ** or **ثَوْبَةٌ** to **أَرْجَوَانٌ** so as to govern the latter in the gen. case; [saying **ثَوْبٌ أَرْجَوَانٍ** or **ثَوْبَةٌ أَرْجَوَانٍ**]; and that the word [**ارْجَوَان**] is said by some to be Arabic, the **ل** and **ن** being augmentative. (TA.)

أَرْجَوَانِي: see the next preceding paragraph.

مَرْجِيٌّ [Postponed, put off, deferred, or delayed; as also **مَرْجَأٌ**.] Some read [in the Kur ix. 107] **وَأَخْرَجُوا مَرْجُونَ لِمَرِّ اللَّهِ**. (S: see **مَرْجَأٌ**, in art. **رَجَأُ**.)

مَرْجِيَّةٌ and **مَرْجِيٌّ** and [**مَرْجِيَّةٌ** and **مَرْجِيٌّ**] female near to bringing forth. (K, TA.) = **مَرْجٌ** also signifies A man who is one of the people [or sect] called the **مَرْجِيَّة**; (S;) or one of the **مَرْجِيَّة**, mentioned in art. **رَجَأُ**; as also **مَرْجِيٌّ**; and so **مَرْجِيٌّ** (K;) or this is [properly speaking] a rel. n. from **مَرْجٌ**; (S;) and **مَرْجِيٌّ** also; (K;) or rather this is another rel. n., like **مَرْجِيٌّ**. (IB and TA in art. **رَجَأُ**, q. v.)

رَجُلٌ مَرْجِيٌّ: see what next precedes. You say **رَجُلٌ مَرْجِيٌّ** [*A man of, or belonging to, the sect called the مَرْجِيَّة*]. (S.)

رجى

1. **رَجِيئُهُ**: see 1 (first sentence) in art. **رَجَو**.

1. **رَجَحٌ**, [sec. pers. **رَجَحْتُ**, aor. **رَجَحَ**, [inf. n., app., **رَجَحَ**,] *It (a solid hoof, &c.,) had the quality termed رَجَحٌ meaning as expl. below*. (TA.)

R. Q. 1. **رَحَرَخَ** *He (a man, TA) did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire*; (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain*.] — **رَحَرَخَ بِالْكَلَامِ** *He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly*. (K, TA.) — **رَحَرَخَ عَنْ فُلَانٍ** *i. q. سَرَّ دُونَهُ [*He protected such a one by intervening, or by interposing something*]. (K.)*

R. Q. 2. **تَرَحَّرَحَتْ** *She (a mare) straddled, in order to stale*. (S, A, K.)

رَحَّةٌ [**حِيَّةٌ رَحَّةٌ** or **رَحَّةٌ**] *A serpent being, or becoming, like a طَوْقٌ, or neck-ring, (مَنْطُوقَةٌ, K, [see 5 in art. طَوْقٌ,]) when folding itself*: (TA:) originally **رَحِيَّةٌ**; (K;) the **ي** being changed into **ح**. (TA.)

رَحَحٌ *Width in a solid hoof*: such is approved; (S, K;) being the contr. of that which is termed **مُضْطَرٌّ**: but when it spreads out much, it is a fault: (S:) or *a spreading therein*: (A:) or *a spreading thereof*; and *width of a human foot*: (Lth, TA:) or *a spreading of a solid hoof, with thinness*: or *width of a human foot, with thinness*; and in a solid hoof, which is a fault: or *excessive width in a solid hoof*. (TA.)

رَحْرَاحٌ and **رَحْرَاحٌ** and **رَحْرَاحٌ** *A thing wide and spreading, (K, TA,) not deep, like a طَسْتُةٌ and any similar vessel; as also رَهْرَهُةٌ and رَهْرَهُةٌ*: (TA:) [or **رَحْرَاحٌ** the third of these epithets signifies *very wide &c.*; as will be seen from what follows: and] **رَحْرَاحٌ** the second signifies *a thing wide and thin*. (S.) You say **إِنَاءٌ رَحْرَاحٌ** *A wide and low vessel*; as also **رَهْرَهُةٌ**. (TA.) And **قَدَحٌ رَحْرَاحٌ** and **رَحْرَاحِيَّةٌ** *A wide bowl*. (A.) And **قُصْعَةٌ رَحْرَاحٌ** *A bowl spreading widely [and very widely]*. (AA, TA.) And it is said in a trad., **بُحْبُوحَةُ الْجَنَّةِ** *The middle of Paradise is [very] wide,*

or ample: the **ل** and **ن** are added to give intensiveness to the signification. (TA.) — [Hence,] **رَحْبٌ** (A) and **رَحَابٌ** (S, A) † *An ample and easy state of life.* (S, TA.)

رَحْبَانٌ : } see the next preceding paragraph,
رَحْبَانِيَّةٌ : } throughout.
رَحَابٌ :

رَحْبٌ *Spreading*, (Lth, TA,) or *widely expanded*; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed **خَفٌّ** (TA:) and *wide*; applied to anything: thus **قَدَمُ رَحَاءٍ** *a wide human foot*: (Lth, TA:) and *a human foot having the middle of the sole even with the fore part*; (L, TA;) *flat-soled*; i.e. *having, in the sole, no hollow part that does not touch the ground*: (S:) and **كِرْكِرَةٌ رَحَاءٌ** *a wide callous protuberance upon the breast of a camel*: (TA:) and **جَفْنَةٌ رَحَاءٌ** *a wide [bowl such as is termed] جَفْنَةٌ*; like **رَوْحَاءٌ**; *wide and not deep*: (TA:) and **جِفَانٌ** *wide جِفَانٌ* [pl. of **جَفْنَةٌ**]. (IAar, K.) *Having a spreading hoof*; (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K:) also, applied to a man, *having a wide foot*; (A;) or *having, in the sole of his foot, no hollow part that does not touch the ground*, (S, K,) as is the case in the feet of the Zinj; (S;) *having the sole of the foot flat, so that all of it touches the ground*: fem. **رَحَاءٌ**: you say **أَمْرَأَةً رَحَاءَةً الْقَدَمَيْنِ**: a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, *Having one foot cleaving to another.* (TA.)

رَحَب

1. **رَحَبٌ**, (Msb, K,) said of a place, (Msb,) or of a thing, (TA,) and **رَحْبٌ**, said of a land, (S,) or of a country, (بلاد, A, TA,) aor. **رَحَبَ**, inf. n. **رَحَبٌ** (S, A, *Msb, K) and **رَحَابَةٌ** (S, K); and **رَحَبٌ**, (Msb, K,) and **رَحْبٌ**, (TA,) aor. **رَحَبَ**, (Msb, K,) inf. n. **رَحَبٌ**; (Msb, TA;) and **رَحِبٌ**, (Msb, K,) and **ارْحَبْتُ**; (TA;) *It was, or became, ample, spacious, wide, or roomy.* (S, K, TA.) **رَحَبْتُ الدَّارَ** and **أَرَحَبْتُ** both signify the same, i.e. *The house, or abode, was ample, &c.; or may the house, or abode, be ample, &c.* (S, TA.) And they said, **أَرَحَبْتُكَ وَعَلَيْكَ وَطَلْتُ**, meaning *May it (the country, البلاد,) be spacious to thee, and be moistened by gentle rain, or by dew*: so accord. to Abou-Is-hāk. (TA.) **ضَاقَتْ عَلَيْهِمُ الْأَرْضُ**, in the Kur ix. 119, means *The earth became strait to them with* [i.e. *notwithstanding*] *its spaciousness.* (Bd, Jel.) — **رَحَبَ**, accord. to the original usage, is trans. by means of a particle; so that one says, **رَحَبَ بِكَ الْبَكَانُ**. [The place was, or may the place be, spacious with thee]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, **رَحَبْتُكَ الدَّارَ** [The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee]. (Msb.) — [Hence the saying,] **أَرَحَبْتُ الدُّخُولَ فِي طَاعَتِهِ** + *Was it proper, or*

allowable, for you [to enter among his obeyers? i.e., to become obedient to him?]: (S, K, *TA:) referring to El-Kirmānee, (so in the S,) or Ibn-El-Kirmānee: (so in the TA:) mentioned by Kh, on the authority of Naṣr Ibn-Seiyār; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure **فَعَلَ** is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase **رَحَبْتُ الدَّارَ** [meaning *The house, or abode, was, or may the house, or abode, be, spacious with, or to, you*]; but it is thought that there is an ellipsis here, and that it is for **رَحَبْتُ بِكَ الدَّارَ**; and El-Jelāl Es-Suyootee mentions, on the authority of AAF, the saying **رَحَبَ اللَّهُ جَوْفَهُ** as meaning [i.e. *May God make wide his belly*]: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure **فَعَلَ** that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, **قُلْتُ** is originally **قَوْلْتُ**; but Sb says that this is not allowable, because it is trans.: (S:) Az says that **رَحَبْتُ** is not held to be allowable by the grammarians; and that Naṣr is not an [approved] evidence. (TA.)

2: see 4. — **رَحَبَ بِهِ**, (S, A, Msb, K,) inf. n. **رَحَبٌ** (S, A, K) and **تَرَحَّبَ**, (Har p. 579,) *He said to him مَرَحَبًا; (S, Msb;) [he welcomed him with the greeting of **مَرَحَبًا**; or simply he welcomed him;] he invited him to ampleness, spaciousness, or roominess: (A, K:) and **مَرَحَبٌ**, also, signifies *he said مَرَحَبًا*; but the expression commonly known is **رَحَبَ بِهِ**. (Har pp. 422-3.) You say, **لَقِيتُهُ بِاتَّرَحُّبٍ** [I met him with the greeting of **مَرَحَبًا**; or with welcoming]. (A.) See also **مَرَحَبٌ**.*

4: see 1, in three places. = **أَرَحَبُهُ** *He made it* (a thing, S) *ample, spacious, wide, or roomy*; (S, K;) as also **رَحَبَهُ**. (CK.) [The latter is not in the TA, nor in my MS. copy of the K.] El-Hajjāj said, when he slew Ibn-El-Kirreeyeh, **أَرَحَبُ يَا غُلَامُ جِرْحَهُ** [Make wide, O young man, his wound]. (S.) And one says, in chiding a horse or mare, **أَرَحِبْ** (S, K) and **أَرَحِبِي** (S, A, K,) meaning *Make room, and withdraw.* (S, A, K.)

6. An instance of this verb occurs in the saying, **هَذَا الْأَمْرُ إِنْ تَرَحَّبَتْ مَوَارِدُهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ** [This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult]. (A, TA.)

Q. Q. 1. **مَرَحَبٌ**: see 2.

رَحَبٌ (S, A, Msb, K) and **رَحِبٌ** (Msb, K) and **رَحَابٌ** (K) *Ample, spacious, wide, or roomy*; (S, A, K;) applied to a place, (Msb,) or a thing. (TA.) You say **بَلَدٌ رَحَبٌ**, and **أَرْضٌ رَحْبَةٌ**, *An ample, or a spacious, or wide, country, and land*, (S,) and **أَرْضٌ رَحِيبَةٌ** also: and **مَنْزِلٌ رَحَبٌ** and **رَحِبٌ** *an ample, or a spacious, or wide, place*

of alighting or abode: and **طَرِيقٌ رَحَبٌ** *a wide road.* (TA.) And **قَذَرٌ رَحَابٌ** *An ample cooking-pot*: (S:) and **رَحَابٌ** alone is [elliptically] used as meaning *a cooking-pot.* (Ham p. 721.) And **رَحَابٌ** *A wide woman*; (K;) meaning *wide in respect of the فَرْجُ*. (TK.) And **رَجُلٌ رَحِيبٌ** *A man ample, or wide, in the belly*: and, as mentioned by Es-Suyootee, † *a great eater; voracious*; (TA;) and so **رَحِيبٌ** alone. (S, K, TA.) And **رَجُلٌ رَحِبٌ الصَّدْرُ** (TA) and **رَحِيبٌ الصَّدْرُ** (S, TA) *A man ample, or dilated, in the breast, or bosom*; [meaning † *free-minded; free from distress of mind; without care; and free from narrowness of mind; liberal, munificent, or generous.*] (S, TA.) And **رَحْبُ الدَّرَاعِ** † *Liberal, munificent, or generous*; as also **رَحْبُ الْبَاعِ**; and so **الدَّرَاعُ** and **رَحِيبُ الدَّرَاعِ**. (A, TA.) And **رَحْبُ الدَّرَاعِ** means also † *Having ample, or extensive, power, or strength, in cases of difficulty*: (TA in the present art.) or † *having ample strength, and power, and might in war or fight, courage, valour, or prowess.* (TA in art. ذَرَعَ.) And **لَكَذَا رَحْبُ الدَّرَاعِ** † *Such a one has power, or ability, for that.* (A.) — See also **رَحْبَةٌ**.

رَحَبٌ an inf. n. of **رَحَبَ** [q.v.]. (S, Msb, K.) [Used as a simple subst.] *Ampleness, spaciousness, wideness, or roominess.* (S, A, Mgh, K.) You say, **دَعَاهُ إِلَى الرَّحْبِ** [He invited him to ampleness, &c.]. (A.) And hence the saying of Zeyd Ibn-Thābit to 'Omar, **هَبْنَا بِالرَّحْبِ**, meaning *Advance to ampleness, &c.* (Mgh.) See also **مَرَحَبٌ** in two places. — [It is also used as an epithet:] see the next preceding paragraph.

رَحَبٌ: see the next following paragraph.

رَحْبَةٌ (S, A, Mgh, Msb, K) and **رَحِيبَةٌ** (A, Mgh, Msb, K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Msb,) *The court, open area, or spacious vacant part or portion*, (S, A, Mgh, Msb, K,) of a mosque, (S, A, Mgh, Msb,) and of a house, (A, TA,) or of a place; (K;) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) *a desert tract*, (Fr, Mgh, TA,) or *a spacious vacant tract*, (A,) or *a spacious piece of ground*, (Msb,) *between, or among, the yards of the houses of a people*: (Fr, Mgh, Msb, TA:) and sometimes thus is termed an enclosure, or a [kind of wide bench of stone or brick such as is called] **دُكَّانٌ**, that is made at the doors of some of the mosques in the towns and the rural districts, for prayer: hence the saying of Abou-'Alee Ed-Dakḳāk, [in which it means *an enclosure outside the door of a mosque*,] “It is not fit that the **حَائِضٌ** should enter the **رَحْبَةَ** of the mosque of a people, whether the **رَحْبَةُ** be contiguous or separate:” and hence, also, in a trad. of 'Alee, by the **رَحْبَةُ** of El-Koofeh is meant *a دُكَّانٌ in the midst of the mosque of El-Koofeh*, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawān:

(Mgh:) pl. رَحْبٌ (S, Mṣb, K) and رَحْبٌ (K) [or rather these are coll. gen. ns. of which رَحْبَةٌ and رَحْبَةٌ are the ns. un.] and [the pl. is] رَحَابٌ and رَحَابٌ (S, Mṣb, K) and رَحَابٌ. (K.) — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight, or abide, much, or often:* (AHn, K:) pl. as above, accord. to the K; but accord. to IAr, رَحْبَةٌ signifies *an ample tract of land;* (TA:) and he says that its pl. is رَحْبٌ, like as قُرَى is pl. of قَرْيَةٌ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَةٌ having a pl. of the measure فَعْلٌ; but that IAr is an authority worthy of reliance. (L, Mṣb.) And رَحْبَةُ الْوَادِي and رَحْبَتُهُ *The part of the valley in which its water flows into it from its two sides:* (K, TA:) pl. رَحَابٌ. (TA.) [Or the pl.] رَحَابٌ signifies *Plain, smooth, or soft, places, in which water collects and stagnates:* they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رَحَابٌ are not in sands; but they are in low and in elevated tracts of land. (L.) — *The place of aggregation and growth of the plant called ثَمَار [i. e. panic grass].* (K, TA.) — *The place of grapes, (K,) [where they are dried,] like the جَرِين for dates.* (TA.)

رَحْبِي The broadest rib (S, K) in the breast: (K:) and the رَحْبِيَان are the two ribs next to the armpits, among the upper ribs: (K:) or the place to which each elbow returns [when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the armpit]: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رَحْبِي is the place where the heart beats, (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the part from the place where the neck is set on to the place where end the cartilages of the ribs, or the extremities of the ribs projecting over the belly: or the part between the two ribs of the base of the neck and the place to which the shoulder-blade returns [when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit]: and the رَحْبِيَان, also called the رَحْبِيَاوَان [perhaps a mistranscription for رَحْبَاوَان, as though the sing. were رَحْبَاءَ] of the horse, are the upper parts of the كَشْحَان [or two flanks.] (TA.) — Also *A certain brand, or mark made with a hot iron, upon the side of a camel.* (S, K.)

رَحْبَاوَان [or perhaps رَحْبَاوَان]: see the next preceding paragraph.

رَحَابٌ: see رَحْبٌ, in three places.

رَحْبِي; and its fem., with ة: see رَحْبٌ, in six places.

رَحَابُ الشُّجُومِ (S, K,) in some copies of the K, erroneously, الشُّجُومِ, (TA,) *Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth.* (S, K.)

نَجَائِبُ أَرْحَابٍ Certain excellent she-camels, so called in relation to أَرْحَابٍ, the name of a tribe of Hemdān, (S, Mṣb, K,) or of a certain stallion (Az, K, TA) whence they originated, (Az, TA,) or of a place (K, TA) of El-Yemen called after that tribe. (TA.)

مَرْحَبٌ [is an inf. n., like رَحْبٌ; or a n. of place]. You say مَرْحَبًا (T, S, Mṣb, TA) and مَرْحَبًا (A, Mṣb) [and رَحْبًا] meaning *Thou hast come to, (T, S, TA,) or found, (T, A, TA,) ampleness, spaciousness, or roominess; (T, S, A, TA;) not straitness: (T, TA:) or alight thou, (Kh, Lth, TA,) or abide thou, (Kh, TA,) in ampleness, &c.; (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or thou hast alighted in an ample, a spacious, or a roomy, place: (Mṣb:) [or welcome to ampleness, &c.; or to an ample, a spacious, or a roomy, place: or simply welcome:] and وَأَهْلًا Thou hast come to [or found, &c.,] ampleness, spaciousness, or roominess, and [such as thine own] kinsfolk; therefore be cheerful, and be not sad: (S:) and مَرْحَبًا وَسَهْلًا Thou hast found ampleness [and ease]: (K:) or سَهْلًا means *thou hast alighted in a plain, smooth, not rugged, district: (T, TA:) and مَرْحَبًا اللَّهُ وَمَسْهَلًا and مَرْحَبًا اللَّهُ وَمَسْهَلًا [May God grant ampleness to thee, and ease]: (K:) Sh says, thus I heard IAr say: and the Arabs also say, لَا مَرْحَبًا بِكَ, meaning May it [the land or country] not be ample, or spacious, to thee: مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as رَعِيًا and سَقِيًا and عَقَرًا and جَدَعًا and رَعَاكَ اللَّهُ and سَقَاكَ اللَّهُ and جَدَعَاكَ اللَّهُ: and Fr says that the meaning [of مَرْحَبًا or مَرْحَبًا بِكَ] is رَحْبٌ اللَّهُ بِكَ مَرْحَبًا [May God invite thee to ampleness, &c.]; as though the last word were put in the place of تَرْحِيًا. (TA.) — لَا مَرْحَبًا means † *The shade:* so in the saying of a poet, (S,) namely, En-Nābighah El-Jaadee, (TA.)**

* وَكَيْفَ تَوَاصِلُ مَنْ أَصْبَحَتْ

* خِلَالَتِهِ كَأَبِي مَرْحَبٍ

[And how wilt thou hold loving communion with him whose friendship has become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And مَرْحَبٌ is the name of *An idol that was in Hadramout.* (K.)

رحض

1. رَحَضَ, (S, A, Mṣb, K,) aor. ٤, (A, Mṣb, K,) or ٥, (so in two copies of the S,) or both,

(L, TA,) inf. n. رَحَضٌ (S, Mṣb) and رَحَضٌ, [but this is an intensive form,] (TA,) *He washed* (S, A, Mṣb, K) a thing, (A, K,) or garment, (S, A, Mṣb,) and his hand; (S;) as also راحضًا, (IDrd, K,) which latter is of the dial. of El-Hijáz. (IDrd.) You say also, لَا هَذِهِ سَوْءَةٌ لِي بِرَحَضِي عَنْكَ شَيْءٌ † [This is a disgrace which nothing will wash from thee.]. (A: [but the last word is not in the copy from which I quote.]) — رَحَضَ, (inf. n. as above, AZ, AAF,) † *He* (a person suffering from fever) *was, or became, affected with what is termed رَحَضًا* [q. v.]: (Lth, S, A, K:) or he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease. (AZ, AAF.)

4: see above, in two places.

8. ارتحض † *He became disgraced, or put to shame.* (AA, O, K.)

رَحَضٌ A garment, or piece of cloth, washed until it has become worn out. (IAr.) — A small worn-out skin: a worn-out مَزَادَةٌ [or leathern water-bag]. (Sgh, K.)

رَحَضًا † *Sweat; absolutely: (TA:) or the sweat of fever: (Lth, A, TA:) or sweat following fever: (S, K:) or fever with sweating: (TA:) or sweat that washes the skin by reason of its abundance: (K:) often used to signify the sweat of fever and of disease.* (TA.)

رَحَضٌ † [The state of being affected with what is termed رَحَضًا;] a subst. from رَحَضَ, (K,) or from رَحَضًا. (IDrd.)

رَحِضٌ Washed; (S, A, Mṣb, K;) applied to a garment [&c.]; (S, A;) as also مَرْحُوضٌ (S, K) and مَرْحُوضٌ. (TA.)

رَحَاضَةٌ Washings. (Lh.)

مَرْحُوضٌ: see رَحِضٌ.

مَرْحُوضَةٌ A place [or tank] in which one washes his limbs, performing the ablution termed رُضُوءٌ: (A, TA:*) or a thing in which one performs that ablution, like the كَنْيَفٌ: (Lth, K:) and مَرْحَاضَةٌ a thing with which one performs that ablution, like the [kind of vessel called] ثَوْرٌ. (IAr.) — See also مَرْحَاضٌ.

مَرْحَاضٌ A piece of wood with which a garment, or piece of cloth, is beaten (S, A,* K) when it is washed. (S, A,*) — A vessel of the kind called رَجَانَةٌ, or of the kind called طَسْتٌ, in which clothes are washed: (A:) and مَرْحُوضَةٌ signifies a vessel of the kind called رَجَانَةٌ; because clothes are washed in it. (Lh.) — A place of washing: (Mgh, Mṣb:) or a place in which one washes himself. (S, K.) — And hence, † *A privy:* (S,* A, Mgh, Mṣb, K:) pl. مَرْحَاضِي (S, Mgh) and مَرْحَاضٍ. (TA.)

مَرْحُوضٌ: see رَحِضٌ. — Also part. n. of رَحَضَ [q. v.]. (AZ, AAF, S.)

مَرْحَاضَةٌ: see مَرْحُوضَةٌ.

رحق

رُحَاقُ: see what follows, in two places.

رَحِيقُ Wine: (A'Obeyd, K:) or the choicest of wine: (S, TA:) or the sweetest of wine: or the most excellent thereof: (K:) or the oldest and most excellent thereof: (M, TA:) or unadulterated wine: (Zj, TA:) or wine that is easy to swallow: (TA:) or pure wine: or clear wine: as also رُحَاقُ: (K:) in all of these senses the former word has been explained as used in the *Kur* lxxxiii. 25: (TA:) and the latter occurs as syn. with the former in chaste poetry. (IDrd.) — Also *A sort of perfume.* (K.) — And *Honey.* (O, TA.) — [And it is used as an epithet.] You say *مِسْكٌ رَحِيقٌ* † *Unadulterated musk.* (TA.) And *حَسْبُ رَحِيقٌ* † *Pure, or genuine, grounds of pretension to respect.* (TA.)

رحل

1. رَحَلَ الْبَعِيرُ, aor. ٤, (S, Mgh, Mṣb, K,) inf. n. رَحْلٌ, (S, Mṣb,) [*He saddled the camel;*] he bound, (S, Mgh, Mṣb,) or put, (M, K,) the رَحْلُ upon the camel; (S, Mgh, Mṣb, K;) as also رَحَلَهُ. (K.) And رَحَلَهُ رَحْلَهُ *He bound upon him his apparatus.* (TA.) — Also, aor. and inf. n. as above, *He mounted the camel:* (T, TA:) and رَحَلْتُ الْبَعِيرَ *I rode the camel,* either with a قَتَبٌ [or saddle] or upon his bare back. (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِي [lit. *I saddled for him myself;*] meaning † *I endured patiently his annoyance, or molestation.* (S.) And رَحَلْتُ لَهُ نَفْسِي بِمَا يَكْرَهُ † [*Such a one put upon, or did to, his companion that which he disliked, or hated.*] (TA.) And [in like manner] رَحَلَهُ means رَكِبَهُ بِمَكْرُوهٍ † [*He did to him an evil, or abominable, or odious, deed.*] (K, TA.) And رَحَلَهُ بِسَيْفِهِ † *He smote him with his sword.* (K, TA.) — And رَحَلَ فُلَانٌ رَحْلًا † *Such a one mounted upon the back of such a one;* as also رَحَلَهُ عَلَى ظَهْرِهِ † [*and رَحَلَهُ alone; for*] it is said in a trad., رَأَيْتُ ابْنِي ارْتَحَلَنِي, meaning † *Verily my son mounted upon my back, making me like the رَحْلَةُ:* (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رَأَيْتُهُ مَرْتَحَلَةً † [*I saw him sitting upon his back.*] (Sh, TA.) And [hence] ارْتَحَلَ † *He embarked in the affair.* (TA.) And [Such a one embarked, or has embarked, in an affair which he is unable to accomplish]. (TA.) And ارْتَحَلَنِي الْخُمَى † [*The fever continued upon him;*] a phrase similar to رَكِبَتُهُ الْحُمَى and أَغْبَطَتُهُ and أَغْبَطَتْهُ. (A and TA in art. غبط.) — رَحَلَ (S, Mgh, Mṣb, K) (TA,) or رَحَلَ (S, Mgh, Mṣb), aor. ٤, (K,) inf. n. رَحْلٌ, (TA,) or رَحِيلٌ (Mṣb,) or this latter is a simple subst.; (S, K, TA;) and ارْتَحَلَ, and رَحَلَ, (S, Mṣb, K,) عَنِ الْمَكَانِ (K,) or الْقَوْمِ (Mṣb;) all signify the same; (S, Mṣb;) *He*

removed, (Mgh, K, TA,) *went, went away, departed, went forth, or journeyed,* (Mgh, TA,) *from the place,* (K, TA,) *or from the country or the like,* (Mgh, Mṣb,) *or from the people.* (Mṣb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. † ارْتَحَلَ said of a camel, (K,) or ارْتَحَلَ رَحْلَهُ (TA,) signifies *He journeyed, and went away:* (K, TA:) [or *he had his saddle put upon him:*] and hence, † ارْتَحَلَ الْقَوْمُ *The people, or party, removed.* (TA.) — رَحَلَ بِهِ: see 2.

2. تَرَحَّلَهُ, (S, Mgh, Mṣb, K,) inf. n. تَرْحِيلٌ; (K;) and أَرْحَلْتُهُ (Mgh;) *I made him to remove, to go, go away, go forth, or journey,* (S, Mgh, Mṣb, *K,*) *from his place; and sent him [away]:* (S:) and [in like manner] بِهِ رَحَلَ, *he made him to remove, go away, depart, or journey:* (L in art. خذرف:) and ارْتَحَلَ [if not a mistranscription of الإِرْحَالُ] signifies *the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place.* (TA.) A poet says,

* لَا يَرَحُلُ الشَّيْبُ عَنْ دَارٍ يَحُلُ بِهَا *
* حَتَّى يَرَحَلَ عَنْهَا صَاحِبُ الدَّارِ *

[† *Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it.*] (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], تَخْرُجُ نَارٌ مِنْ عَدَنَ تَرْحُلُ النَّاسَ, i. e. [*A fire shall issue from 'Adan' that shall remove with the people when they remove, and alight with them when they alight: so says Esh-Shaabee: or, Sh says, as some relate it, تَرْحُلُ النَّاسَ, i. e. that shall make the people to alight at the مَرَاحِلُ [or stations]: or, as some say, that shall make the people to remove, or depart.*] (TA.) = تَرْحِيلٌ also signifies *The figuring, or embellishing, of garments or cloths [with the forms of رَحَال, or camels' saddles: see مَرَحَلٌ].* (TA.)

3. رَاحَلَهُ, (S, K,) inf. n. مَرَاحَلَةٌ, (TA,) *He aided him to undertake, or perform, his رَحْلَةُ [or journey].* (S, K.)

4. ارْحَلَ *He broke, or trained, a she-camel, so that she became such as is termed رَاحِلَةً, meaning fit to be saddled;* (K;) like أَمَهَرَ meaning “he (a breaker, or trainer,) rendered” her “a مَهْرِيَّةٌ:” (TA:) or he took a camel in an untractable state and rendered him such as is termed رَاحِلَةً. (AZ, TA.) — And ارْحَلَهُ *He gave him a رَاحِلَةً, (S, Mgh, Mṣb, K,) that he might ride it.* (TA.) — See also 2, in two places. = *He (a camel) became strong in his back, [so as to be fit for the رَحْلُ (or saddle) or for journeying,] after weakness: (IDrd, K:) or he (a camel) became fat; as though there came [what resembled] a رَحْلُ upon his back, by reason of his fatness and his [large] hump: (Er-Rághib, TA:) and ارْحَلْتُ الْإِبِلَ *The camels became fat after leanness, so as to be able to journey.* (S, K.) — And *He (a man, TA) had many [camels such as are termed]**

رَوَاحِلَ [pl. of رَاحِلَةٌ]; (ISd, K;) like أَعْرَبَ meaning “he had horses such as are termed عَرَابٌ.” (ISd, TA.)

5: trans. and intrans.: see 1, in two places.

6. تَرَاوَحُوا إِلَى الْحَكَمِ *They went, or journeyed, [together] to the حَكَم [or judge].* (O, TA.)

8: as a trans. v.; see 1, in seven places: — and see also 2: — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. سَأَلَهُ أَنْ يَرَحَلَ لَهُ *q. i. e. [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحْلُ (or saddle of the camel) for him: the former is the meaning accord. to the PŠ].* (S, O, K.) — سَأَلَ النَّاسَ أَنْ يَرَحَلَ نَفْسَهُ † *He abased himself to men, or to the people, so that they annoyed, or molested, him: or, as some say, he asked men, or the people, to take off from him his weight, or burden.* (TA.)

رَحْلٌ *A saddle for a camel; (S, *K;) as also رَاحُولٌ; (O, L, K;) for a he-camel and a she-camel; (TA;) the thing for the camel that is like the سَرْجُ for the horse or similar beast; (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rághib, TA;) smaller than the قَتَبُ; (S, TA;) one of the vehicles of men, exclusively of women: (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rághib: but see what follows:] or it signifies the camel's saddle together with his [girths called] رِبَاضٌ and حَقَبٌ and his [cloth called] حُلَسٌ [that is put beneath the saddle], and all its other appertinances: and is applied also to the pieces of wood of the رَحْلُ, without any apparatus: (AO, Sh, TA:) or it signifies anything, or everything, that a man prepares for removing, or journeying; such as a bag, or receptacle, for goods or utensils or apparatus, and a camel's saddle, and a [cloth such as is called] حُلَسٌ [that is put beneath the saddle], and a رَسَنٌ [or rope for leading his camel]: (Mṣb:) or it signifies as first explained above, and also the goods, or utensils, or apparatus, which a man takes with him [during a journey]: (S, K, TA:) [but accord. to the Mṣb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareree, in the “*حَدَاثَةُ* [but see two exs. voce *حَدَاثَةُ*]:” the pl. is رَوَاحِلُ and رَحَالٌ; (S, Mgh, Mṣb, K;) the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, حَطَّ رَحْلَهُ, meaning *he [He put down his camel's saddle]; meaning he stayed, or abode.* (TA.) And هَذَا مَحَطُ الرِّحَالِ [This is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, يَا أَبَنُ مَلَقَى أَرْحَلَ الرُّكْبَانَ [O son of the place in which are thrown down the camels' saddles of the riders; as though the person thus addressed were there begotten]; (S, O, TA;) meaning*

يَا أَبْنُ الْفَاجِرَةِ [O son of the adulteress or fornicatrix]: (TA in art. لقي:) or **هُوَ ابْنُ مَلَقَى ارْحَل** [He is the son &c.]. (Mṣb.) — Er-Rāghib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself]: and is sometimes used in the sense next following; i. e. — A part, of a place of alighting or abode, upon which one sits: (TA:) or a man's dwelling, or habitation; (S, K, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge; a man's place of resort; (Mgh, Mṣb;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land: and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mṣb:) pl. **أَرْحُلُ** (TA) and **رَحَالٌ** [as above]. (Mgh, TA.) One says, **دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ**, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., **إِذَا آتَيْتَ النَّعَالَ فَصَلِّوا**, i. e. [When the prayer shall be performed,] in the houses, or habitations, or places of abode; the **نعال** meaning here the **حِجَارَ**; (IAth, TA in the present art. ;) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art. :) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet **رَحِلِي الْبَارِحَةَ**, by the word **رَحِل**, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning **غُشْيَانَهَا فِي قُبُلِهَا مِنْ جَبَةِ ظَهْرِهَا**. (TA.) — **رَحْلُ الْمُصْحَفِ** means The thing [or desk] upon which the **مصحف** [or copy of the *Kur-án*] is put, in shape [somewhat] like the saddle. (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] = [The pl.] **رَحَالٌ** also signifies [Carpets, or cloths, or the like, such as are called] **طُنَافِسُ**, of the fabric of *El-Heereh*. (S, K.)

رَحْلَةٌ Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and **رَحْلَةٌ** has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce **حِصَارٌ**.) You say **بَعِيرٌ ذُو رَحْلَةٍ**

and **رَحْلَةٌ**, and **مِرْحَلٌ**, like **مَنْبَرٌ**, (K,) or **مِرْحَلٌ**, and **رَحِيلٌ**, so in the T, (TA,) A strong he-camel: (T, K:) and (so in the K [but properly "or"]) **بَعِيرٌ ذُو رَحْلَةٍ** (CK) or **رَحْلَةٌ** (K accord. to the TA) or both, and **مِرْحَلٌ**, with **kesr** to the **م**, (O,) and **جَمَلٌ رَحِيلٌ**, (AA, S, O, K, TA,) and **نَاقَةٌ رَحِيلٌ** (S, O) or **رَحِيلٌ** (TA,) and **ذَاتُ رَحْلَةٍ** (S,) a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled: (TA:) and **نَاقَةٌ رَحِيلٌ** and **رَحِيلٌ** and **مِرْحَلَةٌ**, accord. to the "Nawádir el-Aaráb," a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so **مُسْتَرْحَلَةٌ**. (K, TA.) [See also **رَاحِلَةٌ**.] — See also the next paragraph, in seven places.

رَحْلَةٌ The act of saddling of camels: (K, TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, **إِنَّهُ لَحَسَنُ الرَّحْلَةِ** [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — Also A removal, departure, or journey; (AZ, S, Mṣb, K;) and so **رَحْلَةٌ**, (Lh, Mṣb, K,) and **رَحِيلٌ**: (S, K; [the last said in the Mṣb to be an inf. n.:]) you say **وَدَّتْ رَحْلَتُنَا** (S) **قَرَبْتُ رَحْلَتُنَا** (Mṣb) [Our removal, &c., drew near, or has drawn near]: and **إِنَّهُ لَذُو رَحْلَةٍ إِلَى الْمُلُوكِ** and **رَحْلَةٌ** Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner **رَحْلَةٌ** is used in the *Kur* cvi. 2: (TA:) — or **رَحْلَةٌ**, with **dam**, (S, Mṣb, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Mṣb;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Mṣb, K:) and also, (K,) or **رَحْلَةٌ**, (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, **مَكَّةَ رَحْلَتِي** Mekkeh is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and **أَنْتُمْ رَحْلَتِي** Ye are they to whom I remove, or depart, or journey: (S, TA:) and **أَنْتَ رَحْلَتُنَا** Thou art the object to which we repair, or betake ourselves. (Mṣb.) And hence **رَحْلَةٌ** is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — See also the next preceding paragraph, in three places.

رَحُولٌ: see **رَاحِلَةٌ**: — and **رَحَالٌ**.

رَحِيلٌ A camel having the saddle (**رَحْلٌ** [not **رحالة** as in Freytag's Lex.]) put upon him; as also **مِرْحُولٌ**. (K.) — See also **رَحْلَةٌ**, in four places. — As a simple subst., or, accord. to the Mṣb, an inf. n.: see **رَحْلَةٌ**.

رَاحِلَةٌ A **سَرْجٌ** [or horse's saddle]: (K:) or a **سَرْجٌ** of skins, (S, M, Mṣb, K,) in which is no wood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the **رَحْلٌ**:

but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women; as is also the **رَحْلٌ**: and some say that it is larger than the **سَرْجٌ**, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA:) pl. **رَحَائِلُ**. (S.) When a man is hasty in doing evil to his companion, one says to him, **اسْتَقْدَمْتُ رَحَائِكَ** [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art. :) it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. **قَدِمَ**.) In the following saying of Imra-el-Kays, addressing his wife,

* فَإِنَّمَا تَرَيْنِي فِي رَحَاةِ جَابِرٍ *
* عَلَى حَرْجٍ كَأَنَّكَ تَحْفِقُ أَكْفَانِي *
[And either thou wilt see me upon the saddle of Jābir, upon a bier like the vehicle called **قَر**, my grave-clothes fluttering], he means, by the word **رحالة**, [merely] the **حَرْج**; there being in this case no **رحالة** in reality: it is like the saying, **جَاءَ فَلَانٌ عَلَى نَاقَةِ الْحَذَاءِ**, meaning ["Such a one came upon] the sandal [or sandals]."] Jābir is the name of a certain carpenter. (S.) = Also A ewe. (Ibn-'Abbād, TA.) [Hence,] **رَحَالَةٌ رَحَالَةٍ** is A call to the ewe, (Ibn-'Abbād, K,) on the occasion of milking. (Ibn-'Abbād, TA.) — And **الرحالة** is the name of A certain horse of 'Amir Ibn-El-Tufeyl; (K;) erroneously said by AO to be the **حمالة**. (TA.)

رَحُولَةٌ: see **رَاحِلَةٌ**.

رَحَالٌ Skilled in the saddling of camels. (K.) — Also A man who removes, or journeys, or travels, much; and so **رَحَالَةٌ**, [or rather this signifies one who removes, or journeys, or travels, very much,] and **رَحُولٌ** and **رَحْلٌ** [pl. of **رَحَالٌ**, q. v.] persons who remove, or journey, or travel, much. (TA.)

رَحَالَةٌ: see what next precedes.

رَاحِلٌ Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. **رَحَالٌ**. (TA.) For another meaning assigned to the pl., see **رَحَالٌ**.

رَاحِلَةٌ A she-camel that is fit to be saddled; (S, Mṣb, K;) thus some say; (Mṣb;) as also **رَحُولٌ** (S, K) and **رَحُولَةٌ** (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Mṣb;) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generosity, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the **ة** is added to give intensiveness to the signification; as in

دَاهِيَةٌ and بَاقِعَةٌ and عِلَامَةٌ epithets applied to a man: or, as some say, the she-camel is so called because she is *saddled*; and it is like *عَيْشَةٌ رَاضِيَةٌ* meaning *مَرْضِيَّةٌ*, and *مَاءٌ دَافِقٌ* meaning *مَدْفُوقٌ* or, as others say, because she is *ذَاتُ رَحْلٍ* [one having a saddle]; and in like manner, *عَيْشَةٌ رَاضِيَةٌ* means

ذُو دَفْقٍ (TA:) the pl. is *رَوَاحِلُ*. (S, Mgh.) It is said in a trad., *تَجِدُونَ النَّاسَ بَعْدِي كَالْبِلِّ مَائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ* [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a *راحلة*]: (Mgh, TA:) because the *راحلة* among a herd of camels is conspicuous and known. (TA.) — *مَشَتْ رَوَاحِلِي*, a phrase used by the poet Dukeyn, means † *I have become hoary and weak*: or, as some say, *I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the راحلة obeys her chider, and goes.* (TA.)

رَاحُولٌ: see *رَحْلٌ*, first sentence.

رَاحُولَاتُ *A camel's saddle*, (*رَحْلٌ*, Az, K,) or camels' saddles, so in the O, (TA,) variegated, figured, or embellished. (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says,

عَلَيْهِنَّ رَاحُولَاتُ كُلِّ قَطِيعَةٍ
[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth]. (TA.)

أَرْحَلُ † *A horse white in the back*; (S, Mgh, K;) because it is the place of the *رَحْلٌ* [or rather of the *رَحَالَةٌ*]; (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghowth, the fem., *رَحْلَاءٌ*, applied to a mare, has the former meaning only: (S:) but *شَاةٌ رَحْلَاءٌ* means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K:*) so says Abu-l-Ghowth: (S:) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulder-blades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed *رَحْلَاءٌ* [with *جِيمٍ*]. (TA.)

تَرْحِيلُ † *A whiteness predominating over, or interrupted by, blackness*, (*شِبْهَةٌ*) or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the *رَحْلٌ* [or camel's saddle]. (TA.)

تَرْحِيْلَةٌ *A thing that makes thee to remove, go, go away, depart, go forth, or journey*; expl. by *مَا يَرْحَلُكَ*. (TA.)

مُرْجَلٌ *One who breaks, or trains, and renders fit to be saddled, a camel or camels.* (TA.) — *A man having many [camels such as are termed] رَوَاحِلُ* [pl. of *رَاحِلَةٌ*]; like *مُعَرَّبٌ* meaning “having horses such as are termed *عَرَابٌ*.” (A'Obeid, S.)

= *A camel strong in the back*, [so as to be fit for the *رَحْلٌ*] after weakness. (IDrd, TA.) And *A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift*: so in the “*Nawādir el-Aqrāb*.” (TA.) See also *رُحْلَةٌ*, in two places.

مِرْجَلٌ: see *رُحْلَةٌ*, in two places.

مِرْجَلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places: (TA:) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Mgh:) sing. of *مِرْجَلٌ*; (S, Mgh, K;) which is also a pl. of *مِرْجَلٌ* as an epithet applied to a *بُرْدٌ*. (TA.) One says, *بَيْنِي وَبَيْنَ كَذَا مِرْجَلَةٌ أَوْ مِرْجَلَتَانِ* [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.)

إِبِلٌ مِرْجَلَةٌ Camels having their *رَحَالٍ* [or saddles] upon them: and also camels whose *رَحَالٍ* have been put down from them: thus having two contr. meanings. (K.) — And *بُرْدٌ مِرْجَلٌ* A garment of the kind termed *بُرْدٌ* upon which are the figures of a *رَحْلٌ* [or camels' saddle], (K,) and the like thereof; as in the T: (TA:) the explanation that J has given of it, [or rather of *مِرْجَلٌ*] i. e. *إِزَارٌ* [or a waist-wrapper] of [the cloth called] *خَزَرٌ*, upon which is an ornamented border, is not good: such is termed *مِرْجَلٌ*, with *جِيمٍ*: (K:) the pl. is *مِرْجَلَاتٌ* and *مِرْجَلٌ*; both occurring in traditions; (TA in the present art.); and the latter of them said in the T to be *syn. with مِرْجَلٌ*, which is pl. of *مِرْجَلٌ* [q. v.]. (TA in art. *رَحْلٌ*.)

مَرْحُولٌ: see *رَحْلٌ*.

مُرْجَلٌ signifies [The act of removing or departing; i. e.] the contr. of *مَحَلٌ* used in the sense of *حُلُولٌ*. (TA.) — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — Also The place of the *رَحْلٌ* [which may here mean either the saddle or the saddling] of a camel. (TA.)

الْحَالُ الْمُرْجَلُ: see art. *حَل*.

رُحْلَةٌ, applied to a she-camel: see *رُحْلَةٌ*.

رحم

رحم

1. *رَحِمَةٌ*, (S, Mgh, K, &c.) aor. ʿ, (K,) inf. n. *مَرَحَمَةٌ* and *رَحِمٌ* and *رَحْمَةٌ* and *رَحْمَةٌ* (S, Mgh, K, &c.) [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Mgh, K: [see also *رَحْمَةٌ* and *رَحْمَةٌ*]) and he pardoned him, or forgave him: (K:) said of a man: (S, Mgh, K:) and also of God [in the former sense, but tropically, or anthropopathically; or as meaning *He favoured him, or benefited him; or pardoned, or forgave, him*: see explanations

of *رَحْمَةٌ* below]: (Mgh, K:) and *تَرْحِمُهُ عَلَيْهِ* signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does *تَرْحِمُهُ*, (occurring in the S and K in art. *رعى*, &c.) accord. to Ibn-Maaroof, for he says that *تَرْحِمُهُ* signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]: and also the being merciful or pitiful or compassionate or favourably inclined [towards another]. (KL: but respecting this latter verb, see 2.) = *رَحِمْتُ*, and *رَحِمْتُ*, (S, K,) and *رَحِمْتُ*, (K,) inf. n. *رَحَامَةٌ*, (S, K,) which is of the first, (S, TA,) and *رَحِمْتُ*, (S, K,) which is of the second, (S, TA,) and *رَحِمْتُ*, (K,) which is of the third, (TA,) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof: (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting fall her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed *رَحَامٌ*. (TA.) — *رَحِمَ*, aor. ʿ, inf. n. *رَحْمٌ*, is also said of a water-skin, meaning *It was left, or neglected, by its owners, after its being seasoned with rob*, [for *غَيْتُهُ*, in the phrase *بعد غَيْتِهِ*, an evident mistranscription, I read, conjecturally, *تَمْتِنُهُ*, as the only word at all resembling *غَيْتُهُ*, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spoilt, or in a bad state, and did not retain the water: the epithet applied to it in this case is *رَحِمٌ*. (TA.) — And *رَحَامَةٌ* is also an inf. n. [of which the verb, if it have one, is app. *رَحِمَ*], signifying The being connected by relationship. (TA.)

2. *رَحِمَ عَلَيْهِ*, inf. n. *تَرْحِيمٌ*; and *تَرْحِمُهُ*; but the former is the more chaste; *He said to him, رَحِمَكَ اللَّهُ* [May God have mercy on thee; &c.]. (K.)

5. *تَرْحِمُهُ عَلَيْهِ* and *تَرْحِمُهُ*: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered *He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him*: (see 1:) or *he pitied him, or compassionated him, much*: (see what follows:) and the former, *he said to him, May God have mercy on thee; &c.*; (see 2;) or *he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him*: and also *he affected, or constrained himself to have or to show, pity, or compassion.*] Though *رَحِمْتُ عَلَيْهِ* is mentioned by J, and not *رَحِمَهُ عَلَيْهِ*, some say that the former is incorrect: and it is said that *تَرْحِمُهُ* implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because *تَفَعَّلَ* is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of *تَوَحَّدَ* and *تَكَبَّرَ*, denoting intensiveness and muchness. (TA.)

signification than the latter; the former including in its objects the believer and the unbeliever, and the latter having for its peculiar object the believer: (Bd on the *بِسْمَةِ*.) accord. to J, (TA,) they are two names [or epithets] derived from *الرَّحْمَةُ*, and are like *نَدْمَان* and *نَدِيم*, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (S, TA:) or the repetition is because the former is Hebrew, [originally *רַחֵם*], and the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Musey-limeh the Liar was called *الرَّحْمَانُ*; (S, TA;) and it is said to mean *the Possessor of the utmost degree of the رَحْمَةُ*; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas the latter is syn. with *الرَّاحِمُ* (S, TA:) or [rather] *رَاحِمٌ* is the act. part. n. [signifying *having mercy, &c.*], and *رَحِيمٌ* has an intensive signification [i. e. *having much mercy, &c.*]: (Msb:) the latter is applied also to a man; and so is *رَحِيمٌ*, in the same sense, and likewise to a woman: (TA:) the pl. of *رَحِيمٌ* is *رَحِمَاتٌ*; (Msb, TA;) occurring in the trad., *الرَّحِمَاتُ*, or *إِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحِمَاتُ*, as related by different persons; [i. e. *God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful*]; *الرَّحِمَاتُ* being in the accus. case as the objective complement of *يَرْحَمُ*, and in the nom. case as the enunciative of *مَا* in the sense of *الَّذِي*. (Msb.)

رَحْمَةٌ is from *رَحِمَ*, [with which it is syn.] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, *رَهْبُوتٌ خَيْرٌ لَكَ مِنْ رَهْبُوتٍ* [Fear is better for thee than pity, or compassion], meaning *thy being feared is better than thy being pitied, or compassionated*: (S, K: but in the former, without *لَكَ*.) or, accord. to Mbr, *رَهْبُوتِي خَيْرٌ مِنْ رَهْمُوتِي*. (Meyd. [See art. *رَهَب*].)

رَحْمُوتِي: see what next precedes. 272

رَحَامٌ: see 1, last sentence but two.

رَحْمٌ (Lh, S, K) and *رَحْمَةٌ* (K,) applied to a she-camel, (Lh, S, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see *رَحِمَتْ*),] *Having a complaint of her womb* (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K;) and *رَحْمَةٌ*, applied to a she-camel, signifies the same: the pl. of *رَحْمٌ* is *رَحْمٌ*, with two dammehs. (TA.) — For the first, see also *الرَّحْمَنُ*, near the end of the paragraph.

رَحِيمٌ: see *الرَّحِيمُنُ*, in seven places. — Sometimes it is syn. with *مَرْحُومٌ* [i. e. *Treated, or regarded, with mercy or pity or compassion; &c.*]: see 1, first sentence: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628.)

فَأَمَّا إِذَا عَصَتْ بِكَ الْحَرْبُ عَصَةً

فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمٌ

(S, and Ham,) i. e. [But at all events,] when war becomes [once] severe to thee, and thine enemy has almost overcome thee, [verily thou art regarded with favour,] treated with mercy, and defended, by us. (Ham.)

رَاحِمٌ: see *الرَّحِيمُنُ*, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, *Having the womb swollen*. (Lh, K.)

أَرْحَمُ [More, and most, merciful, &c.]. God is *أَرْحَمُ الرَّاحِمِينَ* [The Most Merciful of those that have mercy]. (TA.)

رَحْمَةٌ: see *رَحْمَةٌ*.

مَرْحَمٌ [Treated, or regarded, with much mercy or pity or compassion; &c.]: it is with teshdeed to denote intensiveness of the signification. (S, TA.) — [See also 2, of which it is the pass. part. n.]

مَرْحُومٌ: see *رَحِيمٌ*. — *الرَّحُومَةُ* is a name of *El-Medeeneh*. (K.) — [And *الرَّحُومُ*, which may be rendered *The object of God's mercy*, is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely *the deceased*.]

رحى and رحى

1. *رَحَى* (S, K,) aor. *رَحَى* [and app. *رَحَى* also (see *رَحِيَّةٌ*)] and *رَحَّتْ* (S, K;) *The serpent turned round about*, (S, K, TA,) and *twisted, or wound, or coiled, itself*; ISd adds, *كَالرَّحَى* [i. e. *like the mill, or mill-stone*]; for which reason it is said to be *إِحْدَى* *الرَّحَى* or *رَحَى الرَّحَا*. (TA.) = *رَحَى* (S, K,) inf. n. *رَحَى*; (TA;) and *رَحِيَّتُهَا* (S, K,) inf. n. *رَحَى*; (TA;) *I turned round the رحا or رحى* [i. e. *the mill, or mill-stone*]: (S, K:) or *I made it*: (K:) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) = *رَحَاهُ* *He magnified him, or honoured him*. (IAar, TA.)

5: see above, first sentence.

رَحَى (S, Msb, K, &c.) and *رَحَا* (Msb, K,) the former of which is the more approved, (TA,) and some say *رَحَا*, (S,) *A mill*; syn. *طَاحُونٌ* (Msb:) [and] *a mill-stone*; i. e. *the great round stone with which one grinds*: (TA:) of the fem. gender: (Zj, S, Msb, K:) dual of the first *رَحْيَانِ* (S, Msb, K,) and of the second *رَحَوَانِ* (Msb, K,) and of the third, *رَحَائِنِ*: (S:) the pl. (of pauc., S) of *رَحَى* (Msb) [and of *رَحَا*] is *أَرْحَى* (of mult., S) *أَرْحَا* (S, Msb, K,) which latter is the pl. that is preferred accord. to IAMB, (Msb,) and *رَحَى* and *رَحَى* (Msb, K, TA,) with damm and with kesr (Msb, TA) to the ر, (Msb,) [for the last of which *رَحَى* is substituted in the CK,] and *أَرْحَى* (K, TA,) with damm, and with kesr to the ر, and teshdeed to the ر, (TA,) [in

the CK *أَرْحَى* and *أَرْحَا* (Msb, K,) which is extr., (K,) said by AHat to be wrong, and by IAMB to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of *رَحَا* [and therefore regular]: (S:) the dim. is *رَحِيَّةٌ*. (Zj, Msb.) *رَحَى* [or *رَحَى*] signifies *The hand-mill*. (MA.) — [Hence, *A molar tooth, or grinder*:] i. q. *ضَرْسٌ* (S, Msb, K;) pl. *أَرْحَا*, i. q. *أَضْرَاسٌ* (S:) [or rather] the *أَرْحَا*, also called the *أَرْحَا*, are the *twelve teeth, three on each side [above and below], next after the ضَوَاحِكُ* [or *bicuspid*]. (Zj, in his "Khalk el-Insán.") — [And app. *A roller with which land is rolled to crush the clods*; as being likened to a mill-stone: see 1 in art. *خَتَم*, near the end of the paragraph.] — *Stones*: and *a great rock, or mass of stone*. (TA.) — *A round piece of ground, rising above what surrounds it*, (S, K,) about as large in extent as a mile: (K:) pl. *أَرْحَا*: (K, TA:) or this latter, i. e. the pl., signifies *pieces of rugged ground, less than mountains, round, and rising above what surrounds them*: (M, TA:) or *رَحَا* *means a round and rugged place* [or *piece of ground*] among sands: (Sh, TA:) or a large and rugged [elevation such as is termed] it, not spreading upon the surface of the earth, nor producing herbs, or leguminous plants, nor trees. (ISH, TA.) — *A round cloud*; [as being likened to a mill-stone;] (A in art. *رَجَح*;) or so *رَحَى* *كَرْكِرَةٍ* [or *callous protuberance upon the breast*] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. *أَرْحَا*: (K:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) — *The foot* (فَرْسِ) of the camel and of the elephant: pl. *أَرْحَا*. (M, K.) — *A دائرة* [app. meaning a circling border] around the nail. (TA.) — *The breast, or chest*: pl., as in the other senses following, *أَرْحَا*. (K.) — *Spinage, or spinach*; (M, K;) because of the roundness of its leaves. (TA.) — *A collective body of the members of a household*. (ISd, K, TA.) — *An independent tribe*: (K, TA:) *أَرْحَا* (which is its pl., K, TA) signifies *tribes that are in no need of others*. (S, TA.) — *A large number of camels, crowding, or pressing, together*; (S, K, TA;) also called *طَحَانَةٌ* (S, TA:) or *رَحَا* *إِبِلٍ* means *the collective herd of the camels*: and in like manner, *رَحَا* *الْقَوْمِ* *the collective body of the people, or party*. (ISK, TA.) — *رَحَى* *الْقَوْمِ* signifies [also] *The chief of the people, or party*. (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattáb was called *رَحَى* *الْحَرْبِ*, as though meaning *The chief of war*; because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for *رَحَى* *الْقَوْمِ*, or *رَحَى* *الْحَرْبِ*, signifies *The most vehement part* [or *the thickest*] of the fight; syn. *حَوْمَةٌ* (S, Msb:) in the K it is said that *رَحَى* signifies *حَوْمَةُ* *الْحَرْبِ*, and *مُعْظَمُهُ*; as also *الرَّحَى*: but it seems that there is an omission;

for الحرب is [generally] fem., and in the M it is said that رَحَى الموت signifies مَعْظَمُهُ [app. meaning the main stress, or the thickest, of death in battle]. (TA.) In a saying relating to 'Alee's having made an end of الجَمَلِ مَرْحَى, this expression is expl. by A'Obeid as meaning The place around which revolved the thickest of the fight (المَوْضِعُ الَّذِي دَارَتْ عَلَيْهِ رَحَى الْحَرْبِ) [in the Battle of the Camel]. (TA.) And دَارَتْ عَلَيْهِ رَحَى الموت [which may be rendered †The main stress of death beset him round about] means death befell him. (Msb, TA.)

رَحِيَّةٌ [or حِيَّةٌ رَحِيَّةٌ meaning A serpent folding, or coiling, itself, so as to resemble a neck-ring]: see رَحَّةٌ, in art. رَح.

رَحَاءٌ: see رَحَى, first sentence.

رَحِيَّةٌ dim. of رَحَى, q. v. (Zj, Msb.)

رَحَاةٌ A shallow, or a wide, [bowl such as is termed] قُصْعَةٌ (TA.) [It is there mentioned in art. رَحو, but belongs to art. رَح, q. v.]

مَرْحَى A place of a mill or mill-stone. (MA.) — See also رَحَى (near the end of the paragraph), in two places. — [Accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning †A place where any one stands firmly.]

مَرَجٌ A maker of mills or mill-stones. (K, TA.) = And Moisture in the ground to the extent of a palm. (AHn, TA.)

رخ

1. رَخَّ, aor. رَخ, inf. n. رَخٌّ, said of dough, It had in it much water [so that it was soft: see also 8]. (TA.) = رَخَّه, (JK, T, K,) aor. رَخَّ, (JK,) inf. n. as above, (TK,) He broke it, or crushed it, (JK, T,) and so made it soft: (T:) or he trod upon it, (T, K,) and so made it soft. (T.) — Also He mixed (JK, S, K) what is termed نَبِيذٌ, (JK,) or wine, or beverage: (S, K:) and likewise food with condiment. (JK.)

4. ارَخَّه He put much water into it [so as to make it soft]; namely, dough. (TA.) = [The inf. n.] ارْخَاغٌ also signifies The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; or the acting egregiously, or immoderately; or the like; (syn. مَبَالِغَةٌ) in a thing. (K.)

8. ارتَخَّ (IAar, TA,) inf. n. ارْتِخَاغٌ (IAar, K, TA,) for which, in some copies of the K, is put استرخاغ, but the former is the right reading, (TA,) said of dough, (IAar, TA,) It was, or became, soft, or flaccid. (IAar, K, TA.) — And †It (one's opinion) was, or became, unsound, faulty, or confused; syn. اضْطَرَبَ. (K, TA.)

رَخٌّ [Law, or flaccid: (Golius, on the authority of Meyd:) or soft]: see its fem., رَخَّةٌ, voce رَخَاغٌ.

رَخٌّ A certain soft, flaccid, or fragile, plant; (AHn, S, K;) as also رَخَاغٌ, with fet-h, (men-

tioned by ISd,) or رَخَاغٌ. (So in the JK.) = Also A certain great bird, that carries off the كَرْكَدَن [or rhinoceros]. (K. [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.] — And hence, as being likened thereto, (TA,) One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower:] pl. رِخْخَةٌ. (K,) or رَخَاغٌ (JK, A,) or both. (TA.)

رَخَاغٌ [app., in its primary acceptation, Softness of a substance, such as earth &c.: and hence,] softness, delicateness, or easiness, of life. (JK, TA.) — It is also used as an epithet. (TA.) You say رَخَاغٌ أَرْضٌ Soft land, of which the soil is good; as also رَخَّةٌ: pl. رَخَائِغٌ. (JK:) or wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and رَخَاءٌ (K, TA,) with teshdeed and medd, (TA,) [in the CK رَخَا, without teshdeed,] signifies the like: (IAar, K:) or this last (رَخَاءٌ), wide land: (K:) or humid land or earth, that breaks in pieces beneath the tread: and its pl. is رَخَاغِي (JK, K.) And رَخَاغٌ التُّرَى What is soft of soil, or of moist earth. (TA.) And غَيْشٌ رَخَاغٌ A life, or state of life, that is ample, unstraitened, or easy, (S, K, TA,) and soft. (TA.) — See also رَخٌّ.

رَخٌّ: see رَخَاغٌ.

رَخِيغٌ: see رَخْرَخٌ.

رَخَاءٌ: see رَخَاغٌ.

رَخْرَخٌ and رَخْرَاغٌ, applied to mud, or clay, (JK, K,) and to dough, (JK,) Thin, and soft: (JK, K, TA:) and رَخِيغٌ soft, or moist, mud or clay. (KL.)

رَخْرَاغٌ: see the next preceding paragraph.

مُرْخَرَجُ الْخَلْقِ, applied to a man, and to a camel, Lax, or not firm, in make, by reason of fatness. (JK.)

سَكْرَانٌ مُرْتَخٌ Intoxicated, full of drink; (K;) as also مُلْتَخٌ. (TA.)

مُرْخَرَجٌ, applied to a man, and to a camel, Flaccid, or flabby, by reason of old age or of emaciation. (JK.)

رخص

1. رَخَصَ, aor. رَخَصَ, inf. n. رَخْصٌ, It (a thing, Msb, or a price, S, A) was, or became, cheap, low-priced, or low. (S, A, Msb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ham p. 47) thinks it to be from رَخَصَةٌ applied to a woman, as meaning "soft, or tender." Some say رَخَصَ also; but this is not of established authority. (MF.) — رَخَصَ, aor. رَخَصَ, (M, A, Msb, K,) inf. n.

رَخَاصَةٌ (S, M, A, Msb, K) and رُخُوصَةٌ (S, M, Msb, K) and رُخْصَانٌ (Lth, TA,) It (a thing, K, or the body, S, Msb, or flesh, A) was, or became, soft, or tender; (S, M, A, Msb, K, TA;) and soft to the feel: (Msb:) and in like manner رَخَصَتْ said of a girl: (A:) or, said of a woman, inf. n. رَخْصَانٌ, she was, or became, soft, or tender, and delicate, or thin, in her external skin: and said of a woman's fingers, they were, or became, soft, or tender: but when said of a plant, inf. n. رَخَاصَةٌ, it was, or became, soft, flaccid, or easily or quickly broken: (Lth:) [and said of a twig, or rod, it was, or became, fresh, or succulent, and soft, or tender: see رَخَصَ.]

2. تَرْخِيصٌ, inf. n. رَخْصٌ لَهُ فِي كَذَا, He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing. (S, A, *K.) You say, رَخَصَ الشَّرْعُ لَنَا فِي كَذَا, inf. n. as above, The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us; as also ارْخَصَ, inf. n. ارْخَاصٌ. (Msb.) And رَخَصْتُ فَلَانًا فِي كَذَا وَكَذَا [or, more commonly, وَلِفْلَانِ], I gave license, or permission, to such a one to do such and such things after my forbidding him to do them. (TA.)

4. ارْخَصَ He (God, S, A, Msb, or a man, JK) made it (a thing, Msb, or a price, S, A) cheap, low-priced, or low. (JK, S, A, Msb, K.) رَخَصَهُ, in this sense, is not known. (Msb.) — Also He found it to be cheap, low-priced, or low. (K.) — Also, (K,) or ارْتَخَصَ, (S, A,) He bought it cheap, or at a low price. (S, A, K.) — See also 2.

5. تَرَخَصَ He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA;) he did not go to the utmost length; (S, Msb, K;) [he relaxed, or remitted:] in (فِي) such a thing; (S;) in affairs; (A;) or in the affair. (Msb.) You say also, تَرَخَصَ فِي حَقِّهِ, He took what was easily attainable, of his right, or due, and did not go to the utmost length. (A.)

8. ارْتَخَصَ: see 4. — Also, (S, Sgh, K,) or ارْتَخَصَهُ, (A,) He reckoned it cheap, or low-priced: (S, A, Sgh, K:) and the latter, he saw it, or judged it, to be so. (Lth, K.)

10. اسْتَرَخَصَ: see 8, in two places.

رَخْصٌ applied to a thing, (A, K,) or to the body, (S, Msb,) and to flesh, and to a plant, (A,) Soft, or tender; (S, M, A, Msb, K;) and soft to the feel: (Msb:) and رَخِيصٌ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem. of each with ة: (M, TA:) رَخَصَةٌ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying not rigid or tough: (K:) or, applied to a woman, it signifies soft, or tender, and delicate, or thin, in her external skin: and applied to a woman's fingers, soft, or tender: but رَخْصٌ applied to a plant, soft, flaccid, or easily or quickly broken: (Lth, TA:) and applied to a twig, or rod, fresh, or succulent, and soft, or tender: (Msb:) the pl.

of رَخَصٌ is رَخِصٌ (Msb.) and that of رَخَصَةٌ is رَخِصَةٌ, which is irreg. [as such, but reg. as pl. of رَخِصَةٌ]; (K, TA;) occurring in poetry. (TA.) You say, هُوَ رَخِصٌ الجسد He is soft, or tender, in body. (S.) And أَمْرَةٌ رَخِصَةٌ البدن A woman soft, or tender, in body. (IDrd, TA.)

رَخِصٌ [see 1, of which it is the inf. n., in the first of the senses explained above. — Also The act of making cheap;] a subst. from رَخَصَهُ in the first of the senses here assigned thereto. (Msb.)

رَخَصَةٌ (S, A, Msb, K) and رَخِصَةٌ (A, Msb, K) Indulgence, license or facilitation; (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رَخِصٌ (A, Msb) and رَخِصَاتٌ and رَخِصَاتٌ and رَخِصَاتٌ. (Msb.) You say, لَكَ فِي هَذَا رَخَصَةٌ [Thou hast, or shalt have, in, or with respect to, this, indulgence, license, or facilitation]. (A.) — † Indulgence granted, or conceded, by God to his servant, in a matter which He alleviates to him. (A, K.) — [† An ordinance of indulgence; such as the shortening of prayer in travelling, and the like: pl. رَخِصٌ, of which we have an ex. in the following trad.:] اللَّهُ يُحِبُّ أَنْ تُؤْتَى رَخَصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ [† God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed]. (A.) — † A portion, or share, of water: (A:) or a time, or turn, in drinking. (K.)

رَخِصٌ A cheap, or low-priced, thing; (Msb;) a low price. (S, A.) = † A quick death. (Lth, A, K.) = See also رَخِصٌ, in two places. — † Soft, without strength or sturdiness, and without endurance: or stupid, dull, wanting in intelligence; syn. بَلِيدٌ. (TA.)

رخل

رَخْلٌ A ewe-lamb; (S, K;) as also رَخْلَةٌ and رَخْلٌ (K:) the male is called حَمَلٌ (S:) pl. [of pauc.] أَرْخُلٌ (K) and [of mult.] رَخَالٌ and رَخَالٌ (S, K;) which last is of an extr. form, (TA,) and رَخْلَانٌ and رَخْلَةٌ and رَخْلَةٌ. (K.)

رَخْلٌ } see the preceding paragraph.
رَخْلَةٌ }

مُتْرَخِلٌ A possessor and rearer of ewe-lambs. (S.)

رخم

1. رَخِمٌ (S, Msb, K,) aor. 2, (K,) inf. n. رَخَامَةٌ; (S, Msb;) and رَخِمٌ, aor. 2, (K;) It (the voice, S, TA, and speech, K, TA) was, or became, soft, or gentle, and easy: (S, K, TA:) [or it (the voice) was, or became, soft, or gentle, plaintive, and melodious: (see رَخِمٌ:)] it (a thing, and the speech,) was, or became, easy: (Msb:) رَخَامَةٌ in speech is a good quality in women. (TA.) One says also of a girl, رَخِمَتْ, (K, TA,) inf. n. as above, (TA,) meaning She was, or became, easy [and soft or gentle] in speech: (K, TA:)

and in like manner, of a [young gazelle such as is termed] خَشَفٌ [meaning in voice, or cry]: and رَخِمَتْ, said of a she-gazelle, means she uttered a [soft or gentle] cry. (TA.) = رَخِمَتْ بَيْضًا and رَخِمَتْ عَلَى بَيْضِهَا: see 4. — [Hence, perhaps,] رَخِمَتْ وَلَدَهَا, aor. 2 and 2, + She (a woman) played with her child: (K:) [or,] accord. to the “Nawādir el-Aqrāb,” ترخم عليه and ترخم صبيها, [app. ترخم and ترخم in both cases,] said of a woman, mean ترخمه † [She treats, or regards, her boy with mercy, pity, or compassion; &c.]: (TA:) and رَخِمَتْ الشَّيْءَ means رَحِمْتُهُ † [I treated, or regarded, the thing with mercy, &c.]: (K, TA:) AZ says that رَخِمَهُ, aor. 2, inf. n. رَخِمَةٌ, and رَحِمَهُ, aor. 2, inf. n. رَحِمَةٌ, are syn.: (S:) and he says that رَخِمَ [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رَخِمَهُ, aor. 2, inf. n. رَخِمَةٌ, as meaning + He was, or became, inclined to favour him, or affectionate to him. (TA.) = رَخِمَ, said of a skin for water or milk, It was, or became, stinking. (TA.)

2. رَخِمَةٌ (Msb,) inf. n. رَخِمٌ, (S, Msb, TA,) He made it soft, or gentle: (S, TA:) or he made it easy: namely, [the voice, (see 1,) or] speech. (Msb.) — Hence, (Msb, K,*) or from التَّرْخِيمِ signifying, as some say, The cutting off [a thing], or cutting [it] at its extremity, or curtailing [it], (S,) the رَخِمِ of the name, (S, Msb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [abbreviating by the] eliding of the end thereof, for the alleviation of the utterance; (Msb;) the curtailing a name of its last letter, or more; (S, TA;) as when, to one whose name is يَا حَارِثُ, you say يَا حَارِثُ: but accord. to Z, in the A, it is from the occasion of the cutting short (قَطْعُ) [of the laying] of the eggs: (TA:) [in like manner also] the رَخِمِ of the diminutive is the [abbreviating thereof by the] cutting off of [one or more of] the augmentative letters [and sometimes of radical letters]; as when, in forming the diminutive of أُسُودٌ [and that of إِبْرَاهِيمُ], one says سُودٌ [and بُرَّةٌ]. (Har p. 334.) — رَخِمَ الدَّجَاجَةَ, inf. n. as above, He made the hen to cleave to, or keep to, [or brood upon,] her eggs [for the purpose of hatching them]. (M, K.) = رَخِمَ also signifies He constructed, or cased, a building, or a floor &c., with رَخَامٌ: but this is perhaps post-classical.

4. ارخمت على بَيْضِهَا; (S, K;) or ارخمت alone; (JK;) and رَخِمَتْ بَيْضًا, and رَخِمَتْ عَلَى بَيْضِهَا, (K,) aor. 2, (TA,) inf. n. رَخِمٌ and رَخِمَةٌ; (K;) She (a domestic hen, JK, S, K, and an ostrich, JK, TA) brooded upon her eggs, to hatch them. (JK, S, K.)

8. ارخمت فصيلها + She (a camel) loved, affected, or inclined to, and kept to, or claved to, her young one. (TA.)

رَخِمَ + Favour, or affection; or mercy, pity, or

compassion: and love: and gentleness; (K, TA;) as also رَخِمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n.]: (S, K, TA:) the latter is nearly the same as رَحِمَةٌ. (S.) One says, وَقَعَتْ عَلَيْهِ رَحِمَتُهُ, + His love, and his gentleness, fell, or lighted, upon him. (S.) And أَلْقَى عَلَيْهِ رَحِمَتَهُ and رَخِمَهُ, (K, TA,) i. e. + [He made to fall, or light, upon him, or bestowed upon him,] his love, and his gentleness: this is said of God. (TA.) And أَلْقَتْ عَلَيْهِ رَحِمَهَا and رَخِمَتَهَا i. e. + [She made to fall, or light, upon him, or bestowed upon him,] her favour, or affection, or her mercy, pity, or compassion. (TA.) And أَلْقَيْتُ عَلَيْهِ رَحِمَهُ أُمِّهِ i. e. + [upon whom] the love and familiarity of his mother [have been made to fall or light, or have been bestowed], is an explanation given by As of the pass. part. n. مَرْخُومٌ. (S, TA.) [But accord. to Z, these significations are from رَخِمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that أَلْقَى عَلَيْهِ رَحِمَتُهُ means + He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him: because the رَخِمَةُ is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) = A certain [species of] bird, well known; [the vultur percnopterus; being for the most part white, called by some the white carrion-vulture of Egypt and the neighbouring countries; and also called Pharaoh's hen; in Hebr. דָּוָדָה: (see Bochart, Hieroz., 297-322:)] n. un. رَخِمَةٌ (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قَصَبٌ is of قَصَبَةٍ: (Msb:) the pl. [properly so termed] of رَخِمَةٍ is رَخِمٌ [like as بُدْنٌ is of بُدْنَةٍ, or perhaps of رَخِمٌ, like as أُسْدٌ is of أُسْدَةٍ], (JK, TA) and also رَخِمٌ [which is anomalous]: (JK:) the رَخِمَةُ is a party-coloured bird, white and black, (S, TA,) resembling the تَسْرُ (JK, S, TA) in form; and also called أُنُوقٌ: (S, TA:) [it is said to be] a bird that eats human dung, a foul bird, not of such as are pursued as game, wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَامٍ, for it is not eaten: it is [said to be] thus called because it is too weak to take prey: (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the female: (see أُنُوقُ:)] the male is called رَخِمٌ and رَخِمٌ (JK, K) and رَخِمٌ. (K, K.) = Also Thick milk. (IAqr, K.) = The رَخِمَةُ [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رِبْلَةُ [app. as meaning The inner part of the thigh] of a human being: (JK, TA:) one says, فَرَسٌ نَاتِي الرَخِمَةِ [A horse having the رَخِمَةُ protuberant]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رَخِمٌ is the coll. gen. n.: and hence, perhaps,] رَخِمَاءُ الرَّحْمِ, applied by the poet 'Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning Soft [in the رَخِمِ, and app. protuberant therein, and by reason

thereof, and of the largeness of her udder, *waddling*,] as though she were mad, or possessed. (TA.)

رُخْمَرٌ a pl. of رُخْمَةٌ q. v. [n. un. of رُخْمَرٌ like رُخْمَرٌ, but anomalous]. (JK.)

رُخْمَرٌ *Lumps of biestings.* (IAar, K.)

رُخْمَةٌ, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with damm,"] or رُخْمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) *A whiteness in the head of a ewe or she-goat*: (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour.* (TA.)

رُخْمَةٌ: see رُخْمَرٌ, in nine places: — and see also رُخْمَةٌ.

رُخْمَانٌ i. q. رُخْمَانٌ. (TA.)

رُخْمَرٌ [commonly applied to *Marble*: and sometimes to *alabaster*: the latter application is the more agreeable with the following explanation:] *a certain white, soft stone*: (JK, S, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخْمَرٌ: (TA:) *a well-known kind of stone*: (Msb:) n. un. with ة [meaning a piece, or slab, &c., thereof]. (Mgh, Msb.) [See also مَرْمَرٌ.]

رُخْمَرٌ, applied to speech, (S, Mgh, K,) &c., (Msb,) *Soft, or gentle, and easy*: (S,* K:) or [simply] *easy*: (Msb:) and, applied to the voice, *soft, or gentle, plaintive, and melodious.* (TA.) — Also, applied to a girl, (K,) and so رُخْمَةٌ, (As, JK, K,) *Easy [and soft or gentle] in speech*: (As, K:) and in like manner, رُخْمَةٌ الصَّوْتِ *Easy in voice*: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] خَشَفٌ. (TA.) — رُخْمَرٌ الجَوَاشِي *Gentle, gracious, or courteous, to his associates.* (TA.)

رُخْمَةٌ n. un. of رُخْمَرٌ [q. v.]. (Mgh, Msb.) — Also *A certain plant.* (AHn, K.)

رُخْمَى *A certain plant*, (AHn, K,) different from the خَضْرَاءُ [app. خَضْرَاءُ, with which some probably identify it], *having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands*: (AHn, TA:) or, as some say, (TA,) *a kind of tree like the ضَالٌ* [q. v.]. (S, TA.) [See also رُخْمَةٌ, in art. رُوحٌ.] — Also [or رُخْمَى] *A soft, or gentle, wind.* (K.)

رُخْمَرٌ: see رُخْمَرٌ لَهُ. — *Verily he is inclined to favour him; or is affectionate to him.* (Lh, TA.)

رُخْمَرٌ, applied to a horse, and the fem. رُخْمَاءُ, applied to a ewe or she-goat, *Whose head is white, the rest being black*: (S, K:) the latter like رُخْمَةٌ: one should not say رُخْمَةٌ: (S:) or the former, a horse whose face is white: (Mgh:) and

the latter, a ewe, or she-goat, *having a whiteness on her head.* (JK.)

تُرْخَمَرٌ (JK, S, K) and تُرْخَمَرٌ (JK, K, TA, but not in the CK) and تُرْخَمَرٌ (S, K) and تُرْخَمَرٌ (K, TA, but not in the CK) and, accord. to the M, تُرْخَمَرٌ, (TA,) and تُرْخَمَةٌ, (accord. to the JK,) or تُرْخَمَةٌ, and تُرْخَمَةٌ, (K,) *I know not who of mankind he is.* (JK, S, K.)

مُرْخَمَرٌ (JK, S, K) and مُرْخَمَةٌ (S, TA) and رَاخِمَرٌ (K) *A domestic hen*, (JK, S, K,) and an ostrich, (JK,) *Brooding upon eggs, for the purpose of hatching.* (JK, S, K.)

يُرْخَمَرٌ: see رُخْمَرٌ, in the latter part of the paragraph.

تُرْخَمَةٌ [or تُرْخَمَةٌ and تُرْخَمَةٌ] i. q. تُرْخَمَرٌ and تُرْخَمَرٌ [&c.]. (JK.)

نُرْخَمَرٌ: see رُخْمَرٌ, in the latter part of the paragraph.

مُرْخَمَرٌ: see رُخْمَرٌ, in the former half of the paragraph. — مَرْخُومَةُ الصَّوْتِ: see رُخْمَرٌ.

يُرْخَمَرٌ: see رُخْمَرٌ, in the latter part of the paragraph.

رُخْمَرٌ *جاءت رُخْمَرٌ* (R. 295, 2, 2; 697).

1. رُخُو, aor. يَرُخُو; and رُخَى, aor. يَرُخَى; (S, M, Msb, K;) inf. n. رُخَاوَةٌ (M, Msb, K) and رُخَاءٌ (M, K, but in several copies of the latter lexicon) or this is a simple subst., (Msb,) and رُخُوءٌ, with kesr, (M, K,) which is extr., (M,) and some add, رُخُوءٌ and رُخُوءٌ; (MF, TA;) *It (a thing, S) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. صَارَ رُخُوءًا*, (S, K, TA,) i. e. هَسًا; (TA;) or لَانَ; (Msb;) and رُخُوءٌ signifies the same. (S,* K.) — And رُخُو, and رُخَى, (Msb, K,) and رُخَا [like رُخَا] [of which the aor. is يَرُخُو], and رُخَا [like رُخَى] [of which the aor. is يَرُخَى; in the CK, erroneously, like رُخَى]; (K, TA;) the aor. [of the first and third] being يَرُخُو and [that of the second and fourth being] يَرُخَى; (TA;) said of life (عَيْشٌ), *† It was, or became, ample, unstraitened, or plentiful, in its means, or circumstances*: (Msb, K:*) or said of a man, inf. n. رُخَاءٌ, *† he was, or became, in an ample, an unstraitened, or a plentiful, state of life.* (TK.)

2. تَرْخِيَةُ الشَّيْءِ بِالشَّيْءِ *The mixing of the thing with the thing.* (TA.) [The verb is رَخَى, *He mixed*; like رَخَّ, which is mentioned in this sense in the present art. in the JK, app. for رَخَى.]

3. رَاخَاهُ: see 4, in three places. — Also, inf. n. رَاخَاهُ, i. q. بَاعَدَهُ [He was, or became, distant, remote, &c., from him: or he made, or caused, him, or it, to be, or become, distant, remote, &c.]. (K.) — And رَاخَتْ *She (a woman, TA) was, or became, near to bringing forth.* (K, TA.)

4. رَاخَاهُ *He made it, or rendered it, soft, yield-*

ing, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. جَعَلَهُ رُخُوءًا; as also رَاخَاهُ. (K.)

You say, ارْخَى الرِّبَاطَ [He relaxed, or slackened, the tie, or bond]; (M, TA;) and رَاخَاهُ, inf. n. رَاخَاهُ. (JK, TA.) And لَهُ مِنْ خَنَاقِهِ [lit. رَاخَ لَهُ]

Relax thou, or slacken thou, his cord with which he is being strangled; meaning *† make thou his circumstances ample and easy to him; ease him; relieve him; or grant him a delay.* (TA. [See a similar phrase in art. رَبَوَ, conj. 2.]) And لَهُ أَرْخَ لَهُ *Make thou his shackle, or shackles, wide, or ample, not strait, to him.* (TA.) And لَهُ أَرْخَ لَهُ

الْحَبْلَ [lit. *Relax thou, or slacken thou, to him the rope*]; meaning *† give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whither he pleases.* (TA.) And

ارْخَى لِلْفَرَسِ *He lengthened the horse's rope.* (K.) And لَهُ الطَّوْلَ [lit. *He relaxed, or slackened, his tether*]; meaning *† he left him to his own affair.* (A, TA.) And ارْخَى عِمَامَتَهُ [lit. *He slackened, or loosened, his turban*];

meaning *† he became, or felt, in a state of security or safety, tranquil, or at ease*; (K, TA;) because the turbans are not slackened, or loosened, (لا تُرْخَى) in difficulty, or hardship. (TA.) And ارْخَى السِّتْرَ *He let loose, let down, or lowered, the veil, or curtain, &c.* (S, K.)

And ارْخَى ثِيَابَهُ عَلَى رِجْلَيْهِ [He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art. رَسَلَ.) [And ارْخَى دُمُوعًا *† He shed tears.*] And ارْخَاهُ *† His state, or condition, made him to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty.* (T, TA.) — ارْخَتْ, said of a she-camel, [app. for ارْخَتْ صَلَاَهَا, i. e. *She relaxed the part on either side of her tail, virtually*] means ارْخَى صَلَاَهَا, (S, K, TA,) i. e.

[the part on either side of her tail became relaxed; or] her صَلَوَانٌ [or parts on the right and left of her tail] *gaped, [or receded from each other,] on the occasion of bringing forth.* (T, TA.) — ارْخَاءٌ also signifies *A sort of running*: (S:) or *vehement running*: (K:) or *running exceeding what is termed تَقَرُّبٌ*: (JK, K: [see 2 in art. قَرَبَ:])

or *running (حُضْرٌ) that is not ardent, or not impetuous*: (A, TA:) or *gentleness in running*: (Ham p. 158:) accord. to Az, الإِرْخَاءُ الأَعْلَى means *The most vehement [running termed] حُضْرٌ*; and الإِرْخَاءُ الأدنى is less than that: and ارْخَى فِي عَدُوِّهِ, said of a horse, signifies أَحْضَرَ [app. as meaning *He rose in his running*]; and is from رُخَاءٌ as an epithet applied to wind. (TA.) — You say also, ارْخَى دَابَّتَهُ, meaning *He made his beast to go the pace, or in the manner, termed إِرْخَاءٌ*, explained above: (Lth, K:) [or,] accord. to A'Obeid, الإِرْخَاءُ signifies *the leaving a horse to follow his own eager desire in running, without fatiguing him.* (S.)

6. تَرَخَى *He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or*

languid, therein. (Az, TA.) And [in like manner] *استرخى* [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. *فنش* and *بنش*, &c.) And *تراخى* *He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss; or languid, therein.* (TA.) — *He drew back, held back, or hung back.* (JK, K, TA.)

عنى from me, (TA.) or *عن الشيء* from the thing. (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.)

You say also, *تراخى السماء* *The rain delayed; or was tardy, late, or backward.* (S, K.) [And *تراخى الوقت* *The time was, or became, late: and it became protracted.* And *تراخى عنه* *It was, or became, after, or later than, it: see مترأخ*, below.] And *تراخى الأمر* *The affair, or case, was, or became, protracted; the time thereof became extended.* (Msb.) And *تراخى* *In the affair, or case, is ample time or scope [for action &c.]; syn. فسحة*; (Msb, TA;) and *extension, or protractiveness*: (TA:) or *remoteness*; referring to the case of the resurrection, i.e. the time thereof. (Mgh in art. *تراج*.)

10. *استرخى*: see 1, first sentence. *استرخى* *صَلَاها*, said of a she-camel: see 4, in the latter half of the paragraph. *استرخى الستر* [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) — *استرخى في رأيه بعد*: see 6. *استرخى في الأمر* [He was, or became, weak in his opinion after being strong]. (IAar, TA in art. *خرع*.) — *استرخت حاله* (JK, T, TA,) and *استرخى به الأمر* (JK,) or *case, and his state, or condition, became good with him, after straitness*; (JK;) or *he became in a good state, or condition, (T, TA,) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases,) after straitness.* (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA.)

* فَابَلَّ وَأَسْرَخَى بِهِ الْخَطْبُ بَعْدَمَا *

* أَسَافَ وَلَوْلَا سَعِينَا لَمْ يُؤْبَلْ *

meaning † [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA:) or the phrase *استرخى به الخطب* means *أَرَاها خطبه* [explained above: see 4]. (T, TA.)

رَخُو and *رَخُو* (Lth, S, M, Msb, K) and *رَخُو* (M, Msb, K;) but accord. to *As* and *Fr*, the first is that which is approved, (TA,) or, accord. to *Az*, it is that used by the Arabs; (Msb;) the second, accord. to *As* and *Fr* (TA) and *Az*, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;*

syn. *هَشِي*; (S, K;) or *لَيِّن سَهْل*; (Msb;) [and *مُسْتَرَخ* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with *ة*, i.e. *رَخَوَةٌ* and *رَخَوَةٌ* (K) [and *مُسْتَرَخِيَّة*]. You say *حَجَرٌ رَخُو* or *رَخُو* or *رَخُو* *A stone that is soft, yielding, &c.* (Msb.) — And *فَرَسٌ رَخُو* *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace.* (S.) And *فَرَسٌ رَخُو الْعِنَانِ* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *فَرِي رَخُو* is used in a verse of Abou-Dhu-eyb instead of *فَرِي رَخُو* because meaning *فَرِي شَيْءٌ* [for which some say *لَمْ يَرَوْ عَمَّا*]: Sgh says [correctly] that they are the letters exclusive of those termed *الشَّدِيدَةُ* and of those in the phrase *لَمْ يَرَوْ عَمَّا*: as is said in the M, they are thirteen; namely, *ف, غ, ظ, ض, ص, ش, س, ز, د, خ, ح, ث*, and *ه*; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) *ا* without *ء*, and *و* and *ي*, which are generally included in an intermediate class between the *شَدِيدَةُ* and the *رَخَوَةُ*, namely, in the class consisting of the letters in the phrase *لَمْ يَرَوْ عَمَّا*:] the letter termed *رَخُو* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *المس* and *الرش*. (TA.)

رَخُو: see what next follows.

رَخُو an inf. n. of 1: (M, K:) i. q. *اِسْتَرَخَا* [i. e. Softness, yieldingness, flaccidity, &c.: see 1, first sentence]; as also *رَخُو*: you say, *فِيهِ رَخُو* and *رَخُو* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

رَخَاءٌ [said by some to be an inf. n. of 1] *Ample-ness, or freedom from straitness, of the means, or circumstances, of life*; (JK, S, Msb, K;) [and so *رَخَاءُ الْبَالِ*;] as also *رَخُو*. (JK.) *رَخَاءُ النَّفْسِ* † [An easy, or unstraitened, state of mind]. (S in art. *بول*.)

رَخَاءٌ A soft, or gentle, wind: (S, K;) or a soft, or gentle, and quick, wind: (JK;) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the *Kur* xxxviii. 35: (Bd, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bd.)

رَخِي (Msb, K) and *رَاح*, applied to life (Msb, K), † *Ample, unstraitened, or plentiful, in its means, or circumstances*: (Msb, K:) or both applied to a man, † *in an ample, an unstraitened, or a plentiful, state of life.* (TK.) You say, *إِنَّهُ لَفِي عَيْشٍ رَخِيٍّ* † [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And *هُوَ رَخِيُّ الْبَالِ* (JK, S, Msb, TA) and *الْبَالِ رَخِيٌّ* (JK) † *He is in an ample, or unstraitened, (S,) or an easy, or a pleasant,*

and a plentiful, state, or condition. (JK, S,* Msb, TA.) [See also other explanations in art. *بول*.] And *إِنَّ ذَلِكَ الْأَمْرَ لَيَذْهَبُ مِنِّي فِي بَالٍ رَخِيٍّ* [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

رَاحِي, and *الْبَالِ رَاحِي*: see the next preceding paragraph.

أَرْخِي [as meaning *More relaxing or slackening or loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression *أَشَدُّ إِرْخَاءً*: it is like *مَا أَشَدَّ حَاجَتَهُ مَا أَحْوَجُهُ* meaning *مَا أَشَدَّ حَاجَتَهُ*. (El-Hareere's "Durrat el-Ghowwás," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أَرْخِي A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered. (S, K.)

مَرْخَاءٌ, applied to a beast, (*دَابَّة*, K,) or a horse or mare, (*فَرَس*, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed إِرْخَاءً*: (K:) [see 4, in the latter part of the paragraph:] or *that runs much in that manner*: (S:) pl. *مَرَاخِي*. (S, TA.)

جَاءَ زَيْدٌ مُتَرَأَخٍ [part. n. of 6, q. v.] — You say *زَيْدٌ مُتَرَأَخٍ زَمَانَهُ عَنْ زَمَانٍ مَجِيءٍ عَمْرٍو* [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. *جَاءَ بَعْدَ عَمْرٍو*. (Msb in art. *بعد*.)

مُسْتَرَخِيَّة: see *رَخُو*, first sentence.

731 *رَدَّ* (S, M, Msb, K, &c.,) aor. *رَدَّ*, (S, M, L,) inf. n. *رَدٌّ* (S, M, Msb, K, &c.) and *مَرَدٌ* (S, M, L, K) and *مَرْدُوْدٌ* (S, L, K,) this last an inf. n. like *مَحْلُوْلٌ* and *مَعْقُوْلٌ* (S, L,) and *رَدَّةٌ* (S) [there said to be an inf. n., like *رَدَّ*, of *رَدَّ*, aor. *رَدَّ*,] and *رَدَّ* (S, L, K,) [but in the S and L merely said to be syn. with *رَدَّ*,] an intensive form, (Mgh, TA,) and *تَرَدَّدَ*, which is [also] an intensive or frequentative inf. n. of *رَدَّ*, (Sb, M, L,) and like-wise an inf. n. of *رَدَّ*, (Sb, S, M, L;) and *ارْتَدَّ*; (M, L;) *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it;*

رَجَعَهُ (S, M, L, Msb,) and *صَرَفَهُ* (S, M, L, K,) and *دَفَعَهُ* (Msb in art. *دفع*, &c.); [from his, or its, course]. (S, M.) Hence, in the *Kur* [xxx. 42 and xlii. 46], *يَوْمَ لَا مَرَدَ لَهُ* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أَمْرُ اللَّهِ لَا مَرَدَ لَهُ* *The command of God, there is no repelling, or averting it.* (L.) And *رَدَّ* [There is no repelling, or averting, the command of God.] (A.) And

رَدَّهٖ عَنِ الْأَمْرِ *He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also لَدَّهٖ. (T, L.)* — Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the *Kur* [xxviii. 12] فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ [So we returned, or restored, him to his mother] and [iii. 142] يَرْدُّكُمْ عَلَىٰ أَعْيَابِكُمْ [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّهٖ إِلَىٰ مَنْزِلِهِ *He sent him back to his abode. (S, L, Mgh.)* And رَدَّ إِلَيْهِ جَوَابًا *He returned, or rendered, to him a reply, or an answer; (S, A, L, Mgh.)* he sent to him a reply, or an answer. (Mgh.) And رَدَّ عَلَيْهِ *He replied to him, or answered him, in an absolute sense; (L;)* and also, by way of refutation or objection, i. e. he replied against him; رَدَّاهُ وَقَالَ *said, or by his saying. (TA &c., passim.)* And رَدَّ عَلَيْهِ السَّلَامَ *He returned to him the salutation. (The Trads. &c., passim.)* And رَدَّ عَلَيْهِ الْوَدِيعَةَ *He returned, rendered, restored, or sent [back], to him the deposit; (Mgh;)* and اللَّيْنِخَةَ [the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. مَنَحَ.) And رَدَّ عَلَيْهِ الشَّيْءَ (S, Mgh, L, K,) inf. n. رَدَّ and مَرَدَّ (Mgh,) *He rejected the thing, (such as a gift, A, and bad money, L,) refusing to receive it, or accept it, from him; [as though he cast it back at him;]* and so رَادَّهٗ الشَّيْءَ. (S, L, K,*) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it. (S, L, K.)* And رَدَّدْتُ عَلَيْهِ قَوْلَهُ [I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it]. (A, Mgh.) [And رَدَّدْتُ قَوْلَهُ I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refuted it; refused assent to it; controverted it, or contradicted it. And رَدَّ الْأَمْرَ *He refused assent, or consent, to the thing, or affair. And رَدَّ عَلَيْهِ الْأَمْرَ *He refused him his assent, or consent, to the thing, or affair.* And رَدَّ السَّائِلَ *He turned back, or away, the beggar, or asker, from the object of his want: (A:) [he rebuffed him:] or he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift: occurring in trads. with both of these meanings. (L.)* — رَدَّ الْبَابَ *He shut, or closed, the door. (Mgh. [See مَرَدَّدَ.])* — رَدَّ يَدَهُ إِلَىٰ سَيْفِهِ [is a phrase of frequent occurrence, meaning *He put back his hand to his sword; it being hung behind him: (see 4 in art. خَلَفَ:)* and hence, simply, *he put his hand to his sword.*] فَرَدُّوا رَدُّوا *in the Kur xiv. 10, means**

And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Jel.) — رَدَّهٖ فِي أَمْرٍ [He made him to enter again into an affair, or a state]. (Ish, TA in art. نَكَسَ.) — رَدَّ عَلَيْهِ الشَّيْءَ *He repeated the thing; did it again; syn. أَعَادَهُ. (M in art. عَوَدَ.)* You say, رَدَّ عَلَيْهِمُ الْإِيمَانَ *He repeated to them the oaths. (L in art. جَلَدَ.)* [In this sense, رَدَّيْدِي is one of the inf. ns. in use; as in the following ex.] It is said in a trad. لَا رَدَّيْدِي فِي الصَّدَقَةِ [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — هَذَا لَا يَرْدُّ عَلَيْكَ شَيْئًا [This will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee: (Har p. 483:) and مَا يَرْدُّ عَلَيْكَ هَذَا † This does not profit thee. (A.) — رَدَّ إِلَيْهِ الْأَمْرَ [He referred the affair, or case, to him for management or decision: or] he committed to him the affair, or case; syn. قَوَّضَهُ إِلَيْهِ. (S and A and K in art. فَوَّضَ.) — رَدَّ الشَّيْءَ إِلَىٰ أَصْلِهِ [a phrase of frequent occurrence, *He reduced the thing to its original state.*] And رَدَّ الرَّبْعَ خُمُسًا [He reduced the fourth part to a fifth part]. (K in art. رُبِعَ.) — رَدَّ اللَّهُ نَفْسِي إِلَىٰ وَقْتِ انْتِهَاءِ مَدَّتِي [God brought my soul to the time of the end of my duration]. (IB, TA in art. اِمْرَ.) — رَدَّهٖ إِلَى الْأَمْرِ [He reduced him to the thing, or affair]: (M and K in art. قَصَرَ, in explanation of *قَصَرَهُ عَلَى* or he appropriated him [or it, restrictively], to the thing, or affair. (TK in that art.) — رَدَّ آخِرَ الشَّيْءِ إِلَىٰ أَوَّلِهِ (S and K in art. عَكَسَ, &c.,) and رَدَّ أَوَّلَهُ عَلَىٰ آخِرِهِ (Mgh in the same art, &c.,) [He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.] And رَدَّ بَعْضَ الْأَمْرِ عَلَىٰ بَعْضٍ [He reversed the order of part, or of the parts, of the affair, or case]. (TA in art. رَكَّ.) And رَدَّدْتُ عَلَيْهِ عَكْسَتَهُ عَلَيْهِ [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Mgh in art. عَكَسَ.) [Hence,] رَدَّدْنَا لَكُمْ الْكُرَّةَ عَلَيْهِمْ, in the *Kur* xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel.) — [Hence, also, رَدَّ sometimes signifies *He, or it, rendered him, or it; or caused him, or it, to become; (like صَيَّرَ:)* when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

رَمَى الْحَدَثَانِ نِسْوَةَ آلِ حَرْبٍ
بِأَمْرِ قَدْ سَمَدَنْ لَهُ سَمُودَا
فَرَدَّ شُعُورَهُنَّ السُّودَ بَيْضًا
وَرَدَّ وُجُوهَهُنَّ الْبَيْضَ سَوْدَا

[The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. سَمَدَ.)

رَدَّدَ (S, L) [the latter of which ns. is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهٖ; [i. e. *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;]* having an intensive, or a frequentative, signification. (L.) — [Also *He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate: see its quasi-pass., 5.* — Hence, † *He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs: see, again, 5.* And hence, † *He, or it, confounded, or perplexed, him, so that he was unable to see his right course: see, again, 5; and see also مَرَدَّدَ.* And رَدَّدَ الْأَمْرَ [He agitated the thing, or affair, to and fro in his mind]. (TA in art. نَجَّ, &c.) — And *He repeated it; iterated it: [or rather] he repeated it time after time; reiterated it: he reproduced it: he renewed it: syn. أَعَادَهُ (W p. 15,) and كَرَّرَهُ (A, and W ibid.,) and رَجَّعَهُ. (Mgh in art. رَجَعَ. [See also 1.]* You say, رَدَّدَ الْقَوْلَ *He repeated the saying time after time; reiterated it; syn. كَرَّرَهُ. (A.)* [And رَدَّدَ عَلَيْهِ الْكَلَامَ *He repeated to him the speech, or sentence, time after time; reiterated it to him.*] And رَدَّدَ صَوْتَهُ فِي حَلْقِهِ *He reiterated his voice in his throat, or fauces; syn. رَجَّعَهُ. (S and K in art. رَجَعَ, &c.;)* [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece;] like [as is done in] chanting, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3. مُرَادَّةٌ (L and TA in art. رَوَدَ) inf. n. مُرَادَّةٌ, (TA in that art.,) مُرَادَّةٌ (TK in the present art.,) *He endeavoured to turn him [from, or to, a thing]; syn. رَاجَعَهُ and رَاوَدَهُ. (L in art. رَوَدَ.)* — رَادَّهٗ الشَّيْءَ: see 1, in the former half of the paragraph. [Hence,] رَادَّهٗ الْقَوْلَ [and فِي الْقَوْلِ (occurring in the TA in art. عَتَ)] *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَاجَعَهُ. (A.)* And رَادَّهٗ الْبَيْعَ *He dissolved, or annulled, with him the sale; syn. قَالَيْهِ. (A.)*

4. اَرَدَّتْ *She (a sheep or goat or other animal) secreted milk in her udder a little before her*

bringing forth; syn. أَضْرَعَتْ (S:) [or,] said of a camel, her udder became shining, and infused with milk. (M, L.) And She (a camel) had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion: or had her أَرْفَاغ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water. (M, L.) [See also مُرِدٌّ.] — And اَرَدَ [said of a man, app. from the verb as explained in the first sentence of this paragraph, His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home: see مُرِدٌّ: and see also 6. And hence, † He was, or became, very libidinous: see, again, مُرِدٌّ. And] † He (a man) was, or became, swollen with anger. (M. [In the L and TA, erroneously written, in this sense, ارَادَ: see, again, مُرِدٌّ.]) — Also It (the sea) was, or became, tumultuous, with many waves. (M, L.)

5. تَرَدَّدَ quasi-pass. of 2; (S, L;) He, or it, was made, or caused, to return, go back, come back, or revert; &c.; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time. (L.) You say, تَرَدَّدْتُ إِلَى فُلَانٍ I returned time after time to such a one. (Msb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ الْعِلْمِ He repairs frequently to, or frequents, the assemblies of science; syn. يَخْتَلِفُ. (A.) See also 6. — [And as the returning repeatedly involves the going repeatedly, it signifies also, like اِخْتَلَفَ, He, or it, went, or moved, repeatedly, to and fro; so went and came; or reciprocated. Thus,] تَرَدَّدَ الشَّيْءُ الْمُعَلَّقِي فِي الْهَوَاءِ [means The moving to and fro of a thing suspended in the air]. (K in art. ذب.) You say, تَرَدَّدَتِ الرُّوحُ The soul, or spirit, went and came. (W p. 5.) — [Hence,] † He wavered, or vacillated, فِي الرَّأْيِ [in opinion]: (MA:) and فِي الْأَمْرِ [in the affair], (S and K in art. لث, &c.) and بَيْنَ أَمْرَيْنِ [between two things, or affairs]. (S and K in art. ذب, &c.) And تَرَدَّدَ فِي صَدْرِي كَذَا [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. رجع.) And تَرَدَّدَ said of a man, † He was, or became, confounded, or perplexed, so that he was unable to see his right course. (Bd and Jel in ix. 45.) [And † He laboured, or exerted himself, as though going to and fro, or making repeated efforts, in an affair: a meaning well known.] — [And It was, or became, repeated time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed.] You say, تَرَدَّدَ صَوْتُهُ فِي حَلْقِهِ His voice was, or became, reiterated in his throat, or fauces. (The Lexicons passim.) And تَرَدَّدَ فِي الْفَاءِ [He reiterated in uttering the letter ف; or, as the meaning is shown to be in the K in art. فَا, he reiterated the letter ف (رَدَّدَ الْفَاءَ)]. (S in art. فَا.) And تَرَدَّدَ فِي الْجَوَابِ وَتَعَثَّرَ لِسَانُهُ [He reiterated, or stam-

pered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated]. (A.)

6. تَرَجَّعَ and تَرَدَّدَ are both syn. with تَرَجَّعَ: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, تَرَدَّدُوا فِي مَسِيرٍ meaning تَرَجَّعُوا [i. e. They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march]. (TA in art. ثَجِر.) And تَرَدَّدَ الْمَاءُ The water reverted (ارتَدَّ [app. by repeated refluxes]) from its channel, on account of some obstacle in its way. (A.) And تَرَدَّدَ الْمَاءُ فِي ظَهْرِهِ The seminal fluid returned [by degrees] into his back, in consequence of his having been long without a wife. (L.) [See also 4.] — فِي الْكَلَامِ or فِي الْقَوْلِ and تَرَدَّدَا الْقَوْلَ They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other]. (A: there immediately following the phrase رَادَّةُ الْقَوْلِ [q. v.].) And تَرَدَّدَا الْبَيْعَ They two rejected, (S, Msb,) or dissolved, or annulled, (S,) [by mutual consent,] the sale. (S, Msb.)

8. ارْتَدَّ quasi-pass. of 1 as expl. in the first sentence of this art.; (Msb;) He, or it, returned, went back, came back, or reverted; &c.; (S, L, Msb,* K;) [عَنْ وَجْهِهِ from his, or its, course; and] عَنْ سَعْدِهِ وَدِينِهِ [from his state of prosperity and his religion]; (A;) and إِلَى مَنَازِلِهِ [to his abode]: (Msb:) or he turned, or shifted; عَنْهُ [from it]; and عَنْ دِينِهِ [from his religion]. (M.) [Hence, He apostatized; or revolted from his religion: and particularly] he returned from الْإِسْلَامِ to disbelief; (Msb;) or so عَنْ دِينِهِ ارْتَدَّ [The eye reverts from him by reason of his unseemliness, or ugliness]. (TA.) See also 6. — [Hence also,] ارْتَدَّتْ نَفْسِي إِلَى وَقْتِ أَنْتَهَاءِ مَدَّتِي [My soul was brought, or came, to the time of the end of my duration]. (IB, TA in art. اَمَر.) [See a verse of El-Ajjāj cited voce أَمَار.] — And ارْتَدَّتْ عَلَى فُلَانٍ بَغْيَتُهُ [The thing that he sought was refused, or denied, to such a one]: said of one who finds not what he seeks. (TA in art. بَغْي.) — ارْتَدَّةٌ is syn. with رَدَّةٌ as expl. in the first sentence of this art., q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. ارْتَدَّهَ الشَّيْءُ, and ارْتَدَّهَ, He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it. (M, L.) You say, ارْتَدَّهَ هِبْتَهُ He revoked, recalled, or retracted, his gift: or the former signifies] he took back his gift; repossessed himself of it; restored it to his possession; syn. ارْتَجَعَهَا. (A.) And ارْتَدَّهَ الشَّيْءُ He asked him, (S, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing. (S, A, L, K.)

رَدَّةٌ an inf. n. of رَدَّ. (S, M, Msb, K, &c.) — [Hence,] رَدَّةٌ ضَبْعَةٌ كَثِيرَةُ الرَّدِّ [this being also an inf. n. of the same, † An estate] yielding

much revenue. (A.) [See also رَادَّةٌ.] — [Hence also, app.,] فِي لِسَانِهِ رَدٌّ In his tongue, or speech, is a difficulty of utterance, or a hesitation, (S, K,* TA,) [probably meaning such as occasions the repetition of certain letters.] — It is also an inf. n. used as an epithet, signifying, (L, Msb,) and so مُرَدُّودٌ (M, L, Msb,) and رَدِيدٌ (M, L,) Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted: (M, L, Msb:*) rejected as meaning not received or accepted: rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh: (L:) رَدٌّ signifies anything returned after it has been taken. (M.) — [Hence,] † A dirhem that will not pass; that is not current; (A, Mgh, L;) that is returned to him who offers it in payment: (M, L:) pl. رُدُودٌ. (M, A, L, K.) — And hence, (Mgh,) † A thing (S, A) that is bad, corrupt, disapproved, or abominable. (S, A, K.) — Also, (TA passim,) and مُرَدُّودٌ, (S in art. رَجَعَ, and A,*) and رَدِيدٌ, (A,*) [where it is evidently mentioned in this sense, a sense in which it is still often used,] A reply; an answer; syn. جَوَابٌ, and مَرْجُوعٌ. (S in art. رَجَعَ.) You say, رَدِيدُهُ هَذَا مُرَدُّودٌ قَوْلِكَ [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase رَدَّ إِلَيْهِ جَوَابًا — And A camel used for riding or carriage: so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رُدٌّ A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says, يَا رَبِّ ادْعُوكَ إِلَّاهَا قَرْدًا * فَكُنْ لَهُ مِنَ الْبَلَايَا رَدًّا * meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials: and رَدًّا occurs in a reading of verse 34 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رُدًّا, on account of the pause, after suppressing the ء. (M.)

رَدَّةٌ (T, S, A, K,) or رَدَّةٌ, (so in a copy of the M,) † [A quality that repels the eye:] unseemliness, or ugliness, (IAar, IDrd, S, M, K,) with somewhat of comeliness, in the face: (S:) or somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or unseemliness, or ugliness, from which the eye reverts: (Abou-Leyl:) and a fault, or defect, (IAar, IDrd, M,) in a man, (IAar,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or † the latter, (A, K,) † A receding (تَقَاعُسٌ) in the chin, (M, A, K,) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness. (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) † The returned sound of the echo; as in the phrase, سَمِعْتُ رَدَّةَ الصَّدى [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) — Also the former, A gift, or stipend; syn. عَطِيَّةٌ. (L, from a trad.) — And Affection, and desire: so in the phrase,

لَهُ رَدَّةٌ فِينَا [He has affection, and desire, for us], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رَدَّةٌ a subst. from رَدَّ (S, M, L, K,) signifying [An apostacy: and particularly] a returning from El-Islām to unbelief; (L, Mṣb;) or so رَدَّةٌ عَنِ الْإِسْلَامِ. (M.) — See also رَدَّةٌ in three places. — Also Camels' drinking water a second time (M, L, K) and so causing the milk to return into their udders; as also رَدَّةٌ. (M, L.) — And A smelling of the teats of a she-camel: or their smelling by reason of the collecting of the milk: as also رَدَّةٌ, in either sense: and the former, a camel's udder's becoming shining, and infused with milk: (M, L:) or the udder's becoming filled with milk before bringing forth. (As, S, K.) — And A remain, remainder, or anything remaining. (M, L.)

رَدَّةٌ: see the next preceding paragraph, in two places.

رَدَّةٌ: see رَدَّ.

رَدَّادٌ and رَدَّادٌ substs. from اسْتَرَدَّ الشَّيْءُ and ارْتَدَّ [accord. to the K, of رَدَّةٌ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is Desire for the return, or restoration, of a thing;] as in the saying of El-Akhtal,

* وَمَا كُلُّ مَغْبُونٍ وَلَوْ سَلَفَ صَفْقُهُ
* يُرَاجِعُ مَا قَدْ فَاتَهُ بِرَدَادٍ

[And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration]. (M, L. [In the M, in art. سَلَفَ, this verse is differently related; with مَغْبُونٍ for مَغْبُونٍ, and بِرَاجِعٍ for يُرَاجِعُ: and it is there said that سَلَفَ is here used by poetic license for سَلَفَ.])

رَدِيدٌ: see رَدَّ, in three places. — Also Clouds (سَحَابٌ) of which the water has been poured forth. (K.) — And A compact limb, or member. (M, L. [See also مَرْدُودٌ.])

رَدِيٌّ: see مَرْدُودٌ.

رَدَّادِيٌّ (as in the T and in some copies of the K,) or رَدَّادِيٌّ (as in other copies of the K and in the TA,) A setter of broken bones: from رَدَّادٌ as the name of a certain well-known bone-setter. (T, K.)

رَدَّادِيٌّ: see what next precedes.

رَدَّادٌ sing. of رَدَّادٌ (TA,) which signifies Unseemly, or ugly; [or having a quality that repels the eye; (see رَدَّةٌ);] applied to men. (IAḥ, K, TA.) — See also what next follows.

رَدَّةٌ [the act. part. n. رَدَّ converted by the affix ة into a subst.]. You say, هَذَا الْأَمْرُ لَا رَدَّةَ لَهُ (S, L,) or رَدَّةٌ فِيهِ (K,) or لَا رَدَّ فِيهِ (so in a copy of the A, [but probably a mistranscription,]) and رَدَّةٌ (K,) † This affair has, or will have, or there is in it, or will be in it, no profit, (S, A, L,

K,) or no return. (S, L.) [See also رَدَّ.] — Also The piece of wood, in the fore part of the عَجَلَةٌ [or cart], that is put across between the نَبْعَانِ [or two shafts, thus called because they were commonly made of wood of the tree called نَبْعٌ; which piece rests upon the neck of the bull that draws the cart]. (K.)

رَدَّ † More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هَذَا الْأَمْرُ رَدٌّ عَلَيَّ † [This affair is, or will be, more, or most, profitable to him]. (S, L.)

رَدَّ: see رَدَّ, second sentence: رَدَّ, to the

رَدَّ A ewe or she-goat (S, K) or other animal (S) secreting milk in her udder before bringing forth: (S, K:) or a she-camel having her udder shining, and infused with milk; (Ks, M, L;) as also مَرْدُودٌ: (Ks, L:) and any female near to bringing forth, and having her belly and udder large. (M, L.) And A she-camel having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion: or having her أَرْفَاقُ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water: (M, L:) and a he-camel, (T, K,) and a she-camel, (T, L,) heavy from drinking much water: pl. مَرْدَادٌ. (T, L, K.) — Also, [app. from the first of the meanings explained in this paragraph.] A man who has been long without a wife, or absent from his home, (T, * L, * K,) and whose seminal fluid has in consequence returned into his back; (T, L;) as also مَرْدُودٌ. (K.) And [hence,] † Very libidinous; (S, K;) applied to a man. (S.) And † [Swollen with anger; see 4: or] angry. (K.) One says, جَاءَ فُلَانٌ مَرْدُودَ الْوَجْهِ Such a one came angry [in countenance]. (S.) — Also A sea (T, S) tumultuous with waves; syn. مَوَاجٌ: (K:) having many waves: (S:) or having much water. (T.)

مَرْدُودٌ A man who repels much, and often wheels away and then returns to the fight; or who repels and returns much. (M, L.)

رَدَّةٌ: see رَدَّةٌ.

مَرْدُودٌ: see the next paragraph. — Also, [and مَرْدُودٌ, (see 5,)] † A man (S, A) confounded, or perplexed, and unable to see his right course. (S, A, K.)

مَرْدُودٌ: see رَدَّ, in three places. — You say also, لَا خَيْرَ فِي قَوْلِ مَرْدُودٍ وَمَرْدُودٍ [There is no good in a saying rebutted and reiterated]. (A.) — And بَابُ مَرْدُودٍ A door shut, or closed; not opened. (Mgh.) — And امْرَأَةٌ مَرْدُودَةٌ † A woman divorced; (T, S, * M, A, K, *) as also رَدِيٌّ (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to A woman taken back after divorce.] — See also مَرْدُودٌ. — Also an inf. n. [of an unusual form] of رَدَّ. (S, L, K.)

مَرْدُودٌ [the part. n. مَرْدُودٌ converted by the

affix ة into a subst.,] † A razor: [so called] because it is turned back into its handle. (S, A, K.)

مَرْدُودٌ from ارْتَدَادٌ meaning "a returning;" (S;) [An apostate: and particularly] one who returns from El-Islām to disbelief. (L.)

مَرْدُودٌ: see مَرْدُودٌ. — Also A man compact and short, not lank in make: (M, L:) or extremely short. (L.) [See also رَدِيدٌ.]

رَدَّ

1. رَدَّ الْحَائِطُ, [aor. ʿ, inf. n. رَدَّ,] He supported, propped, or stayed, the wall, (ISH, T, K,) by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (ISH, T;) as also رَدَّاهُ: (Yoo, T, K:) or رَدَّاهُ الْحَائِطُ [he supported the wall by a structure;] he attached a structure to the wall. (M.) — Hence, (T,) as also رَدَّاهُ به He strengthened and supported him, or it, by means of it, (Lth, T, M, * K,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) like as one strengthens and supports a wall by means of a structure which he attaches thereto; (T;) as also رَدَّاهُ. (T, * K.) And رَدَّاهُ (Mgh, TA,) inf. n. رَدَّاهُ (Mgh,) He helped, aided, or assisted, him; (Mgh, TA;) as also رَدَّاهُ: (T, S, M, Mṣb, K:) and رَدَّاهُ and رَدَّاهُ (T,) or رَدَّاهُ (S,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) — Hence also, (i. e., from رَدَّاهُ الْحَائِطُ,) رَدَّاهُ الْإِبِلَ † He took good care of the camels, (A, K, TA,) in tending and pasturing them. (A, TA.) — And رَدَّاهُ بَحْجَرٍ He cast a stone at him; (M, K;) like رَدَّاهُ, mentioned in art. رَدِيٌّ, and رَدَّاهُ. (M.) — رَدَّاهُ, aor. ʿ, inf. n. رَدَّاهُ (T, S, M, K, &c.,) for which one should not say رَدَّاهُ; (T;) and Th mentions also رَدَّاهُ and رَدَّاهُ as syn. with رَدَّاهُ, but these are strange; and more strange is what is said in the Mṣb, namely, رَدَّاهُ, aor. يَرْدُوهُ, part. n. رَدَّاهُ, [as a dial. var.,] asserted by IDrṣt, in the Expos. of the Fṣ, to be erroneous, and peculiar to the vulgar; (MF, TA;) It (a thing, T, S, M, Mṣb,) [and he, see رَدَّاهُ, its part. n.,] was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Mṣb, * K;) or of no rank, or estimation; low, ignoble, vile, or mean; (Mṣb;) [disapproved, disliked, hated, or abominable: (see رَدَّاهُ);] and he was, or became, weak, and impotent, so as to be in want or need. (TA from the Expositions of the Fṣ.)

2: see the next paragraph.

4. ارْدَاهُ: see 1, in five places. — Also He settled, established, or confirmed, him, or it, (K, TA,) in his, or its, state. (TA.) — He stilled, or quieted, him, or it. (K.) — And He let it down; namely, a veil, or curtain. (K.) — Also He rendered it bad, corrupt, vitious, depraved, or the like; (S, K;) namely, a thing; said of a man; (S;) [and رَدَّاهُ is used in the same sense: (see 1 in art. جَشَبَ:)] he made, or asserted, or held,

it (a thing) to be رَدِيء [or bad, &c.]. (TA.) — And اردأ signifies *He did a thing, or a deed, that was رَدِيء* [or bad, &c.]: or *he met with, or experienced, (أَصَابَ) a thing that was رَدِيء*. (M, K.) = اردأ على غيرِ It exceeded another thing; as also اُردَى (M:) [or the latter only:] accord. to IAAr, one says اردأ على السَّتين with ء, (M,) and, accord. to Lth, على الخمسين (TA,) and, [accord. to F,] على مائة (K,) meaning *He exceeded [the age of sixty, and fifty, and a hundred]:* (M, K, TA:) but Az says that اردأ, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A'Obeid, one says اُردَيْت. (M. [It is added, however, in the M, that اردأ may perhaps be also used in poetry in the same sense without the prep. على.])

5. تَرَدَّوْا They helped, aided, or assisted, one another. (Lth, M, TA.)

رَدٌّ A buttress, or the like, by means of which a wall is strengthened and supported. (T.) [This is the primary signification. See also رَدٌّ, in art. رد.] — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted; such as the دَفء* [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — *A helper, an aider, or an assistant.* (T, S, M, Mgh, Msh, K.) You say, فَلَان رَدٌّ لِفَلَانٍ Such a one is an aider and a strengthener to such a one. (T.) — And i. q. مَادَّة [app. as meaning *An accession; or a thing that is added, whatever it be, to another thing.*] (M, K.) — And † i. q. عَدْل [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA;) so called because one such رَد supports another: (TA:) and *a heavy عَدْل*: (T, K, TA:) pl. اُرْدَاء. (T, TA.)

رَدَّاء: see art. ردى.

رَدِيء, applied to a thing, (T, S, M, Msh, K.) and to a man, (M, TA,) *Bad, corrupt, vitious, depraved, or the like*; (S, M, Msh, K.) of no rank, or estimation; low, ignoble, vile, or mean; (Msh;) *disapproved, disliked, hated, or abominable*: and *weak, and impotent, so as to be in want or need*: and accord. to the Msh, one says also رَدِيء; [there said to be a dial. var.]; but this is asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar: (TA:) pl. اُرْدَاء, with two hemzels, (M, K,) applied to a people, or company of men. (M.)

اُرْدَاُ Worse, and worst; more, and most, corrupt &c.]

مِرْدَاة A stone which a strong man can hardly lift with both his hands; (TA;) as also مِرْدَاة. (Ish, TA in art. ردى.)

ردب

اُرْدَب A well-known مِكْيَال [or measure with which corn is measured], (T,) a large مِكْيَال,

(S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Msh;) not correctly called a مِكْيَال for they do not measure with it, but with the وِيَّة (IB, TA:) it comprises, وَيَضُرُّ [so in the M, but in copies of the K وَيَضُرُّ, which signifies that it is also pronounced with damm,] as they say, (M,) or it takes, (T,) twenty-four times the measure called صَاع (T, M, Msh, K,) of wheat, (T,) i. e. sixty-four times the measure called مَن (T, Msh,) the مَن here meant being the مَن of our country, (Az, [app. meaning El-'Irak,]) and the صَاع being that of the Prophet: (Msh:) or six وِيَّات (K:) the اُرْدَب of Egypt is six وِيَّات; the وِيَّة being four اَرْبَاع; the رُبْع, four اَقْداح; and the قَدَح, two hundred and thirty-two دَرَاهِم (Es-Suyooti in his "Husn el-Mohádarah:") the half of the اُرْدَب is called قَنْقَل (T:) the word اُرْدَب is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced اُرْدَب:] the pl. is اُرَادِب. (Msh.) El-Akhtal says,

قَوْمٌ إِذَا اسْتَنْبَحَ الْأَضْيَافَ كَلِمَهُ
قَالُوا لِأَمِيرِهِمْ بُولَى عَلَى النَّارِ
وَالْخَبْزُ كَالْعَنْبَرِ الْهِنْدِيِّ عِنْدَهُمْ
وَالْقَمْحُ سَبْعُونَ إِرْدَبًا بَدِينَارِ

[Persons who, when the guests induce their dog to bark, (see art. نبح,) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdelbs for a deenár]: the former of these two verses [whereof the latter only is cited in the S] is said by As and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground.* (M, K.)

اِرْدَبَةٌ A wide بَالُوعَة [or sink-hole] made of baked clay: (T, K:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And Any pipe of baked clay: pl. اِرْدَبَات: see دَاخِنَةٌ] — And i. q. قَرْمِيْدَةٌ [which may mean *A large baked brick, or a thing made of baked clay*]: (M, TA:) or *large baked bricks*; (S, K, TA;) which are called قَرْمِيْد. (S, TA.)

ردج

1. رَدَج, aor. َرَج, inf. n. رَدَج, *He* (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَج. (TA.) = رَدَج, inf. n. رَدَجَان, i. q. رَدَج, inf. n. رَدَجَان (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدَج What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,)

before it eats: like عَقَى in relation to a child: (S, K:) pl. اُرْدَاج. (TA.)

اُرْدَاج pl. of رَدَج: (TA:) = and used by Ru-beh for اُرْدَنَج, q. v. (K.)

يُرْدَنَج (Lh, S, K) and اُرْدَنَج (K) and يِرْدَنَج (Lh, S) *Black skin [or leather], (S, K,) of which boots are made*: termed by Ru-beh, in the following hemistich, اُرْدَاج:

* كَأَنَّمَا سُرُونٌ فِي الْأَرْدَاجِ *

[As though they were clad in trousers of اُرْدَنَج: (K:) accord. to A'Obeid, originally Pers., (S,) arabicized, (K,) from رَنْدَه (S, K:) one should not say رَنْدَج (Isk, S:) accord. to Lh, i. q. دَارَش: or, he adds, as some say, a skin [or leather] different from that termed دَارَش: or i. q. زَاغ, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

* لَمْ تَدْرِ مَا نَسَجَ الْيِرْدَنَجُ قَبْلَهَا *

[She knew not what is the weaving of يِرْدَنَج before it], it is said that he imagined يِرْدَنَج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] يِرْدَنَج also signifies *A certain black dye*; (L;) the black [or blacking] with which boots are blacked: or زَاغ [i. e. vitriol]. (K.) — Az mentions اُرْدَنَج and يِرْدَنَج as quadrilateral-radical words. (TA.)

يِرْدَنَج: see the next preceding paragraph, in four places.

ردح

رَدَح (S, K,) aor. َرَح, inf. n. رَدَح, (TA,) *He inserted an oblong piece of cloth, (S, K,) such as is termed رَدْحَة (TA,) in the hinder part of the tent*; as also اِرْدَحَة (S, K:) or both signify *he widened the tent*: (A:) or *he lowered, or let down, the curtain (رَدْحَة, or سِتْرَة) at the hinder part of the tent.* (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") *He put a thick coating, or covering, of clay, or mud, upon the house, or structure*; and so اِرْدَحَة (S, K.) — رَدَح also signifies *The spreading a thing upon the ground, so that it becomes even*; and so تَرْدِيح [inf. n. of رَدَح]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — And رَدَحَة *He threw him down prostrate.* (L.) = رَدَحَتْ, aor. َرَح, inf. n. رَدَاخَة, *She* (a woman) *was, or became, such as is termed رَدَاخ, i. e. heavy in the hips, or haunches*; or *large in the posteriors, heavy in the hips, or haunches, and perfect in make.* (TA.)

2: see the preceding paragraph.

4: see 1, in two places.

رُدْحَةٌ *A curtain (سِتْرَةٌ) in the hinder part of a بَيْت [or tent]: (S, K:) or a piece, (S, K,) i. e. an oblong piece of cloth, (TA,) that is added in a tent, (S, K,) [in the hinder part thereof, (see 1,)] or inserted therein. (L.) — The رُدْحَةُ of the lurking-place, or pit, of a hunter consists of Stones set up around; which are also called حِمَائِر, pl. of حِمَارَةٌ. (TA.) = Also i. q. سَعَةٌ; and so مُرْتَدِّحٌ thus in the saying, لَكَ عَنْهُ رُدْحَةٌ and مُرْتَدِّحٌ [meaning *Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it*]; (K;) like لَكَ عَنْهُ مَنَدُوحَةٌ. (TA.)*

رَدَاحٌ *A great [bowl such as is termed] جَفَنَةٌ: (S, A, * K:) this is said to be the primary signification: (Har p. 609:) pl. رُدَحٌ. (S, A.) — A widened tent; as also مُرْدُوْحٌ and مُرْدَحٌ [of both which see the verbs]. (A.) — A woman heavy in the hips, or haunches: (S, K:) or a woman large in the hips, or haunches, and the posteriors: (A:) or a woman large in the posteriors, heavy in the hips, or haunches, and perfect in make; as also رَادِحَةٌ and رَدُوْحٌ. (TA.) And A she-camel, (T, TA,) and a ram, (A, K,) large in the posteriors. (T, A, K, TA.) — A camel heavily laden, (K, TA,) that will not be roused, or put in motion or action, and rise. (TA.) — An army, or troop, (كُتَيْبَةٌ,) marching heavily by reason of numbers, (S, K,) or dragging along the apparatus of war, heavily laden, (K,) great, (TA,) compact, with many horsemen. (A, TA.) — A great, wide, spreading tree. (A, K.) — [A place, or land,] abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (K.) — عَكُومٌ رَدَاحٌ Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also رَدَاحٌ: so in the Towsheeh &c. (TA.) — فَتْنَةٌ رَدَاحٌ (A, K) † Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رُدَحٌ: whence, in a saying of 'Alee, إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مَتَمَّاحَةً رَدَحًا meaning † [Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions, &c.: (TA:) or, accord. to one relation, رَدَحًا, (K, TA,) pl. of رَادِحَةٌ, and meaning heavy, scarcely departing: and accord. to another, فَتْنًا مُرْدَحَةً, meaning oppressing by their weight; or covering the hearts; from أَرَدَحَ الْبَيْتَ [in the latter of the senses assigned to it above: see 1]. (TA.) — رَدَاحٌ also means † Darkness. (A, TA.)*

رَدَاحٌ } see the next preceding paragraph.
رَدُوْحٌ }

رَادِحَةٌ: see رَدَاحٌ, in two places. — **مَائِدَةٌ رَادِحَةٌ** *A large table abounding with good things. (TA.)*

ردغ — ردح

مَرْدَحٌ: see رَدَاحٌ. — Homeyd says, (S, TA,) i. e. Ibn-El-Arkat, (TA,)

* **بِنَاءٌ صَخْرٍ مَرْدَحٍ بِالطِّينِ** *
meaning [A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (S.) — Az says that مَرْدَحٌ sometimes occurs in poetry in the sense of مُرْدُوْحٌ as meaning *Spread so that its back [or upper surface] is even with the ground. (TA.)*

مُرْدَحَةٌ: see رَدَاحٌ, last sentence but one.

مَرْدُوْحٌ: see رَدَاحٌ. — and **مُرْدَحٌ**.

رُدْحَةٌ: see مَرْدَحٌ.

ردس

1. **رَدَسَ الْقَوْمَ**, (S, K,) aor. ٢, inf. n. رَدَسٌ, (S,) *He threw a stone at the people, or party; or threw at them and hit them with a stone: (S, K:) or with a great stone: (Ham p. 214:) or رَدَسَ, aor. ٢, inf. n. as above, he threw at, or shot at; or he threw at and hit, or he shot; (رَمَى) with anything. (M.) [See also 3.] — رَدَسٌ also signifies The act of striking, or smiting. (Sh, M.) — And رَدَسَهُ, (M, K,) aor. ٢ and ٢, inf. n. as above; (M;) or رَدَسَهُ بِمِرْدَاسٍ; (A;) *He beat it so as to break it, or crush it; (M, A, K;) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a hard and broad thing. (K.)* And رَدَسَهُ, aor. ٢ and ٢, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He broke it; namely, a stone with a stone. (IDrd, K.)* — رَدَسَ بِرَأْسِهِ *He pushed, or thrust, or repelled, (دَفَعَ, [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) with his head. (TA.)* — And رَدَسَهُ, inf. n. as above, *He broke, or trained, him; like رَدَسَهُ, inf. n. رَدَسٌ. (M.)* = رَدَسَ *He went away: you say, مَا أَدْرَى أَيْنَ رَدَسَ I know not whither he went away, or has gone away. (S, TA.)* And رَدَسَ بِالْشَيْءِ *He went away with, or took away, the thing. (K.)**

3. **رَدَسَهُمُ** i. q. رَدَسَ الْقَوْمَ [explained above, in the first sentence]: (S, TA:) [or *He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n. is مُرَادَسَةٌ* is explained in the O and K as meaning مُرَايَاةٌ; but the correct explanation may be مُرَامَاةٌ. (TA.)

5. **تَرَدَسَ مِنْ مَكَانِهِ** *He, or it, fell from his, or its, place. (Ibn-'Abbád, Sgh, K.)*

قَوْلٌ رَدَسٌ + *A saying that is as though it were thrown at one's adversary. (IAar, M.)*

رَدُوْسٌ: see what next follows.

رَدِيْسٌ *A man who throws stones at others, or pelts them with stones, much, or often: (S: [this meaning is there indicated, but not expressed:]) or, as also رَدُوْسٌ, a man who pushes, thrusts, or*

repels, much, or vehemently; syn. دَفُوْعٌ; (K;) or نَطُوْحٌ; and who is strong, as though his enemy were pelted with him. (IAar in explanation of رَدُوْس.)

مِرْدَسٌ *A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M:) and مِرْدَاسٌ signifies [in like manner] a big stone with which a thing is so beaten: (A:) or each, a hard and broad thing with which a wall and the ground (K, TA) and a lump of dry clay (TA) are so beaten: (K, TA:) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (S,) or each, (M,) a stone which is thrown into a well in order that one may know whether there be in it water or not. (S, M. [See also مِرْجَاسٌ.])*

مِرْدَاسٌ: see the next preceding paragraph. — Also *The head; (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.)* — And also said to signify *A great mountain. (TA in art. رَعْن.)*

ردع

1. **رَدَعَهُ**, aor. ٢, inf. n. رَدَعٌ, *He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Msh, K;) turned him back, repelled him, or averted him; (K;) عَنِ الشَّيْءِ from the thing. (S, Msh, K, *.)* — [Hence, app.,] رَدَعَ جَبِيْنَهُ عَنْهُ + *He cleared his bosom, or heart, of it; syn. فَرَّجَهُ, or فَرَّجَهُ; (accord. to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جَبِيْبٌ being used to signify the "bosom," and the "heart:" (TK:) mentioned by Sgh. (TA.)*

6. **تَرَادَعَ الْقَوْمُ** *The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another. (TA.)*

8. **ارْتَدَعَ** *He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (S, Msh, K, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (K.)* You say, **ارْتَدَعَ بِرَوَادِعِ الْقُرْآنِ** [He became restrained by the restrictions of the Kur-án]. (Mshb.)

رَادِعَةٌ, app. for رَادِعَةٌ *A restraining verse of the Kur-án, seems to be the sing. of رَوَادِعِ, of which an ex. occurs above: see 8.]*

ردغ

1. **رَدَغَ**, [aor. ٢,] inf. n. رَدَغٌ, *It (a place) was, or became, slimy, or miry. (MA.)* [See also 4.] = **رَدَغَ بِهِ الْأَرْضَ** *He threw him (a man) upon*

the ground. (TA.) And هُذِبَ He was thrown down, or prostrated. (TA.)

3. رادغُه [He strove with him, in wrestling, to throw him down]. (TA in art. رَسَغ; see 3 in that art.)

4. ^{اَرَدَغْتُ} *اَرَدَغْتُ* *The land, or ground, was, or became, very slimy or miry; [like اَرَزَغْتُ;] or had much stiff slime or mire; (K;) as also اَرَدَغْتُ. (TA.) [See also اَرَدَغَ.]—And اَرَدَغْتُ السَّمَاءَ اَرَزَغْتُ* *The sky gave water such as moistened the earth or ground. (TA.)*

8. ارتدغ *He fell into a slimy, or miry, place ;*
(A, TA;) or into رَدَاغ, (JK, K,) or رَدَغَة. (TA.)

⁵⁰رَدَّغ and ⁵⁰رَدَّغ: see ⁵⁰رَدَّغَة, in four places.

رَدْغٌ A slimy, or miry, place; (Mgh, L;) a place in which is رَدْغٌ: (Tekmileh, TA:) or a place in which is much رَدْغٌ. (K.)

رَدَّعٌ and رُدَّعٌ *Slime, or mire; i. e. water and clay or mud; and stiff slime or mire*: (S, K:) or *much slime or mire*: (JK:) pl. رَدَاغٌ and [coll. gen. ns.] رَدَّعٌ (S, K) and رُدَّعٌ (K:) or رَدَاغٌ signifies *thin mud*: or, as some say, it is pl. of رُدَّعٌ (Mgh:) accord. to Kr, رَدَّعٌ and رَدَاغٌ signify *slime, or mire*; and are sings. (TA.) [See also رَزَّعَةٌ] Hence, يَوْمَ ذُو رُدَّعٍ [A day of *slime, or mire, &c.*]. (TA, from a trad.) And مَنَعَنَا هَذَا الرِّدَاغُ عَنِ الْجُمُعَةِ [This *slime, or mire, &c., prevented us from attending the prayer of Friday*: being here used as a sing. n.]. (TA, from another trad.) — [Hence also,] رَزَّعَةُ الْخَبَالِ and رُدَّعَةُ الْخَبَالِ The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell. (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also رَزَّعَةٌ مَاءٌ and رُدَّعَةٌ [app. *Slimy, or miry, water*]; both meaning the same. (TA.)

رِدَاغُ: see the next preceding paragraph, in three places.

رَدِيعٌ *Thrown down, or prostrated; (IAar, K;)*
as also رَدِيعٌ. (TA.) = And *Foolish, or stupid,*
(JK, S, K,) and *weak: (JK, TA:)* this, and
رَدِيعٌ, the former mentioned on the authority of
Sh, and the latter on the authority of AHeyth,
are thought by Az to mean *foolish, or stupid.*
(TA.)

مَرَدَغ: see the following paragraph.

رَوْضَةٌ *A* *مَرْغُودَةٌ* [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAar, K:) and so *مَرْغُودَةٌ*. (TA.) = Also sing. of *مَرَاغٍ*, which signifies The parts between the neck and the collar-bone; (S, K;) also called the *بَادِل*. (S.) And The portion of flesh [or muscle] between the *وَابِلَةُ* of the *كَتِفِ* [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-

blade,] and the heads of the ribs of the breast: (IAq̄r, K:) or the مَرَادِغ are *the parts* beneath the two collar-bones, on each side of the breast. (TA.) And you say نَاقَةٌ ذَاتُ مَرَادِغٍ (K) and مَرَادِغٌ جَمَلٌ ذُو مَرَادِغٍ (TA) meaning *A fat she-camel* (K) and *he-camel*: (TA:) Ish says, when the camel is satisfied by abundance of herbage, he has مَرَادِغ in his belly and upon the upper parts of his shoulder-blades, i. e. *accumulated fat* thereon, like hares lying down; but when he is not fat, there is no مَرْدَغ there. (TA.) مَرْدَغَةُ الْعُتْق means *A portion of flesh* [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the عَضِد [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And السَّنَامُ مَرَادِغٌ means *The fat that adjoins the مَائَةَ* [q. v., of the hump]: (JK, Ibn-'Abbād, TA:) sing. مَرْدَغَةٌ. (JK.)

ردف

1. رَدَفَ, (T, S, O, Mṣb, K, &c.,) aor. ʔ, (K,) inf. n. رَدْفٌ, (MA, KL,) *He rode behind him [on the same beast];* (AZ, Sh, Zj, T, MA, Mṣb;) [and] so رَدَفَهُ, (aor. ʔ;) (M;) and اَرَدَفَ (AZ, Sh, T, M;) said by IʿAqar to signify the same as رَدَفَ: (T:) [or, in other words,] رَدَفَهُ signifies *he became to him a رَدْفٌ* [meaning a *ride*]; and so رَدَفَ لَهُ for the Arabs often add the ʔ with a trans. v. that governs an accus. noun; so that they say, سَمِعَهُ and شَكَرَهُ and نَصَحَهُ, meaning *he, or it, followed, or came after, him, or it;* (S, O, K, and Ḥam p. 148;) and so رَدَفَ لَهُ; (Ḥam ibid. ;) and رَدَفَهُ, aor. ʔ; (K;) and اَرَدَفَهُ (S, K, and Ḥam ubi suprā;) and اَرَدَفَهُ also signifies the same as رَدَفَهُ; (K;) رَدَفَهُ and اَرَدَفَهُ being like اَتَّبَعَهُ and اَتَّبَعَهُ in [form and] meaning: (S:) رَدَفَهُ, likewise, appears to be syn. with رَدَفَهُ; or, probably, رَدَفَهُ, which seems to signify lit. *he was made to ride behind him;* &c.; for it is said that] the inf. n. تَرَدَّفٌ signifies *the coming, or going, behind;* as also تَرَدَّافٌ: (KL:) and رَدَفْتُهُ also signifies *I overtook him and outwent him.* (Mṣb: [explained in my copy by *لحقته وسبقته* but I think that *سبقته* is a mistranscription for *تبعته*; and that the meaning therefore is, *I overtook him and followed him.*]) One says, كَانَ نَزْلٌ بِهِمْ أَمْرٌ قَرِيفٌ لَهُمْ آخَرٌ أَعْظَمُ مِنْهُ [An event had befallen them, and another, of greater magnitude than it, happened afterwards to them]. (Lth.* T,* S, O.) And اَرَدَفَهُ اَمْرٌ is a dial. var. of رَدَفَهُ, meaning *An event happened to him afterwards:* (S, O:) or رَدَفَهُمُ الْاَمْرُ and اَرَدَفَهُمُ signify *the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them.* (M.) It is said in the Kur [xxvii. 74] عَسَىٰ اَنْ يَكُونَ رَدْفٌ لَّكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ meaning [Perhaps a portion of that which ye desire to hasten] may have drawn near to you; (Yoo, Fr, T, O;) as though the ʔ were introduced because

the meaning is **يَكُونُ** **دَنَا كُمْ** or it may mean **رَدَفَكُمْ** [may have become close behind you]; (Fr, T, O;); the **ل** being introduced for a reason mentioned above, as in **لَ سَمِعَ** &c. for **سَمِعَهُ** &c.: (Fr, T:); El-Aṣraj read **رَدَفَ كُمْ** (O.) And Khuzeymeh Ibn-Malik Ibn-Nahd says,

إِذَا الْجَوَازَاءُ أَرَدَفَتْ ۖ الشُّرَيَّا

* ظَنَنْتُ بِأَلِ فَاطِمَةَ الظُّنُونَا *

[When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fâtîmeh, opinions]: (Ş, O:) cited by Fr [and by J] as an ex. of اردفت in the sense of رَدَفْت: (T:) he means Fâtîmeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِظَان (Ş, O. [Respecting the قَارِظَان, see art. قَرِظ.])

2: see **1**, in the former half of the paragraph.

3. رَدِيفُ الدَّابَّةِ *The beast allowed a ride him* [to ride it], and was strong enough to bear him; as also ارْدِفْتُ [accord. to some]. (Msb.) You say, لَا تُرْدِفْ هَذِهِ دَابَّةً (T, S, M, O, K) and لَا تُرْدِفْ (Lth, M, O, K), but the latter is rare, (K), or post-classical, of the language of the people of towns and villages, (T, O), and not allowable, (T), *This beast will not allow a ride* (Lth, T, M) to ride it; (Lth, T;) will not bear a ride. (S, O, K). — مُرَادَفَةُ الْجَرَادِ signifies *The mounting of* [locusts one behind, or upon, another;] *the male locust upon the female, and the third upon those two.* (S, O, K). — And مُرَادَفَةُ الْمُلُوكِ is [a phrase meaning *The acting as a* رِدْف, or as ارْدَف, to the kings,] from الرِّدَافَةُ [q. v.]. (O, K). Jereer, who was of the Benoo-Yarboog, to whom pertained the رَدِيفَةُ in the Time of Ignorance, says,

* رَبَعْنَا وَرَادَفْنَا الْمُلُوكَ فَظَلَّلُوا *

* وَطَابَ الْأَحَالِيْبِ الثُّمَامُ الْمُنَزَعَا *

[We have taken the fourth part of the spoils, and we have acted as **أَرْزَافُ** to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us]: (S,* O:) **وَطْبُ** is the pl. of the **وُطْبُ** of milk. (S.) — [In the conventional language of lexicology, **رَدَفُهُ**, inf. n. **مُرَادَفَةٌ**, signifies *It was synonymous with it*; i. e. a word with another word: as though the former supplied the place of the latter, like as the **رَدْفُ** supplied the place of the king. See also 6.]

4. ^{أَرَدَفْتَهُ} (T, S, M_{sb}), inf. n. ^{أَرْدَافٌ} (M_{sb}); *I made him to ride* (Sh, Zj, T, S, M_{sb}) *behind me*, (Sh,* Zj, T, M_{sb}), or *with me*, (S,) *on the back of the [same] beast*; and so ^{أَرْدَفْتُهُ} (M_{sb}): or ^{أَرْدَفَهُ} signifies *he placed him behind him on the beast*: (M:) and ^{أَرَدْتُهُ مَعَهُ} *I made him to ride with him* [or *behind him, on the same beast*]. (O, K.) — And ^{أَرَدَفَ الشَّيْءَ بِالشَّيْءِ} and ^{أَرَدَفَهُ عَلَيْهِ} *He made the thing to follow the thing*. (M.) — See also 1, in six places. — ^{أَرْدَفَتِ الْجُحُومُ}

[بَعْضًا بَعْضًا being app. understood,] *The stars followed one another.* (S, O, K.) [See also 6.] — See also 3, in two places.

6. تَرَادَفٌ is syn. with تَتَابَعٌ. (T, S, O.) You say, تَرَادَفَا *They followed each other.* (K.) And تَرَادَفَ الْقَوْمُ *The people, or party, followed one another: and in like manner one says of anything following another thing.* (Msb.) [See also 4.] And تَرَادَفَ الشَّيْءُ *The thing was, or became, consecutive in its parts; one part of the thing followed another.* (M.) — It is also a word alluding to a certain foul act: (M, O:) from الرَّدْفُ signifying العَجْزُ. (M.) You say, (of two boys, or young men, TK,) تَرَادَفَا meaning تَنَافَعَا. (K.) — And تَرَادَفُوا عَلَيْهِ *They aided, helped, or assisted, one another against him.* (As, S.) And تَرَادَفَا *They aided, helped, or assisted, each other;* (O, K;) as also تَرَادَفَا. (O.) — As a conventional term in lexicology, تَرَادَفٌ signifies *Synonymousness; or the being synonymous.* (Mz, 27th نوع; and Kull p. 130.) [You say, of two words, يَتَرَادَفَانِ *They are synonymous.* See also 3: and see مَتَرَادِفٌ.]

8: see 1, in the former half of the paragraph: — and see also 4, in two places. — You say also, ارْتَدَفَهُ meaning *He came behind him;* syn. اسْتَدْبَرَهُ. (S, O.) And ارْتَدَفَ الْعَدُوَّ *He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him;* syn. أَخَذَهُ مِنْ وَرَائِهِ. (K.) — أَخَذَا أَيْتَانًا فَلَانًا فَارْتَدَفَاهُ is explained by Ks as meaning أَخَذْنَاهُ &c. as above [i. e. *We came to such a one, and took him, &c.*] (T, S, M,* O.)

10. اسْتَرَدَفَهُ *He asked him to make him [or to let him] ride behind him on the back of the beast.* (S,* O, Msb, K,*)

رَدْفٌ: see رَدِيفٌ, in two places. — Also *A sequent of a thing;* (T, S, M, O, Msb, K;) whatever that sequent be: (S, O, Msb, K:) pl. أَرْدَافٌ, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] followers of [other] stars; (T, M, O;) [and] its pl. is [also] رَدَافِي; (T;) which is particularly applied to *drivers of camels; or drivers who urge camels, or excite them, by singing to them:* (T, S, K:) and to *aids, assistants, or auxiliaries;* (S, K;) [as being a man's followers; or] because, when any one of them is fatigued, another takes his place: (S:) or, as some say, رَدَافِي is syn. with رَدِيفٌ: (T:) or it is also syn. with رَدِيفٌ, and (O, K) some say, (O,) a pl. thereof. (O, K.) — The night: and the day: (K:) the رَدَفَانِ signifying *the night and the day,* (T, S, O, K,) because each of them is a رَدْفٌ to the other: (T:) and *the morning, between day-break and sunrise, and the evening, between sunset and nightfall;* as also الأَبْرَدَانِ and الأَبْرَدَانِ. (T in art. بَرَد.) — The consequence of an event, or affair; (S, O, K;) as also رَدْفٌ. (O, K.) So the former in the saying, هَذَا أَمْرٌ لَيْسَ لَهُ رَدْفٌ [This is an event, or affair, that has not, or will not have, any consequence, or result]. (S, O.) [So too رَدِيفٌ; the phrase رَدِيفٌ وَالْمَرْدُوفُ meaning

The consequence and that of which it is the consequence.] — The hinder part of anything. (M.) — The posteriors, or buttocks, (S, M, O, Msb,) or peculiarly, accord. to some, (M,) of a woman: pl. أَرْدَافٌ; (M, Msb;) with which رَوْدَفٌ is syn., but [ISd says,] I know not whether it be an extr. pl. of رَدْفٌ, or pl. of رَادِفَةٌ. (M.) — رَدْفُ الْهَيْكَلِ *He who, in the Time of Ignorance, supplied the place of the king, (T, M,) in the management of the affairs of the realm, like the وزير in the time of El-Islām, (T,) or like the صَاحِبُ الشَّرْطَةِ in this our age: (M:) in the Time of Ignorance, (S,) he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place, (S, O, K,*) and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil: (S, O:) he also rode behind the king upon his horse: (Har p. 321:) pl. أَرْدَافٌ. (T, S, M.) [See also الرَّدَافَةُ.] — الرَّدْفُ [is also a name of] *The bright star [α] on the tail of the constellation الدَّجَاجَةُ [i. e. Cygnus; which star is also called الذَّنَبُ, and الدَّجَاجَةُ; (Kzw;) a certain star near to النُّسْرُ الْوَاقِعُ [or α of Lyra]; (Lth, M, O, K;) and (M) so رَدِيفٌ; (S, M, O;) or this is another star near to النُّسْرُ الْوَاقِعُ. (K.) And رَدْفُ الشَّرِيَا q. v. الجَوْزَاءُ [i. e. either Orion or Gemini]. (O.) — Lebeed applies the dual رَدَفَانِ to Two sailors in the hinder part of a ship. (O, K.)**

رَدْفٌ: see رَدِيفٌ, in the former half of the paragraph.

بَهْرٌ رَدْفِيٌّ *Lambs, or kids, brought forth in the خَرِيف [or autumn], and in the صَيْف [meaning spring], in the last part of the period in which sheep, or goats, bring forth.* (Ibn-'Abbād, O, K.)

رَدَافٌ *The place upon which the رَدِيف, or رَدْفٌ, rides.* (S, M, O, K.) — See also the next paragraph.

رَدِيفٌ *One who rides behind another* (S, M, O, Msb, K) *on the back of the [same] beast;* (Msb;) as also رَدْفٌ (S, M, O, Msb, K) and مَرْتَدِفٌ: (S, K:) the pl. (M, K) of the first (M) is رَدَافِي (M, K, [in my copy of the Msb رَدَفِي, which is app. a mistranscription, and there said to be irreg.]) or the pl. of رَدِيفٌ رَدَافٍ (S, [so in both of my copies,]) and رَدَفَاءُ: (M:) and رَدَافِي is used as a sing., syn. with رَدِيفٌ, (T, K,) accord. to some, (T,) as well as pl. [thereof]: (K:) or it is pl. of رَدْفٌ [q. v.]. (T.) [Hence,] one says, جَاءُوا رَدَافِي *They came following one another.* (K.) [Hence,] also, *A حَقِيْبَةٌ, and the like, that is [conveyed] behind a man; [i. e. a bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind a man on his beast;] and so رَدْفٌ. (M.) — See also رَدْفٌ, in two places. — Also A star rising in the east, when its opposite star is setting in the west. (S, O, K.) And (K) A star*

facing a rising star: (Lth, M, O, K:) used in this sense by Ru-beh; who terms the rising star رَاكِبُ الْبِقْدَارِ. (Lth, M.) — Also One who brings his arrow after the winning of one of the players at the game called الْمَيْسَر, or of two of them, and asks them to insert his arrow among theirs: (O, K:) or رَدَافٌ [so in the M accord. to the TT, but app. a mistranscription,] signifies one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares. (M.)*

الرَّدَافَةُ *The function of the رَدْف of a king, (S, O, K,) in the Time of Ignorance: (S: [see رَدْف:]) a term similar to: الْخِلَافَةُ: (K:) it pertained to the Benoo-Yarbooa, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El-Heereh, who therefore made peace with them on the condition that the رَدَافَةُ should be assigned to them and that they should abstain from waging war against the people of El-'Irāk: (S, O:) it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above, as from the S, voce رَدْفٌ. (Har p. 321.)*

رَدَافِي: see رَدِيفٌ [of which it is said to be a syn. and also a pl., or pl. of رَدْفٌ, q. v.].

الرَّدَافَةُ, in the Kūr lxxix. 7, means *The second blast [of the horn on the day of resurrection]: (S, O, Bd, Jel, and K in art. رَجَف:) or the heaven, and the stars, which shall be cleft and scattered.* (Bd.) [See also الرَّاجِفَةُ.] — See also رَدْفٌ. —

رَوْدَفٌ is pl. of رَادِفَةٌ and of رَادُوفٌ. (K.) It signifies *The [shoots that are termed] رَوَاكِب [pl. of رَاكِبٌ q. v. voce. رَاكِبٌ] of the palm-tree. (S, O, K.) And Streaks [or layers] of fat, overlying one another, in the hinder part of a camel's hump: those in the fore part are called رَوَاكِب. (O* and K* in the present art., and A and K and TA in art. رَكَب.)*

رَادُوفٌ: see the next preceding paragraph.

[الرَّدِيفُ as opposed to الرَدِيفُ: see رَدْف.]

مَرَادِفٌ لَفْظٌ *in the conventional language of lexicology, A synonym of a word or expression. (Mz, 27th نوع.) [See 3, last signification: and see also مَتَرَادِفٌ.]*

مَرْتَدِفٌ: see رَدِيفٌ, first sentence.

مَتَرَادِفٌ, as a conventional term in lexicology, *Synonymous: you say أَلْفَاظٌ مَتَرَادِفَةٌ synonymous words or expressions. (Mz, 27th نوع.) [Loosely explained in the K by the words أَسْمَاءُ شَيْءٍ وَاحِدٍ, meaning significant of one thing; which is the contr. of مُشْتَرَك, i. e. "homonymous:" and in like manner, الْمَتَرَادِفَةُ is expl. in the O, *ان تكون أسماءاً لشيء واحد*; and is said to be post-classical.] مَتَرَادِفَاتٌ [its pl. when used*

as a subst.] signifies *Synonyms*; i.e. *single*, or *simple*, words denoting the same thing considered in one and the same respect or light: thus the *مُتَرَادِفَانِ* differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the *مُتَبَايِنَانِ* [or “two disparates”] such as *السَّيْفُ* and *الصَّارِمُ*, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhr-ed-Deen [Er-Rázee] in the Mz, 27th نوع:) or they may be *two simple words*, as *الْأَسَدُ* and *الْلَيْثُ*; and *two compound expressions*, as, *جُلُوسُ اللَّيْثِ* and *فَعُودُ الْأَسَدِ*; and a *single word and a compound expression*, as *الْحَزُّ* and *الْحَامِضُ وَالْهَزُّ*. (Kull p. 130.) [See also لَفْظُ مُرَادِفٍ.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

ردم

1. رَدَمَ, (S, M, Mṣb, K,) aor. -, (S, K,) or - , (M, Mṣb,) inf. n. رَدْمٌ, (Lth, T, S, M, Mṣb,) *He stopped up, or closed*, syn. سَدَّ, (Lth, T, S, M, Mṣb, K,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Mṣb, K,) and the like, (Lth, T, M, Mṣb,) wholly: (Lth, T, K:) or to the extent of a third thereof: (K:) or it signifies more than سَدَّ; (M, K;) [i.e. *he stopped up by putting one thing upon another*; as in building up a doorway or the like;] for الرَّدْمُ is “that of which one part is put upon another.” (M.) — And رَدَمَ, (S, TA,) inf. n. رَدْمٌ, (TA;) and رَدَمَ, inf. n. رَدِيمٌ; (S, TA;) and رَدَمَ, (S, K, TA;) *He patched, or pieced, a garment, or piece of cloth; or patched, or pieced, it in several places.* (S, K, TA.) — And رَدَمَ *It (anything) was put, and joined, or sewed, one part to another.* (TA.) = رَدَمَ الْقَوْسَ, (M,) inf. n. رَدْمٌ, *He caused the bow to make a sound, [i.e., to twang,] by pulling the string and then letting it go.* (M, K,*) And رَدَمَتِ الْقَوْسُ *The bow was so caused to make a sound.* (T, M.) = رَدَمَ, aor. يَرْدُمُ, or يَرْدُمُ, with damm, (accord. to different copies of the S, [in one copy رَدَمَ, with damm, which is a mistake,] inf. n. رَدَامٌ; (S, K,*) or رَدَمَ, said of a camel, and of an ass, aor. يَرْدُمُ, (M,) inf. n. رَدْمٌ, (M, K,*) and رَدَامٌ is the subst.; or رَدَمَ بِهَا, inf. n. رَدْمٌ, used in a general manner; (M;) *He broke wind, with a sound.* (S, M, K,*) = See also 4, in two places.

2: see 1. — [Hence,] رَدَمَ كَلَامَهُ, and رَدَمَ, (T, S, M, K;) as also رَدَمْتُ: and in like manner one says of the سَحَابُ [or clouds]; and of the وَرْدُ [or coming to water, or company of men &c. coming to water, &c.]. (K.) You

say, رَدَمَتْ عَلَيْهِ الْحُمَى *The fever continued upon him*: (M:) *did not quit him.* (T.) And رَدَمَ عَلَيْهِ الْمَرَضُ *The disease clave to him.* (M.) — رَدَمَتِ الشَّجَرَةُ *The tree became green after it had become dry*; as also رَدَمَتْ. (K.) = رَدَمَ الْبَعِيرَ *He felt the camel, to know if he were fat.* (K.)

5: see 1: — and 2. — Also رَدَمَ فَلَانًا † *He sought to find in such a one something that he should be ashamed to expose, or some slip or fault, and obtained a knowledge of the state, or case, in which he was*; (K, TA;) as though he imputed some error to him. (TA.) — And رَدَمَ الْقَوْمَ الْأَرْضَ † *The people, or party, consumed, or ate, the pasture (مَرْعٍ) of the land time after time [or part after part, app. so as to make the ground appear as though it were patched].* (M.) = رَدَمَ also signifies *It (a garment, or piece of cloth,) was, or became, old, and worn out, requiring to be patched*: (S, K: [see also 8:]) this verb being intrans. as well as trans. (S.) = رَدَمْتُ, [or رَدَمْتُ عَلَى وَلَدَهَا, as seems to be implied in the K,] *She (a camel, M) inclined to, or affected, her young one*; (M, K:) [perhaps from رَدَمَ الْقَوْسَ, because of her yearning cry;] as also رَدَمْتُ عَلَى وَلَدَهَا, inf. n. رَدِيمٌ. (K.) = رَدَمْتُ تَرَدُّمًا *The contention, or altercation, was, or became, far-extending, and long.* (K. [See also 4.])

8. ارْتَدَمَ, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was, or became, stopped up, or closed.* (Mṣb.) — [And app., said of a garment, or piece of cloth, *It was, or became, old, and worn out, and patched, or pieced; or patched, or pieced, in several places*: see its part. n., مَرْتَدِمٌ, and see also 5.] — [Also *He put on, or he was, or became, clad with, old and worn-out garments.* (Freytag, from the “Deewán el-Hudhaleeyeen.”)]

رَدْمٌ is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA:) as the latter, i. q. سَدَّ (S, K,*) or سَدَّ (M) [as meaning *A thing intervening between two other things, preventing the passage from one to the other; an obstruction; a barrier; any building with which a place is obstructed*]; a meaning erroneously assigned in the B to رَدَمَ: (TA:) or *a thing of which one part is put upon another*: (M:) a rampart, or fortified barrier: it is larger than سَدٌّ; and is [said to be] from رَدَمَ ثَوْبٍ meaning “a garment, or piece of cloth, having patches upon patches.” (Bd in xviii. 94:) and signifies also *anything having parts put, and joined or sewed, one upon another*: (M:) pl. رَدُومٌ. (M, K.) الرَّدْمُ also signifies particularly *The rampart (السُّدُّ, M, or السُّدَّ, K) that is between us [meaning the people of the territory of the Muslims] and Yájoj and Májoj [or Gog and Magog]*: (M, K,*) TA:) mentioned in the Kur xviii. 94. (TA.) And *What falls, [and lies in a heap, one part upon another,] of a wall in a state of demolition.* (M, K.) = Also *A sound*, (M, K,) in a general sense: (K:) or particularly the sound [or twang] of a bow. (M, K.) — And *An emission of wind*

from the anus, with a sound; (M, K;) as also رَدَامٌ: (S, K:) or this is a subst. from رَدَمَ said of a camel, and of an ass, meaning “he broke wind with a sound.” (M.) — And, applied to a man, (M,) † *One in whom is no good*; and so رَدَامٌ, (M, K,) and مِرْدَامٌ. (K.)

رَدَامٌ: see the next preceding paragraph, last two sentences.

[رَدُومٌ] *One who often breaks wind, with a sound*: used in this sense by Jereer. (Freytag.)

رَدِيمٌ *An old, and worn-out, garment, or piece of cloth*: (T, S, K:) and a garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; (S;) and so مِرْدِمٌ; (Lth, T, S, K;) like مَلْدَمٌ: (Lth, T:) or مِرْدِمٌ signifies *having patches upon patches*: (Bd in xviii. 94:) or this last, and مِرْتَدِمٌ and مَرْتَدِمٌ, a garment, or piece of cloth, old, and worn-out, and patched, or pieced, or patched or pieced in several places: (M:) or مَرْتَدِمٌ, a garment, or piece of cloth, old, and worn out, requiring to be patched: (S:) the pl. of رَدِيمٌ is رَدِيمٌ. (Lth, T, K.)

رَدِيمَةٌ [in some copies of the K رَدِيمَانِ, which, as is said in the TA, is a mistranscription,] *Two garments, or pieces of cloth, that are sewed together*; (M, K;) like what is called لِفَاقٌ; (M, TA;) in the copies of the K, erroneously, لِفَافٌ: (TA:) pl. رَدُومٌ, (M, K, [in a copy of the M, accord. to the TA, رَدُومٌ,]) as though the ة [in the sing.] were imagined to be rejected. (M.)

رَدِيمٌ, (S, M,) and سَحَابٌ مُرْدِمٌ, (S,) and رَدِيمٌ مُرْدِمٌ, (TA,) [A fever, and clouds, and a coming to water, or a company of men &c. coming to water, &c.,] *continuing, or continuous.* (S, M, TA.)

رَدِيمٌ: see رَدِيمٌ, in two places.

مِرْدَامٌ: see رَدَمٌ, last sentence.

مَرْتَدِمٌ: see رَدِيمٌ.

مُرْتَدِمٌ *A place, of a garment, or piece of cloth, that is to be patched, or pieced, (T, S, K,) syn. مُتَرَقِّعٌ; and to be repaired, or mended, syn. مُتَصَلِّحٌ.* (T.) 'Antarah says, [commencing his mo'allakah,]

* هَلْ غَادَرَ الشَّعْرَاءُ مِنْ مُتَرَدِّمٍ *

* أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوْفِهِ *

(T, S, M,) i.e. † [Have the poets left any deficiency to be supplied? or,] any discourse to be annexed to other discourse? meaning, they have preceded me in saying, and left no say for a sayer [after them]: (M:) or have the poets left any place to be patched, or pieced, which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i.e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-

mentioned in this art.,] is explained in art. ردی.

ردی

1. رَدَى, aor. يَرْدَى, inf. n. رَدَى, *He* (a man, TA) *perished*. (S, M, Mṣb, K.) [See an ex. in the Kṣur xx. 17.] — And رَدَى, (AZ, T, M, and so in a copy of the S,) aor. يَرْدَى, (AZ, T,) inf. n. رَدَى; (M;) or رَدَى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter يَرْدَى; (TA;) and تَرْدَى; (S, M, K;) *He fell into a well*: (AZ, *T, *S, K;) or *he tumbled down into a deep hollow, or cavity, or pit*: (M:) or † the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell into a deep hollow, or cavity, or pit*: (Mṣb:) or *he tumbled down* (S) *from a mountain*: (AZ, T, S;) and so the first, or second: (S:) and تَرْدَى signifies *he fell from a mountain and died*. (TA.) إِذَا تَرْدَى, in the Kṣur [xcii. 11], means *When he falls into the abyss of the fire [of Hell]*: (T, *TA:) or *into the cavity of the grave: or into the lowest depth of Hell: or when he perishes*: (Bd:) or *when he dies*. (T.) — And رَدَى *He* (a man) *went away*. (K.) You say, مَا أَدْرَى أَيْنَ رَدَى I know not whither he went away, or has gone away. (S.) = رَدَاهُ, (S, M, K,) aor. يَرْدَى, (M,) inf. n. رَدَى, (TK,) *He broke it*; (M, K;) namely, a thing with a stone: (M:) or *he beat it*, [or *battered it*], namely, a stone with a piece of rock, or with a pickaxe, in order to break it. (S.) — And *He dashed himself against him, or knocked against him*, (S, K, TA,) *like as the pickaxe knocks against the stone*. (TA.) — And رَدَاهُ بِحَجَرٍ, (T, K,) or بِحِجَارَةٍ, (S,) aor. يَرْدَى, inf. n. رَدَى; (T;) and رَدَاهُ بِحَجَرٍ, (K and TA in art. ردو) aor. يَرْدُو, inf. n. رَدُو, (TA,) with و for the final radical; (K, TA;) [like رَدَاهُ, and دَرَاهُ;] *He threw at him, or threw at him and hit him, with a stone, or stones*. (T, S, M.) [It is also said in the T, with reference to مَرْدَاهُ, as signifying a large stone with which other stones are beaten, or battered, الرَدَى إِنَّمَا هُوَ رَفَعَ بِهَا وَرَمَى بِهَا; but I think that رَفَعَ is a mistranscription for دَفَعَ; and that the meaning intended to be expressed by these words is, that رَدَى signifies *The thrusting with a مَرْدَاة*; and the *throwing it, or with it*.] — [Hence, app.] رَدَى said of a horse, (Aṣ, ISk, T, S, M, K,) aor. يَرْدَى, (Aṣ, ISk, T, S, K,) inf. n. رَدَى and رَدَيَان; (ISk, S, M, K;) and رَدَا, (K and TA in art. ردو) [in the CṬ, و is omitted before the word لَغَةً in that art.,] aor. يَرْدُو, (TA;) [and, accord. to Freytag, † ارتدى is used in the same sense by Jereer;] *He beat, or battered, the ground*, (رجم) *with his hoofs*, (Aṣ, ISk, T, S, M, K,) *in running*, (Aṣ, T,) or *in going along, and in running*, (M,) or *in going a pace between running and vehement walking*: (ISk, S:) or رَدَيَان signifies the same as تَقْرِيبٌ (AZ, T, M: [see 2 in art. قرب:]) or it is [a manner of going] between running and walking: (K:) or the running (T, S, M) of the horse (T) or of the

ass (S, M) between his أَرَى [or place of confinement, or the loop to which he is tied,] and his مَتَمَعَك [or place of rolling upon the ground]; (T, S, M;) thus explained by El-Munteji' Ibn-Nebhán, (T, S,) to Aṣ. (S.) In the K, رَجَبَتْ is erroneously put for رَجَمَ; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بِحَوَائِرِهَا, in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from رَدَيَانُ الْجَوَارِي, explained in what follows. (Ham p. 221.) — You say, رَدَتْ الْجَارِيَةُ *The girl raised one leg and went along upon the other, in play*; (K, TA;) and so † ارْتَدَتْ: (TA:) and الْجَوَارِي يَرْدِينُ, inf. n. رَدَيَان; (M;) or † يَرْتَدِينُ; (T;) *the girls played*, (T, M,) *raising one leg*, (M,) or *one of them raising one leg*, (T,) and *going along upon the other*: (T, M:) or رَدَيَانُ الْجَوَارِي signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times*. (AZ, Ham p. 221.) And رَدَى الْغُلَامُ *The boy raised one leg and leaped, or jumped, [or hopped,] with the other*. (S.) And رَدَى الْغُرَابُ, (M, K,) aor. يَرْدَى, (T,) *The crow, or raven, raised one leg and hopped on the other; or leaped along*. (T, M, K.) = رَدَتْ غَنَمِي *My sheep, or goats, increased, or exceeded; as also † ارْدَتْ*. (Fr, M, K.) — And رَدَيْتُ عَلَى الشَّيْءِ and † ارديت I exceeded the thing. (M.) And رَدَى عَلَى غَيْرِهِ *It exceeded another thing; as also ارْدَا* [q. v.]. (M in art. ردا) And رَدَيْتُ عَلَى الْخَمْسِينَ, (S, M,*) and الرَّمَانِينَ, (M,) and † ارديت, (S,) I exceeded [the age of fifty, and eighty]. (S, M,*)

2. رَدَاهُ, (Mṣb, K,) inf. n. تَرْدِيَّةُ, (Mṣb,) *He made him to fall, or threw him down*, (Mṣb, K,) into a deep hollow, or cavity, or pit, (Mṣb,) or into a well; as also † ارداهُ. (K.) *He* (God) *overthrew him*; as also † ارداهُ. (M.) = رَدَيْتُهُ, inf. n. as above, I clad him with a رَدَاءَ [q. v.]. (S.)

3. مُرَادَاةُ, (S, K,*) inf. n. رَادَيْتُ عَنِ الْقَوْمِ, (S,) *I contended in throwing stones in defence of the people, or party*. (S, K,*) = رَادَاهُ, (T, S, M, K,) inf. n. as above, (TA,) is also syn. with رَاوَدَهُ [He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn]; (S, M, K;) formed from the latter by transposition; (S;) or دَاوَرَهُ [which means the same]; *على الأَمْرِ* [to the thing, or affair]: (T as on the authority of A'Obeyd:) and دَارَاهُ [which means the same; or *he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; or he deceived, deluded, beguiled, circumvented, or outwitted, him; or endeavoured, or desired, to do so*]; (S, M, K;) the first as on the authority of A'Obeyd;) or, accord. to AA, i. q. قَانَاهُ and دَالَاهُ [all of which are syn. with دَارَاهُ]. (T.)

4. ارداهُ *He* (i. e. God, M, or another, S, M,*) *caused him to perish; or destroyed him*. (S, M,

K.) Hence, (M,) in the Kṣur [xxxvii. 54], *إِنْ كِدْتَ تُرْدِينُ Verily thou almost causedst me to perish, or destroyedst me*. (T, M,*) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb رَدَى* [q. v., meaning, *beating, or battering, the ground, &c.*]: so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تَرْدَى: see 1, second and third sentences, in four places. — *He was, or became, overthrown*. (M.) = Also, and † اردتى, *He put on, or clad himself with, or wore, a رَدَاءَ* [q. v.]: (S, K: but in the latter the verbs are fem. [as said of a woman]:) or so تَرْدَى بِرَدَاءٍ به and † اردتى به. (M, Mṣb.) — And تَرْدَى بِسَيْفِهِ, and † اردتى به, *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. تَقَلَّدَهُ*. (M.) — And تَرْدَتْ الْجَارِيَةُ † *The girl, or young woman, put on, or decked herself with, a وَشَاح* [q. v.], which is also called رَدَاءَ. (T, K.)

8. اردتى: see 1, in the latter half of the paragraph, in three places. = See also 5, in three places: and see an ex. voce رَدَاءَ. — [Hence,] اردتاني *He carried me, or bore me, upon his shoulder, in the place of the رَدَاءَ*. (Ham p. 471.)

اردى an inf. n. of رَدَى [q. v.]. (S, M, Mṣb, K.) = Also *Excess, redundancy, or superfluity*; syn. زِيَادَةٌ: so in the saying, مَا بَلَغْتُ رَدَى عَطِيَّتِكَ, i. e. *I have not attained to thy excess, &c., in thy gift*: and يُعْجِبُنِي رَدَى قَوْلِكَ *The excess of thy saying pleases me*: and so in the saying of Kutheiyir,

* لَهُ عَهْدٌ وَوَدٌّ لَمْ يُكَدَّرْ يَزِينُهُ *
* رَدَى قَوْلٍ مَعْرُوفٍ حَدِيثٍ وَمُزْمِنٍ *

meaning [He has a covenant of love, or affection, into which he has entered, which has not been sullied, and] which excess of kind speech, on his part, [recent and of long duration,] adorns: (T:) or, [as ISd cites the verse,] رَدَى قَوْلٍ مَعْرُوفٍ &c.: [and he adds,] it is said, in explanation thereof, that رَدَى means زِيَادَةٌ; and I think that it is an inf. n., of the measure فَعْلٌ, like ضَحْكٌ and حَبْقٌ, or a subst. put in the place of an inf. n. (M.) = See also رَدَاءَ.

رَدٌ [originally رَدَى] *Perishing*; (IAṣr, T, S, M, K;) applied to a man: fem. رَدِيَّةُ. (S, K.) = See also the next preceding paragraph.

رَدِيَّةُ A mode, or manner, of wearing the رَدَاءَ: 723. (S, M, *Mṣb:*) like رَكْبَةٌ from الرُّكُوبُ, and هُوَ حَسَنٌ from الجُلُوسُ (S:) you say, الرَدِيَّةُ [He is comely in respect of the manner of wearing the رَدَاءَ]. (S, M, Mṣb.)

رَدَاةٌ A rock; or piece of rock; or great mass of

stone, or of hard stone: (Fr, T, S, K:) pl. رَدَايَاتُ (Fr, T) and [coll. gen. n.] رَدَى (S, K.)

رداء A certain garment; (S, Msb;) a kind of *فَلَنْفَة* [or outer wrapping garment], (M, K,) well known; (K;) one of the garments that are not cut and sewed; (Mgh in art. قطع, and MF voce إزار;) [being of a single piece;] covering the upper half of the body; or lying upon the shoulders and back; (MF voce إزار;) or falling upon the belly and there ending: (TA voce صَفَر;) [a رداء worn by Moḥammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Moḥammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Msb:) the dual is رَدَاوَان and رَدَاوَان, the latter being allowable, (S, Msb,) but the former being preferable: (S:) and the pl. is أَرْدِيَّة (S, M, Msb:) the رداء is also called رَدَاة (M, K, TA, [in the CK رَدَاة]) like as the إزار is also called إزارَة (M;) and مُرْدَاة (K, TA, in the CK مُرْدَاة), of which the pl. is مُرَادٍ (TA,) occurring in the saying,

* لَا يَرْدِي مُرَادِي الْحَرِيرِ
* وَلَا يَرِي بِسَدَةِ الْأَمِيرِ
* إِلَّا لِحَلْبِ الشَّاةِ وَالْبَعِيرِ

[He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]; (M, TA;) الأَرْدِيَّة meaning مُرَادِي (M;) but accord. to Th, it has no sing.: (M, TA:) [or] مُرَادٍ signifies waist-wrappers; syn. أُرُو (K.)—Hence, صَفَر رَدَائِهَا, in a description of Umm-Zarā, in a trad., meaning + Lank in her belly; as though her رداء were empty. (TA in art. صفر.)—And غَمَرُ الرِّدَاءِ + Abounding in beneficence. (T, M, K, TA.) And عَمَشَ غَمَرُ الرِّدَاءِ + A life ample, or plentiful, in its means. (TA.)—And رَدَاءُ الشَّبَابِ + The beauty, and softness, tenderness, or delicateness, of youth. (T.)—And رَدَاءُ الشَّمْسِ + The light, (M,) or beauty and light, (T,) of the sun. (T, M.)—رداء also signifies + A sword; (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i.e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مُرْدَى, near the end of the paragraph.] Mutemmem says,

* لَقَدْ كَفَّنَ الْمِنْهَالَ تَحْتَ رَدَائِهِ
* فَتَى غَيْرَ مِطَابِنِ الْعَشِيَّاتِ أَرْوَعًا

[Verily El-Minhāl has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who excited the admiration of the beholder]: for El-Minhāl had slain his [the poet's] brother Mālik; and when a man slew another who was a celebrated man, he

used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ḥam pp. 370-372.]) And El-Khansā says,

* وَدَاهِيَةَ جَرَّهَا جَارِمٌ * جَعَلَتْ رَدَاكَ فِيهَا خِمَارًا *
[And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خِمَار [which means a woman's "muffler" and a man's "turban"]. (T.)—Also + A bow; (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IAth, TA.)—And [for the like reason] + The [ornament called] وَشَاح [q. v., worn by women]. (T, K.) So in a verse of El-Aḡshā, cited voce رَقْرَقَ (T.)—And + A bier; because it is borne upon the place of the رداء [properly thus called, i.e., upon the shoulder]. (Ḥam p. 471.)—And + Debt; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَاءِ, meaning + He is little burdened in respect of debt: and also, in respect of household. (K* TA.) [See also an ex. voce نَسَاءَ.]—Also + Intelligence:—and + ignorance: (M, K:) both on the authority of IAqr: (M:)—he says also that it means + anything that is the pride, or ornament, of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or + pride]: (T:) thus, (M,) it is + a thing that graces: and + a thing that disgraces: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رَدَاة: see the next preceding paragraph, first signification.

رَدَى: see رَدَى, in art. رَدَى.

الرَّادِي The lion; (K;) because he dashes himself (يَرْدِي i. e. يَصْدُمُ) [against his prey]. (TA.)

مُرْدَى A stone that is thrown; (S, K;) as also مُرْدَاة (T, S:) or a piece of rock with which date-stones are broken: (Ḥam p. 417:) and accord. to ISk, the latter signifies a piece of rock with which stones are broken, (S,) or with which one breaks [anything]: (M:) or a stone which the strong man can hardly, or not at all, lift with his hands; [like مُرْدَاة (TA in art. رَدَا) with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] ضَبّ is broken, or battered, when it is among large stones (فِي قَلْعَةٍ [i. e. قَلْعَةٍ]), which قَلْعَةٌ it softens and demolishes: (En-Nadr, T:) the same word (مُرْدَاة) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the ضَبّ is guided to its hole: (T, M:) [and

accord. to Golius, on the authority of Meyd and the Mirkāt el-Loghah, the upper mill-stone:] the pl. of مُرْدَاة is مُرَادٍ (T:) and this pl. is [also] syn. with مُرَامٍ [app. as pl. of مُرْمَاة, and meaning the arrows thus called; or any missiles]. (M.) Hence the prov., عِنْدَ جُحْرِ كُلِّ ضَبٍّ مُرْدَاةٌ, [Near by the hole of every ḡabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the ḡabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلِّ ضَبٍّ مُرْدَاةٌ (S, M, Meyd) i. e. Every ḡabb has near by it its stone that is to be thrown at it; (S, Meyd;) for the ḡabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the ḡabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مُرْدَى in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ḥam p. 417,) said of a courageous man, إِنَّهُ مُرْدَى الْحُرُوبِ + [Verily he is like the missile of wars]; (S;) or فَلَانٌ مُرْدَى الْحُرُوبِ + [Such a one is like the crushing stone of the wars]; or مُرْدَى الْخُصُومِ, i. e. + he whom they throw against the antagonists and who crushes them: (Ḥam ubi suprā:) and هُمُ مُرَادِي الْحُرُوبِ [being pl. of مُرْدَى, as well as of مُرْدَاة]: (S:) and فَلَانٌ مُرْدَى + مُرْدَى خُصُومَةٍ وَحَرْبٍ + Such a one is very patient in the endurance of contention and war. (M.) مُرْدَى is also used as meaning + A horse hard like the stone thus called; thus in a verse of 'Antarah: or it there means a horse that runs swiftly; from الرِّدْيَان [an inf. n. of رَدَى, q. v.]: or it is from الرِّدَى [inf. n. of رَدَى, and syn. therewith], meaning perdition: or it means, in that verse, [like رَدَاة] a sword, [as being an instrument of perdition,] from الرِّدَى. (Ḥam p. 207.) مُرْدَاة (S,) or نَاقَةٌ مُرْدَاة (TA,) is used as meaning + A she-camel like the stone thus called in hardness. (S, TA.) And مُرَادٍ [as pl. of مُرْدَى or of مُرْدَاة] means also + The legs of camels, (Lth, T, M, K,) and of the elephant (Lth, T, K,) or of elephants; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.)—Also مُرْدَى (so in the S,) or مُرْدَى, with damm [to the م] and with shedd [to the ي], (K,) A pole with which a ship, or boat, is propelled, (S, K,) being in the hand of the sailor: (S:) pl. [of the former] مُرَادٍ (S,) or [of the latter] مُرَادِي (K:) in the dial. of the vulgar مُرْدَى [pronounced by them مُرْدَى, without tenween, or مُرْدَا, for مُرْدَا; pl., with the art., المُرَادِي [and vulgarly pronounced مُرَادِي also without the art.]. (TA.)

مِرْدَى, and its pl. مَرَادٍ (which is also pl. of مِرْدَى): see the next preceding paragraph, in seven places: — and see also رَدَاءٌ, in three places.

مِرْدَى: see مِرْدَى, last sentence.

أَمْرَاءٌ هَيَافُ الْمِرْدَى *A woman lank, or slender, in the place of the [ornament called] وَشَاح [q. v.].* (T.)

الْمِرْدَى, in the Kur v. 4, means *That which falls from a mountain, or into a well, or from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Msb.)

رَدَل

1: see what next follows.

4. إِرْدَاذٌ (T, S, M, A, K, K.) inf. n. اِرْدَتِ السَّمَاءُ (T, TA;) and رَدَّتْ (A, K, K.) inf. n. رَدَّادٌ (TA,) or رَدَّادٌ; (so in the TT as from the T;) *The sky rained, or let fall, such rain as is termed رَدَّاد [explained below].* (T, S, M, A, K, K.) And بَاتَتْ السَّمَاءُ تُرْدِنَا *The sky during the night rained upon us, or let fall upon us, such rain as is so termed.* (A.) — [Hence,] اِرْدَتِ السَّمَاءُ (inf. n. as above, T,) † *The water-skin, or milk-skin, exuded, or let flow, what was in it.* (T, A, L, K, K.) And اِرْدَتِ الشَّجَّةُ † *The wound in the head flowed with what was in it.* (T, A, L, K, K.) And اِرْدَتِ الْعَيْنُ بَيَاضَهَا † *The eye flowed with its water.* (T, A, L.)

رَدَّادٌ: see what next follows.

رَدَّادٌ (T, S, M, A, L, K, K.) and by poetic license رَدَّادٌ (M, L, K, K.) *Weak [or drizzling] rain, (S, M, L, K, K.) but exceeding what is termed قَطِطٌ: (S, L, K, K.) or fine rain, but exceeding what is termed طَلٌّ: (A, K, K.) or the lightest of rain except what is termed طَلٌّ: (A, K, K.) or, accord. to El-Khattābī, and Suh in the R, rain more than what is termed بَغْشٌ, but a little less strong than what is termed طَلٌّ, or like this last: (MF, TA, K, K.) or still, continuous rain, consisting of small drops, resembling dust: or such as is after [app. meaning more than] what is termed طَلٌّ: (M, L, K, K.) n. un. رَدَّادَةٌ. (M, K, K.) To such rain, the poet Bakh-daj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَابِلٌ. (M, K, K.) One says, يَوْمَنَا يَوْمَ رَدَّادٍ وَسُرُورٍ وَاتِّدَادٍ [Our day is a day of fine rain, &c., and of happiness, and of delectation]. (A, K, K.) — Hence, † *A little wealth or property.* (Hār p. 57.) One says, نَحْنُ نَرْضَى بِرَدَّادٍ نَيْدِكَ وَرَشَاشِ سَيْدِكَ † [We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence]. (A, K, K.)*

أَرْضٌ مَرْدٌ عَلَيْهِا (A, K, A'Obeyd, S, M, K, K.) and اَرْضٌ مَرْدَةٌ (Ks, T, S, M, K, K.) and مَرْدُودَةٌ (Th, M, K, K.) or the second and third of these are not

allowable, but only the first is, (A, K, A'Obeyd, S, M, K, K.) *Land upon which has fallen rain such as is termed رَدَّاد.* (A, K, A'Obeyd, T, S, M, K, K.)

مُرْدٌ *A sky (سَمَاءٌ) raining, or letting fall, such rain as is termed رَدَّاد; and so مُرْدَةٌ. (A, TA.)*

One says, السَّمَاءُ مُرْدٌ وَالسَّمَاعُ مُلْدٌ فَهَلْ أَنْتَ إِلَيْنَا مُعْدٌ [The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?]: meaning what is heard of discourse, or narration, and of science; not of singing. (A, K, K.)

— [Hence,] † *A day in which is rain such as is termed رَدَّاد.* (Lith, El-Umawee, T, S, A, K, K.) And † *A water-skin, or milk-skin, exuding, or letting flow, what is in it.* (A, TA.) And † *Anything flowing.* (T, K, K.)

مُرْدٌ: see اَرْضٌ مَرْدُودَةٌ.

رَدَل

1. رَدَّلَ (T, S, M, Msb, K, K.) aor. رَدَّلَ (T, S, K, K.) inf. n. رَدَّلَةٌ (T, S, M, Msb, K, K.) and رَدَّلُوهُ (S, M, Msb, K, K.) and رَدَّلَ, aor. رَدَّلَ (Sgh, K, K.) *He (a man) was, or became, low, base, vile, mean, or contemptible; (T, S, M, K, K.) in his aspect, and in his states, or circumstances: (T, K, K.) or it (a thing, M, Msb, K, K.) of any kind, M, K, K.) was, or became, bad, corrupt, vile, base, abominable, or disapproved. (M, Msb, K, K.) = رَدَّلَ (S, M, K, K.) aor. رَدَّلَ, inf. n. رَدَّلَ; (M, TA, K, K.) and رَدَّلَهُ (S, K, K.) *He made, or pronounced, him (a man) to be low, base, vile, mean, or contemptible: (S, M, K, K., TA, K, K.) or he made, or pronounced, it (a thing of any kind) to be bad, corrupt, vile, base, abominable, or disapproved. (M, K, K., TA, K, K.) You say, رَدَّلَ مِنْ دِرَاهِمِي كَذَا (T, K, K.) or رَدَّلَ مِنْ دِرَاهِمِي كَذَا (TA, K, K.) *He (a man, T, or a money-changer, TA) pronounced, or showed, dirhems or pieces of money, or such of my dirhems or pieces of money, to be bad; syn. فَسَّلَهَا. (T, TA, K, K.) And رَدَّلَ غَنِيَّ (T, TA, K, K.) *He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them]. (T, TA, K, K.) And رَدَّلَ مِنْ رَجَالِهِ كَذَا وَكَذَا رَجُلًا (T, TA, K, K.) *He disapproved, or refused, [as low, base, &c.,] of his men, such and such men. (TA, K, K.)*****

4. ارْدَل *He had low, base, vile, mean, or contemptible, companions. (K, K.) = As a trans. v.: see 1, in four places.*

10. اسْتَرْدَلَهُ [He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:] contr. of اسْتَجَادَهُ. (O, K, K.) Hence the trad., مَا اسْتَرْدَلَهُ إِلَّا اللَّهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ الْعِلْمُ وَالْأَدَبُ [God desires not that a servant (meaning a man) may be low, base, vile, mean, or contemptible, but He withholds from him knowledge, or science, and discipline of the mind, or good qualities and attributes of the mind or soul, &c.]. (O, TA, K, K.)

رَدَّلَ (T, S, M, Msb, K, K.) and رَدَّلَ (S, K, K.) and رَدَّلَ (M, K, K.) applied to a man, *Low, base, vile, mean, or contemptible; (T, S,*

*M, K, K.) in his aspect, and in his states, or circumstances: (T, K, K.) or, applied to a thing (M, Msb, K, K.) of any kind, (M, K, K.) bad, corrupt, vile, base, abominable, or disapproved: (M, Msb, K, K.) fem. of the first with ة: (M, Msb, K, K.) pl. [of pauc.], of the first, رَدَّلٌ (Msb, K, K.) or [of the same,] رَدَّلٌ (T, S, M, O, and so in some copies of the K, K.) [or this is more probably pl. of رَدَّلٌ, accord. to analogy,] and رَدَّلٌ (S, M, K, K.) and رَدَّلٌ (M, K, K.) which is of a rare form, (M, K, K.) [in the CK رَدَّلٌ,] and رَدَّلُونَ (T, K, K.) [which is applied only to rational beings,] and (of رَدَّلٌ, TA, K, K.) and رَدَّلٌ (S, M, K, K.) and, of the pl. رَدَّلٌ (Msb, K, K.) [but] said in the O to be of [the pl.] رَدَّلٌ (TA, K, K.) and رَدَّلٌ (T, Msb, TA, K, K.) and so in some copies of the K, K.) in the place of رَدَّلٌ, and [of رَدَّلٌ,] رَدَّلُونَ (T, M, K, K.) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the K, K.] You say رَدَّلَ رَجُلٌ رَدَّلَ التَّيَّابِ [A man mean, or bad, &c., in respect of clothes and of action]. (T, TA, K, K.) And ثَوْبٌ رَدَّلٌ *A dirty, bad, or vile, garment; (TA, K, K.) and so ثَوْبٌ رَدَّلٌ (M, TA, K, K.) or ثَوْبٌ رَدَّلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَدَّلٌ,] a dirty garment: and ثَوْبٌ رَدَّلٌ a bad, or vile, garment. (T, K, K.)**

رَدَّلٌ: see the next preceding paragraph.

رَدَّلٌ: see رَدَّلٌ [of which it is both a syn. and a pl.]. — Also, (S, K, K.) or رَدَّلَةٌ (T, K, K.) or both, (M, Msb, K, K.) *The worse or viler, or the worst or vilest, (T, K, K.) or the bad, or vile, (S, K, K.) of anything: (T, S, K, K.) [or the refuse thereof; i. e.] a thing of which the good has been picked out, (M, Msb, K, K.) and the bad or vile, (M, K, K.) or the worse or viler, or worst or vilest, (Msb, K, K.) remains. (M, Msb, K, K.) You say also, هُمُ رَدَّلَةُ النَّاسِ رَدَّلًا (T, K, K.) [They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people]. (T, K, K.)*

رَدَّلٌ: see رَدَّلٌ, in five places.

رَدَّلَةٌ: see رَدَّلٌ, in two places.

رَدَّلَةٌ *A low, base, vile, mean, contemptible, or bad, quality; contr. of فَضِيلَةٌ; (M, K, K.) pl. رَدَّلَاتٌ. (TA, K, K.)*

رَدَّلَى: see the next paragraph.

رَدَّلَى: see رَدَّلٌ, in two places. — Also *The worse, or worst: so in the phrase رَدَّلَى الْعُمَرُ [The worse, or worst, part of life]. (O, K, K.) [In the K, K., immediately after the words رَدَّلَى أَصْحَابِهِ,] رَدَّلَى كَحَبَارَى, we find, in some copies, رَدَّلَى كَحَبَارَى; and in other copies, رَدَّلَى كَحَبَارَى: accord. to the former reading, the meaning is, that رَدَّلَى is syn. with رَدَّلَى; and such SM holds to be the case: accord. to the latter reading, that رَدَّلَى is syn. with رَدَّلَى. I have no doubt that the latter is the*

original reading in the *K*, and that it is taken from the *O*, where (with a preceding context different from that in the *K*) the words are, *وَرَدَّ إِلَى أَرْدَلِ الْعِمْرِ أَسْوَهُ*; thus, with *ارذل* in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that *كحباري* has been foisted into the text of the *K* in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the *O*; that the correct reading is, *وَرَدَّ إِلَى أَرْدَلِ الْعِمْرِ*; and that this is taken from what here follows.] It is said in the *Kur* [xvi. 72 and xxii. 5], *وَمِنْكُمْ مَنْ يَرُدُّ إِلَى أَرْدَلِ الْعِمْرِ*, (T, TA,) i. e. [And of you is he who is brought back to] the worse, or worst, [part] of life, (Ksh and Bd and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bd and Jel;) which resembles the state of a young infant: (Ksh and Bd:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], *مِنْ بَعْدِ عِلْمٍ شَيْئًا*, or *تَكِيلًا يَغْلِبُ بَعْدَ عِلْمٍ شَيْئًا* (T, TA.)*

مَرْدُولٌ A man made, or pronounced, to be low, base, vile, mean, or contemptible: (S, TA:) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)

رذ

1. *رَذَّ*, [aor. 2, inf. n. *رَذِّ*] *He pierced, stuck, or stabbed, him.* (S, A, K.) — *He stuck, or fastened, or fixed, it,* (S, A, K,) into the ground, (S,) or into another thing; (K;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) — *رَذَّتِ الْجَرَادَةُ*, aor. 2 (S, K) and 2, (K,) inf. n. *رَذِّ* (S, TA) and *رَذُّوْهُ*, (so in a copy of the S, but wanting in another,) *The locust stuck her tail into the ground, (AZ, S, K,) and laid her eggs, (AZ, S,) or to lay her eggs;* (K;) as also *رَذَّتِ*. (AZ, S, K.) = *رَذَّتِ الْبَابَ* (S, K,) aor. 2, inf. n. *رَذِّ*, (TA,) *He furnished the door with a رَذَّة [or staple to receive the bolt of the lock].* (S, K.) = *رَذَّتِ السَّمَاءُ*, (A, K,) aor. 2, (A, TA,) inf. n. *رَذِّ*, (TA,) *The sky made a sound by reason of rain.* (K.) — *رَذَّ* is also said of a stallion [i. e. a stallion-camel, meaning *He uttered a low braying*]: and of thunder [meaning *It made a low sound*]. (A.) [See *رَذَّ*, below.] — And *رَذَّ* signifies also *The being instantly silent.* (TA.)

2. *رَذَّزْتُ*, (S, K,) inf. n. *رَذَّزْتُ*, (S,) *I arranged, or facilitated, for thee the affair.* (S, K.)* And *رَذَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ* *I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state, (تَبَتُّه, [or, as in one copy of the A, بَيَّنَّتُهُ, i. e. made it clear, or plain,]) with such a one.* (A, TA.) = *رَذَّزْتُ* also signifies *The glazing, or polishing, of paper.* (S, K.) —

[See also the pass. part. n., below: whence it appears that it signifies also *The dressing, or preparing, &c., with rice.*]

R. Q. 1. *رَذَّزْتُ*, (K,) inf. n. *رَذَّزْتُ*, (TA,) *He put it in motion, or in a state of commotion.* (K, TA.) — And *He equalized it; namely, a load, or burden; (K, TA;) made it to counterbalance.* (TA.)

4. *ارذت الجرادة*: see 1.

8. *ارتز* *It stuck, or became fastened or fixed, into a thing; (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground.* (A.) — † *He (a niggardly man) remained fixed in his place, and was tenacious, (S, K, TA,) and was ashamed and confounded, or speechless and motionless through confusion and shame.* (TA.)

رُزٌّ i. q. *أرز* [i. e. *Rice*: see the latter word, in art. *ارز*]. (S, K.)

رُزٌّ A piercing [pain] and rumbling in the belly: (A:) or pain in the belly; as also *رُزِيْرِي*: (S:) or pain, and pressure of the feces: (TA,*) or the pressure and motion of the feces in the belly, (Kt, Mgh, TA,) in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without: (Kt, TA:) or a sound of rumbling or the like in the belly. (As, Mgh, TA.) You say, *وَجَدْتُ رُزًّا فِي بَطْنِي رُزًّا* (As, S, A) *I felt in my belly a piercing [pain] and rumbling: (A:) or a pain: (As, S: expl. in the KL by the Pers. word دَرْدُ:) as also رُزِيْرِي: (As, S:) or pain, and pressure of the feces; &c. (TA.) — [Hence,] † A vehement burning in the mouth of a camel, arising from thirst, with pain. (TA.) — Also A low sound: (TA:) any sound that is not vehement: (A'Obeyd, TA:) or a sound that one hears from afar; as also *رُزِيْرِي*: (K:) or a sound that one hears but knows not what it is: (TA:) or a sound in a more common sense; (K, TA;) vehement or slight: (TA:) or a sound; as of thunder &c.: (S:) or the sound of thunder; (K;) as also *رُزِيْرِي*, [in measure] like *أَمِيرٌ*: or the former has a more general application: and *رُزِيْرِي* [in like manner] signifies a sound: and also thunder: (TA:) and *رُزٌّ* also signifies the braying of a stallion-camel. (K, TA.)*

رَذَّةٌ A single piercing; a stick, or stab. (S, TA.) — And *A pain in the back.* (Sgh, TA.) = *The iron [meaning the staple] into which [the bolt of] the lock enters: (S, K:) so called because [the bolt of] the lock penetrates it: pl. رَذَاتٌ. (TA.)*

رَزَاؤٌ i. q. *رَصَاؤٌ* [generally meaning *Lead*]: (Sgh, K:) a dial. var. of the latter word. (TA.)

رُزِيْرِي: see *رُزٌّ*. = Also *A certain plant, with which one dyes.* (S, K.)

رَزَّازٌ One who sells, and traffics in, *رُزٌّ* [or rice]. (TA.)

رُزِيْرِي: see *رُزٌّ*, in three places.

رُزِيْرِي A piercing, sticking, or stabbing, (K, TA,) such as is firm, or steady. (TA.) = A tremour. (Th, S, K.) — See also *رُزٌّ*, last sentence. = *Long-sounding.* (K.) = *Hail*: (Th, TA:) or small hail, like snow. (S, K.)

مَرَزَةٌ A place in which *رُزٌّ* [or rice] is collected together; like the *كُدُس* of wheat. (TA.)

مُرَزٌّ Food dressed, prepared, or mixed up, (مُعَالَجٌ) with *رُزٌّ* [or rice]. (Sgh, K.) And Paper dressed, or prepared, (مُعَالَجٌ) with *رُزٌّ* [or rice]: (A, TA:) or paper glazed, or polished. (S.)

رزا

ر. 333

1. *رَزَّاهُ*, aor. 2, inf. n. *رَزُّهُ* and *مَرَزَّتُهُ*, *He got, or obtained, from him good (S, K) of any kind.* (S.) And *رَزَّاهُ فُلَانٌ* i. q. *بَرَّهُ*; [a mistake, through an oversight, for *قَبِلَ بَرَّهُ*; i. e. *Such a one accepted the bounty of such a one;*] as also *رَزَّاهُ*, without 2: the former said by AM to be the original. (TA.) And *رَزَّاهُ الشَّيْءَ* *He took from the thing, diminished it, lessened it, or impaired it; (K;) and رَزَّاهُ* signifies the same; or *he took from it, diminished it, &c., by little and little.* (JM.) You say, *رَزَّاهُ مَالَهُ*, and *رَزَّاهُ مَالَهُ*, aor. 2, inf. n. *رَزُّهُ*, *He got, or obtained, somewhat of his property; as also رَزَّاهُ مَالَهُ. (K.) And رَزَّاهُ مَالَهُ* (S, K,*) *I did not take from him of his property; or did not diminish to him his property.* (S, K,*) And *رَزَّاهُ مَالَهُ* *I did not take from him, or it, aught.* (Mgh.) And *رَزَّاهُ مَالَهُ* *He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof.* (TA.) And *رَزَّاهُ زَيْلًا* *I did not take from him, or it, as much as an ant would carry with its mouth: (Har p. 197:) or thus originally, but meaning, anything. (S in art. زيل.) And رَزَّاهُ مَالَهُ* *We took not of, or from, thy water, anything: occurring in a trad. (TA.)* In another trad., as some relate it, *رَزَّاهُ* occurs for *رَزَّاهُ*, which is the original. (IAth.) Accord. to AZ, [however,] one says, *رَزَّاهُ*, meaning *[I had it taken, or received, from me; or, virtually,] it was taken, or received, from me; but not رَزَّاهُ.* (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means † *It was experienced from me*: see a verse cited voce *مُتَلَدٌ*, in art. *تَلَدٌ*.] You say also, *هُوَ رَزَّاهُ*, [virtually] meaning *He is a bountiful person; one whose gratuitous gifts people obtain.* (Ham p. 722.) And *إِنَّهُ لَقَلِيلُ الرِّزْوَةِ مِنَ الطَّعَامِ* *Verily he is one who gets little of the food.* (TA.) — *رَزَّاهُ* also signifies *I afflicted him with an affliction, a misfortune, or a calamity.* (Msb.) And *رَزَّاهُ رَزِيَّةٌ* *An affliction, a misfortune, or a calamity, befell him.* (S, Msb.) It is said in a trad., respecting a woman who came asking for her son, *إِنْ أَرَزَا أَبْنَى فَلَمْ أَرَزَا أَحَبَابِي* meaning *If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.* (TA.)

4. *ارزی*: see *ارزی*, in art. *رزی*.

6: see 1.

8: see 1. = *ارتزأ* also signifies *It* (a thing, §) *was, or became, diminished, lessened, or impaired.* (§, K.) A poet says, (namely, Ibn Mukbil, describing a stallion, § in art. *زبل*.)

* فَلَمْ يَرْتِزْ بِرُكُوبٍ زَيْلًا *

(§, TA.) *And he had not been lessened [by riding, so as to lose] as much as the gnat will carry: (TA:) or as much as the ant will carry with its mouth; meaning, anything: (§ in art. زبل) but some read تَرْتِزِي; [and some, يَرْتِزُ, as in copies of the § in art. زبل;] and some, بِرُكُوبٍ. (TA.)*

رُزَا, (§, Mgh, K,) [originally an inf. n., and] a subst. from رُزَاةٌ رُزَاةٌ (Msb,) and رُزَاةٌ (S, Mgh, Msb, K,) also pronounced رُزَاةٌ, originally with ء, (Msb,) and رُزَاةٌ (S, K.) *An affliction, a misfortune, or a calamity, (§, Msb, K, TA,) by the loss of things dear to one: (TA:) or a great affliction or calamity or misfortune: (Mgh:) pl. (of the first, §, TA) أَرْزَاءُ (§, K, TA) and (of the second, §, Msb, TA) رُزَايَا (§, Msb, K, TA.)*

رُزَاةٌ } see the next preceding paragraph.
رُزَاةٌ }

رُزَاةٌ; (so in some copies of the §; in others رُزَاةٌ, which is said in the K to be a mistranscription;) pl. مَرْزُوءُونَ (K:) *A generous man, (§, K,* [in the latter of which only the pl. is explained,] and TA,) whose good things men get, or obtain, (§) or from whom much is gotten, or obtained. (TA.) One says, in praising, فَلَانٌ مَرْزَاةٌ [Such a one is a person from whom much of his property has been obtained]: and in expressing pity and grief, فَلَانٌ مَرْزَاةٌ فِي أَهْلِهِ [Such a one is a person who has had some one, or more, of his family taken from him]. (Ham p. 176.) And the pl., mentioned above, also signifies *Persons of whom the best have died: (K:) or persons of whom death befalls the best. (L.)**

رُزَا

1. رُزَاةٌ (A, K,) aor. ٤, inf. n. رُزَاةٌ (TK,) *He kept, or clave, to him, or it, (A, K,) not departing. (K.)*

رُزَاةٌ (S, K,) quasi-coordinate to جَرْدَحَلٌ (S,) applied to a man, (TA,) *Short: (§, K:) and great, or old; syn. كَبِيرٌ: and thick and strong: and big, or bulky: (K:) or short and thick and strong: (TA:) or great in body, and stupid, foolish, or deficient in intellect. (Abu-l-'Abbás, TA.) — Also The vulva of a woman; (K;) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning large, or big, (§, K,) applied thereto, (K,) or applied to a رُكْبٌ [i. e. pubes]. (§.)*

رُزَاةٌ and رُزَاةٌ, both with teshdeed; (A, K;) or the former only, (§, Msb, K,) of these two,

(§, Msb,) and رُزَاةٌ, without teshdeed; (§, A, Msb;) † the second mentioned by Ks, (Mgh,) but it is vulgar, (Fg, Msb,) and said by Isk to be wrong; (Msb;) *A thing with which clods of clay are broken: (§, L:) or a small rod, or baton, of iron: (A, K:) and the last, رُزَاةٌ, without teshdeed, a large blacksmith's hammer: (TA:) or a mallet with which wooden pins or pegs or stakes are knocked into the ground or into a wall; syn. مَيْتَدَةٌ (Mgh:) the pl. of the first is أَرْزَابٌ (Msb;) and of † the last, مَرْزَابٌ (A, Msb,) as also of مَرْزَابٌ [q. v.]. (A.)*

رُزَاةٌ [A satrapy; the government of a satrap, or prefect of the Persians;] the headship of the Persians. (K.) You say, مَرْزَاةٌ كَذَا, [Such a one is over the satrapy of, or has the office of satrap over, such a province,] like as you say, مَرْزَاةٌ كَذَا. (§.)

رُزَاةٌ and رُزَاةٌ: see رُزَاةٌ, in five places.

مَرْزَابٌ i. q. مَرْزَابٌ [and مَرْزَابٌ, i. e. A water-spout; &c.; see art. وُزْب; (A, K;) a dial. var. thereof; (§, Msb;) but not a chaste word; (§;) and disallowed by A'Obeid, (TA,) and by Isk and Fr and AHat. (TA voce مَرْزَاب.) — Also A great ship: (A, K:) or a long ship: (AZ, §, K:) pl. مَرْزَابِي. (AZ, §.)

مَرْزَابٌ [A satrap; or] a great man, or chief, (A, Mgh, K,) of the Persians: (§, Mgh, K:) or a courageous cavalier who is set over a people, under a king: (TA:) it is said, on the authority of As, that the chief of the عَجَم [here meaning Persians] was called مَرْزَابٌ and مَرْزَابٌ: (IB, TA:) *مرزبان* is an arabicized word, (§, Mgh,) [originally Persian,] used anciently: (Shifā el-Ghaleel, TA:) pl. مَرْزَابِي. (§, A, Mgh, K.) Hence, [and from مَرْزَابِي as pl. of مَرْزَابِي,] the saying, اَعُوذُ بِاللّٰهِ مِنَ الْمَرْزَابِيَةِ وَمَا بَايَدِيهِمْ مِنَ الْمَرْزَابِيَةِ [I seek protection by God from the satraps, and the iron batons that are in their hands]. (A.) — And hence, (§, Mgh,) مَرْزَابِيَةُ الزَّوَارِ (S, Mgh, K,) [lit. The chief of the forest, or the like,] the latter word meaning الْأَجْمِيَّة (Mgh, TA,) and also pronounced الزَّوَارِيَّة (Mgh); an appellation of the lion; (§, Mgh, K;) and so مَرْزَابَانِي; for which El-Mufaddal said المَرْزَابَانِي, as referring to the زَبْرَةُ of the lion; but As disallowed this. (§.)

المَرْزَابَانِي: see what next precedes.

رُزَقِي

رُزَقِي: see رُزْدَقِي, in art. رُزْدَقِي.

رُزَح

1. رُزَحٌ, aor. ٤, inf. n. رُزَحٌ (S, K,) and رُزَحٌ (S, L,) or رُزَحٌ (K,) *She (a camel) fell down (S, L, K) by reason of fatigue, emaciated, (§, L, &c.) or by reason of fatigue or emaciation, (K) accord. to the TA,) or by reason of fatigue and emaciation: (CK:) or clave to the ground, and*

*had not power to rise. (TA.) And رُزَحٌ (Mgh, Msb,) aor. ٤, (Msb,) inf. n. رُزَحٌ and رُزَحٌ (Mgh, Msb) and رُزَحٌ (Msb,) *He (a camel, Mgh, Msb) fell down by reason of fatigue: (Mgh:) or became much emaciated. (Msb.) — Hence, or from مَرْزَحٌ as meaning low, or depressed, ground or land, رُزَحٌ said of a man, † He became weak, and what was in his hand went from him. (TA.) — And رُزَحٌ (A) † تَرَاوَحَتْ أَحْوَالُهُ and رُزَحَتْ حَالُهُ, or condition, was, and his circumstances, were, or became, weak and evil. (A,* and Har p. 489.) — [Hence also,] رُزَحُ الْعِنَبِ The grape-vine fell down.**

(TA.) = رُزَحٌ فَلَانًا بِالرُّمَحِ, inf. n. رُزَحٌ, *He thrust, or pierced, such a one with the spear, or with the iron at the lower extremity of the spear; syn. رُزَحَهُ. (K.)*

2. رُزَحٌ, inf. n. تَرُزِخُ (S, K,) *He made a she-camel to fall down by reason of fatigue, emaciated: (§:) or he emaciated her. (K.) And رُزَحَتْهَا الْأَسْفَارُ Journeys emaciated her. (A,* TA.)*

4. اَرْزَحَ الْعِنَبُ *He raised [or propped up] the grape-vine [that had fallen down]. (TA.)*

6: see 1.

مَرْزَاةٌ (S, A, Mgh, Msb, TA) and مَرْزَاةٌ (TA) *A camel that has fallen down by reason of fatigue: (Mgh:) or much emaciated: (Mgh, Msb:) or much emaciated, that will not move: (TA:) or perishing by reason of emaciation: (§, TA:) or that throws himself down by reason of fatigue: or much emaciated, but having power to move: (A, TA:) pl. [of the former] رُزَحِي (S, A, Mgh, Msb, K) and رُزَحٌ (S, A, Mgh, K) and رُزَاةٌ (S, A, Mgh, K) and [of the same or of رُزَاةٌ] مَرْزَاةٌ (S, A, Mgh, K) and [of the same or of رُزَاةٌ] رُزَاةٌ (A, TA) and [of مَرْزَاةٌ] مَرْزَاةٌ (S, A, K.) — [Hence,] رُزَحٌ and رُزَحٌ [app. رُزَحٌ, agreeably with analogy, or perhaps رُزَحٌ] † A people, or party, emaciated, and falling down [or tottering by reason of weakness]. (Ham p. 227.) — And رُزَحَةٌ رُزَحَةٌ † لَهُ حَالٌ رُزَحَةٌ [He has a weak and an evil state or condition: see 1]. (A.)*

مَرْزَحٌ [A place where camels fall down by reason of fatigue: and hence,] a far-extending place of crossing or traversing [of a desert &c.]. (§, K.) — And A low, or depressed, tract of land. (K.)

مَرْزَحٌ The wood, or pieces of wood, (خَشَبٌ,) with which a grape-vine is raised from the ground. (T, S, K) when one part thereof has fallen down upon another: (T, TA:) or a vine-prop; a piece of wood with which a grape-vine is raised from the ground. (TA in art. جَزْء.) = Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by Esh-Sheybānee to the next following word,] A voice, sound, or noise; (TA;) and so مَرْزَحٌ (K:) accord. to Esh-Sheybānee, the latter signifies

having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.)

رَزَقَ and its pl. مَرَزِقَ: see رَزَقَ.

مَرَزِقَ: see مَرَزِقَ.

رزق

رَزَقَ A row of palm-trees, and of men: (IF, S, Mṣb, K:) or [simply] a row: (JK, Mgh:) and an extended cord or string or thread: (JK:) an arabicized word, from رَسَتْ (S, K,) which is Persian: (S:) Lth says, What the people [now] call رَسَتْ we call رَزَقَ, meaning a row: it is an adventitious word. (TA.) — [Hence,] one says, اجْعَلِ الْأَمْرَ رَزَقًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. رَزَقَ.)

رَزَقَ (S, Mṣb, K, &c.) and رَزَقَاتُ (Lh, L, TA) and رَزَقَاتُ (ISk, K) and رَزَقَاتُ (Lh, S, Mṣb, K, &c.), but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رَزَقَاتُ (Mṣb,) arabicized, (S, Mṣb, K,) of Pers. origin, (S,) from رُوسَا (K,) [erroneously] said by IF to be from رَزَقَ signifying as explained above; (Mṣb:) A rural district; or district consisting of cultivated land with towns or villages; syn. سَوَادُ (S,) or سَوَادُ (K:) Yāqoot explains رَزَقَاتُ as applied, in his time, in the country of the Persians, to any place [or district] in which are sown fields, and towns or villages; not to cities, like El-Baṣrah and Baghdād; so that it is, with the Persians, like سَوَادُ with the people of Baghdād, and is a more special term than كُورَةُ [in Arabic] and اِسْتَانَ [in Persian]: (TA:) or it is used as meaning an outlying district, or a border-district, of a country: (Mṣb:) [but the correctness of this last explanation is questionable:] the pl. is رَزَادِيقُ (Mṣb) [and رَزَاتِيقُ and رَزَادِيقُ (S, Mṣb) and رَزَادَاتُ (Har p. 249) [&c.].

رزق

3. رَزَقَهُ (JK, K,) inf. n. مَرَزَقَهُ (JK, K,) I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. رَاوَعْتَهُ (JK, K:*) and sought, or endeavoured, to induce him; syn. حَاوَلْتَهُ: said [in speaking] of a wolf &c. (JK, TA:*)

4. ارْزَغَتِ الْأَرْضُ The land, or ground, was, or became, very slimy or miry; or had much slime, or mire, and moisture. (K,* TA. [See also 4 in art. ارْزَغَ.] — ارْزَغَ said of a digger, He reached the moist earth or clay. (S, K.) — ارْزَغَتِ السَّمَاءُ The sky gave water such as moistened the earth or ground: (TA:) like ارْدَغَتِ. (TA in art. ارْدَغَ.) And ارْزَغَتِ الرِّيحُ The wind brought نَدَى [i. e. moisture, or rain, &c.]. (IF, K.) And ارْزَغَ الْمَطَرُ The rain moistened the earth, or ground, (S, K,) and exceeded the ordinary degree,

(S,) but did not flow. (S, K.) — ارْزَغَ الْمَاءُ The water was, or became, little in quantity. (JK, Ibn-'Abbād, K.)

رَزَغٌ A small quantity of water in what are termed ثِمَاد [q. v.] and حَسَاءَ [pl. of حَسَى q. v.] and the like. (TA.) — See also رَزَغَةٌ.

رَزَغَ: see رَزَغَةٌ. — Also Moisture. (TA.)

رَزَغٌ Sticking fast in slime or mire: (JK, T, S,* K:) or so مَرَزَغٌ and مَرَزَغٌ. (IB.)

رَزَغَةٌ (S, K) and رَزَغَةٌ (Lth, Mgh) Thin mud; (TA:) [i. e.] slime, or mire: (S, K:) or much slime or mire: or, accord. to the M, it is less than what is termed رَدَغَةٌ [or رَدَغَةٌ, q. v.]: (TA:) but accord. to Lth (Mgh) and to the T, (TA,) stiffer than what is termed رَدَغَةٌ: (Mgh, TA:) or slime, or mire, little in quantity: (Ham p. 632:) pl. رَزَاغٌ and [coll. gen. n.] رَزَغٌ [and رَزَغٌ]: or رَزَغٌ and رَزَغٌ signify slime, or mire: (Mgh:) and رَزَاغٌ is also expl. [as a sing., like رَدَاغٌ,] as having this last meaning; and as meaning also moisture of the earth. (TA.)

رَزَاغٌ: see what next precedes.

مَرَزَغٌ Rain producing much slime or mire; opposed to مَسِيلٌ, “causing much flowing.” (Ham p. 632.)

رَزَغٌ: see مَرَزَغٌ.

مَرَزَغٌ Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مَسِيلٌ, “that causes the valleys and water-courses (تَلَالِعُ) to flow.” (S, and Ham* p. 632.) — See also رَزَغٌ.

رزق

1. رَزَقَهُ اللَّهُ (S, Mṣb, K, &c.) aor. ٢, (Mṣb, TA,) inf. n. رَزَقَ (S,) or رَزَقَ (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) God caused what is termed رَزَقٌ [q. v.] to come to him: (K:) or God gave him. (S, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means God caused the means of subsistence to come to him; i. e., gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith: when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْعَهُ, aor. ٢, inf. n. رَزَقَ, [The bird fed its young one.] (TA.) And رَزَقَ الْأَمِيرُ الْجُنْدَ The commander gave their subsistence-money, pay, or allowances, to the army: and رَزَقَ الْجُنْدَ رَزَقَةً He gave the army their subsistence-money, &c., once: and رَزَقُوا رَزَقَتَيْنِ They were given their subsistence-money, &c., twice.

(TA.) — [Hence رَزَقٌ also signifies It (a place) was rained upon.] Lebeed says,

* رَزَقَتْ مَرَابِيعَ الشَّجُومِ وَصَابِيَا *
* وَدَقَّ الرَّوَاعِدِ جُودَهَا وَرِهَامَهَا *

meaning مَطَرَتْ; (TA:) i. e. They were rained upon with the rain of the أَنْوَاءَ [pl. of نَوَاءٌ q. v.] of the رَبِيعِ, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof. (EM pp. 140 and 141.) — And رَزَقَ فَلَانًا He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence: of the dial. of Azd, (K,) i. e. Azd-Shanoah. (TA.) One says, فَعَلْتُ لَمَّا شَكَرْتَنِي ذَلِكْ لَمَّا رَزَقْتَنِي i. e. I did that since, or because, thou thankedst me. (TA.) And hence, in the Kur [lvi. 81], وَتَجْعَلُونَ رَزْقَكُمْ أَنْتُمْ تُكْذِبُونَ, [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K:) i. e., accord. to Ibn-'Arafah, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S,] the meaning is, تَجْعَلُونَ شُكْرَ رَزْقِكُمْ التَّكْذِيبَ [do ye make the thanking for your sustenance to be disacknowledgment?]: (TA:) and some read شُكْرَكُمْ [for رَزْقَكُمْ]. (Bd.)

8. ارْتَزَقُوا (S, Mṣb, K,) said of soldiers, (S,) or of people, (Mṣb,) They took, or received, their أرْزَاقَ [i. e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Mṣb, K.) — See also what next follows.

10. اسْتَرْزَقَهُ He asked, or demanded, of him what is termed رَزَقٌ [i. e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA:) as also ارْتَزَقَهُ. (TA.)

رَزَقٌ A thing whereby one profits, or from which one derives advantage; (S, K:) as also مَرَزَقٌ (K, TA,) in the pass. form: (TA: [in the CK, erroneously, مَرَزَقَ:] and a gift; and especially, of God: (S:) or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Moāte-zileh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA:) pl. أَرْزَاقُ (S, Mṣb, K:) and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA:) or رَزَقٌ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَقٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: (Bd in ii. 2:) and [hence] it signifies also a daily allowance of food or the like; and so رَزَقَةٌ, of

which the pl. is رَزَقٌ (TA:) [the subsistence-money, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day: or, accord. to El-Karkhee, الْعَطَاةُ is what is assigned to those who fight; and الرَزَقُ, to the poor: (Mgh: [but see عَطَاة:]) and رَزَقَاتُ, pl. of رَزَقَةٌ, which is the inf. n. of unity of رَزَقَ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَطْمَاعُ,) of soldiers: (S, K:) one says, كَمْ رَزَقَكَ فِي الشَّهْرِ, How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month? (TA:) and أَخَذُوا أَرْزَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.,] (S, Mṣb, K) is said of soldiers. (S.) الرَزَقُ الْحَسَنُ (S.) means A thing [or provision] that comes to one without toil in the seeking thereof: or, as some say, a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it. (KT.) — Also † Rain (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water for] watering the palm-trees." (S.)

رَزَقَةٌ, and its pl. رَزَقَاتُ: see the next preceding paragraph.

رَزَقٌ: see رَزَقَةٌ.

الرَزَاقُ: see what next follows, in two places.

الرَزَاقُ and الرَزَاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed الأَرْزَاقُ, and the Giver of their أَرْزَاقُ to his creatures. (TA.) [The former epithet is also applicable to a man; but † the latter is not.] — رَوَاقٌ [as pl. of رَاقٌ, agreeably with a general rule relating to epithets of the measure فَاعِلٌ when not applicable to rational beings, and of رَاقَةٌ,] Dogs, and birds, that prey, or catch game. (TA.)

رَاقِيٌّ [erroneously written by Golius and Freytag رَاقِيٌّ] Weak: (Moḥeet, L, K:) applied to anything. (Moḥeet, L.) — Also The species of grapes called مَلَاحِي or مَلَاحِي; (T, K:) a species of grapes of Et-Táif, with long berries; they are called عَنَبُ رَاقِيٍّ. (TA.) — And Wine (K, TA) made of the grapes so called; (TA:) as also رَاقِيَّةٌ. (K, TA.) — And رَاقِيَّةٌ [as a coll. gen. n. of which رَاقِيٌّ is the n. un.] White flaxen cloths. (S, K.) Lebeed says, describing vessels of wine,

* لَهَا غَلَلٌ مِّنْ رَّاقِيٍّ وَكَرْسِفٍ *

* بِأَيْمَانٍ عَجِمٍ يَنْصَفُونَ الْمَقَاوِلَ *

[They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الْأَقْيَالُ (S:) and by غَلَلٌ he means "a strainer" (أَبَارِيكُ, or فِدَامُ, on the heads of the أَبَارِيكُ (S) in art. غَل.)

رَاقِيَّةٌ [erroneously written by Golius and Freytag رَاقِيَّةٌ]: see the next preceding paragraph, in two places.

مَرْزُوقٌ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — أَبُو مَرْزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAṣr.)

مُرْتَزَقٌ: see رَزَقٌ.

الْمُرْتَزَقَةُ Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, * Mṣb, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

رزم

1. رَزَمَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA;) or رَزَمْتُ, said of a she-camel; (S;) aor. 2 and 3, inf. n. رَزَمَ and رَزَمَ; (S, K;) He was unable to rise, (Lh, K, TA,) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (K, TA) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — رَزَمَ (K, TA,) said of a man, inf. n. رَزَمَ (TA,) He died. (K, TA.) — رَزَمَ عَلَى قَرْبِهِ He overcame his adversary, and kneeled upon him, (K, TA,) and quitted not his place. (TA.) One says of a lion رَزَمَ عَلَى فَرِيْسَتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — أَرْزَمَ بِهِ Be thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ham p. 362.) — And رَزَمَ بِالْشَيْءِ He laid hold upon the thing. (K.) — رَزَمَ الرِّبَاةَ رَزَمَةً شَدِيدَةً The winter was, or became, intensely cold. (K, * TA.) Hence نَوَّ الْبَرَزِمَ [q. v. infrà]. (K, TA.) — رَزَمَتِ الْأُمُّ بِهِ The mother brought him forth: (K:) and so رَزَمَتْ بِهِ. (TA.) — رَزَمَ الشَّيْءُ (S, Mṣb, K,) aor. 2 (Mṣb, K) and 3, (K,) inf. n. رَزَمَ (Mṣb, TA,) He collected together the thing (S, Mṣb, K) in a garment, or piece of cloth. (K. [See 2.]) — See also 4.

2. رَزَمَ الْقَوْمَ (K,) inf. n. رَزَمَ (TA,) The people cast, or laid, themselves down upon the ground, (K, TA,) and remained fixed there, (TA,) not quitting their place. (K, TA.) — رَزَمَ الثِّيَابَ (S, Mṣb, K,) inf. n. as above, (S, K,) He bound the clothes, or tied them up, (S, K,) in رَزَمَ [or bundles]: (S:) he made the clothes into رَزَمَ. (Mṣb.)

3. رَزَمَ الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — رَزَمَ بَيْنَهُمَا He conjoined them two; (K;) [as, for

instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, رَزَمَتِ الْإِبِلُ رَازِمَتِ الْإِبِلِ The camels mixed two pastures. (S, TA.) And رَزَمَتِ الْإِبِلُ الْعَامَ The camels pastured upon the حِمَضُ [or salt, or sour, plants] one time, and خَلَّةُ [or sweet plants] another time, this year. (TA.) [In the case of a man,] مُرَاَزَمَةٌ in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الْجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA:) or مُرَاَزَمَةٌ in relation to food signifies the making an interchange, by eating one day flesh-meat, and one day honey, (K, TA,) and one day dates, (TA,) and one day [drinking] milk, (K, TA,) and one day [eating] bread without any seasoning or condiment, (TA,) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermixing the [acts of] eating with thanks, and the mouthfuls with praise; (IAṣr, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAṣr, TA:) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَاغُوا: (K, TA:) as though he said, [When ye eat,] eat what is easy and agreeable to swallow with what is unseasoned, or disagreeable in taste: (TA:) or mix ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S.) — مُرَاَزَمَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.)

4. ارْزَمَتْ She (a camel) uttered a cry such as is termed رَزَمَةٌ [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner ارْزَمَتْ عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes ارْزَمَ means the uttering of a cry, or sound, absolutely: and ارْزَمَتْ said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, مَا ارْزَمْتُ أُمَّ حَائِلٍ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K:*) a prov. (K.) And hence, i. e. from ارْزَمَتْ said of a she-camel, (TA,) ارْزَمَ is also said of thunder, (S, K,) meaning † It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that رَزَمَتْ and رَزَمَ signify the same as ارْزَمَتْ and ارْزَمَ said of a she-camel and of thunder: for] the inf. n. رَزَمَ, used in relation to a camel and to thunder, signify The making a sound or noise. (KL.) ارْزَمَتْ is also said of a cooking-pot, meaning † It made a noise by its boiling. (Ham p. 663.) And you say, ارْزَمَتِ الرِّيحُ فِي الْجَوْفِ † The wind made a sound [in the belly]. (K.)

رزم Rain accompanied by incessant thunder: a possessive epithet. (Lh, TA.)

رزم Firm, or steadfast, standing upon the ground: (S, K:) and رزم and رزم signify [the same; or] firm, or steadfast, upon the ground: and the pl. of the last is رزم, occurring in a verse cited voce رزم, q. v. (TA.) — Also The lion; and so رزم; (K, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or رزم (Ham p. 362) and رزم (TA, and Ham ibid., [but in the latter without any syll. signs,]) like رزم, and رزم like رزم, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning that lies upon his breast on his prey, (Ham, TA,) and growls. (Ham.) Accord. to J, it is applied in a verse of Saïdeh Ibn-Ju-eiyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning That has remained firm, or steadfast, in his place. (TA.)

رزم: see 1: — and see also the next paragraph, in two places. — أَكَلَ الرِّزْمَةَ He ate the [or meal that sufficed for a day and a night, or for four and twenty hours]. (K.)

رزم A quantity remaining in a [receptacle of the kind called] رزم, [a meaning said in the TA, in art. رزم, to be erroneously assigned in the K, in that art., to رزم,] of dates, amounting to half thereof, or a third, or thereabout: (TA:) or, accord. to Sh, the third part, or fourth part, of a [sack such as is called] رزم, (Mgh, TA,) or thereabout, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like رزم, signifying the quantity of the fourth part of the رزم, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] رزم signifies the [sacks called] رزم, in which is wheat: and hence the رزم of clothes [explained in what here follows. (Mgh.) — A رزم [or bundle, put in one piece of cloth and tied up,] of clothes; (S, Mgh, TA;) what are tied up in one piece of cloth, (K, TA,) of clothes: (TA:) or clothes, and other things, put together [in a bundle]; as also رزم: (Mgh:) Iamb explains it as meaning the thing in which are sorts (رزم) and mixtures of clothes: and hence the author of the K has taken a meaning assigned by him to رزم, which, he says, is also written رزم, namely, رزم [a vehement beating], altering and substituting: (TA:) the pl. of رزم is رزم. (S, Mgh.)

رزم A cry, or sound, (AZ, S, K, TA,) a sort of yearning cry, (TA,) of a she-camel, when loving, or affecting, her young one, uttered from her throat, or fauces, (AZ, S, K, TA,) without opening her mouth, not as loud as that which is termed رزم. (AZ, S, TA.) It is said in a prov., رزم [A gentle yearning cry of a she-camel, and no flow of milk]: (S:) or رزم [There is no good in a gentle yearning cry of a she-camel with which is no flow of milk]: (K:) applied to him who promises and does not

fulfil: (S, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also The cry of a boy, or child. (K, TA: but not in the CK.) — And, accord. to IAar, A vehement cry or sound. (TA.) — And The cries of beasts of prey. (S, TA.) A poet says,

* تَرَكُوا عَمْرَانَ مُنْجِدًا * لِلسَّبَاعِ حَوْلَهُ رَزْمَةٌ
[They left 'Amrân prostrate upon the ground; there being cries of the beasts of prey around him]. (IB, TA.)

رزم: see رزم.

رزم A man strong and stubborn. (K.) رزم, [a mistranscription, app. for رزم, for it must be with teshdeed to the j, as is shown by an ex. in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means Stubborn, behaving with forced hardness or hardness: it occurs, accord. as some relate it, in the saying of a rájiz, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed الرِّبْع,] which others relate thus:

* أَيَا بَنِي عَبْدِ مَنَافٍ الرِّزْمَاءُ *
* أَنْتُمْ حَمَاءٌ وَأَبُوكُمْ حَامٌ *
[O sons of 'Abd-Menáf, the firm, or steadfast, upon the ground, (accord. to this reading; but accord. to the reading that seems to be رزم, the stubborn, &c., as a sing., referring to 'Abd-Menáf himself;) ye are defenders, and your father was a defender, حَامٌ being for حَامٍ: رزم being pl. of رزم. (So in one of my two copies of the S: in the other copy omitted.)

رزم A roaring, or growling: a poet says,

* لِأَسُودِهِنَّ عَلَى الطَّرِيقِ رَزْمٌ *
[There is, or was, a roaring, or growling, of their lions on the road]. (S.)

رزم: see رزم.

الرِّزْمِيَّةُ A sect who said that the office of Imám, after 'Alee, belonged to Mohammad Ibn-El-Hanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are [esteemed by the orthodox] forbidden: (KT:) or a sect of the extravagant zealots of the class of innovators, of the schismatics, or followers of 'Alee, who say that the office of Imám belonged to Aboo-Muslim El-Khurasánee, after El-Man-soor, and some of whom arrogated to themselves divinity, one of them being El-Mukanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Má-wará-en-Nahr. (TA.)

رزم: see رزم. — الرِّزْمُ, as an epithet applied to the lion, The roaring. (Freytag, from the "Deewán el-Hudhaleeyeen.")

رزم A camel remaining fixed upon the ground, (S, TA,) unable to rise, (Lh, S, K, TA,) in con-

sequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (S, K, TA) arising from hunger or disease: (TA:) and in like manner applied to a man, &c.: (Lh, TA:) and also, [without ر,] applied to a she-camel, meaning standing still, or stopping from journeying, in consequence of fatigue and emaciation, and motionless: (S:) pl. رزم and رزم, [accord. to Freytag, رزم] applied to camels. (TA.) — See also رزم. — Also, applied to winter, Cold. (TA.)

رزم A prey. (Freytag, from the "Deewán el-Hudhaleeyeen.")

رزم: see رزم, in two places.

الرِّزْمُ is a name of The right star [app. γ, i. e. Bellatrix,] in the left arm of الجَبَّار [or Orion]. (Kzw. [Golius says, as on the authority of Kzw, that it is "a star in the right shoulder of Orion:" but Kzw says that this star (which is α of Orion) is called مَنَكِبُ الْجَوَازِ and يَدُ الْجَوَازِ; and then he mentions that in the left arm, as being called المِزْم: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.]) And المِزْمَانُ (S, K,) also called مِزْمَا الشَّعْرَيْنِ (S,) is the name of Two stars [of which one is commonly known as β of Canis Major, and the other is app. β of Canis Minor, though Golius says, on the authority of Ulugh Beg, that the former is in the right hind leg of Canis Major,] with the شَعْرَيْنِ [by which latter appellation are meant Sirius and Procyon], (K,) or one of which is in [or by] الشَّعْرَى [commonly so called, i. e. Sirius,] and the other is in الذَّرَاعِ [by which is meant المَقْبُوضَةُ, i. e. the asterism consisting of α and β of Canis Minor]; (S;) or one of them is المَقْبُوضَةُ [mentioned above and the other is الشَّعْرَى (q. v.) commonly so called]: thus says Ibn-Kunáseh: both are of the stars of rain: and sometimes the sing. appellation (الرِّزْمُ) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to β of Canis Minor]. (TA.) نَوُ الرِّزْمِ [means The auroral setting of some one of the stars above mentioned; for it] is so termed because of its intense cold. (TA. See 1.) السَّمَاءُ الرِّزْمِيَّةُ is another name for السَّمَاءُ الرَّامِحُ [The star Arcturus]. (Az and TA in art. رَمَح. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains," the autumnal rain, called الوَسْمِي.] — أَمْرُ الرِّزْمِ The north wind: (S, K, TA:) or the cold north wind: (Skr, on a verse of Sakhr-el-Ghef:) from الرِّزْمَةُ النَّافَّةُ meaning "the [gentle] yearning cry of the she-camel:" (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) the wind: (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.)

رزم That has cast, or laid, himself upon the ground, and remained fixed, or motionless: or having [or making or uttering] a sound, or cry: and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.)

تَرَكَتُهُ بِالْمَرْتَزِمِ [I left him in the place where one cleaves to the ground; or] I made him to cleave to the ground. (K.)

رَزَن

1. رَزَن, (S, K, &c.) inf. n. رَزَانَةٌ (S, MA, K, TA) and رَزُون, (TA,) [It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَزَانَةٌ below. — And hence,] † He (a man) was, or became, grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless: (S, K, TA;) or firm, or sound, of judgment: (TA:) wise, or sensible. (MA.) = رَزَنَ بِالْمَكَانِ [thus in the K, with fet-h to the ز,] He remained, stayed, dwelt, or abode, in the place. (K.) = رَزَنَهُ, (S, K,) aor. 2, inf. n. رَزَنَ, (S,) He lifted it (namely, a thing, S) in order that he might see what was its weight. (S, K.) — Hence, رَزَنَ الْحَجَرِ He lifted the stone from the ground. (TA.)

2. رَزَنَهُ, inf. n. تَرَزَّيْنُ, † He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm: [the inf. n. تَرَزَّيْنُ is syn. with تَوَقَّرَ [q. v.]. (S in art. وقَر.)]

5. تَرَزَّنَ, q. v. † [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm]; (M, K;) فِي مَجْلِسِهِ [in his sitting-place], (M,) or فِي الشَّيْءِ [in the thing]. (K.)

6. يَتَرَاوَنَانِ, said of two mountains, They are opposite, or facing, each other. (K.)

رَزْنٌ A place that is elevated (S, K, TA) and hard, (TA,) having in it a depression that retains the water [of the rain]: pl. رَزُونٌ and رَزَانٌ (S, K, TA:) the latter of which pls. is also pl. of رَزْنَةٌ [q. v.]. (K.) It is also sing. of رَزَانٌ signifying [Hollows, or cavities, such as are termed] نَقَرٌ [pl. of نَقْرَةٌ] in stone, or in rugged ground, that retain the water [of the rain]; and so is رَزْنٌ; or, accord. to Ibn-Hamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رَزُونٌ also signifies The remains of a torrent in places which it has partially worn away. (TA.)

رَزْنٌ: see the next preceding paragraph. — Also i. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)

رَزْنَةٌ A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered: pl. رَزَانٌ [mentioned above as a pl. of رَزْنٌ, q. v.]: (S, K:) so says AO. (S.)

رَزَانٌ: see the next paragraph.

رَزِينٌ Heavy, or weighty; (S, K;) applied to a thing (S, TA) of any kind. (TA.) — [Hence,] † Grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless:

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(S, K, TA:) or firm, or sound, of judgment: (TA:) wise, or sensible: (MA:) or a man having much gravity, staidness, &c.: (Har p. 227:) and رَزَانٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, grave, staid, &c., in her sitting-place: (S:) the epithet رَزِينَةٌ is not applied to her unless she be firm, or constant; and grave, staid, &c.; and continent, chaste, or modest; grave, staid, &c., in her sitting-place. (TA.) — أَبُو رَزِينٍ is a name given to The [kind of sweet food commonly called] خَبِيبٌ [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227.)

رَزَانَةٌ inf. n. of رَزَنَ [q. v.]. (MA, TA.) Heaviness, or weight: this is the primary signification. (TA.) — [Hence,] † Gravity, staidness, steadiness, sedateness, or calmness; (S, MA, K, TA;) and forbearance: and stillness, or motionlessness: (S, K, TA:) or firmness, or soundness, of judgment: (TA:) wisdom, or sensibleness: (MA:) and firmness, or constancy. (Har p. 423.)

رَزُونٌ (T, Mgh,) or رَزُونَةٌ, (ISk, S, M, K,) A hole, a perforation, an aperture, or a window, (ISk, T, S, M, Mgh, K,) syn. رَزْوَةٌ, (ISk, S, Mgh, K,) or رَزْوَةٌ نَافِذَةٌ (T,) [in a wall, or chamber, i. e. a mural aperture,] or in the upper part of a roof: (M, TA:) an arabicized word [from the Pers. رَوَزَن, or رَوَزَنَه]: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَاوِزٌ. (T, Mgh.)

رَوَزَنَةٌ: see the next preceding paragraph.

أَرَزَنٌ [accord. to general opinion, being a subst. only, not originally an epithet, أَرَزَنٌ, or, accord. to some, it may be أَرَزْنٌ, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S, K,) of which staves are made. (Lth, S.)

مُحَالَّةٌ i. q. هُوَ مُرَاوِنَةٌ [He is his companion in alighting, or descending and stopping or sojourning &c.]: (so in copies of the K:) or مُحَالَّةٌ [his friendly associate; or true, or sincere, friendly associate]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK: but the former I regard as the true reading, from بِالْمَكَانِ رَزَنَ, q. v.].)

رَزَى

1. رَزَى, (TA,) inf. n. رَزَى, (K,) aor. رَزَى فَلَانًا He accepted the bounty of such a one. (K.) [See also رَزَاهُ: and, under the same head, see رَزِينَةٌ and رَزِينَةٌ: and see a verse cited voce مُتَلَدٌ; in which رَزِينًا seems to be used for رَزِينًا; or the latter may be the correct reading.]

4. ارزى إِيَّاهُ He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging: (K:) or ارزيت ظَهْرِي ارزيت ظَهْرِي I had recourse, or betook myself, to

such a one for refuge, protection, covert, or lodging: (S:) or, accord. to Lth, the verb is ارزأ, with ء. (TA.)

رَزَا, for رَزَيْتَ: see the latter, in art. رَزَا.

رَس

1. السَّقْمُ فِي جَسَدِهِ and رَسَ الْبُؤَى فِي قَلْبِهِ, [aor., accord. to the general rule, رَسَ,] inf. n. رَسَ and رَسِيَسَ, Love entered, and established itself, in his heart, and disease in his body; as also رَسَ (M.) [It seems also, from explanations of رَسَ and رَسِيَسَ mentioned below, that one says رَسَتِ الْحُمَى, meaning The fever commenced, or first touched a person.]

4: see above.

رَسٌ The beginning, or commencement, of a thing. (K.) And hence, (K,) رَسَ الْحُمَى, and رَسِيَسَهَا, The beginning, or commencement, (M, A, K,) or first touch, (S,) of fever, (S, M, A, K,) before it becomes vehement, or severe; (A;) i. e., when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed, or heavy, sluggish, or torpid, or confused in his intellect: (M, TA:) or the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent. (As, TA.) Accord. to Fr, you say, أَخَذَتْهُ الْحُمَى بِرَسٍ, meaning, The fever became settled in his bones. (TA.) [Hence also,] رَسَ الْحُبِّ, and رَسِيَسَهُ, The beginning, or commencement, of love: (K:) or a remain, or relic, or trace, of love: (M:) or الْبُؤَى رَسِيَسٌ signifies the first, or original, feeling (أَصْل) of love. (Abou-Malik, TA.) [Hence also,] بَلَغَنِي رَسٌ مِنْ خَبَرٍ The first of news reached me: (TA:) or somewhat of news reached me: (S, M:) [or news not true reached me: for,] accord. to AZ, you say, رَسٌ مِنْ خَبَرٍ, and رَسٌ مِنْ خَبَرٍ, meaning, News not true came to us: (TA:) or رَسِيَسٌ [alone] signifies news not true. (K.)

رَسٌ: see رَسٌ, throughout.

رَسَبَ

1. رَسَبَ, (S, M, A, &c.) aor. 2, (M, A, &c.) inf. n. رَسَبَ, (S, M, A, Mgh, Msb, K,) and رَسَبَ, (Msb;) and رَسَبَ, aor. 2; (M, A, K;) It (a thing, S, Msb) sank, or subsided, (S, M, A, Mgh, Msb, K,) in water [q. v.]. (S, M, A, Mgh, K.) — [Hence,] رَسَبَتْ عَيْنَاهُ † His eyes sank [in their sockets]. (S, A.) — And السَّيْفُ يَرَسِبُ فِي الصَّرِيَةِ † The sword sinks, or disappears, in the thing struck with it. (TA.)

[2. رَسَبَ It precipitated a substance, or caused it to sink in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. ارسب إِيَّاهُ It caused [a thing] to sink: hence, in a trad., describing the people of Hell, إِذَا طَفَتْ بِهِمُ النَّارُ أَرْسَبَتْهُمُ الْأَغْلَالُ When the fire shall raise them, and make them to appear [or rather to

swim upon its surface], the collars, by reason of their weight, shall make them to sink to the bottom thereof. (TA.) = And **ارسبوا** Their eyes sank in their heads by reason of hunger. (K, TA.)

[5. **ترسب** It (a substance) became precipitated, or was caused to sink, in a liquid: used in this sense in chymical works; but probably post-classical.]

رَسَبَ and **رَسَبَ**: see the next paragraph.

رُسُوبٌ [What is wont to sink, or subside, in water &c. — And hence,] *Dregs* amid water and blood: in this sense improperly pronounced **رُسُوبٌ**. (KL. [Golius, as on the same authority, explains it as meaning *sedimentum aquæ, urinæ, etc.: hypostasis*. See also the next paragraph.]) — [Hence also,] † A sword (S, M, A, K) that penetrates into, (S,) or that disappears in, (M, A, K,) the thing struck with it; (S, M, A, K;) and so **رُسِبَ** (M, K) and **رُسِبَ** (K, TA) and **رُسِبَ**.

(A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Moḥammad or of Solomon, and of a sword of El-Hārith Ibn-Abee-Shemir.]) — And † The glans of the penis: (M, K;) app. because of its disappearance on the occasion of the act of **جَمَاع**. (M.) — And † Forbearing, or clement; as also **رُسِبَ**. (K.)

رُسَابَةُ الْمَاءِ (JK and Mgh and K in art. **تَقَن** [in CK erroneously **رُسَابَةُ**]) [The sediment of water;] the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.)

رُسُوبِيٌّ and **مُرْسَبٌ**, terms used by Ibn-Seenà, are explained by Golius as meaning *Having, or depositing, a sediment*: but the former rather means *having the nature of dregs, or sediment*: and the latter, *becoming, or that becomes, precipitated*.]

† A firm mountain. (M, A, K.) — See also **رُسُوبٌ**.

A calamity, or misfortune; (K;) as also **رُسُومٌ**. (TA.)

رُسُوبٌ: see **رُسُوبٌ**.

رُسُوبٌ *q. i. أَوَاسٍ* [pl. of **أَوَسٌ**, and app. here meaning *Columns, or props*]. (K.)

رُسُوبِيٌّ: see **رُسُوبِيٌّ**.

رستق

رُزْدَقٌ: see **رُزْدَقٌ**, in art. **رُزْدَقٌ**.

رسخ

1. **رَسَخَ**, aor. **رَسَخَ**, inf. n. **رَسَخٌ** (L, Mṣb,) He had little flesh, or was scant of flesh, in his posteriors and thighs: or he had small buttocks, sticking together: (L:) or he had little flesh in his thighs. (Mṣb.)

4. **ارسخ** It rendered a person scant of flesh in the posteriors (S, A) and thighs. (S.)

رَسَخَ *Paucity of flesh in the posteriors* (S, A, L, K) and thighs: (S, L, K:) or smallness of the buttocks, and their sticking together: (L:) or paucity of flesh in the thighs. (Mṣb.)

رَسَخَ *Having little flesh in his thighs*. (Mṣb.) [See also what follows.]

أَرَسَخَ A man (S, L) having little flesh in his posteriors (S, A, L) and thighs: (S, L:) or having small buttocks, sticking together: (L:) fem. **رَسَخَةٌ**; applied to a woman: (S, A, L:) pl. **رَسَخٌ**. (S, K.) [See also **رَسَخَ**.] **الرَّاسِخُ** means *The wolf*: (TA:) [for] every wolf is [termed] **أَرَسَخَ** because of the lightness [of the flesh] of his haunches: (S, A, * K:) and so is the **سَمِيعُ** [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A foul, an ugly, or an unseemly, woman: (K, TA:) though disapproved by MF. (TA.)

رسخ

1. **رَسَخَ** (S, A, L, &c.) aor. **رَسَخَ**, (A, Mṣb, JM, &c.) inf. n. **رُسُوخٌ**, It (a thing, S, Mṣb) was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established, (S, A, L, Mṣb, K,) in its place. (L.) [Hence,] **رَسَخَ الْجَبَرُ فِي الصَّحِيفَةِ** † [The ink became fixed upon the piece of paper or the like]. (A, L.) And **الرَّقُّ الدَّهِينُ لَا يَرُسُخُ** † [Ink will not become fixed upon oiled parchment]: (A:) or **الْوَرَقُ الدَّهِينُ** [oiled paper].

(TA.) And **رَسَخَ فِي الْعِلْمِ** † He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And **رَسَخَ فِي قَلْبِ الْإِنْسَانِ** † Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A, *) And **رَسَخَ حُبُّهُ فِي قَلْبِهِ** † [The love of him, or it, became fixed in his heart]. (A.) — [Hence also,] said of a pool of water left by a torrent, † It sank into the earth, and disappeared: (JK, A, K:) inf. n. as above. (JK, TA.) And, said of rain, † It sank into the earth so that the two moistures [meaning that of the rain and that of the soil beneath] met together. (A, K.) — **رَسَخَ** [as an inf. n.] signifies † The connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body: distinguished from **نَسَخَ**, which is with the body of another human being: and from **مَسَخَ**, which is with the body of a beast: and from **فُسَخَ**, which is with a plant. (Marginal note in a copy of the KT.)

4. **ارسخه** (JK, K,) inf. n. **إِرْسَاخٌ** (TA,) He made it firm, steady, steadfast, stable, fixed, fast, settled, or established, (JK, K,) in its place. (JK.)

رَأْسِخٌ Anything firm, steady, steadfast, stable, fixed, fast, settled, or established [in its place (see 1)]. (S, A, Mṣb.) You say **جَبَلٌ رَأْسِخٌ** A firm, or steadfast, mountain. (A.) And in like manner **رَأْسِخَةٌ** [A black, or dark, patch of compacted dung and urine of cattle sticking fast

upon the ground]. (A.) And [hence,] **قَدَّمَ لَهُ الْعِلْمَ رَأْسِخَةً** † [He has a firm footing in science, or knowledge; or] he possesses excellence, and large acquirements, in science, or knowledge. (Mṣb.) **الرَّاسِخُونَ فِي الْعِلْمِ** [in the Kur iii. 5 and iv. 160] means † Those who are firmly rooted, or established, in science, or knowledge: (S, Bḍ, L, Jel, TA:) or who have made a firm advance therein: (L:) or who are far advanced therein: (Khālid Ibn-Jembeh:) or those who study the Book of God: (TA:) or those who have committed [it] to memory, and who call to mind [its doctrines and precepts] one with another. (IAḡr.)

رسدق

رُزْدَقٌ: see **رُزْدَقٌ**, in art. **رُزْدَقٌ**.

رسغ

1. **رَسَّغَهُ**, aor. **رَسَّغَ**, inf. n. **رَسْغٌ**, [He tethered him by the fore legs; i. e.] he tied the **رَسْغَ** [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or a cord, which is called **رَسْغٌ**. (TA.)

2. **رَسَّغَ** (S, Mṣb, &c.) inf. n. **رَسْغِيٌّ** (IAḡr, K,) said of rain, (S, Mṣb, K, &c.) It rained so that the water reached to the **رَسْغَ** [or pastern, or ankle], (S,) or so that it reached to the place of the **أُرْسَاغَ** [pl. of **رَسْغٌ**]: (Mṣb:) or it moistened the earth (IAḡr, K, TA) so that the hands of him who dug for it reached to his **أُرْسَاغَ** [or wrists]; (IAḡr, TA;) or so that the moisture reached to the measure of the **رَسْغَ** [or wrist] of the digger: (TA:) or it was so much that the **رَسْغَ** [or pastern, or ankle,] disappeared in it; as also **ارسغ**, a dial. var., on the authority of IAḡr. (TA.) = **رَسْغِيٌّ** also signifies The making [the means of subsistence] ample, or abundant. (K.) You say, **رَسَّغَ الْعَيْشَ** He made the means of subsistence ample, or abundant. (TK.) [Or **رَسَّغَ عَلَيْهِ فِي الْعَيْشِ** He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] = **رَسَّغَتْ كَلَامًا** (JK,) inf. n. as above, (K,) *q. i. لَفَقَتْ بَيْنَهُ* [meaning I interlarded, or embellished, speech, or discourse, with falsehood: accord. to the TK, connected it, and arranged it, or put it in order: but see the pass. part. n., below]. (JK, K, * TA.)

3. **مَرَسَّغَهُ** (Ibn-'Abbād, K,) inf. n. **مَرَسَاغَةٌ** and **رَسَاغٌ** (Lth, Ibn-'Abbād, K,) He took hold of his **رَسْغَ** [meaning ankle] in wrestling with him, the latter doing the like. (Lth, Ibn-'Abbād, K.) One says, **رَادَّغَهُ ثُمَّ رَسَّغَهُ ثُمَّ مَرَّغَهُ** [He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.)

4: see 2.

8. **ارسغ على عياله** He expended amply, or abundantly, upon his family, or household. (Ibn-Buzurj, K.) [See also 2.]

رَسْغٌ and **رُسْغٌ** (S, Mṣb, K,) of a **دَابَّةٍ** [or beast

of the equine kind], (S, Mṣb,) [The pastern; i.e.] the slender place [or part] between the solid hoof and the joint of the **وَضِيف** [or shank] of the fore leg, and of the hind leg; (S, Mṣb, K;) or, [in other words,] of solid-hoofed animals, the part that joins the **وَضِيف** of each of the fore legs, and of the hind legs, to the hoof; and of camels, the part that joins the **أَوْطَفَة** [or shanks] to the **أَخْفَاف** [or feet]: (TA:) and (Mṣb, and so in some copies of the K, but in other copies of the latter "or," [which is more correct, as will be seen from what follows,]) of a human being, [the wrist, and the ankle; i.e.] the joint between the hand and the fore arm, and between the foot and the shank: (Mṣb, K, TA:) and of any beast (دَابَّة), the like thereof; (K;) [the part between the shank and hoof or foot, in the fore leg and in the hind leg, of any quadruped:] pl. **أَرْسَاف** [used as a pl. of mult. and of pauc.] (Mṣb, K) and **أَرْسَع** [which is only a pl. of pauc.]. (K.) — See also **رَسَاف**: — and see **مِرْسَعَة**.

رَسَع A laxness in the legs of a camel. (Aṣ, S, K.)

رُسَع: see **رُسَع**.

رَسَاف A cord, or rope, that is tied (JK, S, K) firmly (S) to the **رَسَع** [or pastern] of the camel, (JK, S, K,) or, accord. to the T, to each **رُسَع**, [the dual form being there used, meaning to the pastern of each fore leg,] of the camel, (TA,) to prevent him from going away; (S, K;) also called **مِرْسَعَة**; of which the pl. is **مِرْسَاف**: (JK:) or, as some say, **رَسَاف** is pl. of **رُسَع** meaning a cord, or rope, with which a camel, and an ass, is [tethered, or] shackled; or a string, or cord, with which the **رَسَع** [or pastern] of each of the fore legs of a camel [or an ass] is tied. (TA.) — Also an inf. n. of 3.

رَسِيع Ample, or abundant, means of subsistence: and **طَعَامٌ رَسِيعٌ** Much food or wheat. (Aboo-Málik, K.)

مِرْسَعَة sing. of **مِرْسَاف** [probably a mistranscription for **مِرْسَاف**] meaning [Bracelets of tortoise-shell or horn or ivory, such as are termed] **مَسِكَ**, that are worn by women on their arms; one of which is also called **رُسَع**. (TA.) — See also **رَسَاف**.

هُوَ مِرْسَعٌ عَلَيْهِ فِي الْعَيْشِ He is amply, or abundantly, provided for in respect of the means of subsistence. (JK,* TA.) = **رَأَى مِرْسَعٌ** An unsound opinion or counsel or advice. (JK, Ibn-'Abbád, K.)

رَسَفَ

رَسَفَان and **رَسَفَ**, aor. ʔ and ʔ, inf. n. **رَسَفَ** (S, M, O, Mṣb, K) and **رَسِيفٌ** (M, O, Mṣb, K,) He walked, or went along, in the manner of him who is shackled: (S, M, O, K:) or he walked, or went along, in shackles, gently, softly, or in a leisurely manner: (M:) or you say, **رَسَفَ فِي قَيْدِهِ** he walked, or went along, in his shackles:

(MA, Mṣb:) or he went along [therein] by leaps; or gently. (MA.) **رَسِيفٌ** also signifies The making short steps. (O.) And **رَسَفَ**, aor. ʔ, He (a camel) went with short steps, raising and putting down his feet quickly. (Aboo-Naṣr, O.)

4. **أَرْسَفْتُ الْإِبِلَ**, (AZ, S,) inf. n. **إِرْسَافٌ**, (K,) I drove along the camels, they being shackled. (AZ, S, K.* [In one of my copies of the S, instead of **مَقِيدَة**, I find **مَقِيدَة**, i.e. I being shackled.])

8. **إِرْتَسَفَ**, inf. n. **إِرْتَسَافٌ**; (K; so in MS. copies, and so in the CK;) or **أِرْتَسَفَ**, in measure like **إِرْتَسَافٌ**, inf. n., **إِرْتَسَافٌ**; (O, and in like manner in the TK;) i. q. **أِرْتَفَعَ** [It became raised; or it rose: &c.]. (O, K.)

R. Q. 4. **إِرْتَسَفَ**: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَسَل

1. **رَسَلَ**, aor. ʔ, inf. n. **رَسَلٌ** and **رَسَالَةٌ**, He (a camel) was, or became, easy in pace. (M, K.) — Also, aor. ʔ, inf. n. **رَسَلٌ** (AZ, Az, Mṣb, K) and **رَسَالَةٌ**, as above, (AZ, Az, K,) It (hair) became lank, not crisp; (Mṣb, K;) and so **رَسَلَ**: (S, K;) or lank and pendent: (Mṣb:) or long, and lank or pendent. (AZ, Az, Mṣb.) **لَا يَجِبُ** **رَسَلٌ** means [The washing] of what hangs down, and descends, [of the beard,] from the chin [is not requisite, or necessary, or incumbent]. (Mgh.) = [Golius says, as on the authority of the KL, that **رَسَلَ** signifies *Nuncium misit*: but what I find in the KL is, that **رَسَلَ**, as an inf. n., signifies the bringing a message (پیغام بردن): whence it seems that **رَسَلَ** means he brought a message.]

2. **تَرَسَّلَ**, in reading, or reciting, (Mṣb, K,) i. q. **تَرَسَّلَ**; (K, TA;) i. e. (TA) Easy [or leisurely] utterance; without haste: (Yz, Mṣb, TA:) or, as some say, with consecution of the parts, or portions: (TA:) and **تَرَسَّلَ** therein signifies the same: (Yz, Mṣb:) or **تَرَسَّلَ** **فِي قِرْآَتِهِ** signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Mṣb, K,) and was grave, staid, sedate, or calm, (Mgh,) and endeavoured to understand, without raising his voice much. (TA.) It is said in a trad., **كَانَ تَرَسَّلَ فِي كَلَامِهِ تَرَسُّلًا** [There was in his (Mohammad's) speech an easy, or a leisurely, utterance]. (TA.) And in another trad. it is said, **إِذَا أَذْنَتْ فَتَرَسَّلَ** **وَإِذَا أَقَمْتُ فَتَحْذَرُ** [expl. in art. حَذَرُ]. (Mgh.) = See also 4, last sentence but one. = **رَسَلْتُ فَصْلَانِي**, inf. n. **رَسَلٌ**, I gave to drink [to my young camels, or my young weaned camels,] **رَسَل**, (K, TA,) i. e. milk. (TA.)

3. **رَسَلَهُ**, (S, MA,) inf. n. **مِرْسَالَةٌ**, (S,) He sent a message, and a letter, or an epistle, to him, (MA, PṢ,) the latter doing the like: (PṢ:) [he interchanged messages, and letters, with him.] You say, **رَسَلَهُ فِي كَذَا** [He interchanged messages,

or letters, with him, in relation to such a thing]: and **بَيْنَهُمَا مِرْسَالَتَانِ** [Between them two are interchanges of messages, or of letters]. (TA.) And **هِيَ تَرَسَّلُ بِالْخُطَابِ** [She interchanges messages, or letters, with those who demand women in marriage]. (M, K.) And **تَرَسَّلَ بِالْخُطَابِ** [She interchanges messages, or letters, with him by means of those who demand women in marriage]. (TA.) — [Hence,] **رَسَلَهُ فِي نِضَالٍ أَوْ غَيْرِهِ** [He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance]. (S.) And **رَسَلَهُ فِي الْغَنَاءِ**, and **الْعَمَلِ**, He relieved him, or aided him, in singing, and in work, [by alternating with him, i.e.,] in the former case, by taking up the strain when the latter was unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the latter person was unable to continue it; or he so relieved, or aided, him in singing with a high voice: or **رَسَلَهُ فِي عَمَلِهِ** he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work: (IAṣr, Mṣb:) and **رَسَلَهُ فِي الْغَنَاءِ** he emulated him, or imitated him, [by alternating with him,] in the singing. (TA.) And **رَسَلَهُ فِي الْقِرَاءَةِ** He aided him, or assisted him, [or relieved him, by alternating with him,] in the reading, or reciting, of the *Kur-án* &c. (MA.)

4. **إِرْسَالٌ** signifies The act of sending. (K, KL, &c.) Thus is explained **إِرْسَالُ اللَّهِ أَنْبِيَآءَهُ** [i. e. God's sending his prophets.] (Th, TA.) You say, **أَرْسَلْتُ فَلَانًا فِي رِسَالَةٍ** (S) I sent such a one with a message. (PṢ.) And **أَرْسَلَ إِلَيْهِ رَسُولًا** (MA, Mṣb*) He sent to him a message, or a letter, (MA,) or a messenger. (Mṣb.) — [The act of sending forth, or starting, a horse for a race: the discharging a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the launching forth a ship or boat; letting it go; letting it take its course:] the act of setting loose or free; letting loose; loosing, unbinding, or liberating. (K.) You say **أَرْسَلَ الشَّيْءَ** He set loose or free, &c., the thing. (M.) And **أَرْسَلْتُ الطَّائِرَ مِنْ يَدِي** I let go, or let loose, the bird from my hand. (Mṣb.) And [hence,] **أَرْسَلَ الْحُرُوفَ** [He uttered the letters]. (Mgh in art. رَتَلَ.) And **أَرْسَلَ الْغَنَاءَ** [He uttered the song; he sang]. (TA.) And **أَرْسَلَ الْإِقَامَةَ** [He chanted the *إقامة*]. (Mṣb in art. دَرَج.) [See **أَدْرَجَ**.] And **أَرْسَلَ عَلَيْهِ لِسَانَهُ** [He let loose his tongue against him]. (A in art. بَرَد.) And **أَرْسَلَ الْكَلَامَ** + He made the speech, or language, to be unrestricted. (Mṣb.) [In like manner,] **إِرْسَالٌ** signifies also + The making a thing, such as property, and a legacy, absolute, or unrestricted. (Mgh.) — [The act of letting down, letting fall, or making to hang down, the hair &c. You say, **أَرْسَلَهُ مِنْ أَعْلَى إِلَى أَسْفَلٍ** He let it down, &c., or lowered it.] — + The act of leaving, leaving alone, or neglecting, (M, K,) a thing. (M.) [Hence,] one says, **أَرْسَلَهُ عَنْ يَدِهِ** + He left, forsook, or deserted, him; or he abstained from,

or neglected, aiding him, or assisting him. (TA.) — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the K̄ur [xix. 86], أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْزِعُهُمْ أَزْوَاجًا, i. e. [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief; like as is said in the same [xliii. 35], نَقَّضَ لَهُ شَيْطَانًا, [“We will appoint, or prepare, for him a devil” as an associate]: this is the preferred explanation: [or it may be well rendered we have sent the devils against the unbelievers:] some say that the meaning is, we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them from acceptance from them. (Zj, M.) = أَرْسَلُوا [from رَسَلَ] They had milk in their cattle: (S:) or their milk became much; as also رَسَلُوا, inf. n. تَرْسِيلٌ (K:) or the latter signifies their milk and drink became much. (TA.) — Also [from رَسَلَ] They became possessors of herds or flocks. (O, K.)*

5. تَرْسَلَ He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA.) and with gravity, staidness, sedateness, or calmness. (TA.) التَّرْسُلُ فِي الْأُمُورِ is The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs. (TA.) See also 2, in three places. — التَّرْسُلُ in riding is The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs: and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him. (TA.) = تَرْسَلَ بَيْنَ الْقَوْمِ [He acted as a رسول (or messenger) between the people]. (Msb and TA in art. الْكَ.)

6. تَرَسَلُوا They sent, one to another, (MA, Msb, TA.) a message [or messages], (MA, Msb,) or a messenger [or messengers]. (Msb.) — Hence, تَرَسَلُوا فِي الْغَنَاءِ [They relieved, or aided, one another alternately in singing;] i. e. they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end. (Msb.) لَا تَرَسَلْ فِي الْأَذَانِ means [in like manner] There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer. (Msb.) [In other cases likewise] التَّرَسُلُ signifies The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately]. (Har p. 268.)

10. اسْتَرْسَلَ It (a thing) was, or became, loose, or slack; syn. سَلِسَ. (M, TA.) — Said of hair: see 1, in two places. [In like manner said of a

tree, &c., It drooped; or was pendent. Said of a cheek, (to which its part. n. مُسْتَرْسَلٌ is applied as an epithet in the K̄ voce رَاسِيْلٌ) It was, or became, lank.] — الاسْتَرْسَالُ in the pace of a beast is The going gently, deliberately, or leisurely. (TA.) [And you say, اسْتَرْسَلَتِ الدَّابَّةُ The beast went a gentle, deliberate, or leisurely, pace.] — Also, [in other cases,] The being still, and steady. (TA.) — Hence, اسْتَرْسَلَ إِلَيْهِ He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. اِنْسَطَ, and اسْتَأْنَسَ (S, K, TA;) and was at ease, and confided in him, with respect to that which he told him: (TA:) or he acted forwardly, or impudently, towards him: he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain. (MA.) — And اسْتَرْسَلَ الدَّهْرُ اسْتَرْسَلَ [Fate made free with them, and destroyed them]. (TA in art. بَهَل.) = Also He said, Send thou to me the camels in droves (أَرْسَلًا) [in the CK, erroneously, اِرْسَالًا]; (K, TA;) being with fet-h to the hemzeh; i. e. drove after drove: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رَسَلَ Easy; applied to a pace. (M, K.) — Easy in pace; applied to a he-camel: fem. with ة: (S, M, K:) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Msb:) and مَرَسَلٌ, also, applied to a she-camel, has the former of these significations; and its pl. is مَرَسَائِلٌ (S, K:) or this pl. signifies light, or active, she-camels, that give thee what they have to give spontaneously; and رَسْلَةٌ is applied to one thereof: a she-camel is termed مَرَسَلٌ as being likened to the arrow thus called. (TA.) — Soft, and lax, or flaccid: [app. applied to a he-camel; for it is added,] one says رَسْلَةُ الْقَوَائِرِ meaning A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof]. (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, i. q. مُسْتَرْسَلٌ (S, K; in the CK مُرْسَلٌ) which means Lank; not crisp: (Mgh, Msb: [and so accord. to an explanation of اسْتَرْسَلَ in the S and K:]) or lank and pendent: (Msb:) or long, and lank or pendent. (AZ, Az, Msb.) — And رَسْلَةٌ (M), or رَسْلَةُ الْقَوَائِرِ, [of which see an explanation in what precedes,] (L, TA,) and مَرَسَلٌ, applied to a she-camel, (M, L, TA,) Having much hair, (M,) or much and long hair, (L, TA,) upon her shanks, or hind legs (فِي سَاقَيْهَا) (M, L, TA:) but in the K, رَسْلَةٌ and مَرَسَلٌ [not مَرَسَلٌ] are explained as epithets applied to a woman, meaning having much and long hair upon her shanks. (TA.) — Also sing. of رَسَلٌ (TA,) which signifies The legs of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) = See also مَرَسَلٌ. = And see the paragraph here next following.

رَسْلٌ Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also رَسْلَةٌ; (M, K;) [and perhaps رَسْلٌ and رَسْلَةٌ; for] one says افْعَلْ كَذَا وَكَذَا عَلَى رَسْلِكَ (S, Mgh,* Msb,* CK*) [but not in my MS. copy of the K̄ nor in the copies used by SM]) and رَسْلِكَ and رَسْلَتِكَ, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [Do thou such and such things] at thine ease; (Msb;) or act thou gently, deliberately, or leisurely, (S, Mgh, K,*) in doing such and such things; like as one says, عَلَى هَيْئَتِكَ. (S.) Şakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* لَوْ أَنَّ حَوَلي مِنْ قُرَيْمٍ رَجَلًا *
* بِيضُ الْوُجُوهِ يَحْمِلُونَ النَّبْلَ *
* لَمَنْعُونِي نَجْدَةً أَوْ رَسَلًا *

(Skr, M,*) i. e. [If there were around me, of the family of Kureym, men on foot, fair in the faces (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr:) or with fighting or without fighting. (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, جَاؤُوا رَسْلَةً رَسْلَةً They came company by company. (M.) — And A soft, gentle, saying or speech. (TA.) = Also Milk, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Towsheeh, fresh milk. (TA.) One says, كَثُرَ الرِّسْلُ العام, meaning Milk has become abundant this year: and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], رَسْلَتِي فِي نَجْدَتِي وَرَسْلَتِي (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from رَسْلٌ in the sense first explained above; meaning straitness and plenty; i. e. Except him who gives when they are fat and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition: (S:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فُلَانٌ كَذَا عَمَّا رَسْلِهِ, meaning Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رَسْلٌ signifying “milk;” which A'Obeyd disallows: IATH says that what is meant by نَجْدَةٌ is straitness and drought or barrenness or dearth; and by رَسْلٌ, plenty, and abundance of herbage or the like; because رَسْلٌ, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, except him who gives forth the due of God in the case of straitness and in that of plenty. (TA.) = The رَسْلَانِ of a horse are The extremities of the عَصَدَانِ [or two arms]. (M, K.)*

رَسْلٌ Camels: (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or a drove, or herd, or a distinct collection or number, of camels, (S, M,* Msb, K,) and of sheep or goats, (S, K,)

accord. to ISk from ten to twenty-five, (TA,) or the رَسْل of the watering-trough is at least ten, and extending to twenty-five; and the word is masc. and fem.; (M;) and also † of horses or horsemen; (S;) applied to † a company of men (Mgh, Mṣb) as being likened to a drove, or herd, of camels: (Mṣb:) and also a distinct collection or number of any things: (M, K:) pl. أَرْسَالٌ. (S, M, Mgh, Mṣb, K.) A rájiz says,

* يَا ذَائِدِيهَا خَوْصًا بِأَرْسَالٍ *
* وَلَا تَذُودَاهَا ذِيَادَ الضَّلَالِ *

[O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way]: (S, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَاءَتِ الْإِبِلُ رَسَلًا, meaning *The camels came [in a drove, or] following one another.* (Iamb, TA.) And جَاءَتِ الْخَيْلُ أَرْسَالًا, i. e. † [The horses, or horsemen, came] in successive distinct companies. (S, TA.) And جَاءُوا أَرْسَالًا † They (men) came in successive companies. (Mṣb. [And the like is said in the Mgh and in the TA.]) وَقَبِيرٌ كَثِيرُ الرِّسْلِ قَلِيلُ الرِّسْلِ, occurring in a trad. relating to a drought, is said by IKt to mean [A collection of sheep or goats] of which many were sent to the pasture, i. e. many in number, but having little milk: but the more probable explanation of كثير الرِّسْلِ is that of El-'Odhree, who says that it means much dispersed in search of pasture: for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (Iath, TA.) — Also Animals, or beasts, having milk. (M, TA.)

رَسْلٌ A young girl, that has not worn the [muffler, or veil, called] خِمَارٌ. (K.) = Also a pl. of رَسُولٌ. (S, M, &c.)

رَسْلَةٌ A soft, or delicate condition of life: you say, هُمْ فِي رَسْلَةٍ مِنَ الْعَيْشِ They are in a soft, or delicate, condition of life. (M.) — And Heaviness, sluggishness, laziness, or indolence: (M, K:) you say رَجُلٌ فِيهِ رَسْلَةٌ A man in whom is heaviness, &c. (M.) — See also رَسْلٌ, first sentence.

رَسْلَةٌ: see رَسْلٌ, in two places.

رَسَالٌ: see رَسْلٌ (of which it is the pl.), near the end of the paragraph: = and see also مُرَاسِلٌ.

رَسُولٌ i. q. رِسَالَةٌ. (S, M, K:) see the latter, in five places. — Hence, as meaning رَسُولٌ, i. e. رِسَالَةٌ [One who has a message; i. e. a messenger]; (TA:) i. q. † مُرَسِّلٌ. (S, M, K,) meaning one sent with a message; (S;) of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ [or rather مَفْعُولٌ]: (Mṣb:) [and often meaning an apostle of God; and with the article ال especially applied to Moḥammad:] accord. to Iamb, its meaning in the proper language of the Arabs is one who carries on by consecutive progressions the relation of the tidings of him who has sent him; taken

from the phrase جَاءَتِ الْإِبِلُ رَسَلًا, meaning “The camels came following one another:” and the saying of the Muēdhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ, means *I know [or acknowledge] and declare that Moḥammad is the relater by consecutive progressions of the tidings from God:* (TA:) [or, as commonly understood, *I testify that Moḥammad is the apostle of God:*] a رَسُولٌ is also called مُرَسَّلٌ, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رَسَلٌ (S, M, Mṣb, K) and رَسَلَاءٌ (M, K,) which last is from IAqr, (M,) or Fr, (Sgh,) and أَرْسُلٌ (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

* لَوْ كَانَ فِي قَلْبِي كَقَدْرِ قِلَامَةٍ *
* حَبًّا لَغَيْرِكَ قَدْ أَتَاهَا أَرْسُلِي *

[Had there been in my heart as much as a nail-paring of love for another than thee, my messengers (or, accord. to the TA, app., my messages) had come to her]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أَتَانٌ and عَنَاقٌ and عَنَاقٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Mṣb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Mṣb:) hence, (S, K,) in the Kūr [xxvi. 15], (S,) إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ [Verily we are the apostles of the Lord of the beings of the whole world]: (S, K:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [Verily we are the two apostles of thy Lord]; the dual form being here used: and Z says, in the Ksh, that in this instance it means the messengers, and therefore the dual form is necessarily used; but in ch. xxvi. it means the message, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Abou-Is-haḳ the Grammarian says that the meaning here is, إِنَّا رَسَالَةٌ رَسَالَةُ رَسَالَةٍ [Verily we are those that have the message &c.]: (TA:) [but] رَسُولٌ [as meaning a messenger] is like عَدُوٌّ and صَدِيقٌ [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Abou-Dhu-eyb uses it in the sense of رَسْلٌ in his saying,

* أَلَكْنِي إِلَيْهَا وَخَيْرُ الرِّسُولِ *
* لَأَعْلَمَهُمْ بِنَوَاحِي الْخَبَرِ *

[Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings]. (M.) See 4. The saying in the Kūr [xxv. 39], وَقَوْمٌ نُوْجٌ لَمَّا كَذَّبُوا الرِّسْلَ أَغْرَقْنَاهُمْ [lit. And the people of Noah, when they charged with lying the apostles, we drowned them], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges

therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning “Thou art of those who expend the kind of things termed دراهم.” (M.) — One says also, السَّهَامُ رَسَلٌ الْمَنَآيَا † [Arrows are the messengers of death, or of the decrees of death]. (TA.) — See also the next paragraph.

رَسِيلٌ Easy: occurring in the saying of Jubeyhā El-Asadee,

* وَوُتُّ رَسِيلًا بِالَّذِي جَاءَ يَبْتَغِي *
* إِلَيْهِ بَلِيجَ الْوَجْهِ لَسْتُ بِبَاسِرٍ *

[And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning]. (TA.) = Also A stallion-camel (K, TA) of the Arabian race, that is sent among the شَوْل [or she-camels that have passed seven or eight months since the period of their bringing forth] in order that he may leap them: one says, هَذَا رَسِيلُ بَنِي فَلَانٍ This is the stallion of the camels of the sons of such a one: and أَرْسَلَ بَنُو فَلَانٍ رَسِيلَهُمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from أَرْسَلَ. (TA.) — And accord. to some, A horse that is started with another in a race. (Har p. 544.) — [In the CK and in a MS. copy of the K, voce عَمُودٌ, it occurs as though meaning The scout, or emissary, or perhaps the advanced guard, of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَجِيسٌ. — I. q. † مُرَاسِلٌ [as meaning one who interchanges messages or letters with another: see 3]. (S, K.) — The person who stands with thee (المُؤَاقِفُ لَكَ) [in the K (in which this explanation is erroneously assigned to رَسُولٌ) in a competition in shooting and the like: (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies he who stands with the man, (يَقِفُ مَعَهُ, Har p. 544,) or he who acts interchangeably, or alternates, with the man, (يُرَاسِلُهُ, S,) in a competition in shooting, or in some other performance. (S and Har.) And, as also † مُرَاسِلٌ, One who relieves, or aids, another, in singing and in work, [by alternating with him, i. e.] in the former case, by taking up the strain when the other is unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice; i. q. مُتَالٍ: or one who aids another, [or relieves him, by alternating with him,] or who follows him, or imitates him, in his work. (IAqr, Mṣb.) One says, هُوَ رَسِيلُهُ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) — See also رِسَالَةٌ, in two places. = Also Wide, or ample. (K.) — A thing little in quantity, or incomplete: الشَّيْءُ اللَّطِيفُ in the copies of the K should be

الطَّيْفُ, as in the Moheet. (TA.) — And Sweet water. (K.)

رِسَالَةٌ: see the next paragraph.

رِسَالَةٌ (S, M, Mṣb, K) and رِسَالَةٌ (M, K) and

رِسُولٌ (S, M, Mṣb, K) and رَسِيلٌ (Th, M, K) signify the same, (S, M, Mṣb, K.) A message; and a letter; (MA in explanation of the first, and KL in explanation of the first and third;) [a communication sent from one person or party to another, oral or written;] substs. from أَرْسَلَ

إِنِّيهِ (M, K:*) the pl. of the first is رِسَائِلٌ (Mṣb;) and أَرْسَلَ is pl. of رَسُولٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رَسُولٌ.]) You say, رِسَالَةٌ إِنِّيهِ (S:*) and أَرْسَلْتُ فَلَانًا فِي رِسَالَةٍ (S:*) (MA:*) see 4. A poet says, (S,) namely El-Ash'ar El-Joafee, (TA.)

* أَلَا أَبْلُغُ أَبَا عَمْرٍو رَسُولًا *

* بَأَنِّي عَنْ قَتَاخَتِكُمْ غَيْثٌ *

[Now deliver thou to Abou-Amr a message, saying that I am in no need of your judging]: (S:*) أَرْسَلْتُ بَنِي عَمْرٍو [the sons of 'Amr]: he means, رِسَالَتُهُ. (TA.) And hence the saying of Kutheiyir,

* لَقَدْ كَذَبَ الْوَأَشُونَ مَا بَحَثَ عِنْدَهُمْ *

* بِسِرٍّ وَلَا أَرْسَلْتُهُمْ بِرَسُولٍ *

[Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message]: (S, TA:*) or, as some relate the second hemistich, (TA.)

* بَلَيْتَنِي وَلَا أَرْسَلْتُهُمْ بِرَسِيلٍ *

[i. e. I revealed not the case of Leyla, nor did I send them with a message]: thus cited by Th. (M, TA.) — رِسَالَةٌ also signifies [A tract, or small treatise or discourse;] a مَجْلَّةٌ [i. e. book, or writing, relating to science, or on any subject,] comprising a few questions, inquiries, or problems, of one kind: pl. رِسَائِلٌ. (TA.) — And Apostleship; the apostolic office or function. (MA.) — رَحْمَةٌ [in a copy of the K رِسَالَةٌ] The رَحْمَةُ [or female of the vultur percnopterus, in the CK رَحْمَةٌ]: (M, K, TA:*) a surname thereof. (TA.)

الرَّسَيْلُ A certain small beast or reptile or insect; expl. by the word دَوْبَّةٌ: (M, K, TA:*) in [some of] the copies of the K, erroneously, الرِّسَالَةُ. (TA.)

رِسَالَتٌ dim. of رِسَالَتٌ [i. e. رِسَالَتٌ] pl. of رِسَالَةٌ [or rather of its syn. رِسَالَةٌ]: hence the saying, (TA.) أَلْقَى الْكَلَامَ عَلَى رِسَالَتِهِ [i. e. He held the saying, or speech, in light, or little, or mean, estimation; or in contempt. (M, K, TA.)

الرَّاسِلَانِ The two shoulder-blades: or two veins therein: (M, K:*) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of IF, [in which

رَفَى الْكَتِفَيْنِ is put in the place of رَفَى الْكَتِفَيْنِ] (TA,) is in error: (K:*) or the رِبَابَتَانِ [q. v., a word variously explained]: (M, TA:*) in the copies of the K, الرِّبَابَتَانِ is erroneously put for الوَابِلَتَانِ. (TA.)

رَسُولٌ: see رَسُولٌ, second sentence. — Applied to a tradition (حَدِيثٌ), it means + Of which the ascription is not traced up so as to reach to its author: (Mṣb:) [i. e.] الرِّبَابَتَانِ الْمُرْسَلَةُ means the traditions which one relates as on the authority of a تَابِعِي (K, TA,) by tracing up the ascription thereof uninterruptedly to him, (TA,) when the تَابِعِي says, "The Apostle of God (May God bless and save him) said," without mentioning a صَحَابِي (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:]) مَرَّاسِلٌ is the [pl. or] quasi-pl. n. of مَرْسَلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مُنَاكِرٌ is of مُنْكَرٌ. (Mgh.) — In lexicology, it means, like مُنْقَطِعٌ, + That of which the series of transmitters is interrupted: as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع.) — مَجَازٌ مَرْسَلٌ: see art. جَوَز. — [See also the next paragraph.]

مُرْسَلَةٌ A قِلَادَةٌ [or necklace], (M,) or a long قِلَادَةٌ, (IDrd, O, K,) that falls upon the bosom: (IDrd, M, O, K:*) or a قِلَادَةٌ upon which are beads &c. (Yz, O, K.) — As used in the KUR [lxxvii. 1], (M,) المُرْسَلَاتُ means The winds (S, M, K, TA) that are sent forth, [by عُرْفًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:*) or the angels [so sent forth]: (Th, S, M, K, TA:*) or the horses (M, K, TA) that are started, [one following another,] in the race-course. (TA.)

مَرْسَلٌ One who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, (O, K,) when he goes in a place of trees, (O,) in order that he may hurt his companion. (O, K.) — A short arrow: (S, O:*) or a small arrow. (K.) — See also رَسْلٌ, in three places. — And see رَسُولٌ.

مَرَّاسِلٌ: see رَسْلٌ. — See also رَسِيلٌ, in two places. — Also A woman who interchanges messages, or letters, with the men who demand women in marriage: or whose husband has become separated from her (M, K, TA) in any manner, (M, TA,) by his having died or his having divorced her: (TA:*) or who has become advanced in age, (M, K, TA,) but has in her some remains of youth: (M, TA:*) or whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him

(S, K,* TA) by means of the men who demand women in marriage, (TA,) and who has in her some remains (K, TA) of youth; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The state, or condition, of a woman such as is thus termed] is رِسَالَةٌ. (M, TA.)

مُسْتَرْسِلٌ لِمَوْتٍ = رَسْلٌ: see رَسْلٌ. — مُسْتَقْبِلٌ مُسْتَمِيتٌ [i. e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art. موت.)

رسم

1. رَسْمُ الدَّارِ. (M,) or الدِّيَارِ. (K,) [aor. 2, accord.

to a rule of the K,] inf. n. رَسَمَ. (M,) It (the rain) rased the house or dwelling, or the houses or dwellings, leaving a relic, or relics, thereof cleaving to the ground. (M, K.) In the saying of El-Hotei-ah,

* أَمِنَ رَسْمُ دَارٍ مُرْبِعٍ وَمَصِيفٍ *

* لَعَيْنِكَ مِنْ مَاءِ الشُّؤْنِ وَكَيْفٍ *

[Is it in consequence of autumn-rain's and spring-rain's rasing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tear-channels?], مَرْبِعٌ and مَصِيفٌ are in the nom. case because of the inf. n., i. e. رَسَمَ. (M, TA. [But in the latter, مَصِيفٌ: and in a copy of the former, مَرْبِعٌ and مَصِيفٌ, both of which are evidently wrong.]) — رَسَمَ often signifies He marked, or stamped: and he drew, traced, traced out, sketched, sketched out, or planned: and he delineated, or described. You say, رَسَمَ الطَّعَامَ He stamped, or sealed, the corn; (TA in art. رَسْمٌ:*) as also رَسَمَهُ. (S, K, TA, all in that art. [See رَسَمَ.]) And رَسَمْتُ الْبِنَاءَ, aor. and inf. n. as above, I marked out the building. (Mṣb.) And رَسَمَ كِتَابًا وَلَمْ يَحْشُهُ [He sketched out a book and did not fill it up]. (Mz 1st نوع.) And رَسَمْتُ الْكِتَابَ I wrote the book, or letter, or writing. (Mṣb.) And رَسَمَ كَذَا He wrote upon such a thing; (S, K:*) and رَسَمَ is a dial. var. thereof. (TA.) — [Hence,] رَسَمَ لَهُ كَذَا (S, K, TA,) or رَسَمَ لَهُ كَذَا (Mṣb.) † [He prescribed to him the doing of such a thing;] he commanded, ordered, bade, or enjoined, him to do such a thing. (S,* Mṣb,* K, TA.) [And رَسَمَ لَهُ كَذَا also means + He assigned, or appointed, him such a thing, as a stipend, &c.: often used in this sense.] — رَسَمْتُ said of a she-camel, (S, M, K,) aor. 2, (S, M, [and so accord. to a rule of the K,]) or 2, not 2, (TA,) inf. n. رَسِمَ. (S, M, K.) She made marks upon the ground (S, M, K) by the vehemence of her tread. (S, M.) — And رَسَمَ said of a camel, aor. 2, inf. n. رَسِمَ. (S, K,) with which مَرَّاسِلٌ is syn. (K,) He went a certain pace, (S, K,) exceeding that which is termed ذَمِيلٌ [inf. n. of ذَمَلٌ, q. v.]: one should not say of a camel أَرَسَمَ, for this latter verb is trans. (S.) —

Also *رَسَمَ نَحْوَهُ*, inf. n. *رَسَمَ*, *He went, or went away, quickly towards him, or it.* (TA.) — And *رَسَمَ فِي الْأَرْضِ*, (K,) inf. n. *رَسَمَ*, (TA,) *He disappeared in the land, or country:* (K:) and [hence], used metonymically, *†he died; like رَزَمَ.* (TA.)

2. *رَسَمَ* [inf. n. *رَسَمَ*] The act of marking, or stamping, [and of drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or] well: and writing [much, or] well: and making a garment, or piece of cloth, striped. (KL.)

4. *رَسَمَ* *He caused a she-camel to make marks upon the ground* (M, K) *by the vehemence of her tread.* (M.) — And *He made a camel to go the pace termed رَسِيمٌ* (S). [The meaning is there indicated, but not expressed.] *فَارَسَمَا* ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means *فَارَسَمَا بَعِيرَيْهِمَا* [And they made their two camels to go the pace termed رَسِيمٌ]. (AHát, TA.)

5. *رَسَمَ* (K, but omitted in some copies), or *رَسَمَ الرَّسْمَ*, (M,) *He looked at the رَسْمَ* [or mark, trace, relic, &c.]. (M, K.) And *رَسَمَ الدَّارَ* *He considered, or examined, the رَسْمَ* [or marks, traces, relics, &c.] of the house, or dwelling; (S, TA;*) or did so repeatedly, in order to obtain a clear knowledge thereof. (TA.) — And in like manner *رَسَمَ* signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, *رَسَمَتِ الْقَفَاذُ فِي الْأَرْضِ* *†The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And *رَسَمَ الشَّيْءَ* *†He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And *رَسَمَ الْقَصِيدَةَ* *†He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K,* TA.) And *أَنَا أَتَرَسَمُ كَذَا* *†I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. *رَسَمَ* [in its primary sense, as quasi-pass. of *رَسَمَ*, inf. n. of *رَسَمَ*, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted [in the mind]:* ("Dict. of the Technical Terms used in the sciences of the Musalmans:") an image's being fixed in, or upon, a thing. (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] = [Also *†The obeying a prescript or command &c.*] You say, *رَسَمْتُ لَهُ كَذَا*, (S, K,) or *فَارَسَمْتُ*, (Msb,) or *فَارَسَمْتُ*, (Msb, K,) or *فَارَسَمْتُ*, (S,) *†[I prescribed to him the doing of such a thing; or] I commanded, ordered, bade, or enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it [i.e. the prescript &c.].* (S, Msb.) And *أَنَا أَتَرَسَمُ مَرَامِيكَ* *†[I obey thy prescripts &c.]; I do not transgress thy مَرَامِيكَ.* (TA.) — And hence, (TA,) *ارْتَسَمَ* signifies also

†He said اللَّهُ أَكْبَرُ [God is great, or most great]: (S, M, K, TA:) and he sought protection or preservation [by God]: (M, K, TA:) and he prayed or supplicated or petitioned [God]: (S, K:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Aashà says, [speaking of wine,]

* وَقَابَلَهَا الرِّيحَ فِي دَنْهَا * وَصَلَّى عَلَى دَنْهَا وَارْتَسَمَ *

(S, M, TA,) or وَقَابَلَهَا, (so in some copies of the S in this art. and in art. *صَلَو*, and in the Mgh, also, in the latter art.,) i.e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. *صَلَو*) that it might not become sour, nor spoil: (TA in the latter art.:) AHn says that *ارْتَسَمَ* means *he stamped its vessel with the رَسْمَ*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] *ارْتَسَمَ*, here, is from *الرَّوَسَمَ*, and means *he stamped it.* (Mgh in art. *صَلَو*.)

رَسَمَ inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence *رَسَمَ الْكِتَابَ* *The writing of the book of the Kur-án; for which particular rules are prescribed.* — Hence also *رَسَمَ* is sometimes used by logicians as meaning *A definition, either perfect (تَامٌ) or imperfect (نَاقِصٌ); like حَدٌّ.* — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرٌ*; (S, Msb, K;) and *رَسْمٌ* is a dial. var. thereof, accord. to Abou-Turáb; as is also *رَسْمٌ*, both syn. with أَثَرٌ, (TA in art. *رَسْم*), and so is *رَسْمٌ*. (K in that art.:) or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed أَثَارَ [as meaning relics or remains], as has not substance and height: (M, K;) or such as is cleaving to the ground: (M:) *رَسْمٌ دَارٍ* means *remains of a house or dwelling, cleaving to the ground:* (S, TA:) or *رَسْمٌ* signifies a remain, or remains, of a ruined dwelling or place of alighting and abiding: (Har p. 607:) and *رَسْمٌ* is syn. with *رَسْمٌ*: (S, M, K, accord. to the correct copies of this last:)] the pl. [of pauc.] of *رَسْمٌ* is *أَرْسَمٌ* and [the pl. of mult. is] *مَرَسِمٌ*. (M, Msb, K.) — [I. q. *مَرَسِمٌ*: see *مَرَسِمٌ*.] And hence, as being prescribed,] *رُسُومُ الدِّينِ* means *†The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *أَنْتَ رَسَمٌ* *well which one fills up* (M, K) *in the ground:* (K:) pl. *رَسَامٌ*. (M, K.) — [In some copies of the K, two meanings that belong to *رُسُومٌ* are, by the omission of a و, assigned to *رُسُومٌ*: see *رُسُومٌ*.]

رَسَمَ: see the next preceding paragraph. = Also *Goodness, or elegance, of gait, pace, or manner of going.* (K.)

رَسَمَ *That makes marks upon the ground by the vehemence of her tread: applied to a she-camel.* (S, TA.) [See an ex. in a verse cited in the first paragraph of art. *جَمَر*.] — Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ *A certain pace of camels, (S, K,) exceeding that which is termed ذَمِيلٌ [q. v.]; (S;)* [see *رَسِيمٌ*, of which it is an inf. n.;] and *مَرَسِمٌ* signifies the same. (K.)

رَسَامٌ *One who engraves [or draws inscriptions or other designs] upon tablets or the like.* (TA.)

رَاسِمٌ, (S, K,) or *رَاسِمٌ*, (TK,) *Running water.* (S, K.) — And *رَاسِمَةٌ* *A she-camel that goes the pace termed رَسِيمٌ* pl. *رَوَاسِمٌ*. (Har p. 495.)

رُوسَمٌ: see *رَسَمَ*. — Also *A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرُوسَمًا* [Verily upon him is a sign, &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. *رَوَاسِمٌ* and *رَوَاسِمٌ*. (TA.) — And as pl. of *رُوسَمٌ*, (TA,) *رَوَاسِمٌ* signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal; i.e. an instrument with which one stamps, or seals; and رُوسَمٌ is a dial. var. thereof:* (M:) or, as some say, particularly, (M,) *one with which the head [or mouth] of a [large jar such as is called] خَايَةِ is stamped, or sealed;* (M, K;) as also *رَاسُومٌ*, (K,) and *رَاسُومٌ*. (TA.) And *A piece of wood, (S, M, Msb, K,) or a small tablet, (A,) upon which is some inscription (S, M, A, K) engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Msb,) [in its repository,] is stamped, or sealed, (S, M, Msb, K,) or with which collections of wheat or corn are stamped, or sealed: (AA, TA:) as also *رُوسَمٌ* pl. *رَوَاسِمٌ*. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to *رُوسَمٌ*.] — And (as some say, S) *A certain thing with which deenárs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA,)*

* دَنَائِبُ شِيفَتْ مِنْ مِرْقَلٍ بِرُوسِمٍ *
[Deenárs, of Heraclius, that were polished with رُوسِمٌ. (S, TA.)] = It occurs in poetry as meaning *The face of a horse, in the phrase رُوسِمٌ بِرُوسِمٍ* [A star, or blaze, in the face of a horse]. (M.) = Also *A calamity, or misfortune; (K;) like رُوسِبٌ.* (TA.)

رَاسُومٌ: see the next preceding paragraph. [Accord. to rule, its pl. is *رَوَاسِمٌ*, mentioned above as a pl. of *رُوسَمٌ*.]

مُرَسَمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

* وَالْمُرَسَمُونَ إِلَى عَبْدِ الْعَزِيزِ بِهَا *
* مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفَرَادٍ *

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to Abd-El-Azeez, together and separately, and two by two and one by one], he means *المُرَسَمُونَ*, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

مَرَسِمٌ: see *رَسِيمٌ*.

مَرَسَمٌ A garment, or piece of cloth, striped, (S, M, K,) or marked with faint lines. (TA.)

مَرَسُومٌ [or **مَرَسُومٌ**] A book, or writing, stamped, or sealed: pl. **مَرَسِيمٌ**. (TA.) And **طَعَامٌ مَرَسُومٌ** Wheat stamped, or sealed. (TA. [See **رُوسَمٌ**].) — See also the following paragraph.

مَرَاسِمٌ Marks, stamps, impressions, signs, or characters. (KL.) — [And + Prescripts, commands, orders, biddings, or injunctions: and + assignments, or appointments: in both of these senses app. a contraction of **مَرَاسِيمٌ**, pl. of **مَرَسُومٌ**; thus used in the present day; like **رُوسُومٌ**, pl. of **رُوسَمٌ**.] See 8.

رسن

1. **رَسَنَ الْفَرَسَ** (S,) or **الدَّابَّةَ** (M, Mṣb, K,*) and **النَّاقَةَ** (M, K,*) aor. 2 and 3, (M, Mṣb, K,) inf. n. **رَسَنٌ**; (M, Mṣb;) and **أَرَسَنَ**; (S, M, Mṣb, K;) *He tied the horse [or the beast and the she-camel] with the رَسَنَ [q. v.]: (S:) or he bound upon the [horse or] beast [or she-camel] its رَسَنَ (Mṣb:); or he made for, or put to, the [horse or] beast or she-camel a رَسَنَ: (M,* K: [in the former it is merely indicated that the two verbs signify the same:]; or the former verb [in the CK the latter verb] has the first signification; (M, K, TA;) and the latter verb has the last signification; (M, TA;) thus resembling **أَحْزَمَ** and **أَحْزَمَ**. (TA.) — And **رَسَنَ الدَّابَّةَ**, and **أَرَسَنَهَا**, *He left the beast to itself, to pasture as it pleased.* (TA.)*

4: see above, in two places. = Also **أَرَسَنَ الْمُهْرَ** The colt was, or became, submissive, manageable, or tractable, and gave its head. (TA.)

رَسَنٌ A rope, or cord: (S, M, Mṣb, K:) or [a halter; i. e.] a rope, or cord, with which a camel [or a horse (see 1)] is led: (TA:) and such of the [reins, or leading-ropes, termed] **أَزْمَةٌ** [pl. of **زِمَامٌ**] as is upon the nose; (M;) [in other words,] such a زِمَامٌ as is upon a nose: (K:) pl. **أَرْسَانٌ** (S, M, Mṣb, K) and **أَرَسْنٌ** (M, Mṣb, K,) [both properly pls. of pauc.,] and sometimes they said **رَسَنٌ**; (Mṣb;) or, accord. to Sb, it has no other pl. than **أَرْسَانٌ** (M, Mṣb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed **أَرَسْنٌ**. (TA.) A poet says, (S,) namely, Ibn-Mukbil, (TA.)

* هَرَيْتُ قَصِيرَ عِذَارِ اللَّجَامِ *

* أَسِيلٌ طَوِيلُ عِذَارِ الرِّسَنِ *

[Wide-mouthed, short in the cheek-straps of the bridle (or headstall): smooth and long in the cheek, long in the appertenance of the halter corresponding to the cheek-straps of the bridle or headstall; because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (S, TA.) **مَرَّ الصَّعَالِكُ بِأَرْسَانِ الْخَيْلِ** [As the passing along of the robbers with the halters of the horses] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, **رَمَى بِرَسْنِهِ عَلَى غَارِبِهِ** [He thren

his leading-rope upon his withers], meaning + he left his way free, or open, to him; so that God did not withhold him from that which he desired to do. (TA.) — [Hence,] **رَسَنُ الْبَايِ** [The leash of the hawk]. (A in art. **رُودٌ**) = [The pl.] **أَرْسَانٌ** also signifies *Rugged and hard tracts of ground.* (K,* TA.)

رَاسَنٌ A certain plant, resembling the plant called **زَنْجَبِيلٌ** [i. e. ginger]; (M;) i. q. **قَسَنٌ**; [both of which names are applied to the inula helenium, common inula, or elecampane; also called in the present day **زَنْجَبِيلٌ شَامِيٌّ**; a Pers. word [arabicized]. (K.)

مَرَسَنٌ (S, M, K,) and **مُوسَنٌ** (M, K,) or the latter should be **مَرَسِنٌ**, [but I think this doubtful,] thus written in some of the copies of the S, and in both ways in the L, (TA.) The part, of the nose of the horse, which is the place of the رَسَنَ: (S:) or the nose of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (S, M,) the nose (S, M, K) in an absolute sense, (M, K,) or, of a human being: (S:) pl. **مَرَسِنٌ** (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the nose]. **سَكِنَ الْمَرَسِنَ**, a phrase used by the poet El-Jaadee, means + *Easy to be led, tractable, or compliant.* (TA.) And you say, **فَعَلْتُ ذَلِكَ عَلَى رَغْمِ مَرَسِنِهِ** [I did that against his wish; in spite of him; or notwithstanding his dislike, or disapproval, or hatred; like as you say, **عَلَى رَغْمِ أَنْفِهِ**.] (S.)

مَرَسُونٌ A horse [or the like] tied with the رَسَنَ: (S:) [or having a رَسَنَ bound upon him or attached to him, or made for him: see 1.] You say, **أَجَرَرْتُ الْمَرَسُونَ رَسَنَهُ** I made the haltered beast to drag his halter. (TA.)

رَيْحَانُ الْقُبُورِ i. q. **الرَّيْسُنُ** [The myrtle-tree; i. q. **الرَّيْسُنُ**] of the dial. of Egypt. (TA.) [Also mentioned in art. **مَرَس**: for some hold the م to be augmentative; and some, the ن.]

رسو

1. **رَسَا** (S, M, Mṣb, K,) aor. **رَسُو** (S, Mṣb,) inf. n. **رَسُو** (M, Mṣb, K) and **رَسُو** (K,) It (a thing, S, M, Mṣb) was, or became, stationary, at rest, fixed, fast, firm, steady, steadfast, or stable; (S, M, Mṣb, K;) as also **أَرَسَى** (M, K,) inf. n. **أَرَسَاءٌ**; and **تَرَسَّى**. (TA.) **الرَّسُو** and **الرَّسُوءُ** are nearly the same [in meaning]. (Ham p. 51.) You say, **رَسَا الْجَبَلُ** + The mountain was firmly based, or firm in its base, upon the ground. (TA.) And **ثَبِيرٌ** + **مَا أَرَسَى** + As long as Thebeer [the mountain so called] remains [firm] in its place. (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, **رَسَتْ قَدَمُهُ**, meaning *His foot stood firm in war*: (M:) or **رَسَتْ أَقْدَامُهُمْ فِي الْحَرْبِ** Their feet stood firm in war. (S, Mṣb,*) And **رَسَتْ السَّفِينَةُ** (S, M, K,) aor. **رَسُو** and **رَسُو** (S) [and **مَرَسَى**, as shown below, see 4], *The ship [anchored; cast anchor; lay at anchor; or] rested, or became stationary, upon the anchor*: (T, S, K:) in [some of] the copies of the K [and of the S], **عَلَى الْبَحْرِ** is erroneously put for **عَلَى الْأَنْجَرِ** [or **عَلَى اللَّجَرِ**]: (TA:) or the meaning is, [in some instances, the ship grounded; i. e.] the lower, or lowest, part of the ship reached the bottom of the water, and she consequently remained stationary. (T, M, TA.) — **رَسَا الْفَحْلُ بِشَوْلِهِ** (S, M, K,) + The stallion [-camel] leaped, or leaped upon, his شَوْل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (S, TA:) or brayed to his شَوْل, and they became motionless, or still: (M:) or brayed to his شَوْل when they had dispersed themselves from him, and they turned aside to him, and became motionless, or still. (K, TA.) — **رَسَوْتُ بَيْنَ الْقَوْمِ** (S, M,* Mṣb,) inf. n. **رَسُو** (S, M,) I effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the people, or party. (S, M,* Mṣb.) = **رَسَا لَهُ رَسْوَ** (S,* M, K,*) He mentioned to him a part, or portion, of a tradition, or story. (S, M,* K.) [See also **رَسُو** below.] And **رَسَا عَنْهُ** (S, M, K,) inf. n. **رَسُو** (M,) He related a tradition, or story, as received from him, (S, M, K,) ascribing it to him. (M, K.) And **رَسَا فِي نَفْسِهِ** He related the tradition, or story, to himself. (TA.) — **رَسَا الصَّوْمَ** (K,) inf. n. **رَسُو** (TA,) He intended, or purposed, fasting. (K.)

3. **رَسَاَهُ** (T, K,) inf. n. **مَرَسَاةٌ** (TA,) i. q. **سَابَحَهُ**, (T, K,) i. e. He skam with him. (TK.)

4. **إِرْسَاءٌ** inf. n. **إِرْسَاءٌ**: see 1, in two places. = **أَرَسَاهُ** He made it (a thing, M, Mṣb) to become stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (M, Mṣb, K.) And **الرَّسِيَّةُ** [inf. n. as above and also (as is shown by what follows) **مَرَسَى**, He anchored the ship;] he made the ship to rest, or become stationary, upon the anchor: (TA:) or the meaning is, [in some instances, he grounded the ship; i. e.] he made the lower, or lowest, part of the ship to reach the bottom of the water, so that she remained stationary. (M, TA.) You say also of a ship, **تَرَسَّى بِأَلَاَنْجَرٍ** [She is made fast by means of the anchor]: (M:) and of the anchor, **يُرْسَى السَّفِينَةُ**, It makes fast the ship, so that it does not go on. (T, TA.) For the words of the Kur [xi. 43], **يُسِّرُ اللَّهُ مَجْرَاهَا وَمَرَسَاهَا**, (S, M,* K,*) meaning **إِجْرَاؤُهَا وَإِرْسَاؤُهَا** [i. e. In the name of God be the making it to run and the making it to rest], (Abou-Is-hák, TA,) from **أَجَرَيْتُ** and **أَرَسَيْتُ**, (so in one copy of the S,) or [its being made to run and its being made to rest,] from **أَجَرَيْتُ** and **أَرَسَيْتُ**, (so in another copy of the S,) some say **مَجْرَاهَا وَمَرَسَاهَا** (S, K,) meaning its running and its resting, (Abou-Is-hák, TA,) from **جَرَتْ** and **رَسَتْ** (S, K,) [though] Az says that the readers agree in pronouncing the م of **مرساها** with **qamm**, but differ as to the م of **مجرها**, the Koofees pro-

nouncing this with fet-*h*, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hāk, TA,) or the former reading may mean in the time, or the place, of making it to run, and that of making it to rest, and the latter reading may mean in the time, or the place, of its running, and that of its resting, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḍ, q. v.) and some read *مَجْرِيهَا* *وَمَرْسِيهَا*, as epithets applied to God, (M, K,) *who maketh it to run and who maketh it to rest.* (TA.) Accord. to Zj, (M,) *يَسْأَلُونَكَ عَنِ السَّاعَةِ* *يَسْأَلُونَكَ عَنِ السَّاعَةِ*, in the K_{ur} [vii. 186 and lxxix. 42], means [They will ask thee respecting the *ساعة*,] *when will be its taking place? [or when will be the time of its being made to take place?];* (M, K,*) by the *ساعة* being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

رَسْوَة A part, or portion, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAḡr, *رَسْوَة* [app. as meaning the first part or portion]. (T.)

رَسْوَة A [bracelet, or one of a particular kind, called] *دَسْتَنِيَج*; (IAḡr, T, M, K;) so accord. to Kr: (M, TA: but in a copy of the M written *دَسْتَنِيَج*: a certain thing of strung beads; (S, TA;) like the *دَسْتَنِيَج*; which is an arabicized word [from the Pers. *دَسْتَنِيَه*]: (TA:) a bracelet of beads: (ISk, TA:) or a bracelet of *ذَبَل* [i. e. turtle-shell, or tortoise-shell]: pl. *رَسَوَات*: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is *رَسَوِي*; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.]

رَسِي Firm, or steadfast, in good and in evil. (Az, Sgh, K.) — And The pole that is fixed in the middle of the [tent called] *خِيَاء*. (Az, Sgh, K.)

رَاسِي Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Mṣb.) You say *جَبَالٌ رَاسِيَةٌ* (Mṣb) and *رَوَاسِيَاتٌ* (S, Mṣb) *Firm, or steadfast, mountains;* (S, Mṣb;) the sing. of the last said by Akh to be *رَاسِيَةٌ*. (S.) And *قَدْرٌ رَاسِيَةٌ* † *A cooking-pot that will not move from its place, (M, K, TA,) by reason of its greatness, (K, TA,) and that cannot be removed.* (M.) *قُدُورٌ رَاسِيَاتٌ* in the K_{ur} [xxxiv. 12] means, accord. to Fr, † *Cooking-pots that would not be lowered from their place, by reason of their greatness.* (TA.)

مَرْسِي may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means An anchorage, or a place of anchoring; a port; or a station for ships: pl. *مَرَايِ*.]

مَرْسِي may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].)

مَرْسِي, as an epithet applied to God: see 4, near the end of the paragraph.

Bk. I.

مَرَسَاة, The anchor of a ship: (S, M, K:) or a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on: (T, TA:) pl. *مَرَايِ*. (Har p. 111.) [Hence,] one says, *أَثَقُوا مَرَايِيَهُمْ*, meaning † *They remained, stayed, dwelt, or abode.* (TA.) And *أَلْقَتِ السَّحَابَةُ مَرَايِيَهَا* † *The cloud rained continually;* syn. *دَامَتْ*: (S, Mṣb:) or remained steady, raining: (T, TA:) or remained still, or stationary, and rained. (M, K:*) in the latter, *السَّحَابَةُ* is put in the place of *السَّحَاب*.

رش

1. *رَشَّ*, (A, Mṣb,) aor. *رَشَّ*, (MS,) inf. n. *رَشَّ* (S, A, Mṣb, K) and *تَرَشَّشَ*, (A, K,) *He sprinkled, or scattered in drops, (A, K, TK,) water, (S, A, Mṣb, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.) — رَشَّ الْيَمَانُ*, (S, TA,) or *الْوَضْعُ*, (Mṣb,) and *الْبَيْتُ*, (A,) inf. n. *رَشَّ*, (S, TA,) *He sprinkled, or netted by sprinkling, (TA,) the place, (S, Mṣb, TA,) and the house, or chamber, or tent, (A,) with water. (Mṣb, TA.)* And *رَشَّ الْحَائِكُ النَّسِيجَ بِالْمِرْسَةِ* [The weaver sprinkled the web with the *مِرْسَة*]. (A, TA.) — [Hence,] *رَشَّتِ السَّمَاءُ*, and *أَرَشَّتْ*, (S, A, Mṣb, K,) *The sky rained:* (A, Mṣb:) or *let fall a little rain, such as is termed رَشَّ*. (S. [After the former of these verbs, *الْأَرْضُ*, or the like, seems to be understood.]) [And hence,] *أَرَشَّتْ الطَّعْنَةُ* [The spear-wound, or the like, sprinkled forth blood: a signification implied, but not expressed, in the S and A: or] *became wide, so that its blood became scattered about: (K:) or passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force. (Mṣb.) — [Hence also,] رَشَّهُ بَنَاءٌ حَسَنٌ* † *He eulogized him. (TA voce حَسَنٌ.) — And رَشَّهُ* *He washed him, or it. (MF, from the Expositions of the “Muwaṭṭa.”)*

2. *رَشَّ الْقَلَمُ الْحَبْرَ* The pen spirtled the ink.]

4: see 1, in two places. = *ارْشَ الْفَرَسَ*, (A, K,) inf. n. *إِرْشَاشٌ*, (A,) *He made the horse to sweat by urging him with his feet. (A, K.)*

5. *تَرَشَّشَ عَلَيْهِ* (S,) and *تَرَشَّشَ عَلَيْهِ الْمَاءَ*, (A,) [The water became sprinkled, or scattered in drops, upon him or it.] And *تَرَشَّشَتْ نَقْطَةً مِنَ الْقَلَمِ* [A drop of ink became spirtled from the pen]. (S and K in art. *مَج*.)

R. Q. 2. *تَرَشَّشَ*: see 5. — Also *It* (roasted meat) *dripped with gravy; or was succulent, and dripping with juice; or was fat. (TA.) — And It flowed. (TA.)*

رَشَّ, (S, K,) or *رَشَّ مِنْ مَطَرٍ*, (A, TA,) *A little [sprinkling] rain:* (S, K:) [and so *رَشَّةٌ* in the present day:] or the first [or lightest and weakest] of rain: (IAḡr: [see *رَكَّ*:] pl. *رَشَاشٌ*. (S, K.) — Also the former, † *A painful beating. (Sgh, K.)*

رَشَّةٌ: see the next preceding paragraph.

رَشَّاشٌ What is sprinkled, (S, A,* K,) or scattered, (Mṣb,) of water, (A, Mṣb,) and the like, (Mṣb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain: (TA in art. *طش*;) *what is scattered, or flies about, of blood. (Mṣb.) — [Hence the saying,] لَمْ يَدْخُلْ فِي الشَّرِّ* *وَأَصَابَهُ مِنْ رَشَاشِهِ* or mischief, and yet somewhat thereof, or of its effects, befell him]. (A, TA.) And *بَنَى الْعُطَاشُ* *وَمَا نَالْنَا مِنْكَ إِلَّا الرِّشَاشُ* [app. meaning *Insatiable thirst, or desire, to hear from thee, or the like, remained in us, and there did not reach us from thee aught save a mere sprinkling; or perhaps, what was scattered abroad, of rumours, or the like.* (A, TA.)*] [See also an ex. voce *رَدَّادٌ*.]

مَرْشُوشٌ: see *رَشَّاشٌ*.

رَشَّاشٌ Roasted meat (Aboo-Sa'eed, A, K) *dripping with its gravy; (Aboo-Sa'eed, A, TA;) or succulent, and dripping with its juice; (TA;) or fat: (K:) and مَرْشُوشٌ signifies the same. (TA.)*

مُرْشٌ: see what next precedes.

مِرْسَة A thing with which one sprinkles: (Ibn-'Abbād:) a thing with which the weaver-sprinkles the web: (A, TA:) [in the present day, applied to a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water.]

مَرْشُوشٌ [Sprinkled, or scattered in drops; as also *رَشَّاشٌ*, occurring in this sense in a verse in the TA in art. *خفت*. — *مَحَلٌّ مَرْشُوشٌ* [A place of alighting sprinkled, or netted by sprinkling]. (A.) — *أَرْضٌ مَرْشُوشَةٌ* Land upon which [rain such as is called] *الرَّوْشُ* has fallen. (TA.)

رشأ

1. *رَشَأَ* i. q. *جَامَعَ* [Inivit feminam]. (K.) = *رَشَأَتْ* She (a gazelle) brought forth. (K.)

رَشَأَ A young gazelle, (S, Mṣb, K,) that has become active, or in motion, (S, Mṣb,) or that has become strong, (K,) and has walked (S, Mṣb, K) with its mother: (K:) pl. *أُرْشَاءٌ*. (Mṣb, K.) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to *عَنْدِي جَارِيَةٌ مِنَ النَّسَاءِ أَشْبَهَ شَيْءٌ* [: *النَّسَاءُ* بالرشاء, meaning [I have with me a young woman most like to] the [young] gazelle: so in the A. (TA.)

رشح

1. *رَشَحَ*, (S, A, Mṣb, K,) aor. *رَشَحَ*, (Mṣb, K,) inf. n. *رَشْحٌ*, (S, Mṣb,) *He, or it, (the forehead, or the side thereof above the temple, A, TA, or the body, Mṣb,) sweated; exuded sweat; (S, A, Mṣb, K;) as also ارْشَحَ عَرَقًا*, and *ارْشَحَ عَرَقًا*. (Fr, TA.) And *رَشَحَ*, aor. *رَشَحَ*, inf. n. *رَشْحٌ*, *رَشَحَانٌ*, *He, or it, was, or became,*

moist with sweat. (TA.) — [Hence,] رَشَحَتْ [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] رَشَحَ لَهُ شَيْءٌ + He gave him not anything. (S, K.) And رَشَحَ جُلْدُهُ, said of one known to be a niggard, + He gave something. (Har p. 95). — رَشَحَ is also said of a young gazelle, meaning + He walked, being trained, or accustomed, to do so by his mother: [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, + He leaped, or bounded, and exulted [or was brisk or lively or sprightly]. (K.) Also, inf. n. رَشُوحٌ, said of a young weaned camel, + He became strong: [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) = See also 2, as said of a she-camel.

2. رَشَحَ app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following. — رَشَحَتْ رَشَحَتْ, inf. n. رَشُوحٌ, + She (a gazelle) trained, or accustomed, her young one to walk, so that he was caused to sweat (فَرَشَحَ [perhaps a mistranscription for فَرَشَحَ so that he sweated]): (A, TA:) or she (a wild animal), when her young one became able to walk, walked with him, until, or so that, he was caused to sweat (حَتَّى يَرَشَحَ عَرَقًا), and became strong. (Mtr, on the authority of Kh, in De Sacy's "Chrest. Ar.," sec. ed., iii. 231.) — + She (a camel) rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; as also رَشَحَتْهُ and رَشَحَتْهُ. (L.) — رَشَحَتْ وَلَدَهَا بِاللَبَنِ الْقَلِيلِ, inf. n. as above, + She (a mother) fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to suck. (S, TA.) — رَشَحَ also signifies + A doe-gazelle's licking her young one so as to remove the moisture that was upon it at the time of its birth; (K, TA:) and so رَشَحَ. (TA.) — رَشَحَ النَّبَاتَ, (A, TA,) or النَّبَتَ, inf. n. as above, (Msb.) + It (the moisture, or dew, A, Msb, TA, or the rain, TA) fostered the herbage. (Msb, TA.) — رَشَحَ وَلَدَهُ + He fed his child well. (Mtr, on the authority of Kh, in De Sacy's "Chrest. Ar." ubi suprâ.) — And رَشَحَ, (S, A, K,) inf. n. as above, (K, TA,) + He was reared, brought up, or educated, and rendered fit, (S, A, K, TA,) and prepared, (TA,) لِلشَّيْءِ [for the thing], and لِلأَمْرِ [for the affair], (TA,) or لِلوِزَارَةِ [for the office of wezeer], (S,) or لِلْمُلْكِ [for the office of king], (K,) or لِلْخِلَافَةِ [for the office of khaleefeh]; from رَشَحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رَشَحَ لِلْخِلَافَةِ means + he was

made the appointed successor of the khaleefeh: (TA:) and رَشَحَ فَلَانٌ كَذَا + Such a one was reared, &c., for such a thing. (A, TA.) — And رَشَحَ مَالَهُ, (A,) inf. n. as above, (K,) + He managed, or tended, or took care of, his property, or cattle, mell. (A, K.) It is said in a trad., يَرْشَحُونَ حَصِيدَهُمَا, meaning + They tend [the place of seed-produce thereof], and put it into a good, or right, state, or make it to thrive, in order to its becoming productive; like as is done to grape-vines and palm-trees. (TA.)

4. ارشح, intrans.: see 1, first sentence. — ارشحت + She (a camel, and a woman,) had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong. (L.) = ارشحت وَلَدَهَا, said of a camel: — and ارشح فَلَانٌ كَذَا: see 2.

5. ترشح: see 1, first sentence. — Also + He (a young weaned camel) was, or became, strong enough to walk, or able to walk with strength: (S, K:) or became strong, and walked with his mother. (As, S.) [See 1.] — See also 2, in the middle of the paragraph. — ترشح التَّبَتُّ [or التَّبَاتُ] + The herbage became fostered by moisture or dew. (Msb.) — ترشح فَلَانٌ كَذَا: see 2, near the end of the paragraph.

10. استرشح البهي + The [barley-grass termed] بهي grew tall. (K.) = يسترشحون البهي, so in most of the copies of the K, (TA,) [and so in the L,] + They foster the بهي, in order that it may grow large: (L, K:) in some of the copies of the K البهي [i. e. the lambs, or kids, &c.]: (TA:) the place thereof is termed مَسْتَرَشَحٌ: (K:) or البهي مَسْتَرَشَحٌ signifies the place, or tract of ground, that fosters the بهي. (L.) And يسترشحون البقل, so in all the copies of the K but some in which is found التَّفَلُّ, (TA,) + They wait for the herbs, or leguminous plants, (or the plants called نفل,) to grow tall, in order that they may pasture thereon. (K.)

رشح The moisture of sweat upon the body. (A, TA.) [And + Fluid, or matter, exuded: see زَبَادٌ.]

رشح That sweats much. (TA.)

رَشْحَةٌ [as an inf. n. of un., A sweat, or a sweating: a meaning indicated, though not expressed, in the A. — Hence, app., + A dew, or fall of dew from the sky. — And hence, as being likened thereto, + A gift]. You say, رَشْحَةٌ أَصَابَنِي [He gave me a gift from his store of bounty]. (A.)

+ A well containing little water: (TA:) [pl. رَشْحٌ.]

رشح Sweat. (AA, S, K.) — + A certain plant: (K:) or + plants, or herbage, upon the surface of the ground. (L.)

رَشْحٌ + A butter-skin that sweats much. (A in art. نَح.)

رَاشِحٌ Sweating; exuding sweat. (A, Msb.) — + A mountain moist in the lower part, (K, TA,) and at the base of which there sometimes collects a little water: when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحٌ. (K.) — + What one sees, like sweat, running in the interstices between stones. (K, TA.) You say, الْفُرَاتِ الطَّافِحِ وَالْوَشَلِ [How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!]. (A, TA.) — The pl. رَوَاشِحٌ also signifies + The لُعْلُ [which means a small teat in excess], (K,) or the أَطْبَاءُ [or teats], (TA,) of a ewe or she-goat, particularly. (K, TA.) — And the sing., + A young gazelle that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat. (A.) And + A young weaned camel that has become strong enough to walk, or able to walk with strength: (S, K:) or that has become strong, (As, S, L,) and walks with his mother: (As, S:) pl. رَشْحٌ. (L.) — And + What creeps upon the earth, of such as are termed its خَسَائِشُ and its أَحْنَاشُ. (K, TA.) — See also مَرَشَحٌ.

أَرَشَحَ [More, and most, sweating]. — [Hence,] + He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge: (K, TA:) as though sweating therewith. (TA.)

مَرَشَحٌ, (S, L, K,) or مَرَشَحٌ, (so in one of my copies of the K,) + A she-camel having a young one that has become strong enough to walk, or able to walk with strength: (S, K:) or having a young one that has become strong, and that walks with her: (As, S:) or having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her: or having a young one that has become strong: and in like manner a woman: or each signifies, as also رَاشِحٌ, applied to a she-camel, as a possessive epithet, having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows. (L.)

مَرَشَحَةٌ and مَرَشَحٌ The inner covering that is beneath the felt cloth of a horse's saddle; so called because it imbibes the sweat: (L:) or the thing that is beneath the مِثْرَةٌ [q. v. in art. وَثَر]. (S, L, K.)

مَرَشَحَةٌ: see the next preceding paragraph.

مَرَشَحٌ: see مَرَشَحٌ.

مَسْتَرَشَحٌ: see 10, in two places.

رشد

1. رُشِدَ, aor. ۲; and رُشِدَ, aor. ۱; (S, A, L, Mṣb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رُشِدَ, (S, L, Mṣb, K,) which is of the former, (S, L,) and رُشِدَ, (S, L, Mṣb, K,) which is of the latter, (S, L, Mṣb,) and رُشَادَ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mṣb;) *He took, or followed, a right way or course or direction*; (S, A, L, Mṣb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox*:] and رُشِدَ signifies the same: (L, K:) you say, اسْتَرشِدَ لِأَمْرِهِ, meaning *He took, or followed, a right way to conduct his affair*: and رُشِدَ أَمْرِهِ, meaning *He took, or followed, a right course in his affair*; this latter being a phrase similar to أَلَمْ يَبْطِنَ سَفَهُ رَأْيِهِ and أَلَمْ يَبْطِنَ &c. (L.) Some say that رُشِدَ relates to the things of the present life and to those of the life to come; and رُشِدَ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رُشِدَ and others رُشِدَ in several verses. (MF.) The former also signifies *The continuing in the way of truth, or the right way, with self-constraining firmness in so doing*. (K.) One says to the traveller, رُشِدْتَ [Mayest thou take, or follow, the right way]. (A.) — [See also رُشِدَ below.]

2. رُشِدَ, inf. n. تَرُشِدُ, said of a káde'e, or judge, i. q. جَعَلَهُ رُشِيدًا [meaning *He pronounced him to be one who took, or followed, a right way or course or direction: or to be one who held a right belief; to be orthodox*]. (Mṣb.) — See also what next follows.

4. ارشده (S, A, L, Mṣb, K) and رُشِدَ, (L,) said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction; or he directed him aright, or to the right way or course or direction*; (S,* A,* L, Mṣb,* K,*) إِلَى الشَّيْءِ [to the thing]: so says AZ: (Mṣb:) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox*]. See also the next paragraph.

10. استرشد: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction*. (So accord. to some copies of the K.) — And اسْتَرشِدَهُ فَأَرشَدَنِي [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Mṣb) and إِلَى الشَّيْءِ [to the thing]: so says AZ. (Mṣb.)

رُشِدَ an inf. n. of 1. (S, L, Mṣb, K.) — [As a simple subst., *Rectitude*.] Also *Maturity of in-*

tellect, and rectitude of actions, and good management of affairs. (TA in art. انس: see 4 in that art.) [Hence, بَلَغَ رُشْدَهُ *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course: a phrase of frequent occurrence*.]

رُشْدَةٌ: see the next paragraph, in four places.

رُشْدَةٌ A mode, or manner, [and رُشْدَةٌ an act,] of رُشَادَ [or right procedure; &c.]. (Ham p. 463.) [Hence,] رُشْدَةٌ لِرُشْدَةٍ, (S, A, L, Mṣb,) and رُشْدَةٌ لِرُشْدَةٍ, (L, K,) and رُشْدَةٌ لِرُشْدَةٍ, (L, Mṣb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fṣ, (L, TA,) [and seems to be the more common,] † *He is, or was, trueborn*; (A, Mṣb;) contr. of لِرُشْدَةٍ, (S, L, K,) and لِرُشْدَةٍ, (Fr, TA,) and لِرُشْدَةٍ. (AZ, Fr, TA.) And رُشْدَةٌ لِرُشْدَةٍ [or رُشْدَةٌ i. e. † *He was not trueborn*]. (Fr, TA.) And هَذَا وَلَدٌ رُشْدَةٌ † *This is an offspring of valid marriage*. (TA.) And ادَّعَى رُشْدَهُ † [He claimed, as his, a child not lawfully begotten, or not trueborn]. (TA, from a trad.)

رُشْدِي: see رُشَادَ.

رُشْدِي: see رُشَادَ.

رُشَادَ an inf. n. of 1, (L, K,) or a simple subst., (Mṣb,) [signifying *Right procedure; or the adoption, or pursuit, of a right way or course or direction; as to a road, and also as to an affair: and often meaning right belief, or orthodoxy: in both these senses*] contr. of رُشْدِي, (S, A, Mṣb,) and of رُشَادَ: (Mṣb:) and رُشْدِي is a subst. syn. with رُشَادَ. (L, K,*) = حَبُّ الرُّشَادِ i. q. الحَرْفِ, (K,) in the dial. of El-'Irāk; (TA;) they gave it this name as one of good omen, because حَرْفٌ is syn. with حَرْمَانٌ (K:) رُشَادٌ and رُشَادٌ are names given to several species of *Cress*; and حَبُّ الرُّشَادِ seems to mean *the seed of رشاد*: accord. to Golius, on the authority of Ibn-Beytār, رشاد is the name of the *nasturtium*: accord. to Delile, (Flor. Egypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidium sativum* of Linn.; the *lepidium hortense* of Forsk.: and the *cochlearia nilotica*: رُشَادُ الْبَحْرِ, i. e., *nasturtium maritimum*, that of the *cahile maritima* of Tournef.; Desf., a *pinnatifida*; the *bunias cakile* of Linn.; the *isatis pinnata* of Forsk.: الرُّشَادُ الْجَبَلِيُّ, that of the *lunaria parviflora*: and رُشَادُ الْبَرِّ, i. e., *nasturtium deserti*, that of the *raphanus recurvatus* of Persoon; the *raphanus lyratus* of Forsk.]

رُشِيدٌ: see رُشَادَ. — الرُّشِيدُ, of the measure فَعِيل in the sense of the measure مَفْعُول, (L,) as an epithet applied to God, means *The Director to the right way*: (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains*: (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright*. (L.)

رُشِيدٌ and رُشِيدٌ Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning *holding a right belief; or orthodox*]. (A, Mṣb.) One says to a traveller, رُشِيدًا مَهْدِيًا [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, يَا رُشِيدِي, as meaning يَا رُشِيدَ [O thou who takest, or followest, a right way &c.]. (L.) الْخُلَفَاءُ الرَّاشِدُونَ [The Khaleefehs who took, or followed, a right course, or the orthodox Khaleefehs,] is an appellation specially applied to Abou-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — أُمُّ رُاشِدٍ a surname (S) applied to *The female rat or mouse* (الْفَارَةُ). (S, K.)

الرُّشْدُ is like الرُّشْدُ [i. e. *The more, or most, direct road*]. (S.)

مَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) *The right places to which roads tend; syn. مَقَاصِدُ الطَّرِيقِ*. (S, L, K.) You say, رُشِدَ إِلَى الْمَرَاشِدِ [He directs to the right places to which roads tend]. (A.)

رشف

1. رُشِفَ, aor. ۲ and ۱, inf. n. رُشْفٌ, (S, MA, O, Mṣb, K,) [and app. رُشِفٌ also (which see below), and رُشِفٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maḳṣoorah" of Ibn-Dureyd;] and رُشِفَ, aor. ۱, (AA, O, K,) inf. n. رُشْفٌ; (K;) *He sucked it in*, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAqr, O,) with the two lips; (MA;) as also رُشِفَ (S, MA, O,* K) and رُشِفَ (S,* MA, O,* K) and رُشِفَ (IAqr, O, K:) or *he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ*: (Mṣb:) and رُشِفَ, (Mṣb,) or رُشِفَ (IF, O,) he drank to the uttermost what was in the vessel, not leaving in it anything: (IF,* O,* Mṣb, K:) or, accord. to some, رُشِفَ signifies the sucking in the water of the mouth in kissing: (Har p. 271:) you say, رُشِفَهَا, meaning *he sucked her* (a girl's) saliva from her mouth: (IAqr, L in art. مَصَد:) and رُشِفَهَا he kissed her and sucked in her saliva; from رُشِفَ [i. e. رُشِفَ] meaning "saliva:" and رُشِفَ signifies *he sucked in much*: (Har p. 231:) or i. q. تَمَصَّصَ. (O.) It is said in a prov., الرُّشْفُ أَنْقَعَ, i. e. *The sucking in (رُشِفَ) of water by little and little is most effectual to quench thirst*. (S, O, K.)

2: } see above.

4: }

5: see 1, in three places.

8: see 1, in two places.

رُشْفٌ A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths.

(Lth, O, K.) — *Saliva*. (Har p. 231: but there without the vowel-signs.)

رَشُوفٌ *Sweet in the mouth; sweet-mouthed*; [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (S, O, M_{sb}, K.) — Also *Dry in the فَرْج*; so applied. (IA_{ar}, O, K.) — And A she-camel that eats with her lip. (A_s, O, K.)

رَشِيفٌ an inf. n., [like رَشْفٌ,] (Lth, O,) The taking of water with the two lips; (Lth, O, K;) exceeding what is termed مَصٌّ. (Lth, O.)

مَرَشِفٌ *An instrument with which one sucks in water &c.* Its pl. مَرَشِيفٌ is used in the present day as meaning *The lips*: thus in the phrase امرأةٌ عَذْبَةٌ المَرَشِيفِ *A woman sweet in the lips; a sweet-lipped woman.*

[This art. is wanting in the copies of the L and TA to which I have had access.]

رشق

1. رَشَقَهُ, (S, M_{sb}), or رَشَقَهُم, (M, M_{sb}), or رَشَقَهُ, (S, K,) aor. 2, (S, M, M_{sb}), inf. n. رَشَقٌ; (S, M, M_{sb}, K;) as also رَشَقَهُ (M_{sb}) [or ارشقه]; *He shot, or shot at, him, or them, with the arrow, or with the arrows, and other things.* (S, M, M_{sb}, K.) It is said in a trad., لَبُو أَشَدَّ عَلَيْهِمْ مِنْ رَشَقِ التَّبَلِ [Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows at them]. (TA.) — And رَشَقَهُم بِنَظَرِهِ + *He cast his look at them.* (M.) — See also 4, in two places. = رَشَقٌ, (S, M, M_{sb}, K,) inf. n. رَشَاقَةٌ, (S, M, M_{sb}), *He (a man) was, or became, goodly, or beautiful, and slender, in stature, or person*: (S, K;) or he (a boy) was, or became, just in proportion, (T, A,) and slender; (A;) and in like manner رَشَقَتْ is said of a girl: (T:) or he (a boy, M, or a person, M_{sb}) was, or became, light, or active, (M, M_{sb}), in his work; (M_{sb};) and in like manner رَشَقَتْ is said of a girl. (M. [See also 5.]

3. رَاشَقَهُ, (Moheet, K,) inf. n. مَرَاشَقَةٌ, (Moheet,) + *He went, or ran, with him; or vied with him in going, or running*; syn. سَابَرَهُ. (Moheet, K.) [And] رَاشَقْنِي مَقْصِدِي + *He vied with me (بَارَانِي) in going to the place to which I was repairing.* (A, TA.)

4. ارشقه *He shot in one direction*; (Zj, K;*) as also رَشَقٌ. (Zj, O.) — See also 1. — + *He looked sharply, or intently, or attentively*: (S, K;) [and] ارشقت, inf. n. ارشاقٌ, *she looked sharply, &c.*; said of a woman, and of a مَهَابَةٌ [or wild cow]. (M.) You say, ارشقت إلى القوم, *I looked sharply, &c., or I raised, or cast, my eyes, and looked, at, or towards, the party, or company of men*; (L;) and so القوم رَشَقَتْ. (JK.) And ارشقت الطيبة إلى ماربها + *The she-gazelle looked sharply, or intently, or attentively, at the object of her want.* (A, TA.) As some say, (M,) ارشقت الطيبة signifies + *The she-gazelle extended, or stretched out, her neck.* (S, M, K,

TA.) = مَا ارشَقَ, said of a bow, † *How light, and swift in the flight of its arrow, is it!* (K, TA.)

5. ترشقت في الأمر *He was, or became, sharp in the affair.* (M. [See also 1, last signification.]

رَشَقٌ: see the next paragraph, last sentence.

رَشَقٌ a subst. from 1 in the first of the senses explained above: (S, K;) [i. e. as signifying] A bout (شَوْطٌ) of the shooting of arrows; (T, M, TA;) when persons, competing in shooting, shoot all the arrows that they have with them and then return [to the butt]: (T, TA;) and a direction in which arrows are shot, (S, M, M_{sb}, K,) when the people, all of them, shoot all the arrows: (M_{sb};) pl. ارشاقٌ. (M_{sb}, TA.) You say, رَمِينَا رَمَوْا رَشَقًا, (S, K;) or رَمَوْا رَشَقًا, (M_{sb}), or رَمَوْا رَشَقًا, (M,) *We shot, all of us, [a bout,] in one direction*; (S, K;) or they shot, (M, M_{sb}), all of them, (M_{sb}), [a bout,] in one direction, with all their arrows. (M, M_{sb}.) And it is said in a trad. of Fudāleh, كَانَ يَخْرُجُ ارشاقًا [He used to go forth, and shoot bouts]. (TA.) Accord. to IDrd, الرَشَقُ signifies *The arrows themselves that are shot.* (M_{sb}.) — Also The [stridulous] sound of the pen (Lth, M, Z, K) when one writes with it; (Lth, M;) and so رَشَقٌ. (Lth, M, Z, K.)

رَشَقٌ: see the next paragraph but one, in two places.

رَشُوقٌ: see the next paragraph, in two places.

رَشِيقَةٌ † A swift-shooting bow; (JK, A, K;) as also رَشُوقٌ (JK) and رَشَقٌ. (O, K.) — [A period] quick [in passing]. (JK.) — رَشِيقٌ applied to a boy, (T, TA,) or to a man, (S, K,) and مَرَشِيقٌ, (JK,) and رَشِيقَةٌ applied to a girl, (T, TA,) *Just in proportion, (JK, T, A,) and slender*: (A, TA;) or goodly, or beautiful, and slender, in stature, or person: (S, K;) or رَشِيقٌ (M, M_{sb}) and مَرَشِيقٌ (M) signify a boy, (M,) or a person, (M_{sb}), light, or active, (M, M_{sb}), in his work; (M_{sb};) and in the same sense are applied to a girl: (M;) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is رَشَقٌ, (K,) like as أَدِيمٌ is of أَدِيمٌ, and أَفَقٌ of أَفَقٌ. (TA.)

رَاشِقٌ *Shooting.* (Har p. 37.) — رَاشِقٌ i. q. سَهْمٌ رَاشِقٌ. (Har p. 37.) — دُو رَمِي دُو رَشَقِي, i. e. [lit. An arrow having propulsion; meaning shot; the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Har p. 82.)

جِيدٌ ارشَقٌ *An erect neck.* (M.)

مَرَشِيقٌ, applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) *Having her young one with her*; (JK, M;) as though she were always watching it. (JK.) — [Also + *Having a stretched out, or long, neck.* Hence,] المرشقات [The long-necked ones] is used as meaning *the gazelles*: but is not applied to the [wild] oxen or cows, because of

the shortness of their necks: these are called by Abou-Du-ād عَمَرُ المَرَشَقَاتِ [lit. the sons, or daughters, (for بنات applied to irrational animals is pl. of ابن as well as of بنت) of the paternal uncle of the long-necked ones, i. e., of the gazelles]: he says,

* وَلَقَدْ دَعَرْتُ بَنَاتِ عَمَرِ المَرَشَقَاتِ لَهَا بَصَابِصُ *

meaning [And verily I have frightened] the wild oxen or cows [having waggings of the tail]. (L.) — See also the paragraph commencing with قَوْسٌ رَشِيقَةٌ, in two places.

رَشِيقَةٌ is explained by Golius, on the authority of Meyd, as signifying *A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.*

رشم

1. رَشَمَ, (S, K,) aor. 2, inf. n. رَشْمٌ, (S,) *He stamped, or sealed, wheat.* (S, K. [See رَشْمٌ.]) — And *He wrote*; (K, TA;) عَلَيْهِ [upon it], and إِلَيْهِ [to him]: accord. to the copies of the K, like رَشَمَ; but this is a mistake for رَسَمَ, with the unpointed س [and without teshdeed]. (TA.)

2: see above.

4: see the next paragraph. = ارشمت *It (land) showed its herbage.* (TA.) — And *She (a wild cow) saw and depastured the herbage*: (K, TA,) i. e. the first that appeared of the herbage: the epithet applied to her is مَرَشْمٌ [without ة]. (TA.)

8. ارشمر, in the copies of the K erroneously written ارشمر, [is expl. as meaning] *He stamped, or sealed, his vessel with the رَشْمُ*: thus in the saying of El-Aashà, as some relate it,

* وَصَلَى عَلَى دَنَاهَا وَارْشَمَ *

but accord. to others, وَارْشَسَمَ. (TA. [See art. رَسَمَ.])

رَشْمٌ: see what next follows.

رَشْمٌ i. q. أَثَرٌ [A mark, an impression, &c.]; (Abou-Turāb, K, TA; [in the CK المَطَرُ is erroneously put for الأَثَرُ];) as also رَشْمٌ; (K, TA;) like رَسْمٌ (Abou-Turāb, TA) and رَسْمٌ [q. v.]. (S, M_{sb}, K, all in art. رَسَمَ.) — And [particularly] The mark, or impression, &c., (أَثَرٌ), of rain, upon the ground. (K.) — And The first that appears of herbage; (Isk, S, K;) as also رَوَشْمٌ. (TA.)

رَوَشْمٌ i. q. رَوَسْمٌ (S, K, TA) as meaning *The [small engraved] tablet, (S, TA,) or the stamp, or seal, (K, TA,) with which collections of wheat or corn [in their repositories] are stamped, or sealed*; (S, TA;) as also رَاشُومٌ. (AA, K.) And The thing with which [the mouth of] a vessel is stamped, or sealed; (K;) and رَاشُومٌ signifies [the same; or] a stamp, or seal, with which the head [or mouth] of a [large jar such as is called] خَابِيَةٌ is stamped, or sealed: (TA in art. رَسَمَ;) as also رَوَسْمٌ (M and K in that art.) and رَاشُومٌ: (K in that art.) or a stamp, or seal, in a general

sense; as also رُؤْسِم (M in that art.) = See also رُشْم.

رُاشُوم: see the next preceding paragraph, in two places.

مُوشِم, an epithet applied to a wild cow: see 4.

رشن

1. رَشَن (S, K, TK,) [in the CK رَشَن, there said to be like كَرَم,] aor. and inf. ns. as in the next sentence, (TK,) *He (a man) came to a feast uninvited thereto, and entered without permission.* (S, K,* [See رَاشَن, below.]) — And رَشَن فِي رَشُون (S, K,) aor. ٴ, (S,) inf. n. رَشُون وَرَشُون (S, K,) *He (a dog) put his head into the vessel, (S, K, TA,) to eat and drink.* (TA.)

رَشَن *A turn, or time, for the taking of water;* (K;) so in the M; (TA;) as also رَشَن (K.)

رَشَن: see what next precedes.

رَشُون غَنَر رَشُون *Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty.* (K.)

رَاشَن i. q. طَفِيلِي (S, K;) i. e. *One who comes to a feast uninvited thereto: he who watches for the time of food, and then goes in to the party when they are eating, is termed رَاش.* (S.) — And *One who eats all that is upon the table of food; syn. مَقْمَر:* in the K, المَقْمَر is erroneously put for مَقْمَر. (TA.) = Also *A small gift to the pupil of the صَانِع [or goldsmith]; in Pers. called مَا يُرْضَع [شَاكِرْدَانَه].* (K.) [شَاكِرْدَانَه correctly شَاكِرْدَانَه] in the CK is a mistake for مَا يُرْضَع.]

رُوشَن i. q. كُوَّة [i. e. *A window; so in the present day; or a mural aperture; an aperture in a wall or chamber:* (S, K:) [arabized:] in Pers. رُوشَن. (KL, PS.) — Also i. q. رُف [q. v.; app. here meaning *A kind of arched construction, upon which are placed vessels and other utensils &c. of the house.*]. (TA.)

رشو

1. رَشَا, said of a young bird, *It stretched forth its head to its mother in order that she should put food into its beak.* (Abu-l-'Abbás [Th], Mgh, TA.) — Hence, [accord. to Th, but see رُشُو, below,] رَشَا (S, Mgh, Mgh, K,) aor. رُشُو, inf. n. رُشُو (S, Mgh,) *He gave him a رُشُو [or bribe].* (S,* Mgh, Mgh, K.) [See also 3.]

3. رَاشَا (S, ISd, K,) inf. n. مَرَاشَا (TA,) i. q. صَانَعَة *[He bribed him; (see also 1;)] or endeavoured to conciliate him; or did to him a thing in order that he (the latter) might do to him (the former) another thing]:* (K:) and حَابَاه [app. as meaning *he treated him, or behaved towards him, with partiality]:* (ISd, K:) or ظَاهَرَه [he aided him, or assisted him]. (S.)

4. ارشى الدلو *He put a رَشَا [or rope] to the bucket.* (S, ISd, K.) — [Hence,] ارشى said of

the colocynth [or any similar plant (see رَشَا)] *† It extended its rope-like branches [or stalks].* (Az, S, K,* TA.) = اَرَشَيْتُ الفَصِيلَ (S, K,) inf. n. اَرَشَا (S,) *I made the young camel to suck, or to be suckled.* (S, K.)

5. تَرشَاه *He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment.* (S, ISd, K.)

8. ارتشى *He took, or received, a رُشُو [or bribe],* (S, Mgh, Mgh, K,) مِنْهُ from him. (Mgh.)

10/ استرشى *He sought, or desired, to be suckled; said of a young camel.* (S, K.) — And استرشى مَا فِي الصَّرْع *He drew forth what was in the udder.* (Az, TA.) — [Hence, probably,] استرشى فِي حُلْبِهِ *He sought, or desired, or demanded, a رُشُو [or bribe] in the case of his deciding judicially, for his doing so [agreeably with the desire of the briber].* (S, K,* TA.)

رُشُو and رُشُو (T, S, M, Mgh, Mgh, K) and رُشُو (Lth, K,) of which the first is that which is the most commonly used, (TA,) i. q. جَعَلَ [as meaning *A bribe*]; (K, TA;) i. e. (TA) *a thing that one gives to a judge, or to another person, in order that he may judge in his [the giver's] favour, or to incite him to do what he [the giver] desires; (Mgh, TA;) or a means of attaining that which one wants, by bribery; not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in a man's bribing for the defence of himself and his property when he fears being wronged; so says Iath: and Lth explains the last of these three words as meaning an act of bribery: (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art: (Mgh, TA:) or it is from الرِشَاء (Iath, Mgh, TA,) signifying "that by means of which one obtains water," (Iath, TA,) or "the rope of the bucket;" (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Mgh, TA) is رَشَا and رُشَى (of the second, Mgh, TA) رُشَا or رُشَى (S, Mgh, K, TA.)*

رَشَا *A rope: (S, Mgh, K:) [or a well-rope; i. e.] the rope of the bucket: (Mgh:) and رُشَا, also, with kesr, has the same meaning as رَشَا: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is أَخَذَتْهُ بِدَبَاءٍ مُمَلَّأٍ مِّنَ الْمَاءِ مُعَلَّقِي بِرُشَاءٍ [I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope]; and that رُشَاء, meaning a rope, is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رُشَاء is judged to be و because one obtains water by means of the رُشَاء, like as one obtains the thing sought by means of the*

رُشُو; which is the reverse what has been said above, that الرُشُو is from الرِشَاء: (TA:) the pl. is الرِشَاءُ. (S, Mgh, Mgh, K.) — الرِشَاءُ is also the name of *† A Mansion of the Moon; (K, TA;) [the Twenty-eighth, which is the last, of the Mansions of the Moon;]* so called as being likened to a rope; (TA;) [the northern fish, of the constellation Pisces, together with the star β of Andromeda; or, more correctly, δ and ε, with some neighbouring stars, of Pisces;] a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north; (Kzw;) many small stars, in the form of a fish, called [also] بَطْنُ الْحَوْتِ, in the navel of which is a bright star, which the moon makes one of its mansions; (S, TA;) [or including بطن الحوت, which is in the navel of Andromeda; for] بطن الحوت is the name of the bright star [β] that is above the drapery round the waist of Andromeda: (Kzw, descr. of Andromeda:) الرِشَاء is also called قَلْبُ الْحَوْتِ. (TA in art. قلب.) [See مَنَازِلُ الْقَمَرِ, in art. نزل.]

رُشَى *A young camel; syn. فَصِيل.* (K.) [See 4, last sentence.]

رَاشِ The giver of a رُشُو [or bribe]: hence the trad., لَعَنَ اللَّهُ الرَّاشِيَّ وَالرَّاشِيَّ وَالرَّاشِيَّ, i. e. [May God curse] the giver of a رُشُو, who aids another to do what is wrong, and the receiver thereof, and him who is agent between them two, demanding more for this or less for this. (Iath, TA.)

رُشَاء: see رِشَاء, first sentence.

مُرُشِ The receiver of a رُشُو [or bribe]. (Iath, TA.) [See an ex. above, voce رَاش.]

مُسْتَرِش *A seeker, desirer, or demander, of a رُشُو [or bribe].* (TK.) Hence, (TK,) one says, [إِنِّي فَلَانٌ لِّفُلَانٍ, in the TA] اِنَّا لَمُسْتَرِشٌ لِّفُلَانٍ, i. e. مُطِيعٌ لَهُ تَابِعٌ لِّمُسَرِّتِهِ [app. meaning + Verily thou art obedient to such a one, subservient to that which gives him happiness]. (K, TK.)

رص

1. رَصَّه (S, M, A, Mgh, Mgh, K,) aor. ٴ, inf. n. رَصَّ (S, M, Mgh,) *He stuck it (a thing, S, Mgh) together, one part to another, (S, A, Mgh, K,) so that there might be no interstice in it; (Mgh;) joined it together; (Mgh, K;) namely, a building; (Mgh;) and رَصَّصَهُ (S,* Mgh, K,) inf. n. رَصَّصَ (S,) signifies the same; (S, Mgh, K;) and so رَصَّرَهُ (TA:) or these three verbs all signify *he made it (a building) firm and compact: (M:) or رَصَّرَهُ signifies he made it (a building) firm and strong: (IDrd, K:) and رَصَّ, said of anything, it was made firm, and joined together.* (M, TA.) And hence, رَصَّصَ الْقَيْمَةَ *He tied firmly the mouth of the قَيْمَةُ [a kind of vessel].* (Mgh.) And رَصَّ بَابَهُ *He closed, or locked, his door; as also رَصَّه, q. v. (TA in art. رَصَّ.)* — رَصَّتْ بَيْضًا *She (a domestic hen, A, K,**

and an ostrich, A) made her eggs even, or level, with her bill (A, K) and her feet, to sit upon them. (A.) — See also رَصَاة.

2: see 1, in two places. — رَصَصْتُ (AZ, M,) inf. n. تَرَصَّصُ (AZ, S,) She (a woman) put on, or wore, her نَقَاب [a kind of face-veil] in such a manner that nothing was seen but her eyes: (AZ, S, M:) as also وَصَصْتُ (AZ, TA,) or وَصَّوْتُ (M:) وَصَصْتُ is of the dial. of Temeem. (AZ, TA.) — رَصَصَ † He was importunate, or urgent, in asking, or begging. (Fr, TA.)

5: see 8.

6. تَرَاَصَوْا They placed themselves close together, (Ks, S, M, A, K,) in a rank, (S, Mgh, Msh, K,) in prayer, (A, TA,) and in battle, (TA,) so that there was no intervening space among them; (Ks;) as also ارْتَصَوْا: (A:) they placed themselves in a rank, or in ranks, in battle, and in prayer. (M.)

8. ارْتَصَّتِ الْجَنَادِلُ The stones were stuck, or set close, together; as also تَرَصَّصَتْ. (A.) — See also 6.

R. Q. 1. رَصْرَصَ: see 1, in two places. — رَصْرَصَ He continued, or became fixed or settled, in the place. (IAq, K.)

رَصَصَ in the teeth is like لَصَصَ (M, TA;) and رَصِصَ in the teeth signifies [the same, i. e.,] Nearness together. (A, TA.)* — See also the next paragraph.

رَصَصَ (S, M, Mgh, Msh, K) and رَصَصَ (M,) or the latter is vulgar, (S,) and not allowable, (K,) or, accord. to AHat, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fg, and is the only form mentioned by AHei, (TA,) and, accord. to some of the moderns, رَصَصَ also, (MF,) and رَصَصَ (M, TA,) which is a contraction of the first, (TA,) [Lead;] a certain mineral, (M,) well known; (S, K;) i. q. عَلَابِي (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) it is of two kinds; the black, which is [also called] أَسْرَبُ, and أَسْرَبُ or أَبَارُ [accord. to different copies of the K]; and white, which is [also called] قَلْبِي, and قَصْدِيرُ [which is applied in the present day to tin, and pewter]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K:) and Abu-l-Hoseyn El-Medāinee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) رَصَاة signifies a piece thereof. (Mshb.)

رَصَصَ: } see the next preceding paragraph.
رَصَصَ: }

رَصَصَ: see رَصَصَ.

رَصِصَ: see رَصِصَ, in two places. — A

woman's [face-veil of the kind called] نَقَاب drawn near to her eyes. (AA, K.) — See also رَصَصَ.

رَصَاة: see رَصَصَ. — Also, (accord. to a copy of the M,) or رَصَاة, with teshdeed, (K,) Stones cleaving to the circuit of a running spring; and so رَصَاة: (Lth, M, K:) or رَصَاة [in my copy of the A written رَصَاة] signifies a stone: and the pl. is رَصَايَ [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رَصَّتْ عَلَى الْقَبْرِ الرِّصَايَ The stones were heaped together upon the grave. (A.) — Hence, رَصَاة, (as in the A,) or رَصَاة, (accord. to the K,) † A niggard: (A, K:) likened to a stone. (A.)

رَصَاة: see رَصَاة, in two places.

رَصَصَ [app., accord. to the TA, A manufacturer of lead: or] a seller of lead. (Meyd, in Golius.)

رَصَاة: see رَصَاة, in two places.

رَصْرَصَ: see رَصَاة. — Hard ground or land. (K.) This is its meaning accord. to IDrd. (TA.)

أَرَصَّ A man whose teeth are near together: (M, A, K:) fem. رَصَاة. (M, A.) — And the fem., applied to a woman, Impervia coeunti; as also رَصُوص. (M.) — رَصَاة الْفَخَذَيْنِ A woman whose thighs are close together. (A.) — فَخِذُ رَصَاة A thigh that cleaves, or sticks, to its fellow. (O, K.)

أُرْصُوصَةٌ A [cap of the kind called] قَلَنْسُوءَ like a melon. (O, K.)

مُرَصَّصَ: see what follows, in two places.

مُرْصُوصٌ A building having its several parts stuck together, (S, A, Mgh, TA,) so that there is no interstice in it: (Mgh:) or a building made firm and compact: (M:) and مُرَصَّصٌ signifies the same; (A, Mgh, TA;) and so رَصِصَ. (M, TA.) You say also, بَيْضٌ رَصِصٌ Eggs [set] one upon another. (K.) — A thing done over, or overlaid, (مَطْلِي,) with رَصَصَ; as also مُرَصَّصٌ. (S, K.) — بَيْتٌ مُرْصُوصٌ A well cased with رَصَصَ. (Ibn-'Abbād, K.)

رصد

1. رَصَدَهُ (As, S, A, Msh, K,) aor. رَصَدَ, (As, S, Msh,) inf. n. رَصَدٌ (S, Msh, K) and رَصَدَ; (S, K;) and رَصَدَهُ, (A,) and رَصَدَهُ, (S, K,) or رَصَدَ, (A,) He sat [or lay in wait] for him in the road, or way: [see رَصَدَ:] (A, Mshb:) or he watched, or waited, for him; (As, S, K;) and so رَصَدَهُ, (A,) and رَصَدَ: (L:) [or] you say, رَصَدَهُ بِالْخَيْرِ وَغَيْرِهِ, aor. رَصَدَ, inf. n. رَصَدٌ, he watched, or waited, for him [with that which was good and otherwise]; and in like manner, رَصَدَهُ بِالْكَفَاةِ [he watched, or waited, for him with requital]; (M;) and also رَصَدَ, and رَصَدَهُ: (A.)

(Ham p. 89:) or, accord. to some, you say, رَصَدَ لَهُ بِالْخَيْرِ وَالشَّرِّ only with ل; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning he watched, or waited, for him; and رَصَدَ لَهُ الْأَمْرَ, meaning he prepared for him the thing, or affair, or event; and رَصَدَ is syn. with رَصَدَ. (M.) One says of a serpent (حَيَّة) تَرَصَّدَ عَلَى الطَّرِيقِ تَلْسَعُ, [It watches, or lies in wait, for the passers-by on the road, or way, that it may bite]: (L:) and of a beast of prey, (S, A, K,) or of a wolf, (M,) يَرَصَّدُ لَيْبَ (S, M, A,) or يَرَصَّدُ الْوُثُوبَ, (K,) i. e. He watches, or waits, to leap, or spring: (TA:) and of a she-camel, تَرَصَّدَ شَرَبَ الْإِبِلِ لِيُشْرَبَ [She watches, or waits, for the drinking of the other camels, and then she drinks]; (S, A;) or تَرَصَّدَ شَرَبَ غَيْرِهَا لِتُشْرَبَ هِيَ [she watches, or waits, for the drinking of others, that she may drink]. (K.) — رَصَدَتِ الْأَرْضُ The land was rained upon by a rain such as is termed رَصْدَةٌ (S,) or by rain such as is termed رَصْدٌ. (TA.)

3: see above, first sentence.

4. ارْصَدَهُ عَلَى كَذَا He charged him with the watching, or guarding, of such a thing. (L.) — See also 1, in four places. — ارْصَدَ لَهُ also signifies † He prepared, or made ready, [a person, or thing,] for him, or it; (As, S, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, ارْصَدْتُ لَهُ الْعُقُوبَةَ, † I prepared for him punishment: properly signifying I put punishment in his road, or way. (L.) And ارْصَدْتُ لَهُ خَيْرًا and ارْصَدْتُ لَهُ شَرًّا [I prepared for him good and evil]. (A.) — إِلَّا أَنْ ارْصَدَهُ لِدَيْنٍ عَلَى occurs in a trad. [as meaning † Unless I prepare it for a debt that I owe]. (S.) And [hence, app., as seems to be indicated in the TA,] you say, يَرَصَّدُ الزَّكَاةَ فِي صِلَةِ إِخْوَانِهِ † He places alms in kind, or good and affectionate and gentle and considerate, treatment of his brethren; [as though meaning he prepares for himself the recompense of alms تَوَابُ الزَّكَاةِ, like as one says يَحْتَسِبُ عَمَلَهُ meaning يَحْتَسِبُ ثَوَابَ, in so doing;] reckoning such treatment of them as alms. (TA.) — Also † He requited him, or recompensed him, with good, (L, K, TA,) accord. to the original application, (L, TA,) or with evil, (L, K, TA,) as some apply it. (L, TA.) — And ارْصَدَ الْحَسَابَ † He shoved, or cast up, or produced, the reckoning. (MF, from the 'Ināyeh.)

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصَدَ: see the next paragraph.

رَصَدَ: see رَصَدَ, in three places. — Also A road, or way; (Mshb;) and so مُرَصَّدٌ, (TA,) both signify the same, (M,) and مُرَصَّدٌ (S, K, TA) and مُرَصَّدٌ (TA:) and مُرَصَّدٌ (IAmb, K,) or مُرَصَّدٌ (S,) or both, (M, A,) and مُرَصَّدٌ and رَصَدَ, (A,) a place where one lies in wait, or

watches, (Iamb, S, M, A, K,) for an enemy: (Iamb, K:) the pl. of رَصَد is رَصَادٌ; (Msb;) and the pl. of رَصَدٌ is رَصَادٌ, (TA,) which signifies also lurking places of serpents. (M, L.) You say, رَصَدَ لَهُ بِالْمَرْصَدِ and بِالْمَرْصَدِ and بِالْمَرْصَدِ (A, Msb) and بِالرَّصَدِ (A) *He lay in wait for him in the way.* (A,* Msb.) And أَنَا لَكَ بِالرَّصَدِ and بِالْمَرْصَدِ † [I am in the place of lying in wait for thee], meaning thou canst not escape me. (A.) And 'Adee says,

* وَإِنَّ الْمَنِيَّ لِلرَّجَالِ بِمَرْصَدٍ *

† [And verily deaths are in a place of lying in wait for men, so that they cannot escape them]. (TA.) رَصَدُوا لَكُمْ كُلَّ مَرْصَدٍ, in the Kṣur [ix. 5], means *And lie ye in wait for them in every road, or way*; (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And رَصَدَ رَبُّكَ لِيَا لِمَرْصَدٍ, in the Kṣur [lxxxix. 13], means *Verily thy Lord is in the way*; i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Msb:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafah, TA:) or, accord. to El-Aqamash, المرصاد is here a name applied to three bridges behind the صِرَاط; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) = Also *A small quantity of rain*: (S, K:) one says, رَصَدٌ بِهَا رَصَدٌ [In it, namely, the land (الأرض), is a small quantity of rain]: (S:) and so رَصَدٌ (TA:) or both signify *rain that comes after other rain*: or *rain that falls first, before other rain coming*: or the *first of rain*: or, accord. to IAqar, the former word signifies *rain such as is termed عِبَاد*, after which other rain is looked for; and if other rain follow it, herbage is produced: one shower thereof is termed رَصْدَةٌ and رَصْدَةٌ; the latter mentioned by Th: (M:) or رَصْدَةٌ signifies a shower, or what falls at once, of rain [app. in any case]: (S, K:) the pl. of رَصَدٌ is رَصَادٌ (S, M, K) and رَصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of رَصْدَةٌ. (S.) — Also *A small quantity of herbage*, (S, M, K,) in land upon which one hopes for the fall of the rain of the season called الربيع. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يَخْطُئُكَ مَتَى رَصَدَاتُ خَيْرٍ, or شَرٍّ, † [My watchings of good conduct, or of evil, will not miss thee], meaning I will requite thee for thy deeds. (A, TA.) = See also the latter part of the next preceding paragraph, in three places.

رَصْدَةٌ *A pitfall for a lion*; syn. زَنْيَةٌ. (S, K.) — And *A ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended.* (K.)

رَصْدَةٌ: see رَصَدٌ, in the latter part of the paragraph.

رَصْدِي One who lies in wait for men in the way, to take their property unjustly; (Msb;) syn. with the Pers. رَاهُذَارُ; and so رَصَادٌ. (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning *via custos, et vectigalium pro transitu exactor*; which I do not think to be here intended thereby].)

رَصُودٌ *A she-camel that watches, or waits, for the drinking of others*, (S, A, K,) and then herself drinks, (S, A,) or that she may drink. (K.)

رَصِيدٌ *A beast of prey*, (S, A, K,) or a wolf, (M,) that watches, or waits, to leap, or spring. (S, M, A, K.) And *A serpent (حَيَّةٌ) that watches, or lies in wait, to bite persons passing along the road, or way.* (L.)

رَصَائِدٌ *Snares, or traps, prepared for catching beasts of prey*; as also رَصَائِدٌ. ('Arrám, L.)

رَصَادِي: see رَصْدِي.

رَاصِدٌ *Sitting [or lying in wait] for one in the road, or way*: (Msb:) or *watching, or waiting*; for a thing: (S:) or one lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding: (Mgh:) pl. رَاصِدُونَ, (K,) and رَصَدٌ, like as خَدَمٌ is pl. of خَادِمٌ, (Mgh, Msb,) and حَارِسٌ of حَرَسٌ; (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (S,* A,* K,) or with مَرْتَصِدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (S, A) and خَدَمٌ (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said رَصَادٌ; (S;) and رَصْدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رَصَدٌ likewise appears to be a pl. of the same. (Ham p. 415.) One says, فَلَانٌ يَخَافُ رَصْدًا, i. e. [Such a one fears] *an enemy lying in wait [before him, and pursuers behind him]*. (A.) By رَصَادٌ in the Kṣur lxix. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَاصِدُ is an appellation of *The Lion*. (K, TA.)

مَرْصَدٌ: see رَصَدٌ, in six places.

أَنَا لَكَ مَرْصَدٌ [i. e. رَاصِدٌ]. One says, مَرْصَدٌ † [I am watching, or waiting, for thee, on account of thy beneficence, that I may requite thee for it]. (Lth, A.) — رَاضٍ مَرْصَدَةٌ *Land in which is a small quantity of herbage*: (M, K:) or *land which has been rained upon, and which it is hoped will produce herbage*: (AHn, M, K:) and *land upon which has fallen a rain such as is termed رَصْدَةٌ*; (M;) and so مَرْصُودَةٌ: (S, M:) or, accord. to some, one should not say مَرْصُودَةٌ nor مَرْصَدَةٌ; but رَصَدٌ وَأَصَابَهَا رَصَدٌ. (M.)

مَرْصَادٌ: see رَصَدٌ, in five places. §. 663.

مَرْصُودَةٌ: see مَرْصَدٌ.

مَرْصَدٌ: see رَصَدٌ, in three places.

رَصَع

1. رَصَعٌ بِهِ, aor. رَصَعَ, (S, K,) inf. n. رَصْعٌ, (S,) or, as in the L, رُصُوعٌ, (TA,) *It stuck, adhered, or clave, to it*; (S, K;) as also رُصِيعٌ. (Ibn-'Abbád, K.) You say, أَسْنَانُهُ ارْتَصَعَتْ *His teeth were near together*, (K, TA,) and stuck, adhered, or clave, together. (TA.) [See also the part. n. of the latter verb, below.] — رَصَعٌ بِالطِّيبِ i. q. أُولِعَ بِهِ [app. meaning + *He kept, or became addicted to, the use of perfume*; syn. رَصَعٌ بِهِ: but accord. to the TK, he rubbed, or anointed, himself with perfume]. (IF, K.) — رَصَعٌ بِالْمَكَانِ, aor. رَصَعَ, inf. n. رَصْعٌ, *He remained, stayed, dwelt, or abode, in the place.* (K,* TA.) = رَصَعُ الشَّيْءِ *He tied the thing in a complicated treble knot, such as the knots of the تَمِيمَةُ and the like*: [or perhaps this is a mistranscription, for رَصَعٌ; for it is added,] *when you take a thong, and tie in it treble knots, this [action] is [termed] تَرْصِيعٌ.* (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَعٌ] *The act of setting, fixing, or putting together*, [jewels, precious stones, gems, pearls, &c.]; syn. تَرْكِيْبٌ. (S, K.) [See the pass. part. n., below.] — *The act of making [a thing] according to a measure*; syn. تَقْدِيرٌ. (Ibn-'Abbád, K.) — *The act of weaving [a thing]; or forming [it] by the inserting of one part within another; like as a bird weaves its nest.* (Ibn-'Abbád, K.) You say, رَصَعَ الطَّائِرُ عَشَّهُ *The bird put twigs and feathers near together, and wove with them its nest.* (A, TA.) — رَصَعَ الْعَقْدُ بِالْجَوْهَرِ, inf. n. as above, *He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series.* (TA.) — [Hence,] in rhetoric, التَرْصِيعُ signifies + *A kind of جناس*; (TA;) *the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause*; as in the saying in the Kṣur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا جِسَابَهُمْ: and the like in verse; as in the saying of Aboo-Firás [El-Farezdaq],

* وَأَعَالَهُ لِلرَّاعِيَيْنِ كَرِيمَةً * وَأَمْوَالَهُ لِلطَّالِبِينَ نِهَابٌ * (Har p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ *The button of the loop of a copy of the Kṣurán.* (AA, Z, Sgh, K.) — See also what next follows.

رَصِيعَةٌ *The knot that is in the bridle (الْبِجَامُ), by the cheek (المُعَدَّرُ), resembling a [small piece of money such as is called] فَلَسٌ.* (K.) — *A ring, of those with which a sword is ornamented*: (S:)

or the round ornament of a sword: (IDrd, K:) or any round ring in the ornamental part of a sword or saddle or other thing: (IDrd, K:*) or a plaited thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword; as also رَصِيعٌ or [the pl. signifies] plaited thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with س; (TA;) i. e. رَصَائِعُ, (K and TA in art. رَصَع) on the authority of ISh. (TA in that art.) The pl. of رَصِيعَةٌ (S, K) in all the senses explained above (K, TA) is رَصَائِعُ. (S, K.)

رَاصِعٌ *Stickling, adhering, or cleaving.* (AZ, L.)

مُرَصَّعٌ *Adorned with jewels, precious stones, or gems; applied to a crown, and a sword: (K:) or you say, تَاجٌ مُرَصَّعٌ بِالْجَوَاهِرِ meaning a crown set with jewels, precious stones, or gems: and سَيْفٌ مُرَصَّعٌ a sword ornamented with the rings called رَصَائِعُ, pl. of رَصِيعَةٌ. (S.) — فَرَسٌ مُرَصَّعٌ A horse having the hairs of the fetlock compacted together, as though woven: (AO, and so in some copies of the K:) in [some of the copies of] the K بَعْضُ بَعْضٍ. (TA.)*

أَسْنَانُهُ مُرْتَصِعَةٌ *His teeth are set close together.* (A, TA.)

رصف

1. رَصَفَهُ, aor. رَفَّ, [or رَفَّ, as appears from what follows,] inf. n. رَصَفٌ, *He put, or joined, together, or together and in regular order, its several parts.* (M.) [Hence,] رَصَفَ الْحَجَارَةَ, (S, O, Mṣb, in the M الْحَجَرِ,) aor. رَفَّ, inf. n. as above, (S, M, Mṣb,) *He put, or joined, together the stones* (S, O, Mṣb) *in building, or in the building or structure:* (S, O:) *or he built, or constructed, and joined together, the stones.* (M.) And رَصَفَتْ أَسْنَانُهُ *His teeth were disposed in a regular and an even row in their manner of growth; as also رَصَفَتْ, [aor. رَفَّ,] inf. n. رَصَفٌ. (M.) And رَصَفَ قَدَمَيْهِ He (a man praying, O, K) put his feet together: (S, O, K:) or رَصَفَ مَا بَيْنَ رِجْلَيْهِ he put his legs near together. (M.) — Also He bound it round with a thing. (Har p. 376.) You say, رَصَفَ السَّيْرَ, inf. n. رَصَفٌ, *He bound, (S, O, K,) or wound, (M,) a sinew (عَقَبَةٌ) upon the socket of the head of the arrow, (S, M, O, K,) when it had broken.* (M.) = رَصَفْتُ أَسْنَانَهُ: see above. — رَصَفْتُ also signifies *She [a woman] was small, or narrow, in the فرج [or vulva].* (M.) = رَصَفٌ, aor. رَفَّ, inf. n. رَصَفَةٌ, *said of a deed, or an action, + It was firm, or sound; or firmly, or soundly, or well, executed, or performed.* (O, K.) — [See also رَصَافَةٌ below.] — One says also, هَذَا أَمْرٌ لَا يَرَصِفُ بِكَ, *+ This is a thing, or an affair, that will not become thee, or be suitable to thee.* (S, O, K.)*

2. تَرَصَّفٌ [inf. n. of رَصَفٌ] *The putting, or placing, together, or constructing, well stones or bricks in a building.* (KL.) — The connecting

well words with words. (KL.) — And The binding round an arrow well [at the part in which the head is inserted] with a sinew. (KL.)

4. ارصِفَ *He mixed his wine (شَرَابُهُ) with what is termed مَاءُ الرَّصِفِ, i. e. water descending from the mountains, upon the rocks.* (O, K.)

5: see 8.

6: see 8. — تَرَاَصَفُوا فِي الصَّفِّ *They stood close together, side by side, in the rank.* (S, O, K.) تَرَاَصَفٌ is syn. with تَلَاَصَقٌ. (O.)

8. ارتصف *It had its several parts put, or joined, together, or together and in regular order; as also تَرَصَّفَ, [or this means it had its several parts well put, or joined, together, &c., (see 2, of which it is the quasi-pass.,)] and تَرَاَصَفَ. (M.)*

رَصَفٌ *Stones put, or joined, together, (S, M, O, Mṣb, K,) [whether artificially or naturally, and particularly] in a channel of water: (O, K:) n. un. رَصْفَةٌ. (S, M, O, Mṣb, K.) A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to a quay; and a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.; and any similar mass of masonry:] also (i. e. رَصَفٌ) the channel of a [reservoir such as is termed] مَصْنَعَةٌ. (M.) [Hence,] مَاءُ الرَّصِفِ *The water descending from the mountains, upon the rocks.* (K.) El-Ajzāj says,*

* مِنْ رَصَفٍ نَازِعٍ سَيْلًا رَصَفًا *
meaning that the wine of which he is speaking was mixed with water of a رَصَفٍ [or ledge of rocks or stones] that had contended, in flowing, with another رَصَفٍ, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying رَصَفٍ مِنْ رَصَفٍ for رَصَفٍ مَاءٍ, [but in both of my copies of the S, مَاءٍ is erroneously put for رَصَفٍ,]) and he calls its passing مَسِيرُهُ [in the O and in one of my copies of the S مَسِيلُهُ] from رصف to رصف its contending therewith [i. e. with the latter رصف]. (S, O.) — See also رَصْفَةٌ.

رَصْفَةٌ: see the next paragraph. — The رَصَفَتَانِ are *Two sinews, or ligaments, (عَصَبَتَانِ) in, or between, the [two bones called] رَصَفَتَانِ of the two knees.* (M.)

رَصَفَةٌ n. un. of رَصَفٌ, q. v. — Also *A sinew (عَقَبَةٌ) that is wound upon the socket of the head of an arrow, (S, M, O, K,) when it has broken; (M;) as also رَصَافَةٌ (Lth, O, K) and رَصُوفَةٌ, each with damm; (K;) or as also رَصَافَةٌ, [thus written with kesr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] رَصَائِفٌ; (M, O;) but [ISd says,] I think that AHn has made this last to be a sing.: and رَصَفٌ is the pl. of رَصْفَةٌ, [or rather it is a coll. gen. n.,] and أَرَصَافٌ I hold to be pl.*

of رَصَفٌ: (M:) or رَصَائِفُ is the pl. of رَصْفَةٌ. (S, K.) — Also, and رَصْفَةٌ, *A sinew (عَقَبَةٌ) that is bound upon another sinew, and is then bound upon the suspensory (حِمَالَةٌ) of the bow.* (M.) — And رَصَفَتَانِ [if not a mistake for رَصَفَتَانِ] *Two round bones in the knee of a horse, separate from the other bones.* (Ibn-'Abbād, O.)

رَصُوفٌ: see رَصُوفٌ.

رَصَافٌ: see رَصَفَةٌ. — Also *A part like stairs, in the side of a mountain; pl. رَصَافٌ.* (Ibn-'Abbād, O.)

رَصُوفٌ *A woman narrow in the فرج [or vulva]: (S, M, O:) or small therein: (M:) or small in the vulva, and narrow therein, and, consequently, impervia viro; as also رَصَافَةٌ (IAḡḡ, * O, * K) and مَرَصُوفَةٌ: (O, * K:) or this last, [syn. with مَرَفُوفَةٌ], a woman whose place of circumcision has cohered [after the operation, when she was young], and, consequently, impervia [viro]. (M.)*

رَصِيفٌ *[Put, or joined, together, or together and in regular order, in its several parts; like مَرْتَصِفَةٌ. You say, رَصِيفُهُ أَسْنَانُهُ and مَرَصُوفٌ. His teeth are disposed in a regular and an even row in their manner of growth. (M.) — [Hence,] + An imitator, or emulator, of another in actions; and an inseparable associate. (O, K.) — And + A deed, or an action, that is firm, or sound; or firmly, or soundly, or well, executed or performed: (S, O, Mṣb, K:) and in like manner, an answer, or a reply: (S, O:) or an answer, or a reply, that is strong, or valid; not to be rebutted. (Mṣb.) — Also An arrow having a sinew (عَقَبَةٌ) wound upon the socket of its head, when it has broken; and so مَرَصُوفٌ. (M.) — See also رَصَفٌ. = Also sing. of رَصَائِفُ, which signifies The sinews, or ligaments, (عَصَبُ) of the horse: or this signifies the bones of the side: (Ibn-'Abbād, O, K:) and has for its pl. رَصَافٌ, like كُتُبٌ [as pl. of كِتَابٌ]. (K.)*

الرَّصَافَةُ inf. n. of رَصَفٌ. [q. v.] (K.) — الرَّصَافَةُ signifies *The being gentle (الرَّقِيُّ) with the thing: and [hence] it is said in a trad., وَلَمْ يَكُنْ رَصَافًا* [And no stay, or support, to us was more gentle, or convenient, (أَرَقُّ), to us than she, or it]: no verb thereof [in this sense] has been transmitted. (M.)

رَصَافَةٌ }
رَصَافَةٌ } see رَصَفَةٌ.
رَصُوفَةٌ }

رَصَافَةٌ [i. q. أَرَقُّ]: see رَصَافَةٌ.

مَرَصُوفَةٌ: see رَصِيفٌ, in two places. — مَرَصُوفٌ, applied to a woman: see رَصُوفٌ.

مَرَصَافَةٌ i. q. مَطْرَقَةٌ [q. v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مُرْتَصِفُ الْأَسْنَانِ *A man having the teeth near*

together. (O, K.) See also رَصِيفٌ — الرِّصِيفُ The lion. (IKh, O, K.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَصَنَ

1. رَصَنَ, (S, M, K,) inf. n. رَصَانَةٌ, (S, M,) It (a thing, M, or a building, TA) was, or became, firm, stable, strong, solid, compact, or sound. (S, M,* K,*) — Also, said of a man, i. q. رَزَنٌ † [He was, or became, grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) = رَصَنَهُ, (As, S, M, K,) aor. 2, inf. n. رَصْنٌ, (As, S,) He made it complete, entire, or perfect; (As, S, M, K;) namely, a thing. (As, S.) — See also 4. — And see 2, in two places. — رَصَنَهُ بِلسَانِهِ, (S, K,) inf. n. رَصْنٌ, (S,) He reviled him, or vilified him. (S, K.)

2. رَصَنَ الشَّيْءَ مَعْرِفَةً, (K,) thus accord. to some copies of the S, (TA,) inf. n. تَرَصُّيْنٌ; (K;) accord. to other copies of the S, رَصْنٌ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غَالِبٌ شَدْنٌ is رَصْنٌ;]) † He overcame the thing by knowledge: (S, K;) so says AZ: (S:) [accord. to the JM, رَصْنَهُ signifies He knew it: but] the reading in the K, with tesheed, is confirmed by the saying of Z, in the A, that هَذَا الْخَبْرُ لِي رَصْنٌ means † Verify thou for me, or to me, this information; syn. حَقِّقَهُ; a tropical phrase. (TA.)

4. اَرَصَنَهُ He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K;) as also رَصَنَهُ; namely, a thing. (TA.) You say اَرَصَنَ الْبِنَاءَ The building was made, or rendered, firm, stable, &c. (TA.) And اِذَا عَمِلْتَ عَمَلًا فَاَرَصْنَهُ † When thou doest a deed, do it soundly, thoroughly, skilfully, judiciously, or well. (TA.)

رَصِيْنٌ Firm, stable, strong, solid, compact, or sound; (S, M, K;) applied to a thing: (M:) and رَصْنٌ and مَرَصُونٌ, made, or rendered, firm, stable, strong, &c. (TA.) You say دَرَعٌ رَصِيْنٌ A coat of mail firmly, strongly, or compactly, made. (TA.) And بِنَاءٌ مَرَصُونٌ A building made, or rendered, firm, stable, strong, &c. (TA.) And رَجُلٌ لَهُ رَأْيٌ رَصِيْنٌ † [A man having firm, or sound, judgment]. (TA.) — Also, applied to a man, i. q. رَزِيْنٌ † [Grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — فَلَانٌ رَصِيْنٌ بِحَاجَتِكَ † Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. حَقِيْقٌ بِهَا. (S, K,*) — رَصِيْنٌ also signifies Pained, or suffering pain: (S, K;) so in the saying of a poet,

* يَقُوْلُ اِنِّي رَصِيْنٌ الْجَوْفِ فَاَسْقُونِي *
[He says, or he saying, Verily I am suffering pain of the belly, or chest, therefore give ye me to Bk. I.]

drink]. (S.) = What are termed الرِّصِيَانَانِ, (S,) or رَصِيْنَا الْفَرْسِ, (K,) are The [two] extremities of the قَصَبٌ [or round and hollow bones, meaning here of the arms, (in one of my copies of the S, erroneously, of the عَصَبِ, or sinews,)] that are set in, or upon, the رَضْفَةُ [n. un. of رَضْفٌ, which is evidently the correct reading, meaning the bones that are between the arm and the shank], in the knee. (S, K.)

مَرَصُونٌ: see the paragraph next preceding, in two places.

مِرْصِنٌ An iron instrument with which beasts (دَوَابٌّ) are cauterized. (K.)

سَاعِدٌ مَرَصُونٌ — رَصِيْنٌ [A fore arm, or an upper arm, of a man, or a fore shank, or an arm, of a beast, (for سَاعِدٌ has all these meanings,)] marked with a hot iron; syn. مَوْسُومٌ. (K.)

رَضَ

1. رَضَهُ, (S, A, Msb,) aor. 2, (Msb,) inf. n. رَضٌ, (S, A, Msb, K,) He bruised, brayed, pounded, or crushed, it: (IF, A, Msb, K;) or it signifies, (S,) or signifies also, (K,) he bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K;) as also رَضْرَضَهُ: (TA;) or he broke it; (Msb, TA;) and so † the latter verb. (S, K, TA.) You say, ضَرَبَهُ فَرَضَ عِظَامَهُ He beat him, and crushed his bones. (A.) And سَمِعْتُ بِمَا نَزَلَ † [I heard of what befell thee, and it crumbled my liver and crushed my bones]. (A, TA.)

4. اَرَضَ, (S, K,) inf. n. اِرْضَاضٌ, (TA,) He (a man, S) was, or became, heavy and slow. (S, K.) And He ran vehemently. (ISk, K.) Thus it has two contr. significations. (K.) And اَرَضَ فِي الْاَرْضِ He went away into the country, or in the land; syn. ذَهَبَ [q. v.]. (ISk, TA.) — اَرَضْتُ الرَّثِيَّةَ, (S, K,) inf. n. as above, (S,) The [milk termed] رَثِيَّةٌ became thick. (S, K.) = اَرَضَ الْعَرَقُ It (fatigue, TA, or food or drink, AZ, K) made the sweat to flow. (AZ,* K,* TA.)

5: see the next paragraph.

8. اِرْتَضَ It (a thing) broke, or became broken, in pieces; (TA;) and تَرَضَضَ signifies [the same; or] it became broken, bruised, or brayed; (KL;) [and so, accord. to some, تَرَضْرَضَ: for you say,] حَجَارَةٌ تَتَرَضْرَضُ عَلَى وَجْهِ الْاَرْضِ meaning Stones that break in pieces upon the surface of the earth; (S, K,*) as some say: but others say that this means stones that move about, without stopping, upon the surface of the earth. (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رَضٌ Dates bruised, or brayed, (S,) or freed from the stones, (K,) or bruised, or brayed, and freed from the stones, (TA,) and steeped in un-mixed milk; (S, K, TA;) as also مَرَضَةٌ and مَرَضَةٌ: (K;) or dry dates bruised, or brayed, and thrown into fresh milk; as also رَضِيضٌ. (A.)

رَضَاضٌ Fragments, or broken particles, (S, IF, Msb,) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDrd, K.)

رَضِيضٌ Bruised, brayed, pounded, or crushed: (K;) bruised, &c., coarsely: as also مَرَضُوضٌ. (S, K.) — See also رَضٌ.

رَضْرَضٌ: see what next follows.

رَضْرَاضٌ Pebbles: (IDrd, A, K;) or small pebbles: (A, K;) as also رَضْرَضٌ, (K,) which is a contraction of the former: (TA;) or bruised, or crushed, pebbles. (S.) Hence the saying نَهْرٌ رَضْرَاضٌ A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رَضْرَاضٌ signifies Hard, smooth stones. (Kr, L.) And with 2, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) — Land broken up (مَرَضُوضَةٌ) with stones. (IAar, S, K.) = Small drops of rain. (AA, K.) = Fleishy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with 2; applied to a woman. (S, K.) — كَفَلُ رَضْرَاضٌ Buttocks that quiver (K, TA) in walking. (TA.)

رَضَارُضٌ Pasturing beasts that crush the herbage in eating: (TA;) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.)

أَرَضٌ Always sitting still, not quitting his place. (Ibn-'Abbád, K.)

مَرَضَةٌ: see رَضٌ. — Also Thick [milk such as is termed] رَثِيَّةٌ; i. e. fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or fresh milk drawn from the udder upon sour milk; or before it has become mature: (TA;) or fresh milk poured upon milk that has been collected in a skin: (A'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Amir, very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints. (TA.) — And A food, or a drink, that causes the sweat of him who has eaten it, or drunk it, to flow. (AZ, K, TA.) In this explanation, رَضْتُ is put in [some copies of] the K instead of اَرَضْتُ in the explanation given by AZ. (TA.) = Also A mare that runs vehemently. (AO, TA.)

مَرَضَةٌ A thing with which one bruises, brays, pounds, or crushes; or with which one bruises, &c., coarsely. (TA.) [And particularly what is termed in Latin Tribulum; (Golius, on the authority of Meyd;) i. e. a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw; more commonly called نَوْرَجٌ (q. v.) and مَدُوسٌ and جَرَجَرٌ.] = See also رَضٌ.

رَضِيضٌ: see رَضِيضٌ; and رَضَارُضٌ.

رَضِب

1. رَضِبَ رِيقًا, (A, K,) aor. ٤, (A, TA,) inf. n. رَضِبٌ, (TA,) *He sucked in, or gently sucked or drew in with his lips, her (a girl's, or young woman's, TA) saliva; (A, K, TA;) as also* رَضِبَهَا, (A,) or رِيقًا رَضِبَ. (K.) — And رَضِبَ الْمَطَرُ *The rain poured vehemently, or abundantly and extensively; (K, TA;) as also* رَضِبَ السَّمَاءُ, inf. n. رِضَابٌ. (TA.) And رَضِبَتِ السَّمَاءُ *The sky poured incessantly with rain in large drops. (AA, TA.)* — رَضِبٌ is also used as a verb, [meaning an inf. n. of رَضِبٌ signifying *It (dew) fell, or formed, in distinct particles upon the trees,*] from رِضَابٌ applied to dew. (TA.) = رَضِبَتِ الشَّاةُ i. q. رَضِبَتْ, [q. v., app. formed from the latter by transposition,] (K,) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضِبَةٌ: see رَاضِبٌ.

رِيقٌ *Saliva; syn. رِيقٌ: (S:) or saliva (ريقٌ) that is sucked in, or gently sucked or drawn in with the lips; (L, K;) as when a man kisses a girl: (L:) or what one so sucks or draws in, of his own saliva: (L:) or what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled; what flows being termed رِيقٌ: (TA:) or particles of saliva in the mouth: (K:) or, as some say, the separation of saliva into distinct particles, and abundance of the water of the teeth: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — Sweet water. (TA.) — Froth of honey. (K, TA.) — Particles of dew upon trees. (K.) — Particles of snow, of hail, and of sugar. (K.) — Particles of musk: (K:) or so رِضَابٌ مِسْكٌ. (TA.)*

رَاضِبٌ *Vehement, or abundant and extensive, rain: (S, K:) or rain pouring incessantly, in large drops. (AA, TA.)* — Also *A species of the [lote-tree called] سِدْرٌ: (S, K:) one of which is called رَاضِبَةٌ, [with respect to which it is a coll. gen. n.,] and رَضِبَةٌ, (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)*

مَرَاضِبُ [in the تَكْرِيْمُ] *Sweet saliva. (K, TA.)*

رَضَخ

1. رَضَخَ, aor. ٤, (L, Mṣb, K,) inf. n. رَضْخٌ, (S, L, Mṣb,) *He broke, (S, L, Mṣb, K,) and bruised, brayed, or crushed, (Mṣb, TA,) pebbles, (S, K,) or date-stones, (S, L, Mṣb, K,) &c., (Mṣb,) with a stone [&c.]; (L;) like رَضَخَ, (S, Mṣb,) which is a dial. var. (Mṣb.) And *He broke, (Mṣb, TA,) or bruised, (TA,) a person's head (Mṣb, TA) with a stone; (TA;) as also* رَضَخَ. (Mṣb, TA.)*

5. رَضَخَ (S, K) and رَضَخَ (L) *It (a pebble, S, K, and a date-stone, L, K) became broken,*

(S, L, K,) [or bruised, brayed, or crushed,] with a stone [&c.]. (L.) Jirán-el-'Owd says,

* يَكَادُ الْحَصَى مِنْ وَطْئِهَا يَتَرَضَّخُ *
[The pebbles almost became broken by her tread]. (S.)

8: see the next preceding paragraph. = رَضَخَ *He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear thereof. (K.)*

نَوَى رَضْخٌ inf. n. of 1. (S, L, Mṣb.) [Hence,] رَضْخُ الرُّضَخِ *Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K.)* And رَضْخَةٌ *A date-stone that flies from beneath the stone [called مِرْضَاحٌ]. (TA.)* — Also, [or perhaps more properly with رَضْخٌ,] *A small gift. (TA.)* — And *A little of news or tidings. (TA.)*

رَضْخٌ is a subst. from رَضَخَ; and [as such, as is implied, or rather indicated, in the S,] signifies *Broken [or bruised, brayed, or crushed,] date-stones; i. q. نَوَى مِرْضُوحٌ; (S, K;) as also* رَضْخٌ [i. e. نَوَى رَضْخٌ. (K.)] [See also رَضْخٌ, رَضْخٌ.]

رَضْخَةٌ: see رَضْخٌ.

رَضْخٌ: see رَضْخٌ.

رَضَّاحٌ [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says,

* يَكِلُّ وَأَبٍ لِلْحَصَى رَضَّاحٌ *
* لَيْسَ بِمُضْطَرٍّ وَلَا فِرْشَاحٌ *

[With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading]. (S.)

مِرْضَاحَةٌ *The thing with which date-stones are broken, or bruised, brayed, or crushed, to serve as provender [for camels]. (R, TA.)* [See also what next follows.]

مِرْضَاحٌ *The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]: (S, K:) مِرْضَاحٌ [q. v.] is a dial. var. of weak authority. (TA.)* [See also what next precedes.]

رَضْخٌ: see مِرْضُوحٌ.

See what is said at the end of the next art.

رَضَخ

1. رَضَخَ, (S, A, Mṣb, K,) aor. ٤ (A, Mṣb, K) and ٤, (K,) inf. n. رَضْخٌ, (JK, S, Mṣb,) *He broke, (JK, S, Mṣb, K,) and bruised, brayed, or crushed, (Mṣb, TA,) pebbles, (S, K,) and date-stones, (S, Mṣb, TA,) and a bone, (TA,) and other things, (Mṣb, TA,) of such as were dry, (TA,) or date-stones and the like; (JK;) like رَضَخَ; (S, Mṣb;)*

as also رَضَخَ [app. in an intensive sense]. (A.) *He broke (S, A, Mgh, Mṣb) another's head, (Mgh, Mṣb,) or the head of a serpent, (S, TA,) &c., (TA,) with stones; (S, TA;) as also* رَضَخَ [app.

in an intensive sense]. (A.) And رَضَخَتِ الثِّيَوسُ *The he-goats betook themselves to striking one another with their horns, (JK, K, TA,) so that some of them broke the heads of others. (TA.)* And رَأَيْتُهُمْ يَرَضُّخُونَ الْخُبْزَ and يَرَضُّخُونَهُ *I saw them breaking in pieces the bread and eating it: (A:) and* ظَلُّوا يَتَرَضُّخُونَ [i. e. *They passed the time, or the day-time,] breaking in pieces bread and eating it and taking it with their hands: (TA:) and* كُنَّا نَتَرَضُّخُ *We were eating. (JK.)*

— جَلَدَهُ بِهَا رَضَخَ بِهِ الْأَرْضَ — means رَضَخَ بِهِ الْأَرْضَ, i. e. *He threw him, or it, down upon the ground. (JK, K.)* — رَضَخَ لَهُ, (S, A, Mgh, Mṣb, K,) and رَضَخَهُ, (S, Mṣb,) aor. ٤, (Mṣb,) inf. n. رَضْخٌ, (S, Mṣb,) *He gave him what was not much; (S, Mṣb, K;) he gave him little; (A, Mgh, TA;) of his property: (TA:) and* رَضَخْتُ لَهُمْ مِنْ مَالِي رَضْخَةً *[I gave them, of my property, a small gift]: (A:) and* أَرَضَخْتُ لِلرَّجُلِ رَضْخَةً *[if not a mistranscription for رَضَخْتُ] I gave the man a little out of much. (TA.)* *I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift] occurs in a tradition. (S.)*

2: see above, in three places.

3. مِرْاضَخَةٌ, (S, L, K,) inf. n. رَاضِخَةٌ, (L,) *He engaged with him in throwing stones, each at the other; (AAF, S, L, K;) so that each broke the other's head: (AAF, L:) or, accord. to El-Khattābee and Iāth and others, he engaged with him in the shooting of arrows, each at the other: but AAF questions the correctness of this latter explanation, preferring the former. (L.)* [See, however, 6.] — And رَاضِخٌ شَيْئًا, (JK, L, K,) inf. n. as above, (L,) *He gave a thing unwillingly. (JK, L, K.)* — And رَاضِخًا مِنْهُ شَيْئًا *We obtained of him, or it, something. (JK, L.)*

4: see 1, last sentence but one.

5: see 1, in two places. — You say also, هُمْ يَتَرَضُّخُونَ الْخَبَرَ *[They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly]: from رَضْخٌ in the last of the senses explained below. (K, TA.)*

6. تَرَضَّخْنَا *We cast, or shot, one at another; syn. تَرَامَيْنَا: (S, K;) or تَرَضَّخٌ signifies a people's shooting arrows, one at another: (JK, TA:) and* تَرَضَّخْنَا بِالسَّهَامِ *We shot, one at another, with arrows: (TA:) and* هُمْ يَتَرَضَّخُونَ بِالسَّهَامِ *They shoot, one at another, with arrows. (A.)*

8. هُوَ يَرَضُّخُ لَكِنَّةً عَجَبِيَّةً *[He has a foreign vitiousness of speech; or] he, having grown up among foreigners, (K, TA,) a little while, (TA,)*

and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strive [to do otherwise, or to speak correctly]. (K, TA.)

رَضْعٌ (S, Mgh, Mṣb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure رَضْعٌ in the sense of the measure مَفْعُولٌ, like ضَرْبُ الأَمِيرِ [applied to a dirhem]; (Mṣb;) [app., in its primary acceptation when thus used, A fragment: for] you say, رَضْعٌ مِنْ خَبْزٍ, [He has a fragment of bread]: (A: [so in a copy of that work; and this is agreeable with significations of رَضْعٌ: or the right reading may be خَبْزٍ: (see the last sentence in this paragraph:)] or it may be that which here next follows:)] رَضْعٌ مِنْ خَبْزٍ He has somewhat of good, or of good things. (Mṣb.) Also A small gift; (S,* L, Mṣb, TA;) and so رَضْعَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضْعَةٌ]) and رَضِخَةٌ (Mgh, L) and رَضَاخَةٌ: (L:) or a moderate gift, neither good nor bad; and so رَضِخَةٌ: (L:) and a small gift, less than one's share, of booty. (Mgh,* MF.) — Also, [or رَضْعٌ مِنْ خَبْرٍ,] News, or tidings, (K,) or a little thereof, (TA,) which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted: (K, accord. to different copies, and TA:) in some copies of the K, in the place of تَسْتَيْقِنُهُ, we find تَسْتَيْقِنُهُ. (TA.)

رَضْعَةٌ: see the next preceding paragraph. — One says also, وَقَعَتْ رَضْعَةٌ مِنْ مَطَرٍ (JK, A) A small quantity of rain fell: (JK:) pl. رَضَاخٌ. (JK, A.*)

رَضِخٌ [or نَوَى رَضِخٌ] and مَرُوضٌ Bruised, or crushed, date-stones, [with which camels are fed, and] which are first moistened with water. (L in art. حَفَد.) [See also رَضِخٌ, with ح.]

رَضَاخَةٌ: see رَضْعٌ.

رَضِخَةٌ: see رَضْعٌ, in two places.

مَرُوضَةٌ: see what next follows.

مَرُوضٌ A stone with which, (K, and Ham p. 615,) or upon which, (Ham,) date-stones are broken [or bruised or crushed, to serve as food for camels]; (K, Ham;) as also مَرُوضَةٌ: pl. مَرَاضِعُ: (TA:) but مَرُوضٌ is [said to be] a dial. var. of weak authority, of مَرُوضٌ. (TA in art. رَضِع.)

رَضِخٌ: see مَرُوضٌ.

It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.)

رضع

1. رَضِعَ أُمَّهُ, aor. ʿ; and رَضِعَ, aor. ʿ; (S, Mṣb,* K;) the former of the dial. of Tihámeh; (O, L;)

the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (Mṣb;) and رَضِعَ, (Mṣb,) i. e. رَضِعَ أُمَّهُ, (IKt, TA,) aor. ʿ; (IKt, Mṣb;) inf. n. رَضَاعٌ, (S, Mṣb, K,) of the first, (S, TA,) or of the third, (Mṣb,) and رَضَاعٌ, (K,) [which is also an inf. n. of 3,] and رَضِعَ, (Mṣb, K,) of the first, (Mṣb, TA,) and رَضِعَ, (S, Mṣb, K,) of the second, (S, Mṣb,) and رَضِعَ, (Mṣb, K,) said by some to be the original form of the inf. n. of the second, (Mṣb,) and رَضَاعَةٌ, (Mṣb, K,) of the third, (Mṣb,) and رَضَاعَةٌ, (K;) or the last two are simple substs. from رَضَاعٌ; (IAth;) said of a child; (S, Mṣb;) He sucked the breast of his mother; (K;) and رَضِعَ signifies the same. (Mṣb, TA.) You say, هَذَا أَخِي مِنَ الرَضَاعَةِ [This is my foster-brother]; and هَذَا رَضِيعِي (S, K,*). The saying, in a trad., الرَضَاعَةُ مِنَ الْمَجَاعَةِ, and الرَضَاعَةُ, means The sucking which occasions interdiction of marriage [with the woman whose milk is sucked and certain of her relations] is that of an infant when hungry; not of a child that is grown up: (IAth:) or that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جَوْع.) You also say, of a man, يَرْضِعُ إِبْنَهُ (S, K) and غَنَمَهُ (S) [He sucks the teats of his camels and of his ewes or she-goats, by reason of his sordidness: see رَاضِعٌ]. — رَضِعَ اللَّؤْلُومُ مِنْ ثَدْيِ أُمِّهِ † [He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (K;) i. e. he was born in meanness, sordidness, or ignobleness. (TA.) — يَرْضِعُ النَّاسَ † He begs of men; (K, TA;) asks gifts of them. (TA.) So, accord. to IAar, in the saying of Jereer,

وَيَرْضِعُ مَنْ لَأَقَى وَإِنْ يَرِ مَقْعَدًا
يَقُودُ بِأَعْمَى فَأَلْفَرَزْدَقُ سَائِلُهُ

[And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdaq asks of him]: but [properly speaking] the مَقْعَدُ is one who cannot stand, so as to lead the blind. (TA.) — † هُوَ يَرْضِعُ الدُّنْيَا وَيَذِمُّهَا [He sucks the sweets of the present world, and dispraises it]. (TA.) = رَضِعَ, (S, Z, K,) with damm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. ʿ; and رَضِعَ, aor. ʿ; (Ibn-'Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) رَضَاعَةٌ, (Z, K,) with fet-ḥ only; (IAth, TA;) † He (a man, S) was, or became, mean, sordid, or ignoble: (S,* K, TA:) or he was, or became, very mean, &c.: (Z, TA:) [see رَاضِعٌ:] or one says, لَوْلَمْ وَرَضِعَ, for the sake of mutual resemblance; and the meaning is, [he was, or became, mean, sordid, or ignoble, and] he sucked from the teat of the she-camel, fearing lest, if he

milked, any one should know of his doing so, and demand of him somewhat. (Mṣb.) = رَضِعَتْ أَلْبَانَهَا † Their milk became little in quantity; said in reference to milch-camels abounding with milk. (TA.) [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضِعَتْ أَلْبَانَهَا; and the meaning, † It rendered their milk little in quantity.]

3. رَاضِعَةٌ, (Mṣb, TA,) inf. n. مَرَاضِعَةٌ and رَضَاعٌ (Mṣb, K, TA) and also رَضَاعَةٌ, (Mṣb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] He sucked with him; or had him sucking with him; (Mṣb,* K,* TA;) he had him as his رَضِيع [or foster-brother]. (Mṣb.) —

[Hence,] يَبْنِيهَا رَضَاعُ الْكَأْسِ † [Between them two is the sipping of the wine-cup, or cup of wine]. (TA.) — مَرَاضِعَةٌ also signifies An infant's sucking the breast of his mother while she has a child in her belly. (K.) = رَاضِعَ أَبْنَهُ He gave, or delivered, his son to the woman who should suckle him. (S, K.) [See also 4.]

4. أَرْضَعَتْ She (a woman) had a child which she suckled. (K.) — ذَاتُ إِرْضَاعٍ, also, signifies † Having milk, though not having a child that is suckled. (IB.) = أَرْضَعَتْهُ أُمُّهُ His mother suckled him. (S, Mṣb, K,*). — You say also, أَرْضَعَ الْوَلَدَ [app. meaning He caused the child to be suckled: or, perhaps, he suckled the child, by means of his wife or a female slave; because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لِقَاحٌ or لِقَاحٌ. (K) voce مَلَحَ, q. v.) [See also 3.]

6. تَرَضَعَا They both suckled the breast of a woman together; each with the other. (TA.)

8. ارْتَضَعَ: see 1; first sentence. — ارْتَضَعَتْ The she-goat drank [or suckled] her own milk [from her udder]. (S, K.) — Hence ارْتَضَاعُ الْكَأْسِ † The drinking [of the cup] of wine. (Har p. 284: [See also 3.]

10. اسْتَرْضَعَ He sought, or demanded, a wet-nurse. (K.) It is said in the Kur [ii. 233], وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ And if ye desire to seek, or demand, wet-nurses for your children; i. e., ان تَسْتَرْضِعُوا أولادكم مراضع; the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, اسْتَرْضَعْتُ الْمَرْأَةَ وَلَدِي, meaning I sought, or demanded, of the woman that she should suckle my child: (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Kur; the meaning being لِأَوْلَادِكُمْ. (El-Howfee, in the "Burhán fee tefseer-el-Kur-án.")

رَضِعَ A kind of trees upon which camels feed. (O, K.)

رَضَعُ The young ones [or suckers] of palm-trees; (IAqr, K;) as also **رَضَعُ** (K,) accord. to Lth and IDrd and the S; (TA in art. رَضَعُ;) or the latter, accord. to Az, is a mistranscription: (K* and TA in that art.:) n. un. with ة. (TA.) = † Meanness, sordidness, or ignobleness; a subst. from **رَضَعُ**; as also **رَضَعُ** (K.)

رَضَعُ: see **رَضَاعُ**, in two places: = and see **رَضَعُ**.

رَضِيعُ A foster-brother; syn. **مُرَاعُ**: pl. **رَضَاعَةٌ**. (TA.) You say, **هَذَا رَضِيعِي** (S, Mṣb, K,*) i. e. **هَذَا أَخِي مِنَ الرِّضَاعَةِ** [This is my foster-brother]. (S, K,*) — [A child while it is a suckling;] a child before it is termed **فَطِيمٌ** [i. e. weaned]. (IAqr, TA in art. طَبِخ. [See also **رَضَاعُ**].) [In explanations of the words **وَطْبٌ** and **شَكْوَةٌ** in the S, it is applied as an epithet to a kid, evidently as meaning *Suckling*; or a suckling; like **رَضَاعُ**, q. v., and **رَضَعُ**.] — See two other significations, voce **رَضَاعُ**, in two places.

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of **رَضَعُ**, q. v.] = **الرِّضَاعَةُ** also signifies † The [west wind, or westerly wind, called] **دُبُورٌ**: or a wind between that and the [south wind, or southerly wind, called] **جَنُوبٌ**: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Mṣb, to be an inf. n. of **رَضَعُ**, q. v.]

رَضُوعَةٌ A female that suckles her young: (TA:) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.)

رَضَاعُ: see the next paragraph.

رَضَعُ Suckling the breast of his mother; a suckling; as also **رَضَعُ**: pl. of the former **رَضَعُ**; and of the latter **رَضِيعُ** (K. [See also **رَضِيعُ**, which signifies the same; as is shown below, voce **مُرَضِعُ**; and by Bḍ in xxii. 2; &c.]) — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mṣb:) or a pastor who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milch-beast: (TA:) pl. **رَضَعُ**. (Mṣb.) The phrase **لَيْمَرُ رَضَاعٍ** [i. e. Mean, sordid, or ignoble; who sucks the teats of his she-camels, &c.,] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the coming of a guest by night to

a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says **رَضِيعٌ**. (Mṣb. [See, however, what follows.]) — [Hence,] † Mean, sordid, or ignoble; (K, TA;) as also **رَضِيعٌ** and **رَضَاعُ**: pl. **رَضَعُ** and **رَضَاعُ** (K:) and **رَضِيعُونَ**, as a pl. [i. e. pl. of **رَضِيعٌ**] has the same signification, of mean, &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', **الْيَوْمَ يَوْمَ الرِّضَاعِ**, meaning † To-day is the day of the destruction of the mean, &c. (TA.) — Also † Mean, sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother; (El-Yemánee, K, TA;) i. e. born in meanness, sordidness, or ignobleness. (TA.) — † A beggar: (TA:) one who begs of men: (K:) thus Ibn-'Abbád explains **لَيْمَرُ رَضَاعٍ**. (TA.) — † One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him: (K:) or such is termed **لَيْمَرُ رَضَاعٍ**. (TA.) = A possessor of milk: after the usual manner of a possessive epithet [like **لَابِنٌ**]. (TA.)

رَضَاعَةٌ A central incisor when it falls out: (Mṣb:) or the **رَضَاعَتَانِ** are the two central incisors (S, Mṣb, K, TA) of a child, (S, K, TA,) over which the milk is drunk [or sucked]: (Mṣb, TA:) pl. **رَضَاعُ**: (S, Mṣb, K:) or the **رَضَاعُ** are the teeth of a child that grow and then fall out in the period of suckling; (Mṣb, TA;) and they are said to be six in the upper part of the mouth and six in its lower part: (TA:) [the pl. is applied to all the milk-teeth of a child, and of a horse &c.; it applies to the teeth called **رَبَاعِيَّاتٌ** that fall out, as well as to the **ثَنَائِيَّاتِ**, or central incisors, accord. to AO, in a passage relating to a colt, in his **كِتَابُ الْخَيْلِ** quoted in the TA in art. **حَفَر**; and to the teeth called **قَوَارِحُ** that fall out, accord. to a passage in the S, voce **أَحْفَرُ**, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مُرَضِعُ The breast, as being the place of suckling: pl. **مُرَاعٍ**. (Ksh and Bḍ in xxviii. 11.) — And [as an inf. n.] The act of suckling the breast: pl. as above. (Ksh and Bḍ ibid.)

مُرَضِعٌ Suckled: pl. **مُرَاعٍ**; which is opposed to **فَطِيمٌ**, pl. of **فَطِيمٌ**. (Mgh.)

مُرَضِعَةٌ and **مُرَضَعَةٌ** A mother [or other woman] suckling: (Mṣb:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets **طَائِفٌ** and **حَائِضٌ** are applied to a woman; and if **مُرَضِعَةٌ** were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. having a **رَضِيعُ**;

(Kh, IB;) like **امْرَأَةٌ مُطْفِلٌ** “a woman having a **طِفْلٌ**”; (Kh;) or **ظَبِيَّةٌ مُشْدِنٌ** “a doe-gazelle having a **شَادِنٌ**”; though **مُرَضِعٌ** has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled*: (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child*: (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (**الصَّبِيُّ الرَضِيعُ**): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the Kṣur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without ة when the proper signification of suckling is meant: and with ة when the tropical signification of a subject of the attribute of suckling in time past or future is meant: (Mṣb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is **مُرَاعٍ** (Mgh, Mṣb, TA) and **مُرَاعِيْعُ**. (Mṣb, TA.) The saying in the Kṣur [xxii. 2], **يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرَضِعَةٍ عَنْهَا**, **أُرَضِعَتْ** means [On the day when ye shall see it,] every woman that is suckling, (AZ, Kh,) in the act of doing so, (Kh,) with her teat in the mouth of her child, (AZ,) [shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or **مُرَضِعَةٌ** here has the last signification explained in the preceding sentence [so that the meaning is every woman who shall have been suckling or shall be going to suckle]. (Mṣb.) — It is said in a trad., **نَعِمَتِ الْمُرَضِعَةُ وَبُشَّتِ الْفَاطِمَةُ**, meaning † Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office. (TA.) — The pl. **مُرَاعِيْعُ** is metaphorically applied as an epithet to bees (**جَوَارِسُ**, i. e. **نَحْلٌ**). (TA.)

مُرَضِعٌ: see **رَضِيعٌ**. — Also An unborn child of a woman who is suckling another child: such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.)

مُسْتَرَضِعٌ [for **مُسْتَرَضِعٌ**, agreeably with an opinion mentioned by El-Howfee, (see 10,) One for whom a wet-nurse has been sought, or demanded]. You say, **فُلَانٌ الْمُسْتَرَضِعُ فِي بَنِي تَمِيمٍ** [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Tameem]. (TA.)

رَضَف

1. رَضَفَهُ, aor. -, (S, Mṣb, K,) inf. n. رَضَفٌ, (Mṣb,) *He cauterized him, or it, (namely, a thing, Mṣb,) with a heated stone.* (S, Mṣb, K.) — And *He roasted it* (namely, flesh-meat,) upon heated stones. (Mṣb.) And Az says, رَضَفَ الْعَرَبُ الْمَاءَ بِالرَّضْفِ لِلْخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) = رَضَفَ بَسْلَجَهُ *He ejected his excrement, or thin excrement.* (Ibn-'Abbād, O, K.) = رَضَفَ الْوِسَادَةَ *He folded the pillow.* (IDrd, O, K.)

رَضَفٌ *Heated stones* (S, O, Mgh, Mṣb, K) with which milk is made hot, or is made to boil; (S, O, K;) [and with which one cauterizes; and upon which flesh-meat is roasted; as shown above;] as also مُرَضَّافَةٌ: (O, K:) n. un. with ة. (S, O, Mgh, Mṣb.) It is said in a prov., خَذْ مِنَ الرَضْفَةِ *Take thou from the heated stone what is upon it*: (S, O:) i.e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مَطْفِئَةُ الرَضْفِ *A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguishes their fire:* (O, K:) and a lean sheep or goat, that puts out the fire and does not become thoroughly cooked: (M, L, K, all in art. حُدَس:) or a fat sheep or goat, that slakes the heated stones by its fat: (T and TA in that art.): and + a calamity that makes one to forget that which was before it: (AO, O, K:) or simply + a calamity. (K in art. طَفَأ [q. v.].) — Also *Certain bones in the knee, like fingers put together, holding together one another;* (O, K;) above which is the دَاغَصَةٌ [or patella]: (TA in art. دَغَص:) in a horse, what are between the shank and the arm: (En-Nadr, O, K:) they are certain small bones, placed together, at the head of the upper part of the ذِرَاع [app. a mistranscription for كِرَاع, i.e. shank]: (En-Nadr, O:) one thereof is termed رَضْفَةٌ and رَضْفَةٌ. (O, K.)

رَضْفَةٌ n. un. of رَضَفٌ [q. v.]: (S, O, Mgh, Mṣb.) — [Hence, app.,] رَضَفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], Sheybân and Teghlib and Bahrâ and Iyâd. (O, K.)

رَضْفَةٌ *A certain brand, or mark, made by burning the skin with [heated] stones.* (Lth, O, K.) — See also رَضَفٌ, last sentence.

رَضِيفٌ *Milk that is boiled by means of the heated stone [or stones].* (S, O, K.)

مَرَضُوفٌ *Roast meat roasted by means of heated stones:* (S, O, K:*) and thoroughly cooked thereby. (K.)

مُرَضَّافَةٌ: see رَضَفٌ, first sentence.

مَرَضُوفَةٌ *A cooking-pot [in which the food is] thoroughly cooked by means of heated stones:* (S:)

or the stomach, or maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or maw. (O, K.) It occurs in the saying of El-Kumeyt,

* وَمَرَضُوفَةٌ لَمْ تَوْنُ فِي الطَّبْخِ طَاهِيًا *
* عَجَلْتُ إِلَى مُحَوْرَهَا حِينَ غَرَّغَا *

(S, O, K,) i.e. [Many a cooking-pot &c., or many a stomach, or maw, &c., has there been,] that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling]. (S.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

724.
رضو (رضى) *رضى* is originally *رضو*; the و being changed into ي because of the kesr: (S:) the tribe of Teiyi said رَضَا for رَضَى. (IDrd in his lex., cited by Freytag; and Mughnee voce إلى, there said to be a dial. var. of رَضَى.) You say, رَضَى عَنْهُ, (S, M, Mṣb, K,) and عَلَيْهِ, (M, Mṣb, K,) which is of the dial. of the people of El-Hijâz, (Mṣb,) the verb being thus made trans. by means of عَلَى, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخِطَ, (M, TA,) aor. يَرْضَى, (K,) inf. n. رَضَى (S, M, Mṣb, K) and رَضَى (M, K) and رَضَوَانٌ (S, *M, Mṣb, *K,) the last of the dial. of Keys and Temeem, (Mṣb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Kur read with kesr, except 'Āṣim, who is related to have read it with ḍamm, (T, TA,) and مَرَضَا, (S, *M, K,) originally مَرَضُوهُ, (TA,) *He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him;* (MA;) [i. e., as said above,] contr. of سَخِطَ; (M, Mṣb, K;) the object being a person: (Mṣb:) and Sb states that they also said رَضُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Kur [v. last verse but one, and ix. 101, &c.] رَضَى اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [God is well pleased with them and they are well pleased with Him] means *God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them:* (M, TA:) or, accord. to Er-Râghib, رَضَى الْعَبْدُ means *The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رَضَى اللَّهُ عَنِ الْعَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden.* (TA.) You say also, رَضِيَتْهُ, (S, Mṣb, K,) and رَضِيْتُ بِهِ, (M,

Mṣb,) inf. n. رَضَى (Mṣb, TA) [and رَضَى and رَضَوَانٌ &c., as above]; and ارْتَضِيْتُهُ; (S, Mṣb;) *I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it:* (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضَى بِهِ as it has in رَضَى بِهِ, 3/2, p. 141, 141/9].) and ارْتَضَاهُ is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:)] or he chose it, or preferred it: (Mṣb, TA:) the object being a thing: (S, Mṣb, TA:) or (accord. to explanations of ارْتَضَاهُ in the Kur ii. 139) *I loved it, or liked it;* (Ksh, Bd, Jel;) inclined to it; (Ksh;) had a desire for it. (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَاهَا بِشَيْءٍ عَلَى رَضَاهَا means *It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رَضَى.* (Mṣb.) You say also, رَضِيْتُ بِهِ صَاحِبًا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And ارْتَضَاهُ, and رَضِيَهُ لَذَلِكَ الْأَمْرِ, [which may be well rendered *He approved him for that thing, or affair,*] meaning *he saw him, or judged him, to be fit for that thing, or affair.* (M.) And ارْتَضَاهُ لِصَحْبَتِهِ وَخِدْمَتِهِ (K, TA) *He [approved him, or] chose him, or preferred him; and saw him, or judged him, to be fit; for his companionship, and his service.* (TA.) And رَضِيْتُ مَعِيَّتَهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيْتُ [in this case]. (S, K.) — رَضُوتُهُ, (S, M, K,) aor. رَضَى (S, K,) signifies *I surpassed him in رَضَى [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]:* (S, *M, K:*) so in the saying, رَضَانِي فَرَضُوتُهُ [He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K:) the inf. n. of رَضَانِي thus used is مَرَضَاةٌ and رَضَا; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2: see 4.

3: see 1, last sentence. — رَضَاةٌ, inf. n. رَضَاةٌ and رَضَاءٌ, signifies [also] *I agreed, consented, accorded, or was of one mind or opinion, with him.* (Mṣb.)

4. ارْضَاهُ, (M, MA, Mṣb, K,) inf. n. ارْضَاهُ, (Mṣb,) *He, or it, made him to be pleased, well pleased, content, contented, or satisfied;* (MA:) [he, or it, pleased, contented, or satisfied, him:] or he gave him that with which he would be pleased, well pleased, content, contented, or satisfied. (M, K:*) in the former, مَا يَرْضَى بِهِ: in the latter, (أَعْطَاهُ مَا يَرْضَى بِهِ.) Hence, in the Kur [ix. 8], يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incontinent]. (TA.) And رَضِيَتْهُ, and رَضِيَتْهُ عَنِّي, and رَضِيَتْهُ عَنِّي

him to be pleased, well pleased, content, &c., with me,] قَرَضَى [and he was pleased, &c.]. (S.)

5. تَرْضَاهُ *He sought to please, content, or satisfy, him; (M, K;); as also استرضاهُ. (K.)* A poet says,

* إِذَا الْعَجُوزُ غَضِبَتْ فَطَلَّقْ *
* وَلَا تَرْضَاهَا وَلَا تَمَلِّقْ *

[When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner]: he says تَرْضَاهَا instead of تَرْضَاهُ to avoid what is termed خَبْنٌ; but some relate it in the manner better known, saying وَلَا تَرْضَاهُ. (M.) — [Also] تَرْضَيْتُهُ *I pleased, contented, or satisfied, him (أَرْضَيْتُهُ) after striving, labouring, or toiling. (S.)*

6. تَرَضَّيَا *[They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it]: (A, K;); and تَرَضَّيَا بِهِ [signifies the same]. (Bd in iv. 28.) And تَرَضَّوْهُ بَيْنَهُم *They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it. (MA.)* إِذَا تَرَضَّوْا بَيْنَهُم, in the Kur [ii. 232], means [When they agree, or consent, among themselves; or] when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion. (TA.) Hence the trad., إِنَّمَا الْبَيْعُ عَنْ تَرَضٍ [Selling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, وَقَعَ بِهِ التَّرَاضَى [Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place]. (A, K.) [In some copies of the K, by the omission of وَ, this phrase is made to be as though it were meant as an explanation of تَرَضَّيَا.]]*

8: see 1, in three places.

10. اسْتَرْضَاهُ *He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which he would be pleased, well pleased, content, contented, or satisfied. (Z, K;).* You say, اسْتَرْضَيْتُهُ قَارَضَانِي [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (S.) — See also 5.

رَضَى *A certain idol-temple, belonging to [the tribe of] Rabee'ah: (K;); whence they gave the name of عَبْدُ رَضَى [Servant of Rudā]. (TA.)*

رَضَى is merely an inf. n., (S;) [as such] *syn. with مَرْضَاة, (K;), meaning The being pleased, well pleased, content, &c.; [see 1;] contr. of سَخَطٌ: (M;); and the simple subst. is رَضَاة, with medd.; [signifying a state of being pleased, &c.]; (Akh, S;); or the latter is only an inf. n. of 3, (M;); *syn. with مَرْضَاة, (M, K;); [but] the former [is also used as a subst., signifying content, or approval: and permission, or consent: and] is dualized, app. as meaning the kind [or mode or manner, of being**

*pleased, &c.]: (M;); the dual is رَضَوَانِ and رَضَيَانِ: (S, M, K;); Ks heard رَضَوَانِ and رَضَيَانِ as duals of رَضَى and رَضَى; and says that the proper way is to say رَضَيَانِ and رَضَيَانِ, [which in the case of the former is strange, as its final radical is و,] but that the pronunciation with و is the more common: (S;); and accord. to some, مَرَضٍ is an irreg. pl. of رَضَى; but others say that it is pl. of مَرْضَاة. (TA.) You say, مَا فَعَلْتَهُ عَنْ رَضَاهُ and رَضَوْتُهُ: see the latter, below. (Z, K;). — See also رَجُلٌ رَضَى, latter sentence. = And رَجُلٌ رَضَى, (M, K;); and قَوْمٌ رَضَى, (M;); *A man, (M, K;); and a people, or party, (M;); with whom one is pleased, well pleased, contented, or satisfied; regarded with good will, or favour; liked, or approved; syn. مَرْضَى (M, K;); and قُنْعَانٌ رَضَى being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of عَدَلٌ and خَصَمٌ. (M.)* — [See also رَضَى; for which رَضَى or رَضَا seems to be erroneously substituted, in two senses, in some copies of the K;.]*

رَضَى: see رَضَى.

عَنْ رَضَاهُ means مَا فَعَلْتَهُ عَنْ رَضَوْتِهِ [i. e. I did it not of, or with, his pleasure, good pleasure, content, or approval]. (Z, K;).

رَضَوَانِ an inf. n. of رَضَى; like رَضَوَانِ. (M, K; &c.) = Also The treasurer, keeper, or guardian, of Paradise. (MA, K;).

رَضَاة: see رَضَى, first sentence.

رَضَى: see رَضَى. — Also, (K, TA,) i. e. like رَضَى, (TA,) [in the CK الرَضَى, and in my MS. copy of the K الرَضَى, are put in the place of الرَضَى.] One who is responsible, accountable, or answerable; *syn. ضَامِنٌ: so in the copies of the K, and in like manner in the Tekmileh: accord. to the copies of the T, ضَامِرٌ [lean, or light of flesh, &c.]. (TA.)* — And Loving; a lover; or a friend. (IAar, K, TA.) — And Obeying, or obedient. (IAar, TA.)

رَضَى, of which the pl. is رَضَاة; and رَضَى, of which the pl. is رَضَاة and رَضَاة, (M, K;); the latter pl. on the authority of Lh, but extr. as pl. of رَضَى, and in my opinion, [says ISd,] it is pl. of رَضَى only; (M;); and رَضَى, of which the pl. is رَضَوْنِ; (Lh, M, K;); *Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving. (M, K;).* — مَرْضَاة رَضَاة means مَرْضَاة [i. e. A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.; or that is liked, or approved]: (S, K;); or, accord. to Sb, رَضَاة is, in this case, a possessive epithet, meaning ذَاتُ رَضَى [i. e. having approvedness; رَضَى being here an inf. n. of رَضَى]. (M, TA.)

مَرْضَاة, originally مَرْضَوَة, (TA,) an inf. n. of رَضَى. (S, * M, K;). — [Also A cause, or means, or an occasion, of رَضَى, i. e., of being pleased, well pleased, content, &c.: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ. Hence the saying,] *الْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil]. (TA in art. سَخَط.)* The pl. of مَرْضَاة is مَرَضٍ [accord. to rule]: or this is an irreg. pl. of رَضَى. (TA.)

مَرْضَى: see what follows. مَرْضَى and مَرْضَوَى, (T, S, M, Msh, K;); the former the more common, (S, Msh, K;); the latter erroneously written in [some of] the copies of the K مَرْضَى, (TA,) applied to a thing, (S, Msh, K;); or a person, (M;); *Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased, &c.; or liked, or approved: (K; [the meaning being there indicated to be the contr. of مَسْخُوطٌ; and being well known to be commonly as above:];) or chosen, or preferred: (Msh;); or seen, or judged, to be fit for a thing or an affair: (M;); [see also رَضَى, last sentence but one; and رَضَى, latter sentence.]*

(Quasi رضى)

رَضَوَى a dual of رَضَى, which see in art. رَضَوَى.

رطب

1. رَطَبٌ, (S, A, MA, Msh, K;); aor. ٢; (K;); and رَطْبٌ, aor. ٢; (K;); inf. n. رَطْبَةٌ. (S, A, MA, Msh, K;); of the former verb (S, A, Msh, K;); and رَطْبَةٌ [also of the former verb]; (MA, K;); *It (a thing, S, Msh, K;); was, or became, the contr. of what is termed يَابِسٌ (S, Msh, K;); and جَافٌ; i. e., (Msh, K;); it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Msh, K;); or soft, or tender, to chew: (A;); [and fresh, or green; agreeably with the Pers. explanation, تَرَشُدٌ, in the MA: and supple, pliant, or flexible: all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطْبٌ and رَطْبٌ:] and soft, or tender, said of a branch, or twig, and of plumage, &c.: (K;); [and رَطْبٌ, as used in the L in art. عَقْد, &c., signifies the same.] رَطْبَةٌ [used as a simple subst.] signifies A quality necessarily involving facility of assuming shape and of separation and of conjunction. (KT.) — [Hence, رَطْبَتْ said of a girl, † She was, or became, sappy, or supple; and soft, or tender: and رَطْبٌ said of a boy, † He was, or became, sappy, or soft, or supple; and femininely soft or supple: see رَطْبٌ, below. — Hence also,] رَطْبٌ لِسَانِي † [My tongue has become supple by mentioning thee; i. e., has been much occupied by mentioning thee: a well-known phrase: (see also 2:); it may also be used as meaning my tongue has become refreshed (lit. moistened) by mentioning thee]. (A.) And خَذٌ † [Take that by means of the*

frequent handling of which thy hands have become supple]; meaning, *what thou hast found to be profitable, or useful.* (A.) — See also 4, in two places. = رَطَبٌ, aor. ٤, *He spoke what he had in his mind, right and wrong, or correct and erroneous.* (K, TA.) = رَطَبٌ, (aor. ٤, A,) inf. n. رَطْبٌ (A'Obeyd, S, A, K) and رُطُوبٌ, (A'Obeyd, S, K,) *He fed a horse (or similar beast, K) with [the trefoil called] رَطْبَةٌ [q. v.].* (A'Obeyd, S, A, K.) — See also 2.

2. رَطَبٌ, inf. n. تَرطِيبٌ, *He [or it] made, or rendered, a thing such as is termed رَطْبٌ and رَطِيبٌ; i. e. [moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green: and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.:] contr. of يَابَسٌ: (S:) he moistened a garment, or piece of cloth, (A, K, TA,) &c.; (TA;) as also رَاطِبٌ. (K, TA.) — [Hence,] one says, لِسَانِي بِذِكْرِكَ يَافِئُ رَاطِبٌ [I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or ما زلت أُرَاطِبُ اللهَ for: one says also رَاطِبٌ مَا زِلْتُ أُرَاطِبُ بِذِكْرِكَ إِلَّا مَا بَلَّغْتَنِي بِهِ مِنْ بَرَكَ [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) = Also رَطَبٌ, (S, A, K,) inf. n. as above, (S,) *He fed people with رَطْبٌ [or fresh ripe dates];* (S, A, K;) and so رَطَبٌ. (K.) You say, مَنْ أُرَاطِبُ مَنْ نُحْلَهُ وَلَمْ يَرُطِبْ خَبِثَ فِعْلُهُ وَلَمْ يَطِبْ [He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) = See also the next paragraph, in two places.*

4. رَاطِبٌ as a trans. v.: see the next preceding paragraph, in two places. = اِرْطَبَ البُسْرَ The full-grown unripe dates became رَطْبٌ [i. e. freshly ripe dates]: (S, A:) or so رَطَبٌ, and رَطِبٌ, and رَطَبٌ, (K,) of which last the inf. n. is تَرطِيبٌ: or all signify, *attained to the time of ripening:* (TA:) or اِرْطَبَتِ البُسْرَةُ signifies the full-grown unripe date had ripening (تَرطِيبٌ) beginning in it. (Mgh.) — And اِرْطَبَ النَّخْلُ The palm-trees had upon them, (S,) or produced, (A,) or attained to the time of having, (K,) dates such as are termed رَطْبٌ. (S, A, K.) See an ex. in the next preceding paragraph. — And اِرْطَبَ القَوْمُ The people had palm-trees that had attained to the time of having such dates: (K:) or اِرْطَبٌ signifies he had abundance of such dates. (A.) — [Also] The people became amid fresh green herbage. (Mgh.) — And اِرْطَبَتِ الْأَرْضُ, inf. n. اِرْطَابٌ, *The land had such herbage: (Mgh:) or abounded therewith.* (A.)

5: see 1, in two places.

رَطِبٌ and رَطِيبٌ Contr. of يَابَسٌ (S, Mgh, K) and جَافٌ; i. e. (Mgh) moist, humid, succulent, sappy, or juicy: (A, MA, Mgh:) or soft, or tender, to chew: (A:) and [fresh, (agreeably with the Pers. explanation, تَر, in the MA,) or] green;

applied to herbage: (TA:) or they signify, (Mgh,) or signify also, (S, K,) soft, or tender; (S, Mgh, K;) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] supple, pliant, or flexible. (Mgh.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, Iath says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) — [Hence,] رَطْبَةٌ جَارِيَةٌ † A soft, or tender, [or a sappy, or supple,] girl, or young woman. (A, K, * TA.) And رَطْبٌ غُلَامٌ † A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K.) And رَجُلٌ رَطْبٌ † A soft, or supple, man. (A.) — [Hence also,] لِسَانِي رَطِيبٌ بِذِكْرِكَ † [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee]. (A. [See also 1 and 2.]) — And اِمْرَأَةٌ رَطْبَةٌ † [A pliant, or] a vitious, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يَا ابْنُ الرَّطْبَةِ [O son of the fornicatress or adulteress]. (A.) And رَطْبٌ قَطَامٌ †, like رَطَابٌ, † [meaning O fornicatress or adulteress, رَطَابٌ being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) — [And يَحْمِلُ الرُّطْبَ] †: see 1 in art. حَمَلَ. — And عَيْشٌ رَطْبٌ † A soft, a delicate, or an easy, life. (A.) — And قَرَأَ رَطْبًا † He read, or recited, the Kur-án softly, or gently; not with a loud voice. (TA from a trad.) — لَوْ لَوْ رَطْبٌ is a metonymical expression, meaning † Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness: it does not denote the رَطْبِيَّةُ that is the contr. of يَبُوسَةٌ: and similar to this is the expression المَنْدَلُ الرُّطْبُ [app. meaning † Fresh and fragrant, or fine, aloes-wood]. (TA.)

رَطْبٌ (S, A, Mgh, Mgh, K, &c.) and رَطِبٌ (S, K) Herbage, or pasture, (S, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Mgh, K, TA,) of the [season called] رَيْبِيع (Mgh, TA,) and of trees [or shrubs]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (K, TA:) accord. to the Kifáyet el-Mutahaffidh, رَطْبٌ signifies fresh, or juicy, herbage or pasture; (TA;) or, as some say, رَطْبِيَّةٌ, like رَغْفَةٌ, [though this seems to be the n. un. of رَطْبٌ,] has this last meaning; (Mgh;) what is dry being called حَشِيشٌ. (TA.)

رَطْبٌ [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Mgh, K) before they become dry; (Mgh, TA;) also called تَمْرٌ رَطِيبٌ and مَرُطَبٌ (K, TA) and مَرُطَبٌ: (TA:) the dates so called are

well known: (S:) [it is a coll. gen. n.:] n. un. with ٥: (S, Mgh, Mgh, K:) it is not a broken pl. of رَطْبَةٌ, being masc. [as well as fem.] like تَمْرٌ: you say, هَذَا رَطْبٌ [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is رَطَابٌ (S, Mgh) and [of mult.] رَطَابٌ; and the pl. of the n. un. is رَطَابَاتٌ. (S.) There are two sorts of رَطْبٌ: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجْوَةٌ [q. v.]. (Mgh.) [See also بُسْرٌ.]

رَطْبٌ: see رَطْبٌ.

رَطْبَةٌ i. q. قَضْبٌ (S, [in my copy of the Mgh قَبْتُ, but this is the n. un. of قَضْبٌ,]) or قَضْبَةٌ (A,) or اِسْفِئْتُ [in Pers. اِسْفِئْتُ or اِسْفِئْتُ], (Mgh,) or فَصْفَصَةٌ (K,) [all which signify A species of trefoil, or clover,] specially (S) while juicy, or fresh, or green, (S, A, Mgh, TA,) before it is dried: (Mgh:) or, as some say, a meadow of رَطْبَةٌ, while continuing green: and رَطْبَةٌ signifies the same: (TA:) pl. رَطَابٌ (S, Mgh, Mgh) which is also said to be applied to the cucumber and melon and بادَنْجَان [q. v.] and the like: but [Mtr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رَطْبَةٌ: see رَطْبٌ: — and رَطْبَةٌ.

رَطِيبٌ [A seller of رَطْبٌ, or fresh ripe dates: mentioned in the K only as a surname.]

رَطَابٌ: see رَطْبٌ.

رَطِبٌ: see رَطْبٌ, in two places: and رَطِبٌ.

رَطْبٌ: see رَطْبٌ. — اَرْضٌ مَرُطَبَةٌ Land abundant with رَطْبٌ [q. v.]. (S, * A, K.)

رَكِيَّةٌ مَرُطَبَةٌ A well of sweet water among wells of salt water. (K.)

مَرُطَبٌ: see رَطْبٌ.

مَرُطُوبٌ A horse fed with [the trefoil called] رَطْبَةٌ. (A.) — [And A man fed with رَطْبٌ (or fresh ripe dates).] = Also † A man in whom is softness, or suppleness; رَطْبِيَّةٌ (K;) or صَاحِبٌ رَطْبِيَّةٌ. (S.)

رطل

1. رَطَلَ (O, Mgh, K,) aor. ٤, inf. n. رَطْلٌ, (Mgh, TA,) *He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Mgh,) or tried a thing, (K,) in order that he might know its weight (IDrd, O, Mgh, K) nearly.* (Mgh.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) = *He ran; syn. عَدَا.* (O, K.)

2. اَرْطَالَ The act of weighing by, or with, اَرْطَال [or pound-weights]. (K.) [See also 1.] = Also The anointing of the hair, (S, O,) or making it soft, or smooth, (K,) with oil, or ointment, and

the crimping (تَكْسِير) thereof: (S, O, K:) and the making it to be loose, and to hang down: (IAar, IAmb, K:) accord. to IAmb, رَطْلُ شَعْرَةٍ means he made his hair to be loose, and to hang down: (O:) but accord. to the T, the saying of the vulgar, رَطْلْتُ شَعْرِي, as meaning رَجَلْتُهُ, [i. e. I made my hair to be wavy, or somewhat curly; or combed it; or combed it down; &c.;] is a mistake: for رَطْلٌ signifies the act of making the hair soft, or smooth, with oil, or ointment; and wiping it so that it becomes soft, or smooth, and glossy. (TA.)

3. رَاطِلٌ ذَهَبًا بِذَهَبٍ, inf. n. مَرَاطَلَةٌ, He sold by counterpoising gold for gold, and ورقًا بوزقٍ coined dirhems for coined dirhems: but [Mtr says] I have not found this except in the "Muwatta." (Mgh.) You say also, بَاعَ مَرَاطَلَةً [He sold by counterpoising]. (TA.)

4. رَطْلٌ He had a child such as is termed رَطْلٌ [q. v.]: (Ibn-'Abbád, O, K:) or his ears became flabby. (Ibn-'Abbád, K.)

رَطْلٌ (S, O, K) and رَطْلٌ (K) A man soft, lax, or uncompact; (S, O, K, TA:) as also رَطْلٌ (K, TA:) and old and weak: or inclining to softness, and laxness, or uncompactness, and old age: (K:) and a boy slender, slim, or lean, (K, TA,) or, as some say, (TA,) near to attaining puberty, or virility: (K, TA:) or whose bones have not become strong: (K:) or the former, applied to a boy, whose strength has not become fully established; as also رَطْلٌ [thus written with fet-h to the ط]: (O:) pl. رَطْلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (K:) fem. with ة: (TA:) one who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (O:) and, applied to a horse, (Ibn-'Abbád, O, K,) as also رَطْلٌ (K,) or, as some say, the latter only, (TA,) light, (Ibn-'Abbád, O, K, TA,) and weak: (TA:) fem. with ة, (O, K, TA,) in all the senses. (TA.) = [الرَّطْلُ] is also explained in the K as syn. with الْعَدُولُ: but perhaps this is a mistranscription for الْعَدُولُ, inf. n. of عَدَا: see 1, last sentence.] = See also the next paragraph.

رَطْلٌ and رَطْلٌ (S, Mgh, O, Mgb, K,) the former of which is the better known, (Mgb, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use.] A certain thing with which one weighs, (Mgh, O, Mgb,) or which one uses as a measure of capacity: (Mgh, Mgb:) [or rather both: a pound-weight: and a pint-measure: and also a pound of anything: and a pint of anything:] the half of what is termed مَنًا: (S:) accord. to the standard of Baghdád, twelve ounces; the ounce (أَوْقِيَّة) being an اِسْتَار and two thirds of an اِسْتَار; and the اِسْتَار being four مَنَاقِيل and half of a مَنَقَال; and the مَنَقَال being a درهم and three sevenths of a درهم; and the درهم being six دَوَانِق; and the دَانِق being eight حَبَّات and two fifths of a حَبَّة; so that the رطل

is ninety مَنَاقِيل; i. e. a hundred and twenty-eight دراهم and four sevenths of a درهم: (Mgb:) or, accord. to A'Obeyd, a hundred and twenty-eight دراهم of the weight of seven (وَزَنَ سَبْعَةٍ) [explained voce درهم]: (Mgh:) or twelve ounces; the ounce (أَوْقِيَّة, i. e. the ounce of the Arabs, TA,) being forty دراهم: (Mgh, K, TA:) so that the whole is four hundred and eighty دراهم: (Mgh, TA:) this is the Syrian رطل: (TA:) and thus it is, accord. to El-Harbee, in the saying, السَّنَةُ فِي الرُّطْلِ [meaning The usage of the Prophet in the case of marriage was to give a رطل of silver]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance twelve ounces and a نَش; the نَش being twenty [دراهم] so that the whole is five hundred دراهم; as is related on the authority of 'Áishah: but in a trad. 'Omar, twelve ounces, without the mention of the نَش: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghdád: (TA:) [as a measure of capacity, i. e. a pint,] it is said in the A [&c.] to be the eighth part of the صَاع; the half of the مَد; (TA:) [i. e.] the half of the مَن: and hence applied to one of the vessels of the vintner [app. because it contains a pint]: (Har p. 650:) pl. أَرَطَالٌ. (Msb.) = See also رَطْلٌ, in two places.

رَطْلٌ: see رَطْلٌ — and see also what here follows.

رَطْلٌ, like مُحْسِنٌ [in measure], (K,) written by Sgh with fet-h, (TA,) i. e. رَطْلٌ, (so in the O,) A tall man. (O, K.) — See also رَطْلٌ.

رطم

1. رَطْمٌ (S, K, TA,) aor. رَطَمَ, (TA,) inf. n. رَطْمٌ, (S, TA,) He made him to stick fast الْوَحْلُ [in the mire]. (S, TA.) — And hence, (TA,) [رَطْمَةً فِي أَمْرٍ] † He caused him to be involved in an affair, or a case, from which he could not extricate himself. (K, TA.) — [And hence, app.,] رَطْمٌ, said of a camel, † He had, or was affected with, a suppression of his excrement: (K, TA:) and so, accord. to the K, رَطْمٌ; but this is a mistake for اَطْمٌ [i. e. اَطْمٌ or اَطْمٌ]. (TA.) — رَطْمٌ, expl. in the K as meaning He ejected his excrement, is a mistake for اَطْمٌ. (TA.) — رَطْمٌ (S, K, TA,) inf. n. as above, (TA,) also signifies Inivit; (S, TA:) said of a man: (S:) or, [said of a man, and of an ass,] inivit toto veretro immisso, (K, TA,) mulierem, et asinam. (TA.)

4. اَرَطْمٌ † He was silent; (Sh, K;) said of a man. (Sh, TA.) — See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. اَرَطْمٌ He stuck fast الْوَحْلُ [in the mire]. (TA.) You say, اَرَطْمْتُ الدَّابَّةَ فِي الْوَحْلِ [The beast stuck fast in the mire], and اَرَطْمْتُ فِي الْحَبْرِ [in the soft ground], (TA in art. رَج.) and اَرَطْمْتُ فِي الرَّمْلِ [in the sand]. (S and K in that art.) And

ارتطمت به فَرْسُهُ His mare's feet sank [in the mire, or soft ground, or sand,] with him. (TA.) — And hence, (TA,) اَرَطْمْتُ فِي أَمْرٍ † He became involved in an affair, or a case, from which he could not extricate himself (K, TA) unless with confusion, or perplexity, cleaving to him. (TA.) — And اَرَطْمْتُ عَلَيْهِ أَمْرٌ (S,) or الْأَمْرُ (K,) † An affair, or a case, or the affair, or case, was such that he could not extricate himself from it; (S, K;) it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) — And اَرَطْمْتُ It (a thing) was, or became, pressed together, or compressed: and it was, or became, heaped up, piled up, or accumulated, one part upon another; (K;) as also اَرَطْمْتُ السَّلْحَ. (TA.) = اَرَطْمْتُ He suppressed, or retained, the excrement; as also اَرَطْمْتُ. (K.)

رَطْمَةٌ † An affair of which one knows not the end, or result, to which it leads, or tends; (K, TA;) an affair in which one struggles, or is agitated, or disturbed; and so رَطْمَةٌ [app. رَطْمَةٌ]; as in the saying, رَطْمَةٌ وَقَعَ فِي رَطْمَةٍ [He fell into an affair in which one struggles, &c.]. (TA.)

رَطْمٌ † Suppression of the excrement, in a camel. (K.)

رَطْمٌ A woman wide in the vulva; (S, TA;) as in the saying of a rájiz,

* يَا أَبْنِ رَطْمٍ ذَاتَ فَرْجٍ عَفْلِي *

for he means [O son of] a woman wide in the vulva, having [a vulva with] much moisture; though F says, (TA,) it does not signify thus, but narrow in the vulva: (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, impervia coeunti; syn. رَقَاءَ [q. v.]. (K.) — Also Foolish; stupid; or unsound, or deficient, in intellect. (TA.) — And White; applied to a domestic hen. (AA, TA.)

رَطْمَةٌ [app. رَطْمَةٌ]: see رَطْمَةٌ.

رَاطْمٌ Keeping, cleaving, or adhering, to a thing. (S, K.)

مَرَطْمَةٌ Inita; applied to a young woman: or so applied, and also to a she-ass, inita toto veretro immisso. (TA.) = Also, applied to a woman, Accused, or suspected, of evil. (K, TA.)

رطن

1. رَطْنٌ لَهُ (S, K,) aor. رَطَنَ, (MS, JM,) inf. n. رَطْنَةٌ and رَطَانَةٌ (S, K, MA, MS, JM, TA;) and رَاطْنُهُ (S, K,) inf. n. مَرَاطْنَةٌ; (TK;) He spoke to him بِالْأَعْجَمِيَّةِ [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Abou-Zekereeyà, بِالْعَجْمِيَّةِ [i. e. in a language foreign to the Arabs]: (TA: [and in like manner expl. in the MA and PS and TK:]) or, [as sometimes used,] in a language not generally understood, conventionally formed between two, or several, persons: (JM, TA:) [or he gibbered,

or uttered gibberish or jargon, to him: (see R. Q. 1 in art. زمر:) and **فِيمَا بَيْنَهُمْ** (S, K) **تَرَاطَنُوا** (S, K) among themselves. (S.) They so spoke [&c.] (S, K) among themselves. (S.) A poet says, (S,) namely, Tarafeh, (TA.)

* **أَصَوَاتُهُمْ كَتَرَاتِنِ الْفَرَسِ** *
[Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians]. (S.) — You say also, **رَطْنٌ بِشَىْءٍ**, meaning He alluded to a thing, not mentioning its name explicitly, or unequivocally. (JM.)

3: see above, first sentence.

6: see 1, in two places.

رَطُونٌ: see the next paragraph.

رَطَانَةٌ, (so in my copies of the S, [like the former of the two inf. ns. of **رَطَنَ**], and so in copies of the K,) or **رَطَانَةٌ**, (so accord. to the TA, as from the K,) and **رَطُونٌ** (S, K,) accord. to AS, Camels when they are many, (TA,) or, accord. to Fr, camels when they are such as are termed **رَفَاقٌ** [pl. of **رَفَقَةٌ**], and have their owners with them: (S, TA:) or camels when they are many, and are such as are termed **رَفَاقٌ**, and have their owners with them: (K:) and accord. to AS, they are also termed **طَحُونٌ** and **طَحَانَةٌ** by **رَفَاقٌ** being meant those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being a **رَفَقَةٌ**. (TA.)

مَا الَّذِي تَرُطُنُ بِهِ رَطِينَاكَ and **مَا رَطِينَاكَ** [i. e. What is that to which thou alludest, not mentioning it explicitly?]: (JM:) or **مَا رَطِينَاكَ** **هَذِهِ**, and sometimes without teshdeed, means What is [this] thy speech? (K.)

رطى

4. **أَرَطَّتِ الْأَرْضُ** The land produced the kind of trees called **أَرَطَى** [or **أَرَطَى**; as also **آرَطَّتْ**, belonging to art. اراط, q. v.]. (S.)

أَرَطَى Sands producing the trees called **أَرَطَى** or **أَرَطَى**. (M.)

أَرَطَى [or, as some say, **أَرَطَى**]: see art. اراط: (K:) it is of the measure **أَفْعَلُ** [or **أَفْعَلُ**] for one reason, and **فَعْلَى** [or **فَعْلَى**] for another reason: for they say **أَدِيمٌ مَارُوطٌ** as well as **مَرُوطٌ**, meaning A hide tanned with the leaves of the tree called **ارطى**.

مَرُوطٌ: see **أَرَطَى**, above.

رع

1. **رَعٌ** The being still, syn. **سُكُونٌ**, [a signification contr. to one borne by two other words in this art.], (IAar, K,) is the inf. n. of **رَعَتَ** **الرَّيْحُ**, aor. **رَعَى**, [probably a mistake for **رَعَى**, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] The wind was, or became, still. (TK.)

Bk. I.

R. Q. 1. **رَعَرَعَهُ** He (God) caused him [a child, or boy, as is implied in the S,] to grow. (S, Z, K.) — **رَعَرَعَ دَابَّتَهُ** He (a horseman) rode his beast to train it when it was in the first stage of training and as yet refractory. (O, TS, K.) In the L we find **رَعَرَعَ رِيضًا**, [meaning when it was not trained, **رِيضًا** being here used in the sense of **مَرُوضَةٌ**], in the place of **رِيضًا**, which is the reading in the O and TS and K. (TA.) — [See also **رَعَرَعَهُ**, below.]

R. Q. 2. **تَرَعَّرَعَ** He (a child, or boy,) became active (**تَحَرَّكَ**), and grew, grew up, or became a young man, (S, K,) and some add, **وَكَبِرَ** [and became big, or attained to full growth]. (TA.) [See its part. n., below.] — **تَرَعَّرَعَتِ السِّنُّ** The tooth became loose, and nabbled, or moved about. (K.) — **الْمَاءُ يَتَرَعَّرَعُ فِي وَجْهِ الْأَرْضِ**, [or rather, **وَعَلَى وَجْهِ الْأَرْضِ**], The water is in a state of commotion, or agitation, upon the surface of the ground. (TK.) And **تَرَعَّرَعَ الشَّرَابُ** † The mirage was in a state of commotion, or agitation: being likened to water. — (TA.)

رَعَاعٌ Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind; or low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies: (S, K:) or the lowest, basest, or meanest, sort, or refuse, of mankind, or people: or a medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, thereof: (Msb:) and **رَعَاعُ النَّاسِ** the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people; the medley of men, or of such men: (TA:) n. un. with **ة**: (Msb, TA:) Az mentions his having read in the handwriting of Sh **الرَّعَاعِ** **الزَّجَاجِ** [in form, app. meaning **الرَّعَاعُ**, like **الزَّجَاجُ**, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning the refuse, and weak, of mankind, or of the people, who, when frightened, fly. (TA.) — [The n. un.] **رَعَاعَةٌ** signifies [also] One without heart and without intellect or intelligence. (AA, K.) — And An ostrich; (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.)

رَعَاعٌ: see **رَعَاعٌ**.

رَعَاعَةٌ n. un. of **رَعَاعٌ** [q. v.].

رَعَرَعَ } see **رَعَرَعَ**; each in three places.
رَعَرَعَ }

رَعَرَعَهُ [originally an inf. n. of R. Q. 1] A state of beautiful youthfulness, and activity, of a boy. (TA.) — A state of commotion, or agitation, (IDrd, K,) of clear water, (K,) or of clear shallow water, (IDrd,) upon the surface of the ground. (IDrd, K.)

رَعَرَعَهُ: see the next paragraph.

رَعْرَاعٌ The tall reed or cane, or tall reeds or canes, (K, TA,) in the place of growth thereof, while fresh: so accord. to Az, as heard by him

from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from **رَعَرَعَهُ** in the latter of the two senses assigned to it above, A boy who has attained to youthful vigour, and justness of stature; as also **رَعَرَعَ**: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also **رَعَرَعَ** (S, K) and **رَعَرَعَ**: (Ibn-'Abbád, K:) or arriving at the age of puberty; (TA;) as also **رَعَرَعَ** and **رَعَرَعَهُ**: (Kr:) or who has become active, (**تَحَرَّكَ**) and big, or of full growth: (TA:) [see also **رَعَرَعَ**:] the pl., (S, TA,) i. e. of **رَعَرَعَ** [and **رَعَرَعَ**] and **رَعْرَاعٌ**, (TA,) is **رَعْرَاعٌ**. (S, TA.) — A coward. (El-Muarrif, K.) — A certain plant: [perhaps the *inula Arabica*; now called **رَعْرَاعٌ** or, as Forskål (in his *Flora Aegypti Arab.*, pp. lxxiii. and 150,) designates the plant now thus called, *inula dysenterica*:] some say that this word is formed by transposition from **رَعْرَاعٌ**. (TA.)

رَعْرَعٌ applied to a boy, (Mgh, TA,) Almost, or quite, past the age of ten years: (Mgh:) or active; syn. **مُتَحَرِّكٌ**. (TA.) [See its verb, R. Q. 2; and see also **رَعْرَاعٌ**.]

رعب

1. **رَعِبَ**, aor. **رَعَى**, (Msb, K,) inf. n. **رُعْبٌ** (K, TA) and **رَعِبَ**, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) and the inf. n. is **رُعْبٌ**: (Msb;) and **رَعِبَ**; and **رَعِبَ**, like **رُعِبَ**; both mentioned by 'Iyād and Ibn-Kurkool, and the last by ISk also; (TA;) and **ارْتَعَبَ** (K;) He feared; he was afraid or frightened or terrified: (Msb, K, TA:) or his bosom and heart were filled with fear: or he feared in the utmost degree; was in a state of the utmost terror. (TA.) — **رَعِبَ** said of a valley, [like **رَعِبَ**], aor. **رَعَى**, † It became filled with water. (L.) — **رَعِبَتِ الْحَمَامَةُ**, aor. **رَعَى**; and **رَعِبَتْ** (K,) inf. n. **تَرَعِبَ**: (A, TA;) † The pigeon raised, and poured forth loudly, or vehemently, its cooing cry. (A,* K, TA.) You say **رَعِبَتْ** **رَعِبَتْ** † Pigeons, or a pigeon, having a loud, or vehement, cooing. (A.) — And **رَعِبَ**, aor. **رَعَى**, [inf. n. **رُعْبٌ**] † He composed, or uttered, rhyming prose. (K.) — **رَعِبَ** (S, A, Msb, K,) aor. **رَعَى**, (A, K,) inf. n. **رُعْبٌ** (A, MA) and **رَعِبَ**, (MA,) He caused him, or made him, to fear, or be afraid; frightened, or terrified, him: (S, A, Msb, K:) or he filled his bosom and heart with fear: or he put him in the utmost fear, or terror: (TA:) and **رَعِبَ** signifies the same, (Lb, K,) inf. n. **تَرَعِبَ** and **تَرَعَابٌ**; (K;) and so does **رَعِبَ**, accord. to Ibn-Talhah El-Ishbeelee, and Ibn-Hishām El-Lakhme, and Fei in the Msb; but this is disallowed by IAar and Th and J. (TA.) — [Hence,] **رَعِبَ**, aor. **رَعَى**, [inf. n. **رُعْبٌ**] signifies also He threatened. (K,* TA.) — Also, aor. **رَعَى**, (K,) inf. n. **رُعْبٌ**, (TA,) He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise. (K,* TA.) — Also, [like **رَعِبَ**], (S, A, Msb, K,) aor. **رَعَى**, (K,) 139

inf. n. رَعِبَ, (TA,) † *He filled* (S, A, Mṣb, K) a watering-trough, or tank, (S, A,) or a vessel: (Mṣb:) and *it* (a torrent) *filled* a valley. (L, TA.) = رَعْبَةٌ, (K,) aor. ʔ, (TA,) also signifies *He cut it [into pieces, or long pieces, or slices, (see تَرْعِيَةٌ, below,)]*, namely, a camel's hump, or other thing; and so رَعِبَ, (K, TA,) inf. n. تَرْعِيْبٌ. (TA.) — And *He broke its* (an arrow's) رَعِبَ [q. v.]. (K.)

2, as an intrans. v.: see 1, in two places. — The inf. n., تَرْعِيْبٌ, as relating to a camel's hump, accord. to Sh, signifies *Its shaking, or quivering, and being fat and thick*; as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below. (TA.) = رَعْبَةٌ, inf. n. as above, and, in one sense, تَرْعَابٌ also: see 1, in two places. = Also, inf. n. تَرْعِيْبٌ, *He repaired its* (an arrow's) رَعِبَ [q. v.]. (K.)

4: see 1.

8: see 1, first sentence.

رَعِبَ an inf. n. of 1, in senses pointed out above. (M, A, Mṣb, TA.) — *A*threat, or threatening.* (K.) — *A charm or charming, or a fascination or fascinating, by magical enchantment [or by the eye] or otherwise.* (K.) — † *A rhyming prose of the Arabs.* (K.)

رَعِبَ (S, A, Mṣb, K) and رُعِبَ, (A, Mṣb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رَعِبَ as intrans. (K, TA) or as trans., (A, MA,) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) *Fear, fright, or terror*: (S, A, Mṣb, K:) or *fear that fills the bosom and heart*; as Er-Rāghib and Z have indicated, following Abou-'Alē and IJ: or *the utmost fear or terror.* (TA.) One says, فَعَلَ ذَلِكَ رَعْبًا لَا رُعْبًا *He did that from fear, not from desire.* (A.) = Also the former, *The socket of the head of an arrow; the part into which the head enters, over which are the twists of sinew*; syn. رُعْطٌ. pl. رَعِيَّةٌ. (K.)

رَعِبَ: see the next preceding paragraph.

رُعِبَ: see رُعْبِيَّةٌ, last sentence.

تَرْعِيْبٌ: see تَرْعِيَّةٌ.

رُعِيْبٌ: see رَعِيْبٌ, in two places: — and see also رُعْبِيَّةٌ.

رُعِيْبٌ: see what next follows.

رُعْبِيَّةٌ (S, A, K) and رُعْبِيَّةٌ (K) and رُعْبِيَّةٌ (Seer, K) *A woman*, (S, A,) or a girl, or young woman, (K,) *Tall, and well-formed; soft, thin-skinned, and plump*; (S, *A, K;) or (A, K) *white, or fair*; (S, A, K;) *goodly, or beautiful; sweet; and tender*: (A, K:) or only *white, or fair*: (TA:) or *soft, or tender*: (IAar, Lh, K:) and the first, *tall*: (TA:) pl. رُعَابِيَّةٌ. (A, TA.) — Also, (K,) or the first and second, (TA,) applied to a she-camel, *Restless, or unsteady*; (K, TA;) *light, or active, brisk, lively, or sprightly.* (TA.) — For another meaning of the first, see تَرْعِيَّةٌ.

— Also the first, *The base, or lower part*, (أَصْلُ,) of the طَلْعَةُ [i. e. either the spathe, or the spadix, of a palm-tree]; and so رُعْبِيَّةٌ. (K.)

رُعِيْبٌ *Afraid, or frightened, or terrified*: (K:) [or *filled with fear: or in a state of the utmost fear or terror*: (see 1:)] and so رُعْبِيَّةٌ, (S, K,) and رُعْبِيَّةٌ, and رُعْبِيَّةٌ: (TA:) and رُعْبِيَّةٌ signifies [the same; or] *weak and cowardly.* (S, K.) [Hence,] رَجُلٌ رُعِيْبٌ *and رُعْبِيَّةٌ and رُعْبِيَّةٌ* † *A cowardly man, who sees nothing without being frightened.* (A.) [رُعْبِيَّةٌ has a different meaning: see art. رَغِبَ.] — Also *Fat*, as an epithet; (K;) *dripping with grease*: (S, K:) and so رُعْبِيَّةٌ. (K.) And applied to a camel's hump as meaning *Full and fat.* (S.) — And *Short*; as also رُعْبِيَّةٌ: pl. [of the former] رُعْبِيَّةٌ and [of the latter] رُعْبِيَّةٌ. (TA.)

رُعْبِيَّةٌ: see what next follows.

رُعْبِيَّةٌ and رُعْبِيَّةٌ, [but the latter is an intensive epithet, or denotes habit, or frequency,] *One who threatens; a threatener.* (K, *TA.) — *One who charms, or fascinates, by magical enchantment [or by the eye] or otherwise.* (K, *TA.) — *One who composes, or utters, the rhyming prose termed رُعْبِيَّةٌ.* (K, TA.) — Also the former (رُعْبِيَّةٌ), *A torrent that fills the valley*: (S:) or † *that frightens by its abundance and its width and its filling the valley.* (A.) It is applied also to rain. (TA.) And *A valley filled with water.* (L.)

رُعْبِيَّةٌ (S, A,) or رُعْبِيَّةٌ, (K,) [or] the latter is the fem. form of the epithet, (S,) *A certain kind of pigeons*; (S;) accord. to the K, from a land called رُعْبِيَّةٌ [in the CK رُعْبِيَّةٌ]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marāsid; and in the Mj and other old works, الرُعْبِيَّةُ is expl. as meaning † *the pigeon that is loud, or strong, in its cry, or voice*: so says MF; and this is the truth: in the L it is said, الرُعْبِيَّةُ, meaning *a kind of wild pigeons, or doves*, has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form: in the A it is said that رُعْبِيَّةٌ means *a pigeon that coos loudly, or vehemently, exciting admiration by its voice, or filling with it the passages thereof.* (TA.)

رُعْبِيَّةٌ: see رُعْبِيَّةٌ.

تَرْعَابٌ: see تَرْعَابَةٌ.

تَرْعِيَّةٌ: see تَرْعِيَّةٌ.

تَرْعَابَةٌ (S, A, K,) in the Mj, and in [some of] the copies of the S, رُعْبِيَّةٌ, without ʔ, (TA,) *Very fearful*: (S:) or *most exceedingly fearful* (A, K, TA) of everything. (TA.) You say, هُوَ فِي السَّلْمِ تَرْعَابَةٌ [He is in peace most exceedingly playful, and in war most exceedingly fearful]. (A.)

تَرْعِيَّةٌ *A piece of a camel's hump*; (S, K;) as also رُعْبِيَّةٌ (K) and رُعْبِيَّةٌ: (TA:) pl. رُعْبِيَّةٌ;

(K;) or rather, accord. to AHei, this is a coll. gen. n.: (MF, TA:) it is also pronounced رُعْبِيَّةٌ; (Sb, AHei;) and is said to signify *a camel's hump cut into long pieces, or slices*: it is a subst. [properly so termed], not an inf. n.: (TA:) and its ʔ is shown to be augmentative by the fact that there is no [undisputed] word of the measure رُعْبِيَّةٌ, with fet-h [to the ʔ]. (MF, TA.)

رُعْبِيَّةٌ *A frightful قَفْرَةٌ [or desert destitute of herbage and of water].* (K. [In the CK and TA, قَفْرَةٌ is erroneously put for قَفْرَةٌ.]) — Also *A person's springing, or leaping, [towards another,] and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened.* (K. [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being *A cause of fear.*])

رُعْبِيَّةٌ: see رُعْبِيَّةٌ. — Also *A camel's hump cut into pieces*, (S, TA,) or *into long pieces, or slices.* (TA.)

رُعْبِيَّةٌ: see رُعْبِيَّةٌ.

رُعْبِيَّةٌ: see رُعْبِيَّةٌ, in two places.

رُعْبِيَّةٌ: see رُعْبِيَّةٌ.

رَعْبٌ

1. رَعْبَتٌ, aor. ʔ, inf. n. رَعْبٌ; and رَعْبَتٌ, aor. ʔ, inf. n. رَعْبٌ; † *She* (a goat, K, TA, and a sheep, شَاة, TA) *had white extremities to her neck* [or *two wattles*] (K, TA) *beneath the two ears.* (TA.)

5. رَعْبَتٌ *She* (a woman) *adorned herself with the [kind of ear-ring, or ear-drop, called] قُرْطٌ* (S, K, TA) and رَعْبَتٌ; (TA;) as also رَعْبَتٌ. (IJ, K, TA.)

8: see what next precedes.

رَعْبٌ: see what next follows, in two places.

رَعْبٌ and رَعْبَةٌ and رَعْبَةٌ are said to be applied to *Anything suspended*: or, accord. to some, only to the [kind of ear-ring, or ear-drop, called] قُرْطٌ, and the [necklace called] قَلَادَةٌ, and the like: or, accord. to Az, رَعْبٌ signifies *anything suspended, such as the قُرْطٌ, and the like, suspended from the ear; or the [necklace called] قَلَادَةٌ*: and the pl. is رَعْبٌ [or rather this is a quasi-pl. n.] and رَعْبٌ [like the sing.] and رَعْبٌ, which last is a pl. pl.: (TA:) or رَعْبَةٌ and رَعْبَةٌ signify the [kind of ear-ring, or ear-drop, called] قُرْطٌ; (S, A, K, TA;) and *any similar pendant to the ear*: (TA:) or the رَعْبَةُ is in the lower part of the ear; and the رَعْبُ, in the upper part thereof; and the رَعْبَةُ is a pearl, or large pearl, (دَرَّةٌ), attached to the قُرْطُ: (IAar, TA:) and the pl. of رَعْبَةٌ and رَعْبَةٌ is رَعْبٌ (S, K, TA) and رَعْبَةٌ. (TA.) — [Hence,] رَعْبٌ signifies [also] † *Wool*, or *wool died of various colours*, (رَعْبٌ) in a general sense: [a coll. gen. n.:] n. un. رَعْبَةٌ: (TA:) or, (S, A, K,) as also رَعْبٌ and رَعْبَةٌ, (K,) *such wool* (رَعْبٌ) *suspended to the [kind of*

women's camel-vehicle called] هَوْدَج (A'Obeyd, S, K, TA,) and the like, for ornament; like what are termed ذَبَابِذ: (TA:) or [pendant] ornaments of the هَوْدَج, of the kind called ذَبَابِذ, consisting of such wool. (A.) — And † The blossoms of the pomegranate-tree. (A.)

رَعْنَةٌ: see the next preceding paragraph. — [Hence,] † The عُنُون [or wattle] of the cock, (S, K, TA,) that grows forth beneath the bill; i. e. its beard, or barb; (TA;) as also رَعْنَةٌ: (K:) each of the two things that grow forth beneath the bill of the cock. (A.) You say, صَاحَ ذُو الرَعْنَتَيْنِ † [The owner of the two wattles cried]; meaning the cock. (A.) And a poet says, (S,) namely, El-Akhṭal, (TA,)

مَاذَا يُؤَرِّقُنِي وَالنَّوْمُ يَعْجِبُنِي *
مِنْ صَوْتِ ذِي رَعْنَاتٍ سَاكِنِ الدَّارِ *

[What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?]. (S, TA. [Another reading, as well as the foregoing, of this verse is given in the Ham, p. 823.]) — Also, (Ham ubi suprā,) or رَعْنَةٌ, (L,) † The زَنْمَةِ [or wattle], (Ham,) [i. e.] each of the زَنْمَتَانِ [or two wattles], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see زَنْمَةٌ)]. (Ham, L.) — And † A drinking-vessel, such as is called تَنْتَلَةٌ, made of the spathe of a palm-tree; (T, M, L, K, TA;) as also رَعْنَةٌ. (K.)

رَعْنَةٌ: see رَعْنٌ, in two places.

رَعْنَةٌ: see رَعْنٌ, in two places: — and رَعْنَةٌ, in three places.

رَعْنَةٌ † A sheep, or goat, [or, accord. to some, a goat only (see زَنْمَةٌ)], having two wattles (زَنْمَتَانِ), beneath her two ears. (S, A, K.) — And الرَعْنَةُ † A species of grape, having long berries; (K, TA;) likened to زَنْمَتَانِ [or two wattles of a sheep or goat]. (TA.)

رَعْنَاتٍ: see رَعْنٌ, in two places.

مَرَعْنٌ A boy adorned with the [kind of ear-ring, or ear-drop, called] رَعْنَةٌ (S) or قُرْطُ. (TA.) — And [hence,] † A cock having a رَعْنَةٌ [or wattle]. (S, TA.)

رعد

1. رَعَدَتِ السَّمَاءُ, (Aṣ, Fr, S, L, Mṣb,) aor. ٤ (L, Mṣb) and ٢, (L,) inf. n. رَعَدَ and رَعَدُو; (Fr, L, Mṣb;) and رَعَدَتْ, (AO, AA, S, L,) but the latter is disallowed by Aṣ; (S, TA;) The sky thundered: (S, Mṣb;) or made a sound [to be heard from the clouds] previously to rain: (L:) and [in like manner] رَعَدَ, aor. ٢ and ٤, is said of the clouds (السَّحَابُ), or of the angel that drives the clouds. (K.) You say, رَعَدَتِ السَّمَاءُ وَبَرَقَتْ, and, accord. to AO and AA, وَابَرَقَتْ رَعَدَتْ, (S, TA,) which latter Aṣ disallows in this case as well as in another mentioned below, (S* TA,)

meaning The sky [thundered and lightened: or] thundered and lightened much before rain. (TA.) — [Hence,] رَعَدَ, inf. n. رَعَدَ, † He threatened, or menaced, with evil; as also رَاعَدَ, inf. n. رَاعَدَ: (Mṣb:) or the latter signifies he threatened, or menaced; or he frightened, or terrified: (K:) and رَعَدَ وَبَرَقَ he frightened, or terrified, (S, K,) and threatened, or menaced; (S;) as also رَعَدَ وَبَرَقَ he threatened him, or menaced him: (Aṣ, TA:) and رَعَدَ لِي بِالْقَوْلِ, aor. ٤, inf. n. رَعَدَ; and رَاعَدَ; he threatened me, or he frightened me with speech: (TA:) or, accord. to Aṣ, رَاعَدَ and ابرق are not allowable: when one cited against him the verse of El-Kumeyt,

* أَرَعَدُ وَابَرُقُ يَا يَزِيدُ فَمَا وَعِيدُكَ لِي بِضَائِرُ *

† [Threaten and menace, O Yezed, but thy threatening is not harming to me], he denied El-Kumeyt to be an authority. (S, TA.) [See also an ex. in a verse cited voce جَلَّ.] جَمِينٌ رَعَدَ [occuring in a trad., means When El-Islām came with its threatening and its terrifying. (TA.) — [Hence also,] رَعَدَتْ وَبَرَقَتْ † She (a woman) beautified and adorned herself, (S, A, * K,) and showed, or presented, herself, لِي to me: (A:) or she exhibited her beauty intentionally: (TA in art. بَرَقَ:) and [some hold that] رَعَدَتْ [or رَعَدَتْ وَابَرَقَتْ] signifies the same. (TA.) — See also 8, in two places. — And see 4.

4. رَاعَدَ He, or it, (a company of men, S, Mṣb,) was assailed, or affected, by thunder; (Lḥ, S, Mṣb, K;) as also رَعَدَ: and the former, he heard thunder. (TA.) — See also 1, in seven places. — رَاعَدَهُ He, or it, (fear, [or cold, see رَعْدَةٌ] &c., L,) caused him to tremble, quiver, quake, shiver, or be in a state of commotion. (S* L.) — See also 8, in two places. — Also أَرَعَدَ † It (a hill, or heap, of sand) poured down; or became [shaken, and consequently] poured down. (IAqr, K, TA.)

5: see the next paragraph, in two places.

8. ارْتَعَدَ He trembled, quivered, quaked, shivered, or became in a state of commotion, (S, A, L, Mṣb, K,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also رَعَدَ, aor. يَرَعُدُ: (Mṣb: [written in my copy without any syll. signs; but it seems to be indicated that it is رَعَدَ, aor. يَرَعُدُ: I believe, however, that رَعَدَ is also used in this sense, and in the sense here following:]) he was affected with a tremour, quivering, quaking, shivering, or commotion; (A, L;) as also رَاعَدَ, (S, A, L, K,) and رَعَدَتْ, (L,) and رَعَدَ; (TA;) by fear, (A, L,) or cold, (A,) &c. (L.) You say, رَاعَدَتْهُ فَرَاتُصُهُ عِنْدَ الْفَرَجِ † [His muscles called the فَرَاتُصُ (pl. of فَرَاتُصَةٌ q. v.) quivered on the occasion of fright]. (S, A, * L.) And رَعَدَتْ الْأَلْيَةُ (K,) or, as in

some of the Lexicons, رَعَدَتْ, (TA,) † The أَلْيَةُ [or buttock, or buttocks, &c.,] quivered, or moved to and fro: (K, TA:) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيسَ and قَالُودَ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1. رَعَدَدَ He was importunate in asking, or begging. (S.)

R. Q. 2. تَرَعَّدَ: see 8, in two places.

رَعْدٌ Thunder; i. e. the sound that is heard from the clouds, (S, K, *) or from the sky: (A:) so say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bḍ in ii. 18, where it is said to be from الرِّعَادَ, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bḍ ubi suprā:) [but see what follows, in which رَعْدٌ occurs, perhaps as its pl.:] or الرَعْدُ is the name of an angel who drives the clouds [with his voice] like as a man drives camels with singing. (I'Ab, Z, K.) — [Hence,] بَدَاتِ الرِّعَادُ وَالصَّلِيلُ i. e. † [He brought, or brought to pass, that which had thunder and noise; meaning,] † war: (S, K, TA:) or calamity: (A, TA:) and بَدَوَاتِ ذَاتِ الرِّوَاعِدِ † calamities: (A:) [for] رَوَاعِدُ [in the CK ذَوَاتُ] signifies calamity. (S, K, TA.) And فِي كِتَابِهِ رَعْدٌ وَبَرَقٌ [which may be rendered In his letter are thunders and lightnings;] meaning, † words of threatening. (A.)

رَعْدَةٌ: see what next follows.

رَعْدَةٌ A tremour, quivering, quaking, shivering, or commotion, (S, A, L, Mṣb, K,) occasioned by fear, (A, L,) or cold, (A,) &c.; (L;) and رَعْدَةٌ signifies the same. (K.)

رَعْدِيذٌ Cowardly; (S, A, L, K;) that trembles, or quakes, (A, L,) from fear, (A,) or at fighting, by reason of cowardice; (L;) and in like manner رَعْدِيذَةٌ applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also رَعْدِيذٌ pl. [of the first or second] رَعْدِيدٌ (L.) — Also the first, (S, K,) or second, (A, L,) applied to a woman, (S, L, K,) or a girl, (A,) † Soft, or tender; (S, A, L, K;) whose flesh quivers by reason of its softness: (L:) pl. as above. (A.) — And the first, † A soft, or tender, plant. (IAqr, TA.) — And † Anything quivering or quaking: hence, as a subst., particularly applied to The kind of sweet food called] قَالُودِجَ (A,) or قَالُودَ. (K.) It was said to an Arab of the desert, “Dost thou know what is called قَالُودٌ?” and he answered, نَعَمْ أَصْفَرُ رَعْدِيدٌ [Yes: it is yellow, quivering]. (S.) — Also, (A,) رَعْدِيدٌ مُرَعْدٌ, (IAqr, A, K,) † A hill, or heap, of sand [shaking, or shaken, and consequently] pouring down. (IAqr, A, K.)

رَعِيدَاءُ What is thrown away from wheat when it is picked, or cleansed, (L, K,) as the زَوَانِ [or زَوَانِ, q. v.,] and the like: by some written رَعِيدَاءُ; but the former is more correct. (L.)

رَعَادٌ [That thunders much]. رَعَادَةٌ signi- fies A cloud that thunders much: (TA:) but Ks says, “We have not heard them say thus.” (Lḥ, TA.) — [Hence,] applied to a man, (S,) † Loquacious; (S, K;) and so رَعَادَةٌ [but in an intensive sense]. (TA.) — Also, [as a coll. gen. n., n. un.]

with *ē*, The *torpedo*: and the *silurus electricus*, found in the Nile: generally meaning the latter:] a certain fish; when a man touches it, a numbness affects his hand and arm to the shoulders, and a tremour, as long as the fish remains alive: (S, K,*) so called because he who lays hold upon it, when it is alive, trembles with a kind of trembling wherewith he cannot restrain himself; it is a kind of trembling with a coldness, or chillness, and intense numbness, and formication in the limbs, and heaviness, so that he possesses no power over himself, and cannot lay hold of anything at all with his hand; the numbness rising by degrees to his upper arm and his shoulder-blade and the whole of his side, when he touches the fish with the slightest touch in the shortest time. (So says 'Abd-El-Lateef. [See "Abdol-latiphi Hist. Aeg. Comp." p. 82; and De Sacy's Translation and Notes.]

سَكَابَةٌ [Thundering clouds]: and سَحَابٌ رَاعِدٌ [a thundering cloud]: (A:) pl. of the fem. رَوَاعِدٌ. (Ham p. 440.) [See an ex. in a verse cited voce رَاعِدَةٌ.] صَلَفٌ تَحْتَ الرَّاعِدَةِ [A lack, or paucity, of rain beneath the thundering cloud], (S, K,) or رَبٌّ صَلَفٌ تَحْتَ الرَّاعِدَةِ (S and K &c.

in art. صَلَفٌ) or رَبٌّ صَلَفٌ (A, and S and K &c. in art. صَلَفٌ) [i. e., accord. as we read صَلَفٌ or صَلَفٌ, Many a cloud lacking, or having little, rain, or oftentimes a lack, or paucity, of rain, is there beneath the thundering cloud,] is a prov., (A,) applied to a loquacious man destitute of good: (S, A, K:) or to a loquacious man who speaks much of that which he has not done: (Nh, TA:) or to one who threatens and does not perform: (S and O and K in art. صَلَفٌ) or to the wealthy niggard: (A'Obeid, K in that art.) or to him who praises himself much and is destitute of good. (IDrd, K in that art.) — See also رَعْدٌ, in two places.

تَرَعِيدٌ } see رَعِيدٌ.
مَرَعِدٌ }

مَرَعِدٌ Importunate in asking, or begging. (K.)

رَعَزَ

مَرَعَزٌ and مَرَعَزٌ: see what here follows.

مَرَعَزَى (S, Mgh, Mṣb, K) and مَرَعَزَى (S, K) and مَرَعَزَاءُ (S, Mgh, Mṣb, K) and مَرَعَزَاءُ (S, Mṣb, K) and مَرَعَزٌ (S, K) and مَرَعَزٌ (S, Mṣb, K) the last like جَعَزٌ, but not مَرَعَزٌ (Mṣb). The down, (S, Mṣb, K,) or what resembles wool, (Az, Mgh,) that is beneath, (S, Mgh, Mṣb, K,) or amid, (Az,) the hair of the she-goat: (Az, S, Mgh, Mṣb, K:) Sb makes مَرَعَزَى an epithet; meaning soft, applied to wool: and Kr says that this and مَرَعَزَاءُ are the only words of these two measures in the language: (TA:) [he seems to have held the م to be a radical letter: but accord. to J] مَرَعَزَى is of the measure مَفْعِلَى because مَفْعِلَى does not occur [except in the

instance of شِفَصَلَى, the name of a certain plant]. (S.)

مَرَعَزَاءُ: see what immediately precedes.

تَوْبٌ مَرَعَزٌ A garment, or piece of cloth, made of مَرَعَزَى. (K.)

رَعَشَ

1. رَعَشَ (S, A, K,) aor. َ and رَعَشَ, aor. َ; (A, K;) inf. n. (of the former, S) رَعَشَ (S, K;) and [of the latter,] رَعَشَ (K;) He trembled, quivered, quaked, or shivered: (S;) as also ارتعش: (S, A, K:) or he was taken with a tremour, quivering, quaking, or shivering: (A, K:) [or he was made to tremble, &c.; for] رَعَشْتُ is like أَرَعَشْتُ [His hand, or arm, was made to tremble, &c.]. (Zj.) And رَعَشَ, like مَنَعَ [in form], signifies The shaking of the head in going along, and in sleep. (TA.) You say also, ارتعش رأسه His head shook by reason of old age. (A, TA.) And ارتعشت يده (TA,) and أَنَامِلُهُ (A, TA,) and مَفَاصِلُهُ (TA,) His hand, or arm, and the ends, or end-joints, of his fingers, and his joints, trembled, or quivered. (TA.)

2: see what next follows.

4. ارعشه He, (God, S, K,) or it, (old age, A,) made him to tremble, quiver, quake, or shiver: (S, A, K;) as also رَعَشَهُ. (A.) You say also, أَرَعَشْتُ يَدَاهُ [His hands, or arms, were made to tremble]. (A.) See also 1. — [Hence,] أَرَعَشَنِي الحربُ War, or the war, made him to hasten, or be quick. (A, TA.)*

8: see 1, in three places.

رَعَشَ, applied to a man, (TA,) or to an old man, (A,) Trembling, quivering, quaking, or shivering: (A, TA;) as also رَعِيشٌ and مَرَعِيشٌ (TA) and مَرَعِيشٌ (A;) and so رَعَشَنِي, applied to a man; (S;) in which last, the ن is augmentative. (S, K.) And in like manner, رَعَشَنِي, applied to a he-camel; (S, TA;) and رَعَشَةً (A) and رَعَشَتَهُ (TA) and رَعَشَاءُ (A, K, TA,) applied to a she-camel; (K, TA;) or to a beast (دَابَّةٌ), (A,) and the last of these epithets applied to a she-ostrich; (S;) † That shakes himself, or herself, (S, A, K,) in going along, (S, K,) by reason of speed, (K,) or from sharpness of spirit, and briskness: (A:) or رَعَشَاءُ, applied to a she-camel, signifies long-necked. (TA.) And رَعُوشٌ, applied to a she-camel, Whose head shakes by reason of old age; (S, K;) as also رَعُوشٌ (S, TA;) or, as the latter is expl. in the K, by reason of briskness, or sprightliness. (TA.) — † Cowardly; or a coward; (S, K;) as also رَعِيشٌ (K) and رَعِيشٌ (K in art. رَعِيشٌ) and رَعِيشٌ الْيَدَيْنِ (A, TA;) one who trembles in war by reason of cowardice. (TA.) — † Quick; swift; applied to a male ostrich; (Kh;) as also رَعِيشٌ, applied to the same, and to a camel; fem. with ة; (K in art. رَعِيشٌ) and رَعِيشَاءُ, applied to a female ostrich: (Kh, K:) or the last, thus applied, signifies tall. (TA.) —

إِلَى الْمَعْرُوفِ, فَلَانٌ رَعِيشٌ إِلَى الْقِتَالِ (En-Nadr, A, K, TA;) and رَعِيشٌ (K;) † Such a one is quick to fight, and to do good, or confer a favour or benefit. (En-Nadr, A, K.) In the K it is added that it thus has two contr. significations; but this requires consideration. (TA.)

رَعِيشَةٌ: see رَعِيشٌ, in two places. — Also † Haste, or quickness. (A, TA.) You say, إِلَيْهِ رَعِيشَةٌ † In him is haste, or quickness, to meet his enemy. (A.)

رَعِيشَاءُ:

رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ:

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رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ:

رَعِيشٌ

Quasi رَعِيشٌ; fem. with ة: see رَعِيشٌ, in art. رَعِيشٌ.

رَعَطَ

1. رَعَطَهُ, aor. َ, (K,) inf. n. رَعَطٌ, (TA,) He made a رَعَطٌ [q. v.] to it, namely, an arrow; as also رَعَطَهُ بِالْعَقَبِ (K:) or you say, رَعَطَهُ, meaning he wound and bound the sinew upon it, namely, an arrow; as also رَعَطَهُ. (TA.) — And He broke its رَعَطٌ; (Ibn-'Abbād, K;) as also رَعَطَهُ. (Ibn-'Abbād, TA.) = رَعَطٌ, aor. َ, inf. n. رَعَطٌ, It (an arrow) had its رَعَطٌ broken; its رَعَطٌ broke. (S.)

4: see 1, in three places.

رَعَطٌ The socket of the head of an arrow, or place into which the head enters, over which are the twists of sinew: pl. أَرَعَاظٌ. (Lth, S, K.) It is said in a prov., إِنَّ فَلَانًا لَيَكْسِرُ عَلَيْكَ أَرَعَاظَ التَّبِيلِ [Verily such a one breaks against thee the sockets of the heads of the arrows]: applied to him whose anger is vehement: as though one said, when he takes the arrow, (K, TA,) being vehemently angry, (TA,) he strikes the ground with its point, in his silent wrath, with such vehemence as to break the socket of its head: or it means † he grates the teeth at thee, (K, TA,) by reason of the vehemence of his anger, so that their sockets break; (TA;) the sockets of the dog-teeth being

thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفْتُ [I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me]. (O, K.)

رَعُظٌ An arrow having its **رَعُظٌ** broken: (S:) and [in like manner,] **مَرَعُوظٌ** an arrow having its **رَعُظٌ** broken, and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Abou-Kheyreh El-'Adawee, Ibn-'Abbād.)

رَعِظٌ **مَرَعُوظٌ** An arrow [having a **رَعُظٌ** made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.)

رَعِظٌ: see **رَعُظٌ** — and **رَعِظٌ**.

رعف

1. **رَعَفَ**, aor. **رَعَفَ** and **رَعَفَ**, (S, K,) inf. n. **رَعْفٌ**, (TK,) *He (a horse) preceded; went, or got, before; outwent, outran, or outstripped; as also* **رَعَفَ**, (S, K,) and **رَعَفَ**. (K.) [This is held by some, and is said in the O, to be the primary signification: see **رَعَفَ**.] — **رَعَفَ الدَّمُ**, aor. **رَعَفَ**, *The blood flowed.* (K.) And **رَعَفَ أَنْفُهُ** *His nose bled; blood flowed from his nose: this is the chaste form of the verb: رَعَفَ*, from which is formed the part. n. **مَرَعُوفٌ**, is incorrect; (Mgh;) unknown to Ag: (O:) [or] **رَعَفَ** alone, aor. **رَعَفَ** and **رَعَفَ**, has this last signification; as also **رَعَفَ**, (S, O,* Mgh, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Mgh;) and **رَعَفَ**, aor. **رَعَفَ**; and **رَعَفَ** [mentioned above as incorrect]; (K;) and the inf. n. is **رَعْفٌ** (Mgh, K) or **رَعَفٌ**, (K,) or the latter is a simple subst. (Mgh.) [And hence **رَعَفَ** signifies also *It (a vessel, such as a skin, overflowed:* see 4, in two places. — **رَعَفَ بِهِ** *He entered with him the door.* (O, K.)

2: see the next paragraph, in two places.

4. **ارْعَفَهُ** *He incited him, or urged him, to hasten, or be quick:* (S, O, K:) but this is said to be not of established authority. (O.) — [And *He, or it, made his nose to bleed, or flow with blood: often used in this sense; as in the S and A and K voce* **أَنْشَرَهُ**, and in the L and K voce **لَبَحَهُ**: and so **رَعَفَهُ**: accord. to Ibn-Ma'roof,] the inf. ns. **ارْعَافٌ** and **تَرْعِيفٌ** signify the bringing blood from the nose. (KL.) — And **ارْعَفَ الْقِرْبَةَ** *He filled the skin* (S, O, K) *so that it overflowed* (**حَتَّى تَرْعِفَ**): (S, O:) whence the saying of a *rājiz*, ['Amr Ibn-Leja, so in a copy of the S,]

يَرْعِفُ **أَعْلَاهَا مِنْ أَمْتَلَاتِهَا** *
[Its upper part overflows, or overflowing, by reason of its fulness]. (S.)

8: see 1, first sentence.

10: see 1, first sentence. — **اسْتَرْعَفَ** also signifies *The drawing forth blood from the nose.* (KL.) [Golius, as on this authority, explains the verb as signifying "Nasum prehendit:" but the inf. n. is explained in the KL by the words **خُونٌ**

برآوردن از بینی which I have rendered above.] — [Hence,] **اسْتَرْعَفَ الْحَصَى مُنْسِمَ الْبَعِيرِ** *The pebbles made the toe, or sole, or foot, of the camel to bleed.* (S.) — And **استرعى** [or **استرعى**] **الشحمة** *He endeavoured to make the piece of fat to drip, and took what became melted thereof.* (Th, O, K.)

رَعَفٌ an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is *The act of preceding; going, or getting, before; outgoing, outrunning, or outstripping.* (Mgh.) — And hence, *The issuing of blood from the nose:* (O,* Mgh:) or, accord. to some, (Mgh,) *blood itself, issuing, or that issues, from the nose:* (S, O,* Mgh, K:) because it issues before one knows it. (Mgh.)

رَعُوفٌ [a pl. of which the sing. is not mentioned,] *Light rains.* (IAar, O, K.)

رَعِيفٌ *Clouds (سحاب) preceding another cloud.* (AA, O, K.)

رَعَائِيٌّ *One who gives many gifts.* (Fr, O, K.)

رَعَائِيٌّ *Emitting much blood:* mentioned by Freytag, but without any indication of the authority.]

رَاعِفٌ *A horse that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them;* (S, O, Mgh, K;) as also **مُسْتَرْعِفٌ**. (O, K.) — *Having blood flowing from his nose:* (Mgh:) or *having a continual bleeding of the nose.* (PS and TK voce **مُدِيرٌ**, in art. **دوم**.) And **أَنْوَفٌ رَوَاعِفٌ** [*Noses bleeding*]. (O.) — *The extremity of the أَرْبَةِ [or lower portion, or lobule, of the nose];* (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) — And [hence,] **رَوَاعِفٌ** *A prominence, or projecting part, of a mountain.* (S, O, K.) — **رَوَاعِفٌ رِمَاحٌ** *Spears that are the first to thrust, or pierce: or from which blood is dropping:* (S:) or *spears are termed رَوَاعِفٌ because thrust forward to pierce, or because blood drops from them.* (IDrd, O.)

رَاعُوفَةٌ and **أَرَعُوفَتُهَا**, (S, O, K,) both mentioned by A'Obeyd, (S, O,) *A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drawer of water stands.* (S, O, K.) It is said in a trad., "When he (Mohammad) was enchanted, his charm was put into the spathe (جَفِّ) of a palm-tree, and buried beneath the رَاعُوفَةِ of the well." (S, O.)

أَرَعُوفَةُ الْبَيْتِ: see the next preceding paragraph.

الرَّعِيفُ: see **الرَّعِيفُ**.

مَرَعُوفٌ, as part. n. of **رَعِفَ**, is [said to be] incorrect. (Mgh.)

مَرَاعِفٌ [a pl. of which the sing. is not mentioned,] *The nose and the parts around it.* (O, K.) One says, **فَعَلْتُ ذَاكَ عَلَى الرَّغْمِ مِنْ مَرَاعِفِهِ**, like **مَرَاغِيهِ**. (S, O,* [See art. **رَغِمَ**].)

رَاعِفٌ: see **مُسْتَرْعِفٌ**.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رعن

1. **رَعَنَ**, (S, K,) and **رَعَنَ**, and **رَعَنَ**, (K,) [aor. of the first **رَعَنَ**, and of the second and third **رَعَنَ**,] inf. n. [of the first] **رُعُونَةٌ**, and [of the second, or second and third,] **رَعْنٌ**, (S,* K,) *He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid:* (S, K:) or **رُعُونَةٌ** and **رَعْنٌ** signify the *being foolish, or stupid:* and also the *being soft, weak, relaxed, or languid.* (KL.) — And **رَعْنٌ** also signifies [simply] *The being slack, or loose; or slackness, or looseness;* as in the saying of a *rājiz*, (S, TA,) namely, Khibām El-Mujāshi'ee, (TA,) describing a she-camel,

* **وَرَحَلُوهَا رَحْلَةً فِيهَا رَعْنٌ** *

[And they saddled her in a manner of saddling in which was a slackness, or looseness]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also *The being unsteady, or in a state of commotion or agitation: and quickly changing or altering.* (Meyd, in explanation of a prov. cited below, voce **أَرَعْنٌ**.) [And accord. to Freytag, as on the authority of Meyd, *Haste of pace.*] — And **رُعُونَةٌ** signifies also *The being beautified, and adorned:* and **رَعْنٌ**, the displaying oneself adorned. (KL.) — **رَعْنَتُهُ الشَّمْسُ**, (S, K,) inf. n. **رَعْنٌ**, (KL,) *The sun rendered him relaxed, (S, KL,) or weak, or languid: (KL:) or pained his brain, so that he became relaxed thereby, and swooned.* (K.) And **رَعْنٌ** *He (a man) became thus affected by the sun.* (TA.) Pass. part. n. **مَرَعُونٌ**, signifying *Thus affected by the sun;* (S, TA;) applied to a man. (TA.)

4. **مَا أَرَعَنَهُ** *How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid, (see 1,)] is he!* (S, K.)

رَعْنٌ *A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain:* (S, K:) pl. **رَعْنٌ** and **رَعَانٌ**. (S, K.) And *A long mountain:* (K:) or, accord. to Lth, *a mountain that is not long:* pl. **رَعُونٌ**. (TA.)

رَعَنَّكَ a dial. var. of **رَعَنَّكَ**. (Lh, K.)

رَعُونٌ *Having much motion; or moving itself much.* (K.) — And *Hard, or strong.* (K.) — And (as some say, TA) *The darkness of night:* (K, TA:) or [simply] *darkness.* (TA.)

رَاعِنًا in the phrase **لَا تَقُولُوا رَاعِنًا رَاعِنًا**, in the Kūr [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] **الرَّعُونَةُ**: El-Ḥasan read **رَاعِنًا**, with tenween: and Th says that the phrase means *Say not ye a lie, and mockery, and foolishness.* (TA.) [See also 4 in art. **رَعَى**.]

رعى (S, K,) applied to a man, (S,) *Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid*: (S, K:) or, so applied, *foolish, or stupid*: (KL:) [and also *soft, weak, relaxed, or languid*: (see 1:)] and *foolish, or stupid, and hasty, in speech*: (K:) fem., applied to a woman, رَعْنَاءُ: (S:) [pl. رَعْنٌ] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a رَعْن*, or *prominence, or projecting part*: accord. to Freytag, "is qui habet رَعْن" and then poetically used, in the Deewān of Jereer, as signifying *a mountain*. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts, or portions*, (K, TA,) *like the رَعْن of mountains*: (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means *in a state of commotion by reason of its numerousness*. (S.) — El-Basrah is termed الرَعْنَاءُ, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rāghib, TA.) — And الرَعْنَاءُ is also a name of *A sort of grapes, of Et-Tāif*, (K, TA,) *white, and long in the berries*. (TA.) = *أَرَعْنُ مِنْ هَوَاءِ الْبَصْرَةِ* is a prov., meaning *More unsteady and changeable than the air of El-Basrah*. (Meyd.)

مَرَعُونُ: see 1, last sentence.

رعو

1. رَعَا, aor. يَرْعُو, (S, TA,) [*He refrained, forbore, or abstained*: or, used elliptically,] *he refrained, forbore, or abstained*, (S, TA,) *from things, or affairs*, (S,) *or from ignorance, and reverted therefrom in a good manner*; (TA;) [as also رَعَوَى (K);] [for رَعَوُ and رَعَوُ and رَعَوُ (K) and رَعَوُ (S, K) and رَعَوُ (K) are syn. with رَعَوَى (S, K) meaning *the refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner*, (K, TA.)] [all app. as inf. ns.,] and so are رَعَوَى (S, K) and رَعَوَى (K) and رَعَبَا, (S, K,) [in the last of which the radical و is changed into ي as it is in رَعَبَا and رَعَبَا and رَعَبَا,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple subst.: (S, TA:) you say, فَلَانٌ رَعَا, [i. e., *Such a one is good in respect of refraining, &c.*] (S.) رَعَوَى is of the measure اِفْعَلُ [for اِفْعَلُ]; the two infirm letters not being incorporated, one into the other, because the ي is quiescent: (S: [see also Ham p. 220:]) you say, عَنْ الْجَبَلِ رَعَوَى, (S, Mshb,) or عَنْ الْقَبِيحِ (Ham ubi suprā,) *He refrained, forbore, or abstained, from bad, or foul, conduct*, (S, Mshb,) or *from ignorance, and reverted therefrom*: (Ham:) and رَعَوَى [alone] signifies *He re-*

frained, forbore, or abstained; and *he repented*: (Har p. 240:) [see also an ex. in a verse cited voce رَعَا:] accord. to AHei, it is quasi-pass. of رَعَوَى. (TA.) = [Hence, رَعَوَى app. signifies *I caused him to refrain, forbear, or abstain, &c.*]

9. رَعَوَى, inf. n. رَعَوَى: see the preceding paragraph, in five places. *W. A. G. I. 4. 3. 2.*

رَعَوَى and رَعَوَى: see 1, in three places: — and see also art. رعى.

رَعَى: see 1: — and see also art. رعى.

رَعَاوَى and رَعَاوَى: see art. رعى.

رَعَاوِيَّةُ (in some copies of the K رَعَاوِيَّةُ, without teshdeed); and رَعَاوِيَّةُ: see art. رعى.

رَعَوَى: } see art. رعى.
رَعَاوِيَّةُ: }

رعى

1. رَعَى الْمَاشِيَةَ, aor. تَرَعَى, (Mshb, K,) inf. n. رَعَى (S, * Mshb, K) and رَعَايَةً (K) and مَرَعَى (S, * K, * JM;) and رَاعَتُ, and رَعَتُ; (K;) *The cattle [pastured, or] pastured by themselves*. (Mshb.) And رَعَتِ الْمَاشِيَةَ الْكَلَاءُ, inf. n. رَعَى (Mgh, TA) and رَعَايَةً [and مَرَعَى]; and رَاعَتُ, and رَعَتُ; [*The cattle pastured upon, or depastured, the herbage*]; all signifying the same: (TA:) and of a camel you say, رَعَى الْكَلَاءُ بِنَفْسِهِ, inf. n. رَعَى [i. e., *He pastured upon, or depastured, the herbage by himself*]; and in like manner رَاعَى. (S.) — The saying of 'Aīsheh رَعَى الْكَلَاءُ بِنَفْسِهِ فَإِنْ كَانَتْ تَرَعَى مَا هُنَاكَ is an allusion to the feeling, or touching, of the فَرْج itself. (Mgh.)

= رَعَى also signifies *The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy*. (Er-Rāghib, TA.) You say, رَعَى الْإِبِلَ, (S,) or الْمَاشِيَةَ, (Mshb, K,) or الْغَنَمَ, (MA,) aor. رَاعَاهَا, (S, Mshb,) inf. n. رَعَى (S, MA) [and رَعَايَةً, as appears from a phrase mentioned below,] and رَعِيَّةً, (MA,) or this last is a simple subst. from this verb, (K,) *I [kept, or tended, or] pastured, (MA, Mshb,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Mshb, K,) or the sheep or goats; (MA;) and رَاعَاهَا signifies the same as رَعَاهَا. (K.) And رَعَى صَنَاعَتَهُ رَعَايَةَ الْإِبِلِ [His habitual work, or occupation, is the tending, or pasturing, of camels]. (ISd, K.) And فَلَانٌ يَرَعَى عَلَى أَبِيهِ [Such a one tends, or pastures, for his father;] i. e. يَرَعَى غَنَمَهُ [tends, or pastures, his father's sheep or goats]. (S.) — And hence, as also رَعَايَةً, *The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it]*. (Er-Rāghib, TA.) You say, رَعَيْتُهُ *I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people*: (Mshb:) and رَعَى الْأَمِيرُ رَعِيَّتَهُ [The prince ruled, or governed, his subjects], inf. n. رَعَايَةً. (S.) And رَعَى لَكَ [I beg God's*

keeping, or guarding, for thee]; meaning رَعَاكَ اللَّهُ *May God keep thee, or guard thee*. (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعَى (TA) [and رَعَايَةً], *He was mindful, or regardful, of his affair, or case; as also رَاعَى أَمْرَهُ, (K, TA,) inf. n. رَعَايَةً. (TA.)* And رَعَا [app. as an inf. n. of رَاعَى] signifies *The guarding of palm-trees*. (TA.) And رَعَا رَعَوَاهَا حَقَّ رَعَايَتِهَا, in the Kur [lvii. 27], means *But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner of being so*. (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رَعَايَةً, (ISK, S,) i. e. *I was mindful, regardful, or observant, of his حرمة* [meaning of what was entitled to reverence, respect, honour, or defence, in his character and appertinences]: and in like manner, رَعَايَتُهُ, mentioned in the S, means *The being mindful, regardful, or observant, of rights, or dues*. (PS.) This last phrase is from رَاعَيْتُهُ, inf. n. رَعَايَةً, (TA,) which means *I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him*; (S, Mshb, K, TA;) *acting, or behaving, well to him; doing good to him; or conferring a benefit, or benefits, upon him*. (K, TA.) [Hence also, كَذَا رَعَى فيه كَذَا, *Regard is had, in it, (the meaning of a word or phrase), to such a thing, as alluded to therein*.] And رَاعَيْتُ الْأَمْرَ, (S, K,) inf. n. رَعَايَةً, (TA,) signifies also *I looked to see what would be the issue, or result, of the affair, or case*. (S, Mshb, K.) Hence, accord. to Er-Rāghib, رَعَايَةُ الْجُومِ: (TA:) you say, رَعَى الْجُومِ, (S, K,) and رَاعَاهَا, (K,) inf. n. رَعَايَةً; (TA;) *He watched the stars, (S, K, TA,) waiting for the time when they would disappear*. (K, TA.) El-Khansā says,

* أَرَعَى الْجُومَ وَمَا كَلَفْتُ رَعِيَّتَهَا *
* وَتَارَةً أَتَغَشَّى فَضْلَ أَطْمَارِي *

[*I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments*]. (S.) — رَعَايَةً also signifies *The being faithful to an engagement, or promise*; syn. وَفَاءً. (Mgh. [See رَاعَ below; last sentence.]

2. رَعَاهُ اللَّهُ, inf. n. تَرَعِيَّةً, *He said [of him], رَعَاهُ اللَّهُ [May God keep him, or guard him: or he said to him, رَعَاكَ اللَّهُ May God keep thee, or guard thee]. (TA.)*

3. رَاعَى الْحِمَارُ الْحَمْرَ, *The ass pastured with the [other] asses*: (S, K:) and in like manner one says of camels with wild animals. (TA.) — رَاعَتِ الْأَرْضَ, a reading required by the context in the K, is wrong; the correct phrase being رَاعَتِ الْأَرْضَ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — الرَعَاةُ is also syn. with الرَعَاةُ [app. as meaning *The looking towards, or facing, a person or thing: a signification nearly like the last referred to in the*

sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرَعَ اللَّصَّ وَلَا تُرَاعَهُ, in a trad. of 'Omar, means *Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him: so says Lth: or the meaning is, and do not wait for him.* (TA.)

4. ارعى الماشية i. q. رعاها: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture.* (S.) One says also ارعت الأرض [as though the الماشية or the like were understood] *The land abounded [as though it fed abundantly] with herbage: (Zj, K:) راعت الأرض, in this sense [as stated above, see 3,] is wrong.* (TA.) And ارعاه المكان *He made the place to be a pasturage for him.* (ISd, K.) — ارعيت سمعى means *I made my ear, or ears, to be mindful of his speech: (Er-Rāghib, TA:) or I gave ear, hearkened, or listened, to him.* (S, Mṣb.) You say, ارعني سمعك, (Mṣb, K,) and راعني, i. e. *Hearken thou, or listen thou, to my speech.* (K.) Hence راعنا in the Kṣur [ii. 98 and iv. 48]: Akh says that it is of the form فاعلنا from المراعاة, and means ارعنا سمعك; the ى having gone away because it is an imperative: he says also that it is read راعنا, as an objective complement, from الرعونة: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kṣur-ān راعونا. (TA.) You say also, هو لا يرعى إلى قول أحد *He will not pay any regard, or attention, to the saying of any one.* (TA.) — And ارعيت عليه *I showed mercy to him [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. ترحمته وأبقيت عليه.* (S, K.) Abou-Dahbal says,

* إِنَّ كَانَ هَذَا السِّحْرِ مِنْكَ فَلَا *
* تُرْعَى عَلَيَّ وَجَدَدِي سِحْرًا *

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment.*] (TA.) [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, ارعى عليه كذا, signifying ابقي; and that the verb is made trans. by means of ارعاه متعلعا meaning *He showed mercy to him, coming to him, or getting sight and knowledge of him.*] راعاه, also, [or المراعاة على الشيء] signifies الإبقاء على الشيء. (TA.)

5: see 1, first and second sentences.

8: see 1, in three places, first two sentences.

10. استرعى [app. signifies *He desired cattle to pasture: and hence, he left them to pasture alone.*] You say, استرعت مالى القمر, meaning *I left my cattle to pasture without a pastor to take care of them in the night: and [in like manner,] استرعتهم الشمس, in the day.* (TA in

art. قمر.) — استرعت الشيء (S, K*) *I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing.* (K, *TA.) Hence the prov., مَنْ اسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [He who asks, or desires, the wolf to keep guard does wrong]; (S, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] استرعى الأسع لخطبته *He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration.* (Har p. 361.)

مرعى and رعى Pasture, or herbage; (S, Mgh, K;) the food of beasts: (Mṣb:) pl. of the former أرعا [meaning kinds, or sorts, of pasture or herbage]: (K:) and of the latter مرعى. (Mṣb.) It is said in a prov., وَلَا كَالسَّعْدَانِ *Pasture, but not like the سعدان: see art. سعد.* (S.) — رعى الحمام والإبل *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to [venomous or noxious reptiles or the like, such as are termed] هوام: the decoction thereof blackens the hair.* (Ibn-Seenā, book ii. p. 252.)

رعية a subst. from 1 in the first of the senses mentioned in this art.; i. e. [The act of cattle's pasturing, or their pasturing alone,] from رعت الماشية. (K.) — [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals.] You say [of a man], رعية الإبل *He performs well the act of keeping or tending, or of pasturing or feeding, camels.* (S, K.) — [And The act of watching, and waiting for the time of the disappearance, of the stars.] See a verse cited near the end of the first paragraph. = Also Land in which are projecting stones that impede the plough. (K, TA.)

رعوى and رعوى: see the next paragraph. — ارعيت عليه; [Both seem to be also substs. from رعى عليه; and thus to be syn. with بقوى and بقوى; and in like manner, رعى is probably syn. with بقى: the radical ى being changed into و as it is in بقوى.] You say, مَا لِي عَلَيْهِ رَعْوَى وَلَا بَقْوَى [I have no mercy nor pity to bestow upon him]. (JK in art. بقى. [See بقى.]) See also 1 in art. رعو [from which رعوى in this phrase may also with reason be regarded as derivable].

رعى a subst. from رعى as used in the phrase رعى أمره [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness, or observance, of an affair, or a case;* as also رعوى and رعوى. (K.) — See also the next preceding paragraph. And see art. رعو.

راع Pastured: ruled, or governed: and kept, or guarded: so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مرعى: and from it is formed the subst. next following.]

رعية [with ة affixed to الرعى, i. e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing, or pasturing by*

themselves: and cattle kept, tended, or pastured: (K, TA:) pl. رعايا: (TA:) this latter (the pl.) signifies cattle kept, tended, or pastured, for any one; (K, TA;) for the subjects and for the Sultān; (TA;) as also رعاوية (K, TA: in some copies of the K رعاوية, without tesheed:) and رعاوية signifies cattle kept, tended, or pastured, for the Sultān, (K, TA,) especially, and upon which are his brands and marks. (TA.) Hence the trad., كُلُّ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ [Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects; agreeably with what follows]. (TA.) — The people ruled or governed; the subjects of a ruler or governor: (Mṣb, K:) the community; the people in common or in general; or the common people: (S:) [any persons or person, and things or thing, in the keeping, or under the guardianship or rule or government, of a man or woman:] see راع, in the latter half of the paragraph: pl. as above. (TA.)

رعية: رعاة الخيل: see راعية.

رعاوى and رعاوى Camels that pasture around the people and their dwellings (S, K) because they are those upon which they work [or perform their business]: (S:) but in the Tekmileh it is written رعاوية, as meaning cattle that pasture around the dwellings of the people. (TA.)

رعية: see رعاوية.

رعاوى: see رعاوية.

راع [act. part. n. of 1]. You say راعية راعية Cattle [pasturing, or] pasturing by themselves: (Mṣb:) pl. رعاوى [a mistranscription for رواع]. (TA.) — راعية الأتة and راعية البستان are names of Two species of جنادب [or locusts]; (K;) the latter mentioned by ISd: Sgh says that the former is a large جنذب: and the latter is another species, that does not fly. (TA.) — راع also signifies A keeper, or guarder, (TA,) or pastor, (Mṣb,) of cattle: (Mṣb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رعاة, (S, Mṣb, TA,) but this is said to be mostly used as pl. of راع in another sense as will be shown below, (TA,) and رعاة [and app. رعاة (mentioned below)] and رعايان; (S, Mṣb, TA;) and رعاة has a pl., namely, رعى. (TA.) — [Hence,] راعى is the name of The star [α] that is upon the head of الحواء [i. e. Ophiuchus]: that which is upon the head of الحواى [a mistranscription in my MS. for الجاثى, i. e. Hercules, the star α,]

being called راعى. (Kzw.) Also The star [γ] that is upon the left leg of Cepheus: between whose legs is a star [app. κ] that is called راعى. (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] كلب الراعى [or الكلب] is a certain star over against الدنو [or Aquarius, which latter is] below; in the path of which is a

red [or perhaps another (أَحْمَر instead of أَحْمَر)] star, called الرَّاعِي. (TA in art. كَلْب.) [And accord. to Freytag, الرَّاعِي الجَوَّارِ is the name of A star otherwise called the Foot of Orion: and الرَّاعِي النَّعَائِمِ, the name of The star λ in Sagittarius: see Ideler's "Untersuch. über den Ursprung etc. der Sternnamen," to which he refers, pp. 213, 226, for the former; and p. 187 for the latter.] — [And hence,] رَاعٍ signifies also A ruler, or governor, (S, K,) or prince, or commander, (Msb,) who manages, conducts, orders, or regulates, the affairs of a people: (Msb, K:) and a ruler, or governor, of himself: (TA:) pl. رَعَاةٌ and رُعَايَانِ, (K,) but it is said that the former is mostly used as meaning rulers, or governors, and the latter as pl. of رَاعٍ in relation to sheep or goats [or the like], (TA,) and رَعَاةٌ and رُعَايَانِ. (K.) It is said in a trad., وَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ [Every one of you is a ruler, or governor, and every one of you shall be questioned respecting those, or that, of which he is ruler or governor]: such is the man in respect of his family, and in respect of the property of his father; and the servant in respect of the property of his master; and the wife is a رَاعِيَة in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رَعِيَّة. (El-Jāmi' es-Sagheer of Es-Suyootee.) And one says, كَالرَّاعِي لَيْسَ الْمَرْعَى كَالرَّاعِي [The ruled, or governed, is not like the ruler, or governor]. (S.) — In the saying of El-Karkhee, رَاعٍ طَبْرًا عَلَى أَنَّهُ رَاعٍ, relating to [carrier-] pigeons, it is from الرَّاعِيَة signifying الْوَفَاءَ; [the saying meaning He sold birds on the condition of their being such as would be faithful to their charge;] for pigeons in El-'Irāk and Syria are bought for high prices, and sent from distant points with letters of informations, and convey them, and bring back replies to them. (Mgh, JM.)

رَاعِيَة [fem. of رَاعٍ: — Also a subst. formed from the latter word by the affix ة; like رَعِيَّة from رَعَى]: see رَاعٍ, third sentence. — الرَّاعِيَة is the name of A certain bird: (TA:) [and] so is رَاعِيَة الْخَيْلِ; (TA, and thus in some copies of the K;) thus correctly written, as in the Tekmileh; in [some of] the copies of the K, راعية الجبل; [perhaps the same as the former bird;] a yellow bird, that is found beneath the bellies of horses or similar beasts; thus in the Tekmileh; said by Ish to be a small bird like the sparrow, that alights beneath the bellies of the horses and other beasts, yellow, as though its neck and wings were tinged with saffron, its back having upon it a dinginess, or duskiess, and blackness, its head being yellow, and its زِمِّي [or tail] being neither long nor short; accord. to Sgh, also called الْخَيْلِ. (TA [thus written without any syll. signs: if applying to the species in the manner of a coll. gen. n., perhaps a mistranscription for رَعَاة الْخَيْلِ].) — رَاعِيَة الشَّيْبِ, and رَوَاعِي الشَّيْبِ, † The commencement of hoariness, (K, TA,) and the first marks thereof. (TA.)

أَرَعَى [app. More, and most, merciful or compassionate; from أَرَعَيْتُ عَلَيْهِ, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: — and hence, being nearly syn. with أَرَفَقَ in the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَمْرٌ كَذَا أَرَفَقَ بِي, or most, easy and convenient to me]. (TA.)

أَرَعَاةٌ The yoke that is placed upon the necks of the two bulls employed in ploughing; (AA, Sgh, K, TA;) of the dial. of Azd-Shanoo-ah. (TA.)

رَعِيَّةٌ: see رَعَايَة.

تُرَعَى: see what next follows.

تُرَعِيَّةٌ and تُرَعِيَّةٌ (Fr, S, ISd, K) and تُرَعِيَّةٌ (ISd, K,) and sometimes without teshdeed, (K,) the first without teshdeed mentioned by Sgh on the authority of Fr, (TA,) and تُرَعَايَة (S, K) and تُرَعَايَة (Sgh as from Fr) and تُرَعَايَة (Sgh, K) and تُرَعَايَة (K) A man who performs well the act of keeping or tending, or of pasturing or feeding, camels: (S, K:) or whose habitual work, or occupation, or the habitual work, or occupation, of whose fathers, is, or has been, the tending, or pasturing, of camels: (ISd, K:) or who is a good seeker after herbage for the cattle. (ISd, TA.)

تُرَعَايَة } see what next precedes.
تُرَعَايَة }

مَرَعَى an inf. n. of 1 [q. v.]. (S, K.) — And A pasturage, or place of pasture; (S, K;) as also مَرَاة: (Sgh, K:) pl. مَرَاة. (TA.) [Hence,] لَا تَدَعَنَّ فَتَاةً وَلَا مَرَعَاةً فَإِنَّ لِكُلِّ بَغَاةٍ [Do not thou leave uncared for a young woman nor a pasturage, for there are persons that seek, or endeavour, to find and get each]: a prov. enjoining the availing oneself of an opportunity, and the setting about an affair with prudence, discretion, precaution, or sound judgment. (Meyd.) — See also مَرَعَى, in three places.

مَرَعَاة: see the next preceding paragraph, in two places.

مَرَعَى [Kept, or tended; pastured, or fed: kept, guarded, or minded: and] ruled, or governed; as in an ex. above, voce رَاعٍ, last sentence but one. (TA.)

رغب

1. رَغِبَ, aor. ٤, inf. n. رَغْبَةً (JK, TA) and رَغْبَى (JK) [and app. رَغِبَ &c. as in the next sentence but one], He desired a thing [app. in an absolute sense, agreeably with what follows in the next sentence but one: and also,] vehemently, eagerly, greedily, very greedily, with avidity, excessively, or culpably; he coveted a thing, longed for it, or lusted after it. (TA.) رَغِبَ النَّفْسِ means The [soul's] hoping largely, and desiring much. (TA.) — رَغِبَ فِيهِ (S, A, Mgh, Msb, K,

&c.) and رَغِبَهُ, (Msb, TA,) aor. ٤, (K, TA,) inf. n. رَغْبَةً (S, A,* Mgh, K) and رَغِبَ (S, Msb) and رَغِبَ (Mgh, Msb, K) and رَغِبَ (K) and رَغْبَى (A,* Msb) and رَغْبَى (Msb) and رَغْبَاءَ, (A,* Msb,) He desired it, or wished for it; (S, A, Mgh, Msb, K;) as also فِيهِ رَغِبَ. (S, K.) You say, رَغْبَةً مَا لِي فِيهِ رَغْبَةً [I have not any desire, or wish, for it]. (A.) And رَهْبًاكَ خَيْرٌ مِنْ رَغْبًاكَ, i. e. The fearing thee is better than the loving thee; رَهْبًاكَ being an inf. n. prefixed to an objective complement; and so رَغْبًاكَ: and said to mean, thy being given a thing through fear of thee is better than through desire: a prov., similar to رَهْبُوتٌ خَيْرٌ مِنْ رَحْمُوتٍ. (Meyd. [Freytag explains it otherwise: see his Arab. Prov. i. 542.]) — رَغِبَ عَنْهُ He did not desire it, or wish for it; (S, A, Mgh, Msb, K;) he shunned, or avoided, it; abstained from it; (S, TA;) or left it, relinquished it, or forsook it, (JK, S, TA,) intentionally. (JK, TA.) — رَغِبَ (TA) and رَغِبَ (K) and رَغِبَ (K) and رَغْبَى (Mgh,* K) and رَغْبَى (K) and رَغْبَاءَ (A,* K) and رَغْبَةً (Mgh,* TA) and رَغْبَةً (K,) He made petition to him, addressed a petition to him, asked him, petitioned him, sought of him, or demanded of him: (TA:) or he prayed to him, or supplicated him, with humility or abasement, or with sincerity or earnestness or energy: or he humbled, or abased, himself, and made petition to him. (K, A, TA.) You say, رَغِبَ إِلَى فُلَانٍ فِي كَذَا He made petition to such a one, petitioned him, or asked him, for such a thing. (TA.) And إِلَى إِلَيْهِ أَرَفَعُ رَغْبَتِي [To Him I raise my humble petition]. (A.) And إِلَيْهِ أَرَفَعُ رَغْبَتِي [Fear should be of God; (not of a creature;) and petition, &c., should be to Him]. (Lth, TA in art. رَهَب.) See also another ex. in a verse cited voce رَغْبَةً. — رَغِبَ بِنَفْسِهِ عَنْهُ [lit. He made himself to be not desirous of, or to shun, or abstain from, or leave, him, or it; the ب having the same effect as in رَغِبَ بِهِ &c. and hence,] he held himself above, or superior to, him, or it. (K.) And رَغِبْتُ عَنْهُ I made such a one to shun, abstain from, or leave, this, disliking it for him. (MF.) — رَغِبَ + It (anything) was, or became, wide, or ample. (TA. [See also 6.]) You say, رَغِبَ الْوَادِي, aor. ٤, inf. n. رَغْبًا and رَغْبًا (K) and رَغْبَاءَ, (TA,) + The valley was large and wide, taking, or receiving, much water. (K,* TA.) And رَغِبَتْ الْأَرْضُ, inf. n. رَغْبًا [&c.], + The land was soft (S, TA) and wide, with even, or sandy, soil: (TA:) or (S, TA) took much water; (TA;) was such as would not flow unless in consequence of much rain. (S, TA.) — And [hence,] رَغِبَ, inf. n. رَغْبًا (S, K*) and رَغْبًا (K,* TA,) + He was, or became, voracious, a great eater; (K, TA;) very greedy, or gluttonous; (S, K, TA;) vehemently, excessively, or culpably, desirous of worldly goods, and one who made himself to be large, or abundant, therein: or as some say, large in his hopes,

and desirous of much. (TA.) Accord. to the T, رَغْبُ البَطْنِ signifies † *Voracity*: and رَغْبٌ, alone, as occurring in a trad., is explained as meaning *capaciousness of the belly, and voracity*. (TA.) And رَغْبٌ رَأْيُهُ, inf. n. رَغْبٌ, † *He was, or became, liberal, or bountiful, and large in opinion or judgment*. (A.)

2. تَرَغَّبَ, [inf. n. رَغْبٌ فِي شَيْءٍ,] *He made him to desire, or wish for, a thing*; (S,* MA, K,**) as also ارْغَبَ فِيهِ (S,* K,**) both signify the same. (S.) You say, رَغْبَتُهُ فِي صُحْبَتِهِ [I made him to desire, or wish for, his companionship]. (A.) — And رَغْبُهُ, inf. n. تَرَغَّبَ; (IAar, TA;) and رَغْبٌ إِلَيْهِ (TA;) *He gave him what he desired, or wished for*. (IAar, TA.) — [رَغْبٌ is also said by Golius to signify *Cupiditatem avidae et expetivit*; as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

[3. رَغْبٌ is said by Golius, as on the authority of the KL, and by Freytag after him, to signify *Cupiditatem monstravit*: but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4: see 2. — ارْغَبَ app. signifies also *He made it wide, or ample*. — And hence, [أَرْغَبَ اللَّهُ قُدْرَكَ] means † *May God enlarge thy power, and make its steps to extend far*. (A, TA.)

6. تَرَاغَبُوا *They vied, one with another, in desiring it; or they desired it with emulation*; syn. تَنَافَسُوا فِيهِ. (A and TA in art. نَفَس.) — تَرَاغَبَ الْمَكَانُ † *The place was, or became, wide, or ample*. (TA. [See also رَغْبٌ.]])

8: see 1, third sentence.

رَغْبٌ: see رَغْبٌ, second sentence.

رَغْبٌ: see رَغَابٌ and رَغِيبٌ; with both of which it is synonymous. — It is also a pl. of the latter, (L in art. أَسَدُ) and of رَغْبٌ. (TA.)

رَغْبَةٌ *A desire, or wish*: pl. رَغَبَاتٌ. (Mgh, Mshb.) Hence, قَلَّتْ رَغَبَاتُ النَّاسِ [The desires, or wishes, of the people, or of mankind, became few]. (Mgh.) — See also رَغِيبَةٌ.

رَغِيبٌ: see رَغِيبَةٌ.

رَغْبُوتٌ, an epithet applied to a man, [signifying One who makes petition; who asks, petitions, seeks, or demands: or who prays, or supplicates, with humility or abasement, or with sincerity or earnestness or energy: or who humbles, or abases, himself, and makes petition: originally an inf. n. of رَغِبَ إِلَيْهِ; or] from الرَغِيبَةُ. (S, TA. [In one copy of the former erroneously written رَغْبُوتٌ; in another, رَغْبُوتٌ; and in another, omitted.]])

رَغْبَانَةٌ The [knot called] سَعْدَانَةٌ of a sandal; (K;) i.e. the knot beneath the [appertenance called] شُعُع [which passes through the sole and between two of the toes, and to which the شَرَاكُ, also called زِمَامٌ, is attached]. (TA.)

Bk. I.

رَغْبٌ (A'Obeyd, ISk, S, K) and رَغْبٌ (K) † *Land that is soft*, (A'Obeyd, S, K, TA,) and *wide, with even, or sandy, soil*: (K, TA;) or (S, K, TA) *that takes much water*; (TA;) *that will not flow unless in consequence of much rain*. (ISk, S, K, TA.)

رَغِيبٌ † *Wide, or ample*; applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رَغَابٌ (TA) and رَغْبٌ. (L in art. أَسَدُ.) You say also طَرِيقٌ رَغْبٌ † *A wide road*: pl. رَغَبٌ. (TA.) And مَكَانٌ رَغْبٌ † *A wide, or an ample, place*. (TA.) And وَادٍ رَغْبٌ † *A wide valley*; (TA;) [and] so وَادٍ رَغِيبٌ (JK:) or † *a wide valley, that takes much water*; as also رَغِيبٌ (AHn, K;) contr. of وَادٍ زَهِيدٌ. (TA.) And طَعْنَةٌ رَغِيبَةٌ † *A wide wound inflicted with a spear or the like*. (TA.) And سَيْفٌ رَغِيبٌ † *A wide sword, that inflicts a large wound*. (TA.) — † *A man, or other animal, (K,) having a capacious inside, or belly*: (S, K:) pl. رَغَابٌ. (TA.) — † *Voracious; a great eater*: (A, K: [but accord. to the former, not tropical in this sense:]) *desirous of much eating*: (Mshb:) *very greedy, or gluttonous*: (S, K: [see also رَغِيبٌ:]) *vehemently, excessively, or culpably, desirous of worldly goods*; and *one who makes himself to be large, or abundant, therein: or large in his hopes, and desirous of much*: (TA:) and رَغِيبُ الْجَوْفِ † *a man who is a great eater*; (TA;) or *capacious in the inside, or belly, and a great eater*: (JK:) and بَطْنٌ رَغِيبٌ † *a belly that devours much*. (Ham p. 418.) — هُوَ رَغِيبُ الْعَيْنِ (T and A and TA in art. زَهْدُ) and لَهُ عَيْنٌ رَغِيبَةٌ (A in that art.) † *He is not content but with much*; contr. of هُوَ زَهِيدُ الْعَيْنِ (T and A in that art.) and لَهُ عَيْنٌ زَهِيدَةٌ (A in that art.) [رَغِيبُ الْعَيْنِ has a different meaning: see art. فَرَسٌ رَغِيبُ الشَّحْوَةِ (S, in a copy of the A and in the TA الشَّحْوَةُ) † *A horse of wide step, that takes a large space of ground* (A, TA) with his legs: pl. رَغَابٌ. (TA.) — اِبِلٌ رَغَابٌ, the latter word being the pl. form, † *Camels yielding a copious supply of milk, and very profitable*. (IAth, TA) And † *Many camels*. (TA.) — حِمْلٌ رَغِيبٌ † *A heavy load*. (TA.)

رَغِيبَةٌ † *A thing desired, or wished for*; (K;) as also رَغْبَةٌ (Ham p. 501:) *a thing of high account or estimation; that is desired, or wished for*: pl. رَغَابٌ. (A, Mgh.) You say, إِنَّهُ لَوُحُوبٌ, i.e. [Verily he is a liberal giver] of everything that is desired. (TA.) [And رَغِيبٌ has a similar meaning; for] you say also, أَصَبْتُ مِنْهُ الرَغِيبِي, i.e. *I obtained from him abundance of what I desired*. (TA.) — *A large gift*: (S, Mgh, Mshb, K:) pl. as above. (S, Mgh, Mshb.) A poet (En-Nemir Ibn-Towlab, TA) says,

وَمَتَّى تُصَبِّكَ خَصَاصَةً قَارِجُ الْغَنَى
وَالَّذِي يُعْطِي الرِّغَابَ قَارِجُ الْفَقْرِ

* وَمَتَّى تُصَبِّكَ خَصَاصَةً قَارِجُ الْغَنَى

* وَالَّذِي يُعْطِي الرِّغَابَ قَارِجُ الْفَقْرِ

[And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition]. (S,* TA.) — And *A large recompense that one desires to obtain [in the world to come] by prayer*: (El-Kilábee, TA:) or *that which is wished for by one who has large hope and who desires much*: whence the prayer called صَلَاةُ الرِّغَابِ [generally said to be a supererogatory prayer]. (TA.)

الرِّغَامِيُّ, like الرِّغَامِيُّ (JK, K) and الرِّغَامِيُّ (TA,) *What is called the زِيَادَةُ of the liver*. (JK, K.)

رَغِيبٌ *Very, or intensely, or exceedingly, desirous of much eating*. (Mshb.) [See also رَغِيبٌ.]

رَاغِبٌ *Desiring, or wishing*; (K;) [as in the phrase رَاغِبٌ فِي كَذَا *desiring, or wishing for, such a thing*;] and so مُرْتَغِبٌ. (TA.)

مَرْغَبٌ [A place, or time, of desire or wish: and hence, an object thereof]. You say, خَطَبَ قَاصِبُ الْمَرْغَبِ [app. meaning *He demanded a woman in marriage, and attained the object of desire*]. (A.)

مَرْغَبٌ † *Possessing competence or sufficiency; rich, or wealthy*; (K, TA;) *possessing much property*. (JK, TA.)

مَرْغَبَةٌ: see مَرْغَابٌ.

مَرْغُوبٌ *Desired, or wished for*. — مَرْغُوبٌ إِلَيْهِ *Not desired, &c.* — مَرْغُوبٌ إِلَيْهِ *Petitioned, &c.*: see an ex. voce مَرْهُوبٌ.]

هُوَ مَرْغَبٌ لَهُ كَذَا وَكَذَا *To him are allowed, or permitted, such and such things*; like مُسَقَّبٌ and مُسَقَّبٌ. (TA in art. سَعَبُ.)

مَرْغَابٌ [lit. *Causes of desire*; sing., if used, † *مَرْغَبَةٌ*, a word of the same class as مَبْخَلَةٌ and مَجْنَنَةٌ &c.: and hence,] *things that are eagerly desired, or coveted*; syn. أَطْمَاعٌ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) *things that are desired to be gained for subsistence, or sustenance*; i. q. مَضْطَرِبَاتُ لِمَعَاشٍ. (K, TA. [In the CK, the former of the two nouns in this explanation is مَضْطَرِبَاتُ: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِبَاتُ, syn. with مُكْتَسَبَاتُ: Freytag renders the explanation *personae quae in rebus quae spectant ad victum perturbatae et anxiae sunt*; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it *res ad sustentandam vitam necessariae*; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرْغَابٌ for مَرْغَبٌ.]])

مَرْغَابٌ: see مَرْغَابٌ.

مُرْتَغِبٌ: see رَاغِبٌ. — See also رَغِيبٌ, last sentence. — Also † *A large, big, bulky, or corpulent, man*. (JK.)

رَغْث

1. رَغْثًا, (S, A, K,) aor. ٤, (K,) inf. n. رَغْثٌ; (TK;) and رَغْثًا (K;) said of a kid, (S, A,) [and app. of a lamb, (see 4,) or of any young animal,] *He sucked her*; (S, A, K;) namely, his mother. (S, A.) — Hence, in a trad., ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَمَّ تَرْغُوثَهَا [The Apostle of God (may God bless and save him) has departed from the world, and ye suck the sweets of it]; meaning the world; i. e. تَرْغُوثَهَا. (TA.) — [Hence also,] رَغْثَةُ النَّاسِ + *The people, or men, asked, or begged, of him so much that all that he had passed away.* (TA.) And رَغْثٌ, (El-Aḥmar, JK, S, K,) inf. n. رَغْثٌ, (JK,) + *He (a man) was asked of, or begged of, so much that all that he had become exhausted.* (El-Aḥmar, JK, S, K.) = رَغْثٌ, (K,) or رَغْثٌ said of a woman, (TA,) *He, (K,) or she, (TA,) had a complaint of, or a pain in, the رَغْثَا.* (K, TA.) — رَغْثٌ *He thrust, pierced, stuck, or stabbed, him time after time; and so رَغْثُهُ.* (K.) [See also the latter below.]

4. رَغْثَةً, said of a ewe, (S,) [and app. of a she-goat also, (see 1,) or of any female,] *She suckled him*; (S, K;) namely, her young one. (S.) See also رَغْثٌ = رَغْثُهُ *He thrust, pierced, stuck, or stabbed, him in his رَغْثَا.* (K.) — See also 1, last signification.

8: see 1, first signification.

رَغْثَاءُ: see what next follows.

رَغْثَاءُ *A certain duct (عَرَقٌ) in the breast, or mamma, (S, K,) that emits the milk: (S:) or a certain sinew, or tendon, (عَصَبَةٌ) beneath the breast, or mamma: (ISK, T, S, K:) sometimes written رَغْثَاءُ (Fr, T, TA:) or the رَغْثَاوَانِ [dual of رَغْثَاءُ] are the two sinews, or tendons, that are beneath the two breasts, or mammae: or what are between the two shoulder-joints and the two breasts, next the arm-pit: (TA:) or two portions of flesh, (JK,) or two small portions of flesh, (TA,) between the رَغْثَاءُ [q. v.], and the shoulder-joint, (JK, TA,) on either side of the chest: (TA:) or the blackness [app. meaning the areola] of each of the two breasts. (TA.)*

أَرْضٌ رَغَاتٌ *Land that does not flow with water except [إِلَّا] [but this word is omitted in the TA.] from much rain: (JK, K:) [i. e., that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.]*

رَغُوثٌ Any female suckling; (JK, S, K;) as also رَغُوثٌ: (K:) or one says رَغُوثٌ and رَغُوثَةٌ, meaning particularly a ewe suckling: but [the inf. n.] رَغَاثٌ has been used in relation to the she-camel: or رَغُوثٌ applied to a شاة means only that has brought forth: (TA:) and one says رَغُوثٌ رَغُوثَةٌ, meaning [a hackney-mare] that is sucked, i. q. رَغُوثَةٌ: (S, TA;) and that scarcely ever raises her head from the manger: [whence] it is said in a prov., أَكَلَ الدَّوَابَّ رَغُوثَةً, meaning [The most voracious of beasts is a hackney-mare that is sucked]: or, as J gives it [in the S,

and Z in the A], thus, as verse:

* أَكَلَ مِنْ بَرْذُونَةٍ رَغُوثٍ *
[More voracious than a hackney-mare that is sucked]: and رَغُوثٌ is applied to a woman as meaning suckling: the pl. of رَغُوثٌ is رَغَاثٌ. (TA.) — Also A child, or young one, that is suckled; a suckling. (TA.)

رَغُوثٌ: see the next preceding paragraph, in two places. — Also + Possessing much property. (JK.)

رَغُوثٌ [written in the JK رَغْثٌ, but said in the K to be like رَغْثٌ.] The part, of the finger, which is the place of the signet-ring. (K.)

رَغُوثٌ: see its fem. above, voce رَغُوثٌ. — [Hence,] † A man asked of, or begged of, so much that all that he had is exhausted. (El-Aḥmar, JK, S, A, K.) And + Possessing little property. (JK.) And أَمَوَالُهُ رَغُوثَةٌ † [His possessions are exhausted. (A.)]

رغد

1. رَغْدٌ, (S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. رَغْدٌ (Mṣb) [and رَغْدٌ, as seems to be indicated in the K by its being said that the verb is like سَمِعَ]; and رَغْدٌ, (S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. رَغْدَةٌ; (Mṣb;) *It (one's life) was, or became, ample in its means or circumstances, unstraitened, or plentiful, (S, Mṣb, K,) and easy, (Mṣb,) and pleasant. (S, K.)* — [Hence, app.,] فَلَانٌ دَائِبٌ [Such a one is striving, labouring, or toiling, in his affair:] *he will not flag, or be remiss. (JK.)* = [In the JK, رَغْدًا, aor. رَغْدٌ, is mentioned immediately after an explanation of رَغْدَةٌ, app. to indicate that it signifies *We prepared, or we ate, رَغْدَةً.*]

4. ارغدوا *They became in a state of life ample in its means or circumstances, unstraitened, or plentiful; (S, A;) they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K.)* = ارغد الله عيشهم *God made their life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (A.)* — And ارغدوا مواشيهم *They left their cattle to pasture by themselves, where they pleased. (S, K.)*

10. استرغد العيش *He found life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (Har p. 657.)* One says, اِنْزَلْ حَيْثُ يَسْتَرْغِدُ الْعَيْشَ [Alight thou where life is found to be ample in its means &c.]. (A.)

11. ارغادًا, (S, TA,) inf. n. ارغيدًا, (S, K, TA,) *It (milk) became commingled, one part with another, but not yet completely thickened. (S, TA.)* And in like manner, *It (anything) became commingled, or confused, one part with another. (S, K, TA.)* — † *He became [confused, or] in doubt, in his opinion, or judgment, not knowing how to utter it. (K.)* — † *He slept without fully satisfying his drowsiness, (K, TA,) so that he awoke heavy. (TA.)* — † *He was angry, and changed in colour by reason of anger: (TA:) or*

he was angry, and would not answer. (K.) — † *He was sick, not severely affected (لَمْ يَجْهَدْ) [in the CK لَمْ يَجْهَدْ], (L, K,) but suffering depression: (K:) or he showed himself to be depressed, (JK, L,) without emaciation, (JK,) or by emaciation: (L:) and he was oppressed by sickness beyond his power of endurance: (L:) or he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor. (En-Nadr.)* — ارغيداد also signifies † *Languidness, or weakness, in the eye, and the ear, and the sight. (JK.)*

Q. Q. 3. ارْغَدَ [a verb app. syn. with رَغْدٌ in an intensive sense;] of the measure اِفْعَلَّ from الرَغْدُ [inf. n. of رَغْدٌ]. (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.)

رَغْدٌ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue. (L.)* [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also رَغْدٌ.] You say رَغْدٌ رَغْدٌ and رَغْدٌ رَغْدٌ and رَغْدٌ رَغْدٌ (A, Mṣb) and رَغْدٌ رَغْدٌ (Lh, TA,) and رَغْدَةٌ رَغْدَةٌ (A,) *Life that is ample in its means or circumstances, unstraitened, or plentiful, (Lh, A, Mṣb,) and easy, (Lh, Mṣb,) and pleasant. (A, Mṣb.)* And رَغْدٌ رَغْدٌ *A mode of life ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (S, A, K.)* And رَغْدٌ رَغْدٌ (A, L, K,) or رَغْدٌ (JK,) and رَغْدٌ رَغْدٌ (A, L, K,) or رَغْدٌ رَغْدٌ (JK,) *People, and women, in a state of life ample in its means or circumstances, &c.; (JK, A, K;) or having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk. (L.)*

رَغْدٌ an inf. n. of رَغْدٌ. (Mṣb.) You say, هُوَ رَغْدٌ فِي رَغْدٍ مِنَ الْعَيْشِ *He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, (A, Mṣb,) [and easy,] and pleasant. (A.)* — See also رَغْدٌ, in five places.

رَغْدٌ, and its fem., with ة: see رَغْدٌ.

رَغْدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled, (JK, S, K,) then dates are mixed therewith, (JK,) or then it is mixed and stirred about, (S,) and it is licked up: (S, K:) and also remains of milk: (JK:) or fresh butter: (Mṣb:) or a piece, or portion, of fresh butter: (A:) pl. رَغْدَاتٌ. (JK, A.)* You say, الْإِمْنُ فِي الْمَعِيشَةِ الرَّغْدَةِ أَطْيَبُ مِنَ الْبُرْنِيِّ بِالرَّغْدَةِ meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called بُرْنِي] with some fresh butter. (A.)

رَغْدَةٌ i. q. رَغْدَةٌ [q. v.]; (K;) [i. e.] *What is taken forth from wheat, and thrown away. (JK.)*

رَغْدٌ }
رَغْدٌ } see رَغْدٌ.

مَرْدَغَةٌ [A place abounding with herbage;] a meadow, or a garden; syn. رَوْضَةٌ. (L.) See also مَرْدَغَةٌ.

مَرْدَغٌ part. n. of 11. (L, K.) Milk [that has become commingled, one part with another, but] not yet completely thickened. (L.) [And in like manner, Anything that has become commingled, or confused, one part with another.] — † One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K.) — [For its other meanings, see the verb.]

رغس

1. رَغَسَ اللَّهُ, aor. ٤, inf. n. رَغَسَ, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, كَانُوا قَلِيلًا فَرَغَسَهُمُ اللَّهُ, They were few, and God multiplied and increased them: and in like manner one says of حَسَبٍ [or grounds of pretension to respect], &c. (S, TA.) And رَغَسَ اللَّهُ مَالًا, (El-Umawee, S, K,) and وَلَدًا, (TA,) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA,) and blessed him therein; (El-Umawee, S, K;*) as also رَغَسَهُ مَالًا, (K,) and وَلَدًا. (TA.)

4: see the last sentence above.

رَغَسٌ Increase: (S, K:) abundance: (TA:) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. خَيْرٌ. (S, K.) El-'Ajjāj says,

* خَلِيفَةُ سَاسٍ بَغِيرِ تَعَسٍ *
* إِمَامٌ رَغَسٌ فِي نَصَابٍ رَغَسٍ *

[app. meaning, A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin]: نَصَابٌ is syn. with أَصْلٌ. (S.) — Also A benefit, favour, boon, or blessing; syn. نَعْمَةٌ. (K:) or ampleness, or largeness, therein: (TA:) pl. أَرْغَاسٌ. (K.)

مُرَغَسٌ: see the next paragraph.

مُرَغَسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbād, Sgh, K;) as also with ش. (TA.) — A plentiful state of life; as also مُرَغَسٌ, (K,) in the saying هُمْ فِي مُرَغَسٍ مِنْ عَيْشِهِمْ [They are in a plentiful state of life]. (TA.)

مُرَغُوسٌ Blessed; prospered; fortunate: (K,* TA:) applied to a man, blessed, or prospered; (TA;) abounding in wealth or property; (K, TA;) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, هُوَ مُرَغُوسٌ النَّاصِيَةِ, He has a blessed, or fortunate, forelock. (TA.) — And with ٤, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) Prolific; having numerous offspring. (Lth, K, TA.)

رغف

1. رَغَفَ, (JK, O, Mṣb,) aor. ٤, (O, Mṣb,) inf. n. رَغَفَ, (JK, O, Mṣb, K,) He collected together (JK, O, Mṣb, K) clay, (JK, O, K,) or dough, (Mṣb, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mṣb) [and flat, but not thin, or not very thin], with his hand. (Mṣb, O, K.) — رَغَفَ الْبَعِيرُ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds (بُزْرٌ), and flour, (JK, O, K,) and the like. (O, K.)

4. ارْغَفَ He looked sharply, or intently, or attentively; (JK, O, K;) إِلَيْهِ [at him, or it]; (TK;) said of a man and of a lion. (O.) — And He hastened, made haste, or sped, in going, journeying, or pace. (K.)

رَغِيفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed رَقِيقٌ; (Mgh;) [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Mṣb, K:) pl. [of pauc.] أَرْغِفَةٌ (S, O, Mṣb, K) and [of mult.] رَغَفَانٌ (JK, S, MA, Mgh, Mṣb, K) and رَغَفٌ (JK, S, O, Mṣb) and رَغْفٌ and رَغِيفٌ; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbād. (O.)

تَرَاغَيْفٌ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

Quasi رغد

ارْغَدَ: see Q. Q. 3 in art. رعد.

رغم

1. رَغِمَ الْأَنْفُ, [and, as will be seen from what follows, رَغِمَ, and رَغِمَ, inf. n. رَغِمَ and رَغِمَ,] His nose clave to the رَغَامُ [i. e. earth, or dust]. (TA.) — [Hence,] رَغِمَ أَنْفُهُ, aor. ٤, inf. n. رَغِمَ [&c. as above]; and رَغِمَ, aor. ٤; [and رَغِمَ, aor. ٤;] † He was, or became, abased, or humble, or submissive; as though his nose clave to the رَغَامُ by reason of abasement &c. (Mṣb.) And رَغِمَ أَنْفِي, (S, K,) and رَغِمَ, (El-Hejeree, K,) inf. n. رَغِمَ and رَغِمَ and رَغِمَ, (S,) [and app. مَرَغِمَةٌ also, as seems to be indicated in the S and TA.] † My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA;) i. e. لِأَمْرِهِ [to his command]. (TA.)

And رَغِمَ أَنْفًا and غَرِمَ أَنْفًا [Such a one is, or has been, abased, or humbled]. (TA.) — And رَغِمَ فَلَانٌ, (S, TA,) or رَغِمَ, aor. ٤, inf. n. رَغِمَ [&c. as above], (JK,) † Such a one was unable to obtain his right, or due; (JK, S, TA;) as also رَغِمَ أَنْفُهُ: the part. n. is رَاغِمٌ. (Har p. 369.) = رَغِمَ as a trans v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places. — [Hence,] رَغِمَتْهُ, (K,) inf. n. رَغِمَ; (JK, TA;) and تَرَغِمَتْهُ; (so in the JK; [perhaps a mistranscription for رَغِمَتْهُ;]) † I did a thing against his will: (JK, K, TA:) or, so as to anger him; and vexed him. (TA.) — [And † I made him to do a thing against his will; forced him to do a thing: for] الرَغْمُ is also syn. with الْقَسْرُ; (IAar, K, TA;) in some copies of the K erroneously written الْقَسْرُ. (TA.) — And رَغِمَهُ and رَغِمَهُ, aor. ٤, (K,) inf. n. رَغِمَ (TA) [and app. رَغِمَ and رَغِمَ and مَرَغِمَةٌ, as seems to be indicated in the K], † He disliked it, disapproved it, or hated it. (K, TA.) You say, مَا أَرَغِمَ مِنْهُ شَيْئًا, † I dislike not, &c., of it, anything. (JK, TA.) And رَغِمَتِ السَّائِمَةُ الْمَرْعَى † The pasturing beasts disliked, &c., the pasture. (TA.) — See also 2. — [And see رَغِمَ, below.]

2: see 4, in three places. — رَغِمَهُ, (JK, M, K,) inf. n. تَرَغِمَ, (K,) also signifies He said to him رَغِمًا; (JK; [see رَغِمَ, below;]) or رَغِمًا رَغِمًا; so in the K; but in the M, رَغِمًا وَدَغِمًا: (TA:) and رَغِمَهُ, inf. n. رَغِمَ, [in like manner,] he said to him رَغِمًا: or he did with him that which made his nose to cleave to the earth, or dust, (مَا يَرْغِمُ أَنْفَهُ), and that which abased him. (Ham p. 97.)

3. مَرَاغِمَةٌ signifies † The breaking off from, or quitting, another in anger: (S, K, TA:) and the cutting off another from friendly, or loving, communion; cutting one, or ceasing to speak to him; or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] رَاغِمُهُ signifies † He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh:) or he broke off from him, or quitted him, in anger: (Mṣb:) and ارْغَمَ أَهْلَهُ † He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., اَدْخُلْ أَبَوَيْهِ النَّارَ, i. e. † He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, رَاغِمَ فَلَانٌ, (TA.) And you say, رَاغِمَ قَوْمَهُ † Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K,* TA;) and went forth from them; (S, TA;) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — And فَلَانٌ لَا يَرَاغِمُ شَيْئًا † Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4. ارْغَمَهُ [He cast it upon the رَغَامُ, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, ارْغَمَ اللَّعْمَةَ مِنْ فِيهِ, He cast the morsel from his mouth upon the earth, or dust. (TA.) And it is said in a trad. of 'Aisheh, respecting the material for dyeing the hair, and the hands of women, اَسْلَيْتِيهِ وَأَرْغِمِيهِ [Wipe thou it off

from thy hand, or hands, and cast it upon the earth, or dust]. (S. [There said to be from the phrase here next following.] You say also, رَغْمَ He, (i. e. God, JK, S.) or it, (i. e. abasement, or humility, or submissiveness, K, * TA,*) made his nose to cleave to the رَغْمَ, i. e. earth, or dust; (JK, * S, TA;) [or may He (i. e. God) make his nose to cleave to the earth, or dust;] and رَغْمَ أَنْفَهُ signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means † He (i. e. God, Mgh) abased him, humbled him, or rendered him submissive, (Mgh, TA,) against his will; (TA;) [or may He abase him, &c.;] and so † the latter of the same two phrases: and the former, † He angered him; likewise said of God; (Ham p. 551;) and so رَغْمُهُ alone; (K, TA;) like ادغمه; (TA;) or both signify † he did evil to him, and angered him: (TA in art. دغمر:) and اُرْغِمَ + He was abased, or humbled, or rendered submissive: (Ham p. 617:) and رَغِمَ اللَّهُ بِهِ الْاُنُوفَ, inf. n. رَغِمَ, † God abased, or may God abase, the noses by means of him, or it. (Har p. 369.) [رَغِمَهُ, also, signifies † He abased him, humbled him, or rendered him submissive: you say,] هَذَا تَرْغِيمٌ لَهُ † This is an abasing, or a humbling, to him: (Mgh:) and تَرْغِيمًا لِلشَّيْطَانِ (occurring in a trad., TA) means † For the abasing, or humbling, of the devil. (Mgh.) — And ارغمه + He urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do, or that which he could not resist doing. (JK, TA, and Ham p. 97, from Kh.) — See also 3.

5. تَرْغَمَ + He became angered, or angry, (S, K, TA,) with speech, and otherwise: (TA:) and sometimes it occurs with ز [i. e. تَرْغَمَ]. (S, TA.) Hence the saying of El-Hofei-ah, [app. describing a she-camel,]

* تَرَى بَيْنَ احْمِيَا إِذَا مَا تَرْغَمَتْ *
* لُغَامًا كَبَيْتِ الْعَنْكَبُوتِ الْمَدْدِ *

[Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out]. (TA.) = See also 1.

رَغِمَ and رَغْمَ and رَغِمَ are inf. ns. of رَغِمَ and رَغِمَ said of the nose; and رَغْمَةٌ is syn. therewith; (S;) as is also مَرْغَمٌ. (TA.) One says to another, [by way of imprecation,] رَغِمًا [for May thy nose cleave fast to the earth, or dust; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] رَغِمًا is added, (M,) which is an imitative sequent to رَغِمًا. (K in art. دغمر.) And لَأَنْفَهُ الرَّغْمَ and رَغْمَةٌ [May cleaving to the earth, or dust, befall his nose; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAar, K, TA,) and so † the second, (Mgh,) and رَغْمَةٌ also, (TA,) † Abasement. (IAar, Mgh, K, TA.) The Prophet said, رَغِمَتْ مَرْغَمَةٌ (S,) i. e. † I was

sent for abasement to the believers in a plurality of gods, [or] by reason of dislike or disapproval [of their state; agreeably with the explanation next following]. (TA.) — رَغِمَ and رَغْمَ (Mgh, K, TA) and رَغِمَ and رَغْمَةٌ (K, TA) also signify † Dislike, disapproval, or hatred. (Mgh, K, TA.) You say, رَغِمًا or رَغْمًا or رَغِمًا, (TA,) and عَلَى رَغِمٍ, (ISH, TA,) and عَلَى رَغِمٍ أَنْفَهُ, (TA,) and عَلَى الرَّغِمِ مِنْهُ رَغِمَهُ, and عَلَى الرَّغِمِ مِنْ أَنْفِهِ, (Mgh,) and رَغِمَ أَنْفَهُ (S,) i. e. † [He did it against his wish; in spite of him; or] notwithstanding his dislike, or disapproval, or hatred. (Mgh, TA.) — حَتَّى يَخْرُجَ رَغِمًا, [or الرَّغِمَ, in the TA without the vowel-sign,] occurring in a trad., means † In order that he may become humble and abased, and the pride of the Devil may go forth from him. (Mgh, TA.) = See also رَغَامٌ.

رَغِمَ: see the next paragraph above, in six places.

رَغِمَ: see رَغِمَ, in three places.

رَغْمًا شَاةٌ رَغْمًا A sheep, or goat, having upon the extremity of its nose a whiteness, (JK, K,) or a colour different from that of the rest of its body. (K.)

رَغْمَانٌ: see the next following paragraph.

رَغَامٌ Earth, or dust; (S, Mgh, K;) as also رَغْمٌ (IAar, K;) [or] soft earth or dust, (K, TA,) but not fine: (TA:) or fine earth or dust: (AA, TA:) or sand mixed with earth or dust: (K;) or sand such as does not flow from the hand: (As, TA:) or, as IB says on the authority of AA, sand that dazzles the sight; as also رَغْمَانٌ; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

رَغَامَةٌ A thing that one desires, or seeks; (JK, K;) as also مَرْغَمَةٌ: (TA:) so in the saying, لِي عِنْدَهُ رَغَامَةٌ (JK, TA) and مَرْغَمَةٌ (TA) [I have a thing that I desire, or seek, to obtain from such a one].

رَغَامِي The nose; as also مَرْغَمٌ and مَرْغَمٌ, (K,) of which the pl. is مَرْغَامٌ: (TA:) or رَغَامِي signifies the nose with what is around it: (IKoot, TA:) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطْطَنَّ مَرْغَامِكَ [I will assuredly trample upon thy nose with the parts around it]. (TA.) — And The [appetence called the] زِيَادَةُ [q. v.] of the liver; as also رَغَامِي (S, K;) but the former is the more approved. (TA.) — And, (K,) some say, (S, TA,) [The bronchi, or the windpipe; i. e.] the tubes, (نَصَبٌ, S,) or the tube, (قَصِيَّةٌ, K,) of the lungs. (S, K.) = Also A certain plant: a dial. var. of رَحَامِي [q. v.]. (K.)

رَاغِمُ الْأَنْفِ and هُوَ رَاغِمٌ: see 1. You say, رَاغِمٌ [He has the nose cleaving to the dust: and hence,] † he is abased, or humble, or submissive: and † he is unable to obtain his right, or due: and رَاغِمٌ is

its pl.:] you say, هُمُ رَاغِمُ الْأُنُوفِ. (Har p. 369.) And رَاغِمٌ is used as an imitative sequent thereto. (K.) — Also † Angry. (TA.) — And † Disliking, disapproving, or hating. (TA.) — And † Fleeing. (TA.)

مَرْغَمٌ: see رَغِمَ, first sentence: = and see also مَرْغَامٌ: = and رَغَامِي.

مَرْغَمٌ: see رَغَامِي, first sentence.

مَرْغَمَةٌ: see رَغِمَ, in five places: = and see also رَغَامَةٌ. = Also A certain game of the Arabs. (K.)

مَرْغَمٌ: see the next paragraph but one.

مَرْغَامَةٌ † A woman who angers her husband. (K, TA.)

مَرْغَمٌ (S, Mgh, K, TA) and مَرْغَمٌ (JK, TA) and مَرْغَمٌ (JK,) thus accord. to one reading in the Kur iv. 101, (Ksh,) or مَرْغَمٌ, (TA, [perhaps a mistranscription,]) † A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them: (Ksh and Bq in iv. 101:) and a place to which one emigrates: (Zj and Ksh and Jel ibid.:) or a place to which one shifts, removes, or becomes transferred: (Bq ibid.:) or a way by which one goes or goes away: (Fr, JK, S, K:) and a place to which one flees; a place of refuge: (Fr, S, Mgh, K:) and i. q. مَضْطَرَبٌ [meaning a place in which one goes to and fro seeking the means of subsistence: see art. ضَرْب]: (Fr, JK, S, K:) and a fortress, or fortified place; syn. حصن. (IAar, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion,] يَجِدُ فِي الْأَرْضِ مَرْغَمًا كَثِيرًا [He shall find in the earth many a road &c.]. (S, TA.) And a poet says,

* إِلَى بَلَدٍ غَيْرِ دَانِي الْمَحَلِّ *
* بَعِيدِ الْمَرْغَمِ وَالْمُضْطَرِّبِ *

[To a country not near in respect of the place of alighting, remote in respect of the road &c. and of the region in which people go to and fro seeking the means of subsistence]. (Zj, TA.)

مَرْغَمٌ: see the next preceding paragraph.

رَغُو رَغُو

1. رَغَا (S, Mgh, K,) aor. يَرْغُو (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رَغَتْ, aor. تَرْغُو, said of a she-camel; (JK, Mgh;) inf. n. رَغَاءٌ (JK, S, Mgh, Mgh, * K,) with which رَاغِيَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) He grumbled, or uttered a grumbling cry; syn. ضَجَّ (S;) or uttered a cry, (Mgh, K,) and grumbled; syn. صَوَّتَ فَضَجَّ (K:) or she uttered a cry [&c.]: (Mgh:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رَغَاءٌ signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Mgh) of the camel [when he is being laden, and on some other occasions of discontent], (Mgh,)

or of animals having the kind of foot called خُفّ: (S:) also of the bird called رَغَاءُ [&c.]. (TA.) It is said in a prov., كَفَى بِرَغَائِهَا مُنَادِيًا [Her grumbling cry suffices as a caller] i. e., the رَغَاءُ of his camel serves instead of his calling in presenting himself for entertainment as a guest: (S:) A'Obeid says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, "Send him who shall ask permission for thee [to go in];" whereupon he replies, "His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission." (Meyd. [See also Freytag's Arab. Prov. ii. 328—9.]) And in another prov., كَانَتْ عَلَيْهِمْ كَرَاغِيَّةٌ الْبَكْرِ (JK, Meyd.)

or السَّقْبُ, [i. e. There befell them the like of the grumbling cry of the young camel,] meaning, the رَغَاءُ of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the auguring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.]) — رَغَا said of a boy, or child, means † He wept most violently. (K, TA.) — [It is also, app., said of a man, as meaning † He shouted: and † he spoke with a loud voice. (See 6, and رَغَاءُ.)] = See also 2.)

2. رَغَى (S, Mṣb, K,) inf. n. تَرْغِيَةٌ (S,) said of milk, (S, Mṣb, K,) It frothed; (S;) it had رَغْوَةٌ [or froth]; as also † ارغى (K,) inf. n. ارْغَاءٌ; (TA;) and رَغَا (K,) aor. يَرْغُو, inf. n. رَغْوٌ: (TA;) or it had much froth; as also † ارغى (TA;) or its froth estuated. (Mṣb.) — [Hence,] رَغْوَةٌ رَغْوَةٌ, i. e. [Their camels became, or became in the evening, so as that they yielded frothy milk; or so as that] they had رَغْوَةٌ and نُشَافَةٌ. (Yaqoob, S.) = تَرْغِيَةٌ also signifies † The act of angering [another]. (IAar, K, TA.)

4. ارغى He made his she-camel to utter the grumbling cry termed رَغَاءُ: (S, K:) [and] he made his camel to do so in order that he might be entertained as a guest. (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Fak'asee says,

* وَمَا يَرْغَى لِشَدَادِ فَصِيلٍ *
[And a young camel belonging to the family of Sheddād is not made to utter its grumbling cry for the want of its mother]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (S.) And it is said in a prov.,

* ارْغُوا لَهَا حَوَارَهَا تَقَرَّ *
[Make ye her (the camel's) young one to utter its grumbling cry, then she will be quiet]: for the she-camel when she hears the رَغَاءُ of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) ارْغُوا لِلرَّحِيلِ means They made

their saddle-camels to utter the grumbling cry [for removal, or departure, or journeying]; camels being wont to do so when the loads are lifted upon them. (TA.) — Hence, ارْغَاهُ † He subdued, subjected, or oppressed, him; and abased him: because the camel [generally] does not utter the cry termed رَغَاءُ except in consequence of abasement, or humiliation. (TA.) — [Hence also,] هِيَ مَلِيكَةُ الْإِرْغَاءِ † She is the slave (مَلِيكَةٌ meaning مَمْلُوكَةٌ) of noise and loquacity, so that she distresses the hearers: or it may mean [she is subject to] the frothing of her lips, by reason of her loquacity; from رَغْوَةٌ meaning "froth." (TA. [See رَغَاءُ.]) — You say also, مَا أَتَغَى وَلَا أَرْغَى He gave not a sheep or goat, nor a she-camel; (S, K:) like as you say, مَا أَحْسَى وَلَا أَجَلَّ (S. [See 4 in art. ثَغُو.]) = See also 2, in two places. — [Hence,] ارغى said of him who is discharging his urine, † He had much froth to his urine. (K, TA.) — [Hence also,] تَرْغِينَا سَقَاطُ † She feeds us with [or gives us] little discourse, [or the refuse of her discourse,] like froth. (TA.)

6. تَرَاغَوْا They uttered the cry termed رَغَاءُ, [or rather † a cry, or cries, similar thereto,] one here and one here. (S, K.) It is said in a trad., تَرَاغَوْا عَلَيْهِ فَقَتَلُوهُ (S, IAth, TA) † They shouted, one to another, and called one another, against him, to slay him, and slew him. (IAth, TA.)

8. ارتغى He drank رَغْوَةٌ, i. e. froth: (S, Mṣb:) or ارتغى he took, and sipped, or supped, froth. (K.) It is said in a prov., يَسُرُّ حَسَوًا فِي ارْتِغَاءٍ [He conceals a sipping, or supping, in drinking froth]: applied to him who pretends one thing when he means, or desires, another: (S:) accord. to AZ and As, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaabee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, "His wife has become unlawful to him." (S.)

رَغْوَةٌ A single uttering of the grumbling cry termed رَغَاءُ. (TA.) = Also, and رَغْوَةٌ and رَغْوَةٌ (JK, S, Mṣb, K,) the last mentioned by Lh and others, (S,) and رَغَائِيَّةٌ (JK, S, Mṣb, K) and رَغَائِيَّةٌ (S, Mṣb, K,) the latter as heard by Abu-l-Mahdee, (S,) and رَغَاوِيَّةٌ (JK, S, Mṣb, K) and رَغَاوِيَّةٌ (S, K,) the latter as heard by Abu-l-Mahdee, (S,) and رَغَاوِيَّةٌ (AZ, TA.) The froth of milk [&c.]; (JK, S, K;) or the first three signify the froth that comes upon a thing when it estuates; and the next three, the froth of milk: (Mṣb:) pl. of the first رَغَوَاتٌ (Mṣb, TA,) and of the second رَغَوِيَّاتٌ (S, Mṣb, TA,) and of the last رَغَاوِيَّاتٌ. (TA.) = Also the first (رَغْوَةٌ), A rock, or a piece of rock. (IAar, K.)

رَغْوَةٌ [The grumbling cry termed رَغَائِيَّةٌ;] a subst. from رَغَاءُ [inf. n. of رَغَا]. (TA.) = See also the next preceding paragraph.

رَغْوَةٌ: see رَغْوَةٌ.

رَغْوَانٌ: see رَغَاءُ.

رَغَاءُ inf. n. of 1 as explained in the first sentence. (S, K, &c.) [It is often used as a simple subst. like its syn. رَغَائِيَّةٌ.] — See also رَغَاءُ.

رَغْوٌ A she-camel that utters much, or often, the grumbling cry termed رَغَاءُ. (S, K.)

رَغَاوَةٌ: }
رَغَائِيَّةٌ: } see رَغْوَةٌ.
رَغَاوِيَّةٌ: }

رَغَاءُ † Loquacious: or loud in voice: (TA:) and رَغْوَانٌ is [syn. therewith, or nearly so, being] a surname of Mujāshi' (K, TA) the son of Dárim, (TA,) because of his eloquence, (K, TA,) and the loudness of his voice. (TA.) — Also A certain bird, (K, TA,) that cries much and uninterruptedly; (TA;) of the kind called دُخُلٌ; dust-coloured: its crying is termed رَغَاءُ: and the pl. is رَغَائَاتٌ. (En-Nadr, TA.)

رَاغٌ [part. n. of رَغَا]. You say نَاقَةٌ رَاغِيَّةٌ A she-camel that utters the cry termed رَغَاءُ. (Mṣb.) — [Hence,] مَا لَهُ نَاقٌ وَلَا رَاغٌ [He has not a sheep or goat, nor a camel]: (TA in art. ثَغُو:) and مَا لَهُ نَاقِيَّةٌ وَلَا رَاغِيَّةٌ He has not a sheep or goat, nor a she-camel: (S:) and مَا بِالْبَادِي نَاقٌ وَلَا رَاغٌ 322

† There is not in the house any one. (S and TA in art. ثَغُو.) — Also, رَاغٌ, A certain bird, begotten between the وَرْشَان [q. v.] and the حَمَام [or common pigeon]; an admirable variety: so says Kzw, but he has written the word with the unpointed ع: Es-Suyootee says that in the "Tib-yán" it is with the pointed غ: and El-Jāhīdh mentions its being prolific, long-lived, and having in its cooing a quality which its parents have not. (TA.) = Also Milk having froth. (JK.)

رَغَائِيَّةٌ fem. of رَاغٌ [q. v.] — Also syn. with رَغَاءُ [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like رَغْوَةٌ, it has for its pl. رَوَاغٌ:] you say, سَمِعْتُ رَوَاغِي الْإِبِلِ I heard the [grumbling] cries of the camels. (TA.)

مُرْغٌ [act. part. n. of 4]. — [Its fem.] مَرْغِيَّةٌ is app. the sing. of مَرَاغِي [probably a mistranscription for مَرَاغٌ, the reg. pl.], (TA,) which is an epithet applied to camels, meaning Whose milk has much froth. (K, TA.)

• مَرْغَاةٌ A skimmer; i. e. a thing with which (or in which, as in one copy of the K,) froth is taken: (S, K:) or a wooden thing with which one takes off the froth of milk: pl. مَرَاغٌ. (JK.)

كَلَامٌ مَرْغٌ † Speech, or language, that does not clearly express its meaning. (S, K, TA.)

رف

1. رَفَّ (T,) or رَفَّ لَوْنُهُ (S, M, O, K,) aor. رَفَّ, inf. n. رَفٌّ and رَفِيفٌ, Its colour shone, or glistened; (T, S, M, O, K;) said of a thing; (T;) as also

ارتَفَ (K.) Thus رَفَّتْ أَسْنَانُهُ *His teeth shone, or glistened.* (M.) El-Aashà says, describing the front teeth of a woman,

* وَمَهَا تَرِفُ غُرُوبُهُ * يَشْفِي الْمَتِيمَ ذَا الْحَرَارَةِ *

[And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning in his heart]. (T, O, S.) And one says also, رَفَّ الْبَرْقُ, aor. - and ʔ, (M,) inf. n. رَفِّ, (M, K,) *The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again.* (M, K,*) — رَفَّ النَّبْتُ, aor. -, inf. n. رَفِيفٌ, *The plant, or herbage, quivered, or became tall, (رَاهَتَزَ) being green and glistening; and رَوِيفٌ is a dial. var. of the inf. n. رَفِيفٌ in this sense: (Lth, T:) or quivered, or became tall, (رَاهَتَزَ) and was luxuriant, or flourishing, and fresh, or succulent: or, as AHn says, became glistening, or bright, in its sap: (M:) and رَفَّ الشَّجَرُ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also رَوِيفٌ, aor. يَرِفُ, inf. n. رَوِيفٌ.* (T in art. ورف.)*

— رَفَّتْ عَيْنُهُ, aor. - and ʔ, inf. n. رَفِّ, *His eye quivered, or throbbed: (M, K:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAqr, T, K;) as, for instance, of the eyebrow. (IAqr, T, M.)*

— رَفَّ said of a bird: see R. Q. 1, in two places. — رَفَّ, aor. -, [said of a man,] *He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and self-conceited, gait.* (M.) — رَفَّ إِلَى كَذَا *He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. ارْتاحَ: (K:) and so said of the*

heart. (O.) — رَفَّ لَهُ, (O, K,) aor. ʔ and -, inf. n. رَفِيفٌ and رُفُوفٌ, (O,) *He laboured for him with service, both honourable and mean.* (O, K.) —

رَفَّ بِلَانٍ *He treated such a one with honour: (O, K:) [and so, accord. to the TA, فَلَانًا, as is shown in the first paragraph of art. حَف.]*

— رَفَّ الْقَوْمُ بِهِ *The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him.* (O, K.) — رَفَّتْ عَلَيْهِ النِّعْمَةُ *Wealth became abundantly bestowed upon him; syn. ضَعَتْ.* (M.) — رَفَّ, aor. ʔ (IAqr, T, K) and -, (K,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n.

رَفَّ, (O,) *He ate (IAqr, T, K) soundly, (IAqr, T, [see رَفَّةٌ, the inf. n. of unity,]) or much, or largely.* (O, K.) — رَفَّتِ الْإِبِلُ, (AHn, M, K,) and الْغَنَمُ, (K,) or رَفَّتِ الْبَقَلُ, (TK,) aor. ʔ and -,

inf. n. رَفَّ, *The camels, (M, K,) and the sheep or goats, (K,) ate, (AHn, M, K,) or ate herbs, or leguminous plants, (TK,) in a certain manner, (K,) without filling the mouth therewith. (TK.)*

— رَفَّ اللَّبَنُ, (TK,) inf. n. رَفَّ, (K,) *He drank milk every day.* (K, TK.) — [Hence, perhaps,]

أَخَذَتْهُ الْحُمَى رَفًّا *The fever attacked him every day.* (O, K.) — رَفَّ, aor. ʔ, (A'Obeyd, T, S, M, K,) inf. n. رَفَّ (A'Obeyd, T, S, M, K) and رَفِيفٌ, (M,) also signifies *He sucked* (A'Obeyd, T, S, M, K) a thing: (M:) and he sucked in [saliva &c.] with his lips. (A'Obeyd, T, S.) You say, رَفَّ أُمُّهُ *He (a young camel) sucked his mother.* (K.) And رَفَّ الْمَرْأَةُ, (M, O,) or الْجَارِيَةُ, (IAqr, L in art.

مصد,) aor. ʔ, (M, O,) inf. n. رَفَّ, (O,) *He sucked in the woman's, or the girl's, saliva from her mouth: (IAqr, M, and L ubi suprâ:) or he kissed her with the extremities of his lips.* (M, O, K.) And hence, (M,) إِنِّي لَأَرْفُ شَفَتَيْهَا وَأَنَا صَائِمٌ, in a trad. of Abou-Hureyreh, (T, M, O, Mgh,) means *Verily I suck in her saliva [from her lips while I am fasting]: (A'Obeyd, T, M, O:) or I kiss [her lips], and suck [them], and suck in [her saliva from them].* (Mgh.) = رَفَّهَ, (M, O, K,) aor. ʔ, (M,) inf. n. رَفَّ, (M, O, K,*) *He did good to him; conferred a benefit, or benefits, upon him.* (M, O, K,*) [And *He gave to him.*] You say, فُلَانٌ يَحْفُنَا وَيَرْفُنَا, meaning *Such a one gives to us, and brings us corn or food.* (M. [See also other explanations in art. حَف.]) And فُلَانٌ يَرْفُنَا *Such a one guards us, defends us, or takes care of us.* (S.) [Hence,] it is said in a prov.,

مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ [explained in art. حَف]: and one says, مَا لَهُ حَافٌ وَلَا رَافٌ [also explained in art. حَف]. (S.) = رَفَّ الْبَيْتَ *He made to the*

بيت [which here seems from the context to mean tent] what is termed a رَفَّ [q. v.]. (M.) [And hence, app.] رَفَّ ثَوْبُهُ, aor. ʔ, inf. n. رَفَّ, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part.* (K.) = رَفَّهَ *He fed him [i. e. a beast] with رَفَّةٌ, i. e. straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof.* (M.) = رَفَّ الثَّوْبَ, (M,) inf. n. رَفَّ, (M, O, K,) *The garment, or piece of cloth, became thin: (M, O, K,*) but this is not of established authority.* (M.)

4. ارْتَفَتْ عَلَى بَيْضَتِهَا *She (a hen) spread, or expanded, the wing over her egg.* (O, K.)

8: see 1, first sentence.

R. Q. 1. رَفَّرَفَ, (T, S, M, K,) inf. n. رَفَّرَفَةٌ, (T, K,) *He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place; (T, M;) as also رَفَّ: (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art. فرش:) and he (a bird) expanded his wings; as also رَفَّ; but this latter is not used. (O, K.) One says also, of an ostrich, يَرْفَرُ بِجَنَاحَيْهِ ثُمَّ يَعْذُو, [He flaps his wings, then runs]. (T, S, O.) — [See also R. Q. 1 in art. زف, last sentence.] — رَفَّرَفَ *He was, or became, affectionate, favourable, or kind, to the people, or party; syn. تَحَدَّبَ.* (M.) — رَفَّرَفَةٌ also signifies *The making a sound: (K:) its verb, رَفَّرَفَ, meaning It (a thing) made a sound.* (TK.)*

رَفٌّ *A thing resembling a طاق, [i. e. a kind of arched construction, app. like the صَفَّةٌ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Farábee, S, Mgh, K,) upon which are placed the طَرَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفْرَفٌ: (IAqr, T, K:) the رَفٌّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room]: IDrd says that the word is Arabic: (Mgh:) the pl. is رَفُوفٌ (T, S, O, Mgh, Mgh, K) and رَفَائِفُ. (O, Mgh, Mgh.) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, أَمَا إِنَّ رَفَائِفِي تَقْصِفُ ثَمَرًا *Verily my shelves are breaking with dates, by reason of the large quantity thereof.* (Mgh.) رَفُوفُ الْخَشَبِ, also, means *The planks of the لُحْدُ [or lateral hollow of a grave].* (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, رَفٌّ also signifies *A small arched window in a wall.*] = [When the رَفٌّ of a بَيْت is mentioned, by بيت may sometimes be meant a tent:] see رَفْرَفٌ. = Also *A flock of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.) — A herd of oxen or cows. (Lh, O, K.) — A row of birds. (IAqr, T and TA in art. ابل.) — A company of men. (Fr, T.) — Large camels; (O, K;) as also رَفٌّ: (K:) [or] a large herd of camels. (M.) = An enclosure (حَظِيرَةٌ) for sheep or goats. (M, O, K.) = Any tract of sand elevated above what is adjacent to it or around it. (K.) = Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَةٌ. (M, K.) = A soft garment or piece of cloth. (K.) = And, as some say, (M,) Saliva (M, K) itself [as well as the “sucking in of saliva:” see 1]. (M.)**

رَفَّةٌ: see رَفَّةٌ.

رَفٌّ *A daily شَرَبُ [i. e. drinking, or share of water]. = See also رَفٌّ.*

رَفَّةٌ [inf. n. of unity of رَفَّ] i. q. بَرْقَةٌ [app. as meaning *A flash of lightning*]: (IAqr, T:) or a shining, or glistening. (O.) — And *A quivering, or throbbing.* (IAqr, T.) = Also *A sound act of eating; syn. أَكَلَةٌ مُحْكَمَةٌ.* (IAqr, T, O, K. [In the CK, in this sense, erroneously written رَفَّةٌ.]) — And *A suck.* (IAqr, T.)

رَفَّةٌ i. q. تَبْنٌ [i. e. Straw; or straw that has been trodden or thrashed, and cut]; and what has been broken in pieces thereof; [also written رَفَّةٌ and رَفَّتْ and رَفَّةٌ;] (M, O, K;) as also رَفَّ. (K.) [See also رَفَّةٌ.]

رَفَائِفُ *What has fallen about of straw, and of dried leaves or branches of the سَمُرُ [or gum-acacia-tree].* (IAqr, M.)

رَفِيفٌ *Shining, or glistening.* (KL. [The meaning of “dispersed” assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word *درخشنده*.] One says also *نُفَرُ رَفَافٍ* [app. *نُفَرُ رَفَافٍ*] *Front teeth shining or glistening.* (Har p. 314.) — Applied to a garment, or piece of cloth, (S, O,) and to trees (شجر) (S, O, * K,) and other things, (K,) *Moistened* [app. by dew or the like, so as to be rendered glossy]. (S, O, K.) — Also, applied to a garment, or piece of cloth, *Thin.* (O.) = *Abundance of herbage, or of the goods, conveniences, or comforts, of life.* (O, K.) = *The lily.* (O, K.) = *The roof* (Sh, M, O, K) of a [tent such as is called] *فُسْطَاط*. (Sh, O, M.) — See also *رَفْرَفٌ* = *رَفْرَفٌ* *ذَاتُ الرِّيفِ* *Boats upon which a river was crossed, consisting of two or three joined together, for the use of the king.* (O, K.)

رَفَافَةٌ *The thing that is put in the lower part of the helmet.* (AA, O. [See also *رَفْرَفٌ*.])

رَفَافٌ: see the next preceding paragraph. — Also *A plant, or herbage, intensely green.* (TA in art. *ورف*.)

رَفْرَفٌ: see *رَفْرَفٌ*, first sentence. — Also *A window; or an aperture for the admission of light; syn. رَوْشَنٌ*. (IAar, T, K;) and so *رَفْرَفٌ*. (AA, T, O, K.) = Also *Coverlets* (مَحَابِس, Katádeh, T) *for beds*: (T:) or *beds* [themselves]: (AO, T, O, K:) or *carpets*: (AO, T, K:) or *green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour, ثِيَابٌ خَضِرٌ*, [which may have either of these two meanings,] S, M, O, K,) *that are spread*, (M,) or *of which مَحَابِس* [see above] *are made*, (S, O, K,) and *which are spread*: (K;) n. un. with ة; (S, O, M;) but some make the former a sing.: (O:) pl. *رَفَارِفٌ*: (M:) or it signifies, (T, O,) or signifies also, (K,) *the redundant parts of مَحَابِس*, (T, O, K,) and *of beds*: (K;) and *anything that is redundant and that is folded*: (O, K:) or *pieces of thin دِيْبَاج* [or silk brocade]: (M, K:) it occurs in the Kur lv. 76: and some say that it there means the meadows, or gardens, (رياض) of *Paradise*: (Fr, T:) or, as some say, *pillows*: (T:) or it signifies also a *pillow*: and *meadows, or gardens*; syn. *رياض*: (K:) also a *carpet*: (T:) and sometimes it is applied to *any wide garment or piece of cloth*. (Bd in lv. 76.) — Also *The كِسْرُ* [app. as meaning the lowest piece of cloth, or the part of that piece that is folded upon the ground,] of a [tent of the kind called] *خَبَاءٌ*: (Lth, T, S, M, O, K:) and a *piece of cloth (خَرَقَةٌ) that is sewed upon the lower part of a [tent of the kind called] فُسْطَاط*, (Lth, T, M, K,) and of a *سَرَادِق*, (M, K,) and the like; as also *رَفْرَفٌ*, of which the pl. is *رَفُوفٌ*: (M: [in the CK, *الفُسْطَاط* is erroneously put for *الفُسْطَاط*:]) or the *skirt of a tent*: (Bd in lv. 76:) and, accord. to IAar, the *extremity, edge, or border, of a فُسْطَاط*. (T.) — Also *The redundant portion of the skirt of a coat of mail*: (A'Obeid, T, O:) or the *sides of a coat of mail*, (S, K,) and the *pendent portions thereof*: (S, O, K:) n. un. with ة. (S.) And the *رَفْرَفُ* of a coat of mail is [The *تَسْبِغَةُ*, q. v.: or] a *piece of mail (زَرْدٌ) which is*

fastened to the helmet, and which the man makes to fall down upon his back. (M, K.) — *The pendent branches of the [tree called] أَيْبَةُ*. (T, O, K.) — *Soft, or tender, and drooping trees.* (M, K.) — *And Certain trees, (K,) certain drooping trees, (Aq, T, O,) growing in El-Yemen.* (Aq, T, O, K.) — Also, [because pendent,] *The [caruncle, in the vulva of a girl or woman, called] بَضْرٌ* [q. v.]. (Lh, M, K.) — *And A species of fish (Lth, T, M, O, K) of the sea.* (M, K.)

رَفْرَفٌ ظِلَّةٌ *The bird called خَاطِفٌ*. (Ibn-Selemeh, S, O, K. [See art. *خُطِفٌ*.]) And sometimes, (S,) *The male ostrich*: (T, S, M, O, K:) because (S) he flaps his wings (*يُرْفَرِفُ بِجَنَاحَيْهِ*) and then runs. (T, S, O.) — Also *The wing of an ostrich and of any bird.* (M.)

رَفْرَفٌ *Quick, or swift.* (O.)

رَافٌ: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَأْكَلٌ *q. v.* [A place, or time, of eating]. (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَفَا

1. *رَفَا السَّيْفَةَ*, (M, Mgh, K,) aor. ʔ, inf. n. *رَفَفَ*, (M,) *He brought the ship near to the bank of a river*; (M, K;) as also *أَرَفَاهَا*: (S, TA:) or both signify *he brought the ship near to the bank of a river and made her still, or motionless*: (Mgh:) or the latter, *he brought her near to the land; or to the part of the land that was near; or so the former accord. to AZ; (T;) and so the latter: but in the K, ارَفَا is expl. as signifying simply he made, or drew, or brought, near.* (TA.) *أَرَفَوْا* *جزيرة* occurs in a trad. [as meaning *They brought the ship near to an island*]: and some say *أَرَفَاتٌ* for *أَرَفَاتٌ*; which latter is the original. (TA.) — [Hence, accord. to ISd in the M, but this I think doubtful,] *رَفَا الثَّوبُ*, (AZ, T, S, M, Mgh, Msb, K,) aor. as above, (AZ, T, S, Mgh, Msb,) and so the inf. n., (AZ, T, S, Mgh,) *He repaired, or mended, [or darned,] the garment, (S, Msb,) where it was rent*; (S;) or *he closed up what was rent in the garment, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]*: (Mgh:) and sometimes it is pronounced without ء; (S;) [i. e.,] one says also *رَفَا الثَّوبُ*, and *رَفَوْتُهُ*, aor. ʔ, (Msb,) inf. n. *رَفَفَ*, (Msb,) and *رَفَفْتُهُ*, aor. ʔ, inf. n. *رَفَفَ*, (IAar, T, Msb;) and *رَفَفْتُهُ*, aor. ʔ, inf. n. *رَفَفَ*, which is of the dial. of Benoo-Kaḥb; (Msb;) but this last is strange. (TA.) [See 1 in art. *رَفُو*.] One says, *مَنْ أَغْتَابَ خَرَقٌ وَمَنْ اسْتَغْفَرَ رَفَاً*, [He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs]: (S, M:) i. e., by *الِاغْتِيَابَ* he rends his religion, and by *الِاسْتِغْفَارَ* he repairs it. (M.) — And [hence,] *رَفَا بَيْنَهُمُ* *He effected a reconciliation, or made peace, between them*; (M, K;) like *رَفَا*. (TA.) — *And رَفَا الرَّجُلُ*, (M, K,) aor. and inf. n. as above, (M,) *He appeased, quieted, or calmed, the man*, (M, K, TA, [like

رَفَاهُ, without ء, see art. *رَفُو*.]) *stilling his fear, or terror, and treated him with gentleness.* (TA.) — See also 3. — *رَفَاً* is also said to signify *تَزَوَّجٌ* [He married; or took a wife]; (TA;) or so *رَفَا* [without ء]. (T.)

2. *رَفَاهُ*, (T, S, M, K,) inf. n. *تَرَفَّاهُ* and *تَرَفَّاهُ*, (T, S, K,) *He said to him, (namely, a man who had had a wife given to him, T, S, M,) بِالرَّفَاءِ وَالْبَيْنِ*; (T, S, M, K;) [see *رَفَاً*, below;] as also *رَفَاهُ*, without ء. (TA.)

3. *رَفَاهُ*, (AZ, T, S, M,) inf. n. *مَرَفَّاهُ*; (AZ, T;) and *ارَفَاهُ*, (K,) but there without any objective complement, and *رَفَاهُ*; (TA;) *He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. حَابَاهُ*; (AZ, T, S, M, K;*) *فِي الْبَيْعِ* [in selling]: (AZ, T, S;) or *ارَفَاهُ* signifies *دَارَاهُ* [he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: (IAar, M:) or *ارَفَا* is also syn. with *دَارَى*; and so is *رَفَا*. (K.)

4. *ارَفَا* *He, or it, drew near, or approached.* (K.) You say, *ارَفَاتُ السَّيْفَةِ* *The ship drew near, or approached, (T, TA,) to the land, (T,) or to the part of the land that was near, or to the bank of a river.* (TA.) — *ارَفَا إِلَيْهِ* *He inclined to, or towards, him, or it; (Fr, T, K;*) as also ارَفَى*. (Fr, T.) And (K) *He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging*; (S, M, K;) as also *ارَفَى*. (TA in art. *رَفُو*.) — *He combed, or combed and dressed, his hair.* (K,* TA.) = As a trans. v.: see 1, in two places: — and see also 3, in two places.

6. *تَرَفَّفُوا* *They agreed together; or were of one mind or opinion*: (S, K;) and *they aided, or assisted, one another; or leagued together, and aided one another.* (S.) And *تَرَفَّفُوا عَلَى الْأَمْرِ* *They agreed together to do the thing*: (M:) *they agreed together, or conspired, to do the thing, their stratagem and their affair being one.* (T, TA.)

رَفَاً *Close union; coalescence*; (ISk, T, S, M, K;) *consociation*; these being the meanings if the root be with ء: (ISk, T:) *good consociation*: (T:) and *composure of disunited circumstances or affairs*: (K:) or *reparation*: (Msb:) and *accord, or agreement*; (T, S, M;) like *مَرَفَاتٌ* [if the root be] without ء: (T:) or, if the root be without ء, the meaning is *tranquillity; or freedom from disturbance, or agitation.* (ISk, T, S.) Such are said to be the meanings in the saying, *بِالرَّفَاءِ وَالْبَيْنِ*; (ISk, T, S, M, Msb, K; [see 2;]) i. e. [May it (the marriage) be] *with close union, &c., (K, TA,) and increase (TA)* [or rather the begetting of sons, not daughters]: or *with reparation* [of circumstances or condition, and the begetting of sons]. (Msb.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T,* TA:) and some relate that he used to say, in its stead, *بَارَكَ فَيْدُكَ* and *بَارَكَ اللَّهُ عَلَيْكَ* [May God

bless thee], and جَمَعَ بَيْنَهُمَا فِي خَيْرٍ [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying, بِالرِّفَاءِ وَالنَّبَاتِ وَالْبَيْنِ لَا الْبَنَاتِ [May it be with close union, &c., and constancy, and the begetting of sons, not daughters]. (Har p. 364.) And one says also, بَيْنَ الْقَوْمِ رِفَاءٌ, meaning *Between the people is close union, and concord, or agreement.* (Msb.)

رَفَّاءٌ [A darning:] one who closes up what is rent in garments, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]; in Pers. رَوُفَر. (Mgh.)

مَرَفَأٌ: see the next paragraph. — Also A place where garments are darned. (KL.)

مَرَفَأٌ (S, Mgh, Sgh, K,) and مَرَفَأٌ (M, K,) [A station of ships:] a place where ships are brought near to the bank of a river [or to the land; see 1, first sentence]; (S, M, K;) i. q. مَرَفُوءَةٌ. (Mgh.)

يَرْفُئِي Heartless, or deprived of his heart, by reason of fright. (M, K.) — A male ostrich: (M:) or a male ostrich taking fright, and fleeing, or running away at random. (K.) — A gazelle; because of its briskness, liveliness, or sprightliness, and its uninterrupted running: (M:) or a gazelle that leaps, jumps, springs, or bounds, much, or often, (قَفُوزٌ) and goes back, or retreats, (M, K, TA,) fleeing. (TA.) — And A pastor of sheep or goats: (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.)

رَفَتْ

1. رَفَّتْ, (T, M, A, K,) aor. - and 2, (M, K,) inf. n. رَفَّتْ, (M,) He broke it; (T, M, K;) or broke it in pieces: (T:) he crushed, bruised, brayed, or pounded, it: (M, K:) he crumbled it, or broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones. (A.) And رَفَّتْ It was broken; or broken in pieces; [&c.] (Akh, S.) You say, رَفَّتْ عُنُقُهُ, aor. -, inf. n. as above, He broke, or crushed, his neck. (Lh, M.) And رَفَّتْ عِظَامُ الْجَزُورِ He broke the bones of the slaughtered camel, in order to cook them and to extract their grease. (T.) And one says of him who does that from which he finds it difficult to liberate himself, الضَّيْعُ تَرْفُتٌ, اِعْظَامٌ وَلَا تَعْرِفُ قَدْرَ اسْتِهَا تَأْكُلُهَا ثُمَّ يَعْصُرُ عَلَيْهَا خُرُوجُهَا [The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it]. (A.) — [Hence,] رَفَّتِ الْعَطَشُ + It (water) broke the vehemence of thirst. (Z, TA in art. رَفَتْ.) = (See also 9.)

2. رَفَّتْ, inf. n. تَرْفِيتٌ, He broke it [app. much, or into many pieces]: — and hence, + He dishonoured, despised, or condemned, him; تَرْفِيتٌ being syn. with تَحْقِيرٌ, and contr. of تَرْفِيلٌ and تَعْظِيمٌ. (Er-Rāghib, TA.)

9. رَفَّتْ, as also رَفَّتْ, (M, K,) the latter being intrans. as well as trans., (K, TA,) It was, or became, broken, broken in pieces, crushed, bruised, brayed, or pounded: (M, K:) said of a bone; i. e., it became what is termed رَفَاتٌ. (M.) And It became cut or broken, cut off or broken off; it broke, or broke off: (K, TA:) the former is said, in this sense, of a rope. (A, TA.)

رَفَّتْ i. q. تَبَنٌ [i. e. Straw; or straw that has been trodden, or thrashed, and cut: also written رَفَّةٌ, and رَفَّةٌ, and رَفَّةٌ. (IAar, T, K.) It is said in a prov., اَنَا أَغْنَى عَنْكَ مِنَ التَّفَّةِ عَنِ الرَّفَّتِ, (TA,) or إِلَى الرَّفَّتِ, (T,) [I am more free from the want of thee than the badger is from the want of straw, or cut straw]: the تَفَّة is what is called عَنَّا الْأَرْضِ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ه; but الرَفَّت is with ت: (T:) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تَفَّة.) [See also رَفَّةٌ.] = Also One who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything. (K, TA.)

رَفَّتَةٌ A mode, or manner, of breaking, breaking in pieces, crushing, &c. (Lh, M.)

رَفَاتٌ f. 33/ A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) broken, broken in pieces, crushed, bruised, brayed, or pounded; (M, L, TA;) or crumbled, or broken into small pieces with the hand; (A, TA;) or a thing that has become old and worn out, and crumbled, or broken into small pieces: ('Ināyeh, TA: [see مَرَفُوءٌ]) or broken, or crumbled, particles; fragments, or crumbs; of a thing that is dry, (T, S, A, K, TA,) of any kind; (T;) [as, for instance,] of musk. (A, TA.) Hence, in the Kur [xvii. 52 and 100], اِذَا كُنَّا عِظَامًا وَرَفَاتًا When we shall have become bones and broken particles? (S, M, TA.) [Hence also the phrase] لَا يَرْفَاتُكَ, meaning No, by thy ancestors who have become broken and crumbled bones in the dust. (Har p. 634.) And [hence one says,] هُوَ الَّذِي أَعَادَ الْبَكَارِمَ وَأَحْيَا رَفَاتَهَا وَأَنْشَرَ أَمْوَاتَهَا [He is the person who has restored generous qualities or actions, and revived such of them as had decayed, and brought to life again such of them as had become dead]. (A, TA.)

مَرَفُوءٌ Broken, broken in pieces, &c. (Akh, S. [See رَفَاتٌ].)

رَفَتْ

1. رَفَّتْ (T, S, M, A, Mgh, Msb, K) فِي كَلَامِهِ (M, A, Mgh) or فِي مَنَاطِقِهِ (Msb,) aor. -, (K,) and so in a copy of the S, or -, (T,) and so in another copy of the S, or both, (Msb, TA,) the latter mentioned by 'Iyād in the "Meshārik;" (TA;) and رَفَّتْ, (M, K,) aor. -; (K;) and رَفَّتْ, aor. -; (Lh, M, K;) inf. n. رَفَّتٌ, which is of رَفَّتْ, (M, TA,) and رَفَّتْ, (T, S, M, A, Mgh, Msb, K,) which is of رَفَّتْ, (M, TA,) or of رَفَّتْ, (Msb,)

or, accord. to some, this is a simple subst., (TA,) and رَفُوءٌ; (K;) and رَفَّتْ; (T, S, M, A, Mgh, Msb, K;) and رَفَّتْ; (A;) He uttered foul, unseemly, immodest, lewd, or obscene, speech, (T, S, M, A, Mgh, Msb, K,) in relation to women: (T:) and talked to a woman, in, or respecting, coition; (S, K, TA;) and (as in the A and Mgh, but in the Msb "or") spoke plainly of what should be indicated allusively, relating to coition. (A, Mgh, Msb.) And رَفَّتْ بِأَمْرَاتِهِ, and مَعَهَا, He compressed his wife: and he kissed her; and held amatory and enticing talk, or conversation, with her; and did any other similar act, of such acts as occur in the case of coition. (M.) And رَفَّتْ إِلَى أَمْرَاتِهِ He went in to his wife; i. e. he compressed her; or was with her alone in private, whether he compressed her or not; syn. أَقْصَى إِلَيْهَا. (A.) [See also رَفَّت below.]

3. مَرَاتَةٌ, inf. n. رَفَاتٌ, [He joined with his companion, or vied with him, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition.] (A.)

4: } see 1, first sentence.
5: }

6. تَرَفَّأَا [They two joined mutually, or vied with each other, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition]; said of two men. (A.)

رَفَّتٌ, said by some to be a simple subst., but by others to be an inf. n., (TA,) Foul, unseemly, immodest, lewd, or obscene, speech, (Lh, T, S, M, Mgh, Msb, K,) in relation to women; (T;) this being the primary signification: (Lh, T:) and talk to women in, or respecting, coition: (S, K, TA:) and the speaking plainly of what should be indicated allusively, relating to coition: (Mgh:) or allusion to coition: (M:) or foul, unseemly, immodest, lewd, or obscene, speech addressed to women; (T, S, Mgh, K;) so accord. to I'Ab: (T, S, Mgh:) and coition: (Lh, T, S, M, Mgh, Msb, K:) and kissing; and amatory and enticing talk, or conversation; and any other similar act, of such acts as occur in the case of coition: (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Msb,) it is coition: (A, Mgh, Msb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Msb,) the making an appointment for coition: (A, Mgh, Msb:) and with the eye, (A, Mgh,) or with respect to the eye, (Msb,) the making a signal of a desire for coition: (A, Mgh, Msb:) or it is a word comprehending everything that a man desires of his wife. (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means Coition: (Zj, T, Mgh, Msb:) and speech that may be a means of inducing coition: (Zj, T:) or foul, unseemly, immodest, lewd, or obscene, speech: (M, Mgh, Msb:) or, accord. to Th, the removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like. (M. [In the L and TA, the explanation

of Th is so given as to relate, not to رَفَتْ, but, to رَفَتْ. And in the same, ii. 183, where it is allowed in the night of fasting, it means *Cotition*: (Msb:) or the *going in* to one's wife; syn. إِفْضَاء; wherefore it is made trans. by means of إِلَى, like as is إِفْضَاء. (M, Mgh.)

رَفَد

1. رَفَدَهُ, aor. رَفَدَ, inf. n. رَفْدٌ, *He gave him, or gave him a gift*: (T, S, M, A, * Msb, K:) or it signifies, (Msb,) or signifies also, (S, M, A,) *he aided, helped, or assisted, him*: (T, S, M, A, Msb:) and رَفَدَهُ, (M, A, Msb,) inf. n. رَفْدٌ, (S, K,) signifies the same (S, M, A, Msb, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify *he aided, helped, or assisted, him, by a gift or by a saying or by some other thing*: (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also رَفَدَهُ; (A:) [meaning *he aided him; or he aided with him; or he aided him, being aided by him; for* مُرَفَّدَةٌ is syn. with مُعَاوَنَةٌ. (S, L.) One says, رَفَدَا إِلَّا رَفْدًا *I will not stand unless I be helped to do so.* (TA.) — [Hence,] *He propped it up; namely, a wall*: (Zj, T, A:) and رَفَدْتُهُ *I propped it up, or supported it, namely, a thing, with it, meaning any other thing used for such a purpose.* (Zj, T.) — And [hence,] رَفَدَهُ, (M, L,) or رَفَدَ عَلَيْهِ, aor. رَفَدَ, inf. n. رَفْدٌ, (AZ, T, S, M,) *He made for him, (AZ, S, M,*) or put upon him, (T, M,*) namely, a camel, (AZ, S,) an appertenance of the saddle, called a رَفَادَة*: (AZ, T, S, M:) [and رَفَدَهُ, or رَفَدَهُ, signifies the same; for] رَفَادٌ is syn. with رَفْدٌ as meaning the *putting to a beast, or furnishing him with, a رَفَادَة*. (K.) [Hence,] *يُرَفَّدُ بِخَرْقَةٍ* [meaning *It is furnished with a piece of rag, as a compress,*] is said of a wound (S, K) &c. (S.) — And رَفَدَهُ signifies also *It held it fast; namely, any one thing, another thing.* (M.)

2. رَفَدُوا فَلَانًا, (M, A,) inf. n. تَرْفِيدٌ, (S, K,) † *They made such a one a lord, or chief*; (S, M, A, K:) *made him great, or magnified him, or honoured him; (K:*) and set him over their affairs; (M;)* [lit. *made him to give gifts;*] as also رَفَدُوهُ: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إِذَا سَادَ رَفْدٌ وَرَفَلٌ). (A.) And رَفَدَ فَلَانٌ † *Such a one was made a lord, or chief; and was made great, or magnified, or honoured.* (S, TA.) = رَفَدَ, (T, L,) inf. n. as above, (T, L, K,) also signifies *He went a pace like that called هَرَوْنَة*, (T, L,) or like that called هَرَوْنَة. (K.) [See 2 in art. رَفَد.]

3: see 1.

4: see 1, in two places.

6. تَرَفَدُوا *They aided, helped, or assisted, one another [by gifts or otherwise].* (S, * M, A, Msb, K:*)

8. ارْتَفَدَ *He gained, acquired, or earned, (T, S, M, A, K,) property. (T, M, A.) And ارتَفَدْتُ مِنْهُ I obtained a gift, or aid, from him. (A.)*

Bk. I.

10. اسْتَرْفَدَهُ *He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise].* (S, * A, Msb, K:*)

رَفْدٌ: see the next paragraph.

رَفْدٌ *A gift*; (S, A, Msb, * K;) [and so, app., رَفْدٌ or رَفْدٌ] *a gratuity*: (T, S, A, K:) pl. الرِّفَادُ (Ham p. 128) [and مَرَفَدٌ is pl. of مَرَفْدٌ or مَرَفْدٌ]. You say, هُوَ كَثِيرُ الرِّفَادِ and الرِّفَادِ [He is a person of many gifts]. (A.) It is said in a trad., رَفْدًا أَنْ يَكُونَ الْغَى رَفْدًا [One of the signs] of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity bestowed according to men's natural desires, and not according to right, or desert. (T, L.) — *Aid, help, or assistance*; (T, M, L, Msb:) as also مَرَفْدٌ and مَرَفْدٌ [app. مَرَفْدٌ and مَرَفْدٌ]; (M;) *by a gift, and by giving milk to drink, and by a saying, and by anything.* (T.) — *A lot, share, or portion.* (M, L.) — Also, (IAar, Ibn-El-Mubarak, T, S, M, A, L, K,) and مَرَفْدٌ, (El-Muarrij, T, S, M, L, K,) and مَرَفْدٌ, (S, M, L, K,) and مَرَفْدٌ, (M, L,) *A large [drinking-cup, or bowl, of the kind called] قَدَح*, (T, S, A, L, K,) in which a guest is given to drink: (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. مَرَفْدٌ: (T:) or a large عَس, (M, L,) larger than the common عَس, which latter is a large قَدَح that holds enough to satisfy the thirst of three men, or four, or more; larger than the عَس: (L:) or a قَدَح, (Ibn-El-Mubarak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a قَدَح she-camel is milked: (T:) or a vessel in which one milks. (El-Muarrij, T.) One says, هَرِيقَ رَفْدَةٍ [His drinking-cup, or bowl, was emptied], meaning † *he was slain*; a phrase similar to كَفَفَتْ جَفْنَتَهُ and صَفَرَتْ وَطَابَهُ (A:) or he died. (K.) And مَدَّ فَلَانٌ بِأَرْفَادِي [app. *Such a one drew water with my bowls*], meaning † *such a one aided me, or assisted me.* (A, TA.) [In my copy of the former, بِأَرْفَادِي; which I think a mistranscription: in the latter, بِأَرْفَادِي.]

رَفْدَةٌ *A company such as is termed عَضْبَة of men, (M, L,) [aiding one another: pl. رَفْدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]*

رَفْوَدٌ *A she-camel that fills the [vessel called] رَفْدٌ at one milking*: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAar, L:) or that aids her owners by the abundance of her milk: (TA in art. رَفْد:) pl. رَفْدٌ. (L.)

رَفَادَةٌ [A kind of pad, or stuffed thing, beneath a saddle;] *a thing like the جَدْيَة of a horse's saddle, (S, Mgh, K,) for a beast: (K:) a support for the saddle of a horse or camel &c.: (M, L:) it is put beneath a horse's saddle in order that it may become raised thereby. (Lth, T.) — A piece of rag with which a wound, (S, K,) &c., (S,) is furnished as a compress (يُرَفَّدُ بِهَا). (S, K.) —*

*A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins (S, M, K) for [the beverage called] نَبِيد: (S, M:) each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) the رَفَادَة and سَقَايَة [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Háshim; and the سِدَانَة [or service of the Kaqbeh], and the لَوَاء [or banner], to the Benoo-'Abd-ed-Dár: (S:) the term رَفَادَة used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying "he aided him by a gift" &c.: (Mgh:) the first who performed this custom was Háshim Ibn-'Abd-Menáf. (T.) — One says also, هُوَ رَفِيدَةٌ, meaning † [He is an excellent] *aid, or helper, or assistant, to me.* (A.)*

رَفِيدَةٌ: see what next precedes.

رَافِدٌ [act. part. n. of رَفَدَ; *Giving, or giving a gift: and aiding, &c.*]: pl. رَافِدُونَ and رَافِدٌ. (TA.) You say, فَلَانٌ نَعْمَ الرَّافِدُ إِذَا حَلَّ بِهِ الْوَأْفِدُ and فَلَانٌ رَافِدٌ [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A, TA.) And أَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا † *He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so.* (L.) — *One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place.* (IB.) — † *A river that flows into, and augments, another river: you say نَهْرُهُ رَافِدَانٌ † A river that has two rivers flowing into it, and augmenting it.* (A.) Hence, (A,) الرَّافِدَانُ is an appellation applied to † *The Tigris and Euphrates.* (S, M, A, K.) — [Hence,] one says also, فَلَانٌ يَمُدُّ الْبَرِيَّةَ رَافِدًا † *Such a one's two hands or arms [afford aid, or succour, to mankind].* (A.)

رَافِدَةٌ a word of the measure فَاعِلَةٌ [app. as meaning *A thing that aids, helps, or assists*], from الرَّفْدُ signifying "the act of aiding, helping, or assisting." (TA.) رَوَافِدٌ [is its pl., and] signifies *The rafters, or beams, or timbers, (خَشَب, S, Mgh, K, or خَشْب, M,) of a roof, (IAar, S, M, Mgh, K,) over which are laid [planks, or only] the bundles of reeds, or canes, called حَرَادِي; (IAar, L in art. حَرْد;) as also رَافِدَات. (S, M.) A poet says, (describing a house, S in art. بَيْخ,)*

* رَوَافِدُهُ أَكْرَمُ الرَّافِدَاتِ *
[Its rafters are the most excellent of rafters]. (S, M.)

أَرْفَدَةٌ (S, K,) or أَرْفَدَةٌ, which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) *A class of the Abyssinians, (S, K,) who danced: (S:) or a surname of them: or they were so called from the name of their chief ancestor, (TA.)*

تَرْفِيدٌ, a subst., like تَنْبِيْنٌ and تَنْبِيْتٌ, The posteriors of a woman. (IAgr, M.)

مَرَفَدٌ, and its pl. مَرَاْفِدٌ: see رَفَدٌ, in four places.

مَرَفَدٌ, and its pl. مَرَاْفِدٌ: see رَفَدٌ, in four places. — Also A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large. (S, K,*)

مَرَاْفِدٌ [a pl. of which the sing. (probably مَرَفَدٌ, like مَرْغَارٌ and مِدْرَارٌ &c.,) is not mentioned,] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter. (S.)

رفض

1. رَفَسَهُ (S, M, Mgh, K,*) or رَفَسَهُ بِرِجْلِهِ (M,) aor. َ (S, M, Mgh, K) and ُ (M, K,) inf. n. رَفَسٌ (S, M, &c.) and رَفَاسٌ (Jm, K,) or this is a simple subst., (M,) and رَفَاسٌ (Jm,) [or this also is a simple subst.,] He kicked him, or struck him with his foot or leg, (S, M, Mgh, K,*) in an absolute sense, (M, Mgh,) or in, or upon, the breast. (Kh, M, Mgh.) — رَفَسَهُ, inf. n. رَفَسٌ, He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) = رَفَسَ الْبَعِيرَ (K,) aor. َ, inf. n. رَفَسٌ, (TA.) He bound the camel with the رَفَاسُ [q. v.]. (K.)

رَفَسَةً A kick, or blow with the foot or leg, [in an absolute sense, or] in, or upon, the breast. (Lth, K.)

رَفَاسٌ The act, or habit, of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast; as also رَفِيسٌ and رَفُوسٌ (M, TA.) = Also The [cord, or rope, called] إِبَاضُ [q. v.]: (K:) or the bond with which the hind legs of the camel, when lying down, are bound to his thighs. (Ibn-'Abbād, TA.)

دَابَّةٌ رَفُوسٌ A beast that has a habit of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast. (M, TA.)

رَفُوسٌ }
رَفِيسٌ } see رَفَاسٌ.

مَرَفَسٌ An instrument with which flesh-meat is pounded. (M, TA.)

رفض

1. رَفَضَهُ, aor. َ and ُ, inf. n. رَفَضٌ (S, Mgh, Mgh, K) and رَفَضٌ (S, K,) He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Mgh, K.) — He separated, dispersed, or scattered, it. (L.) — رَفَضٌ also signifies The act of breaking [a thing]. (TA.) — And The act of driving away. (TA.) — And رَفَضٌ He threw, cast, or shot: (K:) whence رَاْفَضٌ as explained below. (TA.) — And رَفَضَ إِبِلَهُ (S, A, Mgh, K,) aor. َ (S) and ُ also, (O,) inf. n. رَفَضٌ and رَفَضٌ, (as in one copy of the S, but the former only in another copy,) He left his camels

to separate, or disperse themselves, in their place of pasture, (S, A, Mgh, K,) wherever they pleased, not turning them away from what they desired; (S;) as also رَاْفَضَهَا (Mgh, K,) inf. n. رَاْفَضٌ: (TA:) or, as the latter is explained by Fr, he sent them away without a pastor. (TA.) = رَفَضَتِ الْإِبِلُ (Fr, S, A, Mgh, K,) aor. َ, (Fr, S,) inf. n. رَفُوضٌ (S,) or رَفَضٌ (Fr,) The camels separated, or dispersed themselves, (Fr, A, Mgh,) in the place of pasture: (Mgh:) or pastured by themselves, (Fr, S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off, (S,) not fatiguing them, nor collecting them together. (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] — رَفَضَ النَّخْلُ قَيْعًا The palm-tree expanded its raceme, and the قَيْعَاءُ [or envelope] thereof fell off. (S, Sgh, K.) — رَفَضَ الْوَادِي The valley widened; became wide; as also رَاْفَضَ (O, K,) and رَاْفُوضٌ. (Ibn-'Abbād and K.) — رَفَضَ فُوهَ He shed his نَغْرُ [or front teeth]. (AA, TA.)

2. رَفَضَ فِي الْقَرِيَةِ, inf. n. تَرْفِيزٌ, He left a small quantity of water remaining in the skin. (AZ, S, K.) [See رَفَضٌ.] — رَفَضَ said of a horse, He put forth his veretrum without being vigorously lustful. (K.)

4. رَاْفَضَ إِبِلَهُ: see 1. = رَاْفَضَ الْوَادِي: see 1, last sentence but one.

5. تَرَفَضَ It (a thing, TA) broke, or became broken, in pieces. (O, K.) — See also 9, in three places.

9. رَاْفَضَ It (a thing) became dispersed, (S, A, K,) and departed, or went away; (S, K, TA;) as also تَرَفَضَ. (A, K, TA.) It (a company of men) separated, or became dispersed; or dispersed themselves; as also the latter verb. (Lth.) — رَاْفَضَ الدَّمْعُ (S, TA,) or الدَّمْعُ (K,) The tears became scattered in drops: (S, K:) [in one copy of the S, رَاْفَضَ الدَّمْعُ is explained by تَرَشُّشُهُ; but the right reading is تَرَشُّشُهُ, which I find in two copies; as in the K:] or flowed and became scattered; and flowed and dropped continuously: or flowed in a scattered manner: (L:) and تَرَفَضَ signifies the same. (TA.) You say also, رَاْفَضَ السَّيْلُ [The torrent dispersed itself]. (S, K.) And رَاْفَضَ جُرْحُهُ The thick purulent matter of his wound flowed, and became dispersed. (TA.) And رَاْفَضَ عَرَقًا His sweat ran; and flowed. (TA.) — رَاْفَضَ الْوَجْعُ † The pain ceased, or went away. (TA.) And رَاْفَضَ مِنْهُ صَبْرِي † [My patience departed in consequence of it]. (A, TA.)

10: see 1, last sentence but one.

رَفَضٌ Camels in a state of separation, or dispersion; and in like manner, men, and goods, and plants or herbage: (A:) or camels pasturing by themselves, (S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off: (S:) you say, رَاْفَضٌ (S, K,) and رَفَضٌ also, and رَاْفَضَةٌ (S, A, K:) and the pl. of رَفَضٌ is رَاْفَضٌ (S, K:) [and رَفُوضٌ seems to be a pl. of رَفَضٌ.] Also A herd of gazelles in a state of separation,

or dispersion: pl. رَفَاضٌ. (TA.) You say also رَفَضٌ نَعَامٌ Ostriches in separate flocks. (S.) And النَّاسُ رَاْفَضٌ فِي السَّفَرِ The men are in a state of separation, or dispersion, in journeying. (TA.) And رَفُوضٌ النَّاسِ The different parties of men. (S, K.) And رَفُوضٌ مِنْ كَلَالٍ Scattered pieces of herbage or pasturage, (Jm, S, K,) distant one from another. (Jm, S, O.) And رَفُوضٌ الْأَرْضِ Land which is deserted after having been prohibited to the public: (S:) or which has no possessor: (O, L, K:) so says IDrd; but he adds, or, accord. to some, deserted land (L, TA) between two cultivated pieces of land, (L,) or between two pieces of land belonging to two tribes. (TA.) رَفَضٌ also signifies What is large, and in a state of separation or dispersion, of a thing: pl. رَاْفَاضٌ. (TA.) — And رَفَضٌ, A side, or a part, or portion, (syn. جَانِبٌ) of a thing. (TA.) — Also رَفَضٌ, (IAgr, ISk, Az, Z,) or رَفَضٌ, (AZ, Fr, A'Obeid, S,) the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) A small quantity of water; (S, A, K;) and of milk; (A, TA;) remaining in the bottom of a skin or of a مزَاذَة; like a جُرْعَةٌ: (TA:) or a little less than is sufficient to fill a skin: (IAgr:) pl. رَاْفَاضٌ. (Lh.) — And hence, the former, † Food that is sufficient to sustain life; syn. قُوْتٌ. (TA.)

رَفَضٌ The persuasion, or creed, or a tenet, of رَاْفَضَةٌ; as in the saying attributed to the Imām Esh-Shāfi'ee,

* إِنْ كَانَ رَفَضًا حُبُّ آلِ مُحَمَّدٍ *
* فَلْيَشْهَدِ الشَّقَلَانِ أَنِّي رَاْفِضِي *

[If the love of the family of Moḥammad be a tenet of the Rāfiḍees, let men and genii bear witness that I am a Rāfiḍee]. (TA.)

رَفَضٌ: and its pl. رَاْفَاضٌ: see رَفَضٌ, in six places.

رَجُلٌ رَفَضَةٌ (A, L,) or رَجُلٌ قَبِضَةٌ رَفَضَةٌ (S, K,) A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L.) And رَاْعٌ قَبِضَةٌ رَفَضَةٌ A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will. (ISk, S, A,*) [See also art. قَبِضٌ.]

رَفَضَاتٌ, in the following saying, is from رَفَضَتْ لَشَوْفِي إِلَيْكَ فِي قَلْبِي explained above: رَفَضَاتٌ وَلَحْبِكَ فِي مَفَاصِلِي رَفَضَاتٌ † [app. meaning By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses]. (A, TA.)

الْقَوْمُ رَفَضَى فِي بُيُوتِهِمْ The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses: heard by Az from an Arab of the desert. (TA.) [رَفَضَى seems to be a pl. of رَاْفَضٌ; like هَالِكٌ is of هَالَكٌ. See also رَفَضٌ.]

رَفَاضٌ What is broken in pieces, and scattered, or dispersed, of a thing. (IDrd, §, K.)

رَفَاضٌ Tracks in a road differing one from another: (S:) or furrows in the middle, or main part, of a road, separating, one from another; or separating to the right and left. (TA.)

رَفُوضٌ: see **رَفَضٌ**, in four places.

رَفِضٌ *q. v.* **مَرْفُوضٌ**, applied to a thing: (S, K;) i. e. Left; forsaken; relinquished; abandoned; deserted: (S, TA:) cast away: separated; dispersed; scattered: (TA:) and, applied to a spear, broken in pieces. (K.) = Sweat; (O, K;) because of its flowing. (TA.)

رَقَاضَةٌ Men who pasture their beasts upon land such as is termed **رَفُوضٌ**: (S, K:) or, as in the O, who sow such land. (TA.)

رَافِضٌ in the following saying of 'Amr Ibn-
Aḥmar El-Bāhilee means *A thrower*: he says,

* إِذَا مَا الْحِجَارِيَّاتِ أَعْلَقْنَ طَبِيبٌ *
* بِمِثْلَةٍ لَا يَأْتِيكَ رَافِضًا صَخْرًا *

meaning, *When the women of El-Hijáz hang their goods and utensils upon the trees, they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee, because of the not finding it.* (O, L, K, TA.) = See also **رَفَضَى**.

رَافِضَةٌ *A party of رَوَافِضُ* (K:) whence the rel. n. **رَافِضِيٌّ** [signifying of, or belonging to, **رَوَافِضُ**]. (TA.) **رَوَافِضُ** [is pl. of **رَافِضَةٌ**, and] signifies *An army, or a military force*, (S, O,) or *any army or military force*, (K,) which has deserted its leader: (S, O, K:) or *armies which have deserted their leader.* (L.) — Also **الرَّافِضَةُ**, *A certain sect of the شَيْعَةُ* (S, Mṣb, K) of *El-Koofeh*; (Mṣb;) so called because they deserted Zeyd the son of 'Alee, (Aṣ, S, Mgh, Mṣb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Mṣb;) for they had promised allegiance to Zeyd the son of 'Alee (Aṣ, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Abou-Tālib, (Aṣ, O, L,) and then desired him to renounce the two elders, [Abou-Bekr and 'Omar, (TK,)] and on his refusing to do so they deserted him: (Aṣ, O, L, K:) **الرَّافِضُ** is also applied to this sect, as though it were pl. of **رَافِضٌ**, like as **الرَّافِضُ** is of **صَاحِبٌ**; (TA;) and **الرَّوَافِضُ** also; but not **الرَّقَاضُ**: (TA:) and the rel. n. [which serves as a n. un.] is **رَافِضِيٌّ** [as above]. (K.) Afterwards, this appellation became applied to *All persons transgressing in this way*, [i. e. all apostates, or schismatics.] speaking against the Companions of the Prophet. (Mṣb.) — **إِبِلٌ** **رَافِضَةٌ**: see **رَفَضٌ**.

رَافِضِيٌّ: see **رَافِضَةٌ**, in two places.

مَرَفِضٌ and **مَرَفِضَةٌ** *sings. of مَرَفِضٌ*: the former is explained as *A place in which water flows, and where it remains*: (TA:) or **مَرَفِضٌ** signifies

the parts of a valley into which the torrent disperses itself. (S, A, * K.) — **مَرَفِضُ الْأَرْضِ** The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like. (So in some copies of the S and in the TA.)

مَرَفِضَةٌ: see **مَرَفِضٌ**.

مَرَفِضٌ Anything becoming dispersed, and departing, or going away. (S.)

مَرَفِضٌ: see **رَفِضٌ**.

رفع

1. **رَفَعَهُ**, (S, Mṣb, K,) aor. ʿ, (K, TA,) inf. n. **رَفَعَ**, (S, Mgh, Mṣb,) *He raised it*: [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] *he elevated it; upraised it; uplifted it: he took it up: contr. of خَفَضَهُ*: (Mṣb:) or *of وَضَعَهُ*: (S, Mgh, K:) as also **رَفَعَهُ**, (K,) inf. n. **رَفِيعٌ**: (TA;) and **ارْتَفَعَهُ**; (K;) for accord. to the “Nawádir,” you say, **رَفَعَهُ** and **ارْتَفَعَهُ** [he raised it, lifted it, heaved it, or took it up, with his hand]; but Az says that **ارْتَفَعَهُ** is intrans., and that he has heard no authority for its being trans., in the sense of **رَفَعَ**, except that which he had read in the “Nawádir el-Aaráb:” (TA:) **رَفَعَ** is sometimes applied to corporeal things, meaning the raising, or elevating, a thing from the resting-place thereof: sometimes to a building, meaning the rearing it, uprearing it, or making it high or lofty: (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Mṣb:) it signifies the putting away or removing or turning back a thing after the coming or arriving thereof; like as **دَفَعَ** signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Mṣb.) [In its principal senses, proper and tropical, **رَفَعَ** agrees with the Latin *Tollere*.] It is said in the Kur [ii. 60 and 87], **رَفَعْنَا فَوْقَكُمُ الطُّورَ** *We raised above you from its resting-place the mountain*: and in the same [xiii. 2], **اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا** [God is He who raised the heavens without pillars that ye see; or, as ye see them]: and in the same [ii. 121], **وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ** [And when Abraham was rearing or uprearing or making high or lofty [the foundations of the House of God, at Mekkeh]. (Er-Rághib.) And you say, **ارْفَعْ هَذَا** *Take thou this*: (Mgh:) or take it and carry it [away; or take it up and remove it]. (TA.) And **رَفَعَ الزَّرْعَ**, (Lh, K,) or **رَفَعَ**, (Lh, S,) aor. ʿ, (Lh,) inf. n. **رَفَعَ**, (Lh, S) and **رَفَاعٌ** and **رَفَاعَةٌ** [perhaps a mistranscription for **رَفَاعٌ**, which see below], (Lh, TA,) *He removed, or transported, the seed-produce from the place in which he had reaped it*, (Lh,) or carried it after the reaping, (S, K,) to the

place in which the grain was to be trodden out. (Lh, S, K.) [This last signification is said in the TA to be tropical; but according to a passage of the Mṣb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] — **دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِي** [They raised towards me their eyes]. (TA.) — **رَفَعْتُ رَأْسًا** (Mgh, TA*) † *I went in to such a one, and he did not look towards me, nor pay any regard, or attention, to me.* (Mgh.) [ي is not here a mistake for ب, for the phrase is often found thus

written.] — **رَفَعَ لِي الشَّيْءُ** † [The thing was, as it were, raised into view, i. e. it rose into view, to me;] *I saw the thing from afar.* (TA.) — **رَفَعَ السَّرَابَ الشَّخْصَ**, aor. ʿ, inf. n. **رَفَعَ**, † *The mirage raised, or elevated [to the eye, (see an ex. near the end of the first paragraph of art. (زول)) the figure of a man or some other thing seen from a distance; [or it may be allowable to render it, made it to appear tall, and as though quivering, vibrating, or playing up and down;] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) — **وَرَفَعْنَا بَعْضَهُمْ** **رَفَعْنَا بَعْضَهُمْ**, in the Kur [xliii. 31], means † *And we have exalted some of them above others in degrees of rank, or station*: and **رَفَعْنَا دَرَجَاتٍ** **رَفَعْنَا دَرَجَاتٍ**, in the same, [vi. 83, and xii. 76.] † *We exalt in degrees of rank, or station, whom We please*: (Er-Rághib:) and **وَاللَّهُ يَرْفَعُ مَنْ يَشَاءُ** **وَاللَّهُ يَرْفَعُ مَنْ يَشَاءُ** and **وَيَخْفِضُ** † *And God exalteth whom He pleaseth, and abaseth*: (S and TA:) and [in like manner,] **رَفَعَ الذُّخْرَ** means the exalting of one's fame; as in the Kur xciv. 4. (Er-Rághib.) But the words, **وَاللَّهُ يَرْفَعُ كَيْفَ رَفَعْتُ**, in the Kur [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place; and † how it is exalted in respect of excellence, and exaltation of rank.* (Er-Rághib.) [In like manner also,] **فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ**, in the Kur [xxiv. 36], means *In houses which God hath permitted to be built*; (Bd, TA;) accord. to some: (TA:) or, † *to be honoured*; (Zj, Bd;) so says El-Hasan; (Zj;) or, † *to be exalted in estimation.* (Er-Rághib.) It is said in a trad., **إِنَّ اللَّهَ يَرْفَعُ الْعَدْلَ وَيَخْفِضُهُ** † *Verily God exalteth the just, and maketh him to have the ascendancy over the unjust, and at one time abaseth him, so that He maketh the unjust to overcome him, in order to try his creatures, in the present world.* (Az, TA.) [See also art. خَفَضَ.] And you say, **رَفَعَهُ عَلَى صَاحِبِهِ فِي الْمَجْلِسِ** † *He advanced him above his companion [in the sitting-place, or sitting-room, or assembly]. (TA.) And **رَفَعْتُكَ عَنْ كَذَا** † *I exalted thee, or held thee, above such a thing*: (M voce ʿ) and **هَذَا** † *Verily I exalt thee, or hold thee, above this thing*. (S voce ʿ, q. v.) — **رَفَعَ اللَّهُ عَمَلَهُ** † *God honoured his work by acceptance; or] God accepted his work.* (Mṣb.) It is said in the Kur [xxxv. 11], **وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ** † *And righteous***

its inflection.] = **رَفَعَ الْقَوْمُ** † *The people, or company of men, went up, or upwards, through the countries, or lands.* (Aṣ, K, TA.) — **رَفَعَ الْبَعِيرُ**, (S, Mṣb, K,) **رَفَعَ السَّيْرُ**, (S,) or **رَفَعَ سَيْرُهُ**, (Mṣb, K,) inf. n. **مَرْفُوعٌ** (Sb, S, TA) and **رَفَعَ**, (S, A, K, all in art. **خَفَضَ**.) the former an inf. n. (Sb, S, TA) of the measure **مَفْعُولٌ**, (Sb, TA,) like [its contr. **مَخْفُوضٌ**, and] **مَجْلُودٌ**, and **مَعْقُولٌ**, (S, TA,) and **مَوْضُوعٌ**, (Sb, TA,) † *The camel exerted himself to the full, or to the utmost, or beyond measure, in going, or pace, or in his going, or his pace:* (S, K, TA:) or was quick therein: (Mṣb:) or went the

pace termed **مَرْفُوعٌ**, [q. v. infra,] which is a running below that termed **حَضَرٌ**: (S, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. **مَرْفُوعٌ** and **مَوْضُوعٌ**.) And **رَفَعُوا فِي مَسِيرِهِمْ** † *They [namely men] rose above the [easy and quick pace termed] هَيْجَةٌ in their going, or journeying.* (ISk.) = **رَفَعَ**, inf. n. **رَفْعَةٌ**; (S, K;) or, accord. to Abou-Bekr Moḥammad Ibn-Es-Sereé, [so in two copies of the S, but in others, accord. to the TA, Ibn-Es-Sarrāj,] they did not say **رَفَعَ** from **رَفِيعٌ** in the sense of **شَرِيفٌ**; (S, O;) so says Sb; and he adds, but [they said] **رَفَعُوا**; (TA;) † *He (a man, S) was, or became, high, elevated, exalted, lofty, or eminent, in rank, condition, or state;* (S, K, TA;) noble, honourable, glorious, or illustrious. (TA.) And **رَفَعَ فِي حَسَبِهِ وَنَسَبِهِ** † *He was, or became, of high or exalted rank, or noble, or honourable, in his grounds of pretension to respect, and his relationship, or race, or lineage.* (Mṣb.) — **رَفَعَ** **الثَّوبَ** † *The garment, or piece of cloth, was fine, fine in texture, delicate, or thin.* (Mṣb.) — **رَفَعَ**, (S, K,) inf. n. **رَفَاعَةٌ**, (K,) † *He (a man, S) was, or became, high, or loud, (رَفِيعٌ,) in voice.* (S, K.) [See **رَفَاعَةٌ** below.]

2. **رَفَعَهُ**, inf. n. **تَرْفِيعٌ**: see 1, in the first sentence. — *He took it, namely, a thing, and raised it, (رَفَعَهُ) the first [part thereof] and then the first [or next in succession]:* En-Nābighah Edh-Dhubyanee says,

* **حَلَّتْ سَبِيلَ آتِي كَانَ يَحْسِبُهُ** *
* **وَرَفَعَتْهُ إِلَى السَّجْفَيْنِ فَالْتَصَدَّ** *

[She had cleared the way of a torrent coming from another quarter, which it (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up therein: or the meaning here intended is, brought it forward, or advanced it; syn. **قَدَّمَتْهُ**; agreeably with the next explanation of **رَفَعَ** here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) — **رَفَعَهُمُ** † *He put them, brought them, or sent them, forward; or advanced them; **لِلْحَرْبِ** to the war, or fight: or, accord. to Ibn-'Abbād and the K, he put them, sent them, or removed*

them, far away; [app. meaning, far in advance;] **رَفَعَ فِي الْحَرْبِ** in the war, or fight. (TA.) You say also, **رَفَعْتُ هَذَا الْأَمْرَ إِلَى الْأَمِيرِ** † *I brought forward this affair, or matter, to the commander, governor, or prince.* (From an Arabic note on the above-cited verse of En-Nābighah, cited by De Sacy, ubi suprā.) [See also 1, in two places in which reference is made to this paragraph.] — **رَفَعَ الْبَعِيرُ**, and **رَفَعَ مِنْهُ**, and **رَفَعَ مِنْهُ**: see 1, in the latter half of the paragraph. = **رَفَعَ** **الْحَبَارَ**, (Lth, K,) inf. n. as above, (Lth,) † *The ass ran with a running of which one part was quicker (أَرْفَعُ) than another.* (Lth, K.)

3. **رَفَعَ**: **مَرْفَعَةٌ**, inf. n. **رَفَاعَةٌ** إِلَى **الْحَاكِمِ** **رَفَعَهُ** † *He endeavoured in every way to induce me to turn or incline, or endeavoured in every way to turn me by deceit or guile, but I did not [that which he desired].* (K,* TA.) — **رَفَعَ بِهِمْ** † *He spared them; or pardoned them, and forbore to slay them.* (K.) And **رَفَعْتُهُ** † *I left him; or left him unmolested; or left him, being left by him; or made peace, or reconciled myself, with him; syn. تَارَكْتُهُ.* (TA.)

5. **تَرَفَّعَ** † *He exalted himself; he was, or became, haughty, proud, or disdainful; syn. تَجَالَّ*; (S in art. **جَلَّ**;) [and so **فِي نَفْسِهِ** † *in his own self*, occurring in the S in art. **دَكَلَ**, on the authority of AZ.] You say, **فَلَانٌ يَتَرَفَّعُ عَنْ ذَلِكَ** (S ubi suprā, TA*) † *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَجَالَّ.* (S ubi suprā.) And **تَرَفَّعْتُ** † *My ambition raised me above such a thing; made me to hold myself above it, or to disdain it.* (TA.) — See also 8.

6. **تَرَفَّعْنَا إِلَى الْحَاكِمِ** † *Each of us preferred a complaint against the other to the governor, or judge: or each of us presented the other to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: agreeably with explanations of the phrase him: agreeably with explanations of the phrase **رَفَاعَةٌ** إِلَى **الْحَاكِمِ** (S:) or each of us communicated, or made known, his case [against the other] to the governor, or judge. (TA.)*

8. **ارْتَفَعَ** *It became raised; or it rose: it rose high, or became high or elevated or lofty: [it became raised, upraised, uplifted, or elevated, or it rose, from its resting-place: and, said of a building, it became reared, upreared, or made high or lofty:] it became taken up; [it became taken away, put away, or removed; or it went away; after its coming or arriving: thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ.* (S, K.) [See 1; first sentence.] — *It (the water of a well) rose, by its becoming copious: and also it went away: (A in*

art. **قَلَصَ**;) [in which latter sense, likewise, it is said of milk in the udder; or as meaning it became drawn up, or withdrawn, or withheld: see 1. See also a usage of this verb voce رَفَا.] — † Said of a man: see 1, voce رَفَعَ, near the end of the paragraph. — **ارْتَفَعَ قَدْرُهُ** † *[His rank became high, elevated, exalted, lofty, or eminent].* (S, TA.) — **ارْتَفَعَ**, said to a man entering a sitting-place, sitting-room, or assembly, means † *Advance thou: it is not from ارْتَفَاعٌ denoting height.* (TA.)

— See also 5. — **ارْتَفَعَتِ الشَّمْسُ** † *[The morning became advanced; meaning] the sun became high: the شَمْسُ being originally a pl., namely, of الشُّجُورَ; [wherefore the verb is fem.]; but afterwards used as a sing. [as in the next ex. here following].* (Mṣb.) You say also, **تَرَفَّعَ الشَّمْسُ** † [meaning the same]. (TA.) And **ارْتَفَعَ النَّهَارُ** † *[The day became advanced, the sun being somewhat high: a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of رُضْحٌ or more].* (S and K in art. **مَتَعَ**; &c.) — **ارْتَفَعَ السَّعْرُ وَأَنْحَطَ** † *[The price rose, or advanced, and became low, or abated].* (TA.) — **ارْتَفَعُوا** † *They removed from, or to, a place.* — **ارْتَفَعَ عَنْهُ**, said of a disease, pain, an affliction, and the like, † *It quitted him; became withdrawn from him.* — **التَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَتَرَفَّعَانِ** † *[What are termed نَقِيضَانِ cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and nonexistence, and motion and rest. (Kull pp. 231 and 232.) = ارْتَفَعَهُ: see 1; first sentence.*

10. **اسْتَرْفَعَهُ** *He desired, required, demanded, or asked, that it should be raised, elevated, taken up, or removed.* (K.) You say, **اسْتَرْفَعَ الْوَاعِظُ الْأَيْدِيَّ لِلدَّعَاةِ** *The preacher asked that the hands of the people should be raised for supplication.* (TA.) — [And hence, as though meaning **اسْتَرْفَعَ نَفْسَهُ** i. e. *It required that itself should be removed,*] **اسْتَرْفَعَ الْخَوَانَ** † *What was on the table became consumed, and it was time for it to be taken up, or removed.* (K.)

رَفَعَ [see رَفَعَ, (of which it is the inf. n.,) throughout].

رَفْعَةٌ [see رَفَعَ, near the end of the first paragraph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists,] † *High, elevated, exalted, lofty, or eminent, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness; (TA;) as also رَفَاعَةٌ, a subst. from رَفَعَ.* (Mṣb.)

رَفَاعٌ **هَذِهِ أَيَّامُ رَفَاعٍ**, and **رَفَاعٌ**; (AA, ISk, Az, S, 331 Mgh,* Mṣb,* K;) but Aṣ disallows the latter; (TA;) and Ks says, I have heard **الْجَرَامُ** and **الْجَرَامُ**, and their coordinates, [such as **الْصَّرَامُ** and **الْصَّرَامُ**, &c.] but **الرَفَاعُ** with kesr I have not heard; (S, TA;) *These are days of removal, or transport, of seed-produce from the place in*

(A) R. 180, 2.11; 5.663; 6.54. 1318, 2. 19.

And Jrb. 84, 2.13; 5.663, And R. 189, 2.5 (once 400 in S. 663).

And 54.1322, 2.9; 5.666 (Note). And 5.686 (M. 1301-2). Trv. 357, 7.71.

which it has been reaped, (TA,) or of carriage thereof after reaping, (S, Mgh, K,) to the place in which the grain is trodden out. (S, Mgh, K, TA.) [See 1, near the beginning.] — رَفَاعٌ, or رَفَاعٌ, (accord. to different copies of the K,) or each, (TA,) also signifies The storing-up of seed-produce. (K.)

رَفَاعٌ: see the next preceding paragraph, in two places. **331**

رَفِيعٌ † High, elevated, exalted, lofty, or eminent, in rank, condition, or state; noble, honourable, or glorious; (S, Mgh, K, TA;) applied to a man: (S, Mgh, TA;) fem. with ة. (TA.) You say, † [He is high, &c., in respect of grounds of pretension to honour, and of rank]. (TA.) And hence the phrase used by letter-writers, الْجَنَابُ الرَّفِيعُ † [The exalted object of recourse]. (TA.) Hence also the phrase in the Kūr [xl. 15], رَفِيعُ الدَّرَجَاتِ † The Exalted in respect of degrees of dignity: (Er-Rāghib:) or this means † Great in respect of attributes: or the Exalter of the degrees of dignity of the believers in Paradise. (Jel.) — Applied to a garment, or piece of cloth, † Fine, fine in texture, delicate, or thin. (Mgh.) — رَفِيعُ الصَّوْتِ † [High, or loud, in voice]; (K, TA;) applied to a man. (TA.) — سَبْرٌ رَفِيعٌ † [A pace in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited: see رَفْعُ الْبَعِيرِ, in the latter half of the first paragraph: and see also مَرْفُوعٌ. (K in art. نص.)]

رَفَاعَةٌ, [an inf. n., (see 1, last sentence,)] and رَفَاعَةٌ, (Isk, S, K,) and رَفَاعَةٌ, (Sgh, K,) † [Highness, or loudness, or] vehemence, (K, TA,) in the voice, (Isk, S,) or of the voice. (K.)

رَفَاعَةٌ A string (خَيْطٌ) whereby he who is shackled (مُقَبَّدٌ) raises his shackles (قَبْدٌ), (Yoo, S, K,) to which that string is fastened; (TA;) as also رَفَاعَةٌ. (K.) — Also, (S, K,) and رَفَاعَةٌ, (Az, K,) A thing by means of which a woman having little flesh in the posteriors makes herself to appear large [in that part]; (S;) i. q. عَظَامَةٌ: (K:) pl. رَفَائِعٌ. (TA.) = See also رَفَاعَةٌ.

رَفَاعَةٌ: see رَفَعَهُ: — and رَفَاعَةٌ: = and see also رَفَاعَةٌ, in two places.

رَفِيعَةٌ † A case which one communicates, or makes known, to the administrator of the law: (S, TA:) pl. رَفَائِعٌ. (TA.) You say, لِي عَلَيْهِ رَفِيعَةٌ † [I have, against him, a case to communicate, or make known, &c., or which I have communicated, or made known, &c.]. (TA.)

رَفَّاعٌ † One who traces up traditions to the Prophet, or to his Companions; or who communicates them, or makes them known. (TA.) [See رَفَعَ الْحَدِيثَ &c.]

رَفَعَ act. part. n. of رَفَعَهُ: Raising; &c. (Mgh, TA.) — الرَّافِعُ, one of the names of God, meaning

† The Exalter of the believer by prospering [him], and of his saints by teaching [them]. (TA.) رَفَاعَةٌ, in the Kūr lvi. 3, is explained in art. خَفَضَ. — رَفَاعَةٌ, for رَفَاعَةٌ, (S, TA,) or رَفَاعَةٌ: (TA:) see a trad. (commencing with the words رَفَاعَةٌ رَفَاعَةٌ) in the first paragraph of this art. — نَاقَةٌ رَفِيعٌ † A she-camel [drawing up, or withdrawing, or withholding, her milk; i. e.,] not yielding her milk: (A, TA:) or when she draws up, &c., or refuses to yield, (إِذَا رَفَعَتْ) the biestings in her udder. (As, S, K.) [See also رَفَاعٌ, to which it is opposed.] = † A man going up, or upwards, through the countries, or lands: pl. with و. (TA.) — † Lightning rising. (Lth, K, TA.) — رَوَافِعٌ [pl. of رَفَاعَةٌ for رَفَاعَةٌ] † People going the pace termed مَرْفُوعٌ [on their camels or beasts]. (Isk.) — أَرْضٌ رَفِيعَةٌ السَّقْيَا † Land difficult of irrigation; contr. of خَافِضَةٌ السَّقْيَا. (TA in art. خَفَضَ.)

رَفَاعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] A hard and elevated tract of land. (Isk, TA voce خَافِضَةٌ [which signifies the contr.]) [See also رَفِيعٌ.] — أَرْفَعُ [Higher, or more elevated &c.: and highest, or most elevated &c.]. — أَرْفَعُ لِلْحَدِيثِ † More skilled in tracing up, or ascribing, or attributing, a tradition to its author; i. q. أَنْصَبَ, q. v. (TA in art. نص.) — عَدَا عَدُوًّا بَعْضُهُ أَرْفَعُ مِنْ بَعْضٍ † [He ran with a running of which one part was quicker than another]; said of an ass. (Lth, K.)

مَرْفَعٌ [A place of elevation: and hence, —] A chair, or throne; syn. كُرْسِيٌّ: of the dial. of El-Yemen. (TA.)

مَرْفُوعٌ pass. part. n. of رَفَعَهُ. — رَفَعَهُ مَرْفُوعَةً, (S, K,*) in the Kūr [lvi. 32], (S,) means [And beds raised] one upon another: (Fr, S, Bd, K:) or † of high estimation: (Bd:) or † brought near to them: (S, K:) or wives elevated upon couches: (Bd:) or † honoured wives. (S, K.) — حَدِيثٌ مَرْفُوعٌ † A tradition related by a Companion of the Prophet, and ascribed, or attributed, to the Prophet himself, by the mention of him as its author, or of the person, or persons, up to the Prophet, by whom it has been handed down. (Kull p. 152.) = It is also an inf. n.: [see رَفَعَ الْبَعِيرِ, in the latter half of the first paragraph:] and signifies † A certain pace of a beast, (S, TA,) of a horse and of a camel; (L;) contr. of مَوْضُوعٌ: (S, TA;) and of مَخْفُوضٌ: (A in art. خَفَضَ;) it is a run below that termed حَضَرٌ: (S, TA:) or above that which is termed مَوْضُوعٌ, and below that which is termed عَدُوٌّ: (TA: [but probably عَدُو is here a mistake for حَضَر:]) or a pace of a camel rising above the [easy and quick rate of

going termed] هَمْلَجَةٌ. (Isk.) You say, لَيْسَ لَهُ مَرْفُوعٌ † He (a beast) has not the pace termed مَرْفُوعٌ. (S.)

جَبَلٌ مَرْتَفِعٌ A high mountain. (TA.)

رفع

1. رَفَعَهُ عَيْشُهُ, [aor. 2,] inf. n. رَفَاعَةٌ, His means of subsistence became ample, or abundant. (S.) [See also رَفَعُ, below.] = [رَفَعُ, aor. 2, He made the means of subsistence ample, or abundant. You say,] أَرْفَعُ لَكُمْ الْمَعَاشَ I will make ample, or abundant, to you the means of subsistence. (TA.) = رَفَعَ الْمَرْأَةُ i. q. تَرَفَّعَهَا, q. v. (TA.)

5. تَرَفَّعَ He (a man) became, or made himself, ample, or abundant, in his means of subsistence; syn. تَوَسَّعَ: (S:) or he exhibited ampleness, or abundance, in his means of subsistence. (PS.) = تَرَفَّعَ فَوْقَ الْبَعِيرِ He (a man), feared that the camel [upon which he was riding] would throw him, and therefore wound his legs next the sheath of his [the camel's] penis: [i. e., pressed his heels against the camel's] أَرْفَاعُ (or groins): in the K, as also in the O and Tekmileh, خَلَفَ رِجْلَيْهِ is erroneously put for فَلَفَ رِجْلَيْهِ, the reading in the L. (TA.) — تَرَفَّعَهَا He sat between her thighs, for the purpose of compressing her; (K;) from the Nawādir el-Aḥarāb; as also رَفَعَهَا, i. e. رَفَعَ الْمَرْأَةَ. (TA.)

رَفَعٌ Softness, tenderness, or smoothness: (O, L, K:*) this is the primary signification, accord. to the O and L: accord. to ME, softness, tenderness, or smoothness, and uncleanness, or dirtiness; but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rāghib, who mentions in his book only the words of the Kūr-ān. (TA.) — Ampleness, or abundance, of the means of subsistence; and abundance of herbage, or of the goods, conveniences, or comforts, of life: (S, K,* TA:) and so رَفَاعَةٌ, (JK,* S,* TA,) an inf. n., (S,) and رَفَاعِيَّةٌ, [also, app., an inf. n., like رَفَاهِيَّةٌ;] (JK,* S,* TA;) and رَفْعِيَّةٌ, like رَفْعِيَّةٌ (K, TA) and رَفْعِيَّةٌ, (TA,) [in which the last three letters, following the غ, are all augmentative,] signifies [the same, or] ampleness, or abundance, of the means of subsistence. (K, TA.) = Also, (S, Mgh, K, &c.,) and رَفَعٌ, (S, Mgh, TA,) the former of the dial. of Temeem, and the latter of the dial. of the people of El-'Aliyeh and of El-Hijāz, (Abou-Kheireh, Mgh, TA,) [The groin;] the root of the thigh; (Isk, Jm, Mgh, K; and Mgh in art. وَهْم;) and any of the other مَغَايِبُ [or places of flexure or creasing]; (Isk, Mgh;) and any place of the body in which dirt collects, (Isk, Jm, L, Mgh, K,) such as the armpit and the crease of the belly and the like: (L:) or the inner side of the thigh, at the root: (JK:) or the inner side of the root of each thigh, next the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly [app. a

mistake for the lower part of the belly] meet: (TA:) [or each of the two inguinal creases; for] the رَفْغَان are between the pubes and the thigh, [one on each side,] and are also called the مَغَابِن: (Zj in his "Khalḥ el-Insān:") the latter (رَفْغ) also particularly signifies the armpit: (Fr, Mgh, K:) or, as some say, the root [or innermost part] of the armpit: (TA:) and the same, (Ish, K,) or each, (Mṣb,) the parts around the فَرْج [or vulva, or external portion of the organs of generation,] (Ish, Mṣb, K) of a woman: (Ish, K:) and sometimes the فَرْج itself: (Mṣb:) the pl. is أَرْفَاع (S, Mgh, Mṣb, K) and رَفُوع (Mṣb, K) and رَفَاع and [of pauc.] رَفْع, the first of which four is pl. of رَفْع, [and is properly a pl. of pauc.,] the rest being pls. of رَفْع: (Mṣb:) [accord. to J,] رَفْع signifies the مَغَابِن [or places of flexure, or creasing,] of the armpits, and of the roots of the thighs: (S:) accord. to Aṣ, the armpits, and the [other] مَغَابِن of the body: (Mgh in art. وَهْم:) IAqr says that رَفْع signifies the roots of the arms and of the thighs, and has no proper sing.: and الإرفاع is the sing. of الرَفْع (واحد الرَفْع) [but this is app. a mistranscription for الرَفْع meaning that رَفْع has for its sing. رَفْع]: and رَفْع signifies the مَغَابِن and مَحَابِب [by which latter are app. meant the places that sweat] of the body: accord. to Aṣ, what is thus termed is in camels and in human beings. (TA. [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and رَفْع (not رَفْع) signifies any of the مَغَابِن and of the مَحَابِب of the body."]) — Also, both words, The dirt of the nail: (K:) or the dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the أَرْفَاع [or groins and armpits and the like]: (TA:) or the former [or each] signifies the dirt of the مَغَابِن [or places of flexure, or creasing, of the body]; (K;) or the dirt and sweat that collect in the مَغَابِن of the armpits, and of the roots of the thighs, and other places of folding of the limbs. (TA.) — Also the former word, (رَفْع), † A soft, or plain, tract, or piece, of land: (JK, K:*) pl. رَفَاع. (K.) — † Land having much soil or dust. (L, K.) [Hence,] one says, جَاءَ فُلَانٌ بِمَالٍ كَرَفَعٍ, † Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed. (L.) — † A place affected with drought, or barrenness, (L, K,) thin, or shallow, [in its soil,] of middling quality. (L.) — † The vilest place in a valley, and the worst in respect of soil: (Abou-Malik, K,* TA:) the lowest part of a valley and of a desert: (TA:) or أَرْفَاعُ الْوَادِي signifies the sides of the valley. (AHn, JK, TA.) — † A side, or lateral part or region: (Akh, IAqr, K:) pl. أَرْفَع. (K.) You say, هُوَ فِي رَفْعٍ مِنْ قَوْمِهِ, and مِنَ الْقَرْيَةِ, † He is in a side, or lateral part, not in the middle, of his people, or party, and of the town, or village.

(IAqr, TA.) — Also sing. of أَرْفَاع meaning † The lower, or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind; (JK, K, TA;) likened to the أَرْفَاع of a valley: or the sing. of ارفاع in this sense is رَفْع. (TA.) — † A skin for water, or for milk, that is thin, or rendered thin, (accord. to different copies of the K,) and of little worth. (K, TA.) — † The straw of [the species of millet called] ذُرَّة: so accord. to the author of the L; but accord. to others, it is دَفْع, with دال, if this be not a mis-transcription. (TA.) = As an epithet, رَفْع signifies Soft; applied to dust, or earth, and to food, or wheat, (طعام) and to كُنُس [or quicklime, &c.]. (K,* TA.)

رَفْع: see the next preceding paragraph, in two places.

رَفْع: see رَفْع, in the middle of the paragraph.

رَفْعَة A she-camel having purulent pustules, ulcers, or sores, in the رَفْعَان [meaning groins or armpits]. (A, TA.)

رَفْعَاء [fem. of أَرْفَع], applied to a woman, (JK, Ibn-'Abbād, L, K,) Small in the مَتَاع [or vulva]: (L:) or thin in the thighs, small in the هَن [or vulva], deep in the رَفْعَان [or groins]: (JK, Ibn-'Abbād, K:) or a woman narrow in the أَرْفَاع [or groins, or inguinal creases, or the like]: (TA in art. رِبَل, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) wide in the رَفْع [app. meaning the vulva or the parts around the vulva]. (JK, A, L.)

رَفِيع (JK, S, TA) and رَافِع (S, TA) and رَافِع (TA) Ample, or abundant, (JK, S, TA,) and pleasant, or good, (S, TA,) means of subsistence. (JK, S, TA.)

رَفَاعَة:

رَفَاعِيَة:

رَفْعِيَة:

رَفِيع: see رَفِيع.

رَفْعَة i. q. نِعْمَة [app. as meaning A benefit, benefaction, favour, boon, or blessing]: pl. رَوَافِع. (TA.)

رَفِيع: see رَفِيع. — Its fem., رَفْعَاء, is mentioned above, by itself.

مَرْصُوفَة [syn. with مَرْصُوفَة] A woman small in the هَن [or vulva], (JK, Ibn-'Abbād, K,) or whose place of circumcision has cohered [after the operation] when she was young, and, consequently, (L,) impervia viro. (JK, Ibn-'Abbād, L, K.)

مَرَفِع: see رَفْع, in the middle of the paragraph.

رقق

1. رَقَق (S, O, Mgh, Mṣb, K,) aor. ʔ, (S, Mṣb,)

inf. n. رَقَّق (S,* O, Mgh,* Mṣb,* K) and مَرَقَّق and مَرَقَّق (AZ, O, K) and مَرَقَّق (O, K;) and رَقَّق (JK, O, K,) [aor. ʔ,] inf. n. رَقَّق (JK;) and رَقَّق (JK, O, K;) He was, or became, gentle, soft, tender, gracious, courteous, or civil; or he behaved, or acted, gently, softly, &c. (JK, S, O, Mgh, Mṣb, K.) You say, رَقَّق بِهِ (AZ, S, O, Mgh, Mṣb, K,) and عَلَيْهِ (AZ, O, K,) inf. ns. as above; (O, K;) and رَقَّق, and رَقَّق (K;) He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Mgh, Mṣb, K,) and to him; (AZ, O, K;) and in like manner, رَقَّق بِهِ (S, O, Mgh, K,) and رَقَّقَهُ (AZ, O, K.) Hence the saying of the Prophet, مَنْ رَقَّقَ بِأُمَّتِي رَقَّقَ اللَّهُ بِهِ [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, رَقَّقَ فِي أَمْرِهِ [and رَقَّقَ فِيهِ as is indicated in the O] He used gentleness, or acted gently, in his affair; syn. تَأَتَّى. (Mṣb in art. اتى.) And رَقَّقَ لِحَاجَتِهِ He applied himself with gentleness to his needful affair or business; syn. تَأَتَّى. (T in art. اتى.) And رَقَّقَ لِلْأَمْرِ He applied himself with gentleness to the affair; syn. تَلَطَّف. (S in art. لطف.) — Hence, رَقَّق, in form like قَرَّب, He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the contr. of such as is termed أَخْرَق. (Mṣb.) — And رَقَّقْتُ الْعَمَلَ, with fet-ḥ to the ف, aor. ʔ, I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well. (Mṣb.) — And رَقَّقْتُ فِي السَّبْرِ I proceeded in a right, or a moderate, manner in journeying, or in pace. (Mṣb.) — See also 4. — رَفِيق is an inf. n. signifying The being a رفيق (O, K.) Fr says, I heard a man at 'Arafāt saying [to the pilgrims there assembled], جَعَلَكُمُ اللَّهُ فِي رَفَاقَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [May God make you to be in the companionship of Mohammad: may God bless and save him]. (O.) [And accord. to the TK, one says, رَقَّقَ بِهِ, inf. n. رَفِيقَة, meaning He became a رفيق with him: bnt what is commonly said in this sense is رَفَقَهُ, q. v.] — رَقَّقَ فُلَانًا He struck the مَرَقَّق [or elbow] of such a one. (K.) — And رَفَقَ النَّفَاةَ (S, O, K,) aor. ʔ, inf. n. رَفَقَ (S, O,) He bound the she-camel's arm [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] رَفَقَ الْبَعِيرَ aor. ʔ, inf. n. رَفَقَ, he bound the camel's neck (عُنُق [probably, I think, a mistranscription for عَضَد i. e. arm,]) to his pastern, because of a slight lameness therein. (JK.) — رَفَقَ said of a camel, aor. ʔ, inf. n. رَفَقَ, He had his elbow distorted from his side. (TA and TK. [See رَفَقَ below, and أَرْفَقَ: and see also رَفَقَ.] — [And رَفَقَ, inf. n. رَفَقَ, is probably said of a she-camel, as meaning She had, in her teat, or teats, what is termed رَفَقَ: see, again, this word below.]

2. تَرَفَّقَ [as the inf. n. of the verb in the phrase

رَفَقَتِ الشَّاةُ, if this verb have been used, means *A sheep's, or goat's having the fore legs white to the elbows; for it] is from مَرْفَقَةٌ*, explained below. (O.)

3. رَافِقُهُ. *He was, or became, his رفيق, or travelling-companion; he accompanied him in a journey; (S, O, Mṣb, K;) inf. n. مُرَافَقَةٌ (TK) and رَفَاقٌ. (TA.) — And this latter inf. n. also signifies The being hypocritical, or acting hypocritically. (TA. [See also 3 in art. رَمَقَ.]*

4. اُرْفَقَهُ: see 1, second sentence. — *Also He profited him, or was useful to him; (S, O, K;) as also رَفَقَهُ. (K.) — [And in the present day, it means He associated him بِغَيْرِهِ with another or others.]*

5: see 1, in four places.

6. تَرَفَّقُوا. *They were, or became, travelling-companions; they travelled, or journeyed, together; as also اُرْتَفَّقُوا: (JK:) and تَرَفَّقَا they two were, or became, travelling-companions; &c.: (K:) and تَرَفَّقْنَا فِي السَّيْرِ we were, or became, companions in travelling, or journeying. (S, O.)*

8. طَلَبَ رَفَقًا [i. e. رَفَقًا] and اُرْتَفَقَ [both meaning *He sought, or demanded, aid, or help.* (Har p. 395. [See also 10.] — And hence, (Har ibid.,) اُرْتَفَقَ بِهِ *He profited, or gained advantage or benefit, by him, or it, (S, Mgh, Mṣb, TA,) namely, a thing. (Mṣb.) [This phrase is also often used as meaning He made use of it; namely, a garment, and an implement, &c.] — See also 6. — Also He leaned upon the مَرْفَقِ of his arm [i. e. upon his elbow]: (O, Mṣb, * K:) or upon the pillow [called مَرْفَقَةٌ]. (K.) — And It was, or became, full, or filled. (K.)*

10. اسْتَرْفَقَهُ. *He sought, or demanded, his profiting him, or being useful to him. (TA.)*

Q. Q. 2. تَمَرَّقَ. *He took a مَرْفَقَةٌ, i. e. pillow [upon which to lean with his elbow]. (S.)*

رَفِيقٌ an inf. n. of رَفَقَ (O, K;) *Gentleness, softness, tenderness, graciousness, courteousness, or civility; contr. of عُنْفٌ; (S, O, Mgh, Mṣb;) i. q. لَطْفٌ, and حُسْنُ صَنِيعٍ, (IDrd, O, K;) or لِينٌ جَانِبٌ and لَطَافَةٌ فِعْلٌ; and so رَفِيقٌ; (JK;) and رَافِقَةٌ likewise; whence the phrase اَوَّلَى فَلَانًا رَافِقَةً [He treated such a one with gentleness, &c.]. (JK, IDrd, O.) It is also explained as meaning *Good submission to that which conduces to what is comely, or pleasing. (TA.) — And Gentleness, delicacy, nicety, neatness, or skilfulness, in work or operation; contr. of خُرْقٌ. (Mgh.) — Also A thing by means of which one seeks help or assistance. (K.) See also مَرْفَقٌ.**

رَفَقَ inf. n. of رَفَقَ: see the next preceding paragraph. — [Also *Easy of attainment.*] You say مَرْفَقٌ [A place of pasturing, or of unrestrained and plentiful pasturing,] *easy to be sought [and attained]. (S, O.) And مَاءٌ رَفَقٌ Water that is easy (JK, S, O, K) to be sought*

(JK, S, O) and taken: (JK:) or of which the well-rope is short. (K.) And حَاجَةٌ رَفَقَ الْبَغِيَّةِ. *An object of want that is easy [to be sought and attained]. (O, K.) — Also A distortion of the elbow of a camel from the side. (Lth, S, O, K. [Said to be the inf. n. of رَفَقَ, q. v.] — And A stoppage of the orifice of the teat, (K,) or of the orifices of the teats, (O,) of a she-camel: (O, K:) so says Zeyd Ibn-Kuthweh: (O:) or a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood, or becomes coagulated and mixed with yellow water. (K. [Perhaps in this sense, also, an inf. n.: see 1, last sentence.]) — See also رَفَقَةٌ.*

رَفَقَةٌ: see what next follows.

رَفَقَةٌ, (JK, S, O, Mgh, Mṣb, K,) in the dial. of Temeem, (Mṣb,) and رَفَقَةٌ, (S, O, Mṣb, K,) in the dial. of Keys, (Mṣb,) and رَفَقَةٌ, and on the authority of Ibn-Tal-hah رَفَاقَةٌ, (K, [in which this last is said to be like ثَمَامَةٌ, to indicate that it is with damm to the ر, but not (as will be shown below, voce رَفِيقٌ) that it is without tenween, imperfectly deel., and determinate like الرَفَقَةُ,]) *Persons travelling, or journeying, together; (Mgh;) a company of persons [travelling, or journeying, or] with whom one is travelling, or journeying; but not when they have separated: (S, O, Mṣb, K:) or persons with whom one travels, or journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated: (JK:) pl. [of mult.] رَفَاقٌ, (S, O, Mgh, Mṣb, K,) which is pl. of رَفَقَةٌ, (Mgh, Mṣb,) and رَفَقٌ, [which is also pl. of رَفَقَةٌ,] and [of pauc.] اُرْفَاقٌ, (O, K;) and the pl. of رَفَقَةٌ is رَفَقٌ: (Mṣb:) or رَفَقَةٌ is a quasi-pl. n. of رَفِيقٌ, or syn. with this last used in a pl. sense; and its pl. is رَفَقٌ and رَفَقٌ [quasi-pl. n.] رَفَقٌ. (K.) [Golius explains the first and second and third, as on the authority of the KL, by the words "consortium, societas:" but in my copy of the KL, I find only the first and second; and these are explained only by the words كَرَاهِيَةٌ هِمَاهَان, agreeably with the renderings which I have given above.] — The pl. رَفَاقٌ also signifies *Camels upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being termed a رَفَقَةٌ. (TA voce رَفَاقَةٌ.)**

رَفَقَةٌ: see the next preceding paragraph.

رَفَقَةٌ as an epithet applied to a she-camel: see اُرْفَقَ.

رَفَاقٌ The cord that is used for the purpose described in the explanation of رَفَقَتِ الشَّاةُ, (S, O, K,) or in the explanation of رَفَقَ الْبَغِيَّةِ. (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S,) i. e. of Bishr Ibn-Abel-Házim, (O,)

فَاتِنِي وَالشَّكَاةَ مِنْ اِلٍ لَأَيِّ

كَذَاتِ الضُّغْنِ تَبَشِي فِي الرِّفَاقِ

(O,) or وَلَ لَامٍ, (S, O,) accord. to different readings: (O:) [i. e. *And verily I, with respect to the fault, or the complaint, of the family of Lāy, or and the family of Lām, am like her that yearns towards, or longs for, her home, or accustomed place, going along with her arm and shank in the رَفَاقِ: he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.) — Also A thing in form like a finger, made for the teat of a she-camel when she is affected with the [disorder termed] رَفَقٌ: it is stuffed with dates, and then the صَرَارُ [q. v.] is bound over it, in order that it [the teat] may be cured. (JK.)*

رَفِيقٌ Gentle, soft, tender, gracious, courteous, or civil; (JK, Mṣb;) as also رَافِقٌ. (JK.) — And hence, (Mṣb,) Gentle, delicate, nice, neat, or skilful, in work or operation; contr. of اُخْرَقٌ. (S, O, Mṣb, K.) — [Hence, also,] هَذَا الْأَمْرُ رَفِيقٌ [This affair, or thing, is easy, or convenient, to thee: see اُرْفَقَ. (O.) — Also A companion (JK, S, O, Mṣb, K) and companions (JK, S, O, K) in travelling, or journeying, and afterwards: (Kh, S, O, Mṣb, K:) used as sing. and pl., (JK, S, O, K,) like صَدِيقٌ (S, O) and خَلِيطٌ (O:) pl. رَفَقَاءُ; (JK, S, O, K;) with which رَفَاقَةٌ is syn., as in the phrase فَتِيَّةٌ رَفَاقَةٌ [Young men companions &c.]. (JK.) See also رَفَقَةٌ. It is said in the KUR [iv. 71], رَفَقَاءَ وَحَسَنَ أَوْلَافِكَ رَفِيقًا [i. e. *And good, or very good, will be those as companions after the journey of life] in Paradise! (JK.) And Moḥammad is related by 'Aīsheh to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, بَلِ الرَّفِيقُ الْأَعْلَى مِنَ الْجَنَّةِ [Nay, rather, the highest companions of Paradise]; meaning, I desire the company, or congregation, of the prophets. (O.)*

رَفَقَةٌ: see رَفَقَةٌ and رَفِيقٌ.

رَافِقٌ: see رَفِيقٌ, in two places.

رَفَاقَةٌ: see رَفَقٌ.

أُرْفَقَ [compar. and superl. of رَفِيقٌ; meaning *More, and most, gentle, &c.*] — [Hence,] one says, هَذَا الْأَمْرُ أُرْفَقُ بِكَ [and عَلَيْكَ] + This affair, or thing, is more, or most, easy, or convenient, to thee. (TA in art. عَوَدَ.) [See also an instance voce مَحْنِيَّةٌ (in art. حَوَ), last sentence.] — Also, applied to a camel, *Having the elbow (الرِّفَقُ) distorted from the side: (JK, S, O, K:) so says Lth: (O:) and so the fem. رَفَقَاءُ, applied to a she-camel: (JK, S:) but Az says that the epithet preserved by him in his memory as heard from*

the Arabs applied to a camel is **أَدَقَّتْ**, with **دال**. (O.) — Accord. to **As**, (O,) **رَفَقَاءُ** applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, K;) and so **رَفَقَةٌ**: (K:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

مَرَّقٌ: see **مَرَّقٌ**, in two places.

361, **مَرَّقٌ**: see what next follows, in three places.

مَرَّقٌ and **مَرَّقٌ** inf. ns. of **رَفَقَ**, (AZ, O, K,) of which **مَرَّقٌ** also is an inf. n. (O, K.) — Also *A thing by which one profits, or gains advantage or benefit*. (S, O, Mgh, K.) It is said in the Kur [xviii. 15] **وَيَبِيحُ لَكُمْ مِنْ أَمْوَالِكُمْ مَرَّقًا**, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads **مَرَّقًا**, (S, O,) which, however, is allowable, meaning **مَرَّقًا**. (S. [See **رَفَقٌ**, last sentence.]) The pl. is **مَرَقَاتٍ**. (Mgh.)

[Hence,] **مَرَقَاتِ الدَّارِ** *Such appertinances [or conveniences] of the house as the privy and the kitchen and the like*: (Mgh, Mghb:) or *the sinks, and the like, of the house*: (S, O, K:) and particularly *privies*: (O:) when used in these senses, the sing. is **مَرَّقٌ** only, with **kesr** to the **م** and **fet-h** to the **ق**, (Mgh, Mghb,) likened to the noun signifying an instrument. (Mghb.) [See also **مَرَّقٌ**, in art. **حُوز**.] — And from the same words in the sense expl. in the second sentence above, (Mghb,) **مَرَّقٌ** and **مَرَّقٌ** signify also *The elbow, or elbow-joint; the place where the ذراع joins upon the عَضِد*; (S, O, K;) [in other words,] *the place where the عَضِد is connected with the سَاعِد*; (Mgh;) *the مَرَّق of a man*: (Mghb:) [and in like manner in a beast, the elbow, or elbow-joint, as in the JK, S, O, and K, voce **أَرَقَّ**; and in countless other instances: but in the K voce **رُكْبَةٌ** (q. v.), it seems to be applied to the knee of a beast:] pl. as above. (Mghb.)

مَرَّقَةٌ *A pillow* (S, O, Mgh, K) *upon which one leans [with the elbow]*: from **مَرَّقٌ** in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

مَرَّقَةٌ *A sheep, or goat, having the fore legs white to the elbows*. (O, K.)

مَرَّقٌ *A camel whose elbow hurts (يُصِيبُ) his side*. (O, K.) — And *A she-camel that is hurt by the صرار [q. v.] when her udder is bound therewith, and from whom blood issues* (JK, O, K) *when she is loosed [therefrom]* (إذا حُلَّتْ) (JK,) or *when she is milked* (إذا حَلَبَتْ) (O, K.)

مَرَّقٌ *A camel having a complaint of his مَرَّق [or elbow]*. (IDrd, O, K.)

مَرَّقٌ *A place, or thing, upon which one leans [properly with the مَرَّق, or elbow]*. (Bd in xviii. 28 and 30.)

مَرَّقٌ *Leaning upon his elbow*. (S, O.) = Also *Full, standing, and continuing, or remain-* Bk. I.

ing: (O, K:) or *nearly full*: so explained by **IAar** as occurring in the following verse of 'Obeyd Ibn-El-Abras, (O,) describing rain that had filled the low tracts of ground: (TA in art. **صُوح**.)

* فَاصْبَحَ الرُّوْضُ وَالْقِيَعَانُ مُرْعَةً *
* مِنْ بَيْنِ مُرْتَقِي مَنَاهَا وَمَنْصَاحِ *

[And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground]: (O:) or, as some relate it, **مُرْعَةٌ** [i. e. "filled"]; and **مُرْتَقِي**, which means herbage "of which the blossoms have not yet come forth from their calyxes," and **مَنْصَاح** [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. **صُوح**.) [or, accord. to the reading **مُرْتَقِي**, the meaning may be, "partly such as were compact thereof," i. e. of the meadows &c., "and partly such as were cracked" by the heat and drought:] another reading is

* مِنْ بَيْنِ مُرْتَقِي مَنَاهَا وَمِنْ طَاحِي *
* طَاحِي meaning "of what was flowing and going away." (TA ubi suprâ.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

رفل

1. **رَفَلَ**, (S, M, K,) aor. **رَفَلَ**, (K,) inf. n. **رَفْلٌ**; (S, M;) and **رَفَلَ**, aor. **رَفَلَ**, (M, K,) inf. n. **رَفْلٌ**; (M;) *He was awkward* (S, M, K,) *in his manner of wearing his clothes*, (S,) or *with his clothes [when walking &c. (see **رَفَلَ**)]*, and *in every work*. (M, K.) — And **رَفَلَ**, (M, K,) or **رَفَلَ** *في ثِيَابِهِ*, (S, TA,) aor. **رَفَلَ**, (S, M,) inf. n. **رَفْلٌ** (Lth, T, M, K) and **رَفْلًا** (T, TA) and **رَفْلًا**; (M, K;) and **رَفَلَ**; (S, M, K;) *He dragged his skirt, and kicked it with his foot*: (Lth, T:) or *he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*: (S:) or *he dragged his skirt, and walked in the manner described above: or he moved his arm up and down [in walking]*: (M, K:) and **رَفَلَ** *في ثِيَابِهِ* signifies the same as **رَفَلَ** and **رَفَلَ** *في ثِيَابِهِ* [inf. n. of 4] signifies a man's having a long garment, such as a shirt and a **جَبَّة**: (Khâlid Ibn-Jembeh, T in art. **ذِيل**.)

and one says, **تَرَفَّلَ** *في مشيتها خرقاً*, [She drags her skirt, &c., in her gait, by reason of awkwardness]. (S.) **تَرَفَّلَ المَرَأَةُ**, a phrase used by Ru-beh, [being app. pl. of **مَرَفَّل**, a regular inf. n. of **رَفَلَ**], means *She walks with every sort of رَفْل or رَفْل [i. e. dragging of the skirt, &c.]*. (Lth, T accord. to different copies.) And **رَفَلَ**, inf. n. **رَفْلَةٌ**, *He walked with an inclining of his body from side to side (تَبَخَّرَ) by reason of pride (كِبَرًا), or by reason of old age (كِبَرًا)*: (K,) accord. to different copies: the **ت** is augmentative. (TA.) = See also the next paragraph, last sentence, in two places.

2. **تَرَفَّلَ** *The making a garment ample, or long towards the ground: the letting it down, or making it to hang down*: (TA:) [and so **رَفَلَ**:] you say, **رَفَلَ** *ثِيَابَهُ*, (Sh, T,) or **رَفَلَ**, (M,) or **رَفَلَ**, (K, TA, in the CK **رَفَلَ**.) *He let down, or made to hang down, his garments, or his garment, or his skirt*. (Sh, T, M, K.) — Hence, (TA,) **رَفْلَةٌ**, (A'Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) † *He magnified him, or honoured him*: (A'Obeyd, T, S, M, K:) *he made him a king*, (A'Obeyd, T, M, K,) and *a lord, or chief*, (Sh, T, M, K,) and *a commander, and a judge*: (TA:) [like **رَفَعَهُ**:] and *he rendered him submissive; made him to submit; or brought him under, or into, subjection*: (M, K:) thus it has two contr. meanings; (K;) [like **تَرَفَّهُ**:] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rum-meh says,

* إِذَا نَحْنُ رَفَّلْنَا أَمْرًا سَادَ قَوْمُهُ *
* وَإِنْ لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ يُدْكَرُ *

† [When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned]. (T, S, M.) And you say, **رَفَلَ** *فُلَانٌ*, † *Such a one was made a lord, or chief, over his people*. (Sh, T.) — Also † *He increased, or exceeded, to him that over which he had authority to judge, or to decide*. (TA.) — And **تَرَفَّلَ** also signifies † *The leaving a well for its water to collect in it*; (S, O, K;) and so **رَفَلَ**: (O, K:) you say, **رَفَلَ** *الرَّكْبَةَ* † *He left the well for its water to collect in it*; (Ks, T, M;) as also **رَفَلَهَا**, aor. **رَفَلَ**, inf. n. **رَفْلٌ**. (O.)

4. **رَفَلَ**, and its inf. n. **رَفْلًا**: see 1, in two places: = and see also 2, in two places.

5: see 1, in two places. — **تَرَفَّلَ** also signifies † *He was, or became, or was made, a lord, or chief*. (Sh, T, TA.) Hence, in a trad. of Wâil Ibn-Hojr, **يَتَرَفَّلُ عَلَى الْأَقْوَالِ حَيْثُ كَانُوا مِنْ أَهْلِ حَضْرَمَوْتَ** † [He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Hadramont]. (T, * TA.)

Q. Q. 1. **تَرَفَّلَ**, inf. n. **رَفْلَةٌ**: see 1.

رَفْلٌ, (IDrd, O, K, TA,) or, as in some copies of the Jm, **رَفْلٌ**, (O, TA,) or **رَفْلٌ**, (accord. to a copy of the M,) or **رَفْلٌ**, (accord. to the CK,) [in the K said to be with **kesr**, which, accord. to a rule observed in that work, indicates that it is **رَفْلٌ**.] *The skirt, or lower extremity, of a garment*. (M, O, K.) You say, **رَفَلَ** *رَفْلُهُ*, [explained above: see 2]. (K.) And **قَمِيصٌ سَابِغُ الرِّفْلِ**, i. e. [A shirt ample, or long,] in the skirt. (TA.)

رَفْلٌ † *The water that collects after drawing, (جَمَّةٌ, thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,]) or the black mud, or black fetid mud, (حَمَاءٌ, thus accord. to other copies of the K, or مَكَّةٌ [which has the same or*

[† They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein]. (TA.) = Also *Small*, or *young*, *palm-trees*. (JK, K, TA. [By Golius and Freytag written, in this sense, رقه.])

رقه *i. q.* تَبْنُ [i. e. *Straw*; or *straw that has been trodden, or thrashed, and cut*: by some written رقه; and by some, رقت]: (Kr, S, K:) whence the prov., أَغْنَى مِنَ التَّقهِ عَنِ الرَّقهِ [More free from want than the badger is from the want of straw]; رقه meaning the beast of prey called عَنَاقُ الْأَرْضِ because it does not feed upon straw: (S:) [by some written التَّقهِ; and by some, التَّقهِ; and by some, التَّقهِ:] accord. to some, the former word is with ى; and الرَقَاتُ occurs as its pl. in a verse cited by IF: accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تقه.) [See also رقت, in art. رفت.]

رقه *Pity, compassion, or mercy.* (AHeyth, K.) Thus expl. as used in the saying, إِذَا سَقَطَتْ إِذَا سَقَطَتْ الطَّرْفَةُ قَلَّتْ فِي الْأَرْضِ الرَّقَةُ. (TA. [But الطَّرْفَةُ is here an evident mistranscription for الصَّرْفَةُ, the name of the Twelfth Mansion of the Moon: the meaning is, When the صرفه sets aurorally, pity becomes little in the earth; because then the cold ends: see art. صرف.])

رقه: see رافه, in two places.

رقه: see رافه.

رقه: see رافه, in two places.

رقه and رافه, (S, Mgh, K, [both expressly shown in the JK and Mgh and Mshb to be inf. ns.]) like رافه and رافه, (TA,) and رافه, (S, K,) like رافه, (TA,) the last rendered quasi-coordinate to the quinqueliteral-radical class [partly] by means of ل in its latter part, changed into ي because of the kesreh before it, (S, [but mentioned also in a separate art., as well as here, in the S and K,]) A state of life ample in its means or circumstances, unstraitened, or plentiful, (S, Mshb, K,) and easy, pleasant, soft, or delicate: (Mshb, K:) so in the saying, هُوَ فِي رَفَاهَةٍ مِّنْ رَفَاهَةٍ

He is in a state of life ample in its means &c. (S, Mshb.)

رافه: see the next preceding paragraph.

رافه, applied to life, as meaning *Ample in its means or circumstances, unstraitened, or plentiful*, (Mgh,) [and *easy, pleasant, soft, or delicate*; like رافه: — and] applied to a man, (JK, S, Mshb,) In a state of ease, and ampleness of the means or circumstances of life; (JK, S;) in a state of rest, or ease; (Mgh, Mshb, K;) enjoying an easy, a pleasant, a soft, or a delicate, life; (Mshb, K;) as also رافه (K [though this seems to be applied more properly to life itself, being from رقه,]) and رافه (K) and رافه: (Mgh, Mshb, K:) or

رقه signifies in a state of rest, or ease, after fatigue; and its pl. is رافه and رافه. (JK.) — رافه, [the latter word being pl. of رافه,] Camels coming to the water to drink (JK, K) every day, (JK,) when they will. (K.) — رافه, ثَلَاثَ لَيَالٍ رَوَاهُ, (S, Mshb, K,) and رافه, (JK, S, K,*) [Between me and thee is a night, and are three nights,] of gentle, or easy, journeying. (JK, S, Mshb, K.) — هُوَ رافه به He is affected with mercy, pity, or compassion, for him. (Abou-Leyla, K.)

أَكْثَرُ رَفَاهًا هُوَ أَرَفُهُ مَنهُ means *He is one who leads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he*. (TA.)

رافه: see رافه.

رقو

1. رَقَوْتُ النَّوْبَ, (S, M, Mshb,) third pers. رَقَا, (K,) aor. رَقَوْهُ, (S, Mshb,) inf. n. رَقُوْ; (S, M, Mshb;) and, in the dial. of Benoo-Kaash, رَقَيْتُهُ, aor. رَقَيْهِ, inf. n. رَقِيْ; (Mshb;) but this latter is strange; (TA in art. رقا;) I repaired, or mended, the garment, (Mshb, K, TA,) [where it was rent,] drawing parts thereof together; (TA;) [or rather, as is well known, I darned it; for] رَقُوْ is the finest, or most delicate, kind of sewing; the weaving [over] a rent, or hole, in a garment, so that it appears as though there were in it no rent, or hole: (Har p. 91:) and رَقَاتُهُ signifies the same: (S, M, Mshb:) IAqr and AZ say that it is with ى; but the latter says that the ى is [sometimes] changed into و, so that one says رَقَوْتُ: accord. to ISk, [but this is at variance with what follows,] the verbs with and without ى have different meanings; for one says, رَقَا النَّوْبَ, and رَقَوْتُ الرَّجُلَ. (TA.) — رَقَوْتُ الرَّجُلَ, (ISk, S, M,) third pers. رَقَا, (K,) [aor. and inf. n. as above,] † I appeased, or quieted, or calmed, the man; (ISk, M, TA;) as also رَقَاتُهُ, (M and K in art. رقا;) [i. e.] I quieted the man's fear; (S, K, TA;) did away with his fear, like as one does away with a rent, or hole, by الرَقْوُ [i. e. darning]. (TA.) — And رَقَا, aor. رَقَوْهُ, † He married, or took a wife; (TA;) and رَقَا is said to signify the same. (TA in art. رقا.)

2. رَقَيْتُهُ, inf. n. رَقَيْتُهُ, I said to him (i. e. to a man taking to himself a wife, S) بِالرَّقَا وَالْبَيْنِ (S, M, K; all in art. رقا.)

3. رَقَايَ means *He agrees, or is of one mind or opinion, with me*; [the inf. n.] مُرَافَاةٌ being syn. with اتَّفَاقٌ, (S, TA,) or مُوَافَقَةٌ, (AZ, M, TA,) as also رَفَا, (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] رَفَا [is a simple subst., or is generally used as such, and] signifies *close union, or coalescence; and concord, or agreement*; (S, K, TA;) and *good consociation*: (TA:) and hence the saying, to one taking to himself a wife, (S, in the TA بِالرَّفَا وَالْبَيْنِ [May it (the

marriage) be with close union, &c., further expl. in art. رقا: (S, TA:) ISk says that it is originally with ى; (TA;) but if you will, he says, the meaning may be, with tranquillity, or freedom from disturbance or agitation; from الرَّجُلَ رَقَوْتُ “I appeased, or quieted, or calmed, the man.” (S, TA.) — مُرَافَاةٌ is also syn. with مُدَارَاةٌ: and with مُحَابَاةٌ as a dial. var. of مُرَافَاةٌ: [i. e., رَفَاهُهُ signifies, like دَارَاهُ, He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.: and he treated him in an easy and a gentle manner in selling; or abated to him the price, or payment:] and accord. to IAqr, رَفَاهُهُ [also, like دَارَاهُ,] is syn. with دَارَاهُ. (TA.)

4. أَرَقَيْتُ إِلَيْهِ I had recourse, or I betook myself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging: (TA:) and I inclined to, or towards, him, or it: a dial. var. of أَرَقْتُ. (Fr, TA.) — أَرَقَيْتُ السَّفِينَةَ I brought the ship near to the land; a dial. var. of أَرَقْتُ. (ISH, TA.) — See also 3, last sentence.

6. تَرَفَّأُوا عَلَى الْأَمْرِ They agreed together to do the thing; a dial. var. of تَرَفَّأُوا. (TA.)

رقه: pl. رَقَاتُ: see رقه, in art. رقه.

رافه: see 3; and see also art. رقا.

أَرَقِيْ Having large and flabby ears: fem. رَقَوَاءُ; (K, TA;) meaning, whose ears approach each other so that their extremities almost touch one another. (TA.)

أَرَقِيْ: see art. رقى.

رقى

1. رَقَيْتُ النَّوْبَ: see 1 in art. رفو.

أَرَقِيْ Pure milk: (IAqr, TA:) or milk of a gazelle: or pure and good milk: (M, K:) ISd says, it may be of the measure أَنْعُولُ, or أَنْعُلِيْ; or it may belong to art. رفو, because one says رَقَوْتُ, but not [to his knowledge] رَقَيْتُ. (TA.)

رق

1. رَقَّةٌ, aor. رَقَّ, (S, Mgh, * Mshb, K,) inf. n. رَقَّةٌ, (JK, S, Mgh, K, * TA,) It (a thing, JK, S, Mgh, Mshb, TA) had the quality termed رَقَّةٌ; (K, TA;) [in the CK, رَقَّةٌ is erroneously put for الدَقَّةُ;] [i. e.] it was, or became, the contr. of غَلِيظٌ, (S, Mshb, TA,) and of نَحِيْنٌ, (S, TA:) [or rather, properly, it is the contr. of نَحْنٌ; i. e. it was, or became, thin as meaning of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; said of a garment and the like: shallow, or of little depth; said of water, and of sand, &c.: thin as meaning wanting in spissitude; said of mud &c.: attenuated: see رَقَّةٌ, below; and رَقِيْقٌ:] and اسْتَرْقَى [in like manner] signifies the contr. of اسْتَغْلَظَ [and therefore contr. of غَلِظَ; for these last two

verbs are syn.]. (S, K.) — [Hence,] رَقَّتْ عَظَامُهُ [inf. n. رَقَّةٌ, or رَقَّ, or both, (and if so, the second pers. may be رَقَّتْ and رَقَّتْ, and the aor. يَرَقُّ and يَرَقُّ) + His bones became weak; or became thin, and consequently + weak; meaning] + he became aged: (JK:) or it is said of one who has become aged. (TA.) [See رَقَّةٌ and رَقَّ below; and see also رَقِيْقٌ.] — And رَقَّ, [inf. n. رَقَّةٌ, + He was, or became, weak: and abject, mean, paltry, or contemptible: see رَقِيْقٌ: and see also 4:] his patience, or endurance, became weak, or weakened: (TA:) he was, or became, weak-hearted, and fearful; as also رَقَّ قَلْبُهُ: (Mgh:) and affected with shame, shyness, or bashfulness. (K, TA.) — And رَقَّ لَهُ, (Mgh, K,*) first pers. رَقَّتْ, aor. ر, inf. n. رَقَّةٌ, (K,) + He was, or became, [tender-hearted, (see رَقِيْقٌ and رَأْفٌ)] merciful, compassionate, or pitiful, to him; (Mgh, K;) as also رَقَّ لَهُ قَلْبُهُ: (TA:) and رَقَّ لَهُ signifies the same as رَقَّ لَهُ قَلْبُهُ. (S, K.) — [And كَلَامُهُ رَقَّ + His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate: see رَقِيْقٌ, and see also 2. — And رَقَّ صَوْتُهُ + His voice was, or became, slender, or soft, or gentle. — And رَقَّتْ حَالُهُ + His state, or condition, was, or became, narrow in its circumstances, or evil: see رَقَّةٌ, below, and 4; and see also 4 in art. خَف. — And رَقَّ عَيْشُهُ + His living, or sustenance, was, or became, scanty. — And رَقَّ عَدَدُهُ + His years that he numbered were for the most part passed, so that the remainder was little (رَقِيْقٌ) in his estimation. (IAqr, TA.) = رَقَّ, (Mgh, Mṣb,) aor. ر, (Mṣb,) inf. n. رَقَّ, (S, *Mgh, Mṣb, K,) He was, or became, a slave; (S, *Mgh, Mṣb, K;*) or he remained a slave. (Mgh.) = رَقَّةٌ and رَقَّ He made him a slave: (Mṣb:) or + the latter signifies he kept him as a slave; (Mgh;) contr. of أَعْتَقَهُ; (S, Mgh;) as also رَقَّ: (S;) or + the second and + third, he possessed him as a slave; (K;) and so رَقَّه; accord. to ISk and Az and others: (TA:) or رَقَّه signifies he made him, or took him as, a slave; (Mgh;) or he brought him into a state of slavery. (TA.)

2. رَقَّةٌ, (S, K,) inf. n. رَقِيْقٌ; (TA;) and رَقَّه, (S, K,) inf. n. رَقَاتٍ; (TA;) contr. of غَلَّظَهُ; (K;) or He made it, or rendered it, رَقِيْقٌ [i. e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رَقِيْقٌ, below]. (S, TA.) — [Hence,] رَقَّيْقُ الْكَلَامِ + The making speech to be [soft or tender, or easy and sweet, or] elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech. (S, TA.) And hence, (TA,) it is said in a prov., (S,) أَعْنِ صَبُوحَ رَقَّيْقِي (S, K, TA) + Dost thou allude (K, TA) gracefully, courteously, politely, or delicately, (TA,) to a morning-draught? (K, TA:) [the origin of which prov. was this:] a certain man named Jábán alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it,

he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (K, *TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaabee to one who spoke of kissing a woman when meaning thereby جَمَاعَ (TA.) — [Hence also,] رَقَّ صَوْتُهُ (K in art. حَزَن) or رَقَّه (S in that art.) + [He made his voice slender, or soft, or gentle]. — رَقَّيْقٌ also signifies + [The pronouncing a word with the slender sound of the lengthened fet-h (like the sound of "a" in our word "father"), and with the ordinary sound of the letter ل; both as in رَقَّيْقٌ and رَقَّيْقٌ] the contr. of تَفْخِيْمٌ. (Kull p. 127.) — رَقَّيْقُ الْمَشَى, said of a camel, (K, TA,) + He went an easy pace: and رَقَّيْقٌ, alone, signifies the same. (TA.) [See also R. Q. 2.] — رَقَّ بَيْنَ الْقَوْمِ + He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people. (TA.)

4. رَقَّ, said of the white grape, (AHn, O, K,) It was, or became, thin in its skin and abundant in its juice: (AHn, TA:) or completely ripe. (O, K.) — Said of a man, + He was, or became, in a state, or condition, narrow in its circumstances, or evil; i. q. صَارَ رَقِيْقَ الْحَالِ (JK,) or أَرَقَّتْ بِهِمُ أَخْلَاقُهُمُ. (K, TA.) — سَأَتْ حَالَهُ + Their natural dispositions were, or became, niggardly, tenacious, or avaricious. (TA.) = رَقَّه: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. = تَرَقَّقَتْ She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened. (TA.)

6. لَا تَدْرِي عَلَى مَا يَتَرَأَّى هَرَمُكَ + Thou knowest not what thing thou wilt choose: (JK:) or to what state, or condition, thy mind will come at the last. (TA.) The origin of the word (يتَرَأَّى) is unknown. (JK.) [See also art. هَرَم.]

10: see 1, first sentence. — [Hence,] اسْتَرَقَّ الْمَاءُ The water [became shallow: and hence,] + sank into, or disappeared in, the earth, except a little. (K, TA.) — And اسْتَرَقَّ اللَّيْلُ + The night for the most part passed. (TA.) = اسْتَرَقَّه: see 1, last sentence, in three places.

R. Q. 1. رَقَّقَهُ, (S, K,) inf. n. رَقَّقَةٌ, (TK,) He poured it forth in small quantity; namely, water &c.: (K:) or he made it to come and go; namely, water. (S.) — رَقَّقَ الرَّيْدَ بِالسَّمَنِ He poured a little clarified butter upon the broken bread; (K, TA;) i. e. made it savoury therewith: or, as some say, poured much thereof upon it. (TA.) — رَقَّقَ التَّوْبَ بِالطِّيبِ He made the perfume to run [to and fro (as is implied in the S)] upon the garment: (TA:) [or he poured and rubbed the perfume upon the garment.] El-Aṣṣhā says,

* وَتَبَرَّدَ بَرْدَ رِدَا الْعُرُوسِ فِي الصَّيْفِ رَقَّقَتْ فِيهِ الْعَبِيرَا * [And she is cool, with the coolness of the

(رِدَا) of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA: in the latter, بِالصَّيْفِ.) — رَقَّقَ الْخَبِرَ He mixed the wine. (TA.) — رَقَّقَ عَيْنَهُ He made his eye to shed tears. (TA.) — It is said in a trad., فَتَنَةٌ تَرَقُّقٌ بَعْضُهَا بَعْضًا, meaning [Sedition, or the like, will come, and] one act thereof will cause desire for another by its embellishment thereof, or investing it with charms. (TA.) — [See also رَقَّقَهُ, below.]

R. Q. 2. تَرَقَّقَ It (water, &c.) poured forth in small quantity. (TA.) — He, or it, ran in an easy manner. (TA.) [See also 2, last sentence but one.] — It (water, S, TA) was, or became, in a state of motion, or commotion; (K, TA;) in which sense, [meaning it flickered,] it is [also] said of the سَرَاب [or mirage]; (O, K; [see also another explanation below;]) [it went to and fro;] it came and went. (S, K, TA.) And in like manner, (S,) تَرَقَّقَ الدَّمْعُ The tears went round about at the inner edge of the eyelid. (S, K.) And تَرَقَّقَتِ الشَّمْسُ The sun appeared as though it were turning round (A'Obeyd, K, TA) and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes; which it does not when it is high. (A'Obeyd, TA.) — It (a thing) shone, or glistened; (JK, S, K;) as does the سَرَاب [or mirage]. (JK.) — تَرَقَّقَتْ عَيْنُهُ His eye shed tears. (TA.)

رَقَّ: see رَقِيْقٌ; and رَقَّ = Also, (JK, S, Mgh, Mṣb, K,) and رَقَّ, (Mṣb, K,) but the latter is a rare dial. var. though some read thus in the Kur lii. 3, (Mṣb,) [Parchment; and vellum; so in the present day; or] skin, (Mgh, Mṣb,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Mṣb, K;) or (so accord. to the Mgh, but in the K "and") a white [i. e. blank] صَحِيفَةٌ [which means a paper and a piece of skin, but generally such as is written upon]: (JK, Mgh, K;) or metaphorically applied to + a skin written upon: properly one upon which one writes: (Bd in lii. 3:) accord. to Fr, + the صَحَائِفُ [i. e. papers, or pieces of skin, meaning records,] that will be produced to the sons of Adam on the day of resurrection; which indicates that such as is written is also thus termed: (Az, TA:) in the Kur lii. 3, [accord. to some,] applied to + the Book of the Lam revealed to Moses: or the Kur-án. (Jel.) = Also, (K,) or the former word [only], (JK, S, Mṣb,) The tortoise: (JK:) or a great tortoise: (S, K;) or the male tortoise: (Mṣb:) and the crocodile: (JK:) or, (K,) accord. to Ibráheem El-Harbee, (TA,) a certain aquatic reptile, (K, TA,) [app. the turtle, or sea-tortoise,] having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food: (TA:) pl. رَقَوُق. (A'Obeyd, JK, S, Mṣb, K.)

رَقَّ Shallow, applied to water; or shallow water; (Mṣb, K, TA;) not copious, or not abundant; (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, K, TA;) as also رَقَّ

(K;) and so رُقَارِقُ. (IDrd, K.) — See also رُقَارِقُ.

رُقُ: see رُقُ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — A thin thing. (S. [There expl. as signifying رُقِيْقُ شَىْءٍ; but perhaps by this may be meant that it is an epithet syn. with رُقِيْقُ, as it is said to be in the K.]) See رُقِيْقُ. — The leaves of trees: or the branches that are easy for the cattle [to eat]. (K.) — And A certain thorny plant. (K.) — See also رُقَارِقُ. = Also The state, or condition, of a slave; slavery; servitude; (JK, S, Mṣb, K;) and so رُقِيَّةُ. (KL.)

رُقَّةُ Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks, or disappears, (S, K,) and which therefore produces good herbage: (S:) pl. رُقَارِقُ. (K.) — See also رُقَارِقُ.

رُقَّةُ [an inf. n. of رُقُ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as syn. with رُقَّةُ [see 1, first sentence:] but El-Munáwee says, in the "Tow-keef," that the former is like the latter [as meaning Thinness], but that the latter is said with regard to the lateral parts of a thing, and the former with regard to the depth of a thing [or the extent between the two opposite surfaces thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.,] it is [thinness as meaning little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness, or uncompactness, in texture &c.]: the contr. of رُقَّةُ [and ثَخَانَةٌ] (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رُقُ):] in mud, and anything imperfectly liquid, thinness as meaning want of spissitude: an attenuated state or condition of anything.] — Also + Weakness; (Mgh;) as in the phrase رُقَّةُ جَانِبٍ [weakness of resistance; similar to لِينُ جَانِبٍ; contr. of غَلِظُ جَانِبٍ]; (Ham p. 631;)

[and in the phrase رُقَّةُ دِينٍ weakness of religion: (see رُقِيْقُ):] also abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness: (see 1:)] and shame, shyness, or bashfulness. (K.) — Also + [Tender-heartedness, (see رُقِيْقُ and رَأْفٌ),] mercy, compassion, or pity; (K;) and so رُقَّةُ قَلْبٍ: (TA in art. حِن:) in the soul, it is the contr. of جَفَوَةٌ and قَسَوَةٌ. (El-Munáwee, TA.) — [And + Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech: see رُقِيْقُ, and see also 2. — And + Slenderness, softness, or gentleness, of voice.] — And + Evilness [or narrowness of the circumstances] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرُقَّةِ حَالِهِ, [I wondered at the paucity of his property, and the evilness, or the narrowness of the circumstances, of his state or condition]. (TA.) — [And + Scantiness of living or sustenance &c.] —

And رُقَّةُ بَطْنٍ † [A looseness, or diarrhoea]. (TA in art. خَلْف.)

رُقَقُ, an inf. n., (KL, [see 1,]) [Thinness, and consequently] † weakness (JK, S, K, KL, TA) of the bones, (JK,) or in the bones, (TA,) or of the bone, (KL,) or as in the bone, (S,) and in a camel's foot: (TA:) [and] lightness in a horse's hoof. (AO, TA.) — † Paucity: thus in the saying, فِي مَالِهِ رُقَقُ † [In his property is paucity]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeid thus, but the saying mentioned by Fr is مَا فِي مَالِهِ رُقَقُ † There is not in his property paucity. (TA.) — And † Scantiness (رُقَّةُ) of food. (TA.) — See also the next paragraph.

رُقَارِقُ A [desert tract such as is called] صَحْرَاءُ: (K:) or a wide, or spacious, صحراء, of soft soil, beneath which is hardness: (TA:) or a level, (S, K, TA,) expanded, (TA,) tract of land, of soft soil, beneath which is hardness: (S, K, TA:) or a tract from which the water has sunk into the ground; as also رُقَارِقُ and رُقَّةُ [q. v.]: or a soft and wide tract of land; (K, TA;) accord. to Aṣ, without sand; (TA;) as also رُقُ and رُقِيْقُ and رُقَقُ; (K;) the last of which is a contraction of رُقَارِقُ, used by Ru-beh, (S, TA,) by poetic license. (TA.) = يَوْمٌ رُقَارِقُ A hot day. (Fr, K.) [See also رُقَارِقُ.]

رُقَارِقُ: see رُقِيْقُ. — Also, (JK, S, K,) as a subst., (Th, S,) or خُبْزٌ رُقَارِقُ, (Mgh, Mṣb,) Thin bread, (خُبْزٌ رُقِيْقُ, JK, S, Mgh, Mṣb, TA,) such as is [flat, or flattened, or] expanded: (TA:) n. un. رُقَارِقَةٌ, (Mgh, Mṣb, K,) meaning a single min, round cake of bread: (Mgh:) one should not say رُقَارِقَةٌ, with kesr: (K:) the pl. of رُقَارِقُ accord. to the K is رُقَارِقُ; but this is pl. of رُقِيْقُ, like as كَرَامٌ is pl. of كَرِيمٌ. (TA.) [See also مَرْقَقُ.] — مَشَى مَشْيًا رُقَارِقًا, said of a camel, means رُقَقُ, (K, TA,) i. e. † He went an easy pace. (TA.) — See also رُقَارِقُ.

رُقِيْقُ (S, Mgh, Mṣb, K,) fem. with ة, (TA,) Having the quality termed رُقَّةُ; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK;]) as also رُقَارِقُ, (K,) of which the fem. is likewise with ة; (TA;) and رُقَارِقُ, (K,) like رُقَارِقُ; (TA;) [i. e.] contr. of غَلِظُ; (S, Mṣb, K, TA;) as also رُقُ (K, TA) and رُقِيْقُ (K:) and contr. of ثَخِينُ: (S, TA:) [or rather this last is the proper explanation of رُقِيْقُ, as well as of all the other epithets above mentioned; (see رُقَّةُ;) i. e. thin as meaning having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:] applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَارِقُ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwee, TA,) and the like, as meaning thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; contr. of صَفِيْقُ; (El-Munáwee, TA;) as also رُقَارِقُ: (TA:) and to water [as meaning shallow, or of little depth;

and in like manner to sand]: see رُقُ: (IDrd, K, TA:) [thin as meaning wanting in spissitude; applied to mud &c.: attenuated:] pl. رُقَارِقُ (TA)

and رُقَّةُ. (JK.) [Hence,] الرُقِيْقَانِ The part between the خَاصِرَةُ [or flank] and the رُفْعُ [or groin, on either side]: (AA, K:) and the pl. الرُقَقَةُ the thin parts at the flanks of she-camels. (JK.) Also, the dual, الرُقِيْقَانِ, The حُصْنَانِ [or part between the armpit and the flank, on either side]. (K, TA. [In the CK الحُصْنَانِ, q. v.]) And [The two veins called] the أُخْدَعَانِ [q. v.]. (K.) And, of the nose, The two sides: (K:) so says Aṣ: or the رُقِيْقُ of the nose is the thin and soft part of the side. (TA.) — [Also Thin, or attenuated, and consequently † weak, in the bones: see رُقَقُ.] You say نَاقَةٌ رُقِيْقَةٌ meaning † A she-camel whose marrow-bones have become weak and thin (ضَعُفَتْ وَرُقَّتْ), and whose medullary canal is wide: pl. رُقَارِقُ and رُقَاتِيْقُ. (IAar, TA.) — Also † Weak: and abject, mean, paltry, or contemptible: applied to a man [&c.]. (TA.) And goats are called مَالٌ رُقِيْقُ [Weak cattle] because they have not the endurance of sheep. (TA.) — † Weak-hearted. (Mgh.) And رُقِيْقُ الْقَلْبِ

† Soft, or tender, of heart; contr. of الْقَلْبُ قَاسِي. (El-Munáwee, TA.) — [† Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language.] رُقِيْقُ اللَّفْظِ means [† Soft or tender, &c., of expression; applied to a man: and also soft or tender or] easy and sweet expression. (Har p. 8.) — [† Slender, or soft, or gentle, applied to the voice.] — رَجُلٌ رُقِيْقُ الْحَوَاشِي † A man gentle, gracious, or courteous, to his associates. (TA in art. حَشَى.) And عَيْشٌ رُقِيْقُ الْحَوَاشِي † A soft or delicate, pleasant, or plentiful and easy, life. (TA.) — عَيْشٌ رُقِيْقُ may sometimes mean the same: but it commonly means † Scanty living or sustenance.] — And رُقِيْقُ الدِّينِ † [Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see رُقَّةُ]. (TA.) = Also A slave, (S, Mgh, Mṣb, K,) male and female; (Mṣb;) [but] the latter is [also] called رُقِيْقَةٌ: (Lh, JK, TA:) and slaves; for it is used as sing. and pl.; (S, Mgh, Mṣb, K;) like رُقِيْقُ and خَلِيْقُ (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of رُقِيْقُ is رُقَارِقُ, (Mṣb, TA,) erroneously said in the K to be رُقَارِقُ; (TA;) and that of رُقِيْقَةٌ is رُقَاتِيْقُ. (Lh, TA.) Using it as pl., you say, هَؤُلَاءِ رُقَاتِيْقِي [These are my slaves]. (Mgh.) And لَيْسَ فِي الرُقِيْقِ صَدَقَةٌ, i. e. [There is no poor-rate] in the case of slaves used for service [as distinguished from those that are for sale]. (Mṣb.) [See also مَرْقَقُ.]

رُقِيْقُ [fem. of رُقُ, q. v.].

رُقَارِقُ: see رُقِيْقُ, first sentence.

رُقِيَّةُ: see رُقُ, last sentence.

رَقَرَّةٌ inf. n. of R. Q. 1. (TK.) — *Quickness in going and coming.* (JK. [If an inf. n. in this sense, its verb is perhaps رَقَرَقَ.])

رَقَرَقَ: see رَقَارِقَ. — Also, applied to a collection of clouds (سَحَابٌ), *Going and coming.* (TA.) See also the next paragraph. — Applied to tears (دَمْعٌ), *Going round about at the inner edge of the eyelid.* (TA.) — Anything shining, or glistening. (S, TA.) [Hence,] رَقَرَاةٌ A woman (As, TA) as though water were running upon her face: (As, K, TA:) or رَقَرَاةُ البَشَرَةِ a girl whose external skin shines, or glistens, (Ham p. 622, and TA,) with whiteness: (TA:) pl. رَقَارِقُ, applied to soft, or tender, young women. (Ham ubi suprâ.) [Hence also,] الرَقَارِقُ is *The name of a sword of Sa'ad Ibn-'Obâdeh El-Ansâree.* (K.) — Applied to a day, i. q. صَارَ [app. a mistranscription for حَارَ, i. e. *Hot*; like رَقَاقٌ; as though shining, or glistening, with the sunlight]. (Fr, TA.) = The تَرَقُّقُ [or commotion, or moving to and fro, or coming and going, whether real or apparent,] of the سَرَابِ [or mirage], and of anything that shines, or glistens. (JK.)

رَقَرَقَانُ السَّرَابِ What is in a state of commotion, of the سَرَابِ [or mirage]: (IDrd, O, K:) and رَقَرَقَانُ السَّرَابِ means [the same, or] what [moves to and fro, or undulates, or] comes and goes, of the سَرَابِ. (S.) سَرَابٌ رَقَرَقَانُ [Mirage] that shines, or glistens. (TA.)

رَقَرَقَ: see رَقِيقٌ, first sentence: and رَقَى. Also, applied to the سَرَابِ [or mirage], (so in the CK,) or شَرَابِ [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] i. q. رَقِيقٌ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K:) and so رَقَرَقَانُ. (IDrd, O.) — And A sword having much مَاءٌ [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or shining, or glistening, much. (TA.)

أَرَقَ [compar. and superl. of رَقِيقٌ; i. e. *More*, and *most*, *thin*, &c.]. رَقِيقٌ, [its fem.,] applied to a piece of fat (شَحْمَةٌ), means الشَّحْمُ, [i. e. *Of the finest*, or *most delicate*, sort of fat; (in the CK, erroneously, الشَّحْمُ, (JK, K, TA:) such that no one comes upon it without his eating it. (JK, TA.) Hence the prov., وَجَدْتَنِي الشَّحْمَةَ الرَّقِيقَةَ عَلَيْهَا الْهَاتِي [Thou hast found me to be the finest, or most delicate, piece of fat, to which there is a way of access]: said by a man to his companion when he esteems him weak. (JK, Sgh, K.) [See also شَحْمَةُ الرَّقِيقِ, or شَحْمَةُ الرَّقِيقِ, in art. رَق.] — هُمُ أَرَقُ قُلُوبًا + They are more, or most, tender-hearted; and more, or most, inclined to accept admonition. (TA.)

مَرَقٌ sing. of مَرَقَاتٌ, (Hr, K,) which signifies *The thin, or delicate, and soft, or tender, parts*

of the belly: (S, K:) or the lower part thereof with what surrounds it, that is thin or delicate [in the skin]: (TA as from the S [but not in my copies of the latter]:) or the lower part of the belly, in the region of the صَفَاق [q. v.], beneath the navel: (T, TA:) and metonymically applied in a trad. respecting ablution to the lower part of the belly of a man, together with the رُفْغَانِ [or groins] and the genitals and the [other] places of which the skin is thin or delicate: and, of a camel, the أَرْوَاعِ [or groins, and similar places of flexure or creasing]: (TA:) or (K) مَرَقَاتُ [thus applied] has no sing. (S, K.) Also The soft part of the nose, (JK, TA,) in the side thereof; [i. e. each of the alae thereof;] as also مُسْتَرَقٌ: (TA:) pl. as above. (JK.)

مَرَقٌ and مَرَقُوقٌ, mentioned by ISk, (Msb, TA,) and by Az, and in the 'Inâye, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for مَرَقُوقٌ لَهُ meaning “compassionated,” (Mgh,) Made a slave: (Msb:) or possessed as a slave: (TA:) [or kept as a slave: (see 1, last sentence:)] fem. of the former with ة, (Msb, TA,) and so of the latter. (Msb.) [See also رَقِيقٌ, last signification.]

مَرَقٌ A horse thin in the hoof: (K:) or light therein. (AO, TA.)

مَرَقٌ A cake of bread [made thin and] wide, or broad. (TA.) [See also رَقَاقٌ.]

مَرَقَاتُ A baker's rolling-pin; (MA;) the thing with which bread is made thin [and flat]; (K;) i. q. صَوْبَجٌ [q. v.] and مَحْوَرٌ [q. v.]. (TA, in art. لَط.)

مَرَقٌ: see مَرَقُوقٌ.

مَرَقٌ, مَالٌ مُتَرَقِّقٌ لِلسَّيْنِ, (K, TA,) and لِلْهَزَالِ, (K, TA,) and مَرَقٌ, (TA,) Cattle disposed, (K, TA,) and seen to be near, (TA,) to fatness, or to leanness, (K, TA,) and to perishing. (TA.)

مَرَقٌ: see مُسْتَرَقٌ.

رَقَا

1. رَقَا الدَّمَعَ, aor. ٤, inf. n. رَقَى and رَقُوهُ, (S, Mgh, Msb, K, &c.) The tears stopped, or ceased to flow; (Fg, JK, S, Mgh, Msb;) or dried up, (IDrst, Abou-'Alee El-Kâlee, K,) and stopped, or ceased: (K:) and in like manner, الدَّمُ the blood: (JK, S, Mgh, Msb:) whence the phrase رَقَا العُرَى جُرْحَانِ لَا يَرْقَانِ Two wounds not ceasing to bleed. (Mgh.) And in like manner also, (JK,) رَقَا العُرَى, (Fg, JK, K, TA, [not العُرَى, as supposed by Golius and Freytag,] inf. ns. as above, (K,) The vein stopped or ceased [bleeding]; syn. انْقَطَعَ, (Fg, JK, TA,) and سَكَنَ, (TA,) or ارْتَفَعَ, (K;) [in all of which explanations, دَمٌ is understood.] — رَقَا بَيْنَهُمْ, (K, TA,) aor. ٤, inf. n. رَقَى, (TA,) He effected a reconciliation, or made peace, between them; (K, TA;) like رَقَا: (TA:) and [in like manner,] رَقَا مَا بَيْنَهُمْ He arranged, or rightly disposed, or rectified, the matter, or affair, between

them. (TA.) And the former phrase (رَقَا بَيْنَهُمْ) also signifies *He created disorder or discord, or made mischief, between them*: thus having two contr. meanings. (K.) = رَقَا فِي الدَّرَجَةِ, (K,) and رَقَعَ, also, mentioned by Ibn-Mâlik in the “Kâfiyeh,” as a dial. var. of رَقَى, and both mentioned by IKtt, aor. of each ٤, (TA,) He ascended the series of stairs, or the ladder: (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — [Hence,] أَرَقَا عَلَى ظُلْمِكَ (a dial. var. of أَرَقَا, TA) + Be gentle with thyself, and impose not upon thyself more than thou art able to perform: (JK, S, TA:) or abstain thou, for I know thine evil qualities or actions: (JK:) or, as some say, rectify thou, or rightly dispose, first thy case, or thine affair. (TA.)

4. أَرَقَا دَمْعَهُ, (S,) or الدَّمَعَ, (K,) said of God, (S, K,) He caused his, or the, tears to stop, or cease, flowing; (S, TA;) or caused them to dry up, and to stop, or cease. (K.) The saying لَا أَرَقَا اللَّهُ دَمْعَهُ is expl. by El-Mundhîree as meaning *May God not remove, or do away with, (لا رَفَعَ,) his tear.* (TA.) You say also, أَرَقَاتُ الْعُرَى [meaning *I caused the vein to stop or cease bleeding*: see 1]. (K, TA.)

رَقُوهُ A styptic; or a thing that is put upon blood for the purpose of stanching it, or stopping its flowing: (S, K:) a subst. from رَقَا. (Msb.) Hence the saying, (Msb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fg, it was said by Keys Ibn-'Asim El-Minkaree, (TA,) لَا تَسُبُّوا الْإِبِلَ فَإِنَّ فِيهَا رَقُوهُ الدَّمِ [Revile not ye camels, or it may perhaps mean *hock not ye camels*, but the former, I am told, is here meant, for in them is a preventive of the flowing of blood]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Msb, K, TA.) — [Hence,] رَجُلٌ رَقُوهُ بَيْنَ الْقَوْمِ + A man who is a reconciler of the people; or a peacemaker between them: and [so] رَقُوهُ لِمَا بَيْنَهُمْ, a phrase used by a poet. (TA.)

مَرَقَاةٌ and مَرَقَاةٌ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرَقَاةٌ and مَرَقَاةٌ, (TA,) A series of stairs; or a ladder. (K, TA.)

رَقَبَ

1. رَقَبَهُ, (JK, S, Mgh, Msb, K,) aor. ٤, (S, A, Mgh, Msb,) inf. n. رَقَبْتُ, (JK, S, Mgh, K,) or this is a simple subst., (Msb,) and [the inf. n. is] رَقَبْتُ (JK, S, K) and رَقُبْتُ (S, K) and رَقُبْتُ and رَقَبْتُ, (K,) He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it; (JK, S, A, Mgh, Msb, K;) namely, a man, (JK, A,) or a thing; (S;) as also رَقَبَهُ; (JK, S, A, Mgh, K;) and رَقَبَهُ, (S, A, Mgh, K;) and رَقَبَهُ, (Mgh,) inf. n. مَرَقَابَةٌ, (JK, S, A, Mgh, Msb.) You say, قَعَدَ يَرْقُبُ صَاحِبَهُ He sat looking, watching, or waiting, for his com-

panion; as also **يُرْتَقِبُهُ**. (A.) And **أَتَرَقَّبُ كَذَا** [I look, &c., or am looking, &c., for such a thing. (A.) And **يُرَقَّبُ مَوْتَ صَاحِبِهِ** [He looks, &c., for the death of his companion], (JK, S, A, Mgh, Msb,) and **أَبِيهِ لِيَرْتَهُ** [of his father, in order that he may inherit his property]: (A:) and **يُرَقَّبُ** [She looks, &c., for the death of her husband], (K, TA,) **لِيَمُوتَ قَتْرَتُهُ** [that he may die and she may inherit his property]. (TA.) And **لَمْ تَرَقَّبْ قَوْلِي**, in the *Kur* [xx. 95], means *And thou didst not wait, or hast not waited, for my saying [or what I should say]*. (JK, TA.) — And **رَقَبَهُ**, (Msb, K,) aor. as above, (TA,) inf. n. **رَقُوبٌ**, (Msb,) *He guarded, kept, preserved, or took care of, it; was mindful, or regardful, of it; (Msb, K;) namely, a thing; (TA;) as also* **رَقَبَهُ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**; (K;) [and **يُرْتَقِبُهُ**.]

You say also **أَنَا أَرَقُبُ لَكَ اللَّيْلَةَ** *I will guard, or keep watch, for you to-night.* (A.) — And *He regarded it; paid regard, or consideration, to it.* (Bd and Jel in ix. 8.) You say, **مَا لَكَ لَا تَرَقُبُ** [What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?]. (A.) [This phrase is there mentioned as proper, not tropical.] — And **† He feared him**; (A;) and so **رَاقِبُهُ**; (S, A, Mgh;) namely, God; (S, Mgh;) **فِي أَمْرِهِ** [in his affair]; (S;) because he who fears looks for, or expects, punishment (**يُرَقَّبُ الْعِقَابُ**): (A, Mgh:) or **أَللهُ رَاقِبٌ** signifies *† I feared the punishment of God.* (Msb.) **رَقَبَهُ** [as inf. n. of **رَقَبَ** app. used intransitively, or perhaps as a simple subst.,] signifies *† The fearing, or being afraid [of a person or thing]: or fear: and also † the guarding oneself; being watchful, vigilant, or heedful: or self-guardance; &c. (K, TA. [See this word below.]) — And you say, يَرَقِبُ النُّجُومَ and **يَرَقِبُهَا**, like **يَرَعَاهَا** and **يَرَاعِيهَا** [i. e. *He passed the night watching the stars and waiting for the time when they would disappear*]. (A, TA.) *IAar* cites the following saying of one describing a travelling-companion of his:*

* **يُرَاقِبُ النُّجُومَ رَقَابَ الْحَوْتِ** *

meaning *† He watches (يُرْتَقِبُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water.* (TA.) [See also **رَقِبَ فَلَانًا** = **رَقَبَ** *He put the rope [or a rope] upon the رَقَبَةَ* [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one. (K.) = **رَقِبَ**, [aor. ٢,] inf. n. **رَقُوبٌ**, (TA,) or this is a simple subst., (K,) *He was, or became, thick in the رَقَبَةَ* [or neck, &c.,]. (TA.)

2. **رَقَبُوا لِلنَّبِيرِ** [They made a رَقَبَةَ (q. v.) for the leopard]. (JK.)

3. **رَاقِبٌ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**: see 1, in seven places.

4. **أَرَقَبَهُ الدَّارَ**, (JK, S, A, Mgh, Msb, K,) inf. n. **إِرْقَابٌ**, (Msb,) *He assigned the house to him as a رَقَبِي [q. v.], (JK, A, Mgh, K, TA,) and to his offspring after him, in the manner of a **وَقَفَ** [so*

as to be *unalienable*]: (TA:) and **أَرَقَبَهُ الرَّقَبِي** [he assigned to him the رَقَبِي]: (Lh, K:) or **أَرَقَبَهُ** **أَرْضًا**, or **بُيُوتًا**, means *he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine*: (S:) it is from **الرَّاقِبَةُ**; because each of the two persons looks for (**يُرَقَّبُ**) the death of the other; (S, Mgh, Msb;) in order that the property may be his: (Msb:) the subst. is **رَقَبِي** [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to **أَعْمَرَ**; and the subst., in both of its applications, to **عُمَرَى**: see these two words]. (S, Msb.)

5: see 1, in three places.

8: see 1, in three places. — You say also, **ارْتَقَبَ الْمَكَانَ** *He ascended upon the place.* (K, TA.)

رَقَبَ *Thickness of the رَقَبَةَ* [or neck, &c.]: (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) = See also **رَقَبَةُ**.

رَقَبَةُ [A pit made for the purpose of catching the leopard]: it is, for the **نَبِيرِ**, like the **زَبِيَّةُ** for the lion. (JK, K.)

رَقَبَةُ: see 1, first sentence: — and again, in the latter half of the paragraph. [Hence,] **وَرِثَ فَلَانٌ مَالًا عَنْ رَقَبَةٍ** *† Such a one inherited property from distant relations; not from his fathers.* (K, TA.) And **وَرِثَ الْمَجْدَ عَنْ رَقَبَةٍ** *† He inherited glory, or nobility, from distant relations: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage.* (A.) *El-Kumeyt* says,

* **كَانَ السَّدى وَالنَّدى مَجْدًا وَمَكْرَمَةً** *

* **تِلْكَ الْمَكَارِمُ لَمْ يُوْرَثْنَ عَنْ رَقِبٍ** *

† [The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: **رَقِبٌ** being pl. of **رَقَبَةُ**]: i. e., he inherited them from near ancestors. (TA.)

رَقَبَةُ The neck: or the base of the hinder part thereof: (A, K:) or the hinder part of the base of the neck: (JK, S:) or the upper part of the neck: (TA:) pl. [of mult.] **رَقَابٌ** (JK, S, Mgh, K) and [coll. gen. n.] **رَقَبٌ** (JK, S, K) and [pl. of pauc.] **أَرَقِبٌ** (IAar, K) and **رَقَبَاتٌ**. (S, Mgh, K.) — By a synecdoche, it is applied to *† The whole person of a human being: as in the saying, † ذَنْبُهُ فِي رَقَبَتِهِ* [His sin, or crime, &c., be on his own neck; meaning, on himself]. (IAth, TA.) [Hence also] one says, **هَذَا الْأَمْرُ فِي رَقَابِكُمْ** [This affair is upon your own selves], and **فِي رَقَبَتِكَ** [upon thine own self]. (A.) And **أَعْتَقَ اللَّهُ رَقَبَتَهُ** [May God emancipate him]. (A.) And **لَكَ** **وَقَابُهَا**, in a trad., relating to camels,

† *They themselves, and the burdens that are upon them, are thine.* (TA.) And [hence], in another trad., **لَنَا رَقَابُ الْأَرْضِ** *† To us belongs the land itself.* (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) **† A slave**, (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. **رَقَابٌ**. (Mgh.) You say, **أَعْتَقَ رَقَبَةً** *† He emancipated a slave, male or female.* (IAth, TA.) And **فَكَ رَقَبَةً** *† He released a slave, or a captive.* (TA.) **الرَّقَابُ** in the *Kur* ix. 60 means *† Those slaves who have contracted with their owners for their freedom.* (T, Mgh, Msb, TA.) — **رَقَابُ الزَّوَادِ** [lit. *The necks of provision-bags*] is a nickname which was applied to the **عَجَمِ** [or Persians, or foreigners in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karāfee, TA in art. **زُود**;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

رَقَبِي One's giving to another person a possession, (K,) such as a house, and land, and the like, (TA,) on the condition that, whichever of them shall die, the property shall revert to his [the giver's] heirs: (K:) so called because each of them looks for (**يُرَقَّبُ**) the death of the other: (TA:) or one's assigning it, (K,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (K:) or one's saying to a man, *If thou die before me, my dwelling [or my land, which I give to thee,] shall revert to me; and if I die before thee, it shall be thine*: so called for the reason above mentioned. (JK, KT.)* [It also signifies *The property so given.*] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the *Imām* Aboo-Haneefeh, and [the *Imām*] *Moḥammad*, it is not a **هَبَةٌ**: accord. to Aboo-Yoosuf, it is a **هَبَةٌ** like the **عُمَرَى**; but none of the lawyers of *El-Irak* says so: the *Mālikees* absolutely forbid it. (TA.) You say, **دَارِي لَكَ رَقَبِي** [My house is thine as a رَقَبِي]: from **الرَّاقِبَةُ**; because each of the two persons looks for the death of the other. (A.)

رَقَبَانٌ: } see **أَرَقَبَ**.
رَقَبَانِي: } *دَارِي لَكَ رَقَبِي* 11. 311.

رَقُوبٌ *† A woman (S, A) of whom no offspring lives, or remains, (S, A, K,) and who looks for the death of her offspring, or of her husband [app. that she may have offspring by another]: (A:) and in like manner applied to a man: (S:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel of which no offspring lives: (TA:) or he who has no offspring: (Msb:) or he who has not sent before him [to Paradise, by its dying in infancy,] any of his children: this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no child die in infancy: or he who has had children and has died without sending before him any of them [to*

Paradise, by its dying in infancy. (So in the explanations of two trads., each commencing with الرَّقُوبُ, in the "Jāmi' es-Sagheer" of Es-Suyootee.)

* وَرَثَتُهُ عَنْ عَمَةٍ رَقُوبٍ *

is a prov., expl. by Meyd as meaning [*I inherited it from a paternal aunt*] of whom no offspring was living: such, he says, is most compassionate to the son of her brother. (TA.) — Also A woman who looks for the death of her husband, (S, K,) in order that she may inherit his property. (S.) — And † An old and a poor man who is unable to earn for himself, and has none to earn for him: so called because he looks for a benefaction or gratuity. (Msb.) — And † A she-camel that does not draw near to the watering-trough, or tank, on account of the pressing, or crowding [of the other camels to it], (S, K,) by reason of her generous disposition: (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أَمْرُ الرَّقُوبِ † Calamity, or misfortune. (K.)

رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA,) A looker, watcher, or waiter, in expectation [of a person or thing]: (S, Msb, K:) pl. رَقَبَاءُ. (Msb.) — A guarder, guardian, keeper, or preserver: (JK, S, A, Msb, K:) a guard of a people; one stationed on an elevated place to keep watch: (TA:) a spy, or scout, of an army: (A, TA:) a watcher, or an observer. (TA.) — [Hence,] الرَقِيبُ is an appellation applied to God; (A, K, TA;) meaning The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden. (TA.) — Also الرَقِيبُ of the players at the game called الْمَيْسَرُ; (JK, K;) or (K) he who is intrusted with the supervision of the ضَرْبُ [or shuffler of the arrows]: (JK, S, K:) or the man who stands behind the حُرْصَةُ [q. v.] in the game above mentioned: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — And † The third of the arrows used in the game above mentioned: (T, S, K:) it is one of the seven arrows to which lots, or portions, appertain: (TA:) by some it is called الرَضِيبُ: (Lh, L in art. ضَرْبُ:) the arrows are ten in number: the first is الْفَدُّ, which has one notch and one portion; the second, التَّوَمُّ, which has two notches and two portions; the third, الرَقِيبُ, which has three notches and three portions; the fourth, الْحَلْسُ or الْحَلَسُ, which has four notches [and four portions]; the fifth, التَّافُسُ, which has five notches [and five portions]; the sixth, الْمَسِيلُ, which has six notches [and six portions]; and the seventh, الْمَعْلَى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّفِيحُ and الْمَنِيحُ and الْوَعْدُ. (TA.) A poet says,

* إِذَا قَسَمَ الْهَوَىٰ أَعْشَارَ قَلْبِي *

* فَسَهْمًا مَعْلَىٰ وَالرَّقِيبَ *

[When love divides the tenths of my heart, thy

two arrows will be the mo'allā and the raakeeb]: by the سَهْمَانِ, [which properly signifies two arrows, and hence † two portions gained by two gaming-arrows, and then † any two portions,] he means her eyes: and as the مَعْلَى has seven portions and the رَقِيب has three, the سَهْمَانِ would gain the whole of his heart. (TA.) [See also a verse cited voce عَشْرُ.] رَقِيبُ النَّجْمِ signifies † The star, or asterism, that sets with the rising of that [other] star, or asterism: for example, the رَقِيبُ of الثَّرَيَا is الْإِكْخِيلُ: [and the former is the رَقِيبُ of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيبٌ signifies the star, or asterism, which [as it were] watches, (يُرَاقِبُ) in the east, the star, or asterism, setting in the west: or any one of the Mansions of the Moon is the رَقِيبُ of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ الْقَمَرِ in art. نَزَلَ; and see also نُؤُ:]]) and الرَقِيبُ is † a [certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] watches another star, or asterism: (K:) [it was app. applied to الْإِكْخِيلُ, as being the رَقِيبُ of the most noted and most welcome of all the Mansions of the Moon, namely, الثَّرَيَا: see نُؤُ.] The رَقِيبُ of الثَّرَيَا is [also] an appellation applied to الدَّبْرَانُ † [i. e. The Hyades; or the five chief stars of the Hyades; or the brightest star among them, α of Taurus]; because a follower thereof: (A:) [and] الْعَبُوقُ † [i. e. Capella] is so called as being likened to the رَقِيبُ of the game called الْمَيْسَرُ. (TA.) [Hence,] one says, لَا آتِيكَ أَوْ يَلْقَى الثَّرَيَا رَقِيبَهَا † [I will not come to thee unless their رَقِيبُ meet the Pleiades]. (A.) — رَقِيبٌ also signifies † A man's successor, (A, K,) of his offspring, and of his عَشِيرَةٌ [i. e. kinsfolk, or nearer or nearest relations by descent from the same ancestor, &c.]. (K.) So in the saying, نَعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ † [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors]: because the successor is like الدَّبْرَانُ الثَّرَيَا. (A.) — And † The son of a paternal uncle. (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † A species of serpent: as though it watched by reason of hatred: (TA:) or a certain malignant serpent: pl. رَقَبَاتٌ and رَقَبٌ. (T, K.)

رَقَابَةٌ A low, or an ignoble, man, a servant, or a slave, syn. رَجُلٌ وَغَدٌ. (S, K,) who keeps, guards, or watches, the [utensils and furniture called] رَحْلُ of a people when they are absent. (S.)

رَقَبَانِيٌّ and رَقَبَانِيٌّ (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and رَقَبَانِيٌّ (IDrd, K,) applied to a man, (S, IDrd, A,) Thick, (JK, S, K,) or large, (A, Mgh, in which latter only the second epithet is mentioned,) in the رَقَبَةُ [or neck, &c.]: (JK, S, A, K:) the fem. [of the first] is رَقَبَاءُ, (JK, IDrd,) applied to a

female slave, (JK,) not applied to a free woman, nor does one say رَقَبَانِيَّةٌ. (IDrd.) — الرَّقَبُ is also [an epithet] applied to The lion; (K;) because of the thickness of his رَقَبَةٌ. (TA.)

مَرْقَبَةٌ and مَرْقَبَةٌ An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, * Msb, K:*) [a structure such as is termed] an عِلْمٌ, or a hill, upon which one ascends to look from afar: or, accord. to Sh, the latter signifies a place of observation on the top of a mountain or of a fortress: accord. to AA, the pl., مَرَقِبٌ, signifies elevated pieces of ground. (TA.)

مَرْقَبَةٌ: see what next precedes.

مَرْقَبٌ A skin, or hide, that is drawn off from the part next to the head (S, K) and the رَقَبَةُ [or neck, &c.]. (S.)

رَقَب

2. رَقَبٌ (S, A,) inf. n. تَرْقِيعٌ (S, K,) He ordered, or put into a good or right or proper state, managed well, tended, or took care of, property, or cattle: (S, A, K:) and in like manner, he ordered, put into a good or right or proper state, or managed well, the means of subsistence; (S, * A, TA;) as also تَرْقِيعٌ [app. with the objective complement (الْمَعِيشَةُ or الْعَيْشُ) understood]. (TA.) — And He gained, acquired, or earned, property. (TA in art. رَقَب.) — It occurs in a trad., in the phrase رَقَبٌ إِنْشَاءً, as meaning رَقَا [q. v.]. (TA.)

5: see above. — تَرْقِيعٌ لِعِيَالِهِ He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, sustenance for his family, or household; syn. اِكْتَسَبَ. (S, [see also 1,]) or تَكَسَّبَ. (A, K;) on the authority of Lh. (TA.)

رَقَبَاءُ A woman who gains her subsistence by prostitution. (MF.)

رَقَاقَةٌ Good management of property. (TA.) — Gain, acquisition, or earning: and merchandise, commerce, or traffic. (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تَلْبِيَّةُ, [i. e. in uttering the ejaculation لَبَّيْكَ, during the performance of the rites of the pilgrimage,] جِئْنَاكَ لِلتَّصَاحَةِ لَرَأَيْتَ نَأَتْ لِلرَّقَاقَةِ [meaning We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic]. (S, A, TA.)

رَقَاقِيٌّ A merchant, trafficker, or trader, (A, TA,) who manages well his property. (TA.) You say, هُوَ رَقَاقِيٌّ مَالٌ He is one who orders, or puts into a good or right or proper state, manages well, tends, or takes care of, property, or cattle: (S, K:*) or who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well. (A, TA.)

هُوَ رَاقِحَةٌ أَهْلُهُ He is the gainer, or earner, of sustenance for his family. (A, L.)

رَقْد

1. رَقْدٌ (S, Mṣb,) aor. ٤, inf. n. رَقَادٌ and رُقُودٌ (JK, S, A, Mṣb, K) and رَقْدٌ (S, Mṣb, K) and perhaps also مَرَقْدٌ [q. v.], (TA,) *He slept*, (JK, S, A, Mṣb, K,) accord. to some, specially, (Mṣb, K,) *by night*; (JK, Mṣb, K;) but it correctly means, *whether by night or by day*; as is shown by verse 17 of ch. xviii. of the Kur-ān: (Mṣb:) the assertion that it means, specially, *by night*, is weak: (TA:) accord. to Lth, رُقُودٌ is *by night*; and رَقَادٌ, *by day*: but the Arabs used both of these words as meaning *the sleeping by night and by day*. (T, TA.) You say, رُقُودٌ مَا بِي رُقُودٌ [There is not in me any sleep]. (A.) — [Hence,] رَقْدٌ عَنْ الْأَمْرِ † *He abstained, or held back, from the affair*. (Mṣb, TA.) And رَقْدٌ عَنْ ضَيْفِهِ † [He neglected his guest;] *he did not pay attention, or frequent attention, to his guest*. (A, TA.) And رَقْدٌ الثَّوْبِ, inf. n. رَقْدٌ and رَقَادٌ, (TA,) † *The garment became old and worn out, and no longer of use*; (A, TA;) like نَامٌ. (A.) And رَقَدَتِ السُّوقُ † *The market became stagnant, or dull, with respect to traffic*; like نَامَتْ. (Th, TA.) And رَقْدَ الْحَرِّ † *The heat remitted, or subsided*. (TA.) [See also رَكَدٌ.]

2. تَرَقِيدٌ *A certain manner of going on foot*, (JK, K,) *with quickness*: (JK:) perhaps a mistranscription for تَرَقِيدٌ. (TA.)

4. اَرَقَدَهُ *He, or it, caused him to sleep; put him to sleep*. (S, K.) It is said of a medicine. (S, A, K.) And you say, اَرَقَدَتِ الْمَرْأَةُ وَلَدَهَا *The woman put her child to sleep*. (A.) = اَرَقَدَ الْمَكَانَ (K,) or اَبَانَكَانَ (S,) or اَبَانَكَدَ (A,) or اَبَارَضَ كَذَا, (IAḡr, JK, TĀ,) † *He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land*. (IAḡr, JK, S, A, K.)

6. تَرَاقَدَ *He feigned himself asleep*. (A.)

9. اَرَقَدَ (JK, S, A,) inf. n. اَرَقَادٌ (JK, S, K,) *He hastened; or was quick, or swift*; (JK, S, M, A, K;) in his pace, or going: (M, A:) or he ran vehemently; as also اَرَمَدَ; said of a camel: (AA, T in art. رَمَد:) or he ran with leaps, or bounds, as though leaping, or bounding, from a thing: (Aḡ, L in art. رَمَد:) or he went at random, heedlessly, headlong, or in a headlong course; and quickly; (Aḡ, JK, L in art. رَمَد:) as also اَرَمَدَ. (Aḡ, T in that art.)

10. اسْتَرَقَدَ *He became overpowered by sleep [or drowsiness; and therefore desired to sleep]*. (A, TA.)

رَقْدٌ أَرَحَاءُ *Mill-stones of Raḡd*; (S;) which is the name of a mountain whence mill-stones are hewn; (S, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحَى رَقْدِيَّةٌ *A mill-stone of the mountain [or valley] called رَقْدٌ*. (A.)

مَا أَطْيَبَ رَقْدَةً *A sleep*. (S.) One says, رَقْدَةً السَّحَرِ [How sweet is the sleep of the time a little before daybreak]. (A.) — *A state of extinction of vitality (هَمْدَةٌ) between the present life and the*

life to come. (JK, A, *) — أَصَابَتْنا رَقْدَةٌ مِنَ الْحَرِّ (JK, A, K) † *A period of heat befell us lasting half a month, or less, (A,) or ten days*: (JK, K:) or رَقْدَةٌ signifies *a heat that befalls one after days of wind and an abatement of violent heat*. (L.)

رَقْدَةٌ: see رُقُودٌ.

رَقْدَانٌ [an inf. n. of which the verb is not mentioned,] *The act of leaping, or leaping up, by reason of briskness, liveliness, or sprightliness*, (S, K,) *like the lamb and the kid*. (S.)

رَحَى رَقْدِيَّةٌ: see أَرَحَاءُ رَقْدٍ, above.

رُقُودٌ and رَقَادٌ (A) and يَرُقُودُ (K) [all signify the same; i.e. *A man who sleeps much*; as the last is expl. in the K; and so رَقْدَةٌ; as Goliūs says on the authority of a gloss, in the KL: or] رُقُودٌ signifies *a man always sleeping*; as also مِرْقَدِيٌّ (TA.) [Hence,] اِمْرَأَةٌ رُقُودٌ الضَّحَى *A woman who sleeps much in the morning after sunrise; meaning* † *a woman that leads an easy, and a soft, or delicate, life*; and so نَوُومُ الضَّحَى (A.)

رَقَادٌ: see the next preceding paragraph.

[رَقْدٌ act. part. n. of 1:] رَقْدٌ [is its pl., and] signifies *Persons sleeping*; as also رُقُودٌ; (S, K;) the last occurring in the Kur xviii. 17. (Mṣb.)

رَأْقُودٌ *A large vessel of the kind called دَنْ*: (K:) or a vessel of the kind so called, (S, K,) or a vessel in form like the دَنْ, (JK,) resembling an *إِدْبَةٌ* (S, A,) *long in the lower part*, (JK, S, K,) *smeared inside with pitch*: (S, A, K:) or an oblong earthen jar, smeared with pitch: (TA:) an arabicized word: (S:) pl. رَوَاقِيدُ. (JK, S.) — And *A certain fish*, (JK, K,) *small*, (K,) *of the size of the finger, and round*; (JK;) *found in the sea*. (TA.)

مَرَقْدٌ *A sleeping-place*: (S, A, K:) pl. مَرَقِدٌ. (A.) You say, بَعَثَهُ مِنْ مَرَقْدِهِ [He roused him from his sleeping-place]. (A.) And أَخَذُوا مَرَقِدَهُمْ [They took their sleeping-places]. (A.) — It seems, from the manner in which it is used in the Kur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مَرَقْدٌ *A medicine that causes him who drinks it to sleep* (S, K. [In a copy of the A مَرَقْدٌ; and thus pronounced in the present day.]) — Also *A conspicuous road*: (JK, K:) thus on the authority of Aḡ; but ISd says, “I know not how it is:” and others say that it is مَرَقْدٌ. (TA.)

مَرَقْدٌ: see the next preceding paragraph, in two places.

مَرَقْدِيٌّ: see رُقُودٌ. — Also *A man quick in his affairs*. (S, K.)

يَرُقُودُ: see رُقُودٌ.

رَقَش

1. رَقَشَ (A,) aor. ٤, (TK,) inf. n. رَقْشٌ (S, M, A, K,) *He variegated; coloured with two or*

more colours; decorated; embellished; syn. نَقَشَ; (S, * A, K; *) and زَيَّنَ; as also رَقَّشَ; (Har p. 57;) and رَقَّشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَّشَ.]) — *He wrote*: (M, TA:) and *he pointed, or dotted*, (Aḡ, M, TA,) characters, and writing: (Aḡ, TA:) as also رَقَّشَ, inf. n. تَرْقِيشٌ; in both senses: and † the latter, *he wrote upon, or in, papers or the like, or books*. (M, TA.)

2. رَقَّشَ, inf. n. تَرْقِيشٌ: see 1, in three places. — *He embellished his speech: or embellished it with lies*: syn. حَسَّنَ, and زَوَّقَ: (TA:) or زَيَّنَ (A,) and زَوَّرَ (S, K,) and زَخَّرَفَ (S, A, K.) — Hence, (A, TA,) † *He made known, divulged, or told, discourse, or conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like*; (S, A, TA;) because he who does so embellishes his speech, or embellishes it with lies: (A, TA:) *he told a calumny to the object thereof*. (M.) — † *He excited discord, dissension, or animosity*. (M.) — † *He blamed, reproved, or chid*; syn. عَاتَبَ. (M, TA.)

5. تَرَقَّشَ *He adorned himself*: (A, K:) *he displayed his beauty, or goodliness*. (A, TA.) = See also 1.

8. اَرْتَقَشُوا † *They became mixed together in fight*. (AA, K.)

رَقْشٌ *A good, or beautiful, خَطٌّ* [i.e. character, or handwriting]. (TA.) [See also رَقِيشٌ; and see 1.] = Also *Food*. (M.)

رَقْشَةٌ and رَقْشَةٌ *A colour in which are [intermixed] duskiness, or dinginess, and blackness; and the like of those two hues*. (M.) [See أَرَقْشَ.]

رَقْشَةٌ: see what next precedes.

رَقَاشٌ *The serpent*: (A, Sgh, K:) app. because of the رَقْشَةٌ [see رَقْشَ] upon his back: (TA:) or *a serpent speckled with black and white* [like حَبَّةٌ رَقْشَاءُ]. (A.)

رَقِيشٌ dim. of رَقْشَ, signifying *The pointing, or dotting, of characters and writing*: (Aḡ, TA:) or of أَرَقْشَ; as also أَرَقِيشٌ [so in the TA, but in some copies of the K, أَرَقِيشُ]: (AHġt, K:) the latter is allowable. (AHġt.)

أَرَقْشٌ fem. رَقْشَاءُ; (S, M, &c.) pl. رَقْشٌ; (A;) *Variegated with duskiness, or dinginess, and blackness; or the like of those two hues*; applied to the [species of locust called] جَنْدَبٌ: (M, TA:) and the fem., applied to a serpent (حَبَّةٌ), (S, M, IAth, K,) signifies the same: (M:) or *speckled with black and white*; (S, K;) and so when applied to a she-goat: (IAḡr, M:) or, applied to a serpent, it signifies one of the viper-species (أَفْعَى); because of the lines and specks upon its back: (IAth:) and أَرَقْشُ الْأَذْنَيْنِ *having his ears variegated with black and white, and the rest of his hair black*; applied to a kid. (S.) — Also the fem., *A small creeping thing (M, K) that is found in herbs, a variegated and beautiful worm, (M,) resembling [another small creeping thing called] حَمِطُوطٌ*, (M, K,) *speckled with red and yellow*.

(IDrd, TA.) Sgh., or his copyist, has corrupted *حِمْطُوط* into *حِمْطُوط*. (TA.) — Also the fem., The *شَقِشَقَة* [i. e. the *bursa faucium*, or *faucial bag*,] of the camel: (S, A, K:) or the *شَقِشَقَة* of the camel is sometimes *رَقْشَاء*, having in it a mixture of colours. (IDrd.)

رَقِيش: see *أُرِيش*.

رقص

1. *رَقَصَ*, (S, M, A, Mṣb, K,) aor. *رَقَصَ*, (S, M, Mṣb,) inf. n. *رَقَصَ*, (S, M, Mṣb, CK,) or *رَقَصَ*, of the measure *فَعَلَ*, like *طَرَدَ* and *حَلَبَ*, inf. ns. of *طَرَدَ* and *حَلَبَ*, (IDrd, IB, TA,) [*He danced*; this is what is meant by the explanation] *he played*, or *sported*; syn. *لَعِبَ*: (A, K:) said of a *رَقَّاص* [or dancer], (A, K,) or of a *لَعَّاب* [or player or sporter], (M,) and of a *مُخَنَّث* [or effeminate man, or one who affects the manners &c. of women], and of a *صُوفِي* [or mystic, in a choral celebration of the praises of God, which is termed a *دُخْر*, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) — Also *رَقَصَ*, (Lth, A,) aor. *رَقَصَ*, (Lth,) inf. n. *رَقَصَ* (Lth, M, A, K) and *رَقَصَ*, (Lth, M, K,) or the latter only, (IDrd, Ibn-Mālik, TA,) and *رَقَّصَان*, (Lth, M, A, K,) † *He* (a camel, A, TA) *went the pace, or in the manner, termed* *حَبَب* [i. e. *ambled*,] (Lth, M, A, K, TA;) or *went in a manner which was a kind of* *حَبَب*: or *went quickly*. (TA.) One does not say *يَرْقُصُ* [in speaking of any animate being] except of a player or sporter and of a camel (Lth, K,* TA) and the like: (Lth, TA:) in relation to others, one uses the terms *قَفَزَ* and *نَقَزَ*: (Lth, K, TA:) or sometimes, (Lth, TA,) — it is also said of an ass, meaning † *He played with his she-ass*. (Lth, A, TA.) — You say also, *رَقَصَ فُوَادُهُ بَيْنَ جَانِحَيْهِ*, or *leapt, between his two sides, by reason of fright*. (A.) — *رَقَصَ* also signifies † *It* (wine, S, K, and the beverage called *نَبِيذ*, A) *estuated*: (A, K:) or *began to do so*. (S, A.) — And † *It* (the mirage) *was, or became, in a state of commotion*; [*it danced*,] (S, M, A, K;) and so it signifies when said of bubbles (*حَبَاب*). (M.) You say, *رَقَصَ حِينُ رَقْصِ النَّاسِ عَلَيْنَا* (A) or *الْأَلَّ* (TA) † [*I came to him when the mirage danced*; in the heat of the day]. — And † *He hastened, or was quick, in his* *كَلَامِهِ* *in his speech*. (A, TA.) You say also, *رَقَصَ فِي الْقَوْلِ*, or *He has a haste in speech*. (A, TA.) — [And † *He spoke evil against another*.] You say, *سَمِعْتُ رَقْصَ النَّاسِ عَلَيْنَا* † *I heard the evil speaking of the people against us*. (A, TA.)

2: see 4, in two places.

4. *ارْقَصَهُ* [*He made him to dance*; or *to play, or sport*;] trans. of 1. (Mṣb.) You say, *ارْقَصَتْ وَلَدَهَا*, (S, A,) or *صَبِيهَا*, (M,) *She* (a woman, S, M) [*danced, or dandled, her child*; or] *made her child to leap or spring or bound* [in her arms or on her knee]; (S, M;) as also *رَقَصَتْهُ*, (S, M, A,) inf. n. *تَرْقِصُ*: (S, A:) or the latter verb has an

intensive signification, (Mṣb.) — *ارْقَصَ بَعِيرُهُ* † *He made his camel to go in the* [ambling] *manner termed* *حَبَب*: (S, M, A, K:) and the same, (TA,) or † *رَقَصَهُ*, (M,) *he made him* (i. e. his camel) *to leap, spring, or bound*. (M, TA.) — See also 5.

5. *تَرْقَصَ* [lit., *He, or it, became danced or dandled*. — And hence,] † *He, or it, became raised and lowered*; or *rose and sank*; or *went up and down*. (K, TA.) You say, *تَرْقَصُوا فِي مَسِيرِهِمْ* † *They went up and down in their journeying*: (A;) as also *ارْقَصُوا*. (A, TA.) And Er-Rā'ee uses the phrase *تَرْقَصَتِ الْمَفَازَةُ*, meaning, † *The desert* [in appearance] *went up and down*; the mirage, only, making it [seem] to rise and sink. (TA.)

رَقَصَاتُ A dance, or a dancing: pl. *رَقَصَاتُ*. See an ex. voce *قَرَصَةٌ*.

رَقَّاصٌ [A dancer; a player, or sporter: one who dances, or plays, or sports, much, or often]: (S, A, Mṣb, K:) an intensive epithet. (Mṣb.)

رَقَّاصَةٌ [A female dancer]. — A certain game of the Arabs. (IF, K.) = *أَرْضٌ رَقَّاصَةٌ* † *Land that does not give growth to anything, though rained upon*. (K.)

رَاقِصٌ [A man dancing; playing, or sporting]. (Mṣb.) — *الْرائِصُ* The star [μ] on the tongue of the *التَّيْنِ* [or *Draco*]. (Kzw.)

كَلَامٌ مَرْقُصٌ † *Speech, or language, that makes one to be affected with a lively emotion of joy, or of grief*. (TA.) You say also, *هَذِهِ مَرْقُصَةٌ* [app. meaning, † *This is that poem, or ode, which makes the mystics to dance*; or *to be affected with a lively emotion of joy*: for darweeshes are often seen to be excited to frantic ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) — *فَلَاةٌ مَرْقُصَةٌ* † *A desert that makes the traverser thereof to hasten, or go quickly*. (A, TA.)

مَرْقُصٌ † *A camel that goes much, or often, in the* [ambling] *manner termed* *حَبَب*. (M, TA.)

رقط

2. *رَقَطْتُ عَلَى ثَوْبِي* † *I made specks, or small spots, [with ink or the like, (see 5,)] upon my garment*; syn. *نَقَطْتُ*. (A, TA.)

5. *تَرْقَطُ ثَوْبُهُ* † *His garment became sprinkled with specks, or small spots, of ink or the like*. (K, TA.)

9. *ارْقَطَ*, (S, K,) inf. n. *ارْقِطَاطٌ*, (S,) *He, or it, was, or became, of a black colour speckled with white*: or the reverse: (K:) [or *speckled with white, and black, and red, and yellow*: (see *رَقَطَةٌ*);] as also *ارْقِطَاطٌ*, (K,) inf. n. *ارْقِطَاطٌ*: (TA:) or the former, *he* (a sheep, or goat,) *was, or became, such as is termed* *أَبْعَثَ*. (S.) — *It* (the stalk, or twig, of the *عَرْجَج*) *put forth its leaves, and what resembled nails* (*أَطَافِيرُ*) *were seen in the place of*

separation (*مُتَفَرِّقٌ*) *of its stalks, or twigs, and internodal portions*; as also † the latter verb: (K,* TA:) this is said to be after what is termed *إِدْبَاءٌ* and *تَنْقِيبٌ*, and before what is termed *إِدْبَاءٌ* and *إِخْوَاصٌ*: (TA:) or † the latter verb, said of the *عَرْجَج*, signifies *it put forth its leaves*; and this it does before its *إِدْبَاءٌ*: (S:) [see *عَرْجَجٌ*:] in a trad. occurs the expression *ارْقَاطُ عَوْسَجِبَا*; but El-Kutabee thinks that it should be *عَرْجَبَا*. (TA.)

11: see 9, in three places.

أَرْقَاطٌ A dotting, or speckling: pl. *أَرْقَاطٌ*. (O.)

رُقْطَةٌ Blackness mixed with speckles of white: (S, K:) or the reverse: (M, K:) or speckles of white, and of black, and of red, and of yellow, in an animal: (A, TA:) and the state, or quality, denoted by the epithet *أَرْقَاطٌ*. (TA.)

أَرْقُطٌ Black speckled with white: or the reverse: fem. *رُقْطَاءٌ*. (K.) Applied to a sheep or goat, *Like*, (S,) or syn. with, (K,) *أَبْعَثَ*: (S, K:) or speckled with black and white. (Har p. 303.) And the fem., applied to a domestic fowl or hen (*دَجَاجَةٌ*), *Black speckled with white*: (S:) or party-coloured: (K:) or having patches of white and black: much sought after, and used, by enchanters; and rarely found. (TA.) — It is also applied to a man. (TA.) — And the fem. is applied to a tract (*وَسَالَةٌ*), and to an ode (*قَصِيدَةٌ*), as meaning *Having one of the letters of a word thereof dotted, and another not dotted*: from the same epithet applied to a sheep or goat. (Har p. 303.) — *السُّلْسَلَةُ الرُّقْطَاءُ* A certain reptile; the most malignant of the [kind of lizards called] *عُظَاءُ*: when it crawls upon food, it poisons it. (TA.) — *رُقْطَةٌ* † [A mess of crumbled or broken bread] having much oil (Sgh, K*) or clarified butter. (TA.) — *الْأَرْقُطُ* The leopard: (K:) an epithet in which the quality of a subst. predominates. (TA.) — *الرُّقْطَاءُ* † *Civil war*; conflict and faction; sedition; or the like; syn. *الْفِتْنَةُ*: (K:) because of its variableness: or such as is not universal; likened to a speckled serpent: occurring in a trad. (TA.)

رقع

1. *رَقَعَهُ*, (S, Mṣb, K,) aor. *رَقَعَهُ*, (Mṣb, K,) inf. n. *رَقَعَهُ*, (Mṣb, TA,) *He patched it*; *pieced it*; *put a piece of cloth in the place thereof that was cut or rent*; (Mṣb;) *repaired it*, (K,) and closed up the hole or holes thereof, (TA,) with [a patch or] patches: (S, K;) namely, a garment, or piece of cloth; (S, Mṣb, K;) and in like manner, a skin, or hide; (TA;) as also *رَقَعَهُ*, (K,) inf. n. *تَرْقِيعٌ*: (TA:) or *ترقيع* signifies the patching a garment, or piece of cloth, in several places. (S, TA.) — *He stopped it up, or closed it up*; namely, any hole, or aperture; and so *رَقَعَهُ*; as in the saying of 'Omar Ibn-Abee-Rabee'ah,

* وَكُنَّ إِذَا أَبْصَرْنِي أَوْ سَمِعْنِي *
* خَرَجْنَ تَرْقِيعَ الْكُؤَى بِالْمَحَاجِرِ *
[And they (referring to women) used, when they

saw me, or heard me, to come forth, (خَرَجَنَ, being used for يَخْرُجَنَ,) and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — †[He repaired it in a figurative sense; as also رَقَعَهُ.] You say, رَقَعَ دِينَهُ بَتَوْبَتِهِ †[He repairs his religion by his repentance]. (TA.) And رَقَعَ دِينَهُ بِأَخْرَجَتِهِ †[He repaired his state, or condition, in the present word by sacrificing his blessings in the world to come]: whence the saying of 'Abd-Allah Ibn-El-Mubarak,

* نَرَقَعُ دُنْيَانَا بِتَمْزِيْقِ دِينِنَا *
* فَلَا دِينَنَا يَبْقَى وَلَا مَا نَرَقَعُ *

†[We repair our state, or condition, in the present world by the rending, or marring, of our religion, so that neither our religion remains nor what we repair]. (TA.) And رَقَعَ حَالَهُ وَمَعِيشَتَهُ †He repaired, amended, or put to rights, his state, or condition, and his means of subsistence; syn. أَصْلَحَ, (TA.) and رَتَّحَ (K, TA): with which latter رَقَعَ is also syn. as signifying †he gained, acquired, or earned, property; accord. to an explanation of its inf. n., تَرَقَّعَ. (TA.) And يَصِلُ †[He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And تَرَقَّعَ also signifies †[The act of interpolating: or] the adding to a tradition, or story, or narrative. (TA.) — مَا رَقَعَ مَرَقَعًا [lit. He did not patch a place of patching, or place to be patched:] means †he did not, or made not, or wrought not, anything. (TA.) — كَانَ مُعَاوِنَةً يَلْقَمُ بِيَدٍ وَيَرَقَعُ †[Mo'awiyyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (IAth, Sgh, K.) رَقَعَهَا بِالرَّقَاعِ, (Ibn-'Abbád, K.) and رَقَعَ الرِّكْبَةَ, inf. n. رَقَعَ, (TA.) †He lined, or cased, the interior of the well for the space of the stature of a man, or twice that measure, fearing its becoming demolished, (Ibn-'Abbád, K, TA.) in its upper part. (TA.) — رَقَعَ خَلَّةَ الْفَارِسِ [lit. He closed up the interval between him and the horseman,] means †he reached, or overtook, the horseman, and pierced him, or thrust him; the خَلَّةُ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — رَقَعَ الْغُرْضَ بِسَهْمٍ †He hit, or struck, the butt, or target, with an arrow. (K, TA.) رَقَعَ رَقْعَةً also signifies †Any hitting, or striking. (TA.) And رَقَعَ †He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases رَقَعَهُ كَفًّا †[He struck him a slap with the hand]; and هُوَ يَرَقَعُ الْأَرْضَ †[He beats the ground with his foot]. (TA.) And رَقَعَ الشَّيْخُ †The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — [And hence,] رَقَعَهُ (S, K,) or رَقَعَهُ بِقَوْلِهِ, (TA.) †He

censured him, reviled him, or satirized him. (S, K, TA.) = رَقَعَ, (S, TA,) inf. n. رَقَاعَةٌ, (S, K,) †He was, or became, stupid, foolish, deficient in sense; (S, K, TA;) shattered, or marred, in his intellect; (TA;) such as is termed رَقِيعٌ. (S.)

2: see 1, in seven places. — رَقَعَ النَّاقَةَ بِالْمَاءِ, inf. n. تَرَقَّعَ, †He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

4. ارَقَعَ: see 10. — Also †He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

5. تَرَقَّعَ †He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.)

10. اسْتَرَقَعَ الثَّوبُ The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also أَرَقَعَ. (K.)

رَقَعَ (TA) and الرَّقْعُ (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt, [where others read بِرَقْعٍ instead of رَقْعًا,] cited voce سِدْرُ. (TA.) [See also الرَّقِيعُ.]

رَقَعَةُ †The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.)

رَقْعَةٌ A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Mgh, K:) pl. رِقَاعٌ (S, Mgh, Mgh, K) and رَقَعَ. (TA.) Hence the saying, الصَّاحِبُ كَالرَّقْعَةِ فِي الثَّوبِ فَاطْلُبْنِي مُشَاكِلًا [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — †A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, الْحَرْبُ is erroneously put for الْحَرْبُ:] pl. رِقَاعٌ. (TA.) — †A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. رِقَاعٌ. (TA.) You say, رِقَاعُ الْأَرْضِ مُخْتَلِفَةٌ †[The patches of the land, or ground, are various, or diverse]. (TA.) And هَذِهِ رَقْعَةٌ مِنَ الْكَلَامِ †[This is a patch of herbage]: and مَا وَجَدْنَا غَيْرَ رِقَاعٍ مِنْ عَشَبٍ †[We found not aught save patches of green herbage]. (TA.) — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label:] a certain thing that is written: pl. رِقَاعٌ (S, K) [and accord. to modern usage رَقَعَ also]. Hence the saying in a trad., يَجِيءُ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقْعَةٍ تَخْفَى [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering]; meaning, by the رِقَاعِ, the claims to be made upon him, or the dues incumbent on him, written on the رِقَاعِ. (TA.) — A butt, or target, at which to shoot; also termed رَقْعَةُ غُرْضٍ. (TA.)

— رَقْعَةُ الشَّطْرُنِجِ: so called because it is patched [with squares]. (T A.) — †The original matter; the substance; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or †the thickness of a garment, or piece of cloth. (Mgh.) You say, رَقْعَةُ هَذَا الثَّوبِ جَيِّدَةٌ †The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — [The pl.] رِقَاعٌ also signifies †The lining, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.) [See رَقْعُ الرِّكْبَةِ.]

رَقِيعٌ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Mgh;) as also مَرَقُوعٌ. (TA.) — And hence, (O, Mgh,) †Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render مَرَمَةً] (S, TA;) shattered, or marred, in his intellect; (TA;) as also أَرَقَعَ, (TA,) and مَرَقَعَانِ (S, K;) or unsound in intellect; likened to a ragged, or old and worn-out, garment; as though patched: (Mgh;) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA:) fem. [of أَرَقَعَ] رَقِيعَةٌ, (K,) but this is post-classical; (L, TA;) and [of مَرَقَعَانِ] مَرَقِعَانَةٌ. (K.) — Hence also, (TA,) †The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَاءُ الرَّقِيعُ; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also الْأَرَقَعُ: (TA:) or the heaven, or sky: (Mgh, K:) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the رَقِيعُ] like as the garment is patched with the رَقْعَةُ: (TA:) pl. أَرَقَعَةٌ. (S, Mgh, Mgh.) It is said in a trad., لَقَدْ حَكَمْتُ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعَةِ أَرَقَعَةٍ (S, Mgh) †Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making رَقِيعٌ masc., as though he regarded it as meaning سَقْفٌ. (S, TA.) [See also رَقَعَ.]

رَقَاعِي q. هُوَ رَقَاعِي مَالٍ †[He is a good, or right, orderer, or manager, of property, or of camels, &c.]: because he amends the condition thereof. (TA.)

رَقِيعٌ [act. part. n. of رَقَعَ: see an ex. voce خَرَقُ]. — It is said in a trad., رَقِيعٌ فَالْسَّعِيدُ †The believer is one who becomes unsound in his religion by his disobedience. (TA.)

dience, and who repairs it by his repentance: [therefore the happy is he who dies while he is repairing:] (TA in the present art.): i. e., one who offends [and] who repents. (TA in art. وهى.)

أَرْقَعُ: fem. رَقْعَةٌ: see رَقِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, † Having a whiteness in her side. (K, TA.) — And, applied to a woman, † Having no buttocks: (ISK, K:) or slender in the shanks. (TA.) = [Also † More, and most, stupid, foolish, or deficient in sense.] You say, مَا تَحْتَ الرَّقِيعِ أَرْقَعُ مِنْهُ, † [There is not beneath the sky a person more stupid, &c., than he]. (TA.)

مَرْقَعٌ [A place of patching; or a place to be patched; as also مَرْقَعٌ]. — [Hence,] مَرْقَعًا: see 1. — And أَجِدُ فِيكَ مَرْقَعًا لِلْكَلَامِ † [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) — And فِيهِ مَرْقَعٌ † In it, or him, is a place, or subject, for patching, or amendment, for him who will rectify it, or him: like as one says, فِيهِ مَتَنَصُّحٌ, meaning a place for sewing. (TA.) — And أَرَى فِيهِ مَرْقَعًا † I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.)

شَاعِرٌ مَرْقَعٌ † A poet who connects language [skilfully], and repairs (يَرْقَعُ) one part thereof by [inserting] another. (TA.)

مَرْقَعَانُ: fem. with ة: see رَقِيعٌ, in two places.

مَرْقَعٌ A garment, or piece of cloth, much patched, or having many patches. (Mgh.) — [And hence, as being likened to a garment much used,] † A man tried, or proved, by use, practice, or experience; expert, or experienced. (TA.)

مَرْقَعَةٌ A certain garment worn by the devout Soofees; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more it is esteemed: it is also called خِرْقَةٌ; and دَلَقٌ, or دَلَقٌ, or دَلَقٌ, or (now generally by the vulgar) دَلَقٌ, from the Persian دَلَقَ. — Also thought by A'Obeyd to mean A quiver, or a pouch, much patched: whence the prov., زَنْدَانٌ فِي مَرْقَعَةٍ [Two pieces of stick for producing fire, in a quiver, or pouch, much patched:] an allusion to a poor and unprofitable man. (Meyd.)

مَرْقُوعٌ: see رَقِيعٌ. — † A camel having [patches,] traces, marks, or commencements, of mange, or scab. (TA.) — † A man censured, reviled, or satirized. (TA.)

مَرْقُوعٌ: [so in three copies of the S, and in the TA: in Freytag's Lex., مَرْقُوعٌ:] see مَرْقَعٌ, in three places: i. q. مَرْقُوعٌ. (T in art. ردم.)

رقل

1: see the next paragraph.

4. ارقلت, said of a palm-tree (نَخْلَةٌ), inf. n. رَقَلَتْ. It became such as is termed رَقْلَةٌ [q. v.]. (Msb.) — ارقل, (S, K,) said of a he-camel, (S,) or ارقلت, said of a she-camel, (JK, Msb, TA,) inf. n. as above, (JK, S, Msb,) He, or she, went quickly; (JK, K:) went a sort of quick pace; (Msb;) went a sort of pace of the kind termed خَبَبٌ [q. v.]: (S, TA:) or went a sort of run exceeding that termed خَبَبٌ: (TA:) and رَقَلْتُ signifies the same as ارقلت. (JK.) ارقل is also said of a man, (S, K,) meaning † He went quickly. (TA.) And you say, ارقلوا في الحرب, (TA,) or إلى الحرب, (JK,) † They went quickly in, or to, war, or battle. (JK, TA.) And فَلَانٌ رَقْلٌ † [Such a one is quick in affairs]. (TA.) And أَرَقَلْتُ إِلَيْهِ is metaphorically said, by Abou-Heiyeh En-Numeyree, of spears [as meaning] † They had been quickly directed towards him]. (TA.) = Accord. to Lth and the K, رقل also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjāz [as his authority for this explanation]:

لَا هُمْ رَبِّ الْبَيْتِ وَالْمَشْرِقِ

وَالْمَرْقَلَاتِ كُلِّ سَهْبٍ سَمَلِي

but Az says that this is a mistake of Lth; that كَلٌّ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkeh) and of the Musharraḥ (the mosque of El-Kheyf) and] by the Lord of the swift she-camels in every even plain: and ISd also has notified the same. (TA.)

رَقْلٌ: see the next paragraph, in two places.

رَقْلَةٌ A tall palm-tree: (S, Msb:) or a palm-tree exceeding the reach of the hand; (K, TA;) above such as is termed جَبَّارَةٌ: or this latter word, accord. to As, has this meaning; and the former word, a palm-tree higher than such as [just] exceeds the reach of the hand: (TA:) or a palm-tree of which the trunk has become such as that one may reach [the fruit] from [the top of] it: (JK:) pl. رَقَالٌ (JK, S, Msb, K) and رَقَلَاتٌ (Msb) and رَقْلٌ (K,) or [rather] of this last it is a n. un. (Msb.) Hence the prov.,

تَرَى الْغُثَيَانَ كَالرَّقْلِ * وَمَا يُدِيرُكَ بِالْذَّخْلِ *

[Thou seest the youths, or young men, like tall palm-trees, &c.; but what will acquaint thee with the vice, &c., that is, or may be, in them?]. (TA.) [See also another reading of this verse voce دَخَلَ.] [And رَوَّاقِلٌ, pl. of رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies Tall. ("Abulfedæ Annales," vol. i. page 494.)]

رَاقِلٌ pl. رَوَّاقِلٌ: see what next precedes.

رَاقُولٌ A rope by means of which palm-trees are ascended; (S, TA;) so in one of the dials.; (TA;) i. q. حَابُولٌ [q. v.] (S, K) and كَرٌّ (S.)

مُرْقَلٌ (S, K) and مُرْقَلَةٌ (ISd, K) and مُرْقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed ارْقَالٌ much, or often: (S, TA:) and مُرْقَالٌ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فِي الْأُمُورِ مُرْقَالٌ † [Such a one is quick in affairs]. (TA.)

مُرْقَالٌ pl. مُرْقَالٌ: see the next preceding paragraph, in two places.

رقم

1. رَقَمَ, (Msb, K,) aor. رَقَمَ, (Msb, TA,) inf. n. رَقْمٌ, (S, Msb, TA,) He wrote (S, Msb, K) a writing, book, or letter. (Msb.) And He sealed, stamped, imprinted, or impressed. (S, TA.) And رَقَمَ الْكُتَابَ (K,) inf. n. as above, (JK,) He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or plain. (K, TA.) One says, هُوَ يَرْقُمُ الْمَاءَ, (S,) or هُوَ يَرْقُمُ فِي الْمَاءِ, (JK, TA,) [He writes, &c., upon the water,] a prov., applied to the skilful and intelligent, (JK, TA,) meaning he is so skilful that he writes, &c., (يَرْقُمُ) where the writing, &c., (الرَّقْمُ) will not remain fixed. (JK, S, TA.) And one says of a skilful work-woman, clever in sewing skins and the like, تَرْقُمُ فِي الْمَاءِ and هِيَ تَرْقُمُ الْمَاءَ. (TA.) — And رَقَمَ الثَّوْبَ, (S, Mgh, Msb, K,) aor. as above, (JK, Msb,) and so the inf. n.; (Msb, TA;) and رَقَمَهُ, (S, K,) inf. n. تَرْقُمُ; (S, TA;) He figured, variegated, or decorated, the garment, or piece of cloth; (Mgh, Msb, TA;) and (TA) made it striped, or marked it with stripes: (K, TA:) or, accord. to IF, he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark [thereof]. (Msb.) Also the former phrase, (JK, Mgh, TA,) and † the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) He marked, or put a mark on, the garment, or piece of cloth, (JK, Mgh, TA,) specifying its price; he put a price-mark upon it: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّيْءِ بِرَقْمِهِ [The sale of the thing by the putting a price-mark upon it shall not be allowable, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّيْءَ signifies I marked the thing so as to distinguish it from other things, as, for instance, by writing and the like: and hence, لَا يَبَاعُ الثَّوْبُ بِرَقْمِهِ وَلَا بِلَمْسِهِ [The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it, for the reason explained above, nor by the feeling it, or touching it: see 3 in art. لَمَسَ]. (Msb.) — [Hence,] هُوَ يَزِيدُ فِي الرَّقْمِ is a phrase used by the relaters of traditions as meaning † He adds to his tradition, and lies: from الرَّقْمُ signifying the writing upon a garment, or piece of cloth. (TA.) — You say also, رَقَمَ الْبَعِيرَ † He cauterized the camel. (TA.) [And رَقَمَ الْفَرَسَ † He (a farrier) marked the horse, making lines upon him, with a hot iron: see مَرْقُومٌ, and see also جَاعِرَةٌ.]

2: see above, in two places. **تَرْقِيمٌ** signifies [also] The drawing, and the writing, of a line [or lines]. (KL.)

رَقْمٌ is originally an inf. n. [of 1, q. v.]: and hence **رَقْمُ الثَّوبِ** The writing [or price-mark, &c.,] upon the garment, or piece of cloth. (S.) [Hence also **الرَّقْمُ الْهِنْدِيُّ** The Indian notation of numerals; adopted by the Arabs; whence is formed the notation which we term "the Arabic." — Also A sort of [the kind of garments called] **بُرُودٌ** (S:) or a striped sort of [the kind of garments, or cloth, termed] **وَشْيٌ**; or of [the kind of cloth termed] **خَزٌ**; or of [the kind of garments called] **بُرُودٌ** (K:) or a garment, or piece of cloth, figured with round forms: (Har p. 416:) or **بُرُودُ الرَّقْمِ** signifies a sort of figured, or variegated, or decorated, [garments of the kind called] **برود** (Mgh:) or **رَقْمٌ** signifies [cloth of the kind termed] **خَزٌ** figured, variegated, or decorated; (JK, Mshb:) so accord. to El-Farábee: (Mgh:) but accord. to IF, **رَقِيمٌ** signifies any garment, or piece of cloth, figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark [thereof]; and you say **رَقْمٌ بُرُودٌ** and **رَقْمٌ بُرُودٌ** [a garment of the kind called **برود**, and garments of the kind called **برود**, thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mshb:) and **مَرْقُومٌ** (Mshb, TA) and **مَرْقُومٌ** (TA) signify a garment, or piece of cloth, figured, variegated, or decorated: (Mshb, TA:) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) = See also **رَقْمٌ**, in two places.

رَقْمٌ: see **رَقِيمٌ**: = and see also the paragraph here next following. = **يَوْمُ الرَّقِمِ** The day of Er-Rakam was one of the days [of conflict] of the Arabs, (S,) well known. (K.)

رَقْمٌ A calamity, or misfortune; (JK, S, K;) as also **رَقْمٌ** and **رَقْمٌ**; (K;) all mean thus, and a thing that one cannot accomplish, or manage; (TA;) and **رَقِيمَةٌ** signifies the same as **رَقْمٌ**. (JK.) One says, **وَقَعَ فِي الرَّقِمِ**, (TA,) and **وَقَعَ فِي الرَّقِمِ**, (S,) meaning He fell [into calamity or misfortune, and he fell into great calamity or misfortune, or] into that which he could not accomplish, or manage. (S, TA.) And **جَاءَ فَلَانٌ بِالرَّقِمِ** signifies the same as **رَقْمٌ**. (S, TA.) — One says also, **جَاءَ بِالرَّقِمِ** and **بِالرَّقِمِ** meaning [He brought, or did,] much. (K.)

رَقْمَةٌ + Any one of several small marks of cauterization upon the shanks of a beast. (JK, T, TA.) — + One of what are termed **الرَّقْمَتَانِ**: (TA:) this signifies two [horny] things resembling two nails (JK, S, K, TA) in the legs of a beast (JK, K, TA) or in the legs of a sheep or goat, (S,) opposite each other: (JK, S, TA:) and of the ass and horse, two marks in the inner sides of

the two arms: (S:) or the **جَاعِرَتَانِ** (K, TA;) which are two black spots [or marks made by cauterization] upon the rump of the ass: (TA:) or what borders upon the **جَاعِرَتَانِ** of the ass, of the mark made by cauterization: or two portions of [callos] flesh next to the inner side of each of the arms of the horse, having no hair upon them. (K, TA.) Agreeably with all of these renderings has been explained the trad., **مَا أَنْتُمْ مِنَ الْأَمْرِ إِلَّا كَالرَّقِمَةِ مِنْ ذِرَاعِ الدَّابَّةِ** + [Ye are no more, of the nations in general, than such as is the **رقمة** of the arm of the beast]. (TA.) — + A small quantity of herbage; as in the saying, **مَا وَجَدْتُ إِلَّا رَقِمَةً مِنْ كَلَا** + [I found not save a small quantity of herbage]. (TA.) — A herb, or leguminous plant, of those termed **أَحْرَارٌ** [pl. of **حر**, q. v.]: (S:) a certain plant; said to be a herb, or leguminous plant, inclining to bitterness, and having a small red flower; (JK;) as some say, (JK, TA,) the **خَبَازِي** [or mallow]. (JK, K, TA.) — A meadow (**رَوْضَةٌ**, S, K) is sometimes thus termed. (S.) — Also The side of a valley: (S, K:) or the place where its water collects; (K;) the part, of a valley, in which is the water. (Fr, JK, TA.)

أَرْقَمٌ The colour of the serpent termed **أَرْقَمٌ**; (JK, TA;) as also **رَقْمٌ**. (TA.) — See also **رَقْمٌ**.

رَقْمَةٌ A certain plant, (K, TA,) resembling the **كَرْشٌ** [i. e. **كَرْشٌ** or **كَرْشٌ**, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is a herb **مَشْحَطٌ** [app. a mistranscription for **مُسَطَّحٌ**, a term often used in descriptions of plants, meaning expanded], juicy, or sappy, and scarcely ever, or never, eaten by the camels, or cattle, except from want: AHn describes the **رقمة** [perhaps meaning the **رَقْمَةُ**, q. v.,] only as a herb, or leguminous plant, of those termed **أَحْرَارٌ**, of which the particular characteristics were not known to him. (TA.) [Forskål, in his Flora Aegypt. Arab. p. cviii, mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name **رقمه**, and the pronunciation "Rókama."]

رَقِيمَاتٌ Certain arrows, so called in relation to a place in El-Medeeneh, (S, K,) named **الرَّقِمُ**; (K;) or in relation to a place thus named in the way to El-Medeeneh; (JK;) or, accord. to Naşr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقُومٌ, used as a fem. epithet, Remaining, staying, dwelling, or abiding; and remaining fixed. (JK.)

رَقِيمٌ: see **مَرْقُومٌ**: and **رَقْمٌ**. It occurs in a trad. of 'Alee, describing the sky, as meaning Figured, or decorated, with the stars. (TA.) — Also A book, or writing. (S.) As used in the Kur xviii. 8, **الرَّقِيمِ** is said to mean A tablet (JK, S, K*) of lead, (K,) whereon were inscribed, (JK, S,) or engraved, (K,) the names of the People of

the Cave [commonly called the Seven Sleepers], (JK, S, K,) and their ancestry, (JK, K,) and their story, (S,) and their religion, and what it was from which they fled: (K:) so says Suh, on the authority of Fr: (TA:) or a mass of stone; (Suh, JK, K;) [i. e.] a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave: (Bd:) or the town, or village, from which they came forth: (JK, K:) or their mountain (Zj, K) in which was the cave: (Zj:) or the valley (AO, JK, K) in which was the cave: (AO, JK:) or their dog: (El-Hasán, R, K:) or [in the JK and CK "and"] the receptacle for ink: (JK, K, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK,* TA:) and the tablet: (K:) thus, also, explained as used in the verse of the Kur-án: (TA:) but I'Ab is related by 'Ikrimah to have said, I know not what is **الرَّقِيمُ**; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — **رَقِيمَةٌ**, applied to a woman, † Intelligent; such as is termed **بَرْزَةٌ** [fem. of **بَرْزٌ**, q. v.]. (Fr, K, TA.) — **دَاهِيَةٌ رَقِيمٌ** + A great calamity or misfortune. (JK.)

أَرْقَمٌ + A certain serpent: (JK:) a serpent in which are blackness and whiteness: (S, M, K:) or a serpent [begotten] between two serpents [app. of different varieties], marked with redness and blackness and dusiness and [the colour termed] **بَغْنَةٌ** [q. v.]: (ISh:) or a serpent upon which are white specks: (Ham p. 784:) or the most malignant of serpents, and the most wont to pursue mankind: (Ibn-Habeb, K:) or a serpent like the **جَانٌ** in respect of the fear that men have of killing it, though it is one of the weakest and the least irascible of serpents; for one fears, in killing the **أَرْقَمِ** and the **جَانِ**, the punishment of the **جَنِّ** to them who kill them: (Sh:) or, applied to a serpent, **أَرْقَشٌ** [q. v.]: (Mgh:) or the male serpent: (K:) the female is not so called, nor is she called **رَقِيمَةٌ**; (TA;) but she is called **رَقِيمَةٌ** (K, TA:) when you use the epithet, you say **أَرْقَشٌ**; but **أَرْقَمٌ** is [used as] a subst: (Ibn-Habeb:) the pl. is **أَرْقَمٌ** (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) — See also **مَرْقُومٌ**. — For the fem., **رَقِيمَةٌ**, see **رَقْمٌ**, in two places.

تَرْقِيمٌ inf. n. of 2 [q. v.]. — Also, [as a subst.,] a certain sign, or mark, of the keepers of the register of the [tax, or tribute, termed] **خَرَجٌ**, (K, TA,) conventionally used by them, (TA,) put upon [the notes, or billets, or petitions, termed] **رَقَاعٌ** [pl. of **رَقْعَةٌ**, q. v.], and upon [the writings termed] **تَوْقِيعَاتٌ** [pl. of **تَوْقِيعٌ**, q. v.], and upon accounts, or reckonings, lest it should be imagined that a blank has been left [to be afterwards filled up], in order that no account be put down therein; as also **تَرْقِيمٌ**. (K.)

مَرْقُومٌ A writing-reed; (K;) because it is an instrument for **الرَّقْمِ**, i. e. writing: (TA:) also

called **أَرْقَمُ** [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) **طَغَا مَرْقَمُكَ**, † [signifying *Thy pen has exceeded its due limit*], (K, TA,) in some of the lexicons **طَمَا**, (TA,) and **جَاشَ** (K,) and **عَلَا**, or **غَلَا**, accord. to different copies of the K, and **فَاضَ**, (TA,) and **طَفَحَ**, and **قَذَفَ مَرْقَمُكَ**, (K, TA:) all [virtually] meaning the same. (TA.) — Also *A thing with which bread is marked* (**بِنَقْشٍ**); (TA:) like **مُسَعَّةٌ**; in Pers. called **پَر نَان** [i. e. *a feather, or bundle of feathers, with which bread is pricked by the maker*]: pl. **مَرَامِر**. (MA.)

رَقْمٌ: see **مَرْقُومٌ** — and **رَقْمٌ**.

مَرْقُمٌ *A writer*; as also **مَرْقِنٌ**.

مَرْقُومٌ *Written*; (S, Mṣb, TA;) as also **رَقِيمٌ**: (Mṣb:) and *sealed, stamped, imprinted, or impressed*: (S:) and *a writing marked with the dots, or points*, (JK, TA,) and *having its letters made distinct, or plain*: [i. e. *distinctly written*]: and **مَرْقُمٌ** signifies the same: (TA:) the first occurs in the Kūr [lxxxiii. 9 and 20], in the phrase **كِتَابٌ مَرْقُومٌ**, (S, TA,) meaning, in both instances, [as some say, *a writing*] *sealed, or stamped*. (Jel.) — See also **رَقْمٌ**. — Also † *a beast having small marks of cauterization upon his shanks; every one of which is termed رَقْمَةٌ*: (JK, T, TA:) or **دَابَّةٌ مَرْقُومَةٌ** means † *a beast having lines of cauterization upon its legs*. (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقُومُ الْقَوَائِرِ**, so applied, and applied to a [wild] bull, means † *Having lines of black upon his legs*. (K, TA.) — And **مَرْقُومَةٌ** † *Land (أَرْضٌ) in which is little herbage*: (Fr, S, K, TA:) or *in which is the plant called رَقْمَةٌ*. (JK.)

رقو

1. **رَقَا**, aor. **يَرْقُو**, inf. n. **رَقْوٌ**, said of a bird, *It rose, or rose high, in its flight*. (Mṣb, TA.)

تَرْقُوءَةٌ, mentioned in this art. in the K, as well as in art. **ترق**: see the latter art.

رقى

1. **رَقَى**, aor. **يَرْقَى**, inf. n. **رَقًى** (JK, K, TA, [but this inf. n. is omitted in the CK,]) and **رَقًى** (K, TA, [but this is omitted in my MS. copy of the K,]) *He ascended, إِلَيْهِ [to him, or it]; as also* **ارْتَقَى**, and **تَرَقَّى**: (K:) or *he ascended a ladder, or a stair*: (JK:) **رَقَيْتَ فِيهِ**, (S, Mṣb, in the Mgh **رَقَى فِيهِ** inf. n. **رَقًى** (S, Mgh, Mṣb) and **رَقًى** (S, Mṣb;) and **ارْتَقَيْتَ**, (S, Mgh, Mṣb,) and **تَرَقَيْتَ**, (Mgh, Mṣb;) *I ascended it*; (S;) namely, a ladder, or a stair, (S, Mgh, Mṣb,) &c.: (Mṣb:) and **رَقَيْتَ الْجَبَلَ**, (Mṣb,) and **السَّطْحَ**, (Mgh, Mṣb, TA,) the verb being thus trans. by itself, (Mṣb, TA,) without **فِي**,

(Mgh,) and likewise with **لَبَى**, (TA,) *I ascended, or mounted, upon the mountain, and upon the house-top*: (Mṣb:) and **ارْتَقَى** is in like manner trans. without **فِي**; whence the saying, **لَقَدْ ارْتَقَيْتَ مَرْقًى صَعْبًا** [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — [Hence,] **ارْقُ عَلَى ظَلْعِكَ** *Ascend thou, and go, [according to thy limping, or halting, i. e.] as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform*. (S, TA. [Some, instead of **ارْقُ**, say **ارْقَا**; and some, from the verb mentioned in the next sentence; and some, **ق**: see 1 in art. **رَقَا**; and see also art.

رَقَا, (JK, S, Mgh, Mṣb, K,) aor. **يَرْقَى**, (JK, Mgh, Mṣb,) inf. n. **رَقًى** (JK, S, Mgh, K) and **رَقًى** (JK, Mgh, Mṣb, K) and **رَقًى** (K,) *He charmed him, syn. عَوَّدَهُ*, (JK, Mgh, Mṣb,) by [invoking] *God*: (Mṣb:) and (Mgh) *he puffed, or sputtered, upon his charm*; syn. **نَفَثَ فِي عَوْدَتِهِ**: (Mgh, K:) [it signifies *he charmed him from, or against, such a thing*; (مِنْ كَذَا) and also *he enchanted him, or fascinated him*; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them; or by both these actions combined: see the last chap. but one of the Kūr-ān:] the epithet applied to the performer is **رَاقٍ** [meaning *Charming*; &c.]; (S, Mgh, TA;) and **رَقَا** [A charmer; &c.; or one who habitually practises charming; &c.]: (JK, K, TA:) and the epithet applied to the person who is the object of the performance is **مَرْقًى** [meaning *Charmed*; &c.]. (JK, TA.) In the saying **ارْقِ عَلَى رَأْسِي مِنَ الصَّدَاعِ**, meaning *Charm thou me [عَوِّدْنِي [or rather charm thou my head against the headache]], the verb is made trans. by means of عَلَى because it is as though it implied the meaning of أَقْرَأُ [i. e. “recite thou” a spell] and أَنْفَثَ [i. e. “puff,” or “sputter,” upon knots]. (Mgh.)*

2. **رَقَا**, inf. n. **تَرْقِيَةٌ**, *He made him to ascend*; syn. **صَعَّدَهُ**. (TA.) [See an ex. in a verse of El-Aṣḥā cited in art. **ثَمِنَ**, voce **ثَمَانُونَ**.] — [And hence, *He elevated, or exalted, him*.] — [Hence also,] **رَقَى عَلَيْهِ كَلَامًا**, inf. n. as above, i. q. **رَقَعَ** [meaning *He told, or related, a saying against him; he informed against him*; as is indicated by what next follows, and by a meaning of **تَرَقَّى** as quasi-pass. of **رَقَى** thus used]. (S, K.) You say also, **رَقَى عَلَيَّ الْبَاطِلَ**, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]*. (JM, TA.)

5: see 1, first sentence, in two places. — [Hence,] **تَرَقَّى فِي الْعِلْمِ** *He rose by degrees, or step by step, in knowledge, or science*. (S, TA.) And hence, **مَا زَالَ يَتَرَقَّى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ**, *The state, or condition, ceased not to rise with him until he reached the utmost point thereof*. (TA.) — [Hence also, the verb being quasi-pass.

of 2,] **تَرَقَّى إِلَيْهِ الْخَبَرُ**, *The news, or information, came to him, or reached him*. (MA.)

6. **تَرَاتَقَى** [meaning *He exalted himself*] is from **الِرْتَفَاعِ** signifying **الصُّعُودُ** and **الِرْتَفَاعُ**. (Har p. 128.)

8: see 1, first sentence, in three places. — [Hence,] **ارْتَقَى بَطْنُهُ** *His belly became [drawn up, i. e.] lean, or lank*; syn. **انْطَلَوَى**: said of a camel, and of a sheep or goat. (JK.)

10. **اسْتَرْقَاهُ** *He asked him, or desired him, to charm him*. (S, TA.)

رَقِيَّةٌ i. q. **عَوْدَةٌ** [as meaning *A charm, or spell, either uttered or written*], (K, TA,) by which a person having an evil affection, such as fever and epilepsy &c., is charmed: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (**سِحْرٌ**) and infidelity; but in such as is from the Kūr-ān or any of the forms of prayer, there is no harm: (Mgh in art. **تَمِيمَةٌ** [see **تَمِيمَةٌ**]) [but **عَوْدَةٌ** generally signifies “an amulet to charm the wearer against the evil eye &c.”:] ‘Orweh says,

* **فَمَا تَرَكََا مِنْ عَوْدَةٍ يَعْرِفَانِيَا** *
* **وَلَا رَقِيَّةٍ إِلَّا بِهَا رَقِيَانِيَا** *

[And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] **الْمَرْأَةُ رَقِيَّةٌ** [Woman is a thing by which one is enchanted, or fascinated]: (Mṣb:) pl. **رَقِيَّ**. (S, Mṣb, K.)

رَقِيًّا [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst., (Mṣb,) of the measure **فُعْلَى**, from **رَقَاهُ**, aor. **يَرْقِيهِ**. (Mṣb, TA.)

رَقِيَّةٌ [Ascent; or the act of ascending:] the subst. from **رَقَى**, aor. **يَرْقَى**. (TA.)

رَقَا One who ascends mountains much or often. (TA.) — See also 1, last sentence but one.

رَاقٍ: see 1, last sentence but one. The saying in the Kūr [lxxv. 27], **مَنْ رَاقٍ** [Who is one that charms?] means that there is no charmer that shall charm him and protect him: or, accord. to I’Ab, the meaning is, *who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment?* (TA.) In the saying of a **rājiz**,

* **لَقَدْ عَلِمْتُ وَالْأَجَلَ الْبَاقِي** *
* **أَنْ لَنْ يَرِدَّ الْقَدَرُ الرَّوَاقِي** *

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for*] the pl. may be that of **رَاقِيَّةٌ** as an epithet applied to a woman, or of this

same word as an intensive epithet applied to a man. (S.)

رَاقِيَةٌ pl. رَوَاقِي (with the article الرَّوَاقِي): see what next precedes.

مَرْتَقِيٌّ *A place of ascent*; as also مَرْتَقِيٌّ (Msb, TA;) and so مَرْقَاةٌ and مَرْقَاةٌ (Msb:); or these last two signify a series of steps or stairs; or a ladder; syn. دَرَجَةٌ (S, K;) and سُلَّمٌ (M and K in art. سلم); the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (S, Msb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Msb, TA:) the pl. of مَرْقَاةٌ [and of مَرْتَقِيٌّ] is مَرَاقِي. (TA.) You say فِيهِ لَا مَرْتَقِيٌّ and لَا مَرْتَقِيٌّ (JK, TA) *A mountain in which is no place of ascent.* (TA.)

مَرْقَبَا الْأَنْفِ [in my MS. copy of the K مَرْقَبَا] *The two edges [or alae] of the nose*: (K, TA:) so says Th; but the expression commonly known is مَرْقَا الْأَنْفِ, mentioned before [in art. رق]. (TA.)

مَرْقَاةٌ and مَرْقَاةٌ: see مَرْتَقِيٌّ, in four places.

مَرْتَقِيٌّ: see 1, last sentence but one.

مَرْتَقِيٌّ: see مَرْقِيٌّ, in two places; and see an ex. in the first sentence of this article.

رك

1. رَكٌّ (S, K,) aor. يَرِكُ (K, JM, TA, in the CK يَرِكُ) inf. n. رَكَكَ (K, JM) [and app. رَكُوْكَ, q. v. infra,] and رَكٌّ (CK, [but not in the TA nor in my MS. copy of the K,]) or رَكَّةٌ [i. e. رَكَّةٌ, like رَقَّةٌ and رَقَّةٌ, with both of which it is syn.], (JM,) *It (a thing, S) was, or became, weak, or feeble*; syn. ضَعْفٌ: and *thin, or of little thickness or depth*; syn. رَقِيٌّ (S, K:) [and *little, or small, in quantity*; and *slender*: and *feeble, or weak, and incorrect*; said of a word or an expression: (see the part. n. رَكِيكٌ:) and *unsound, invalid, or incorrect*; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, رَكٌّ مِنْ حَيْثُ رَكٌّ [Cut thou it off from where it is weak, or thin]: for which the vulgar say, مِنْ حَيْثُ رَقٌّ. (S.) [And hence also the saying,] فِي هَذَا الْخَبَرِ رَكٌّ *In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness*; and so, فِيهِ رَكَّةٌ. (A) رَكَّ الشَّيْءُ بَعْضَهُ عَلَى بَعْضٍ = (R. in art. رث.) (S,) or simply رَكَّهُ, aor. ², (K,) inf. n. رَكٌّ, (TA,) *He threw one part of the thing upon another.* (S, K.) — رَكَّتُ الْغُلَّ فِي عُنُقِهِ, aor. ², inf. n. رَكٌّ, [I put the غُلَّ (or iron collar) upon his neck, and inserted his hand in it; or] I confined his hand to his neck by means of the غُلَّ. (S.) — أَلْزَمْتُهُ إِيَّاهُ رَكَّتْ الذَّنْبُ فِي عُنُقِهِ [Hence,] أَلْزَمْتُهُ إِيَّاهُ رَكَّتْ الذَّنْبُ فِي عُنُقِهِ [I attached to him responsibility for the sin,

crime, or misdeed]. (S, K,*) And رَكَّتْ هَذَا أَلْزَمْتُهُ إِيَّاهُ [in like manner] means رَكَّتْ فِي عُنُقِهِ [I attached to him responsibility for the rendering of this right, or due]. (Lth, TA.) — And رَدَّ بَعْضُهُ عَلَى رَكٍّ, aor. ², inf. n. رَكٌّ, i. q. رَكٌّ [He reversed the order of parts, or of the parts, of the affair, or case]. (TA.) = رَكَّ الشَّيْءُ بِيَدِهِ (IDrd, K,) [aor. ², inf. n. رَكٌّ, (IDrd, TA,) *He felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk.* (IDrd, K, TA.) — And رَكَّ الْمَرْأَةُ, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He compressed the woman, and distressed her, or fatigued her, in so doing*: (IDrd, K, TA:) and so رَكَّهَا, inf. n. رَكٌّ; and رَكَّهَا, inf. n. رَكٌّ. (IDrd, TA.) = رَكَّ اللَّهُ نَمَاءَهُ, (IDrd, TA,) *God lessened, or diminished, or may God lessen, or diminish, his, or its, increase.* (Ibn-'Abbād, TA.)

2: see 4, in two places.

4. أَرَكَّتِ السَّمَاءُ *The sky rained such rain as is termed رَكٌّ*: (S, K;) as also رَكَّتَتْ. (Ibn-'Abbād, K.) — And أَرَكَّتِ الْأَرْضُ *The land was rained upon with such rain as is termed رَكٌّ*: (S,) or with such rains as are termed رَكَّاكٌ; as also رَكَّتَتْ. (TA.)

8. ارْتَكَّ (K,) inf. n. ارْتِكَ (TA,) [He was indistinct in his speech; said of a drunken man: (see its part. n., مَرْتَكٌ, below:) or,] though seen to be eloquent [when alone (see again the part. n.)], he was impotent in speech in a case of altercation: (K:) or he was, or became, weak, or feeble; (TA;) [like رَكٌّ] — ارْتَكَّ فِي أَمْرِهِ *He doubted in, or respecting, his affair, or case.* (Yaqkoob, K.) — ارْتَكَّ is also syn. with ارْتَجَّ [He, or it, was, or became, in a state of commotion or agitation; or of convulsion, or violent motion; or shook, quaked, or quivered]: (K:) accord. to Yaqkoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ بِرَتَكٌ [He passed by in a state of commotion &c.]. (TA.)

10. اسْتَرَكَهُ *He esteemed him weak, or feeble.* (S, K.)

R. Q. 1. رَكَرَكَ *He was, or became, cowardly, or weak-hearted.* (IAar, TA.) [See also رَكَرَكَ, its inf. n., below.]

R. Q. 2. تَرَكَرَكَ (K,) relating to a skin [of milk], (TA,) means تَمَخَّضَهُ [i. e. *Its being agitated with the butter.* (K, TA.) [In the CK, تَرَكَرَكَ and تَمَخَّضَهُ are put for تَرَكَرَكَ and تَمَخَّضَهُ.]

رَكٌّ: see the next paragraph.

رَكٌّ, with kesr, *Lean, or emaciated*: mentioned by J [and in the K] in art. زك, [and there written رَكٌّ] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.;) and Az says that زَكٌّ is a mistake, and is correctly with ر. (TA in art. زك.) = Also, (S, K,) and رَكٌّ and رَكِيكٌ (K,)

Weak rain: (T, S:) or *rain little in quantity*: [and رَكِيكٌ is expl. in like manner by Freytag, as meaning *pluvia tenuis, pauca*; but it seems to be a n. un. of رَكٌّ, and so رَكِيكٌ of رَكٌّ:] or *exceeding what is termed دَثٌّ* [q. v.]: (K:) accord. to IAar, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشٌّ; then, the بَغْشٌّ; and then, the رَكٌّ: (TA:) or the طَشٌّ exceeds the رَكٌّ: (TA in art. طش:) the pl. [of pauc. of رَكٌّ] is رَكَّاكٌ (K) and رَكَّاكٌ (S, K) and رَكَّانٌ (Sgh, TA;) and the pl. of رَكِيكٌ is رَكِيكَةٌ. (TA.) — مَرَكٌّ applied to a land, or a place: see مَرَكٌّ.

رَكٌّ: see رَكِيكٌ and رَكَّةٌ.

رَكَّاكٌ: see the next paragraph.

رَكِيكٌ *Weak, or feeble*: (S, JM, KL:) so as applied to a man: (TA:) and *thin, or of little thickness or depth*: (JM:) anything *little, or small, in quantity*; and *slender*: applied to water [that is *little in quantity, and shallow*], and to herbage, and to science: (Sh, TA:) *feeble, or weak, and incorrect*; applied to a word or an expression; (PS in art. جنل:) *contr. of جنل*: (S and K in that art.:) [and *unsound, invalid, or incorrect*; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكِيكٌ النَّسِجِ *A garment, or piece of cloth, weak in respect of texture.* (S, TA.) And يَبْغِضُ الْوَلَاةَ الرَّكَّةَ [Verily he hates weak rulers, or magistrates]: occurring in a trad. رَكَّةٌ being pl. of رَكِيكٌ, like as [its syn.] ضَعْفَةٌ is pl. of ضَعِيفٌ. (TA.) [See also a similar saying in what follows.] And رَجُلٌ رَكِيكٌ الْعِلْمِ (K,) and الْعَقْلِ (TA,) *A man having little knowledge, (K,) and intelligence.* (TA.) And رَكَّاكٌ and رَكِيكٌ (K,) the latter of which has a stronger signification than the former, like رَكَّاكٌ in relation to طَوِيلٌ (TA,) and رَكَّاكَةٌ (K,) which has a still stronger signification, (TA,) and رَكَّاكٌ (K,) all applied to a man, (TA,) signify *Low, ignoble, vile, mean, sordid, or possessing no manly qualities; weak in his intellect, and in his judgment or opinion: or one who is not jealous of his wife*; (K, TA) of his wife; i. q. دَيُّوْتُ: (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K:) accord. to AZ, رَكِيكٌ and رَكَّاكَةٌ signify one *esteemed weak by the women, not revered or respected or feared by them, and not jealous of them*: (TA:) the epithet similarly applied to a woman is رَكِيكٌ likewise, and رَكَّاكَةٌ: and the pl. is رَكَّاكٌ (K.) It is said in a trad., إِنَّهُ لَعَنَ الرَّكَّاكَ, (S, TA, [in one of my copies of the S written الرَّكَّاكَ, and in the other copy without the vowel-signs,]) meaning *Verily he cursed him who is not jealous of his wife.* (S.) And in another trad., إِنَّ اللَّهَ يَبْغِضُ السُّلْطَانَ الرَّكَّاكَ, i. e. [Verily God hateth the sovereign, or ruling, power] that is *weak.* (TA.) — رَكِيكَةٌ [fem. of رَكِيكٌ] as an epithet applied to land: see مَرَكٌّ. = Also *Felt, or pressed [lightly with the hand; see 1]; and so مَرَكُوْكَ.* (TA.)

animal on which to ride. (S.) [See also 2.] — *أَرَكَبَنِي خَلْفَهُ* [He mounted me, or made me to ride, behind him]. (A.) And *أَرَكَبَنِي مُرَكَّبًا قَارِيًا* [He mounted me on a quick, brisk, sharp, or strong, beast]. (A.) — [Hence, *أَرَكَبُهُ أَمْرًا* + He made him to venture upon, embark in, or undertake, an affair. And *أَرَكَبُهُ ذَنْبًا* + He made him to commit a sin, or crime, or the like.]

5. *تَرَكَّبَ* It had one part of it put, or set, upon another; as also *تَرَكَبَ* (K:) [it was, or became, set, or fixed, in another thing: it was, or became, composed, constituted, or put together: see 2.] You say, *تَرَكَبَ الْقَصَّ فِي الْخَاتَمِ* [The stone was set in the signet-ring]: and *تَرَكَبَ النَّصْلُ فِي السَّهْمِ* [The arrow-head was fixed in the shaft]. (S.)

6. *تَرَكَبَ*: see 1: and 5. You say, *تَرَكَبَ السَّحَابُ* The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also *تَرَكَبَ*. (TA.)

8: see 1, in eight places.

10. *اسْتَرْكَبَهُ فَأَرْكَبَهُ* [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.)

رَكَبَ: see *رَاكِبَ*, in three places.

رَكَبَ The *عَانَةُ* (ISk, Mṣb, K:) or the place of growth of the *عَانَةُ* (S, K,) or of the hair of the *عَانَةُ* (Mgh:) [i. e. it signifies the pubes; either as meaning the hair of the mons Veneris, or the mons Veneris itself: generally the latter; and this is often meant by the term *عانة* alone:] or the part that slopes down from the belly, and is beneath the *تَنَّة* [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Mṣb, K) itself: (TA:) or the external portion thereof: (K:) or the *رُكْبَانِ* are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the *رَكَب* is masc.: (Mṣb:) it is common to the man and the woman, (S, Mgh, Mṣb, K,*) accord. to Fr: (S, Mṣb:) or peculiar to the woman, (S, Mgh, K,) accord. to Kh: (S:) El-Farezdaq makes it plainly common to both, saying,

* حِينَ أَلْتَقَى الرَّكْبُ بِالْحَلُوقِ بِالرَّكَبِ *
[When the shaven pubes met the pubes]: (TA: [and a similar ex. is given in the S and Mṣb, as cited by Fr:]) the pl. is *أَرْكَابٌ* (S, Mgh, Mṣb, K) and *أَرْكَابِي* (K); the latter being pl. of the former; but in some copies of the K *أَرْكَابٌ*, like *مَسَاجِدُ*. (TA.) = Also *Whiteness in the رُكْبَةُ* [or knee]. (TA.)

رُكْبَةُ A single ride, or act of riding: pl. *رُكْبَاتٌ*. (IAth, L.) — [Hence,] one says, *هُوَ يَرُكِبُ رَأْسَهُ* † [i. e. He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] and *هُمْ يَمْشُونَ الرُّكْبَاتِ* † [They go at

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random, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase *الرُّكْبَاتِ*, occurring in a trad., meaning *رُؤُوسُهُمْ* † [Ye go at random, &c.], in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IAth says that *رُكْبَةُ* [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. *الرُّكْبَاتِ* is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in *يَمْشُونَ*: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is *يَمْشُونَ تَرْكِبُونَ* and the implied meaning is *الرُّكْبَاتِ*. (L.)

رُكْبَةُ a word of well-known meaning, (S, Mṣb,) [The knee; i. e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K:) or [in a quadruped,] the joint between the metacarpus and the radius (مَوْصِلُ الْوُظِيفِ وَالنَّارِاعِ): this is the right explanation: in the K, مَوْضِع is erroneously put for مَوْصِل: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the *رُكْبَتَانِ* of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are next the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the *عَرْقُوبَانِ*: in every quadruped, the *رُكْبَتَانِ* are in the fore legs, and the *عَرْقُوبَانِ* are in the hind legs: and the *عَرْقُوبِ* is what is called مَوْصِلُ الْوُظِيفِ [i. e. the upper joint of the metatarsus]: (TA:) or the *رُكْبَةُ* is the *مِرْقَقُ* [which in a man is the elbow, but here seems to mean the lower joint] of the *ذِرَاعُ* [or radius] of anything [i. e. of any beast]: (K:) [from its being said in the S and Mṣb that the *رُكْبَةُ* is “well known,” I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term *رُكْبَةُ* is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is *رُكْبٌ* (S, Mṣb, K,) i. e. the pl. of mult., and the pl. of pauc. is *رُكْبَاتٌ* and *رُكْبَاتٌ*. (S.) Lh mentions the phrase *بَعِيرٌ مُسْتَوْقِعُ الرُّكْبِ* [meaning A hard-kneed camel]; as though the term *رُكْبَةُ* were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], *أَمْرٌ أَصْطَلَّتْ فِيهِ الرُّكْبُ وَحَدَّتْ* [An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) *بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ الْعَنْزِ* [Between his eyes is the like of the knee of the she-goat]. (A,* L.) And of any two things that are alike, or

correspondent, *هُمَا كَرُكْبَتَيْ الْعَنْزِ* [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., *شَرُّ النَّاسِ مَنْ مَلَحَهُ عَلَى رُكْبَتِهِ* [The worst of men is he whose fat is upon his knee]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase *مَلَحَهُ عَلَى رُكْبَتِهِ* is also used as meaning *The smallest thing makes him angry*: (TA:) and a poet says,

* لَا تَلْمِهَا إِنَّهَا مِنْ عَضْبَةٍ *
* مَلَحًا مَوْضُوعَةً فَوْقَ الرُّكْبِ *

[Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or [in the place of عَضْبَةٍ, meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] = Also The lower part (أَصْلُ) of the plant صَلْبِيَانَةٍ, when it has been cut. (K.)

رُكْبَةُ A mode, or manner, of riding. (S.) You say, *هُوَ حَسَنُ الرُّكْبَةِ* He has a good mode, or manner, of riding. (A,* TA.) — [It is said in the K to be a subst. from *رَكَبَ*; as though signifying A riding.]

رُكْبَةُ A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (S,) but less in number than the company called *رُكْبٌ*: (S, K:) [and probably also a company of riders upon any beasts, but less than what is called *رُكْبٌ*: accord. to MF, it is a pl. of *رَاكِبٌ*. (TA.) [See also *أَرْكَوبُ*.]

رُكْبَةُ and *رُكْبَتِي*:
رُكْبَتِي and *رُكْبُوتِي*: } see *رُكُوبٌ*.
رُكْبَانَةٌ: see *رُكُوبٌ*, in two places.

رُكَابٌ [Travelling-camels, used for riding; i. e.] *رُكَابٌ* (S, K, TA) upon which people journey: (S, TA;) i. q. *مَطْلَى* (Mṣb:) or camels fit for carrying: (Har p. 22:) it has no proper sing.: (S:) the word used for the sing. is *رَاكِلَةٌ*: (S, Mṣb, K:) or, as ISh says, in the “Book of Camels,” *رُكَابٌ* and *عَيْرٌ* are applied to camels that go forth for corn (طَعَامٌ) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to Mehekhe, on which مَحَامِلُ are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called *عَيْرٌ*, though bearing corn, [unless] if hired: [I insert

the words "or other" and "unless" because it is further said, *غير* are not those that bring corn for their owners; but these are called *رُكَّاب*: (L, TA:) the pl. is *رُكَّابٌ*, (S, K,) accord. to A'Obeid, (TA,) and *رُكَّابَاتٌ* and *رُكَّابٌ*; (K:) or, accord. to IAqar, *رُكَّابٌ* is not pl. of *رُكَّابٌ*; and others say that it is pl. of *رُكَّابٌ*, signifying any beast on which one rides, [an epithet] of the measure *فَعُولٌ* in the sense of the measure *مَفْعُولٌ*; (TA:) but called by ISd a subst.; (TA voce *جَزُورٌ*;) and *رُكَّابَةٌ* is a more special term than *رُكَّابٌ*. (TA in the present art.) — [Hence,] *رُكَّابُ السَّحَابِ* † [The bearers of the clouds; i. e.] the winds. (A, K.) Umeiyeh says,

* تَرَدَّدَ وَالرَّيَّاحُ لَهَا رُكَّابٌ *

[It (referring to a cloud) goes to and fro (تَرَدَّدَ) being for تَرَدَّدَ, the winds being its bearers]. (TA.) = Also [The stirrup of a horse's saddle;] a well-known appertenance of a horse's saddle; (S;) the same with respect to a horse's saddle as the *غُرْزُ* with respect to a camel's: pl. *رُكَّابٌ*. (K.)

رُكَّابٌ and *رُكَّابَةٌ*: see *رُكَّابٌ*: both signify A beast that is ridden: (S:) or a she-camel that is ridden: (K:) or the latter has this meaning: and is metaphorically applied to anything ridden: (Msb:) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA:) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA:) and the latter and *رُكَّابَةٌ* and *رُكَّابَةٌ* and *رُكَّابَةٌ* (K) and *رُكَّابَةٌ* and *رُكَّابَةٌ* (K*) and TA in art. *حَلَبٌ*, [see *حَلَبٌ* in several places,] a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K:) or *رُكَّابٌ* has this last signification, accord. to AZ: and its pl. is *رُكَّابٌ*: (TA:) the pl. of *رُكَّابَةٌ* being *رُكَّابَاتٌ*: (TA voce *جَزُورٌ*;) and *رُكَّابَةٌ* signifies [also] a she-camel fit to be ridden; (S, TA;) like as *حَلَبَانَةٌ* signifies fit to be milked: the *ل* and *ن* are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see *حَلَبٌ*.] You say, *مَا لَهُ رُكَّابَةٌ وَلَا حَمُولَةٌ وَلَا حَمُولَةٌ* He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) — Also *بَعِيرٌ رُكَّابٌ* A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) — And *طَرِيقٌ رُكَّابٌ* A road ridden upon, (S, TA,) and trodden so as to be rendered even, or easy to be travelled. (TA.) = See also *رُكَّابٌ*.

رُكَّابٌ One who rides with another; a fellow-rider. (K.) *رُكَّابُ السَّعَةِ*, mentioned in a trad., and there promised a place in Hell, means He who accompanies tyrannical *عَمَّالٌ* [or collectors of the poor-rates]. (TA.) — See also *مُرُكَّابٌ*.

رُكَّابٌ (K) and *رُكَّابٌ مِنْ نَخْلٍ* (TA) Palm-trees planted in a row by a rivulet, or not by a rivulet. (K, TA.) = Also *مَشَارَةٌ*, (K,) i. e. *سَاقِيَةٌ* [or channel of water for irrigation]: (TA:) or a rivulet between [two pieces of sown ground such as are termed] *دَبْرَتَانِ*: (K:) or between two gardens of palm-trees and grape-vines: (so accord. to the text of the K in the TA:) or what is between two gardens of palm-trees and grape-vines: (so accord. to the CK and my MS. copy of the K:) or grape-vines between two rivers or rivulets: (TA:) or a place of seed-produce: (K:) or a clear, or cleared, piece of land, in which one sows: (T:) pl. *رُكَّابٌ*. (K.) — [Hence,] *أَهْلُ الرُّكَّابِ* The people who stay, or dwell, by water; syn. *الْحَضَارُ*. (TA.)

رُكَّابٌ dim. of *رُكَّابٌ*. (TA.) See *رُكَّابٌ*.

رُكَّابَةٌ: see *رُكَّابٌ*.

زَيْتٌ رُكَّابِيٌّ [Olive-oil:] so called because brought on camels from Syria. (S, A, * K.)

رُكَّابٌ and *رُكَّابَةٌ*, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) Who rides much; a great rider: and so *رُكَّابَةٌ* applied to a woman. (TA.) — [Hence,] *رُكَّابٌ لِلْأُمُورِ* + A man who surmounts, or masters, affairs; [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them;] by his knowledge, and repeated experience, and good judgment. (K and TA in art. *طَلَعَ*.)

عَلَاءُ الرُّكَّابِ † The nightmare, or incubus, came upon him. (A.)

رُكَّابَةٌ: see the latter part of the next paragraph.

رُكَّابٌ Riding; or a rider: (Mgh, Msb, K:) or properly only a rider upon a camel: (ISk, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a rider upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say *رُكَّابٌ جَمَلٍ* and *رُكَّابٌ حِمَارٍ* &c.: (L:) accord. to ISk, you term a rider upon an ass *فَارِسٌ عَلَى حِمَارٍ*, (S, TA,) and a rider upon a mule *فَارِسٌ عَلَى بَغْلٍ*; (TA;) but 'Omarah says, I do not call the owner or rider of the ass *فَارِسٌ*, but *حِمَارٌ*; and the reason of his saying so is manifest, for *فَارِسٌ* is an epithet of the measure *فَاعِلٌ* from *الْفَرَسُ* "the horse," meaning "an owner, or a rider, of the horse:" (S, TA:) the pl. is *رُكَّابٌ* (S, K) and *رُكَّابَانٌ* (S, * Mgh, Msb, K) and *رُكَّابٌ* (Mgh, K) and *رُكَّابَةٌ* (K,) or this last is a mistake for *رُكَّابَةٌ* [q. v.], (MF, TA,) and *رُكَّابٌ* (Akh, Msb, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of *رُكَّابٌ*; (TA;) and signifies riders upon camels; (K;) or owners of camels on a journey, or travellers upon camels; (S;) consisting of ten

or more: (S, K:) and sometimes it signifies riders upon horses: (IB, K:) or riders upon horses and camels: (IB, L, TA:) or a company of riders upon horses; or upon horses and camels: (TA:) [or, accord. to Kh, riders upon any beasts: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the K^{ur} viii. 43, *الرُّكَّابُ* may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of *رُكَّابٌ* is *أَرْكُابٌ*, (S, K,) [a pl. of pauc.,] and *رُكَّابٌ*. (K.) Accord. to IB, you do not say *رُكَّابَانِ* nor *رُكَّابٌ* but it is said that *رُكَّابٌ* and *رُكَّابٌ* &c. are allowable. (L.) An instance of *رُكَّابَانِ* as distinguished from *فُرْسَانِ* occurs in a verse cited as one of the exs. of the preposition *بِ*. (TA.) *رُكَّابٌ* [properly signifying A small company of riders upon camels, &c.,] occurs as meaning collectors of the poor-rates: it is the dim. of *رُكَّابٌ*; and shows that this latter is not a pl. [properly speaking] of *رُكَّابٌ*; for, were it so, the word used as its dim. would be *رُكَّابُونَ*. (TA.) [See also *رُكَّابَةٌ*, and *أَرْكُوبٌ*.] — [Also A person on board of a ship or boat: pl. *رُكَّابٌ*.] You say *رُكَّابُ السَّفِينَةِ* (S, TA) The persons on board of the ship, or boat: and *رُكَّابُ الْمَاءِ* the voyagers upon the water: and Ibn-Ahmar has used in this sense the pl. *رُكَّابَانِ*; but it is said that this is not allowable; nor is *أَرْكُوبٌ*; nor *رُكَّابٌ*. (TA.) — Also, and *رُكَّابٌ*, + A shoot germinating upon the trunk of a palm-tree, not having any root in the ground: (S:) or a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground; and so *رُكَّابَةٌ* and *رُكَّابَةٌ* and *رُكَّابَةٌ* (K:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much:" AHn, however, says that it signifies a palm-shoot, or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother: and *رُكَّابٌ* is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large palm-trees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ham p. 66:) accord. to Aq, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it *رُكَّابٌ* and *رُكَّابٌ*: the pl. of this last [and of *رُكَّابُ السَّنْبِلِ*] is *رُكَّابَاتٌ*. (TA.) — *رُكَّابُ السَّنْبِلِ* means † What first appear, or grow forth, from the *قُنْبُعُ*, (A, K, TA,) i. e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA.) — *رُكَّابٌ* also signifies † The head [or summit] of a mountain (جَبَل), as in [most of] the copies of the K; in some of which is found *حَبْلٌ* [or rope]. (TA.)

رُكَّابَةٌ: see the next preceding paragraph. — Also sing. of *رُكَّابٌ* (TA) which signifies † Streaks [or layers] of fat, (A, K, TA,) overlying one another, (K, TA,) in the fore part of a

camel's hump: those in the hinder part are called رَوَادِفُ (A, K, TA,) of which the sing. is رَادِفَةٌ (TA.)

رَاكِبٌ and رَاكِبَةٌ: see رَاكِبٌ, latter part, in four places.

رَاكِبٌ *Large in the رُكْبَةُ* [or knee]. (S, K.) — A camel having one of his knees larger than the other. (S, K.)

أَرْكَوبُ *A company of riders upon camels, (K,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S,) but more in number than the company called رَكْبٌ: (S, K:) pl. أَرَاكِبُ. (TA.)* [See also رُكْبَةٌ.]

مَرْكَبٌ an inf. n. of رَكِبَ. (A, K, TA.) — And also a noun of place [properly signifying *A place of riding, &c.*]. (TA.) [Hence, *Anything upon which one rides; and upon, or in, which one is borne or carried:*] one of the مَرَاكِبِ of the land; and [more commonly] of the sea: (S, K:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat: (A, Mgh, Msh, TA:) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَاكِبُ is the pl. (Mgh, Msh.) You say, نِعْمَ الْمَرْكَبُ الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَاءَتْ مَرَاكِبُ الْيَمَنِ The vessels, or the ships or boats, of El-Yemen came. (A.) — [And hence الْمَرْكَبُ as the name of + The principal star (α) of Pegasus; because in the place of the saddle.]

مَرْكَبٌ *A colt that has become fit for being ridden. (TA.)* And دَابَّةٌ مَرْكَبَةٌ *A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)*

مَرْكَبٌ *A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAqr, TA:) or a man who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K:) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.)* [Also] *Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ham p. 441.)* — [Also] *Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together: see its verb, 2.]* The stone [set] in the signet-ring is termed مَرْكَبٌ and رَكِيبٌ; and so the arrow-head [fixed] in the shaft: (S:) or رَكِيبٌ signifies, (K, TA,) as a subst., (TA,) a thing set (مَرْكَبٌ) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, TA.) = Also † *Origin: and place of growth or germination or vegetation. (S, K, TA.)* You say, فَلَانٌ كَرِيمُ الْمَرْكَبِ † Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A,*)

رَكَدَ

1. رَكَدَ, (S, A, Msh,) aor. ٢, (Msh,) inf. n. رُكُودٌ, (S, Msh, K,) *It was, or became, still, or motionless; (S, A, Msh, K;) said of water: (S, A, Msh:) and fixed, or stationary. (K.)* And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. *Their wind became still, or calm*], meaning † *their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] طَفَعَتْ رِيحُهُمْ تَتَرَاكِدُ † [their good fortune began to cease by degrees]. (A.)* So too one says of the expressed juice of grapes, meaning *It ceased to estuate. (L.)* And of the heat, i. e. *It remitted, or subsided. (L.)* [See also رَقَدَ.] And رَكَدَتِ السَّفِينَةُ *The ship became still, or motionless, (S, A, Msh, TA,) or aground. (TA.)* And رَكَدَ الْمِيزَانُ *The balance was, or became, in a state of equilibrium. (S, A, K.)* And رَكَدَتِ الْبَكْرَةُ *The sheave of the pulley was, or became, fixed: and also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.)* And رَكَدَتِ الشَّمْسُ *The sun was, or became, at its midday-height: (S:) or continued overhead; as though not quitting its place. (A.)* And رَكَدَ الْقَوْمُ *The people were, or became, still, motionless, or silent. (S, A.)*

4. ارَكَدَهُ *He rendered it still, or motionless; namely, water [&c.]. (Msh.)*

6. تَرَكَدَ [app., in its proper sense, *It became still, or motionless, by degrees*]. See 1.

• جَفَنَةٌ رُكُودٌ † *A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.)* And نَاقَةٌ رُكُودٌ † *A she-camel whose supply of milk is constant, (A, K,) unceasing. (K.)*

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَاءٌ رَاكِدٌ *Water that is not running: and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. الرَّوَاكِدُ. (A.)* — [Hence,] الرَّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكْدُ,] *The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)*

مَرَاكِدُ [pl. of مَرْكَدٌ, like مَرْكُزٌ] *Places in which a man, or some other thing, remains still, or motionless. (S, A, L.)* And *Much depressed parts of the earth. (L.)* Usameh Ibn-Habeeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

* أَرْتَهُ مِنَ الْجَرَبَاءِ فِي كُلِّ مَوْطِنٍ *
* طِبَابًا فَمَتَوَاهُ النَّهَارَ الْمَرَاكِدُ *

[They (the ravines) showed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (S, L.) [J quotes this

verse, in the S, but with مَنَزِلٌ in the place of مَوْطِنٍ, and مَرَوَاهُ in the place of مَتَوَاهُ, as an ex. of مراكد in the former of the senses explained above.]

رَكَزَ

1. رَكَزَ, (S, A, Msh, K,) aor. ٢ (S, Msh, K) and ٣, (K,) inf. n. رُكُزٌ, (S, A, Msh,) *He stuck, or fixed, a spear, (S, A, Msh, K,) and a stick, (A,) or some other thing, (TA,) into the ground, (S, A, Msh, K,) upright; (TA;) as also رُكُزٌ, (K,) inf. n. رُكُزٌ, (TA.)* You say also, رَكَزَ الْحَرُّ السَّقَى, aor. ٢, inf. n. رُكُزٌ, *The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.)* And رَكَزَ اللَّهُ الْمَعَادِنَ فِي الْجِبَالِ *God fixed the metals, or minerals, in the mountains: (A, TA:) or caused them to exist therein. (K, TA.)* And رَكَزَ الْمَالُ, inf. n. as above, *He buried the property. (TA.)*

2: see the preceding paragraph.

4. ارَكَزَ *He (a man) found what is termed رُكَاظٌ: (S, A, K:) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] بَذْرَةٌ, collected together, in the mine. (Es-Sháfi'ee, TA.)* — *It (a mine) had in it what is termed رُكَاظٌ: (K:) or what is so termed was found in it. (IAqr, TA.)*

8. ارْتَكَزَ *It (a spear) became stuck, or fixed, in the ground. (Msh.)* — † *He became fixed (K, TA) in his place of abode. (TA.)* You say, † دَخَلَ فَلَانٌ فَاَرْتَكَزَ فِي مَحَلِّهِ لَا يَبْرُحُ † [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارْتَكَزَ عَلَى الْقَوْسِ † *He put the extremity of the bow upon the ground and leaned upon it. (S, A, TA.)* And ارْتَكَزَ عَلَى رُمْحِهِ † *He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.)*

رُكُزٌ *A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. حَسٌّ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.)* So in the Kur [xix. last verse], أَوْ تَسْمَعُ لَهُمْ رُكُزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See فَرَّ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالْحُسْنُ in the place of وَالْحَسُّ.] = Also *An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (K.)*

رُكُزَةٌ: see رُكَاظٌ. — † *Firmness of understanding; (Fr, K;) strength thereof. (A, TA.)* Fr says, كَلِمَتٌ فَلَانًا I heard one of the Benoo-Asad say, † قَمَا رَأَيْتُ لَهُ رُكُزَةً † I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

رُكَاظٌ *Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رُكُزَهُ, i. e. أَحَدَهُ.)*

in the mines; (K;) meaning **تَبْر** that is created in the earth; (TA;) as also **رَكِيزَة** (K;) the former is pl. of **رَكِيزَة** (K;) or it is pl. of **رَكِيزَة** (Aḥmad Ibn-Khālid, TA;) and pieces (K, TA) of large size, like [stones such as are called] **جَلَامِيد**, (TA,) of silver and of gold, (K, TA,) that are extracted from the earth, (TA,) or from the mine: (K, TA:) accord. to the people of El-'Irāk, any metals or other minerals: (TA:) or [so in the A and Mgh, and accord. to the TA, but in the K "and,"] buried treasure (S, A, Mgh, K) of the people of the Time of Ignorance: (S, Mgh, K:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El-Hijāz, it signifies specially property buried by men before the period of El-Islām; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed **رِكَاز** is for the government-treasury: (S,* TA:) or, accord. to another relation, of what is termed **رَكِيزَة**: as though it [the latter] were pl. [or rather coll. gen. n.] of **رَكِيزَة**, or [the former] of **رَكِيزَة**. (TA.)

رَكِيزَة } see **رِكَاز**, last sentence.
رَكِيزَة }

رَكِيزَة see **رِكَاز**, in three places: = see also **مَرَكِيزَة**.

رَاكِز A thing that is firm, or fixed. (Mgh.) [Hence,] one says, **عِزَّهُم رَاكِز** † Their might, or glory, is firmly established. (A, TA.)

مَرَكِيز A place where a spear or other thing is stuck, or fixed, into the ground, upright: (TA:) a place of firmness, or fixedness. (Mgh.) — † The place of a man; his place of alighting or abiding. (S, K.) — † The station of an army, or of a body of troops or soldiers, to which its occupants are commanded to keep. (K, TA.) You say, **هَذَا مَرَكِيزُ الْخَيْلِ** † [This is the fixed station of the cavalry]. (A.) Pl. **مَرَاكِز**. (A.) — The centre of a circle. (S, K.) — **رَكِيزَة** signifies the same as **مَرَكِيز** [but in what sense I do not find pointed out]. (TA.)

إِنَّهُ مَرَكُوزٌ فِي الْعُقُولِ † [Verily it is firmly fixed in the minds, or understandings]. (A, TA.)

ركس

1. **رَكَسَة**, (S, Mgh,) aor. ʔ, (Mgh, TA,) inf. n. **رَكَسَ**, (S, A, Mgh, K,) He turned it over, or upside down; (S, A, Mgh, K;) as also **أَرَكَسَهُ** (S:) or the former, (TA,) or † latter, (Mgh,) he turned it over upon its head: (Mgh, TA:) and the former, he reversed it; made the first part of it to be last; or turned it fore part behind. (Lth, A, Mgh, K.) It is said in the Kur [iv. 90], **وَاللَّهُ أَرَكَسَهُمْ بِمَا كَسَبُوا** Since God hath subverted them [for what they have done, or committed]; syn. **نَكَسَهُم**: (IAar, K:) or hath made them return to their unbelief; (Fr, S, K;) and

رَكَسَهُم signifies the same: (Fr, TA:) or hath separated, or dispersed, them, for what they have done of their disbelief, and acts of disobedience: (Jel:) **رَكَسَتْ الشَّيْءَ** and **أَرَكَسْتَهُ** both signify I separated the thing; or set it apart. (TA.) You say also, **أَرَكَسَ اللَّهُ عَدُوَّكَ** May God overturn thine enemy upon his head: or change, or reverse, the state, or condition, of thine enemy. (A.) And **أَرَكَسَهُ فِي الشَّرِّ** He turned him back, or caused him to return, to evil. (A.) And **أَرَكَسَ فِي الصَّبْغِ** Return thou the garment, or piece of cloth, to the dyeing-liquor. (A.)

4: see 1, throughout.

8. **ارْتَكَسَ** He, or it, became turned over, upside down, or upon his, or its, head; became inverted, subverted, or reversed; became turned fore part behind: (K, TA:) he returned, reverted, or went back, from one thing or state to another: (TA:) he fell. (K.) You say, **ارْتَكَسَ فُلَانٌ فِي أَمْرِكَانَ** (S, A, TA) Such a one fell [again] into a case from which he had escaped. (TA.)

رَجَسَ i. q. **رَجَسَ** [Uncleaness, dirt, or filth; or an unclean, a dirty, or a filthy, thing]: (S, A, Mgh, K:) and anything that is disliked, or hated, for its uncleaness, dirtiness, or filthiness; (Mgh;) as also **رَكِيسٌ** (TA:) the former is similar in meaning to **رَجِيعٌ** [dung of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and **رَكِيسٌ** [also] is syn. with **رَجِيعٌ**. (TA.)

رَكِيسٌ see **مَرَكُوسٌ**, throughout: = see also **رَكِيسٌ**, in two places.

مَرَكُوسٌ A thing turned over, or upside down; turned over upon its head; turned fore part behind; as also **رَكِيسٌ**. (TA.) — Turned, or sent, back, or away; as also † the latter epithet. (TA.) — One who goes back, or reverts, from his state or condition; like **مَنْكُوسٌ** (IAar, TA:) and † the latter epithet (رَكِيسٌ), a weak person, who returns, or reverts, from one thing or state to another; syn. **ضَعِيفٌ مَرْتَكِسٌ**. (TA.)

ركض

1. **رَكَضَ**, aor. ʔ, inf. n. **رَكَضَ**, He moved, (S, A, K,) or struck with, (Mgh,) his leg, or foot: (S, A, Mgh, K:) or he struck and hit therewith, like as one strikes and hits therewith a beast. (IAth.) Hence, (S, A, K,) the phrase in the Kur [xxxviii. 41], (S,) **أَرَكُضْ بِرِجْلِكَ** [Strike thou the ground with thy foot]: (S, A, K:) or strike thou, and tread, the ground with thy foot. (Sgh.) You say also, **رَكَضَ الرَّجُلُ** † The man struck the ground with his foot: and **رَكَضَتِ الْخَيْلُ** † The horses struck the ground with their hoofs: and **جَاءَتْ رَكَضًا** † [The horses came striking the ground with their hoofs]: and **رَكَضَتِ الْجُنْدُبُ الرَّمْضَاءَ** † [The locusts termed جندب struck the vehemently-hot ground with their two legs]: and **تَرَكَضَهُ بِرِجْلِهِ لِمَوْتٍ** † [I left him striking

the ground with his foot previously to death: see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] — They also said, sometimes, **رَكَضَ** **الطَّائِرُ**, meaning † The bird moved his wings in flying: (S:) the inf. n., **رَكَضَ**, signifying † the act of moving the wing: (K, TA:) and **الطَّائِرُ يَرْكُضُ بِجَنَاحَيْهِ** † The bird moves his wings, and puts them back against his body: (A, TA:) or the former of these two phrases means † the bird was quick, or swift, in his flying. (TA.) — **رَكَضَ** also signifies The act of impelling; syn. **دَفَعَ**: and the urging a horse to run, (A, K, TA,) [by striking] with his foot or leg: (TA:) the striking a beast with one's feet or legs, to urge him: (Mgh:) or putting him in motion, whether he go on or not. (Aq.) You say, **رَكَضْتُ الْفَرَسَ بِرِجْلِي** I urged the horse to run, with my foot or leg. (S, O, Mgh,*) And **رَكَضَ الدَّابَّةَ**, aor. ʔ, inf. n. **رَكَضَ**, He struck the sides of the beast with his foot or leg. (TA.) And **رَكَضَ الدَّابَّةَ بِرِجْلٍ**, and **بِرِجْلَيْنِ**, He struck the beast to urge it with a foot or leg, and with two feet or legs. (A.) — And from frequency of usage of the phrase **رَكَضْتُ الْفَرَسَ**, originated the saying **رَكَضَ الْفَرَسَ** (AZ,* S, Mgh, Mgh,) meaning † The horse ran: (S, Mgh:*) which some disallow; but without reason, since it has been transmitted by a good authority: (Mgh:) it is disallowed by Aq: (TA:) [and J says,] the correct phrase is **رَكَضَ الْفَرَسَ**: (S:) or you say, **رَكَضَ الْفَرَسَ فَرَكَضَ هُوَ**, meaning [The horse was urged to run,] † and he ran: (K:) and **رَكَضَ** signifies † the act of running: (K, in another place in this art.) and † the act of fleeing: whence, [in the Kur xxi. 12], **إِذَا هُمْ مِنْهَا يَرْكُضُونَ** (K) † lo, they fled from it, from punishment: (Zj:) or † were routed, and fled from it: (Fr:) or they ran from it: (Mgh:) [for] **رَكَضَ الرَّجُلُ** signifies † The man fled, and tran. (Ish.) [Hence,] **رَكَضَتِ النُّجُومُ فِي السَّمَاءِ** † The stars moved along in the sky. (A, TA.) [And hence,] **رَكَضَ** also signifies † A man's going along by both his legs together. (TA.) — You also say, **رَكَضَهُ الْبَعِيرُ** (S, A, Mgh) † The camel struck him with his hind leg: (S, Mgh:) like as you say, **رَمَحَهُ الْفَرَسَ**: (A, Mgh:*) but you should not say, [when a camel is the agent,] **رَمَحَهُ**. (Yaakoob, S.) And **رَكَضَ الْأَرْضَ**, and **الْقُوتَ**, † He struck the ground, and the garment, or piece of cloth, with his foot or leg. (TA.) And **رَكَضَتْ ذُبُولُهَا وَخَلْأُهَا** † [The woman kicks her skirts and her anklets with her feet when she walks]. (A, TA.) — And **رَكَضَتِ الْقَوْسُ السَّهْمَ** † The bow propelled the arrow. (A, TA.) — And **رَكَضْتُ الْقَوْسَ** † I shot with the bow. (A, TA.) — And **هُوَ لَا يَرْكُضُ الْمَحْجَنَ** † He does not defend himself: (K:) or † he is not angry and vexed at a thing, nor does he defend himself. (IAar, L.) — And **رَكَضَ النَّارَ بِالْمَرْكُضِ** † [He stirred the fire with the مَرَكُض]. (A.)

3. **رَاكَضَهُ** (S, K,) or **رَاكَضَهُ الْخَيْلُ**, (A,) He

contended with him in a race, each making his horse to run. (S, K.)

4. اركضت, said of a woman, (K,) or of a mare, (A'Obeyd, S, O, L,) † *Her foetus became large in her belly, and moved about*: (S, O, L, K:) or *her foetus moved about in her belly*: (A'Obeyd;) and so ارتكضت, said of a she-camel. (A, TA.)

6. خَرَجُوا يَتَرَاكِضُونَ [They went forth contending together in urging their horses]. (A.) And تَرَكَضُوا إِيَّاهُمْ خَلْفَهُمْ [They contended together in urging towards them their horses] (S, A) حَتَّى أَذْرَكُوهُمْ [until they overtook them, or came up to them]. (A.) And ارْتَكُضُوا فِي الْحَبْلَةِ [app. signifies They urged their horses in the race-ground]. (A, TA.)

8: see 6. — تَرَكَّضَهُ يَرْتَكِضُ لِمَوْتٍ † [I left him struggling with, or convulsed in, his legs, previously to death: see also 1, near the beginning]. (A, TA.) — ارتكض also signifies † *It was, or became, in a state of commotion or agitation*: (S, A, K:) said of a foetus in the belly (S, A) of a mare: (S:) and of water in a well. (A, TA.) — ارْتَكُضَ فُلَانٌ فِي أَمْرِهِ † *Such a one was, or became, agitated, or disturbed, or disquieted, in his affair*: (S, TA:) and, which implies the same, (TA,) he exercised art, or cunning, (تَقَلَّبَ) in his affair, and strove thereby to accomplish or effect it. (A, TA.) — Hence ارْتَكُضَ signifying † *The travelling through, or traversing, countries, or regions*. (Har p. 660.) — See also 4.

رَكْضَةٌ *An impulse: a motion*: (K:) [pl. رَكَضَاتٌ: see an ex. voce رَفَضَاتٌ.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ (S, TA,) i.e. *An impulse from the devil*: (S:) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem is رَكْضَةُ جَبْرِيلَ [The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رَكُوضٌ, applied to a bow (قَوْسٌ), † *That sends the arrow swiftly*: (S, TA:) or *that impels it vehemently*: and مَرَكْضَةٌ [or perhaps مَرَكْضَةٌ] signifies the same. (AHn, TA.) — See also رَاكِضٌ.

رَكَاضَةٌ: see the next paragraph.

رَاكِضٌ, applied to a horse, † *Running*; as also مَرَكُوضٌ: (K:) or the correct epithet is مَرَكُوضٌ: (S:) and رَكَاضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بِتَّ أَرَعَى الشُّجُومَ وَهَى [I passed the night observing the stars while they moved along in the sky. (A, TA.)

تَرَكَّضَ and تَرَكَّضَا, the former incorrectly written in the K تَرَكَّضَا, [or, in some copies, تَرَكَّضَا, and the latter in one copy written

تَرَكَّضَا.] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكُضٌ: (TA:) but this is a strange defect: for AHei explains them as signifying *A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side*: and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying *a particular kind of gait*: or meaning as above. (TA.)

مَرَكُضٌ *The part of the flank of a horse which the rider strikes with his heel or foot*, (A, TA, the latter in this art. and also voce يَعْصُوبُ,) on either side: (TA:) pl. مَرَاكِضُ. (A.) — [Hence,] مَرَاكِضُ حَوْضٍ † *The sides of a watering-trough*, (A, K,) against which the water strikes. (A, TA.)

مَرَكُضٌ, applied to a mare, (A'Obeyd,) or a she-camel, (A,) † *Whose foetus moves about in her belly*: (A'Obeyd, A;) [or whose foetus is large, and moves about in her belly; (see 4;)] as also مَرَكِضَةٌ: (A'Obeyd;) or مَرَكِضَةٌ. (A.) — See also رَكُوضٌ.

مَرَكُضٌ: see مَرَكِضَةٌ, in two places. — Also † *An instrument for stirring a fire*. (A, K.)

مَرَكِضَةٌ † *A mare that beats the ground with her legs* (K, TA) when she runs. (TA.) — See also رَكُوضٌ. — Also † *A certain part of a bow; well known; one of [the two parts called] its two curved extremities thereof*; as also مَرَكِضَتَانِ: (S;) or مَرَكِضَانِ: (IB:) each of the two curved extremities thereof; as also مَرَكِضٌ: (A:) or the side thereof: (K:) pl. مَرَاكِضُ. (TA.)

رَاكِضٌ: see مَرَكُوضٌ.

مَرْتَكِضُ الْمَاءِ † *The place in which water collects*. (S, A, K.)

مَرَكِضَةٌ: see مَرَكِضٌ.

ركع

1. رَكَعٌ, (Th, S, &c.,) aor. رَكَعَ, (Th, TA,) inf. n. رَكَعٌ (Th, S, Mgh, Msb, K) and رَكَعٌ (Th, TA,) *He bowed, or bent, himself; or became bowed or bent*: (Th, S, Mgh, Msb:) so says Er-Rághib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) *he lowered his head*: (Th:) and *he (an old man) bowed himself, or bent himself, or became bowed or bent, by reason of age*: (S, Msb, K:) this is [said to be] the primary signification: (TA:) or *he fell upon his face*; (IDrd, IB, K;) and *stumbled*. (IB.) — And hence, from رَكَعٌ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رَكَعُ الصَّلَاةِ (S, IB, Mgh, TA,) or الرُّكُوعُ (IB,) *The lowering of the head*, (K, TA,) by a person praying, (TA,) [or in prayer,] after the act of standing in which the recitation [of portions of the Kur-án] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed; (K, TA;) accord. to the doctors of practical law, so that if a cup full of water be placed upon the back, it will not be spilled. (TA.) — رَكَعَ إِلَى اللَّهِ *He lowered his head, or he humbled himself, to God*; syn. اِطْمَأَنَّ. (Z, TA.) — رَكَعَ also signifies *He prayed*; (Mgh;) and so تَرَكَعَ. (TA.) Thus in the Kur [ii. 40], وَأَرْكَعُوا مَعَ الرَّاٰكِعِيْنَ *And pray ye with those who pray*. (Mgh.) You say also, رَكَعَ رَكَعَةً, and رَكَعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, *He prayed a rek'ah, and two rek'ahs, and three rek'ahs*. (K.) [See رَكَعَةٌ, below.] — Also, accord. to IKoot and several others, *He stood to prayer*. (Msb.) — لَبِغَتِ الْإِبِلُ حَتَّى رَكَعَتْ † *The camels became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces*. (TA.) — رَكَعَتِ التَّخْلَةُ † *The palm-tree inclined*: a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رَكَعَ also signifies † *He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased*. (K, TA.)

5: see 1, in the latter half of the paragraph.

رَكَعَةٌ [inf. n. of un. of 1: and particularly signifying] *A single act of standing in prayer*: and in its legal acceptance, used in a more particular sense; (Msb;) meaning *a single act of standing in prayer, followed by the رُكُوعُ [or lowering of the head in the manner described above (see رَكَعُ in the first paragraph)] and two prostrations*: (TA:) [and hence, by a further extension of the meaning, for رَكَعَةٌ صَلَاةٌ, the prayer of one bowing of the head and body; the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٌ. (Msb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكَعَةً [He performed the prayer of one bowing of the head and body]: (K:) and صَلَّى رَكَعَتَيْنِ [he performed the prayers of two bowings of the head and body]. (Msb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رَكَعَةٌ *A deep hollow* (هَوَّةٌ) in the ground: (IDrd, K:) asserted to be of the dial. of El-Yemen. (IDrd, TA.)

رَاكِعٌ part. n. of 1, *Bowing, or bending himself; or becoming bowed or bent*: [&c.] (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) *lowering its, or his, head*: (K:) or *falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head*: (TA:) — *prostrating himself in thanksgiving*; used in this sense in the Kur xxxviii. 23: (Mgh:) — *praying*: (Mgh:) — and applied by the Arabs in the Time of Igno-

rance to a follower of the true religion, not worshipping idols: (TA:) — pl. رَاكِعُونَ (Mgh) and رُكْعٌ and رُكُوعٌ. (TA.) — [pl. of رَاكِعَةٌ] † Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرْكَعٌ [A place in which one bows, or bends himself: and particularly, in prayer: pl. as below]. — A hard and long stone upon which one grinds wheat or the like: pl. مَرَاكِعُ. (TA.)

ركل

1. رَكَلَهُ, aor. ʔ, (S, TA,) inf. n. رَكْلٌ, (S, K, TA,) He kicked him; i.e., struck him with his foot, or leg; namely, a horse; in order that he should run: (K, TA:) and (K) he struck him with one foot, or leg: (S, K, TA:) and some say, he struck him with the feet, or legs. (TA.) One says, لَا رَكْلَتَكَ رَكْلَةً † لَا تَأْكُلْ بَعْدَهَا أَكْلَةً [I will assuredly kick thee with one kick after which thou shalt not eat one meal]. (TA.) And الْفَارِسُ يَرْكُلُ الدَّابَّةَ بِرِجْلِهِ The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running. (S.) And تَرْكِيْلٌ, also, [inf. n. of رَكَلَ, in like manner] signifies The striking a thing with the foot or hoof. (KL.)

2: see what next precedes.

3: see 6, in two places.

5. مَسْحَاةٌ تَرْكُلُ بِمَسْحَاةِ He struck his spade with his foot, (S, K, TA,) and pressed upon it with his haunch, (TA,) in order that it might enter into the earth. (S, K, TA.)

6. تَرَكَلُوا They kicked one another: (S, K, TA:) said of boys, meaning they struck (رَكَلُوا) one another with their feet, or legs: and مَرَاكَلَةٌ signifies the same as تَرَكَلٌ: you say, رَاكِلٌ الصَّبِيُّ صَاحِبُهُ [The boy kicked his companion, or fellow, being kicked by him]. (TA.)

رَكْلَةٌ: see 1 [of which it is the inf. n. of un.].

مَرْكَلٌ The part, of a beast, where one strikes him with the foot, or leg, (K, TA,) when putting him in motion for the purpose of [his] running: (TA:) the two such parts are termed the مَرْكَلَانِ and the pl. is مَرَاكِلُ. (S, TA.) — And A road: (S, K:) because it is beaten with the foot. (TA.)

مَرْكَلٌ The foot, or leg, [as being the instrument with which the action termed رَكَلَ is performed:] in the copies of the K, الرَّجُلُ is erroneously put for الرَّجُلُ: or, accord. to the L, the foot, or leg, of the rider. (TA.)

أَرْضٌ مَرْكَلَةٌ Ground trodden by the hoofs of horses or similar beasts. (S, K.)

ركم

1. رَكَمَ الشَّيْءُ, aor. ʔ, (S, M,) inf. n. رَكْمٌ, (M, K,) He heaped up, piled up, or accumulated, the

thing; i.e. he collected together the thing, and put, or threw, one part of it upon another: (S, K;*) or he put, or threw, one part of the thing upon another. (M, TA.)

6. اِرْتَكَمَ and تَرَكَمَ It (a thing) was, or became, heaped, or piled, up, or together, or accumulated; i.e., collected together, (S, K, TA,) one part upon [or overlying] another. (TA.) You say, تَرَكَمَ السَّحَابُ The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also تَرَكَبَ. (TA in art. رَكَب.) And تَرَكَمَ لَحْمُ النَّاقَةِ [lit. The flesh of the she-camel became accumulated]; meaning the she-camel became fat. (TA.) [And تَرَكَمَتِ الظُّلُمَةُ † The darkness became condensed, or dense: for the Arabs describe thick darkness as “darknesses one above another:” see Kur xxiv. 40.] And اِرْتَكَمَتِ الْأَشْغَالُ and اِرْتَكَمْتُ † [Occupations, or the occupations, became accumulated]. (TA.)

8: see the next preceding paragraph, in two places.

رُكْمٌ: see رُكَامٌ.

رُكْمَةٌ, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S, رُكْمَةٌ, (TA,) Clay, or mud, (S, K, TA,) and earth, or dust, (TA,) collected together [and app. heaped up]. (S, K, TA.)

مَرَاكِمٌ, (S, K,) and رُكْمٌ, (IAar, K,) and مَرَاكِمٌ (S, K) and مَرَكُمٌ and مَرَكُمٌ (TA) Clouds (سَحَابٌ) collected together, and heaped, or piled, up; (IAar, S, K, TA;) and so sand; (S, TA;) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as subst., implying what is collected together &c.; and the rest only as epithets:] and you say also رُكَامٌ شَيْءٌ (TA) and رُكَامٌ رَمْلٌ (K, TA:) and رُكَامٌ means a thing accumulated, one part upon another. (TA.) — And قَطِيعٌ رُكَامٌ † A large herd or flock or the like; (K, TA;) likened to the رُكَامُ of clouds or of sand. (TA.)

مَرَكُمٌ: see the next preceding paragraph. — [Hence,] نَاقَةٌ مَرَكُمَةٌ † A fat she-camel. (TA. [See 6.]) — مَرَكُمٌ is applied by Dhu-r-Rummeḥ as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning densely dark, as though its darknesses were heaped one upon another: see 6]. (TA in art. خَفِق.)

مَرْكَمٌ † The main part, or middle, of a road. (S, K, TA.)

مَرْكَمٌ: } see رُكَامٌ.
مَرَاكِمٌ: }

ركن

1. رَكَنَ إِلَيْهِ, (S, Mgh, Msh, K,) aor. ʔ; (S, Msh, K;) of the dial. of the lower (سُفْلَى) [app. in territory] of Muḍar, and said by Az to be not chaste [though it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Mshb;) and رَكَنَ, aor. ʔ; (S, Msh, K;) men-

tioned by AZ; (S;) and رَكَنَ, aor. ʔ; (S, Msh, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Mshb,) because neither the medial nor the final radical letter is faucial; (Mshb;) said to be the only instance of its kind except رَكَنَ, aor. ʔ; (T in art. اَبَى) and رَكَنَ, aor. ʔ; which is likewise an instance of the commixture of two dial. vars., like حَضَرَ and قَضَلَ and نَعِمَ, aor. ʔ; (TA;) inf. n. يَنْعَمُ and يَحْضُرُ and يَفْضُلُ; (S, Mgh, Msh, K) and رَكَانَةٌ and رُكُونٌ (TA;) He inclined to him, or it; syn. مَالَ: and he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; syn. سَكَنَ: (S, Mgh, K:) or he leaned, rested, or relied, upon him; syn. اِعْتَمَدَ عَلَيْهِ: (Mshb:) or he inclined to him in the least degree; (Bd in xi. 115;) وَلَا تَرْكُنُوا signifying slight inclining. (Ksh and Bd ibid.) It is said in the Kur [xi. 115], لَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا [And incline ye not, &c., to those who have acted wrongfully]: (S, Mshb:) or, incline ye not in the least degree [&c.]: (Bd:) thus generally read; and also تَرْكُنُوا, (Ksh, Bd, TA,) accord. to the dial. of Temeem; and تَرْكُنُوا, in the pass. form, from اَرَكَنَهُ. (Ksh, Bd.) — رَكَنَ فِي الْمَنْزِلِ, aor. ʔ, inf. n. رَكْنٌ, He kept tenaciously to the place of alighting, or abode, (ضَمَّنَ بِهِ) and did not relinquish it. (TA.) — رَكْنٌ, inf. n. رَكَانَةٌ (S, K) and رُكُونَةٌ (K) and رَكَانِيَّةٌ (TK), [primarily, it seems, said of a mountain, meaning It was inaccessible, or difficult of access, having high, or strong sides or angles: see Har p. 561; and see رَكِنٌ, below; and 5. — And hence,] † He (a man) was, or became, firm, (Har p. 561,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, TA.)

[2. رَكْنٌ is said by Golius, “as on the authority of the KL, to signify He made like, “similem fecit:” and hence Freytag also thus explains it: but it is رَكْنٌ that has this signification. In my copy of the KL, تَرْكِنٌ (not تَرْكِنٌ) is expl. by مانند كردن.]

4. اِرْكَنَهُ He made him to incline [إِلَى غَيْرِهِ] to another; syn. أَمَلَهُ: [and to trust to, or rely upon, another, so as to be, or become, easy, or quiet, in mind: or to lean, rest, or rely, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bd.)* See 1.

5. تَرَكَنَ said of a man, (TA,) [or primarily and properly, of a thing, like رَكْنٌ,] He, [or it] was, or became, firm, or strong, (K, TA,) and inaccessible, or difficult of access. (TA.) — And [hence,] † He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm; syn. تَوَقَّرَ, (K,) and تَزَوَّنَ. (TA.)

رُكْنٌ The جُرْدُ [or large field-rat]: and the رُكْنُ [or common rat or mouse]; as also رُكْنٌ. (K.)

رُكْنٌ The جَانِبُ [meaning side, or outward part,] of a thing: (Mshb:) or the strongest جَانِبُ

[i. e. *side*, or *outward part*.] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة) of a house or room or the like: (K in art. زَوَى) [and this is perhaps what is meant by the "strongest *جَانِب*;" for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Ka'abah, is specially called رُكْن] قَصْرُ رُكْن, i. e. رُكْنُ بَيْتِ اللَّهِ:] the رُكْنُ of a قصر [or palace, or pavilion, &c.,] is its جَانِب [or its strongest جانب], and so of a mountain: (TA: [see رُكْن, and رُكَيْن]) the pl. is أَرْكَانُ and أَرْكُنُ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mgh, TA:) the أَرْكَانُ of anything are its جَوَانِب [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أَرْكَانُ of a land are its extremities [or sides or corners]. (Ham p. 478.) — [Hence, + *A stay*, or *support*, of any kind: see an ex. voce مَرْجَمٌ: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning [i. e. *I looked for a blessing by means of him, or of it*]. (TA.) + *A thing whereby one is strengthened* (مَا يَقْوَى بِهِ) [in the CK مَا يَقْوَى بِهِ], such as *dominion* (مُلْك) [in the CK مَلِك], and an *army*, or a *military force*, &c.: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, فَتَوَلَّى بِرُكْنِهِ, (TA,) i. e. + *And he turned away from belief with his forces*; because they were to him like the رُكْن [properly so termed]. (Jel.) + *A man's kinsfolk*; or *nearer*, or *nearest relations*; or *clan*; or *tribe*; syn. عَشِيرَةٌ: (AHeyth, TA:) + *a man's people*, or *party*; and the *higher among them*; and the *persons by whom he is aided and strengthened*: thought by ISd to be thus called by way of comparison [to a رُكْن properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ أَوَى إِلَى رُكْنٍ شَدِيدٍ, + [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَةٌ [explained above]. (Jel.) And + *A noble*, or *high person*; as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ, + [He is a noble, of the nobles of his people]. (TA.) And أَرْكَانُ الْإِنْسَانِ means + *The members, or limbs, of the man, with which things are gained or earned, or with which he works*; as the hands or arms, and the feet or legs. (TA.) — Also + *Might*, and *resistance*: (S, K:) so in the saying, هُوَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ, + [He has recourse to strong, or vehement, might and resistance]: (S:) and so it has been explained as used in the words of the Kur last cited above. (TA.) — And + *A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible*. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nābighah [Edh-Dhubyānee],

لَا تَقْذِفْنِي بِرُكْنٍ لَا كِفَاةَ لَهُ

[By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he

proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ الشَّيْءِ means + [The essence of the thing; or] that whereby the thing subsists: from التَّقْوَمُ; because the قَوَامُ [or subsistence] of the thing is by its رُكْن: not from الْقِيَام: else it would necessarily be the case that the agent would be a رُكْن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is + that without which the thing has no subsistence: (Kull:) and is [also] applied to + [an essential, or essential part, of the thing; i. e.,] a part of the مَاهِيَّة [or essence] of the thing, (Kull, [and in like manner] أَرْكَانُ الشَّيْءِ is explained in the Mgh as meaning the parts of the مَاهِيَّة of the thing,) as when we say that الْقِيَامُ is a رُكْنُ of الصَّلَاة; as well as to + the whole مَاهِيَّة [of the thing]: (Kull:) [thus] أَرْكَانُ الْعِبَادَاتِ means + the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, رُكْنُ الشَّيْءِ means that whereby the thing is complete; and this is intrinsic therein; differing from the شَرْط [or condition] thereof, which is extrinsic thereto. (KT.)

رُكْنٌ A mountain having high أَرْكَانُ [i. e. sides, or angles]: (S, K:) or having strong أَرْكَان: (TA:) or inaccessible, or difficult of access, having أَرْكَان. (Har p. 561.) — And hence, (Har ibid.,) + *A man* (S, K, &c.) *firm*, (Har,) *still*, or *motionless*, (TA,) *grave*, *staid*, *steady*, *sedate*, or *calm*. (S, K, Har, TA.)

رُكْنٌ: see رُكَيْنٌ.

أَرْكَانٌ A great دِهْقَان (K, TA,) i. e. *headman*, or *chief*, of a village or town: [app. from the Greek ἀρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مَرْكَنٌ A kind of vessel, well known, (K, TA,) like a تَوْر [q. v.], of leather, used for water: (TA:) or إِجَانَةٌ [q. v.], (S, Mgh, Mgh, TA,) in which clothes and the like are washed; (TA:) called in Pers. تَغَار: (Mgh:) pl. مَرَائِنُ and مَرَائِيْنُ. (TA.) One says, زَرَعُوا الرِّيَاحِينَ فِي مَرَائِيْنِ [They sowed the sweet-smelling plants in the مَرَائِيْن]. (TA.)

أَرْكَانٌ A thing having أَرْكَانُ [here meaning corners, or angles]. (TA.) — [Hence,] مَرْكَنٌ A great udder; as though having أَرْكَان: (S, TA:) and an udder that has opened [or expanded] in its place so as to fill the أَرْفَاغ [or groins], and is not very long. (TA.) Tarafah says,

وَضَرَّتْهَا مَرْكَنَةٌ دُرُورٌ

[And her udder is great, having much milk: or,] accord. to AA, مَرْكَنَةٌ [here] signifies مَجْمُوعَةٌ [app. meaning collecting much]. (TA.) And

you say also نَاقَةٌ مَرْكَنَةٌ الضَّرْعِ (S, TA) [A she-camel great in the udder; or] whose udder has by reason of its greatness. (TA.)

ركو

1. رَكَا, (ISd, K,) [aor. يَرْكُو,] inf. n. رَكُو, (ISd, TA,) He dug, or excavated, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed مَرْكُو, (AZ, TA,) or a watering-trough [in an absolute sense]; as also ارْكِي. (TA.)

4: see what next precedes.

رَكُوَّةٌ (S, Mgh, Mgh, K, &c.) and رَكُوَّةٌ (K,) all well known, but the first is the most chaste, (MF,) A certain thing for water: (S:) it is [a small drinking-vessel] like a تَوْر, of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a small دَلْو [or bucket, generally of leather], (Mgh, Mgh,) well known: (Mgh:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رَكَاةٌ (S, Mgh, Mgh) and رَكَاوَاتُ (S, Mgh); the latter allowable. (Mgh.) The prov. (S) صَارَتِ الْقَوْسُ رَكُوَّةً [lit. The bow became a رَكُوَّة, app. meaning the bow became exchanged for a vessel such as is called رَكُوَّة, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.) — A small زَوْرَق [or shiff]. (ISd, K.) — A رُقْعَةٌ [or piece of cloth, or rag,] beneath the عَوَاصِر (K,) which means three stones [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — + The قَلَمُ of a woman; i. e. her فَرْج [or vulva]: so in the copies of the K: but in the T, her قُلْفَةٌ [i. e. the prepuce of the clitoris], on the authority of IAA; as being likened to the رَكُوَّة of water: (TA:) the pl. [app. in all its senses] is رَكَاةٌ and رَكَاوَاتُ [as above], (K,) or in the last sense رَكِي. (TA.)

رَكِي: see what next follows, in two places.

رَكِيَّةٌ A well: (S, Mgh, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowwās, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [&c.]: (MA:) pl. رَكَايَا (S, Mgh, K) and رَكِيَّةٌ (S, and so in some copies of the K,) or the former is the pl. and the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رَكِيَّةٌ: (so in some copies of the K and in the TA:) accord. to ISd, it is from رَكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُو [pass. part. n. of 1: — and hence, as a subst.,] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, وَالْجَرْمُوزُ الصَّغِيرُ,] which may mean either that the small watering-

trough is called جرموز, and such is the case, or that مَرْكُو also signifies a small جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوْي: Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مَرْكُو is a small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels: and that which is large is not thus called. (TA.) [But see an ex. voce سَلَس.]

رم

1. رَمَّةٌ (S, M, Mgh, Mṣb, K,) aor. يَرُمُّ (T, S, M, Mṣb, K) and يَرِمُّ (S, Mṣb, K,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَّةٌ aor. يَهَرُّ and يَهَرُّ, and عَلَّةٌ aor. يَعْلُّ and يَعْلُّ (TA,) inf. n. رَمٌّ (Lth, T, S, M, Mgh, Mṣb, K) and مَرَمَةٌ (Lth, T, S, Mgh, K,) He repaired it; or put it into a good, sound, right, or proper, state; (Lth, T, S, M, Mgh, Mṣb, K;) after a part thereof had become in a bad state; (Lth, T;) namely, a thing, (Lth, T, S,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Mṣb;) as also شَأْنُهُ رَمٌّ (S,) or شَأْنُهُ referring to a house (دَارُ): (Lth, T:) and in like manner, he rectified it, namely, an affair, after it had become disorganized, or disordered: (Lth, T:) and رَمَمْتُ signifies the same in an intensive sense; [i. e. he repaired it, &c., much, or well:] (Mṣb;) and رَمَمْتُ he repaired, or rectified, his affair, case, state, or condition. (TA.) The saying, رَمَمْتُ رَمِيَّ وَرَمِيَّ (T, S,) occurring in a trad., (S,) accord. to the relaters thereof رَمِيَّ وَرَمِيَّ, but A'Obeid holds the former reading to be the right, (T, S,) means, accord. to AA, We were the fit persons to put it into a good, sound, right, or proper, state: (T:) or, accord. to A'Obeid, to put it into such a state, and to eat it. (T, S. [See another explanation of the verb in what follows.]) — You say also, رَمَمْتُ رَمِيَّ, meaning † [He made his arrow even, or straight, by means of his eye; or] he looked at his arrow until he made it even, or straight. (TA.) — رَمَمْتُ also signifies The act of eating; and so ارْتَمَمْتُ. (ISH, T.) You say, رَمَمْتُ (T, S, K,) aor. يَرُمُّ (T, S,) inf. n. رَمٌّ (TA,) He ate it. (T, S, K.) And it is said in a trad., عَلَيْنَا بِالْبَقَرِ الْبَقَرُ فَأَقْبَاهَا تَرْمَرُ مِنْ كُلِّ الشَّجَرِ [Keep ye to the milk of cows, for they eat of all the trees]; (T, S, TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is تَرْمَرُ. (TA.) رَمَمْتُ الشَّاةَ الْحَشِيشَ aor. تَرْمَرُ, inf. n. رَمٌّ, means The sheep, or goat, took the dry herbage, or fodder, with its lips. (M.) And رَمَمْتُ الشَّاةَ رَمَمْتُ, and ارْتَمَمْتُ, The sheep, or goat, ate from the land. (S.) And رَمَمْتُ الْبَيْهْمَةَ (M,) or ارْتَمَمْتُ (K,) inf. n. as above; (TA;) and ارْتَمَمْتُ;

i. e. [The lamb, or kid, or the heast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And رَمَمْتُ كُلَّ رَمَامٍ (T.) And رَمَمْتُ رَمَامٍ [kind of] رَمَامٍ [q. v.] (T.) And رَمَمْتُ الْعَظْمَ He ate off the flesh from the bone; syn. تَعَرَّقَ: or he left the bone like the رَمَّةُ [q. v.]: in [some of] the copies of the K, رَمَمْتُ is erroneously explained by تَعَرَّقَ; [in my MS. copy, by تَعَرَّفَ; and in the CK, by تَفَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا أَرْسَلْتُهَا تَرْمَرُ مِنْ خَشَاشِ الْأَرْضِ, meaning [And I did not send her] for her to eat [of the creeping things of the earth]. (TA.) — رَمَمْتُ الْعَظْمَ, aor. يَرُمُّ (T, S, M, Mgh, Mṣb, K,) inf. n. رَمٌّ (T, M,) or رَمَّةٌ (S,) or both, (K, TA, [the former written in the CK رَمَّةٌ]) and رَمِيمٌ; (M, K;) and ارْمَرْتُ; (M, K;) [but see what follows:] The bone became such as is termed رَمَّةٌ (M, TA;) [i. e.,] became old and decayed; (MA, KL;) syn. بَلِيَ. (T, S, Mgh, Mṣb, K.) Accord. to IAA, one says, ارْمَرْتُ and رَمَمْتُ عِظَامُهُ, meaning His bones became old and decayed; syn. بَلَيْتُ: but others explain ارْمَرْتُ الْعَظْمَ differently, as below: see 4. (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِضُ صَلَاتَنَا عَلَيْكَ وَقَدْ ارْمَرْتُ, meaning بَلَيْتُ [i. e. O Apostle of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the grave?], the last word is originally ارْمَمْتُ; one of the two رَمَس being rejected; like as is done in أَحَسْتُ, for أَحَسْتُ: (IAth, K, TA: [in the CK, تَعَرَّضُ is put in the place of تَعَرَّضُ:] accord. to one relation, it is ارْمَمْتُ; accord. to another, ارْمَمْتُ; and accord. to another, ارْمَمْتُ: but the first is the proper manner of relation. (TA.) And رَمَمْتُ الْحَبْلُ The rope became [old and worn out or rotten, (see رَمَّةٌ) or] ragged, or disordered. (M.)

2: see 1, first sentence.

4. ارْمَرْتُ said of a bone, It had in it, or contained, رَمٌّ, i. e. marrow, (T, S, K,) running therein. (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S,) and of a she-camel, (M,) مَا يَرُمُّ مِنْهَا مَضْرِبٌ (S, M,) meaning Not a bone of her that is broken and from which the marrow is [sought to be] extracted [contains any marrow]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And ارْمَمْتُ is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning She had in her somewhat of marrow. (TA.) — See also 1, in the latter part of the paragraph, in four places. — Also, (T, S, M, K,) inf. n. ارْمَامٌ (T,) He (a man, T) was, or became, silent; (T, M, K;) in a general sense; or, as some say, from fear, or fright: (M:) [and in like manner a bird: see its part. n. مَرَمٌ:] or they (a company of men) were, or be-

came, silent. (S.) [See also R. Q. 2.] — ارْمَرْتُ إِلَى اللَّيْلِ He inclined to diversion, sport, or play. (IAth, M, K.) — And ارْمَرْتُ لَكَذَا He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; like اُرْنُ لَهُ (T in art. رن.)

5. تَرَمَّمَهُ He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it; or with the putting it into a good, sound, right, or proper, state. (TA.) — See also 1, near the middle of the paragraph, in two places.

8: see 1, in the middle portion of the paragraph, in four places. — ارْمَرْتُ is also said of a young camel as meaning He began to be in that state in which one could feel his hump. (K.)

10. اسْتَرَمَّ It (a wall, S, MA, Mgh, K, or a building, KL) needed, or required, its being repaired; (M, MA, K, KL; expl. in the M and K by دَعَا إِلَى إِصْلَاحِهِ;) having become old: (MA:) or attained to the time in which it should be repaired; (S, Mgh;) a long period having elapsed since it was plastered with mud. (S.)

R. Q. 1. رَمَمْتُ: see 1, in two places.

R. Q. 2. تَرَمَّرَمْتُ He moved his lips, (T,) or his mouth, (S,) to speak: (T, S:) or تَرَمَّرَمُوا they put themselves in motion to speak, but spake not: (M, K:) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمَّرَمْتُ فَلَانٌ بِحَرْفٍ Such a one uttered not [a letter, or a word]: (T, TA:) or put not himself in motion [therewith]. (IDrd, TA.) And كَلِمَةً فَمَا تَرَمَّرَمْتُ [He spoke to him and] he returned not a reply. (M, TA.)

رَمٌّ an inf. n. of 1 [q. v.]. (Lth, T, S, &c.) — One says, مَا لِي مِنْهُ حَمٌّ وَلَا رَمٌّ There is not for me any avoiding it, or escaping it: (S:) or مَا لَهُ عَنْ ذَلِكَ الْأَمْرِ حَمٌّ وَلَا رَمٌّ (T, TA) There is not for him any avoiding, or escaping, that thing, or affair: (TA:) and some say حَمٌّ وَلَا رَمٌّ: (S:) so says Lth: (T:) [accord. to ISd,] in the saying مَا عَنْ ذَلِكَ حَمٌّ وَلَا رَمٌّ, meaning There is no avoiding, or escaping, that, رَمٌّ is an imitative sequel; (M;) and so says Lth. (T. [But see the next paragraph.]) — See also another signification assigned to رَمٌّ in the last sentence but one of the next paragraph. — [And see the last sentence also of that paragraph.]

رَمٌّ: see 1, second sentence: — and see also the paragraph next preceding this, in two places. — Also رَمَّةٌ بَيْتٌ (ISk, T, S, M,) i. e. Household-goods; or the utensils and furniture of a house or tent. (M. [This explanation, from the M, I have found, in the TT, since I composed art. ثَمَر; in which I have said that, accord. to analogy, مَرَمَةُ الْبَيْتِ app. signifies the means by which a house, or tent, is put into a good state; and therefore good furniture and utensils.]) So in the saying, مَا لَهُ ثَمَرٌ وَلَا رَمٌّ (ISk, T, S, M,) and مَا يَمْلِكُ ثَمًا وَلَا رَمًا (ISk, T, S,) i. e. He has not,

and he possesses not, such household-goods as water-skins, or milk-skins, and vessels, (ISK, T, M,) nor any of the utensils and furniture of the house or tent. (ISK,*T,*M.) This explanation

is better than the saying of Lth [that **رَم** is an imitative sequent: see the next preceding paragraph]. (T.) One says also, **مَا لَهُ حَمٌّ وَلَا رَمٌّ**, meaning *He has not anything*: (S:) or he has neither little nor much. (TA voce **حَمٌّ** [q. v.])

[See also **رَمٌّ**.] — Also i. q. **هَمٌّ** [as meaning *An object, or a thing intended or meant or determined upon or desired, in the mind*: and perhaps also *anxiety; or disquietude, or trouble, of mind*].

(M, K. [This signification, **هَمٌّ**, Freytag has assigned to **رَمٌّ**, not to **رَمٌّ**; rendering it “cura, sollicitudo;” as from the K; in which the word bearing it is expressly said to be “with damm.”])

So in the saying, **مَا لَهُ رَمٌّ غَيْرَ كَذَا** [*He has not any object in his mind except such a thing*]. (M.)

And so in the saying, **مَا لَهُ حَمٌّ وَلَا رَمٌّ غَيْرَكَ** and **مَا لَهُ حَمٌّ وَلَا رَمٌّ** [*He has not any object in his mind except thee*]. (TA in art. **حَمٌّ**.) = Also *A company of men*: occurring in a trad. applied to a company of [the people called] **أَكْرَادٌ**, abiding [in a place] like a **حَيٍّ** [or tribe] of the Arabs of the desert: [perhaps correctly **رَمٌّ**, from the Pers. **رَم**:] said by Abou-Moosa to be app. a Pers. word. (TA.)

رَمٌّ The herbage and other things that are upon the land: whence the current saying, **جَاءَ فُلَانٌ جَاءَهُ بِالرِّمِّ وَالرِّمِّ**, meaning *Such a one brought everything of what is on the land and in the sea*: [or, of what is in the sea and on the land; for] **الرِّمِّ** means “the sea;” and is originally **الرِّمِّ**, but is pronounced [in this case] **الرِّمِّ** to assimilate it to **الرِّمِّ**. (T.) [Or] i. q. **رَمٌّ** [app. as meaning *Good of any kind; and particularly wealth*; as appears from what immediately follows]: one says, **جَاءَهُ بِالرِّمِّ وَالرِّمِّ**, meaning *He brought him much wealth*. (S.) [Or] **جَاءَهُ بِالرِّمِّ وَالرِّمِّ** means *He brought what was of the sea and what was of the land*: (K; [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, **بالرِّمِّ**, which, I think, is evidently a false reading:]) or moist and dry: or earth and water: (M, K:) or much wealth: (K;) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that **الرِّمِّ** signifies *what is borne [on its surface] by the water*; but this is a signification of **الرِّمِّ**; and **الرِّمِّ** signifies *what is borne by the wind*: (TA:) or what is upon the ground, of fragments of dry herbage. (M, K.) [See also art. **طَرٌّ**.] — Also *Murrow*. (T, S, M, K.)

رَمَّةٌ The remains of a rope after it has become ragged, or dissundered: (T:) or a piece of a rope (S, M, Mgb, K) that is old and worn out or rotten; (S;) as also **رَمَّةٌ** (M, K:) pl. [of mult.] **رَمَمٌ** (T, S,) or **رَمَمٌ** (M, K,) and **رَمَمٌ** (S, M, K) and [of pauc.] **أَرَمَامٌ** (M, K:) and they said Bk. I.

also **رَمَامٌ** and **رَمَمٌ** [or **رَمَمٌ** and **رَمَامٌ** (M, K;)] [like **حَبْلٌ أَرَمَاتٌ** and **ثَوْبٌ أَخْلَاقٌ** &c.]; thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, **أَعْطَيْتُهُ الشَّيْءَ بِرَمَّتِهِ** + *I gave him the thing altogether*: (T:) or **دَفَعْتُ إِلَيْهِ الشَّيْءَ بِرَمَّتِهِ** + *He gave him the thing altogether*: (S:) or **أَخَذَهُ بِرَمَّتِهِ** + *He took it altogether*: (M; and the like is said in the Mgb:) and **أَتَيْتُكَ بِالشَّيْءِ بِرَمَّتِهِ** + *I brought thee, or have brought thee, the thing altogether*: (M:) or **أَعْطَاهُ بِرَمَّتِهِ** + *He gave it altogether*: (K:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his **رَمَّةٌ**: (Mgb:) or, as some say, from the bringing a captive bound with his **رَمَّةٌ**; but this is not a valid assertion. (M.) In all the copies of the K, **الرَمَّةُ** is also expl. as *syn. with الجَمَّةُ*; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is **الْجَمَّةُ**. (TA.) ‘Alee said, dispraising the present world, **رَمَامٌ**, **أَسْبَابُهَا رَمَامٌ**, meaning [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) — **أَرَمَامٌ** [perhaps as pl. of **رَمَّةٌ**] also signifies + *The last remains of herbage*. (M, TA.)

رَمَّةٌ Old and decayed bones: (AA, T, S, M, Mgb, K:) or the old and decayed, of bones: (Mgh:) pl. **رَمَمٌ** and **رَمَامٌ**. (S, Mgb.) The performance of the act termed **الْإِسْتِنْجَاءُ** therewith is forbidden. (Mgh, TA.) [See also **رَمِيمٌ**.] — [And *A bone in which is marrow*. (Freytag, from the “Kitāb el-Adḍād.”)] — See also **رَمَّةٌ**, first sentence. = Also *A two-winged ant*: (M, K:) so accord. to Abou-Hatim; but disallowed by El-Bekree. (TA.) — And **أَرْضَةٌ** [or *wood-fretter*], (M, K,) in some one or more of the dialects. (M, TA.)

رَمِيمٌ Clever, ingenious, shilful, or intelligent, girls, or young women: (IAqr, K:) app. pl. of **رَمِيمَةٌ**, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the K, explaining it as an epithet applied to a girl meaning “ingeniosa, prudens,”) appears to have taken it,] which signifies a female shilful in repairing. (TA.)

رَمَامٌ see **رَمِيمٌ**. — It is applied as an epithet to **رَمَامٌ**, in a saying of ‘Omar, explained in art. **رَمَامٌ**, accord. to some, it means that *whereof the heads are grown, so that they are eaten* (**رَمَامٌ**, i. e. **رَمَامٌ**): it is also applied to a herb, or leguminous plant, such that the cattle pluck it with their mouths, obtaining but little thereof: and to herbage that had dried up when becoming green. (T.)

رَمَامٌ **شَاةٌ رَمَامٌ** A sheep, or goat, that eats that by which it passes. (M, TA.)

رَمِيمٌ A bone old and decayed: (S, M, Mgb, K:) and **رَمَامٌ** signifies the same (K, TA) in an in-

tensive sense: (TA:) or the former is like **رَمَّةٌ**; (A’Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the old and decayed, of bones; (Ksh and Bq ibid.) not of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ** or **مَفْعُولٌ**: (Ksh ibid.) or it is used in the sense of the measure **مَفْعُولٌ**, [meaning *eroded*], from **رَمَمْتُه** [“I ate it”]: (Bq ibid.) its pl. is in most instances **أَرَمَامٌ** [when it is used as a subst. or as an epithet], like **أَرَمَامٌ** pl. of **أَرَمَامٌ** [or **أَرَمَامٌ** pl. of **أَرَمَامٌ**]; and **رَمَامٌ** also occurs [when it is used as a subst., for **رَمَّةٌ**, of which **رَمَامٌ** is a pl., or when it is used as an epithet], like **كِرَامٌ** pl. of **كِرِيمٌ**: (Mgb:) or you say **أَعْظَمَ رَمَامٌ**, and **رَمِيمٌ** also; or **رَمِيمٌ** may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi supra, **مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ** [Who will quicken the bones when they are old and decayed &c.]; the last word being without **ة** because it is a subst., as expl. above, (Ksh, Bq, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure **مَفْعُولٌ**, as stated above; (Bq;) or because words of the measures **فَعِيلٌ** and **فَعُولٌ** are sometimes used alike as masc. and fem. [and sing.] and pl., like **صَدِيقٌ** and **رَسُولٌ** and **عَدُوٌّ**. (S.) And Hātim, or some other, says,

* أَمَا وَالَّذِي لَا يَعْلَمُ السِّرَّ غَيْرُهُ *
* وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيمٌ *

[Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.]; in which **رَمِيمٌ** may have the meaning of a gen. n., as observed above. (M.) — [Hence,] + *Anything old and decayed or worn out*. (M.) One says, **أُحْيِيَ رَمِيمَ الْكَارِمِ** [He revived what had become decayed of generous qualities or actions or practices]. (TA.) — And + *The remains of the herbage of the next preceding year*: (Lh, M:) from the same word in the sense first expl. above. (M.) = **رَمِيمٌ** is one of the names of *The east, or easterly, wind*; **الرِّمَامُ**: and is also a proper name for a woman. (M.)

رَمَامَةٌ A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.)

رَمَاءٌ, applied to a ewe, *White*, (S, M,) without any colour upon her. (M.)

رَمَامٌ قَشَاشٌ One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness. (T, as heard by its author from the Arabs.)

رَمَامٌ is of the measure **فُعْلَانٌ** accord. to Sb: 677 accord. to Abu-l-Ḥasan [i. e. Akh], of the measure **فُعْلَانٌ** (M, TA,) and is [therefore] mentioned in the S and K in art. **رَمَمٌ** [q. v.]: (TA:) the n. un. is with **ة**. (M.)

رَمَامٌ **حَشِيشٌ** [or herbs, or dry herbage,] of the [season called] **رَبِيعٌ**: and also a certain species of trees, (S, M,) of sweet scent: n. un. with **ة**: (M:) or **رَمَامَةٌ** signifies a certain well-known

sort of حشيش in the desert; and رَمْرَمٌ, much thereof: (T:) or this latter signifies a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle: (AHn, M:) or a certain dust-coloured plant, (Aboo-Ziyád, M, K,) which people use as a remedy for the sting of the scorpion. (Aboo-Ziyád, M.)

رَمَّةٌ: see رَمْرَمٌ, of which it is thought to be the singular.

أَرَمَامٌ a pl. of رَمَّةٌ as signifying “a piece of a rope:” (M, K:) — and perhaps also in another sense: see the latter word, last sentence.

رَمْرَمٌ Containing رَمْرَمٌ, i. e. marrow; applied to a bone. (T.) And, [in like manner without ة], applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning Having in her somewhat of marrow. (S, M, * K.) = Also Silent; (A'Obeyd, T, S;) in a general sense; or, as some say, from fear, or fright; (TA;) applied to a man, (A'Obeyd, T,) and to a bird, as in the saying of a rájiz, (S,) namely, Homeyd El-Arkāt, (TA,)

* يَرْدَنَ وَاللَّيْلَ مَرْمَرَةً مُرْخَى رَوَاقَهُ هَجُودَ سَامِرَةٍ*

[They come to the water when the bird of night is silent, when its curtains (lit. its two curtains) of darkness are let down, when the holders of discourse therein are sleeping]. (S, * TA.) = [The pl.] مَرْمَرَاتٌ signifies Calamities, or misfortunes: (T, K:) so accord. to AZ in the saying, رَمَاهُ بِالْمَرْمَرَاتِ [He smote him, or afflicted him, with calamities, or misfortunes]: or, accord. to Aboo-Málik, it signifies الْمُسْكِنَاتُ [i. e. silencing words or acts]. (T.)

مَرْمَةٌ [originally مَرْمَمَةٌ, a noun of the same class as مَبْخَلَةٌ &c., meaning A cause of repair: and hence, a thing needing repair; as in a phrase mentioned voce رَقِيعٌ]. — See also مَرْمَةٌ, voce بَيْتٌ. — And see what here follows.

مَرْمَةٌ (Th, T, S, M, TA,) accord. to the K, مَرْمَةٌ, but this is a mistake, (TA,) The lip of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S;) like مَقْمَةٌ (Th, T;) as also مَرْمَةٌ [like مَقْمَةٌ]. (S, M, K.)

مَرْمُومٌ sing. of مَرْمَائِمٌ, (TA,) which is [an epithet] applied to arrows, meaning Having the feathers repaired, or put into a good state. (K, TA.) — And † An arrow [made even, or straight, by means of the eye; or] looked at until made even, or straight. (TA.) — You say also, أَمْرٌ مُرْمُومٌ [i. e. The affair, or case, of such a one is rectified, or repaired]. (TA.)

رمث

1. رَمَثٌ (S, TA,) aor. ٢, (TK,) inf. n. رَمَثٌ, (K,) He put a thing into a right, or proper, state, or adjusted it; and wiped it with his hand.

(S, K, * TA.) He collected together a thing, and put it into a right, or proper, state, or adjusted it. (As, TA.) = رَمَثَ الْإِبِلَ, (T in art. طلع, S, M,) aor. ٢, (TA,) inf. n. رَمَثٌ, (S, M, K,) The camels ate رَمَثٌ alone, without any change of food: (T in art. طلع:) or had a complaint from eating رَمَثٌ: (S, M, K:) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رَمَثٌ when hungry; and that one fears for the camels in this case. (M.) — رَمَثَ أَمْرَهُ, aor. ٢, (K,) inf. n. رَمَثٌ, (TA,) + Their affair, or case, or state of things, became confused. (K.) = رَمَثَ, aor. ٢; and رَمَثَ, aor. ٢; inf. n. of each رَمَثٌ; He stole. (T.)

2. رَمَثَ He mixed, or confounded, a thing with another thing. (IAth, TA.) = رَمَثَ نَاقَتَهُ He left some milk remaining in his she-camel's udder after milking; (M;) as also أَرَمَثَهَا. (T, * M.) — And رَمَثَ فِي الضَّرْعِ, inf. n. تَرَمَثَ, He left somewhat [of milk] remaining in the udder; as also أَرَمَثَ. (S, K.) And in like manner one says, (TA,) أَرَمَثَ فَلَانٌ فِي مَالِهِ (K, TA, in the CK and in a MS. copy of the K فَلَانًا,) Such a one left a residue, or remainder, in his property, or among his cattle; as also أَسْرَمَثَ. (K, TA. [Had فَلَانٌ been the right reading, the author of the K would, or should, have said “as also أَسْرَمَثَهُ.”]) — رَمَثَ عَلَيْهِ He, or it, exceeded him, or it; (IAth, TA;) as also أَرَمَثَ. (IAth, K, * TA.) You say, رَمَثَ عَلَى الْخَمْسِينَ He exceeded the [age of] fifty [years]: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And رَمَثَتْ غَنَمَهُ عَلَى الْهَيْئَةِ His sheep, or goats, exceeded the [number of a] hundred. (M.) And in like manner, رَمَثَتْ النَّاقَةَ عَلَى مَحَلِّهَا [The she-camel yielded more than the contents of her milking-vessel]. (M.) And أَرَمَثَ عَلَيْهِ فِي الْبَنْطِقِ He exceeded him, or surpassed him, in speech. (TK.)

4. أَرَمَثَ: see 2, in five places. = Also i. q. لَيِّنَ [He, or it, rendered soft, &c.]. (K.)

10: see 2.

رَمَثٌ 676. [A certain shrub, 'resembling a dwarf-tamarisk;] a certain pasture of camels; (S, A, M, K,) a species of tree [or shrub], (T,) of the kind termed حَمِضٌ, (T, S, A, M, K,) growing in plain, or soft, ground, (M, S,) the leaves of which fall, [or droop], like the أَشْنَانُ [i. e. kali, or glasswort]; eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] خَلَّةٌ (T:) it is a species of tree [or shrub] resembling that called غَضًا, (M, K,) which does not grow tall, but the leaves of which spread, [app. meaning that its sprigs spread out flat, and (as described above) droop, like those of the common tamarisk,] and it resembles the أَشْنَانُ (M:) like the غَضَا and أَشْنَانُ, it is burned for making قَلْيٌ [or potash]: (TA &c. in art. قَلْي:) AHn says that it has long and slender هَدَبٌ [generally, and app. here, meaning sprigs garnished with minute leaves overlying one another

like the scales of a fish], and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey, [a species of manna,] resembling جَبَانُ [i. e. pearls, or silver beads like pearls], very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum: AHn also says in one place, that, accord. to certain of the Bagrees, the رَمَثٌ occupies the space of a man sitting, and grows in the manner of the شَيْخُ [a species of wormwood]: also that he had been told by certain of [the tribe of] Benoo-Asad that it rises not so high as the stature of a man, and is used as firewood: (M, TA:) [a coll. gen. n.:] the n. un. is with ة. (T, M.) [See a prov. cited voce دُؤُونٌ, in art. دَان.] — Also A man whose clothes are old and worn out: (A, K:) said by MF to be tropical, but not said to be so in the A. (TA.) — And Weak in the مَشْنُ [i. e. the back, or the flesh on either side of the back-bone]. (K.)

رَمَثٌ A raft, constructed of pieces of wood or timber (As, T, S, M, M, S, K) put together (T, S, M, M, S, K) and bound, (T,) upon which one embarks (T, S, M, M, S, K) on the sea or a great river: (S, M, M, S, K:) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, from رَمَثَ “he collected together” a thing, “and put” it “into a right, or proper, state,” or “adjusted” it: (As, TA:) pl. أَرَمَاتٌ. (T, S, M, M, S, K.) = An old, worn-out, rope; pl. أَرَمَاتٌ and رِمَاتٌ (M:) and one says حَبْلٌ أَرَمَاتٌ, (S, M, A, K,) meaning as above, (A,) i. e. أَرَمَامٌ; (S, K:) like as one says أَعْلَاقٌ رَمَثٌ (M:) or رَمَثٌ signifies a rope undone, or untwisted. (IAgr, T.) — And The thong, or the like, by which is suspended the skin of churned milk. (K.) = Also Remains, of milk, in the udder, (T, S, M, K,) after milking; and so رَمَثَةٌ pl. of the former أَرَمَاتٌ. (M.) — And i. q. حَلَبٌ [app. as meaning Milk, or fresh milk, drawn from the udder]. (T.) = An excellence, or excellent quality. (T, K.) So in the saying, in the “Nawádir el-Aaráb,” لَفْلَانٌ عَلَى فَلَانٍ رَمَثٌ [To such a one belongs an excellence over such a one]. (T.)

رَمَثٌ [part. n. of رَمَثَ]. You say رَمَثَةٌ (S, M, K,) and رَمَاتِي (S, K) and رَمَتِي (M, K,) [which are pls.,] Camels having a complaint from eating رَمَثٌ. (S, M, K.) [See 1, third sentence.]

رَمَثٌ: see رَمَثَةٌ.

رَمَثَةٌ: see أَرْضُ رَمَثَةٍ.

رَمَاتٌ [from رَمَثَ] The maker of a raft or rafts: and one who draws, or tows, [or propels,] a raft. (MA.)

أَرْضُ رَمَثَةٍ [in the CK رَمَثَةٌ] Land producing [the shrubs called] رَمَثٌ (M, K;) and أَرْضُ رَمَثَةٍ (M, K;) [signifies the same, or] land in which are رَمَثٌ. (Ham p. 99.)

هُمُ فِي مَرْمُومَةٍ They are in a state of confusion. (K.)

رمح

1. رَمَحَ, (S, A, L, K,) aor. رَمَحَ, (L, K,) inf. n. رَمَحَ, (L,) *He thrust him, or pierced him, with a spear, or lance*. (S, A, L, K.) — And رَمَحَ, aor. and inf. n. as above, *He* (a solid-hoofed animal) *struck with his hind leg*. (Msb.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A,*) or any solid-hoofed animal, (TA,) رَمَحَهُ, (S, A, K,) aor. as above, (K,) and so the inf. n., (TA,) *He kicked him; (K;) or struck him with his hind leg, (S, A, TA,) or with both his hind legs: (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Msb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) — [In the vulgar modern language, it means *He* (a horse or the like) *galloped*.] — [Hence,] said of the [locust termed] جَنْدَب, † *It struck the pebbles: (so in three copies of the S:) or it struck the pebbles with its hind leg, (L and A, and so, accord. to the TA, in the S,) or with its two hind legs. (K.) — And, said of lightning, † It gleamed (A, K) with gleams slight and near together. (A.)**

3. رَمَحَهُ, inf. n. مَرَامَحَهُ, *He contended with him in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.])*

6. تَرَامَحُوا *They contended, one with another, in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.])*

رَمَحَ *A certain weapon, (L, TA,) well known; (L, Msb, K;) [i. e. a spear, or lance; one with which one thrusts, not which one casts; accord. to El-Hareree, (cited by De Sacy in his "Chrest. Ar," sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. رَمَاحٌ and أَرَمَاحٌ, (S, L, Msb, K,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُم رَمَحًا [lit. *They broke a spear between them, or among them; meaning] † evil, or mischief, [or enmity, or contention,] happened between them, or among them. (A, TA.) And هُمُ عَلَيْنَا بِرَمَحٍ كَظَلِّ يَوْمٍ كَظَلِّ الرَّمَحِ † *We were tried with a long and distressing day. (A, TA.) And هُمُ عَلَيْنَا بِرَمَحٍ كَظَلِّ يَوْمٍ كَظَلِّ الرَّمَحِ † [They are in league against the sons of such a one as one man]. (A, TA.) And كَانَتْ عَيْنَاهُ فِي رَمَحَيْنِ [As though his two eyes were upon two spears] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رَمِيحٌ. And hence the saying,] أَخَذَ رَمِيحَ أَبِي † *He* (a man, K, TA, or an old man, TA) *stayed himself upon a staff by reason of extreme old age, or decrepitude: by أبو سعد is meant Lukmán the Sage, (K, TA,) who is mentioned in the Kur-án: (TA:) or Marthad Ibn-Sa'ad: or it is a surname applied to old age, and decrepitude. (K, TA.) — See also رَامِحٌ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is Four degrees and a half; the eightieth part of a great circle; and accord. to****

various works on practical law, it consists of twelve أَشْبَار (or spans): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce رُبَانَى, it appears to be about twice the measure stated above; i. e., about nine degrees; and to consist of five cubits, a measure perhaps equal to twelve spans.] — أَخَذْتُ رَمَاحًا, said of the [species of barley-grass called] بُهْمَى (T, S, A, TA,) and of any similar pasture, (T, TA,) † *It assumed, or put forth, its prickles, (A, TA,) or became dry in its prickles, (T, TA,) and thus (T, A, TA) resisted the attempts of animals to pasture upon it. (T, S, A, L, TA.)* Also, said of camels, † *They became fat, (S, K, TA,) or yielded milk plentifully; (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S:) or they became goodly in the eye of their owner so that he was prevented from slaughtering them; (A, TA;) and so أَسْلَحَتْهَا. (TA.)* One says also نَاقَةٌ ذَاتُ رَمِيحٍ † *A fat she-camel; and إِبِلٌ ذَوَاتُ رَمَاحٍ † fat camels; because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A, TA.) — الطَّاعُونُ † [The pestilence termed] رَمَاحُ الْجِنِّ (A, K.) [See the following verses.] — رَمَاحٌ شَوْلَاهَا q. شَوْلَاهَا [evidently a mistranscription for شَوْلَاهَا, i. e. † *The stings of scorpions, with which they strike; the عقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رَمَاحُ الْجِنِّ. (K.)* A poet, cited by Th, says,*

لَعَمْرُكَ مَا خَشِيتُ عَلَى أَبِي
رَمَاحَ بَنِي مَقِيدَةِ الْحِمَارِ
وَلَكِنِّي خَشِيتُ عَلَى أَبِي
رَمَاحَ الْجِنِّ أَوْ إِيَّاكَ حَارِ

[*By thy life, or by thy religion, I feared not, for Ubeí, the stings of the scorpions; but I feared, for Ubeí, the pestilence, or thee, O Harith; حَارِ being for حَارِث; by بني مقيدة الحمار he means the scorpions. (TA.) — [The dim.] رَمِيحٌ is a proper name of † *The penis; (K, TA;) like as شُرَيْحٌ is a proper name for "the vulva of a woman." (TA.) — رَمِيحٌ ذُو الرَّمِيحِ means † *A species of jerboa, (K, TA,) long in the hind legs, in the middle (?) of each وَظِيف [here meaning metacarpus] having a nail in excess [of those of the hind feet; for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means any jerboa: and its رَمَح [evidently a mistranscription for رَمِيح] is its tail. (TA. [It is there added, ورمحه شولاتها, another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.]***

رَمَحَهُ: see رَمَاحٌ: — and see also the paragraph here following.

رَمَاحٌ a pl. of رَمِيحٌ. (S &c.) = Also [The vice of kicking, or striking with the hind leg or with both the hind legs;] a subst. from رَمَحَ said of any solid-hoofed animal: (Msb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رَمَاحٍ [He has a vice of kicking]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الْجَمَاحِ [I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking]. (TA.) [And رَمَحَةٌ, in like manner, signifies A trick of kicking: see an ex. voce جَمَحَةٌ.]

رَمَوُحٌ and رَمَاحٌ [A horse, or the like, that has a habit of kicking]. You say رَمَوُحٌ عَضُوضٌ [A kicking, biting, beast]. (A.) And نَاقَةٌ رَمَوُحٌ † *A kicking she-camel. (TA.)*

رَمِيحٌ: see رَمِيحٌ, [of which it is the dim.], in three places.

رَمَاحَةٌ The art of making رَمَاحٍ [spears, or lances]. (S, A, K.) See the next paragraph.

رَمَاحٌ A maker of رَمَاحٍ [spears, or lances]. (S, A, K, Msb, K.) You say, هُوَ رَمَاحٌ حَادِقٌ فِي الرَّمَاةِ [He is a maker of spears or lances, skilful in the art of making them]. (A.) — See also رَامِحٌ. = See also رَمَوُحٌ, in two places. — رَمَاحَةٌ A bow that propels [the arrow] vehemently. (K.) The word رَمَاحَةٌ used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning A thrust, or piercing, with the رَمَح; but no way of resolving this is known, unless it be used in the place of رَمَحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) = Also † Poverty, need, or want. (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رَمِيحٌ.])

رَامِحٌ Thrusting, or piercing, another with a رَمَح [i. e. spear, or lance]. (S, Msb.) — Also رَمِيحٌ [in the Msb "or"] A man having a رَمَح [spear, or lance]; (S, Msb, K;) and so رَمَاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَامِرٌ and تَامِرٌ, having no verb. (S.) — السَّمَكَ الرَّامِحُ is the name of † [The star Arcturus;] a certain star, before, or preceding, النَّكَة [or Corona Borealis], preceded by another star, [the star η in the left leg of Bootes,] which is called its رَمِيحٌ [or spear, i. e. السَّمَكَ رَمِيحٌ, and simply الرَّمِيحُ, (S, K,) whence its name: it is one of two stars which are together called السَّمَكَانِ; and is not one of the Mansions of the Moon: (S:) it is also called المَرْزُومُ: (Az, TA:) the other سَمَك [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْرُزُ, because it has no star [near] before

it: **الرَّامِح** is more red. (TA.) — **رَامِحٌ** also signifies † *A bull*; so called because of his pair of horns: (A:) [i. e.] *a wild bull*; thought by Isd to be so called because of his horn: (TA:) or **رَامِحٌ** signifies a [*wild*] *bull having a pair of horns*. (S, K.)

رمد

1. **رَمِدُوا**, (Sh, T, M, A, L,) [aor., app., ٢] inf. n. **رَمِدَ**; (M, L;) and **ارمِدُوا**; (Sh, T, M, L;) for which A'Obeyd erroneously says **رَمِدُوا**, with *kesr* to the م; and **ارمِدُوا**, with *teshdeed* to the د; (T, L;) *They* (a people, or party,) *perished*: (Sh, T, M, A, L;) or *became like رماد* [or *ashes*]: (A:) and **رَمِدَ عَيْشُهُم**, (L,) or **ارمِدَ عَيْشُهُم**, (TA,) has the former meaning. (L, TA.) And **رَمِدَ**, [so in the T and L and TA, not **رَمِدَ**] aor. ٢, inf. n. **رَمِدُوا**, *It* (a garment, En-Nadr, T, or a thing, TA) *perished by becoming old and worn-out, and had no goodness and lastingness*. (En-Nadr, T, L, TA.) **رَمِدَتِ الْغَنَمُ**, (S, M, K,) aor. ٢, (S, K,) inf. n. **رَمِدَ**, (S,) *The sheep, or goats, perished by reason of cold, or of hoar-frost or rime*. (S, M, K.) = **رَمِدَ**, (AZ, Isk, T, S, Nh, Mshb,) aor. ٢, (AZ, T,) or ٢, (Mshb,) or both, (Isk, S,) inf. n. **رَمِدَ**; (AZ, Isk, T, S, Mshb;) or **ارمِدَ**; (M, TT;) and **ارمِدَ**; (M, Nh, L;) *He*, (God, M, TA, or a man, Mshb,) or *it*, (a company of men, Isk, S,) *destroyed* (AZ, Isk, T, S, Mshb) a person or thing, (L, Mshb,) or people: (AZ, Isk, T, S, M:) or *destroyed, and rendered like ashes*. (Nh.) = **رَمِدَ**, (S, M, L, K,) aor. ٢, (S, L,) inf. n. **رَمِدَ**; (S, M, L;) and **ارمِدَ**, or **ارمِدَ**; (accord. to different copies of the K;) *He* (a man, S) *was, or became, affected with pain and swelling of the eye*; (M;) *with inflammation thereof*; or *with ophthalmia*; syn. **هَاجَتِ عَيْنُهُ**. (S, L, K,*) And **رَمِدَتِ عَيْنُهُ**, (T, A, L, Mshb,) aor. ٢, (L, Mshb,) inf. n. **رَمِدَ**; (T, A, L, Mshb, K;) and **ارمِدَتَ**; (T, Mshb;) or **ارمِدَتَ**, (TA,) inf. n. **ارمِدَادُ**; (K, TA;) *His eye was, or became, painful and swollen, inflamed, or affected with ophthalmia*; syn. **هَاجَتِ**. (L, K, TA.)

2. **رَمَدَهُ**, (M, A,) inf. n. **رَمِدَ**, (S,) *He put ashes into it, (M,* A,) or upon it*; (M;) namely, *roast meat*: (M, A:) or *he put it (a thing) into ashes*. (S.) It is said in a prov., **شَوَى أَخُوكَ حَتَّى رَمَدَ إِذَا أَنْضَجَ رَمَدَ** [*Thy brother roasted, until, when he had thoroughly cooked the meat, he put ashes into it, or put it into the ashes*]: (T, S, M, A:) meaning † *Thy brother did a good deed and then marred it*: (A:) [i. e.] it is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, *flesh-meat to be roasted*), *into live coals*. (M.) — See also 1. = **رَمَدَتِ**, (AZ, T, S, M, K,) inf. n. **رَمِدَ**; (S;) and **ارمِدَتَ**; (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) *She secreted milk in her udder a little before her bringing forth*;

syn. **أَضَرَعَتْ**: (S, K;) or *she showed herself to be pregnant, and became large in her udder*; as also **أَضَرَعَتْ**: (AZ, T;) or *she secreted a little milk at the time of bringing forth*: (T:) or *she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva: or she secreted somewhat [of milk] at the time of bringing forth, or a little before it*: the epithet applied to her in this case is **مُرِمِدٌ** [without ٢]. (M.) [See also **رَمِدَتِ**.] One says, **رَمَدَتِ الصَّانُ قَرِيقَ رَبَى** [*The ewes have secreted milk in their udders, &c.*]: (IAqr, T, S:) *therefore prepare thou the أَرْبَاقَ: prepare thou the أَرْبَاقَ*: [i. e., *the loops into which their heads are to be inserted*]: for the ewes secrete milk in their udders only **عَلَى رَأْسِ الْوَلَدِ** [i. e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] **رَمَدَتِ الْمِعْزَى قَرِيقَ رَبَى**. (IAqr, T. [See also arts. رَمَقَ and رَمَقَ].)

4. **ارمِدَ**, as an intrans. v.: see 1, first sentence, in two places. — Also, (S, K,) inf. n. **ارمَادُ**, said of a man, (S,) *He was, or became, poor, needy, or indigent*. (S, K.) And **ارمِدَ الْقَوْمُ** *The people were, or became, afflicted with drought, barrenness, or dearth*, (A, K, TA,) and *their cattle perished (K, TA) in consequence thereof*. (TA.) = See also 1, last two sentences. = And see 2. = As a trans. v.: see 1, in the middle of the paragraph. = **ارمِدَ عَيْنُهُ** *He*, (God, S, M, L, K,) and *it*, (weeping, A, TA,) *caused his eye to become painful and swollen, inflamed, or affected with ophthalmia*. (S, M, L, K, TA.)

9. **ارمِدُوا**: see 1, first sentence. — **ارمِدَ**, said of a man's face, i. q. **ارمِدَ** [as meaning *It became like the colour of رماد, or ashes*; or *it became altered by reason of anger*]. (A, TA.) = See also 1, last two sentences. = Also, inf. n. **ارمِدَادُ**, said of a camel, accord. to AA, *He ran vehemently*; and so **ارمِدَ**: or, accord. to Aq, both signify *he went at random, heedlessly, headlong, or in a headlong course*; and *quickly*: (T:) or *he went quickly, or a quick pace*; accord. to some, specially said of the ostrich: (M, L:) or *he ran in the manner of the رَمْدُ* [meaning ostriches]. (A.)

Q. Q. 4. **ارمِدَادُ** [inf. n. of **ارمَادُ**] *The going, or acting, vigorously, or with energy*. (M, TA.)

رَمَادَ: see **رَمَادَ**.

رَمِدَ, applied to water, *Turbid*: (T:) or *altered for the worse in taste and colour, though still drinkable*; (Es-Sijistānee, S, A, K;) as also **مُرِمِدٌ**. (Lh, L.) — And, applied to a garment, or piece of cloth, *Faded*; syn. **فَاسِخٌ**; as also **أَرَمِدٌ** [q. v.]. (A, TA.) = Also, (S, L, Mshb, K,) and **ارمِدَ**, (S, M, A, L, Mshb, K,) and **مُرِمِدٌ**, or **مُرِمِدٌ**, (accord. to different copies of the K,) *A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia*: (S, M, A,* L, Mshb,* K:) fem. of the first **رَمِدَةٌ**, (Mshb,) and of the second **رَمِدَةٌ**, (M, Mshb,) [and pl. of the second **رَمِدٌ**.] And

عَيْنٌ رَمِدَةٌ (S, M, L) and **رَمْدَاءٌ** (M, A, L) *An eye painful and swollen, inflamed, or affected with ophthalmia*: (S, M, A,* L:) pl. of the latter **عَيْنُونَ رَمْدٌ**. (A.)

رَمْدَاءٌ *Ash-colour; the colour of رماد*; as also **رَبْدَاءٌ**: (A in art. ريد:) *a colour like رُبْدَاءٌ, inclining to blackness*; and so **رَبْدَاءٌ**: (T in that art.:) *a colour inclining to that of dust*. (M.)

رَمَدَانٌ, or **رَمْدَانٌ**, (as in different copies of the K,) a phrase expl. in art. حَتَّ.

رَمَادٌ رَمِيدٌ (S, M, K) and **رَمْدٌ رَمِيدٌ** (K,) which latter is abnormal, (TA,) or **رَمْدٌ رَمِيدٌ**, (so accord. to a copy of the T,) and **ارمِدٌ رَمِيدٌ** and **ارمِدٌ رَمِيدٌ**, (M, K,) *Ashes perishing, or coming to nought*: (S, K:) or *much in quantity, and very fine or minute*: (M, K:) or *reduced to the finest, or most minute, state*: (T, TA:) or **رَمِيدٌ** signifies *burnt to the utmost degree, and reduced to the finest, or most minute, state*. (IAth, TA.)

رَمَادَ: see **رَمَادَ**.

رَمِيدٌ: see **رَمِيدٌ**.

رَمَادٌ *Ashes*; i. e. *charcoal reduced to particles* (T, M) *by being burnt*; (T;) *burnt coals that have become mixed with dust, and extinguished, and reduced to particles*: (M:) and **رَمْدَاءٌ** signifies the same; (S, M, K;) as also **ارمِدَاءٌ**, like **ارمِدَاءٌ**, (so in some copies of the K, and in a copy of the S,) or **ارمِدَاءٌ**, like **ارمِدَاءٌ**, (so in other copies of the K,) or **ارمِدَاءٌ**; (so in two copies of the S, there said to be like **ارمِدَاءٌ**, and so in the M;) as some say; or **ارمِدَاءٌ** is a pl. of **رَمَادٌ**, as is also **ارمِدَةٌ**; and **ارمِدَاءٌ**, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though **ارمِدَاءٌ** also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [**رَمَادٌ** is a coll. gen. n.;] and **رَمَادَةٌ** [is its n. un., and as such] signifies *a portion thereof*. (M.) [Hence] one says, **فُلَانٌ كَثِيرٌ رَمَادِ الْقَدْرِ** [lit. *Such a one has many ashes of the cooking-pot*]; meaning † *such a one is very hospitable; has many-guests*: (Mgh in art. عرض:) [and so **هُوَ كَثِيرٌ الرَّمَادِ**]; and **هُوَ عَظِيمُ الرَّمَادِ** † *he has many guests*: because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And **سُفِيَ الرَّمَادُ فِي وَجْهِهِ** [lit. *Ashes were blown and scattered in his face*]; meaning † *his face became altered*. (A, TA.) — **مَاءُ الرَّمَادِ** [is a term applied in the present day to *Lixivium*, or *lye*; i. e. *water infused with wood-ashes*.]

رَمَادَةٌ *Perdition, destruction, or a state of destruction*; (S, Mshb;) as also **رَمْدٌ**. (T, S.) Hence, (S, Mshb,) **عَامُ الرَّمَادَةِ** *The year of perdition or destruction*, (S, Mshb, K,) or *of drought*, (A,) in the days of 'Omar, (S, Mshb, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Mshb, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Mshb) long con-

tinuing, (S,) wherefore it was thus called, (S, M,) because the earth became like ashes by reason of the drought; (Msb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) — See also رَمَادُ.

رَمَادِي A sort of grapes, of Et-Táif, of a dusty black colour. (M.)

رَامِدٌ [Perishing: or becoming like رَمَاد, or ashes: or] perishing by becoming old and worn-out, and having no goodness and lastingness. (En-Nadr, T, L, TA.)

رَمْدٌ Of the colour of رَمَاد [or ashes]; (S, M, K;) [ash-coloured; ashy;] of a dusty colour in which is a duskiness, or dinginess: (S:) [fem. رَمْدَاءُ: and pl. رَمْدٌ.] Hence رَمْدَاءُ applied to a female ostrich: (S, K:) [and رَمْدٌ applied to ostriches: (see 9, last sentence:)] and hence also رَمْدٌ applied to gnats (T, S, A, L, K) of a certain species: (T:) and you say نَعَامَةٌ رَمْدَاءُ (M, A) i. e. [an ostrich or a female ostrich,] of an obscure black hue, like the colour of ashes: (M:) and ظَلِيمٌ أَرْمَدٌ [a male ostrich of such a colour]:

(M:) and نَعَامٌ رَمْدٌ [ostriches of such a colour]: (A:) and ثِيَابٌ رَمْدٌ garments, or pieces of cloth, of a dusty colour in which is a duskiness, or dinginess; from رَمَاد. (T.) Lh asserts that the م in this word is a substitute for ب. (M, L. [See أَرْمَدٌ.]) — See also رَمْدٌ, in six places. — And see رَمْدٌ.

رَمْدَاءُ and أَرْمَدَاءُ and إِرْمَدَاءُ: see رَمَادٌ, in five places.

رَمْدٌ: see رَمْدٌ.

رَمْمِدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) secreting milk in her udder a little before her bringing forth; (Ks, T, TA;) as also رَمْدٌ: (Ks, T:) or both signify a she-camel having her udder shining, and infused with milk. (Ks, L in art. رَمْد.) [See also رَمْمِدٌ, in the second paragraph of this art.]

— See also رَمْدٌ.

رَمْمِدٌ: see رَمْمِدٌ.

رَمْمِدٌ Flesh-meat roasted in live coals. (T, S.)*

رَمْمِدٌ: see 2.

رَمْمِدٌ Going, or acting, vigorously, or with energy: (K, TA:) الجَارِي, in the explanation given in the K, is a mistake for الجَاد. (TA. [See Q. Q. 4.]

رمز

1. رَمَزَ, (S, A, &c.) aor. 2, and رَمَزَ, (S, Msb, K,) inf. n. رَمَزٌ (S, A, Msb, K) and رَمَزٌ and رَمَزٌ (K,) He made a sign, (S, A, Msb, K, TA,) in indication of a thing that might be shown or pointed out by utterance, with anything: (L, TA:) or with the lips; (S, A, K, TA;) as also رَمَزَ:

(TA in art. نَفَسَ) putting them in motion by speech not understood by means of utterance; not vocally manifested: (TA:) or with the lip: (Msb:) or with the eyebrow: (S, A, Msb:) or with the eyebrows: (K:) or with the eye: (Msb:) or with the eyes; (K:) as also رَمَزَ: (TA in art. نَفَسَ) or with the mouth: or with the hand or arm: (K:) or with the tongue, (K, TA,) by uttering a low voice: (K, B, TA:) but also applied to signify he made any sign or indication.

(B, TA.) You say, رَمَزَ إِلَيْهِ He made a sign to him with the lips, or eyebrow. (A.) And رَمَزَتْهُ The woman made a sign to him with her eye. (TA.) And كَلَّمَهُ رَمَزًا [He talked to him by making signs &c.]. (A.)

5: see 1, in two places.

6. رَمَزُوا [They made signs, or indications, in one or other of the manners described above, one to another]. You say, رَمَزُوا وَتَرَامَزُوا دَخَلْتُ عَلَيْهِمْ فَتَعَامَزُوا وَتَرَامَزُوا [I went in to them, and they made signs and indications, &c., one to another]. (A, TA.)

رَمَزَ } see رَامَزُ.
رَمَزَ }

رَمَزَ [Making frequent signs, in one or other of the manners described above; like رَمَزَ]. You say, رَمَزَتْ أَمْرًا A woman who makes frequent signs, &c.; who has a habit of doing so; syn. جَارِيَةٌ غَمَازَةٌ بِبَيْدِهَا هَمَازَةٌ بِعَيْنِهَا (TA.) And لَمَازَةٌ بِفَمِهَا رَمَازَةٌ بِحَاجِبِهَا [A girl who makes frequent signs with her hand or arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow]. (A, TA.) — Hence, (S, TA,) رَمَازَةٌ signifies [also] An adulteress, or a fornicatress: (Sh, S, K:) a prostitute: (A:) because she makes signs with her eye. (S, TA.) [See also زَمَازَةٌ.]

رَامَزَ Making a sign, as [with the lips, &c., as described above, or] with the hand, or arm, or with the head: pl. [or rather quasi-pl. n.] رَمَزَ. In the Kur iii. 36, instead of رَمَزًا, some read رَمَزًا; meaning as here explained: and some read رَمَزًا, meaning doing so mutually; pl. of رَمَزَ [which is an intensive form, meaning, making frequent signs &c.; like رَمَزَ]. (Bd.)

رَمَسَ (S, M, Mgh, Msb,) aor. 2 (M, Mgh, Msb) and رَمَسَ, (M, Msb,) inf. n. رَمَسٌ (A, Msb, K,) He buried him, or it; (S, M, A, Mgh, Msb, K;) namely, a dead person; a corpse: (S, Mgh, Msb:) this is [said to be] the primary signification: (A:) as also رَمَسَ: (S, Msb:) or he buried him, and made the earth even over him. (TA.) It is said in a trad. of Zeyd Ibn-Šoḥān,

ثُمَّ أَرَمَسُونِي Then do ye bury me: or it may mean, conceal my grave, and make it even with the ground. (Mgh.) — He poured, (M,) or scattered, (A,) dust, or earth, upon it; (M, A;) namely, anything. (M.) You say also, رَمَسَ رَمَسًا بِالْتَرَابِ [in this sense]. (A.) And رَمَسًا بِالْتَرَابِ

We filled it up with dust, or earth. (M.) And it is said in a trad. of Ibn-Maḥḥil, أَرَمَسُوا قَبْرِي, meaning Make ye my grave even with the ground; not gibbous, or elevated. (TA.) — He concealed, and covered, him, or it: this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الشَّيْءَ, aor. 2, inf. n. رَمَسٌ, He, or it, effaced, or obliterated, the traces, or remains, of the thing. (M.) And الرِّيحُ تَرَمَسُ الْآثَارَ بِمَا تَرِيهِ [The wind effaces the traces, or remains, by what it raises, of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ فُلَانٍ They concealed the grave of such a one, and made it even with the ground. (S.) And رَمَسْتُ الْخَبْرَ, (K, Msb,) and الْحَدِيثَ, (TA,) I concealed the news, or information, (K, Msb,) and the story. (TA.) And رَمَسْتُ عَلَيْهِ الْخَبْرَ, (S, M,) and الْأَمْرَ, (A, A,) I concealed from him the news, or information, (S, M,) and the affair. (A, A.) — رَمَسْتُ حُبَّكَ فِي قَلْبِي The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart. (A, TA.) — رَمَسْتُهُ بِحَجَرٍ, (S,) inf. n. رَمَسٌ, (K,) I cast a stone at him. (Ibn-Abbād, S, K.)*

4: see 1, first signification.

8. اِنْعَمَسَ i. q. ارْتَمَسَ (Mgh, Msb) or اِغْتَمَسَ (K) [He immersed himself in the water]; or so that his head and whole person became concealed therein; the doing of which by one fasting is forbidden in a trad.: (Sh, Sgh:) or not remaining long in the water; (Mgh, TA;) whereas اِنْعَمَسَ and اِغْتَمَسَ denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِتُ اِنْعَمَسَ يَوْمًا وَلَا يَنْقِمُسُ The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein. (TA.)

رَمَسَ Dust, or earth: (Msb:) or dust with which the wind effaces traces or remains: (M:) or dust, or earth, that is scattered upon a corpse: (A:) or dust, or earth, of a grave: (S, Mgh, K:) an inf. n. used as a subst. (S, Mgh, Msb.) — Hence, (Msb,) A grave; (M, A, Msb, K;) as also رَمَسٌ and رَمَسٌ: (K:) or a grave that is made even with the surface of the ground; not elevated: (TA:) and رَمَسٌ signifies the place of a grave; (S;) or of a رَمَسٌ: (TA:) the pl. [of pauc.] of رَمَسٌ is أَرَمَاسٌ (M, K) and [of mult.] رَمُوسٌ. (M, Msb, K.) = A low, gentle, or soft, sound or voice. (M, TA.)

رَمَسٌ: see رَمُوسٌ, in two places.

الرَّوَامِسُ (AHn, M, A, K) and الرَّمَامِسُ (AHn, S, M, &c.,) [each pl. of الرَّمَسَةُ] The winds that bury traces or remains; (K;) the winds that raise the dust, and [spread it so as to] bury traces or remains: (S:) or the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land. (AHn, M.) — رَوَامِسٌ also signifies Flying things (طَيْرٌ) that fly by night: or any creeping thing (دَابَّةٌ) that comes forth by night (Ish, K)

is called رَامِسٌ. (Ish.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامِسٌ } see رَمَسٌ; for the latter, in two places.
رَمَسٌ }

رَمَسٌ Buried; as also رَمِسٌ (M, TA:) having dust, or earth, poured upon it; as also the latter epithet. (TA.) — خَبَرٌ مَرْمُوسٌ Concealed news or information. (TA.)

وَقَعُوا فِي مَرْمُوسَةٍ مِنْ أَمْرِهم They fell into a state of confusion in respect of their affair, or case. (IAar, M.)

رمض

1. رَمَضَتْ عَيْنُهُ (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. رَمَضَ, (Mgh,) His eye had in it what is termed رَمَضٌ [q. v.]. (S, Mgh, K.) And رَمَضَ, [aor. and] inf. n. as above, He had what is termed رَمَضٌ. (M.) = رَمَضْتُ إِلَيْهِ, aor. ٢, inf. n. رَمَضَ, I looked towards him, or at him, with the most secret look. (O, TA.)

4. اِرْمَضُهُ It (disease) caused him to have what is termed رَمَضٌ. (M.)

رَمَضٌ Filth, [or foul matter,] (S, Mgh,) or white filth, (K,) or tough, or dry, white filth, (A,) that collects, (S, A, K,) or concretes, (Mgh,) in the inner corner of the eye: (S, A, Mgh, K:) if fluid, it is called غَمَضٌ: (S:) or it is in the side of the eyelashes: (Ish, TA in art. غَمَض:) or what is fluid; what is concrete being termed غَمَضٌ: or i. q. غَمَضٌ, i. e. dirt which the eye emits: or smallness and sticking of the eye. (M.) You say, رَمَضَ مِنْ أَسَاةِ الرَّمَضِ سَرَهُ الْغَمَضُ [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices]: for غَمَضٌ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

الشَّعْرَى [dim. of رَمَضَةٌ, fem. of رَمَضٌ]. — الشَّعْرَى [i. q. الشَّعْرَى الْغَمِصَةُ, i. e., Procyon; (see الشَّعْرَى);] one of the two stars of the ذِرَاعِ so called because of its smallness and its littleness of light [in comparison with the other شَعْرَى, which is Sirius]. (M.)

أَرْمَضَ A man (S, Mgh, Mghb) having, in his eye, what is termed رَمَضٌ: (S, M, Mgh, Mghb, K:) fem. رَمَضَاءُ: (Mghb, K:) and pl. رَمَضٌ. (TA.)

رمض

1. رَمَضَتْ الْأَرْضُ (Mgh,) and الْحَجَارَةُ (A, Mgh,) [aor. ٤,] inf. n. رَمَضَ, (A,) The earth, or ground, (Mgh,) and the stones, (A, Mgh,) became vehemently heated by the sun. (A, Mgh.) — رَمَضَ يَوْمَنَا (S, A, Mgh, K,) aor. as above, (S, Mgh,) and so the inf. n., (S, A, Mgh,) Our day became intensely hot. (S, A, Mgh, K.) — رَمَضَ said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) He had his feet burnt (A, Mgh, TA) by the ground, or stones, vehemently heated by the sun, (A,) or by the

vehemence of the heat: (Mgh, TA:) or he was smitten, or affected, by the heat of the sun: (Ham p. 173:) and رَمَضَتْ قَدَمُهُ his foot was burnt by the ground, or stones, vehemently heated by the sun. (S, Mgh, K.) In like manner you say, رَمَضَتِ الْفِصَالُ The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby: then is the prayer of the period called الضَّحَى: (S:) or had their feet burned by the ground, or stones, thus heated: (Mgh, Mghb:) or lay down in consequence of the intense heat of the sand, and the burning of their feet. (IAth.) And رَمَضَتْ الْغَنَمُ The sheep, or goats, from pasturing in intense heat, had their livers ulcerated, (S, K,) and their lungs affected with dropsy: (S:) or had their lungs and livers affected with dropsy, and ulcerated. (L.) And رَمَضَتْ عَيْنُهُ His eye became hot, so that it almost burned: the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) — Also, said of a man fasting, His inside became vehemently hot (Fr, K) by reason of intense thirst. (Fr, TA.) — And, said of a man, He went upon ground, or stones, vehemently heated by the sun. (TA.) — And He returned from the desert to the region of cities, towns, or villages, and of cultivated land. (L, TA.) — You say also, رَمَضْتُ مِنَ الْأَمْرِ and رَمَضْتُ لَهُ and رَمَضْتُ لَهُ and رَمَضْتُ لَهُ [meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it]: (A:) [for] مِنْ كَذَا [for] ارتبض signifies †he was distressed and disquieted by reason of such a thing: (S, K, TA:) and ارتبض signifies †he grieved for such a one; i. q. لَهُ حَزَنٌ, accord. to the [S and] L [and CK]: or i. q. لَهُ حَزَبٌ, [but this I think a mistranscription, for you say حَزَبٌ عَلَيْهِ, not لَهُ,] accord. to the O and [some copies of the] K. (TA.) = رَمَضَهُ الْحَرُّ see 4. — رَمَضَ الْغَنَمَ (K,) aor. ٢, inf. n. رَمَضَ, (TA,) He pastured the sheep, or goats, upon ground vehemently heated by the sun, (K, TA,) and made them to lie down upon it; (TA;) as also رَمَضَهَا and رَمَضَهَا (K, TA,) inf. n. تَرْمِضُ. (TA.) — رَمَضَ الشَّاةَ, aor. ٢, (S, M, K,) inf. n. رَمَضَ, (S, M,) He claved the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked: (S, K:) or he kindled a fire upon stones, then claved the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it: when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also رَمَضَ الشَّاةَ: — رَمَضَ اللَّحْمَ [The flesh was dressed in the manner above described]. (TA.) = رَمَضَ, if used, is the verb whereof رَمَضَةٌ, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies It (a large or broad knife or blade) was, or became, sharp. (TA.) = رَمَضَ النَّصْلَ (S, K,) or رَمَضَ النَّوْصَى (A,) aor. ٢, and ٤, (S, K,) He put the blade between two smooth stones, and then beat it, to make it thin: (ISK, S, K:) [but in the text of

the K, as given in the TA, the word rendered “stones” is omitted:] or he beat the razor between two stones, in order that it might become thin; as also رَمَضَ. (A.)

2. رَمَضَ, inf. n. تَرْمِضُ (S, A, K,) originally signifies He attributed to him إِرْمَاضٌ [meaning the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground: or †the giving pain:] and hence, as this results from tardiness, (A, TA,) — †He waited expecting him a while: (Ks, Jm, S, A, O:) or a little while, and then went away. (Sh, *K.) IF says that the م may be original, or it may be a substitute for ب. (TA.) — رَمَضْتُ الصَّوْمَ = رَمَضَ see رَمَضَ. — رَمَضْتُ الصَّوْمَ I purposed fasting or the fast [app. during the month of رَمَضَانَ]. (Sgh, K.)

4. أَرْمَضْتَنِي الرَّمَضَةُ The ground, or stones, vehemently heated by the sun, burned me. (S.) And اِرْمَضَهُ الْحَرُّ The heat burned him; (K, *TA;) as also رَمَضَهُ, aor. ٢. (TA.) And اِرْمَضَ الْقَوْمَ (Jm, A, K) The heat distressed the people, or company of men; (Jm, K;) so that it hurt them. (K.) You say also, غَوَّرُوا بَنًا فَقَدْ أَرْمَضْتُمُونَا (Jm, A) Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]. (Jm, TA.) — [Hence,] اِرْمَضَ †It (anything, AA) pained him. (AA, K.) And اِرْمَضَ الْأَمْرَ †[The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) — اِرْمَضَ الشَّاةَ see 1. — اِرْمَضَ الْبُوسَى see 1. = اِرْمَضَ الْبُوسَى see 1, last signification.

5. تَرْمِضُ الظِّبَاءَ He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became dissundered, or dislocated, and so they were taken: (A:) or he hunted them during the vehement midday-heat, (S, K,) pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them. (S, TA.) = تَرْمِضُ also signifies The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit; syn. غَثِيَانُ النَّفْسِ. (IAar, K.)

8. اِرْمَضَ He burned by reason of vehement heat, or †of grief. (Har p. 442.) — اِرْمَضَتْ كَبِدُهُ His liver became in a corrupt, or disordered, state. (S, O, K.) And اِرْمَضَ الرَّجُلُ The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAar, L.) — See also رَمَضْتُ مِنَ الْأَمْرِ in three places. — اِرْمَضَتْ الْفَرَسَ بِهِ The horse, or mare, leaped with him: (K:) so said Mudrik El-Kilábee: as also اِرْمَضَتْ. (Aboo-Turáb, TA.)

رَمَضَ The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K:) or vehemence of heat; (Mgh, Mghb;) as also رَمَضَةٌ (Mgh, TA:) or the heat of the stones, arising from the intense heat of the sun: or the burning of the intense heat of summer: or heat. (TA.) — [Hence the saying,] هَذَا تَدَاخَلْنِي مِنْ هَذَا †[Distress and disquietude, or grief,

crept into me from, or in consequence of, this thing: see رَمَضْتُ مِنَ الْأَمْرِ (A, TA.)

رَمَضَ (TA,) and أَرْضَ رَمَضَةً (A, TA,) [Pebbles, and ground or land,] vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon. (A.) And أَرْضَ رَمَضَةَ Land of which the stones are vehemently heated by the sun. (S.) [See also رَمَضَةٌ.] — رَمَضَةٌ + A woman whose thighs rub each other. (Ibn-'Abbád, Sgh, K.)

رَمَضَةٌ + I وَجَدْتُ فِي جَسَدِي رَمَضَةً what resembled مَلِيلَةٌ [or fever in the bones]. (TA.)

رَمَضَةٌ, a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] Ground or land, (S, K,) or stones, (A, Mgh, Mṣb,) or sand, (Iath,) vehemently hot: (K:) or vehemently heated by the sun: (S, A, Mgh, Mṣb:) or vehemently hot and burning. (Iath.) [See also رَمَضٌ.] — It is also syn. with رَمَضٌ as expl. above: see the latter word. (Mgh, TA.)

رَمَضٌ, and سَحَابٌ رَمَضِيّ, Clouds, and rain, in the end of summer and the beginning of autumn: (K, TA:) because arriving at the period when the sun is [intensely] hot. (TA.) — المِزَّةُ الرَّمَضِيَّةُ The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July]. (M in art. دَفَأَ.) [See art. مِيرَ.]

رَمَضَانُ (S, Mgh, Mṣb, K,) and رَمَضَانُ alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mṣb, TA,) and in poetry, (TA,) but not الرَّمَضَانُ, for this is incorrect, (Mgh,) The ninth of the Arabian months: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or نَاتِقٌ (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Mṣb, K:) [see رَمَضٌ:] or from رَمَضٌ said of a man fasting, expl. above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K:) from رَمَضَ الحَرَّ, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is رَمَضَانَاتُ (S, Mṣb, K) and أَرْمَضَةٌ (S, Mṣb) and أَرْمَضَةٌ (L, K) and رَمَضَانُونَ (K) and رَمَاضِينَ (Yoo, Sgh, L, Mṣb,) like شُعَابِينَ (Mṣb,) and أَرْمَضٌ, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that رَمَضَانُ is One of the names of God; but this trad. is pronounced by El-Beyhaḳee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Mṣb;) [except Mujáhid; for] it is related that Mujáhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here men-

tioned; (TA;) or it refers to the meaning of + The Forgiving; or He who obliterates sins. (K.)

رَمِضٌ: see مَرْمُوضٌ. = Also Made thin by being beaten between two stones: (A:) sharpened: (S, K:) sharp: (K, TA:) applied to a knife; (Sh;) and to such as is termed شَفْرَةٌ (S, K;) and to a نَصْل [or blade]; (S;) and to a razor (مُوسَى), as also رَمِضَةٌ (A, TA;) and in the last of the above-mentioned senses, to anything: (S:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) or it may be in the sense of the measure فَعَّلَ, from رَمَضَ, though this verb may not have been heard. (Sgh, TA.)

رَمَاضَةٌ: see رَمَضٌ.

رَمَاضَانُ said to be an anomalous pl. of رَمَضَانُ, q. v. (IDrd, K.)

رَمِضٌ The place in which a sheep, or goat, is dressed in the manner described above in the explanation of رَمَضَ الشَّاةَ. (S, TA.)

رَمْرُوضٌ Flesh-meat dressed in the manner described above in the explanation of رَمَضَ الشَّاةَ: (S:) or roasted flesh-meat, such as is termed كُنَيسٌ [a word with which I have not met except in this place,] which is nearly the same as حَنِيزٌ, save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it; as also رَمِضٌ. (TA.)

رمق

1. رَمَقَهُ (S, Mgh, K,) aor. ٤, (S, Mgh,) inf. n. رَمَقَ (S,) He looked at him, or it; (S, TA;) as also رَامَقَهُ: (TA:) or he glanced lightly at him, or it; looked at him, or it, lightly, from the outer angle of the eye: (IDrd, K, TA:) or he looked long at him, or it; (Mgh;) or so رَمَقَهُ بَعِينَهُ, aor. and inf. n. as above: (Mṣb:) whence, in a trad., رَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh;) or رَمَقَهُ بِبَصَرِي and رَامَقَهُ signify I followed him with my eye, paying attention to him, and watching him: (TA:) and رَامَقَهُ (TA,) inf. n. رَمَاقٌ (K, TA,) he looked at him from the outer angle of the eye with a look of enmity: (K, TA:) and رَمَقَهُ, inf. n. تَرَمَّقَ, he looked at him long from the outer angle of the eye with anger or aversion: (TA:) and رَمَقَ, inf. n. as above, he continued looking; like رَمَقَ. (S, TA.)

2. رَمَقَهُ He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] هُمُ يَرْمَقُونَهُ بِشَيْءٍ They give him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) — [The inf. n. تَرَمَّقَ also signifies The scanting of fodder and drink. (JK.) — [And The drinking little by little.] One says, رَمَدَتْ المِعْزَى فَرَمَقَ فَرَمَقَ, meaning [The she-goats have secreted milk in their udders: therefore] drink thou their milk little by little; drink thou &c.: (IF, K, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because

they will bring forth after a while. (K, TA.) [See also arts. رَمَدَ and رَمَقَ and رَمَقَ: and see 5 in the present art.] — Also The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby. (K, TA.) [See also 3.] You say, هُوَ يَرْمَقُ فِي الشَّيْءِ He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) And رَمَقَ عَلَى مَزَادَتَيْكَ Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself. (O, TA.) — And The interlarding, or embellishing, of speech, or discourse, with falsehood; تَرَمَّقَ الكَلَامَ signifying تَلَفِيفُهُ; (Ibn-'Abbád, K;) as also تَرَبِّيعُهُ. (Ibn-'Abbád and K in art. رَمَقَ.) You say, رَمَقَ الكَلَامَ He interlarded, or embellished, the speech, or discourse, with falsehood, (لَفَقَ بَيْنَهُ, Z, or لَفَقَ بَيْنَهُ, JK,) [adding] thing after thing, or thing by thing. (Z, TA.) = See also 1, in two places.

3. رَامَقَ seems to signify He strove, or contended, to retain what remained in him of life. And hence, as implying this meaning, He was at the last gasp: see رَمَامَقَ, below. Whence, app., the inf. n. رَمَامَقَةٌ signifies + The having little friendship [remaining in the heart]. (KL.) [See, again, رَامَقَ.] One says, رَامَقَ بَعْرِقٍ هَذِهِ النَّخْلَةُ تَرَامِقُ بَعْرِقٍ, or لَا تَحْيَا وَلَا تَمُوتُ; [as though meaning, accord. to the former reading, This palm-tree strives to retain life with a root, being neither alive nor dead; or, accord. to the latter reading, with a root that is neither alive nor dead;] (S;) [in one of my copies of which I find only the former reading; and in the other, both readings;] and هَذِهِ النَّخْلَةُ تَرَامِقُ بَعْرِقٍ means this palm-tree is neither alive nor dead. (K.) And يُدَارِيهِ فُلَانٌ بِرَامَقٍ عَيْشُهُ [app. meaning Such a one strives by artful means to preserve his life]. (TA.) — [The inf. n. رَمَاقٌ also signifies The being hypocritical, or acting hypocritically; (K, TA;) [like رَفَاقٌ; see 3 in art. رَفَقَ] which is nearly the same in meaning as مَدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the "Ghareebeyn." (TA.) — رَامَقَ (S, K,) inf. n. مَرَامَقَةٌ (TA,) He did, or performed, the thing, or affair, unfirmly, or unsoundly. (S, K, TA.) [See also 2.] = See also 1, in three places.

4. رَامَقَ is said by Golius, on the authority of a gloss in the KL, to signify He rendered water turbid; for اَرَمَقَ.]

5. تَرَمَّقَ He drank milk little by little. (K.) [See also 2.] And He supped, or sipped, water, (S, K,) &c., sup after sup, or sip after sip. (K.)

9. اَرَمَقَ It (a skin, or hide, اِهَابٌ) was, or became, thin. (K.) — Hence, said of life or the means of subsistence (العَيْشُ) [as meaning + It was, or became, narrow in its circumstances, or scanty; like رَقٌ]. (TA.) — It (an affair, S, or a thing, IDrd, K) was, or became, weak; (IDrd, S, K;) and so اَرَمَقَ said of a rope: (S, K;) or the former verb, said of a rope, it was, or became, weak in its strands. (IDrd, TA.) — اَرَمَقَتِ الغَنَرُ The sheep, or goats, died: (IDrd, K;) and اَرَمَقَتِ they (sheep, or goats,) perished, or died,

by reason of leanness, or emaciation: (Ibn-'Abbād, TA:) or اَرْمَقٌ signifies he perished, or died, by reason thereof. (K.) — اَرْمَقُ الطَّرِيقُ The road was, or became, long. (TA: but the verb is there written without the sheddeh.)

11: see 9, in two places.

رَمَقٌ The remains of life, (Lth, K,) or of the spirit, (S, Mgh, Mṣb,) or of the soul; (IDrd, TA:) or the last breath: (TA:) and applied also to strength: (Mṣb:) pl. اَرْمَاقٌ. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death رَمَقٌ, i. e. [What will stay, or arrest, the remains of life; or] what will maintain, and preserve, the strength. (Mṣb.) [In like manner, also,] one says, of sustenance, رَمَقٌ العَيْشِ [It stays, or arrests, the remains of life; or maintains the strength]. (S, Mṣb, K.) — See also رَمَقَةٌ. — Also A flock of sheep, or herd of goats: (S, K:) a Pers. word, (S,) arabicized, (S, K,) from رَمَمَ. (K.)

عَيْشٌ رَمَقٌ Sustenance that stays, or arrests, the remains of life; or that maintains the strength; expl. by يُمْسِكُ الرَّمَقَ. (IF, Mṣb, K.) = [And accord. to Golius, on the authority of a gloss in the KL, رَمَقٌ is used for رَوْنَقٌ, as signifying Fairness, beauty, or brightness: and also as meaning Bright, and clear.]

رَمَقٌ, a pl., signifying Poor men, who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength: — and envying persons: sing. رَمَاقٌ and رَمَوَقٌ. (IAḡr, K, TA:) which signifies one who looks at men from the outer angle of the eye and with envy. (IAḡr, TA.)

رَمَقَةٌ, مَا فِي عَيْشِهِ إِلَّا رَمَقَةٌ (JK, K,) with damm, (K,) or رَمَقَةٌ, (S, [so in both of my copies,]) and رَمَاقٌ, (S,) or رَمَاقٌ, (JK,) or both, and رَمَقٌ, (K.) There is not in his means of subsistence save what is but just sufficient: (S, K:) or a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength. (K.) The Arabs said, مَوْتُ لَا يَجْرُ إِلَى عَارٍ خَيْرٌ, [Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance]. (Yaḡkoob, TA.)

رَمَقَةٌ: see the next preceding paragraph.

رَمَاقٌ: see رَمَقَةٌ, in two places.

رَمَاقٌ, Straitness, or narrowness, of the means of subsistence. (K. [In the CK, for الصَّيْقُ is put الصَّيْقُ, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.]) — See also رَمَقَةٌ.

رَمَوَقٌ: see رَمَقٌ.

رَمَقٌ Weak; (K;) applied to a man. (TA.)

رَمَاقٌ, applied to a man, i. q. رَمَقٌ [i. e. Having, or retaining, remains of life: a possessive epithet, of the class of لَا يَبْنِي and تَامِرٌ &c.]. (TA.) — See also رَمَقٌ. [And see رَمَاقٌ.] =

Also The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it; (K;) also called رَامِجٌ and مِلْوَانٌ: he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place: mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

حَبْلٌ أَرْمَاقٌ [in which the latter word is a pl., like حَبْلٌ أَرْمَاقٌ in the phrase حَبْلٌ أَرْمَاقٌ] A rope that is weak, (S, K, TA,) old and worn out. (TA.)

مَرْمَقٌ and عَيْشٌ مَرْمَقٌ Mean, paltry, or scanty, means of subsistence. (S, O.) And هُوَ مَرْمَقٌ العَيْشِ (A'Obeyd, K,) and مَرْمَقَةٌ, (IDrd, K,) He is one who has mean, paltry, or scanty, means of subsistence: (A'Obeyd, K:) or he is straitened in the means of subsistence. (IDrd, K.) — مَرْمَقٌ also signifies Anything bad, or corrupt. (TA.)

مَرْمَقٌ: see the next preceding paragraph, in two places.

مَرَامَقٌ One who is at the last gasp. (TA.) [See also رَامَاقٌ.] — And + One who has but little love, or affection, for thee remaining in his heart. (S, K.)

يَرْمَقُ A weak-sighted man. (IDrd, K.)

رمك

1. رَمَكَ بِالْمَكَانِ (S, Mṣb, K,) aor. ʔ, (S,) inf. n. رَمَوْكُ (S, K,) He remained, stayed, dwelt, or abode, in the place, (S, Mṣb, K,) not quitting it: or he did so being fatigued, or wearied, or distressed: (K:) or رَمَكَ signifies he (a man) made his home, or constant residence, in a country, or town. (AZ, TA.) — رَمَكَتِ الْمَاشِيَةُ (O,) or الإِبِلُ (K,) inf. n. as above, (O,) The cattle were confined, (O,) or the camels kept constantly, (K,) at the water, (O, K,) and were fed with fodder. (O.) — رَمَكَ فِي الطَّعَامِ, aor. and inf. n. as above, [app. He kept constantly to the food:] he loathed nothing of the food: and so رَجَنَ, aor. ʔ, inf. n. رَجُونُ (L, TA:) both mentioned by Lh. (TA in art. رَجَنُ.) — رَمَكَ, said of a man, also signifies He was, or became, lean, or emaciated, and what was in his hands went away. (O, TA. [See also 9: and see رَمَكَةٌ, as applied to a man.]) — [It seems also that this verb is used in a similar sense in relation to a beast; like اَرْمَقٌ said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, هَذِهِ دَابَّةٌ رَامَكَةٌ, as though meaning This is a lean beast: and رَمَكَتُ, inf. n. رَمَوْكُ, as though meaning It was, or became, lean.]

4. اَرْمَكْتُهُ I made him to remain, stay, dwell, or abide, in a place, (S, K,) not quitting it. (K.) — And اَرْمَكَتِ الْإِبِلُ He (a pastor) kept the camels constantly at the water, and fed them with fodder. (TA.)

9. اَرْمَكَ He was, or became, of the colour

termed رَمَكَةٌ: said of a camel in this sense [and in another expl. in what follows]. (S, K.) = It (a thing, Ibn-'Abbād, O) was, or became, thin, or slender. (Ibn-'Abbād, O, K.) And He (a camel) was, or became, lean, lank, light of flesh; slender; or lean, and lank in the belly; and emaciated. (Ibn-'Abbād, O, K. [In the CK, نِهْكَ is erroneously put for نِهْكَ.])

10. اِسْتَرَمَكَ الْقَوْمُ † The people were deemed ignoble; (K, TA;) as being likened to the رَمَكَةُ. (TA.)

رَمَكٌ: see رَمَكَةٌ. — In the saying of Ru-beh,

* يَرِيضُ فِي الرُّوْثِ كَبِرْدُونِ الرَّمَكِ * [That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or hack, of the رَمَكِ], AA says, الرَّمَكِ, here, is from the Pers. رَمَه [which means a "herd," "flock," "troop," or the like]; and he adds that the people's saying that it means الرَمَكَةُ is a mistake. (O, TA. [Perhaps, however, AA knew not رَمَكٌ as a coll. gen. n. of which رَمَكَةٌ is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

رَمَكَةٌ A certain colour of camels; accord. to A'Obeyd, a dun colour; i. e. a كُمْتَةٌ [or brown hue] so intense as to have in it a blackness: (S:) thus explained by Aḡ: (TA:) or, in the colours of camels, brownness; i. e. redness intermixed with blackness: (Kr, TA:) or a colour more dusky, or dingy, than that which is termed زُرْقَةٌ [q. v.]: (Mṣb:) or the colour of ashes: (K:) or وَرْقَةٌ [which is a colour like that of ashes] inclining to blackness: or, as some say, دُونَ الْوَرْقَةِ [less intense than what is termed وَرْقَةٌ]: (TA:) it sometimes has for its pl. رَمَكٌ, with two dam-mehs. (ISd, TA.)

رَمَكَةٌ A mare: and [particularly] a بُرْدُونَةٌ [or mare of mean breed], (Lth, Mgh, K,) the female of the بُرَادِينِ (S, Mṣb,) that is taken for breeding: (Lth, Mgh, K:) pl. رَمَكٌ, (S, Mgh, Mṣb,) accord. to rule, (Mgh,) and رَمَكَاتٌ, (S,) and اَرْمَاقٌ (Fr, S, Mgh,) formed on the supposition of the elision of the ʔ, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is رَمَكٌ. (K.) — Also + A weak man. (K.)

رَمَكٌ: see the next paragraph, in two places.

رَامَكٌ Remaining, staying, dwelling, or abiding, in a place, (Mṣb, K,) not quitting: or especially, when fatigued, or wearied, or distressed. (K.) = See also 1, last sentence. = Also, and رَامَكٌ, (S, Mṣb, K,) the former of which is the more usual, or more approved, (TA,) A certain thing, black, (S, Mṣb, K,) like pitch, (Mṣb,) that is mixed with musk, (S, Mṣb, K,) and is then called (يُجْعَلُ) musk. (Mṣb.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: "Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus." A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Aḡṭa', (O, TA,)]

* إِنَّ لَكَ الْفَضْلَ عَلَى صُحْبَتِي
* وَالْمِسْكُ قَدْ يَسْتَصْحِبُ الرَّامِكَا

[Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with رَامِك]. (S, O.) — [رَامِكُ, from the Pers. رَامَك, is also the name of A certain astringent medicine, used as a remedy for dysentery &c. In the printed edition of the "Kánoon" of Ibn-Seenà (Avicenna), book ii. p. 253, it is erroneously written رَمَك.]

أَرَمَكُ Of the colour termed رُمَكَة (S, Mṣb, K:) applied to a camel: fem. رُمَكَا. (S, Mṣb.) The رُمَكَا is said by Honeyf-el-Hanátim, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) — A poet says, [applying it to dust,]

* وَالْخَيْلُ تَجْتَابُ الْغَبَارَ الْأَرَمَكَا *

[And the horses, or horsemen, cleave the dark brown, or ash-coloured, &c., dust]. (TA.) — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الرُمَكَا; said by IATH to be fem. of الأَرَمَكُ. (TA.)

رمل

1. رَمَل as syn. with رَمَلَ: see the latter in two places. — رَمَلَ الْحَصِيرُ, [aor. app. 2, and inf. n. رَمَلٌ; and رَمَلَهُ; He wove (تَسَجَّ, A'Obeyd, T, or سَجَّ, A'Obeyd, S) the mat [of palm-leaves or the like]. (T, S.) [Or] رَمَلَ السَّرِيرَ, and [so in the M, but in the K "or"] الْحَصِيرُ, aor. 2, inf. n. رَمَلٌ, He ornamented the couch, and the mat, with جَوْهَر [i. e. jewels, precious stones, gems, &c.], and the like. (M, K.) [Or] رَمَلَ الْحَصِيرَ, and رَمَلَهُ, He made the weaving of the mat thin. (Har p. 55.) And رَمَلَ التَّسَجَّ, (M, K,) aor. and inf. n. as above; (TA;) and رَمَلَهُ, and رَمَلَهُ; (M, K;) the last omitted in the TA;) He made the woven thing, or the weaving, thin. (M, K.) And رَمَلَ السَّرِيرَ, (S, K,) [aor. and] inf. n. as above; (TA;) and رَمَلَهُ; He wove (رَمَلَ) [or palm-leaves split and then plaited together], (S, O, K,) or some other thing, (S, O,) and made the same a back (جَعَلَهُ ظَهْرًا) to the couch. (S, O, K.) [What is here called the "back" of the couch is app. so called as being likened to the back of a beast on which one rides: see رَمَالٌ.] Accord. to IKt, رَمَلْتُ السَّرِيرَ [app. a mistranscription for السَّرِيرَ] and رَمَلْتُ أَرَمَلْتُهُ signify I move the سِرِير [or the سَرِير] with a شَرِيط of leaves, or fibres, of the palm-tree. (TA.) — [Hence,] رَمَلْتُ الْقَوْلَ [† I wove, i. e. composed, the saying and the description]. (Phrases cited in the TA from two modern poets.) — رَمَلٌ, (T, S, M, Mṣb, K,) aor. 2, (T, Mgh, Mṣb,) inf. n. رَمَلَانٌ (T, S, M, Mgh, Mṣb, K) and رَمَلٌ (S, M, &c.) and مَرَمَلٌ (K,) said of a man, i. q. هَرَوَلَ [i. e. He went a kind of trotting pace, between a walk and a run]; (S, Mgh, Mṣb, K; [in the M said to be "less than المَشَى and above العَدُو" app.,

as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) he was quick in his manner of walking, (T, TA,) and shook his shoulder-joints, (TA,) leaping, (so in the T accord. to the TT,) or not leaping, (so in the TA,) in doing so; (T, TA;) while performing the circuitings round the Kaḡbeh, (T, Mgh, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkeh might know that there was in them strength; (T, TA;) and in going between Eḡ-Ṣafā and El-Marweh. (S, TA.) [It is also said of a camel: see رَمَكَ.] — رَمَلْتُ السَّنَةَ or رَمَلَ الْعَامُ as an inf. n. [app. of رَمَلْتُ السَّنَةَ] signifies The year's having little rain. (KL.) — رَمَلْتُ مِنْ زَوْجَهَا: see 4.

2. رَمَلَهُ, (M, TA,) inf. n. رَمَلٌ, (TA,) He put رَمَل [i. e. sand] into it; namely, food; (M, TA;) and (TA) so رَمَلَهُ, (Ibn-'Abbād, K, TA,) aor. 2, inf. n. رَمَلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تُكْفَأَ الْقُدُورُ وَأَنْ يُرْمَلَ اللَّحْمُ بِالشَّرَابِ, meaning [He ordered that the cooking-pots should be turned upside-down, and] that the flesh should be stirred about and mixed with dust, in order that no use might be made of it. (TA.) — And He defiled, or smeared, him, or it, with blood; (S, M, TA;) namely, a man, (S,) or a garment, and the like; (M, TA;) and (TA) so رَمَلَهُ, (K, TA;) but in this sense also the former verb is the more chaste. (TA.) And رَمَلَ فَلَانٌ رَمَلٌ فَلَانٌ بالدمِ Such a one was defiled, or smeared, with blood. (T, TA. [See also 4 and 5.]) — In relation to speech, or language, (TA,) التَّرْمِيلُ signifies † i. q. التَّزْيِيفُ;

(K, TA; [in the OK, erroneously, التَّرْمِيفُ;]) i. e., [as inf. n. of رَمَلَ, The adulterating it, corrupting it, or rendering it unsound, or untrue; and as inf. n. of رَمَلَ] its being [adulterated, corrupted, or] unsound, or untrue. (TA. [See the pass. part. n., below.]) — See also 1. — And see 4.

4. رَمَلَ It (a place) became sandy; had رَمَل in it or upon it. (Mṣb.) — [And He clave to the sand.] — And [hence,] † He became poor: (Mgh:) or † his provisions, or travelling-provisions, became difficult to obtain, and he became poor: (Mṣb:) or his travelling-provisions went: (Mgh:) and أَرَمَلُوا † their provisions, or travelling-provisions, became exhausted, or consumed: (A'Obeyd, T, S, M, K, TA:) from الرَّمَلُ; (Mgh, TA;) as though [he or] they clave to the sand; (TA;) like أَدَقَّ, (Mgh,) or أَدَقُّوا, (TA,) from الدَّقْعَا: (Mgh, TA;) or from رَمَلَ meaning "little rain:" or from أَرَمَلَ الْحَصِيرَ and رَمَلَهُ meaning "he made the weaving of the mat thin:" (Har p. 55:) and أَرَمَلُوا زَادَهُمْ † They exhausted, or consumed, their provisions, or travelling-provisions. (K, TA.) [In the TT, as from the M, اتخذوه is erroneously put for أَنْفَعُوهُ, the explanation in the TA.] — And [hence,] أَرَمَلْتُ, (Yz, T, S, Mṣb,) or, accord. to Sh, أَرَمَلْتُ مِنْ

رَمَلْتُ, or رَمَلْتُ مِنْ زَوْجَهَا, (T, accord. to different copies;) and رَمَلْتُ [alone], (K, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرْمِيلٌ; (TA;) † She (a woman) became such as is termed أَرَمَلَة, (T, Mṣb, K, TA,) i. e. without a husband; (T, Mṣb;) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she be also poor: (Mṣb:) or [she became a widow;] she lost her husband by his death. (S.) — And أَرَمَلَ said of an arrow, It became defiled, or smeared, with blood, (Ibn-'Abbād, K, TA,) and had the mark thereof remaining upon it; (Ibn-'Abbād, TA;) and so أَرَمَلَ. (TA. [See also 2 and 5.]) — Said of a poet, it is from الرَّمَلُ, like أَرَجَزَ from الرِّجَزُ; (TA;) i. e. He versified, or composed verses, in the metre termed الرَّمَلُ. (Ibn-Buzurj, L in art. قَصْد.) — As a trans. v.: see 1, in five places. — Also He lengthened, or made long, a rope, or cord: (K:) and in like manner, he lengthened, and widened; or made long, and wide; a shackle, or shackles: you say, أَرَمَلَ لَهُ فِي قَيْدِهِ He lengthened, and widened, or made long, and made wide, for him his shackle, or shackles. (Ibn-'Abbād, TA.)

5. رَمَلَ He became defiled, or smeared, (T, S,) with his blood, (T,) or with blood; as also رَمَلَ. (S. [See also 2 and 4.])

8: see 4 and 5. — You say also, أَرَمَلْتُ فُلَانَةً فِي بَنِيهَا + Such a woman maintained, or undertook the maintenance of, her children, her husband having died. (O, TA. [But in both I find بِبَيْتِهَا, an obvious mistranscription, for which I read بَنِيهَا; and in the explanation, in both, أَقَامَتْ عَلَيْهِم, for which I read عَلَيْهِم.])

رَمَلٌ [Sand;] a kind of dust or earth, (M,) well known: (Lth, T, M, Mṣb, K:) رَمَلَةٌ is its n. un.; (M, K;) a more special term than the former; (S;) signifying a piece, or portion, [or tract, or collection,] thereof: (Lth, T, TA:) [and the former word is also sometimes used as meaning a tract, or collection, of sand:] the pl. [of mult.] is رَمَالٌ (Lth, T, S, M, Mṣb, K) and [of pauc.] أَرَمَالٌ (M, K;) [and أَرَامِلٌ is used as a pl. pl., i. e. pl. of أَرَمَلٌ; occurring in a verse cited in the TA, art. هَج.] — [Hence,] أَرَمَالٌ a name of The hyena. (ISK, S.) — [Hence also,] الرَّمَلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously, رَمَلٌ,]) or عَلِمَ الرَّمَلُ, i. q. عَلِمَ الْخَطَّ, (ṢAar, TA in art. خَط,) [Geomancy,] a certain well-known science. (TA in the present art. [See a description of it voce خَط.])

رَمَلٌ Weak rain: (IAar, T:) or little rain: (Har p. 55:) or a small quantity of rain: (El-Umawee, T, S, M, K:) one says, أَصَابَهُمْ رَمَلٌ مِنْ مَطَرٍ A small quantity of rain fell upon them: (El-Umawee, T, M:) but Sh says, "I have not heard رَمَلٌ in this sense except on the authority of El-Umawee:" (TA:) the pl. is أَرَمَالٌ. (T, S, M.) — [Hence, perhaps,] أَرَمَالٌ مِنْ إِبِلٍ A number of camels in a state of dispersion. (TA.) —

أَرْمُولَةٌ, as an epithet applied to a boy, or young man, (أَرْمُولٌ, Lth, T, Ibn-'Abbád, K,) i. q. [†] أَرْمَلٌ [as meaning *Poor, needy, or the like*]; (Ibn-'Abbád, K;) accord. to Lth, (T, TA,) i. q. زَاوَةٌ [i. e. *abject*] in Persian: (T, M, TA: [but in two copies of the T زَاوَةٌ; and in the TT, as from the M, زَاوَةٌ:]) but Az says, I know not أَرْمُولَةٌ, nor the Persian rendering thereof. (T.) = Also The *stump* (جُدُمور) of the [plant, or tree, called] أَرَامِلٌ pl. أَرَامِلٌ and أَرَامِلٌ (K:) or عَرْفَجٌ signifies the *stocks, or stems*, (أَصُولٌ, [but

this sometimes means *stumps*, as well as *roots*, &c.,) of the عَرَج (M.)

مَرْمُولٌ: see مَرْمُولٌ.

مَرْمُولٌ A man whose provisions, or travelling-provisions, are exhausted, or consumed. (A'Obeyd, T.) See also أَرْمَلٌ, first sentence. = See also المَرْمَل.

مَرْمُولٌ A small قَيْد [i. e. shackle or pair of shackles]. (IAar, T, K.)

مَرْمُولٌ طَعَامٌ مَرْمُولٌ [Food, or wheat,] into which sand (الرَّمْل) has been thrown. (TT, as from the T.) And خَبِيصٌ مَرْمُولٌ [A mess of dates and clarified butter mixed together] into which dust, or earth, and sand, have been put: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] such as has been much stirred about and turned over (K, TA, and so in the TT, as from the T) [app. with coarse flour (see جَرِيش)] so that it has complicated streaks. (TA, and so in the TT, as from the T.) — And كَلَامٌ مَرْمُولٌ [Speech, or language, adulterated, corrupted, or] rendered unsound, or untrue: like طَعَامٌ مَرْمُولٌ. (TA.)

المَرْمُولُ The lion; [app. because he smears his prey with blood;] as also المَرْمُولُ. (O, K.)

مَرْمُولٌ A mat woven [of palm-leaves or the like (see 1)]; as also مَرْمُولٌ. (A'Obeyd, T, TA.)

يَرْمُولُ Palm-leaves (خَوْصٌ) woven together. (K, *TA.)

رَمَنٌ رَمَنٌ [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with ة: (S, M, Msb, K:) the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the رَمَن has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance: (K:) رَمَنٌ is of the measure فُعْلَانٌ accord. to Sb: (M in art. رَمَر:) Kh, being asked by Sb respecting الرَمَن (S,) or [rather] respecting رَمَن (M in art. رَمَر,) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,*) i. e., that he regarded its ل and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure فُعْلَانٌ, making it to accord to many similar names of plants, (M,) like حِمَاضٌ &c., (S, M,) فُعْلَانٌ being more common than فُعْلَانٌ (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعْلَانٌ, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper

names ending with ل and ن, as عُثْمَانٌ &c.]. (Msb.) [Freytag mentions several varieties of رَمَن, as follows: but the names, as given by him and here transcribed, require verification or correction: "رَمَن المَرَمِي, رَمَن القسطنطيني, العدسي, رَمَن الترحين, رَمَن الخزائني, المروني, qui ad speciem dulcium pertinent: tum رَمَن dulce et corticem tenuissimum habens: رَمَن امليسي Malum Punicum maximum, esu gratissimum et acinorum expers: رَمَن السحي, رَمَن السحري, رَمَن الدواري, رَمَن الدلوي, sunt minoris magnitudinis, formae rotundae: رَمَن السقريا Malum Punicum magnitudine et sapore praestantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat:" and he refers to "Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;" the latter of which authors only mentions the properties of the رَمَن. — رَمَن السَّعَالِي [in the CK السَّعَالِي The white خَشَخَاش [or poppy]: or a species thereof. (K.) [The heads of the poppy are called رَمَن الخَشَخَاش because of their resemblance to pomegranates.] — رَمَن الأَنْهَار [Androsæmum; or hypericum majus:] the large species of هَيُوفَارِقُونَ. (K.) — [In the present day, رَمَن and more properly رَمَاتَان are used as meaning † A young woman's breasts, when small and round; they being likened to pomegranates. In a saying of Umm-Zarā, (mentioned in the M in art. رَمَر,) رَمَاتَان seems to be used in this sense, or as meaning a woman's posteriors.] — The n. un., رَمَانَةٌ, is also used, vulgarly, as meaning † The قَطَنَة [or third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal]: (K in art. قَطَن:) or it signifies † the thing [or part] in which is the fodder, of the horse. (M and TA in art. رَمَر and in the present art.) One says, رَمَانَةٌ + مَلَأَتِ الدَّابَّةَ رَمَانَتَهَا [The beast filled its dābba with ramānāt]. (TA.) And أَكَلَ حَتَّى تَنَاتَ رَمَانَتَهُ, meaning † He ate until his navel with the parts around it projected. (TA.) — [† A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.] — And [for the same reason] † The weight of a steelyard, or Roman balance. (MA.) [Also applied in the present day to † The steelyard itself; and so رَمَانَةٌ.]

رَمَانَةٌ n. un. of رَمَانٌ [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Msb, K.)

رَمَانِيٌّ [Of, or relating to, the pomegranate. —] A seller of رَمَان [or pomegranates]. (TA.) — [Of the colour of the pomegranate. — † Ruby-coloured. — And, accord. to Golius, on the authority of a gloss in a copy of the KL, † The ruby itself.]

رَمَانِيَّةٌ A kind of food prepared with pomegranates. (KL.)

رَمَانِيَّةٌ dim. of رَمَانٌ [or rather of رَمَانَةٌ, the n. un.]. (TA.)

رَمَانَةٌ A place of growth of رَمَان [or pomegranates], (T, K,) when they, (K,) or their stems, (T,) are numerous therein. (T, K.)

رمو

رَمَا, mentioned under this head in the M, see the art. here following.

رمى

1. رَمَى الشَّيْءَ. (T, *S, M, K,) aor. يَرْمِي. (T,) inf. n. رَمَى; (T, M;) and رَمَى بِهِ (M, K;) He threw, cast, or flung, the thing, (S, K,) مِنْ يَدِهِ from his hand; (S, TA;) as also ارْمِي; (M, K;) i. e. ارْمِي الشَّيْءَ مِنْ يَدِهِ (M: [in the K it is implied that one says also بِهِ ارْمِي; agreeably with a phrase mentioned in what follows:]) you say, ارْمِيْتُ الْحَجَرَ مِنْ يَدِي I threw the stone from my hand: (S:) and ارْمِي الْفَرَسَ بِرَأْسِهِ The horse threw, or threw down, [i. e. threw off,] his rider: (T:) ارْمِيَتْ رَمِيْتُ الرَّجُلَ is said إِذَا رَمِيَتْ يَدُكَ; [i. e., as meaning رَمِيَتْ يَدِي which may be rendered I threw him (the man) with my hand; and also I threw, or shot, at him (the man) with my hand;] but when you remove him from his place, you say, ارْمِيَتْ عَنِ الْفَرَسِ وَغَيْرِهِ [I threw him, or threw him down or off, from the horse &c.]: (Msb:) and ارْمِيَتْ عَنْ قَرَسِهِ, meaning [He thrust him, or pierced him, with his spear,] and threw him, or threw him down [or off,] from his horse: (El-Farábee, S, Msb:) and ارْمِيْتُ الْجَمَلَ عَنْ ظَهْرِ الْبَعِيرِ I threw down the load from the back of the camel. (T.) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى, in the K. (viii. 17), is said by Abou-Is-hāk to be tropical, and to mean † And thou didst not cast [in effect, or] so as to attain the point that was attained, [when thou didst cast,] but God [cast in effect, i. e.,] overruled the casting: or, accord. to Abu-l-'Abbās, the meaning is, † thou didst not cast fear, or terror, into their hearts, when thou didst cast the pebbles, [but God cast the fear, or terror:] or, accord. to Mbr, † thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast [so that in effect God cast]. (T. [See also another explanation in what follows.]) — ارْمَى بَسَلْجِهِ He cast forth his excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence. — You say also, رَمَيْتَ بِالسَّهْمِ [I shot the arrow], inf. n. رَمَى and رَمَاةٌ. (S.) رَمَى عَنِ الْقَوْسِ And رَمَاةٌ, (S, M, Msb,) or عَلِمَهَا, (Mgh, *K,) and رَمَى السَّهْمَ عَنِ الْقَوْسِ (S, M, Mgh, Msb, K,) inf. n. رَمَى (Mgh, Msb, K,) and رَمَاةٌ, (Mgh, K,) [He shot, or shot the arrow, from, and upon, meaning with, the bow;] and accord. to El-Ghooree, رَمَا بِهَا also; (Mgh;) but one should not say رَمَى بِهَا (S, M, Msb, K,) unless meaning "he threw it from his hand;" though some make it to mean رَمَى عَنِهَا or عَلِمَهَا, making the ب to be instead of عَنِ or عَلِيهَا. (Msb.) — And رَمَى الْقَتْلَ (S, M,) or الصَّيْدَ, [He shot, or shot at, the animal, or animals, of the chase,] inf. n. رَمَى and رَمَاةٌ, (Msb,) or رَمَى, and none other. (M.) [And رَمَاهُ بِكَذَا He threw at him, cast at him, or shot at him, with such a

thing; i. e. he threw it, cast it, or shot it, at him: and, more commonly, he threw at him, or cast at him, and hit him, or he shot him, with such a thing: namely, with a stone, an arrow, &c. And رمَاهُ بِحِجَارَةٍ He threw at him with stones, threw stones at him: and he pelted him with stones, i. e. threw at him and hit him with stones. And رمَاهُ فِي الْأَعْرَاضِ [He shot, or cast, at the butts]. (ISK, T, S, M.) — [Hence,] one says, in cursing a person, اَرْمِيْهِ فِي يَدِهِ، and اَنْفِهِ، + [May God aim at, and smite, with some bane, or malady, his hand, or arm, and his nose,] and in like manner in relation to other members. (M, K,*) [And رمَاهُ اللَّهُ بِكَذَا، sometimes meaning + God smote him, or afflicted him, with such a thing: but generally, may God smite him, or afflict him, with such a thing; as in the saying,] رمَاهُ اللَّهُ بِدَاءِ الذِّئْبِ + [May God smite him, or afflict him, with the disease of the wolf]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رمَاهُ اللَّهُ بِالْجُوعِ [may God afflict him with hunger]; because the wolf is always hungry. (Meyd.) And رمَاهُ بِدَاهِيَةٍ + [He (God) sent upon him, or against him, or smote him with, a calamity: and also] + he (a man) made a very sagacious and crafty and politic man to be his assailant. (L in art. حجر. [See also, in that art., بِحَجَرٍ. And رمَاهُ بِكَذَا، and بِحَجَرِهِ.]) [And رمَاهُ بِكَذَا، He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence,] رمَاهُ بِالْقَبِيحِ، (TA,) or بِأَمْرٍ قَبِيحٍ، (IAar, T,) or بِالْقَبِيحِ، (Mshb,) + He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul: (IAar, T, Mshb, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the Qur xxiv. 4 and 6. (T, TA.) [And رمَاهُ بِسُوءٍ + He cast an evil imputation upon him; accused him, or suspected him, of evil: see مَرَمَى. And رمَاهُ alone + He accused him, or suspected him.] And رمَاهُ بِالْحَقِّ + [He accused him with truth]. (L in art. قرح، in explanation of قَرَحَهُ بِالْحَقِّ. [And رمَاهُ بِلسَانِهِ + He spoke against him. — رمَى الله لك means + May God aid thee, or aid thee against thine enemy, and work [good] for thee: (AO, S, TA:*) and رمَى الله له + God aided him, or aided him against his enemy, (AAF, M, K, TA,) and wrought [good] for him: (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the Qur، وَلَكِنَّ اللَّهَ رَمَى، [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يَرْمِي) that enemy. (M, TA.) [In like manner, also, فَلَانٌ رَمَى يَرْمِي مِنْ وَرَاءِ فَلَانٍ means + Such a one defends such a one. — رميت بكذا + I had such a thing offered, or presented, to me, the meeting with it being appointed, or prepared; [I had it as it were thrown to me, or thrown in my way; as though I were thrown at therewith;] like نُبِذْتُ بِهِ

(A in art. نبذ. — رَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ + The people, or party, [cast their eyes on me: or] looked at me sideways, or did so with anger, or aversion: or looked at me hardly, or intently. (Mgh.) [And رَمَى بِبَصَرِهِ الْأَرْضَ + He cast his eyes on the ground. — رَمَى بِالْقَوْمِ + He, or it, caused, or made, the people, or party, to go forth; expelled them; [or cast them forth;] from one country, or the like, to another. (M, TA.) [See also 6.]) [And رَمَى بِنَاقَتِهِ الْفَلَاةَ + He urged forth his she-camel, or went forth with her, or journeyed with her, or directed his course with her, into the desert; agreeably with what precedes or with what follows.] رَمَى signifies also + The going forth from one country, or the like, to another. (Th, M, TA.) And رَمَى الرَّجُلُ + The man journeyed. (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, أَيْنَ تَرْمِي، meaning + Whither dost thou direct thy course. (T, TA.) One says, رَأَيْتُ نَاسًا يَرْمُونَ الطَّائِفَ + I saw men directing their course to, or towards, Et-Tāif. (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — ثَوْبٌ رَمَوْهَا بِأَثْوَابٍ خَفَافٍ، [They cast upon them light, or agile, bodies,] means they mounted them with their [light, or agile,] bodies; referring to camels. (T and TA in art. ثوب. — رَمَى فِي جَنَائِزِهِ He has been carried, or lifted, and put, into, or upon, his bier, means + he died, or has died: (TA:) it is said in giving information of a man's death. (TA in art. جسر. — رَمَى also app. means + He (a governor) imposed an impost upon his subjects: see رَمِيَّة. — And رَمَى، aor. يَرْمِي، means also + He mis-conjectured; thought wrongly; or formed a wrong opinion: (IAar, T:) [and app. he threw out a conjecture: or he spoke conjecturally; for Az adds,] it is like the phrase رَجَمًا بِالْغَيْبِ [or رَجَمَ رَمَى السَّحَابَ. (T.) — رَمَى السَّحَابَ + The clouds became drawn, or joined, together, (M, K, TA,) [as though thrown, one at another,] and heaped, or piled, up; (TA:) as also رَمَى. (M, TA.) — And رَمَى إِلَى، i. e. + [His affair, or case,] came eventually [to the attainment of what was desired, or sought; or to abandonment by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Hāritheh، سَبَى فِي الْجَاهِلِيَّةِ، [as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, تَرَامَى الْأَمْرُ، meaning تَرَاخَى [i. e. + The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed] تَرَامَى إِلَى فَسَادٍ، (S,) or of a wound, (T,) حَبْنٌ، (T,) or of the fāsād, (S,) i. e. + It was in a sluggish, or backward, state, (تَرَاخَى) and became putrid and corrupt. (T.) And تَرَامَى إِلَيْهِ الْخَبَرُ + The

[Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A'Obeyd, T.)

4: see 1, first sentence, in seven places: — and see also 6. = اَرْمَى، (M, Mgh,) inf. n. اَرْمَاءَ، (Mgh,) also signifies It (a thing, Mgh) exceeded. (M, Mgh.) You say, اَرْمَى عَلَيْهِ، It (anything) exceeded it, namely, another thing. (M.) Hātim-Teiyi says,

* وَأَسْرَ خَطْبًا كَانَ كُعُوبُهُ
* نَوَى الْقَسْبَ قَدْ أَرْمَى ذِرَاعًا عَلَى الْعَشْرِ

[And a tanny spear of El-Khatt, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten]: (T, S:) i. e., قَدْ زَادَ عَلَيْهَا. (T.) And hence, (T,) you say, اَرْمَى عَلَى الْخَمْسِينَ، i. e. He exceeded [the age of fifty]; (AZ, A'Obeyd, T, S, M, K; [like اَرْمَى]; as also رَمَى; (AZ, T, S, M, K; [for] رَمَى signifies the exceeding in age: and one says also أَرْمَى and رَمَى in the same sense. (IAar, T.) And اَرْمَى signifies the same as اَرْمَى [meaning Such a one took usury or the like]. (S.) See also رَمَاهُ، below. You say also, رَمَاهُ فَرَمَى عَلَيْهِ، i. e. [He reciprocated reviling, or vilifying, with him, and] he exceeded him. (S.)

5. رَمَى He shot, or cast, at the butts, and at the trunks of trees. (ISK, T, S, M.)

6. اَرْمَيْنَا and اَرْمَيْنَا [We cast, or shot, (generally the latter,) one with another, or one at another; mostly meaning in competition, or contention; i. e. we competed, or contended, together in throwing, or shooting]: (S, K:) and اَرْمَى الْقَوْمَ اَرْمَى السَّهْمَ and اَرْمُوا The people, or party, shot arrows, [one with another, or] one at another. (T.) — [Hence,] تَرَامَتْ بِهِ الْبِلَادُ + The countries cast him forth, or expelled him; (M, K, TA;) [as though they banded him, one to another;] as also اَرْمَتْ، (so in a copy of the M, [which I think correct,]) or اَرْمَتْ. (K.) — And تَرَامَى + The clouds became drawn, or joined, together, (M, K, TA,) [as though thrown, one at another,] and heaped, or piled, up; (TA:) as also رَمَى. (M, TA.) — And رَمَى إِلَى، i. e. + [His affair, or case,] came eventually [to the attainment of what was desired, or sought; or to abandonment by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Hāritheh، سَبَى فِي الْجَاهِلِيَّةِ، [as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, تَرَامَى الْأَمْرُ، meaning تَرَاخَى [i. e. + The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed] تَرَامَى إِلَى فَسَادٍ، (S,) or of a wound, (T,) حَبْنٌ، (T,) or of the fāsād, (S,) i. e. + It was in a sluggish, or backward, state, (تَرَاخَى) and became putrid and corrupt. (T.) And تَرَامَى إِلَيْهِ الْخَبَرُ + The

* قَبْلَ الرِّمَاءِ تَمْلَأُ الْكَتَائِنُ *

news, or information, came to him; or came to him by degrees. (MA.) — **تَرَامَتْ سَفَرَتُهُ** + *His journey was, or became, distant, or far-extending.* (Har p. 34.) — **تَرَامَهُ الشَّبَابُ** *Youthfulness, or youthful vigour, attained its full term [in him].* (Skr, M.)

8. **ارْتَمَى** *It was, or became, thrown, cast, or flung.* (S, K, TA.) *It fell to the ground: so in the saying, ارْتَمَى الْحِجْلُ عَنْ ظَهْرِ الْبَعِيرِ [The load fell to the ground, or it may mean was thrown down, from the back of the camel].* (T.) — Also *He shot, or shot at, an animal, or animals, of the chase.* (T, S, M.) — See also 6, in three places.

رَمَى [originally an inf. n.]: see **رَمَى**.

رَمَى *The sound of a stone (T, K) thrown at a boy (so accord. to a copy of the T) or thrown by a boy; (K); on the authority of IAgr. (T.) = رَمَا [thus written in the M]: see رَمَا.*

رَمِيَّةٌ *A single throw, or cast, or fling: and a single shot: (Mgh, Mṣb, TA:) pl. رَمِيَّاتٌ. (Mṣb, TA.)* **رَبَّ رَمِيَّةٍ مِنْ غَيْرِ رَامٍ** [*Many a hitting shot, or scarce any hitting shot, is there without a skilled shooter*] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd.)

رَمَاءٌ, (S, IATH, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-h and medd, (IATH, and so in a copy of the S, in which it is added that it is said by Ks to be with medd,) like **سَمَاءٌ**; (K;) or **رَمَاءٌ**; (Mgh, and so in a copy of the T;) or **رَمَا**, said by Lh to be formed by substitution [of م for ب, as is shown by what follows]; (M;) *An excess, or an addition; i. e., (A'Obeyd, T, Mgh,) i. q. رِبَا*, (A'Obeyd, T, S, M, K,) or **رَبْوَا**, (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning usury, and the like,]) or *an excess, or addition, over what is lawful.* (T, IATH.) Hence the trad. of 'Omar, **لَا تَبْيعُوا**, (A'Obeyd, T,) or he said **لَا تَبْيعُوا**, (S,) **وَمَا وَهَّاءٌ**, [or **وَهَّاءٌ**, (see art. **وَهَّاءٌ**)] (accord. to different copies of the T and S,) adding, (T, S,) **إِنِّي أَخَافُ عَلَيْكُمْ الرَّمَاءَ**; (T, S, Mgh;) [i. e. *Exchange not ye gold for silver, except it be done hand with hand, meaning, except there be no delay between the giving and receiving, take and take: verily I fear for you the practice of usury;*] or he said, **إِلَّا هَاءٌ وَهَّاءٌ**, meaning, *except [by saying] take and give:* (Az, TA in اللِّينَةُ in the same:) and, as some relate it, he said, **إِنِّي أَخَافُ عَلَيْكُمْ**, [which means the same;] using the inf. n. (T, Mgh.)

رَمَاءٌ: see the next preceding paragraph.

رَمَى, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without ة, to the female, i. q. **رَمَى** [i. e. *Thrown at, or cast*

at, or shot at, or shot]: but when they do not distinguish a male from a female, the word applied to the male and to the female is **رَمِيَّةٌ** [with ة [added النَّقْلُ, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, **رَمَى** and **رَمِيَّةٌ** are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is **رَمَايَا**. (M, TA.) = Also, (M,) accord. to As, i. q. **سَقَى**, i. e., (T, S,) *A cloud of which the rain-drops are large, and vehement in their fall, (T, S, M, K,*) of the clouds of the hot season and of the autumn: (S;) or, (M, K,) accord. to Lh, (T,) small portions of clouds, (T, M, K,) of the [apparent] size of the hand, or somewhat larger; but the approved explanation is that given by As: (T:) and **رَمَى** is a dial. var. thereof: (TA:) the pl. is **رَمِيَّةٌ**, (T, S, M, K,) like as that of **سَقَى** is **أَسْقِيَّةٌ**, (S,) and **أَرَمَاءٌ**, (Lth, T, M, K,) [each, properly, a pl. of pauc.,] and **رَمَايَا**. (M, K.)*

رَمِيَّةٌ: see the next preceding paragraph, in two places. [As a subst.,] it signifies *A thing, (S, M,) meaning (S) an animal (As, T, S, M,*) Mgh, Mṣb) of the chase, (As, T, S,) that is thrown at, or cast at, or shot at, or shot, (As, T, S, M, Mgh, Mṣb,) by its pursuer; and any beast thrown at, cast at, shot at, or shot; (As, T;) applied to the male and the female: (As, T, Mgh, Mṣb:) it is originally a word of the measure **فَعِيلَةٌ** in the sense of the measure **مَفْعُولَةٌ**: (Mṣb:) [or rather] it is made fem., (As, T,) [i. e.] it has ة, (S,) because it is made a subst., (As, T, S,) not an epithet: (As, T:) it is not **رَمِيَّةٌ** converted into **رَمِيَّةٌ**: (S;) or, accord. to Sb, the ة, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, *an animal to be thrown at, cast at, shot at, or shot;*] and thus **ذَبِيحَةٌ** is applied to “a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed];” but when the act has been executed upon it, it is [said to be] **ذَبِيحٌ**: (M:) the pl. is **بُنُسُ الرَّمِيَّةِ**, and **رَمَايَا**. (Mṣb.) One says, **بُنُسُ الرَّمِيَّةِ**, meaning *Very bad is the thing of those that are [or are to be] thrown at, or cast at, or shot at, or shot, the hare.* (S, M.) — Also, + *An impost which the governor imposes [so I render upon his subjects.* (TA.)*

رَمَى, (S, TA,) thus correctly written, like **عَمِيَّ**; in the copies of the K like **عَمِيَّ**, (TA,) [and in two copies of the T written **رَمِيَّ**; in a copy of the M, **رَمِيَّ**; i. q. **تَرَامٍ**: (T, S,*) or **رَمَامَةٌ**: (K:) or **رَمِيَّ**: (M:) or it is an intensive inf. n. from **رَمَى**, of the measure **فَعِيلٌ**, like **هَجِيرٌ** and **كَانَتْ بَيْنَهُمْ رَمِيَّ**, (Nh, TA:) one says, **رَمِيَّ**, (T,*) **رَمِيَّ**, (M,*) **رَمِيَّ**, (TA,) i. e. *There was between them a reciprocal throwing of stones, (T, TA,) [or shooting of arrows or the like, or a great, or vehement, throwing, &c.,] then there*

intervened between them [an intervention, or a vehement intervention, or] a person, or persons, who withheld them, one from another, (T,) or then they withheld themselves, [or withheld themselves much,] one from another. (TA.)

رَامٍ act. part. n. of 1; (Lth, T, TA;) *Throwing, &c.: (TA:) [pl. رَمَاءٌ].* — [Hence, **الرَّامِي** a name of *The constellation Sagittarius; the ninth of the signs of the zodiac: thus called in the present day; but more commonly, القَوْسُ.* — [Hence likewise, **رَامٍ** also signifies + [One who assails with reproach, &c.:] + one who reproaches, or upbraids; or who gives an ill name: (KL:) [+ one who accuses, or suspects, another: see **مَرَمِي**.]

أَرَمَى [*More, and most, skilled in throwing, or casting, or shooting*]: see an ex. voce **نَقْنُقٌ**.

تَرَمَاءٌ: see 3 [of which it is a quasi-inf. n.].

مَرَمِي *A place [of throwing, or casting, or] of shooting arrows; (KL;) the place of the butt at which arrows are shot: (TA:) [pl. مَرَامٍ].* —

[Hence,] + i. q. **مَقْصِدٌ** [meaning *A place, and an object, to, or towards, which one directs his aim or course*]: (TA, and Har p. 54:) pl. **مَرَامٍ**: (Har ibid.:) whence the trad., **لَيْسَ وَرَاءَ اللَّهِ مَرَمِي**, i. e. + [There is not, beyond God,] any object (مَقْصِدٌ) towards which to direct hopes. (TA.)

مَرَمِي *An instrument for throwing, or casting, or shooting: pl. مَرَامٍ. (Har p. 54.)* [Hence,] **مَرَامِي نِيرَانٍ** [*Engines for throwing fire upon the enemy*]. (S and K voce **حَرَّاقَةٌ**) [See also **مَرَمَاءٌ**.]

مَرَمَاءٌ i. q. **غُلُوءَةٌ** [as meaning *The limit of a shot or throw*]. (K in art. **غُلُو**.) = See also the next paragraph.

مَرَمَاءٌ *An arrow with which one shoots (As, IAgr, T) at a butt: (As, T, Mgh:) an arrow with which one learns to shoot; (M, K, TA;) which is the worst kind of arrows: (TA:) or a small, weak arrow: (AHn, M, K:) or an arrow with its [head of] iron: (Th, TA in art. **حَسَب**:) or, like **سُرُوءَةٌ**, a round arrow-head: (AA, [so in the S, but in the TA it is IAgr,] S, TA:) [and app. a missile of any kind: (see **مَرْدِي**)] pl. **مَرَامٍ**. (M.) When they see many **مَرَامٍ** in the quiver of a man, they say,*

* **وَتَبَلَّ الْعَبْدُ أَكْثَرَهَا الْمَرَامِي** *

[And the arrows of the slave, most of them are those that are small and weak]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed **مَرَامٍ**, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a **مَرَمَاءٌ**. (M.) [See also the last sentence of this paragraph.] — It is also used, tropically, as meaning + *A مَنَجْنِيقٌ [or kind of engine for casting stones*

at the enemy; app. such as was called by the Romans "onager," or the like thereof]: because, like the مَرْمَأة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مَرْمَئِي.] And [the pl.] مَرَامٍ also signifies † Thunderbolts; syn. صَوَاعِقُ. (Bd in xviii. 33.) — Also A cloven hoof (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A'Obeid, (T, S,) a thing that is between the two hoofs of a sheep or goat; (T, S, M, K;) as also مَرْمَأة: (A'Obeid, T, M, K:) thus, he says, it is explained; but I know not what is its meaning: (T, S:) its dual occurs in the following trad.: **لَوْ أَنَّ أَحَدَهُمْ دَعَى إِلَى مَرْمَائِينَ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ**; (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مَرْمَأة in the former of these two senses; [i. e. *If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer*]; (S, Mgh;) or, accord. to A'Obeid, it is here the dual of this word in the latter of the same two senses: (T, S:) accord. to IAqr, (T, TA,) or Abou-Sa'ed, it here means the kind of arrow called مَرْمَأة: (T, Mgh, TA:) but in another, and similar, trad., مَرْمَائِينَ is followed by **أَوْ عَرَقِي** [i. e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

رمى pass. part. n. of 1; Thrown, &c.: (TA:)

[thrown at, or cast at, or shot at, or shot:] see رمى. — [Hence, † Smitten, or afflicted, with some bane, or malady, &c.: † assailed with reproach, &c.: † reproached, or upbraided, or stigmatized with an ill name: † accused, or suspected.] You say **إِمْرَأَةً مَرْمِيَةً بِسُوءٍ** † A woman accused, or suspected, of evil. (TA in art. رطم.) **Rel. n. ١٤٩٤, ١٥٠٣**

مرتب A scout (T, K) لِقَوْمٍ [to a people or party]:

(T, K,*) and so مرتبى. (T.)

Rel. n. ١٤٠٤, ١٤٠٥, ١٤٠٦, ١٤٠٧, ١٤٠٨, ١٤٠٩, ١٤١٠, ١٤١١, ١٤١٢, ١٤١٣, ١٤١٤, ١٤١٥, ١٤١٦, ١٤١٧, ١٤١٨, ١٤١٩, ١٤٢٠, ١٤٢١, ١٤٢٢, ١٤٢٣, ١٤٢٤, ١٤٢٥, ١٤٢٦, ١٤٢٧, ١٤٢٨, ١٤٢٩, ١٤٣٠, ١٤٣١, ١٤٣٢, ١٤٣٣, ١٤٣٤, ١٤٣٥, ١٤٣٦, ١٤٣٧, ١٤٣٨, ١٤٣٩, ١٤٤٠, ١٤٤١, ١٤٤٢, ١٤٤٣, ١٤٤٤, ١٤٤٥, ١٤٤٦, ١٤٤٧, ١٤٤٨, ١٤٤٩, ١٤٥٠, ١٤٥١, ١٤٥٢, ١٤٥٣, ١٤٥٤, ١٤٥٥, ١٤٥٦, ١٤٥٧, ١٤٥٨, ١٤٥٩, ١٤٦٠, ١٤٦١, ١٤٦٢, ١٤٦٣, ١٤٦٤, ١٤٦٥, ١٤٦٦, ١٤٦٧, ١٤٦٨, ١٤٦٩, ١٤٧٠, ١٤٧١, ١٤٧٢, ١٤٧٣, ١٤٧٤, ١٤٧٥, ١٤٧٦, ١٤٧٧, ١٤٧٨, ١٤٧٩, ١٤٨٠, ١٤٨١, ١٤٨٢, ١٤٨٣, ١٤٨٤, ١٤٨٥, ١٤٨٦, ١٤٨٧, ١٤٨٨, ١٤٨٩, ١٤٩٠, ١٤٩١, ١٤٩٢, ١٤٩٣, ١٤٩٤, ١٤٩٥, ١٤٩٦, ١٤٩٧, ١٤٩٨, ١٤٩٩, ١٥٠٠, ١٥٠١, ١٥٠٢, ١٥٠٣, ١٥٠٤, ١٥٠٥, ١٥٠٦, ١٥٠٧, ١٥٠٨, ١٥٠٩, ١٥١٠, ١٥١١, ١٥١٢, ١٥١٣, ١٥١٤, ١٥١٥, ١٥١٦, ١٥١٧, ١٥١٨, ١٥١٩, ١٥٢٠, ١٥٢١, ١٥٢٢, ١٥٢٣, ١٥٢٤, ١٥٢٥, ١٥٢٦, ١٥٢٧, ١٥٢٨, ١٥٢٩, ١٥٣٠, ١٥٣١, ١٥٣٢, ١٥٣٣, ١٥٣٤, ١٥٣٥, ١٥٣٦, ١٥٣٧, ١٥٣٨, ١٥٣٩, ١٥٤٠, ١٥٤١, ١٥٤٢, ١٥٤٣, ١٥٤٤, ١٥٤٥, ١٥٤٦, ١٥٤٧, ١٥٤٨, ١٥٤٩, ١٥٥٠, ١٥٥١, ١٥٥٢, ١٥٥٣, ١٥٥٤, ١٥٥٥, ١٥٥٦, ١٥٥٧, ١٥٥٨, ١٥٥٩, ١٥٦٠, ١٥٦١, ١٥٦٢, ١٥٦٣, ١٥٦٤, ١٥٦٥, ١٥٦٦, ١٥٦٧, ١٥٦٨, 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٢٣٩٩, ٢٤٠٠, ٢٤٠١, ٢٤٠٢, ٢٤٠٣, ٢٤٠٤, ٢٤٠٥, ٢٤٠٦, ٢٤٠٧, ٢٤٠٨, ٢٤٠٩, ٢٤١٠, ٢٤١١, ٢٤١٢, ٢٤١٣, ٢٤١٤, ٢٤١٥, ٢٤١٦, ٢٤١٧, ٢٤١٨, ٢٤١٩, ٢٤٢٠, ٢٤٢١, ٢٤٢٢, ٢٤٢٣, ٢٤٢٤, ٢٤٢٥, ٢٤٢٦, ٢٤٢٧, ٢٤٢٨, ٢٤٢٩, ٢٤٣٠, ٢٤٣١, ٢٤٣٢, ٢٤٣٣, ٢٤٣٤, ٢٤٣٥, ٢٤٣٦, ٢٤٣٧, ٢٤٣٨, ٢٤٣٩, ٢٤٤٠, ٢٤٤١, ٢٤٤٢, ٢٤٤٣, ٢٤٤٤, ٢٤٤٥, ٢٤٤٦, ٢٤٤٧, ٢٤٤٨, ٢٤٤٩, ٢٤٥٠, ٢٤٥١, ٢٤٥٢, ٢٤٥٣, ٢٤٥٤, ٢٤٥٥, ٢٤٥٦, ٢٤٥٧, ٢٤٥٨, ٢٤٥٩, ٢٤٦٠, ٢٤٦١, ٢٤٦٢, ٢٤٦٣, ٢٤٦٤, ٢٤٦٥, ٢٤٦٦, ٢٤٦٧, ٢٤٦٨, ٢٤٦٩, ٢٤٧٠, ٢٤٧١, ٢٤٧٢, ٢٤٧٣, ٢٤٧٤, ٢٤٧٥, ٢٤٧٦, ٢٤٧٧, ٢٤٧٨, ٢٤٧٩, ٢٤٨٠, ٢٤٨١, ٢٤٨٢, ٢٤٨٣, ٢٤٨٤, ٢٤٨٥, ٢٤٨٦, ٢٤٨٧, ٢٤٨٨, ٢٤٨٩, ٢٤٩٠, ٢٤٩١, ٢٤٩٢, ٢٤٩٣, ٢٤٩٤, ٢٤٩٥, ٢٤٩٦, ٢٤٩٧, ٢٤٩٨, ٢٤٩٩, ٢٥٠٠, ٢٥٠١, ٢٥٠٢, ٢٥٠٣, ٢٥٠٤, ٢٥٠٥, ٢٥٠٦, ٢٥٠٧, ٢٥٠٨, ٢٥٠٩, ٢٥١٠, ٢٥١١, ٢٥١٢, ٢٥١٣, ٢٥١٤, ٢٥١٥, ٢٥١٦, ٢٥١٧, ٢٥١٨, ٢٥١٩, ٢٥٢٠, ٢٥٢١, ٢٥٢٢, ٢٥٢٣, ٢٥٢٤, ٢٥٢٥, ٢٥٢٦, ٢٥٢٧, ٢٥٢٨, ٢٥٢٩, ٢٥٣٠, ٢٥٣١, ٢٥٣٢, ٢٥٣٣, ٢٥٣٤, ٢٥٣٥, ٢٥٣٦, ٢٥٣٧, ٢٥٣٨, ٢٥٣٩, ٢٥٤٠, ٢٥٤

is trilateral; as **أَرَضٌ** and **أَرَشٌ**. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, **إِنَّمَا هُوَ أَرَنْبٌ** [*He is only a hare*]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.)

See another ex. below, voce **أَرْنَبَةٌ**. [Hence, also,] **الْأَرْنَبُ** is the name of + A certain constellation, [*Lepus*,] comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of **الْجَبَّارُ** [i. e. *Orion*], and facing the west. (Kz̄w.) — Also, (K,) or **مَرْنَبٌ** accord. to the L, (TA,) or both, (M,) and **يَرْنَبٌ**, A **جَرْدٌ** [or large field-rat], (M, L, K,) like the *jerboa*, (M, L,) having a short tail. (M, L, K.) — **الْأَرْنَبُ** accord. to Kz̄w, A certain marine animal, the head of which is like that of the **أَرْنَبُ** [or hare], and the body like that of a fish: or, accord. to Ibn-Seenā, a small testaceous animal, which is of a poisonous quality when drunk [app. meaning in water]: so that, accord. to this explanation, the resemblance [to the **أَرْنَبُ** commonly so called] is in the name, not the form. (TA.) = Also A sort of ornament worn by women. (M, K.)

أَرْنَبَةٌ The end, or tip, [i. e. the lower portion, or lobule,] of the nose: (T, S, A, K:) this is [also] called **أَرْنَبَةُ الْأَنْفِ**: (Mgh, Mṣb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. **أَرْنَابٌ**. (T, A, TA.) You say, **جَدَعَ أَرْنَبَتَهُ** [lit. *He cut off the end of his nose*]; meaning + he held him in mean estimation, or in contempt. (A, TA.) And **وَجَدْتُهُمْ مُجْدَعِي** [lit. *I found them to be held in contempt*, (lit. *having the ends of their noses cut off*), more fearful than hares]. (A, TA.) = See also **أَرْنَبٌ**.

أَرْنَبَانِيٌّ [Cloth of the kind called] **خَزَرٌ** of a blackish colour (أَدَكُنْ). (K.) — See also **مَرْنَبَانِيٌّ**.

مَرْنَبٌ A large **فَأْرَةٌ** [or rat]: (K:) omitted in some copies of the K. (TA.) See **أَرْنَبٌ**. — See also **مُورْنَبٌ**.

مُورْنَبٌ: see **مُورْنَبٌ**.

مُورْنَبَةٌ A villous [garment of the kind called] **أَرَضٌ مُورْنَبَةٌ**. (T, K.) = See also **مُورْنَبَةٌ**.

كِسَاءٌ مُرْنَبَانِيٌّ A [garment of the kind called] **كِسَاءٌ** that is of the colour of the **أَرْنَبُ** [or hare]; (T, M, A, K;) as also **أَرْنَبَانِيٌّ**. (A.) See also the next paragraph.

كِسَاءٌ مُورْنَبٌ A [garment of the kind called] **كِسَاءٌ** of which the thread is intermixed with the soft hair of the **أَرْنَبُ** [or hare]; (T, S, M, K;) as also **مُورْنَبٌ**, (so in a copy of the M,) or **مُورْنَبٌ**, like **مَقْعَدٌ**: (A, K:) or, as some say, i. q. **مُورْنَبَانِيٌّ**. (T.) — See also the next paragraph.

أَرَضٌ مُورْنَبَةٌ A land in which are **أَرْنَابٌ** [or hares]: (S:) or abounding therewith; (T, Kr, M, and so in some copies of the K;) as also

مُورْنَبَةٌ, (M, and so in some copies of the K, and in a copy of the A,) and **مُورْنَبَةٌ**. (T, M, A.) **أَرْنَبٌ**: see **يَرْنَبٌ**.

رنج

رَانَجٌ (El-Farábee, S, A, Mgh, Mṣb, K,) or **رَانَجٌ**, (Mṣb,) The Indian nut, or cocoa-nut: (AHn, S, A, Mgh, Mṣb, K, TA:) thought by AHn to be an arabicized word: (TA:) [J says,] “I do not think it to be Arabic:” (S:) pl. **رَوَانَجٌ**. (Mṣb.) — Also A kind of smooth date, (Mṣb, K,) so some say, (Mgh,) like that called **تَعَضُوصٌ**: [a coll. gen. n.:] n. un. with ة. (K.) — **وَلَدٌ** **الرَّانَجِ** is a name given by the children of Mekkeh to The **مُقْلٌ** [or fruit of the **دَوْمَر**, i. e. *cucifera* *Thebaica*, or *Theban palm*]. (A.)

رنح

رَنَحَهُ, [inf. n. as below,] said of wine (شَرَابٌ), It made him to incline from side to side. (A, TA.) [Also, as appears from what follows, It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.] It deprived him of his strength by reason of its potency. (Ham p. 562.) [And, said of a beating, and app. of intoxication &c., It made him to swoon, or faint: for,] when you have beaten a person so that he swoons, or faints, you say, **ضَرَبْتُهُ حَتَّى رَنَحْتُهُ**. (Ham ibid.) [Hence,] **رَنَحَ** He was made to incline from side to side:

رَنَحَ is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for **رَوْنَحَ**: see 5. He was made to incline and go round. (L.) It is said, by Imra-el-Keys, of a dog gored by a wild bull. (S, * L.) He was giddy in the head, and confused: and **رَنَحَ بِهِ** he was affected with giddiness in the head like one in a swoon. (L.) Also, (L,) and **رَنَحَ عَلَيْهِ** inf. n. **رَنَحَ** (S, L, K,) He swooned, or fainted; or was affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclined from side to side. (S, L, K.) — **رَنَحَتِ الرِّيحُ الْغُصْنَ** † The wind made the branch to incline from side to side. (A.)

5. **رَنَحَ** He inclined from side to side, by reason of intoxication &c.; (S, A, K;) as also **رَانَحَ**, (K,) and **رَنَحَ** [app. a mistranscription for **رَوْنَحَ**]. (TA.) He inclined, and went round. (TA.) — † It (a branch) inclined from side to side, being blown by the wind. (A.) — **رَنَحَ** † He wavered between two things. (A.) — **رَنَحَ عَلَى فَلَانٍ** † He was, or became, inimical to such a one, domineering, and exalting himself. (A.) — And **رَنَحَ** He sipped wine (شَرَابٌ) by little and little. (AHn, K.)

8: see 5, first signification.

رَنَحَ *Vertigo*, or giddiness in the head; (K;) and confusion. (TA.) = Also A certain appertenance of the brain, separate, or distinct, therefrom, like, or of the size of, the **عَصْفُور** [q. v.]. (K.)

مَرْنَحَةٌ The prow, or fore part, of a ship. (Az, K.)

مَرْنَحٌ: see what follows.

مَرْنَحٌ Swooning, or fainting; or affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclining from side to side. (S, L, K.) = Also, (A, K,) or **مَرْنَحٌ**, (so in the L,) † *Aloes-wood*, (A, L, K,) of the best kind, (L, K,) used for fumigation. (A, L, K.)

رند

رُنْدٌ [a coll. gen. n.] A kind of tree of sweet odour, (AO, T, S, A, Mṣb, K,) which distils much (سَيَالٌ); (A;) of the trees of the desert; (AO, T, S, A, Mṣb;) a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry; (حَبَّةٌ); called [i. e., the tree is called, and not the berry, for the verb is masculine,] **غار** [a name commonly and properly applied to the *laurus nobilis*, or sweet bay]: n. un. **رُنْدَةٌ**. (M:) or the *myrtle* (أَسْ); (M, A;) this is also called **رند**, (Kh, Mṣb, K,) on account of its sweet odour; (Kh, Mṣb;) and Ahmad Ibn-Yahyā says that the **رند** is the **أَسْ** accord. to all the lexicologists except Abou-Amr Esh-Sheybānee and IAqr, who assert that the **رند** is the plant called **حَنْوَةٌ**, and is of sweet odour; but AO also denies it to be the **أَسْ**; (T;) and so does Aq: (S:) or *aloes-wood*, (عُودٌ), with which one fumigates; (M;) **عُودٌ الطَّيِّبُ** (or **عُودٌ**, with which one fumigates, AO, and T,) is also thus called, (AO, Aq, T, S, K,) sometimes: (AO, Aq, T, S:) [and accord. to Forskål, (Flor. Aeg. Ar., exix,) the *artemisia pontica* bears this name.]

رنز

رَنَزٌ i. q. **أَرَزٌ** [and **رَزٌ**, i. e. *Rice*]; (S, K; [incorrectly said in the TA to be omitted by J;]) in the dial. of 'Abd-el-Keys: (ISd, TA:) as though the first **ز** were changed into **ن**, (S, TA,) as **ج** in **إِنْجَاصٌ** for **إِجَاصٌ**. (TA.) [See **حَقٌّ**.]

رتق

رَتَقَ, (S, Sgh, K,) aor. **رَتَقَ**; (K;) and **رَتَقَ**, aor. **رَتَقَ**; (ISd, K;) inf. n. (of the former, S) **رَتَقٌ** (S, K) and [of the latter] **رَتَقٌ** and **رَتَقٌ** It (water) was, or became, turbid, thick, or muddy; (S, K;) as also **رَتَقَ**. (K.) = See also 4, in two places.

2. **رَتَقَ**, (S, K,) inf. n. **رَتَقٌ**, (IAqr, S,) He rendered water turbid, thick, or muddy; (IAqr, S, K;) as also **رَتَقَ**. (S, K.) — And the former, He cleared it; rendered it clear: thus it bears two contr. significations. (IAqr, K.) [Hence,] one says, **رَتَقَ اللَّهُ قَدَاتَكَ** *May God*

clear away thy قِذَا [or mote in the eye; probably meaning †that which annoys thee]. (IAar, K) = Also, as an intrans. verb, *He was, or became, confounded, or perplexed, and unable to see his right course.* (TA.) And *تُرْنِقُ* signifies A man's standing, not knowing whether to go or come. (TA.) And *The being weak, or infirm, [and, app., disordered, or perturbed,] in sight, and in body, and in an affair or case.* (S, K.) Hence, (TA.) *رَنَقُوا فِي الْأَمْرِ* They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case. (S, K.) — Also *He paused and waited.* (TA.) [Hence the saying,] *رَمَدَتْ رَنَقَ الْبَعِزَى فَرَنَقَ رَنَقَ* (JK, S, K,) i. e. *The she-goats have secreted milk in their udders; (JK;) but wait thou, wait thou, (JK, S, TA,) for their bringing forth, (S, TA,) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. رَنَقَ [q. v.]. (K. [See also art. رَمَقَ.] — Also *He continued looking; (S, K, TA, in this art. and in art. رَمَقَ;) like رَمَقَ. (S and TA in the same two arts.) And you say also, رَنَقَ إِلَيْهِ النَّظَرُ* and *دَقَقَ* [meaning *He continued looking at it*]. (S in art. دَقَقَ.) And *رَنَقَ النَّظَرُ* meaning [He looked covertly, or clandestinely; or] he concealed the looking. (TA.) — Said of a company of men, *They remained, stayed, dwelt, or abode, in a place (بِمَكَانٍ), (S, K,) and confined themselves therein. (S.) — Said of a bird, He flapped his wings in the air, (S, K,) and remained steady, (S,) not flying: (S, K:) or flapped his wings in the air without alighting and without quitting his place: or it has two meanings: i. e. he expanded his wings in the air without moving them; and he flapped his wings. (TA.) Hence, said of a captive, He stretched out his neck on the occasion of slaughter, like the bird expanding his wings. (TA.) [Hence also,] *رَنَقَتِ السَّفِينَةُ* (JK, TA) *في مَكَانِهَا* (JK) *The ship turned round in its place without proceeding in its course. (JK, TA.) —* *رَنَقَتِ الشَّمْسُ* The sun became near to setting. (TA. [See also دَقَقَتِ.] And *رَنَقَتْ مِنْهُ الْمَبِيتَةُ* † *Death was near to befalling him: a metaphorical phrase from رَنَقَ said of a bird. (TA.) —* *رَنَقَ فِي عَيْنَيْهِ* (S, K) † *Sleep pervaded his eyes, (S, Z, Sgh, K,) without his sleeping. (Z, TA.) =* *تُرْنِقُ* also signifies *The breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls.* (Lth, K.) [You say of the bird *رَنَقَ* or *رَنَقَ جَنَاحَهُ* *His wing was broken &c.* See the pass. part. n., below.]**

4. *ارنق*: see 2. = Also *He moved about, or agitated, [or waved,] his banner, previously to a charge, or an assault, in war or battle; (IAar, K;) and [in like manner,] رَنَقَ, inf. n. رَنَقَ, he moved about, &c., the banner. (TA.) =* And *It (a banner) was moved about or agitated [or waved]; (IAar, K;) and [in like manner,] رَنَقَ (a banner) was moved about &c. over the heads. (TA.)*

5: see 1.

رَنَقَ Turbid, thick, or muddy, water; (S, K;) as also *رَنَقَ* and *رَنَقَ*. (K.) = Also (TA) *Dust in water, consisting of motes, or particles of rubbish, and the like, that fall into it [and render it turbid]; (JK, TA;) and so رَنَقَ. (JK.)* Accord. to IB, *رَنَقَ* has for pl. *رَنَقَاتٍ*; as though this were pl. of *رَنَقَةٌ*: (TA:) or *الرَّيَانِقُ* is pl. of *رَنَقَةٌ*, (Ibn-'Abbād, K, TA,) or of *رَنَقَةٌ*, (JK,) and is formed by transposition, (JK, Ibn-'Abbād, K, TA,) being originally *الرَّيَانِقُ*. (Ibn-'Abbād, TA.) One says, *رَنَقَ عَيْشِهِ رَنَقَ* † [There is not in his life anything that renders it turbid]. (JK.) — Also † *Lying, or falsehood, or a lie; syn. كَذِبَ. (TA.)*

رَنَقَ: see the next preceding paragraph, in three places.

رَنَقَ: see *رَنَقَ*. — [Hence,] *عَيْشَ رَنَقَ* † *Turbid life. (S.)*

رَنَقَةٌ A small quantity of turbid water remaining in a watering-trough or tank. (TA.) [And accord. to Freytag, *رَنَقَةٌ* occurs in the Deewān El-Hudhaleeyeen as meaning A small quantity of turbid water.] Accord. to Ibn-'Abbād, (TA,) one says, *رَنَقَتْ رَنَقَةً*, (K, TA,) or *رَنَقَتْ*, (JK, and so in the CK and in my MS. copy of the K,) meaning *The water became such that mud predominated in it: (JK, K, TA:) but the correct phrase, as given in the "Nawādir" by Lh, is, صَارَ الْهَاءُ رَنَقَةً وَاحِدَةً* [The water became one puddle in which mud predominated]. (TA.) See also *رَنَقَ*.

رَنَقَةٌ: see the next preceding paragraph. — Also Land (أَرْضٌ) that does not give growth (JK, Ibn-'Abbād, K) to anything: (JK, Ibn-'Abbād:) pl. *رَنَقَاتٍ*. (JK, Ibn-'Abbād, K.) — And A female bird sitting on eggs. (K.)

رَوْنَقُ The مَاءَ [or water] of a sword; (S, K, TA;) i. e. its فَرْوَنَدَ [or diversified navy marks, streaks, or grain]; (TA;) and its beauty; (S, K;) or the semblance of water that is seen upon a sword. (JK.) — And (hence, S) of the ضَحَى [or early part of the forenoon], (S, K,) &c.; (S;) meaning † *The first, or beginning, thereof; (JK, TA;) and its clearness. (TA.)* One says, *رَوْنَقُ الضُّحَى* I came to him in the first, or beginning, of the ضَحَى; like as one says *فِي رَوْنَقِ الشَّبَابِ* (TA.) And *رَوْنَقُ الشَّبَابِ* means † *The prime of youth; and its freshness, or brightness, and beauty. (TA.)*

رَوْنَقَةٌ: see *رَوْنَقَ*.

رَوْنَقٌ (JK, S, K) and *رَوْنَقٌ* (K) *رَوْنَقٌ* The mud that is in rivers, and in a channel of water, (S, K,) when the water has sunk therefrom into the earth: (K:) or the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent: (JK:) or the slime of a well, and of the channel of a torrent, mixed with black, or black and fetid, mud. (Mgh voce تَغْنٍ, from the "Jāmi" of El-Ghooree.)

مَرْنَقُ الْجَنَاحِ A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls. (K.)

لَقِيتُ فَلَانًا مَرْنَقَةً عَيْنَاهُ (so in one of my copies of the S, and in the PS and JM; in the other of my copies of the S *مَرْنَقَةٌ*;) † *I met such a one having his eyes languid by reason of hunger or from some other cause. (S.)*

رَنَم

1. *رَنَمَ*: see 5, with which it is syn., in two places.

2: see the next paragraph, in four places.

5. *رَنَمَ*; and *رَنَمَ*, (S, Mgh,) aor. رَنَمَ, (Mgh,) inf. n. [رَنَمَ and رَنَمَ] (TK;) i. q. رَجَعَ صَوْتُهُ (S, Mgh) i. e. [He trilled, or quavered; or] he reiterated his voice in his throat, or fauces, (S and K and TA in art. رَجَعَ,) like [as is done in] chanting, (S in that art.) or in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA in that art.) both said of a singer: (Mgh:) and the former said of a bird, in its هَدِير [or cooing]; (S, Mgh;) and of a bow, when it is twanged: (S:) and *رَنَمَ* [inf. n. of رَنَمَ] signifies the like: (S:) *الرَّنَمُ* signifies *تَطْرِيبُ الصَّوْتِ* [i. e. the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling]; (T, M, K;) and so *رَنَمَ* [mentioned above as inf. n. of رَنَمَ] (Lth, T, M, K;) whence *الرَّنَمُ* [which signifies the same, as is shown by what follows]: (Lth, T:) *رَنَمَ* is said of the pigeon, (M, K,) and of the [bird called] مَكَّاءَ, (M,) and of the [locust, or species of locust, called] جُنْدَبَ [meaning it chirped], and of the bow [meaning it emitted a musical ringing sound, or a plaintive sound (see below, when twanged), (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K) of any kind (M) of which the sound is esteemed pleasant, or delightful; and *رَنَمَ* likewise: (M, K:) or you say, *رَنَمَتِ الْحَمَامَةُ* [The pigeon trills, or quavers, or cooes]: and of the bow, *فِي صَوْتِهِ رَنَمٌ* [In its voice, or cry, is a trilling, or quavering]: and of the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, *لَهُ رَنَمٌ* [It has a musical ringing sound, or a plaintive sound]. (Lth, T.) It is said in a trad., *مَا أَذِنَ اللَّهُ لَشَيْءٍ أَذْنَهُ لِنَبِيِّ حَسَنِ الرَّثَمِ بِالْقُرْآنِ* [God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering; or prolonging and modulating sweetly his voice, in reciting the Kur-ān]: or, as some relate it, *حَسَنِ الصَّوْتِ يَتَرَنَّمُ بِالْقُرْآنِ* [good in respect of the voice, trilling, &c., in reciting the Kur-ān]. (TA.)

رَنَمَ i. q. صَوْتُ [as meaning A voice, or sound; or, more probably, the uttering thereof: see رَنَمَ, of which it is an inf. n., in the next preceding paragraph]. (S, K.)

رَنَم [a pl. of which the sing. is not mentioned; app. pl. of رَنَمَة; like as رَمَم is supposed to be of رَمَمَة, originally رَامَمَة;] Good, or excellent, female singers. (IAar, T, K.)

رَنَمَة (M, and so in copies of the K,) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be رَنَمَة, (TA, and thus it is written in the CK,) and رَنَمَوْتَة (M, and so in the K accord. to the TA,) or رَنَمَوْت (S, [and so in my MS. copy of the K,]) or this last also, (M,) or رَنَمَوْتَة or رَنَمَوْتَة (accord. to other copies of the K,) i. q. رَنَم [i. e. A trilling, or quavering, &c.: see 5]. (S, M, K.) Thus in the phrases سَمِعَ رَنَمَ حَسَنَة and رَنَمَوْتَة [He heard a good, or pleasing, trilling, &c.]: (M:) and رَنَمَوْتَة or رَنَمَة and رَنَمَة &c. (accord. to different copies of the K) [i. e. He, or it, has a good, or pleasing, trilling, &c.]. رَنَمَوْت is formed by the addition of و and ت, like as is مَلَكُوْت (S:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning A musical ringing sound on the occasion of twanging]. (S, M.) رَنَمِيم, also, said in the TK to be an inf. n. of رَنَم, and in the M and K to be syn. with رَنَمِيم, is used in a similar manner:] you say, سَمِعْتُ لَهُ رَنَمِيمًا [I heard him to have a trilling, or quavering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it]; taken from the رَنَم of the bird in its cooing. (Msb.)

رَنَمَة A certain slender plant, (T, K,) well known; (T;) said by Aṣ to be one of the plants growing in plain, or soft, ground: (A'Obeyd, T:) IAar is related to have said that the رَنَمَة, with ن, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for رَنَمَة; but the رَنَم are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رَنَمَة is of the slender kind of plants [as is said above]. (T.)= See also the next preceding paragraph, in two places.

رَنَمَة: see رَنَم.

رَنَمَة: see رَنَم.

رَنَمَوْت: see رَنَمَة, in two places. — Also an epithet applied to a bow, meaning Having a plaintive sound (حَسَن, so in a copy of the M, or حَنِين, K, TA) on the occasion of shooting. (M, K.)

رَنَمَوْتَة: see رَنَمَة, in three places.

رَنَمَة or رَنَمَوْتَة: see رَنَم.

رنو

1. رَنَاهَا, (Lth, T,) or رَنَاهُ, (S, M,) and رَنَاهُ, (M, TA,) aor. يَرْنُو, (Lth, T, S, Msb,) inf. n. رَنُو, (Lth, T, S, M, Msb, K,) and رَنَا, (Lth, T, M, K,) He gazed, i. e., looked continually, (Lth, T, S, M, K,) without any motion of the

eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or رَنَا إِلَيْهِ signifies [simply] he looked at him, or it; as also رَنَا; but the former is said to be the original word. (TA in art. رَنَا.) [See also 5.]

— رَنُو also signifies The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire. (M, K.) You say, يَرْنُو إِلَى حَدِيثِهَا [He is cheered, or delighted, &c., with her discourse]. (M, K.) And رَنُوْتُ إِلَى حَدِيثِهِ I was cheered, or delighted, and pleased, or was diverted, with his discourse. (T.) And رَنَا لَكَذَا and رَنَا لَكَذَا اَرْنُ لَهُ (T in art. رَن.) And رَنَا, (K,) aor. as above, (TA,) is syn. with طَرِبَ [app. as meaning He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted]. (K.) [See رَنَا, below, which is perhaps an inf. n.]

2. رَنَاهُ: see 4. — Also, (TA,) inf. n. رَنَمَة, (K,) i. q. طَرِبَة [app. as meaning He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted: see also 4]. (K, TA.) = رَنَمَة signifies also The act of singing. (K.) And i. q. حَنِين [app. as meaning The uttering a plaintive sound, or plaintive sounds]. (K.) A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like رَنَمِيم. (M in art. رَن.)

3. رَنَاهُ, (K,) inf. n. مَرَانَة, (TA,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled him: (K, TA:) he treated him in an easy and a gentle manner. (TA.)

4. رَنَاهُ, (S, M, Msb, K,) and رَنَاهُ, (M, K,) inf. n. of the latter رَنَمَة; (TA;) It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Msb) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K:) or pleased him: (Msb:) or pleased him, and made him to gaze, &c. (TA.) And the former, It (a thing) cheered, or delighted, him, and pleased him; or diverted him. (T in art. رَن.) [See also 2.] — ارْنَاهُ إِلَى الطَّاعَةِ He (God, T) reduced him to obedience, so that he became still, and continued obedient: (T, TA:) from a trad. (T.)

5. رَنَتْهُ He continued looking at the thing that he loved. (IAar, T, K.) [See also 1.]

6. رَنَاوْتُ عَنْهُ I feigned myself unmindful of, or inadvertent to, him, or it. (A, TA.) [The primary meaning seems to be, I feigned myself looking steadily away from him, or it.]

10: see 1.

رَنَا A thing at which one looks (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.)

رَنَة, or الرَنَة, a name of The month Jumādā-l-Ākhireh: see الرَنَى in art. رَن, and رُونَة in art. رُون.

رَنَوَات A piece of flesh or flesh-meat: pl. رَنَوَات, (IAar, T, K, TA,) like as شَوَات is pl. of شَوَة. (TA.) [In the CK, the pl. is erroneously written رَنَوَات.]

رَنَاءَ, with fet-h, (T,) like سَكَابَ, (TA,) i. q. جَمَال [Beauty, goodness, comeliness, &c.]: (T, K:) so says AZ. (T.)

رَنَاءَ, with damm, i. q. طَرِبَ [app. as meaning A lively emotion of joy; mirth, joy, gladness, or delight]. (K.) [See also رَنَاءَ, in art. رَن: and see the last signification of 1 in the present art.] — Also A sound, voice, or cry: (El-Umawee, T, K:) [like رَنَة as expl. in the S and K:] pl. أَرْنَاءَة. (T.)

رَنُو in the following phrase is like عَدُو (K:) you say, هُوَ رَنُو فُلَانَة He is one who gazes, or looks continually, at such a woman or girl: (Lth, T, S: [see also رَنَاءَ:]) or he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl. (M, K,*) And فُلَانٌ رَنُو الْأَمَانِي Such a one is a person who expects things for which he wishes. (Lth, T, M,*)

رَجُلٌ رَنَاءَ A man who gazes, or looks continually, at women. (S. [See also رَنُو:])

رَنَوَات [A cup of wine] lasting, or continuing, syn. دَائِمَة, (IAar, T, S, M, Msb, K,) to the drinkers; عَلَى الشَّرْبِ; IAar, T, K; الشَّرْبُ being with fet-h to the ش, pl. [or rather quasi-pl. n.] شَارِبٌ; TA; [in the CK, and in one copy of the T, erroneously, عَلَى الشَّرْبِ;] still, or motionless; syn. سَاحِنَة. (S, Msb:) [were it not for this addition, the meaning might be thought to be, a cup of wine circling to the drinkers:] or pleasing: (Msb:) pl. رَنَوِيَات (IAar, T, K:) the word رَنَوَات is of the measure فَعْلَعْلَة; (S;) [originally رَنَوَات] and it occurs in the poetry of Ibn-Aḥmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

رَنَى A fornicatress, or an adulteress: (M, K:) [accord. to ISd,] of the measure تَفْعُل, from رَنَى; i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,] ابْنُ رَنَى One that is base-born. (S.) [See more in art. رَن.]

رَنِي A singer. (AA, K.)

رَهَب 674 رَهَبِي

1. رَهَب, aor. رَهَب, inf. n. رَهَب (S, A, Msb, K) and رَهَب (S, K) and رَهَب (Ksh and Bd in xxviii. 32) and رَهَب (K) and رَهَبَة (S, A, K) or this is a simple subst. (Msb,) and رَهَبَان and رَهَبَان (K.) He feared: (S, A, Msb, K:) or he

feared with caution. (TA.) You say, **فِي قَلْبِي** **رَهْبٌ** [In my heart is fear, or cautious fear, of him, or it]. (A.) — And **رَهْبُهُ**, inf. n. **رَهَبَ** (JK, Mgh) and **رَهَبَ** and **رَهَبَ** (JK); [and app. **رَهَبَ مِنْهُ**, as seems to be indicated above;] *He feared him, or it;* (JK, Mgh); [or *feared him, or it, with caution;*] namely, a thing. (JK.) = See also the next paragraph, in two places.

2: see 4. — [Hence, **رَهْبُهُ عَنْ كَذَا**, inf. n. **تَرَهَّبَ**, *He made him to have no desire for such a thing; to relinquish it, or abstain from it; contr. of رَهْبُهُ فِيهِ*: used in this sense by post-classical writers, and perhaps by classical authors also. — And **رَهْبُهُ** *He made him a راهب*, or monk: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History.] = **رَهَبَ**, said of a man, *He was, or became, fatigued, tired, weary, or jaded.* (JK.) And **رَهَبَ**, [so in the TA, app. **رَهَبَ**, but perhaps **رَهَبَ**, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weakness in his back-bone.* (TA.) You say also, **رَهَبَتِ النَّاقَةُ فَفَعَدَ يَحْيَاهَا**, (K, TA,) [or, accord. to some copies of the K, **رَهَبَتِ النَّاقَةُ فَفَعَدَ يَحْيَاهَا**, inf. n. **تَرَهَّبَ** (K), but in some copies the verb is an unaugmented triliteral, [app. **رَهَبَتِ**,] (TA,) *The she-camel was fatigued, or jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her.* (K, TA.) = **رَهَبَ** *It (an iron head or blade of an arrow &c.) was rubbed [app. so as to be made thin: see رَهَبَ].* (JK.)

4. **ارْهَبَهُ** (JK, S, A, K) and **اسْتَرْهَبَهُ** (S, A, K) *He, or it, frightened him, or caused him to fear;* (S, K); as also **رَهَبَهُ**: (MA:) or *disquieted him, or agitated him, by frightening.* (A.) You say, **يَقْشَعِرُ الْإِنْسَانُ إِذَا وَقَعَ مِنْهُ الْإِرْهَابُ** [The skin quivers when frightening befalls from him]. (A, TA.) And **أَرَهَبَ النَّاسَ عَنْهُ بَأْسُهُ وَتَجَدَّتْ** [His valour and courage frightened men away from him]. (A.) And **أَرَهَبَ بِكَ** [lit. *I was not frightened by thee*]; meaning *† I did not see in thee what induced in me doubt, or suspicion, or evil opinion.* (A, TA.) And **أَرَهَبَ الْإِبِلَ**, (JK, A,) inf. n. **أَرَاهَبَ** (JK, K,) *† He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) from the watering-trough or tank.* (A, K.) = **ارْهَبَ** (said of a man, TA) also signifies *He rode a camel such as is termed رَهَب*. (K.) = Also *He was, or became, long in the رَهَب*, i. e. sleeve. (IAar, K.)*

5. **تَرَهَّبَ** *He (a man) became a راهب* [or monk], *fearing God, or fearing God with reverence or awe:* (TA:) or *he devoted himself to religious services or exercises* (JK, S, A, K) *in his صَوْمَعَةٍ* [or cell]: (A:) or *he (a monk) detached himself [from the world, or became a recluse,] for the purpose of devoting himself to religious services or exercises.* (Msb.) = **تَرَهَّبَهُ** *He threatened him.* (K.)

10. **اسْتَرْهَبَهُ** *He called forth fear of him, so that men feared him.* (TA.) **وَأَسْتَرْهَبُوهُمُ**, in the K̅ur [vii. 113], has been expl. as meaning *And they called forth fear of them, [i. e. of themselves,] so that men feared them.* (TA.) — See also 4.

رَهَبٌ *An emaciated she-camel;* (A, S, K); or so [the fem. **رَهْبَةٌ**: (JK:) or the former, a she-camel much emaciated; as also **رَهْبِي**; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel lean, and lank in the belly: (TA:) or tall; applied to a he-camel; (K); fem. with **ة**: (TA:) or one that has been used in journeying, and has become fatigued, or jaded; (JK, TA); fem. with **ة**: and **رَهْبَةٌ** signifies a she-camel fatigued, or jaded: and the first, a he-camel large, wide in the belly-girth, broad in make between the shoulder-joints: (JK:) or wide in the bones, broad in make between the shoulder-joints. (TA.) — Also *A slender arrow: or a great arrow:* (TA:) and *a thin iron head or blade* (S, K, TA) of an arrow: (S, TA:) pl. **رَهَابٌ**. (S, K.)

رَهَبٌ: see what next follows, in two places.

رَهَبٌ (Zj, K, TA) and **رَهْبٌ** (Zj, TA) *A sleeve:* (T, K): accord. to Z, (TA,) of the dial. of Himyer; but one of the innovations of the expositions [of the K̅ur-án]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Heereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukātil, (T, L, TA,) in the K̅ur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are **الرَّهَبُ** and **الرَّهْبُ** and **الرَّهَبُ** and **الرَّهْبُ**), an inf. n. of **رَهَبَ**;] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, **وَضَعْتُ الشَّيْءَ فِي رَهْبِي**, meaning *I put the thing in my sleeve [to carry it therein, as is often done].* (TA.)

رَهْبَةٌ: see what next follows: — and see also **رَهَابِيَّةٌ**.

رَهْبِيَّةٌ and **رَهْبِيَّةٌ** and **رَهْبِيَّةٌ** [which last I write with tenween accord. to a general rule applying to words of the measure **فُعْلَاءٌ**] and **رَهْبِيَّةٌ** and **رَهْبِيَّةٌ**, each a simple subst., (K,) as also **رَهْبِيَّةٌ**, (Msb, [but accord. to the S and K, this last is an inf. n. of **رَهَبَ**,]) signifying *Fear*: (Msb, K:) or *fear with caution.* (TA.) One says, **رَهْبِيَّةٌ خَيْرٌ مِنْ رَحْمَتِي**, (S, Meyd, K,) or, accord. to Mbr, **رَهْبِيَّةٌ خَيْرٌ مِنْ رَحْمَتِي**, (Meyd,) [*Fear is better than pity, or compassion,*] meaning *thy being feared is better than thy being pitied, or compassionated:* (S, Meyd, K:) a proverb. (Meyd. [See 1 in art. **رَغِبَ**].) And **رَهْبِيَّةٌ خَيْرٌ مِنْ رَغْبَاكَ**, a similar prov. [expl. voce رَغْبَاكَ]. (Meyd.) And **الرَّهْبِيُّ مِنَ اللَّهِ وَالرَّهْبِيُّ إِلَيْهِ** [also expl. voce رَغِبَ]. (Lth, TA.) = For the first word, see also **رَهَبٌ**.

رَهْبِي: see the next preceding paragraph, in three places.

رَهْبَةٌ: see **رَهْبِي** = and see also **رَهَبٌ**.

رَهْبَةٌ: see **رَهْبِي**.

رَهْبَانٌ *Excessively fearful.* (Bd in lvii. 27.)

رَهْبَانِيَّةٌ: see **رَهْبَانِيَّةٌ**.

رَهْبِيَّةٌ: see **رَهْبِي**, in two places. = Also *Fearful*; applied to a man. (S.)

رَهْبِيَّةٌ: see **رَهْبِي**, in two places. 272

رَهْبَانِيَّةٌ (JK, S, Mgh, Msb, K,) written in an exposition of the Makāmāt [of El-Hareereh] without teshdeed, (Mgh,) [*Monkery; asceticism; the life, or state, of a monk or an ascetic;*] the state of a راهب, (A, Msb,) or *Christian devotee*; (Mgh); the maṣdar of راهب, (JK, S, K,) as also **رَهْبِيَّةٌ** (S, K:) or it is originally from **الرَّهْبِيَّةُ**; and by a secondary application is used as a noun signifying *excess, or extravagance:* (AAF, TA:) or it is from **رَهْبَانِيَّةٌ**, [which has the same signification, of the measure **فُعْلَانَةٌ** from **رَهَبَ**, or **فَعْلَلَهُ** on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies *excess in religious services or exercises, and discipline, and the detaching oneself from mankind;* and is from **رَهْبَانٌ**, signifying “excessively fearful:” so in the K̅ur lvii. 27; where it is said, **وَرَهْبَانِيَّةٌ أَبْتَدَعُوها**, [And they innovated excess &c.: they innovated it]: (AAF, Bd, TA:) and some read with ḍamm, [**رَهْبَانِيَّةٌ**,] as though from **رَهْبَانٌ**, pl. of راهب. (Bd.) It is said in a trad., (TA,) **لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ** [There is no monkery in El-Islām]; i. e., *no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like.* (K.) And in another trad., **عَلَيْكُمْ بِالْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةٌ أُمِّي** [Keep ye to the raging of war against the unbelievers, for it is the asceticism of my people]. (TA.)

رَهَابٌ and **رَهَابٌ**: see what next follows.

رَهَابَةٌ and **رَهَابَةٌ** and **رَهَابَةٌ** (S, K) and **رَهَابَةٌ** (S, K, TA,) [The ensiform cartilage, or lower extremity of the sternum;] a certain bone, (S, K,) or small bone, (TA,) in the breast, impending over the belly, (S, K, TA,) resembling the tongue, (S,) or like the extremity of the tongue of the dog: (TA:) or a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly: (TA:) the tongue of the sternum, at the lower part: (ISH, TA:) or, accord. to IAar, the extremity of the stomach: (TA:) pl. [or rather coll. gen. n.] **رَهَابٌ** [and **رَهَابٌ**]. (K.)

رَهَابَةٌ and **رَهَابَةٌ**: see what next precedes.

رَهَابٌ *Fearing*; [or a *fearer*; or *fearing with caution*; or a *cautious fearer*;] as in the phrase **هُوَ رَهَابٌ مِنَ اللَّهِ** [He is one who fears God; or a *fearer of God*; &c.]: whence the signification

next following. (Mgh.) — *A Christian [monk, ascetic, religious recluse, or] devotee; (Mgh, Mṣb;) one who devotes himself to religious services or exercises, in a صُومعة [or cell]; (TA;) one of the رُهَبَان of the Christians: (S, K;) [i. e.] the pl. is رُهَبَان (A, Mgh, Mṣb) and رَهْبَة; (A;) or, sometimes, رُهَبَان is a sing.; (K;) as in the following ex., cited by IAar:*

* لَو كَلَمَتْ رُهَبَان دَيْرٍ فِي الْقُلْدِ *
* لَا تَحْدَرُ الرُّهَبَانُ يَسْعَى فَنَزَلَ *

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِيْن is a pl. (A, Mṣb, K) of رُهَبَان (K), and رَهَابِيْنَة is another pl. (A, K) of the same, and so is رُهَبَانُون. (K.) = See also مَرْهُوب.

رَاهِيَة *A state, or condition, that frightens. (TA.)*

أَرْهَاب Birds that are not rapacious; that do not prey. (K.) [App. so called because timid; as Golius supposes.]

مَرْهَب, applied to a she-camel, [though of a masc. form,] *Fatigued in her back. (TA. [See its verb, 2.])*

مَرْهُوب *Feared: (Mgh, Mṣb:) [or feared with caution:] applied to God. (Mṣb.) In the phrase after time: Thou art feared, and petitioned, or supplicated with humility, &c., it is in the nom. case as the enunciative of an inchoative [أُنْتُ] suppressed. (Mgh.) — [Hence,] المَرْهُوب, as also رَاهِب, [the latter in this case being like رَاضٍ in the sense of مَرْضِي.] The lion. (K.)*

رهب

4. ارهح (K), or ارهح الغبار (S, Mgh), *He, or it, raised the dust. (S, Mgh, K.) You say, ارهجت حوافر الخيل The hoofs of the horses raised the dust. (A.) — [Hence, because a heavy rain raises the dust,] ارهجت السماء † The sky poured, or flowed, with rain. (A, K.) — And ارهج بينهم † He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them. (A.) — And ارهجو في الكلام † [They raised a tumult in talking and clamouring]. (A.) — And ارهج He had in his house, or chamber, much بخور [or incense]. (IAar, K.)*

رَهَج: see what next follows.

رَهَج (S, A, Mgh, K) and رَهَج (K) *Dust, syn. غبار, (S, A, Mgh, K), raised. (Mgh.) In the phrase عَلَيْهِ رَهَجُ الْغَبَارِ [Upon him, or it, is raised dust], الْغَبَار is subjoined by way of explanation. (Mgh.) It is said in a trad., مَنْ دَخَلَ جَوْفَهُ الرَّهَجِ لَمْ يَدْخُلْ حَرَّ النَّارِ [He into whose inside the*

dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it]. (TA. [The meaning is shown by another trad. there cited.]) — Also, (K,) or the former word, (TA,) Clouds, (K,) or thin clouds, (TA,) without water, (K,) resembling dust: (TA:) n. un. with ة. (K.) — Also, (K,) or the former word, (TA,) † Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension. (IAar, L, K, TA.)

رَهَجُوج: see what next follows.

رَهَجُوج Weak; (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK:) and soft; as also رَهَجُوج, (K,) with damm; (TA; in the CK [erroneously] رَهَجُوج;) applied to a man. (TK.)

مَشَى رَهْجَ (S) *An easy, gentle, pace: (TA:) the latter app. a Pers. word, arabicized; (S;) [from رَهْوَا or رَهْوَا, or] its Pers. original is رَهْوَة. (L.)*

رَهْجَة *A certain [easy] kind of pace. (S, K.)*

نَوْءٌ مَرْهَجٌ † *A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain, attended by much rain [as though it raised the dust]. (A, K.)*

رهدن

Q. 1. رَهْدَن (TA), inf. n. رَهْدَنَة (K, TA), *He circled in walking [like the bird called رَهْدَن]: (K, TA:) or he was as though he circled in his gait. (Az, TA.) See رَهْدَن. — He was, or became, slow, tardy, dilatory, late, or backward. (K, TA.) And He was, or became, restricted, or limited. (K, TA.) A poet, cited by IAar to Th, says,*

* فَجِئْتُ بِالنَّقْدِ وَلَمْ أَرْهَدَنْ *

i. e. [And I brought the cash, or ready money, and] was not slow, or tardy, &c., and was not restricted, or limited, with it. (TA.)

رَهْدَن (S, K) and رَهْدَن and رَهْدَن (K) *A certain bird, in Mekkeh, like the عَصْفُور [or sparrow]; (S, K;) as also رَهْدَنَة and رَهْدَنَة and رَهْدُون (K:) and a certain bird resembling the حَمْر, [which is said by Es-Sakháwee, cited in the Mṣb in art. حَمْر, to be the قَبْر, i. e. lark,] except that it is أَدْبَس [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the حَمْر; as also رَهْدَنَة: (S, TA:) pl. رَهَادِن (S, K:) and رَهَادِل, pl. رَهَادِل, signifies the same: (TA:) or the رَهْدَنَة is a bird resembling the قَبْرَة [or lark], that moves as though circling (كَأَنَّهُا تَسْتَدِير) in her gait: (JK:) and accord. to the L, in art. حَضَب, the رَهْدَن is the قَبْر [or lark]. (TA in that art.) — † A coward: (K, TA:) as being likened to the bird so called. (TA.) — And † Foolish; stupid; or unsound, or deficient, in intellect or under-*

standing: (K:) or so the first word (رَهْدَن): or a weak man: (JK:) pl. رَهَادِنَة. (TA.)

رَهْدَن: see the next preceding paragraph.

رَهْدَن, without teshdeed, + A heavy [or slow] man. (JK.)

رَهْدَن: see رَهْدَن.

رَهْدَنَة and رَهْدَنَة: see رَهْدَن; for each in two places.

رَهْدُون: see رَهْدَن. — Also † A liar. (K.)

رهب

1: see what next follows.

8. نَحْنُ ذُووْ أَرْهَابٍ *We are collected together, or congregated; as also نَحْنُ ذُووْ رَهْطٍ (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهَب, (a pl. of رَهْط,) which I find put in the place of رَهْط in a MS. copy of the K:] from Ibn-'Abbád. (TA.) — In a trad. occurs the phrase, فَأَبْقَيْنَا وَنَحْنُ أَرْهَابُ [And he waked us,] we being parties collected together, or congregated: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذُووْ أَرْهَابٍ]. (TA.)*

رَهْط (Lth, S, Mṣb, K, &c.) and رَهْط (Lth, Mṣb, K,) but the former is the more chaste, (Lth, Mṣb,) *A man's people, and tribe, (S, Mṣb, K,) consisting of his nearer relations: (Mṣb:) [i. e. his near kinsfolk:] and a number of men less than ten, among whom is no woman; (AZ, S, Mṣb, K;) as also نَفَر: (AZ, Mṣb:) or from seven to ten; (IDrd, Mṣb, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَفَر: (Mṣb:) or from three to ten: (K:) or i. q. عَشِيرَة: (ISk, Mṣb:) or more than ten, to forty: (Aḡ, IF, Mṣb:) a pl., (S, Mṣb,) or a word having a pl. meaning, (Th, Az, S, Mṣb, K;) like نَفَر and مَعَشَر and عَشِيرَة; all applied to men, exclusive of women: (Th, Mṣb:) and رَهْطُ signifies the same: (ISh, TA:) the pl. of رَهْط is رَهْط (Lth, S, K) and رَهْطَة (Lth) and رَهْط (S, K,) [all pls. of pauc.,] the last of these being pl. either of رَهْط or of رَهْط, (TA,) and رَهْط (S, ISd, K,) as though pl. of رَهْط, (S, ISd,) though Sb makes it pl. of رَهْط, because of the rareness of the pl. pl., (ISd,) and رَهْطَة [which is app. pl. of رَهْط]. (S, K.) You say, هُمْ رَهْطُهُ وَنِيَّةٌ They are his people, and his tribe, closely related. (S, TA.) And it is said in the Kur [xxvii. 49], وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ, but this means, [And there were in the city] nine persons, (Bd,) or nine men. (Jel.) — You also say رَهْطٌ مِنْ عَشْرِ [A collection of plants of the kind called عَشْر]. (IAar, Sh, TA in art. اِيَك.) = An enemy; syn. عَدُو; (K, TA; [in the CK عَدُو;]) mentioned by Sgh, on the authority of Ibn-'Abbád. (TA.) = A skin, (K,) or a waist-wraper (إِزَار) made of leather, (Jm,) the sides*

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or made of skin, and also of wool; (Abou-Tálib the Grammarian;) or a skin of *Et-Táif*, slit in several places; (M, TA;) or a skin of a size equal to the space between the navel and the knee; (S;) or a skin slit into a number of thongs or strips; (Ish, S, K;) or a skin cut into a number of thongs or strips, these being one above another; (AHeyth;) or a waist-wrapper (مِثْرَ) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA;) or a skin slit into strips, each strip being of the breadth of four fingers; (IAar;) worn by children, (M, K,) or by a young girl before she has arrived at puberty, (IAar,) and by a woman in menstruis; (IAar, S, M, K, &c. :) [in Nubia, the رَهْق, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Ka'beh] naked, and the women wearing [only] the رَهْق: (S:) [see also رَهْق, in two places:] the pl. is رَهَقَاتُ [a pl. of pauc.] (S, TA) and رَهَقَاتُ: (Ish, S, K:) or this last is a sing. also, (K,) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs called] شَرَك [of the sandal, pl. of شَرَاك]; worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans: (TA:) pl. رَهَقَاتُ [a pl. of pauc.]. (K.)

رَهْق: see رَهْق.

رَهْقُ Of, or relating to, or belonging to, a رَهْق, meaning a man's people, and tribe, &c. (L.)

رَهْق: see what next follows.

رَهْق, (S, K) and رَهْق, (K,) like رَهْق, (S,) One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K,) and collects it; (S;) it is the first hole that it excavates; (TA:) and is between the قَاصِعَاتُ and the نَافَقَاتُ; and therein it hides its young: (Az, TA:) or, as AHeyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the قَاصِعَاتُ, and what is behind that, covering its hole except enough to admit the light from it. (TA.)

رَهْق: see رَهْق.

رهق

1. رَهْق, aor. ٤, inf. n. رَهَقَ (JK, MA, K) and رَهَق (JK, K) and رَهَق (TA,) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, and slender; (JK, K, TA;) it (a sword) was, or became, thin in the edge or point; (Ham p. 349;) it was, or became, sharp, or keen; contr. of كَلَّ. (MA.) = رَهَق: see what next follows.

4. رَهَق, (JK, S, K, &c.) inf. n. رَهَقَ; (Ham p. 93;) and رَهَق, aor. ٤, (K,) inf. n. رَهَقَ; (TA;) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K,) or sharp or pointed; (JK, MA;) he made it (a sword) thin in the edge or point; (Ham p. 93;) he made it sharp, or keen. (MA.) — [Hence,] رَهَقْنَا لِسَانَكَ † [Thou hast sharpened against us thy tongue]. (A, TA.) And رَهَقَ غَرَبَ دِهْنِكَ لِيَا † [Sharpen the edge of thine intellect for what I say]. (A, TA.)

Thin; slender; (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (Ish, TA in art. رَهَق:) or thin in the edge or point; applied to a sword: (Ham p. 349;) or sharp, or keen; thus applied: (JK, MA:) but Az says that it is seldom used; رَهَق being used in its stead. (TA.)

رَهَق (JK, S, TA) and رَهَق (JK, TA) Made thin; (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or point: or made sharp or keen: see 4:] and see also رَهَق. — رَهَقْنَا † A slender ear. (TA.) And رَهَقْنَا † A slender waist. (Ham p. 93.) And رَهَقْنَا رَجُلٌ (JK, TA) and رَهَقْنَا الْبَدَنَ, but the former is the more common, † A man slender in the body. (TA.) — رَهَقْنَا فَرَسٌ † A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)

رَهَق [as a subst., or an epithet in which the quality of a subst. is predominant,] Swords: (Ham p. 93;) and so رَهَقَاتُ: (S and TA in art. رَهَق:) or swords made thin in the edge or point. (Ham p. 349.) One says رَهَقَاتُ بَوَارِدُ Sharp, or cutting, swords: (TA in art. رَهَق:) or slaying swords. (S in that art.)

رَهَق: see رَهَق, in two places.

رهق

1. رَهَق, (JK, S, Mgh, Msb, K,) aor. ٤, (S, Msb, K,) inf. n. رَهَقَ, (S, Mgh, Msb,) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. غَشِيَ: (S, K:) and (K) reached, or overtook, him, or it: (El-Farábee, Msb, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Msb, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Msb, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Kur [x. 27], وَلَا يَرْهَقُ وَجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ, meaning † And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjectness, or ignominy]. (S, TA.) And you say, رَهَقَ الدِّينَ, (Msb, TA,) or دِينَ, (Mgh,) Debt, or a debt, came upon him. (Mgh, Msb, TA.) And رَهَقْنَا الصَّلَاةَ, (inf. n. رَهَقُوا, Msb, or رَهَقُوا, TA.) † The time of prayer came upon us. (Mgh, Msb, TA.) And it is said in a trad., إِذَا صَلَّى

أَحَدُكُمْ إِلَى الشَّيْءِ فَلْيَرْهَقْهُ, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S.) [In the Mgh, إِلَى شَيْءٍ, i. e. towards a thing that he has set up for that purpose, &c.] One says also, رَهَقْتُ فَلَانًا, inf. n. رَهَقْتُ, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take him. (S.) And رَهَقْتُ حَتَّى رَهَقْتُهُ وَكِدْتُ † [I sought the thing until I came near to it, and I almost took it, or I took it]. (Az, Msb.) And رَهَقْتُ شَخْصًا فَلَانًا, i. e. † [Such a one's going, or going forth or away,] drew near. (S.) رَهَقْتُ also signifies I drew near to it; syn. دَانَيْتُهُ. (Msb.) And one says, اللَّيْلُ رَهَقَتْكَ, i. e. † The night has drawn near [to you, therefore hasten ye]; syn. دَنَا. (TA.) — You say also, رَهَقَ بِمَا يَكْرَهُ, inf. n. رَهَقَ, He did to him that which he disliked, or hated. (JK.) — And رَهَقْتُ إِيَّاهُ: see 4. = رَهَق as an intrans. v.: see رَهَق, which is its inf. n., below.

2. رَهَق He was one to whom رَهَق [q. v.] was attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion: (see the part. n., below:) or he was suspected of evil conduct.] It is said in a trad., صَلَّى عَلَى أَمْرَأَةٍ تَرْهَقُ, (S, Mgh,) meaning [He prayed over a woman] suspected of evil conduct. (S.)

3. رَهَق, (S, Msb, K,) and رَهَق, (JK, Az, K, all in art. رَهَق,) inf. n. رَهَقَ, (Msb,) He (a boy) was, or became, near to attaining puberty, or virility; (S, Msb, K;) as also رَهَق, inf. n. رَهَقَ. (Msb.) And رَهَقْتُ الْعِشْرِينَ [She nearly attained the age of twenty]. (K in art. عصر.)

4. رَهَقَ أَغْيَاهُ إِيَّاهُ i. e. He made excessive disobedience to come upon him, properly as a thing that covered him; (S, K;) and أَلْحَقَهُ, (S, K;) and رَهَقَ, (S, K;) or overtake him, or befall him. (K.) It is said in the Kur xviii. 79, فَخَشِينَا أَنْ يَرْهَقَهَا طُغْيَانًا وَكُفْرًا, meaning [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them twain, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them twain his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them twain his excessive disobedience and his ingratitude. (Ksh, Bd.) [See also رَهَقَ.] And one says, رَهَقْتُ فَلَانًا إِيَّاهُ, meaning Such a one made me to hear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And رَهَقْتُ الرَّجُلَ أَمْرًا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Msb.) And رَهَقَهُ عُسْرًا He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K:) or he made a difficulty to come upon him, properly as a thing

that covered him; syn. أَغْشَاهُ أَيَّاهُ. (Ksh and Bd in xviii. 72.) And اِرْهَقَهُ, alone, *He demanded of him a difficult thing.* (S, Mṣb, K̄.) You say, لَا تُرْهَقْنِي لَا أُرْهَقَكَ اللَّهُ Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K̄.) And اِرْهَاقٌ signifies also The inciting, or urging, a man to do a thing that he is not able to do. (Az, K̄, TA.) — You say also, اُرْهَقْنَاهُمُ الْخَيْلَ We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) — And اِرْقِ الصَّلَاةَ *He delayed the prayer* (JK, S, Mgh, Mṣb, K̄, TA) until it approached the other [next after it], (JK,) or until it almost approached the other, (Mgh, K̄, TA,) or until the time of the other approached. (S, Mṣb.) — And اُرْهَقَهُ أَنْ يُصَلِّيَ *He hurried him so as to prevent him from praying:* see similar phrases in art. عجل. (K̄.) — See also 1, near the end of the paragraph, in two places: — and see 3. = اِرْهَقْتَ الدَّابَّةَ السَّرَجَ see 4 in art. زهق.

رَفَعٌ The doing of forbidden things: (S, Mgh, Mṣb, K:) *wrongdoing; wrongful, unjust, injurious, or tyrannical, conduct*: (Fr, S, K:) it has this meaning in the Kṛ lxxii. 13, (S, TA,) accord. to Fr; or, as some say, the former meaning: (TA:) the doing evil: (AA, K:) and a subst. from إِرْفَعُ signifying the inciting, or urging, a man to do a thing that he is not able to do: (Az, K:) *lightwittedness; or lightness and hastiness of disposition or deportment*; (S, K;) and *excessive disobedience*: so in the Kṛ lxxii. 6, (S, TA,) accord. to some: (TA:) *foolishness, or stupidity; lightness, or levity*: (K:) or *ignorance, and lightness of intellect*: (JK:) and *illnature, or evil disposition*: (TA:) and *haste*: (K:) and *lying*: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is رَفَعٌ, aor. ټ, [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously, or tyrannically: &c.*] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Kṛ]: *suspicion, or evil opinion*: and *sin*: accord. to Kātādeh: *lowness, vileness, or meanness*; and *weakness*; accord. to Zj: *error*; accord. to Ibn-El-Kelbee: and *bad, or corrupt, conduct*: and *pride*: and so رَفَعٌ, in these two senses: and the commission of a sin or crime or fault; syn. عَنَتٌ and the act of reaching, or overtaking [app. of some evil accident]: and *perdition*. (TA.)

رَفِیٌّ A man in whose conduct, or character, is رَفِیٌّ [expl. above: i. e. one who does forbidden things: &c.]: (O:) hasty: quick to do evil: and self-conceited; proud, or haughty. (TA.) And رَفِیَّةٌ A vitious woman; or an adulteress, or a fornicatress. (TA.)

رَهَقُ: see رَهَقُ.

يَعْدُو الرَّهَقَى *He runs quickly, so as to require his pursuer to do what is difficult, or what is beyond his power* (طَالِبٌ) *or, as in the CK, حَتَّى يَهْقُ طَالِبُهُ* [which is virtually the

same]): (M, K, TA:) or *he runs quickly, so that he almost reaches, or overtakes,* (حَتَّى يَكَادَ يَرْهُقُ,) *the object of his pursuit.* (JK.)

رُهْقَانُ مَائَةٍ: see what next follows.

رِهَاقٌ مَّائَةً and رِهَاقٌ مَّائَةً *As many as a hundred*; (AẒ, ISk, JK, Ṣ, K̄;) as also مَّائَةً رِهَاقٌ (so in one of my copies of the Ṣ:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISk, S.)

^٢ رَهْوَقٌ A wide-stepping, and quick, or excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet. (En-Nadr, K.)

^٢ رَهِيْقُ Wine: (K:) a dial. var. of رَحِيْقُ, like as مَدَّة is of مَذَّة. (TA.)

⁹رَاهِق applied to a boy, and ¹⁰رَاهِقَةٌ applied to a girl, *From ten to eleven years old.* (TA.) [See also ¹¹مُرَاهِق.]

سَفْرَنْجَانُ *Saffron.* (JK, IDrd, S, K.)

مَرَّحٌ Reached, or overtaken, (JK, Ṣ, O, K,) to be slain. (Ṣ, O.) — Straitened. (Ḥam p. 682.)

أَتَيْنَا فِي الْعَصْرِ الْمُرْهَقَةِ †[app. We came when
 the time of the afternoon-prayer was drawing
 near; the *عَصِير* being the dim. of *العَصْر*: see the
 phrase *أَرْهَقَكُمْ اللَّيْلُ فَاسْرِعُوا*, near the end of the
 first paragraph]. (TA.)

٢٢٢ *مَرْقُ* One to whom men come (S, K, TA)
often, (TA,) and at whose abode guests alight.
 (JK, S, K,* TA.) — Also One to whom *مَرْقُ*
 [q. v.] is attributed: (JK, K:) [said in the TA
 to have no verb; but this is not the case: see 2:]
 one of whom evil is thought: (JK, S, K:) or who
 is suspected of evil, or of lightmitedness: (TA:)
 one to whom ignorance is attributed; (Mgh);
 an object of suspicion in respect of his religion:
 (Mgh, TA:) corrupt [in conduct]: one in whom
 is sharpness [of temper] and lightmitedness.
 (TA.)

مُرَاهِقٌ *Near to attaining puberty*; applied to a boy: (JK, Mgh, TA:) and with رَ applied to a girl. (TA.) [See also رَاهِقٌ — [Hence,] دَخَلَ مَكَّةَ مُرَاهِقًا † *He entered Mekhèh nearly at the end of the [proper] time [to do so as a pilgrim], so that he almost missed the halt at 'Arafât.* (Nh, O, K, TA.) And صَلَّى الظُّهْرَ مُرَاهِقًا † *He performed the noon-prayer nearly missing the time.* (TA.)

۶۷۵ رهن

1. رَهْلٌ (S, K,) [aor. رَهْلٌ ,] inf. n. رَهْلٌ (JK, TA,) *His flesh was, or became, quivering, and flaccid, or flabby*: (S, K:) and (some say, TA) *his flesh was, or became, inflated, or puffy, or swollen, (K, TA,) in any part*: (TA:) or *it was, or became, swollen without disease*; (JK, K, TA;) *he being flaccid by reason of fatness, (JK, TA,) and inclining to weakness. (TA.)* [See also 5.]

2. رَهْلَه, inf. n. رَهَيْلٌ. *It (flesh-meat) rendered it (i. e. his flesh) quivering, and flaccid, or flabby: (S, K:) or inflated, or swollen: or swollen without disease: (K: [see 1:]) or it (much sleep) rendered his face swollen, and the parts below, or around, his eyes puffy. (TA.)*

5. **ترهل** *He was, or became, soft in the flesh:* and it (the flesh of a limb or member) *was, or became, soft.* (KL.) [See also 1.]

رَهْلٌ [in the Lexicons of Golius and Freytag
رَهْلٌ] *Thin clouds, resembling [falling] dew, (K,
TA.) in the sky. (TA.)*

هَلْ Yellow water [or fluid] in the سُحْد [app. here meaning the membrane that encloses the foetus of a beast]. (IDrd, K.)

رَهْلٌ *Quivering, and flaccid, or flabby, flesh.*
(TA.) And رَهْلُ الصَّدْرِ *A horse quivering, and
flaccid, or flabby, in the breast.* (S, TA.)

^{أصبح} ^{مرهلاً} *He was, or became, in the morning,*
swollen (K, TA) in his face, by reason of much
sleep. (TA. [See 2. In some copies of the K,
فهب is erroneously put, in this explanation, for
فهب.]

وهم

1. رُهِمَتِ الْأَرْضُ *The land was rained upon*
[with such rain as is termed رُهِمَةٌ]. (Z, TA.)

4. اَرَاهَمَتِ السَّمَاءُ, (JK, K,) or السَّحَابَةُ, (S,) *The sky, or the cloud, shed the sort of rain, or rains, termed رَهْمَةٌ, or رَهَامٌ.* (JK, S, K.)

^{رَهْمَةٌ} *A drizzling and lasting rain; i. e. a lasting, or continuous, rain, consisting of small drops: (JK:) or weak and lasting rain, (S, K,)* said by AZ to be *such as falls with more force, and passes away more quickly, than that which is termed رَيْبَةٌ*: (S:) pl. رَهْمٌ and رَهَامٌ: (JK, S, K:) El-Âmidee seems to have held that رَهَامٌ is pl. of رَهْمَةٌ; for he likens these two words to إِكَامٌ and أَكْمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رَهَامٌ in a verse of Lebeed cited in the first paragraph of art. رَزَقَ.]

Land upon which rains such as are termed رَهَام have fallen: (Ham p. 99:) and رَوْضَةٌ مَرْهُومَةٌ, [from رُهْمَت, Meadows] watered by the rain termed رُهْمَةٌ: (JK, S, K:) one should not say مَرْهَمَةٌ. (K.)

رَهْمَانُ: see رَهْمٌ.

رَهْمَانٌ, in the going of camels, *A bearing, and leaning, on one side, or sideways.* (JK,* K. [In the former, it is implied that the word is رَهْمَانٌ, which is at variance with an express statement in the K.])

رَهَامٌ + A sheep, or goat, [شَاةٌ,] lean, or emaciated; (JK, K; [in the former written رَهَامٌ, but said in the latter to be like سَحَابٌ];) and so

رَهْمٌ (TA:) [i. e.] you say also رَهْمٌ (JK, K, TA,) meaning + a sheep, or goat, lean, or emaciated: (TA:) from [رَهْمٌ, or perhaps رَهْمٌ, or both, as meaning] clouds (سَحَابٌ) that have discharged their water. (JK.)

رَهْمٌ, applied to a bird, *That does not prey*: (K:) or the bird called غُرْنُوقٌ. (JK.) = Also A large number. (JK, K.)

رَهْمٌ: see رَهْمٌ. — Also + A man weak in seeking, or searching, [to find what is best to be done;] who follows mere opinion; as also رَهْمَانٌ. (JK, K.)

رَهْمٌ More [and most] fruitful, or plentiful, or abundant in herbage or in the goods or conveniences or comforts of life: [as though meaning more, and most, watered by rain such as is termed رَهْمَةٌ:] so in the saying, نَزَلْنَا بِفُلَانٍ فَنَكَا فِي رَهْمٍ [We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode; meaning, and we were entertained by him in the best, or most bountiful, manner]. (S.)

رَهْمٌ [A place upon which has fallen rain such as is termed رَهْمَةٌ: pl. مَرَاهِمٌ: see an ex. in what follows. — Also] A certain application for wounds: (S;) a soft plaster or dressing, (K, TA,) the softest of medicaments, (TA,) [i. e. an unguent, or the like,] with which a wound is plastered, dressed, overspread, or anointed: (K, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرَهْمٌ]: (S;) or derived from الرَهْمَةُ, [as some say,] because of its softness. (K.) You say, مَرَاهِمُ الْغَوَادِي مَرَاهِمُ الْبَوَادِي [The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts]. (A, TA.)

رَهْمَةٌ: see رَهْمَةٌ, above.

رهن

1. رَهْنٌ (S, Mgh, Mgh, K,) aor. ٤, (Mgh,) inf. n. رَهْنٌ (S, TA,) or رَهْنٌ (Mgh,) *It* (a thing, S, Mgh, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, Mgh, Mgh, K, TA.) This is the primary signification. (Mgh, TA.) — Hence, (Mgh,) رَهْنٌ بِالْمَكَانِ † *He remained, stayed, dwelt, or abode, in the place.* (A, Mgh, TA.) — And رَهْنٌ (JK, S, K,) aor. ٤, (K, TA,) or ٤, (JK, [but this I think to be a mistake,]) inf. n. رَهْنٌ (K,) said of a man, and of a camel, (JK, S, TA,) and of any beast, (TA,) *He was, or became, lean, or emaciated*; (JK, S, K, TA,) and *fatigued, tired, weary, or jaded.* (JK, TA.) You say, رَهْنٌ رَكِبَ حَتَّى رَهْنٌ *He rode until he became lean, or emaciated.* (ISH, TA. [See رَاهِنٌ.]) = As trans., see 4, first signification. — [Hence,] as a law-term, رَهْنٌ signifies *The putting, or placing, an article of real property [to remain] as a pledge, or security, or making it to be such, for a debt that is obligatory or that will become obligatory.* (TA.) You say, رَهْنَهُ الشَّيْءَ, and رَهْنَهُ عِنْدَهُ (S,

Mgh, Mgh, K,) aor. ٤, (K,) inf. n. رَهْنٌ (Mgh, TA) [and رَهْنَةً, q. v. voce رَهْنٌ]; and رَاهِنٌ (S, K:) all signify the same; (S;) i. e. *He deposited the thing with him* (Mgh, K) [as a pledge] to be in lieu of that which he had taken, or received, from him: (K:) [i. e. he pledged the thing to him, or with him:] and رَهْنْتُ الْمَتَاعَ بِالْأَدِينِ, inf. n. رَهْنٌ, *I restricted the commodity, or placed it in custody, for, or by reason of, the debt; and رَاهِنْتُ بِالْأَدِينِ* is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Mgh:) for, properly, they say, (Mgh,) رَاهِنْتُ زَيْدًا التَّوْبَ signifies *I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge* (Mgh, K*) *with some one.* (Mgh.) 'Abd-Allah Ibn-Hemmām Es-Salooee says, (S,) or Hemmām Ibn-Murrah, (TA,)

* فَلَمَّا خَشِيتُ أَظْفَارَهُمْ * نَجَوْتُ وَارَهِنْتُهُمْ مَالًا *

[And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, Mālīk]: thus, says Th, all relate the verse, except As, who says رَاهِنْتُهُمْ مَالًا [i. e. leaving with them, as a pledge, Mālīk]: he likens this phrase to the saying قُتِمْتُ وَأَصْلُكَ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being صَاحًا وَجْهَهُ [accord. to the former reading, in the opinion of Th,] the poet means *I left Mālīk remaining with them; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, رَاهِنْتُ الشَّيْءَ, but only رَهْنْتُ.* (S, TA.) [See, however, 4.] You say also, رَهْنَهُ عَنْهُ, inf. n. رَهْنٌ, meaning *He made him, or it, to be a pledge in lieu of him, or it*: a poet, asserted by IJ to be a pagan, says,

* إِرْهَنَ بَنِيكَ عَنْهُمْ إِرْهَنَ بَنِي *

[Make thou thy sons to be pledges in lieu of them: in that case *I will make my sons to be pledges*: inf. n. رَهْنٌ (S, TA.) And رَهْنْتُ لِسَانِي + [I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit]: in this case one should not say رَاهِنْتُ; (IAqr, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهْنْتُ. (TA.)

3. رَاهِنْتُ فَلَانًا عَلَى كَذَا (S, Mgh,) inf. n. رَاهِنَةٌ (S,) or رَاهِنٌ (Mgh,) or both, (K, and so in a copy of the S,) *I laid a bet, or wager, or stake, with such a one, for such a thing*, (S, Mgh, K,*) mostly (TA) said in relation to horses running a race, (JK, TA,*) *to be taken by him who should outstrip, or overcome.* (Mgh.) — The inf. ns. also signify † *The contending [of two persons] to outstrip [in a race] upon horses*, (K, TA,) and otherwise. (TA.) Hence the prov., رَاهِنٌ هُمَا كَفَرَسَى رَاهِنٌ [explained in art. فَرَسٌ]. (JK.)

4. رَاهِنٌ *He made* (a thing, Mgh) *to continue, subsist, last, endure, remain, or remain fixed or stationary; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established*; (S, Mgh, K,*) and

so رَهْنٌ; (K;) but the former is the more approved: (TA:) and also *he found it to be so.* (Mgh.) You say, رَاهِنَ لَبْرَ الطَّعَامِ (T, S, K, TA,) and الشَّرَابِ (T, S, TA,) and الْهَالِ (TA,) † *He continued, or made permanent, to them the food, (T, S, K, TA,) and the beverage, (T, S, TA,) and the property.* (TA.) [And accord. to an explanation of رَاهِنْتُ (referring to dates), by 'Alee Ibn-Hamzeh, cited in a marginal note in a copy of the S, in art. وَهَبَ, رَاهِنٌ signifies *He prepared food, and continued it, or made it permanent.*] — [Hence رَاهِنٌ as used by some in another sense of رَهْنٌ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — You say, رَاهِنْتُ مَالِي *I staked my property.* (JK.) And رَاهِنُوا بَيْنَهُمْ حَطَرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race.* (TA.) And رَاهِنْتُ بِهِ *I made my children to be as a stake for him, or it.* (S, K,*) And رَاهِنُهُ لِمَوْتٍ + *He resigned him to death.* (IAqr, TA.) And رَاهِنَ الْمَيِّتِ الْقَبْرَ † *He deposited the dead body in the grave [as a pledge to be rendered up on the day of resurrection].* (K, TA.) — Accord. to AZ, (S, TA, in one copy of the S it is A'Obeyd,) رَاهِنْتُ فِي السَّلْعَةِ signifies *I bought the commodity for a dear, or an excessive, price*; (S, K, TA;) *gave largely for it until I obtained it*: (TA:) accord. to ISk, *I paid in advance for the commodity*; syn. أَسْلَفْتُ (S, TA;) and in the T it is said, [and in like manner in the JK,] that رَاهِنٌ فِي كَذَا وَكَذَا signifies *أَرَهْنَهُ* (TA:) [in the K it is said that رَاهِنٌ signifies *He lent him a sum of money &c.*: accord. to Er-Rāghib, the proper meaning [of رَاهِنٌ] is one's giving a commodity before [the full payment of] the price, and so making it to be pledged for the completion of its price. (TA.) = رَاهِنٌ also signifies *He, or it, weakened him*: (K:) [like أَوْهَنَهُ:] and *rendered him lean, or emaciated.* (TA.) And رَاهِنَ اللَّهَ *God weakened him*; syn. أَوْهَنَهُ. (JK.)

6. رَاهِنَتَا *They two laid bets, wagers, or stakes, each with the other*; syn. تَوَاصَعَا الرَّهْنُونَ. (TA.) And رَاهِنَ الْقَوْمَ *The party contended together, every one of them laying a bet, wager, or stake, in order that the person outstripping should take the whole when he overcame.* (Mgh.)

8. رَاهِنَهُ *He took, or received, from him a pledge.* (K.) [Or] رَاهِنَهُ *He took, or received, it as a pledge*: (JK, Mgh:) or رَاهِنَهُ مِنْهُ *he took, or received, it from him*; namely, a pledge. (Mgh.) — [Accord. to Freytag, رَاهِنَهُ signifies *He had him, or held him, as a pledge to him for it.* And رَاهِنَهُ *He, or it, was given as a pledge.* But for neither of these has he mentioned any authority.]

10. رَاهِنَهُ *He asked him, or desired him, to pledge a thing with him*: and, *to give a pledge.* You say, رَاهِنَنِي كَذَا فَرَهْنَتُهُ عِنْدَهُ [He asked me, or desired me, to pledge such a thing, or to

deposit such a thing as a pledge, and I pledged it with him, or deposited it with him as a pledge]. (Mgh.)

رَهْنٌ, originally an inf. n. (Mṣb.) is *syn. with* مَرَهُونٌ; (Mgh, Mṣb;) i. e. (Mṣb) it signifies [A pledge:] a thing deposited with a person (Mṣb,* K) to be in lieu of a thing that has been taken, or received, from him; (K;) or a thing that is deposited as a security for a debt: and رَهَانٌ has a similar meaning, but is specially applied to a thing that is deposited as a bet, or wager, or stake; and is likewise originally an inf. n.: (Er-Rāghib, TA:) رَهْنَةٌ, also, is *syn. with* رهن [as meaning the act of giving as a pledge], like as شَيْئَةٌ is *syn. with* شَرٌّ; the ة being added to give intensiveness to the signification: then, like رَهْنٌ, it is used as *syn. with* مَرَهُونٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i. e.] رَهْنَةٌ is an inf. n. like شَيْئَةٌ, applied to denote the pass. part. n. [used as a subst. properly so termed] like رَهْنٌ, not as an epithet; (Bd in lxiv. 41;) [or, in other words,] رَهْنَةٌ signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself; as also مَرْتَنَةٌ: (K:) [I here follow two copies of the K, in which it is said, كُلُّ مَا أَحْبَسَ بِهِ شَيْءٌ فَرَهْنَةٌ وَمَرْتَنَةٌ, and in the copy of the K followed in the TA, and in the copy of the K followed in the TA, فَرَهْنَةٌ وَمَرْتَنَةٌ, which perverts the meaning, though رَهْنٌ and مَرْتَنٌ may be used in the same sense as رَهْنَةٌ and مَرْتَنَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of أَحْبَسَ, is put يُحْبَسُ, meaning يُحْبَسُ: there is, however, this difference between رَهْنَةٌ and مَرْتَنَةٌ; that the former properly signifies a thing deposited as a pledge; and the latter, a thing taken, or received, as a pledge:] the pl. of رَهْنٌ is رَهَانٌ (S, Mgh, Mṣb, K) and رَهُونٌ (Mgh, Mṣb, K) and رَهْنٌ, (Mgh, K,) this last said to be a pl. of رَهْنٌ by Abou-ʿAmr Ibn-El-ʿAlà, but disapproved by Akh, because a word of the measure فَعْلٌ has not a pl. of the measure فَعْلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Mṣb] pl. of رَهَانٌ, which is pl. of رَهْنٌ, (S,) and Fr says that رَهْنٌ is pl. of رَهَانٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رَهْنٌ, also, is another pl. of رَهْنٌ, (TA,) [or rather it is a contraction of رَهْنٌ;] and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is رَهْنٌ (IJ, K,) like as عَيْدٌ is of عَيْدٌ: (TA:) the pl. of رَهْنَةٌ is رَهَائِنٌ. (S, K.) عَلَقَ الرَّهْنُ بِمَا فِيهِ [The pledge became, or has become, permanent as a possession, with what was, or is, comprised in it,] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلِقُ الرَّهْنُ, (Meyd,) [i. e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver

when its depositor is able to release it; for] لَا is here either negative or prohibitive: you say, عَلَقَ الرَّهْنُ, aor. يَغْلِقُ, inf. n. غَلَقٌ [or عَلَقٌ], meaning The pledge remained in the hand of the receiver when the depositor was able to release it: (Nh, cited in a copy of the "Jāmi' es-Sagheer:"); the trad. means that the receiver of the pledge shall not have a right to it when the depositor has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islām abolished it. (Meyd,* Nh.) You say also, هُوَ رَهْنٌ بِكَذَا and هُوَ رَهْنَةٌ بِكَذَا He, or it, is [a person, or thing,] pledged for such a thing: (IAth, TA:) or taken [as a pledge] for such a thing; as also رَهْنٌ and مَرْتَنٌ. (TA.) And رَهْنَةٌ رَهْنٌ and رَهْنٌ رَهْنَةٌ I am taken [as a pledge] for such a thing. (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بِكَذَا (JK, TA) and رَهْنَةٌ (TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And رَهْنَةٌ بِقَيْدِهِ [His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were مَرَهُونَةٌ, it would be رَهْنٌ, without ة]. (TA.) And الْخَلْقُ رَهَائِنُ مَرْتَنٌ [Mankind, or all created beings, are the pledges of death]. (TA.) And هُوَ رَهْنٌ يَدِ الْمَتَةِ [He is the pledge of the hand of death, or of fate, or destiny]; said of one when he has sought, or courted, death. (TA.) And يَدِي لَكَ رَهْنٌ [My hand is a pledge to thee]; by which is meant responsibility, or suretiship. (TA.) And إِنَّهُ لَرَهْنٌ قَبْرِ [Verily he is the pledge of a grave, which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهْنَةٌ, meaning [Every soul is a thing] pledged with God [for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رَهْنَةٌ being an inf. n. like شَيْئَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهْنٌ. (Bd.) And in lii. 21 of the same, كُلُّ رَهْنٌ, i. e. [Every man is] pledged (عِنْدَ اللَّهِ, Bd, Jel) with God (عِنْدَ اللَّهِ) for what he shall have wrought; so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bd) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كُلُّ غُلَامٍ رَهْنَةٌ بِعَقِيْقَتِهِ [Every boy that is born is a pledge for his عَقِيْقَةٌ, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عَقِيْقَةٌ is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khaṭṭābee says that the best explanation of it is that of Aḥmad Ibn-Hambal; that if the عَقِيْقَةٌ be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

هُوَ رَهْنٌ مَالٍ (JK, K, TA,) with kesr, (K,) and رَهْنَةٌ (JK,) He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K,* TA.)

رَهَانٌ, as a sing.: see رَهْنٌ. — It is also a pl. of the latter word. (S, Mgh, Mṣb, K.)

رَهَيْنٌ: see مَرَهُونٌ: and see also رَهْنٌ, in six places.

رَهْنَةٌ, and its pl. رَهَائِنٌ: see رَهْنٌ, in ten places.

رَاهِنٌ Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S,* Mgh, Mṣb.) You say طَعَامٌ رَاهِنٌ (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And خَمْرٌ رَاهِنَةٌ Wine of which there is a continual, or constant, supply; uninterrupted, or unfailing. (TA.) And نِعْمَةُ اللَّهِ رَاهِنَةٌ, i. e. [The bounty of God is] continual, permanent, or constant. (TA.) And حَالَةٌ رَاهِنَةٌ A state, or condition, continuing; remaining to the present time. (Es-Semeen, TA.) And هَذَا رَاهِنٌ لَكَ meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) — † Remaining, staying, dwelling, or abiding, in a place. (JK.) — Prepared. (K.) One says, هَذَا رَاهِنٌ لَكَ meaning as explained above, and also This is prepared for thee. (TA.) — As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) Lean, or emaciated; (JK, S, K, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and fatigued, tired, weary, or jaded. (JK, TA.) — And إِبِلٌ رَاهِنَةٌ Camels that will not, or do not, pasture upon the [plants, or trees, termed] حِمَضٌ. (JK.)

رَاهَنَةٌ The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the horse. (JK, Az, K.)

إِرْهَانٌ A thong, or strap, that is bound upon the middle of the نِيرٌ [or yoke] that is upon the two bulls [drawing a plough]. (JK.)

أُرْهُونٌ A girl, or young woman menstruating: (K:) seen by Az in the handwriting of Abou-Bekr El-Iyādee, but not seen by him on any other authority. (TA.)

مَرَهُونٌ [Pledged; deposited as a pledge; or] restricted, or placed in custody, for, or by reason of, a debt; (S,* Mṣb;) originally بِالْأَدْنِ مَرَهُونٌ [or بِدَيْنٍ]; (Mṣb;) and رَهْنٌ signifies the same; (S, Mṣb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رَهْنٌ,] is مَرْهُونَةٌ (S.) الْأُمُورُ مَرَهُونَةٌ بِأَوْقَاتِهَا is expl. by مَكْفُولَةٌ [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رَهْنٌ.

مَرْتَنٌ: see رَهْنٌ, in two places.

مَرْتَبَنَ One who takes, or receives, a رَهْن [or pledge]. (S.)

مَرْتَبَنَ: see رَهْن, in two places.

رهو

1. رَهَا يَبِينُ رَجُلَيْهِ, aor. يَرْهَوُ, (AO, JK, S,) inf. n. رَهْوُ, (AO, S, K,) He parted, or made an opening between, his legs: (AO, S, K:) or he parted widely, or made a wide opening between, his legs. (JK.) Hence the saying in the Kur [xliv. 23], وَأَتَرَكَ الْبَحْرَ رَهْوًا [expl. in art. ترك, and below]. (S.) — رَهْوُ also signifies The going easily: (S, K:) one says, جَاءَتِ الْخَيْلُ رَهْوًا [The horses, or horsemen, came pacing along easily]: and accord. to IAqr, رَهَا فِي السَّيْرِ, aor. as above, means He was gentle in going, or pace: (S:) or, as some say, رَهْوُ in going, or pace, is the being soft, or gentle, with continuance: (TA:) or the going along quietly: (JK:) and one says, جَاءَتِ الْإِبِلُ رَهْوًا, meaning The camels came following one another. (TA.) Also The going lightly: (JK:) you say, رَهَتْ, aor. and inf. n. as above, They, [i. e. camels or the like,] or she, went lightly. (TA.) And The going vehemently. (TA.) [Thus it has two contr. significations.] — Also The being still, quiet, motionless, calm, allayed, or assuaged. (K, TA.) You say, رَهَا الْبَحْرُ The sea became still, or calm. (S.) And رَهَا الْحَرُّ The heat became allayed, or assuaged. (TA.) Hence some explain وَأَتَرَكَ الْبَحْرَ رَهْوًا [mentioned above] as meaning And leave thou the sea motionless, or calm: some, as meaning dry. (TA.) And you say, أَفْعَلْ ذَلِكَ رَهْوًا Do thou that quietly, or calmly. (S.) And فَعَلَ ذَلِكَ رَهْوًا He did that quietly, or calmly, without being hard, or difficult: (TA:) or voluntarily; without its being asked, or demanded; (K and TA in art. سَبَوَ); and without constraint. (TA in that art.) And رَهْوًا أَعْطَيْتُهُ I gave to him voluntarily; without being asked; or without constraint. (JK.) — رَهَا, (JK, TA) aor. as above, (TA,) inf. n. رَهْوُ, (JK, K,) said of a bird, He spread his wings, (JK, K, TA,) without flapping them. (JK.)

3. رَاهَا, (K,) inf. n. مَرَاهَا, (TA,) He approached it, or drew near to it. (K, TA.) [App. a dial. var. of رَاهَقَهُ, which is better known.] You say, رَاهَيْتُ الْإِحْتِلَامَ I approached, or drew near to, puberty, or virility. (JK.) — Also He aided him in his foolishness, or stupidity; syn. حَامَقَهُ. (K, TA: in the CK جَامَقَهُ.)

4. ارهى He found, or met with, a wide, or an ample, place. (M, K.) — He took to wife a woman wide in the vulva. (K, * TA.) — He continued the food to his guests by reason of liberality. (TA.) And أَرَهَيْتُ لَهْمَ الطَّعَامِ وَالشَّرَابِ I continued to them the food and the beverage; (Yaaqoob, S, K;) like أَرَهَنْتُ. (S.) — He did well: they say to the shooter, or thrower, when he does ill, أَرَهُهُ, i. e. Do thou well. (TA.) — أَرَهُهُ, i. e. Be gentle with, or to, thyself: (S, K, TA:) [in

the CK أَرَهُ; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رها في السير, meaning رقق: but the right reading is أَرَهُ, for] one says also مَا أَرَهَيْتُ إِلَّا عَلَى أَرَهُ Thou wast not, or hast not been, gentle, save with, or to, thyself: (TA:) or thou didst not show, or hast not shown, mercy, save to thyself. (JK.) — ارهى لَكَ الشَّيْءُ The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee. (TA.) — And أَرَهَيْتُهُ I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA.) — مَا أَرَهَيْتُهُ I did not leave it still, or motionless: and أَرَهُ ذَاكَ Leave thou that until it become still, or motionless. (TA.) — He kept continually, or constantly, to the eating of the كُرْكُي [or species of crane called] رَهْوًا. (K.)

6. تَرَاهَا, (JK, K,) inf. n. تَرَاهُ, (JK,) They two made peace, or became reconciled, each with the other; syn. تَوَادَعَا. (JK, K, TA: in the CK تَوَارَعَا.)

9. ارْتَبَوْا They became commingled, confounded, or confused. (K.) — Also, (K,) or رَهَبُوا, (TA,) They made رَهْبَةً; i. e. they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture. (K, TA.)

رَهْوُ inf. n. of 1. (S, K, &c.) — Also An intervening space (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فَالَج. (TA.) — A place where water remains and collects or stagnates: (JK, TA:) a جَوْبَةٌ [i. e. a depressed place, or a hollow, or an excavation, or such as is round and wide,] in the place of abode of a people, into which flows the rain-water or other fluid: (A'Obeyd, S:) or, as also رَهْوَةٌ, a depressed place (S, K) in which water collects: (S:) and, both words, an elevated place: thus they have two contr. significations: (S, K:) or رَهْوَةٌ signifies an elevation like a hillock, upon a hard and elevated, or an elevated and plain, tract of ground, or upon a mountain, (JK, TA,) where hawks and eagles alight: (TA:) or a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain: (TA:) [and accord. to some, it signifies a mountain itself; for] Ghatafān are called in a trad. رَهْوَةٌ تَنْبَعُ مَاءٌ, meaning a mountain welling forth water: or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the S app. of رَهْوُ, and accord. to the TA app. of رَهْوَةٌ, in each case agreeable with analogy,] is رَهَاءٌ. (S, TA.) — [Also, accord. to Golius, as on the authority of the KL, A way through a market-place, at the sides of which sit the sellers: but not in my copy of the KL.] — Also Wide, ample, or spacious. (TA.) — A well (بئر) wide in the mouth. (TA.) — A woman (S) wide in the vulva; (Lth, ISH, S, K;) as also رَهْوَى (Lth, K) and رَهَاءٌ. (IAqr, K:)

[or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also رَهْوَى (JK, TA:) or (TA) a woman that is not approved on the occasion of جَمَاع, (JK, TA,) because of her being wide [in the vulva]. (JK.) — A thing dispersed, or scattered. (TA.) — And sometimes, Quick, or swift. (TA.) — And Still, quiet, or motionless. (TA.) — And [hence, or مَطَرُ رَهْوٍ] A still rain. (TA.) — Also A company of men (JK, K, TA) following one another. (TA.) And غَارَةٌ رَهْوٍ [A company of horsemen making a raid, or an inroad, or incursion,] following one another. (TA.) And one says, مَتَنَظَرُونَ النَّاسَ رَهْوًا وَاحِدًا مَا بَيْنَ كَذَا وَكَذَا [app. meaning The people are disposed consecutively in one double rank, partly such and partly such, facing one another]. (TA.) — Also A certain species of bird; as some say, (S,) the [species of crane called] كُرْكُي (JK, S, K, TA:) or a certain aquatic bird resembling the كُرْكُي (TA:) pl. رَهَاءٌ. (JK.) — And A head-covering which is next to the head, and which very soon becomes dirty. (TA.)

رَهْوَةٌ A state of elevation: and a state of depression: thus having two contr. significations. (TA.) — See also the next preceding paragraph, in four places.

رَهْوَى: see رَهْوُ, as applied to a woman, in two places: — and see also مَرَاهَا.

رَهْوَانٌ A depressed piece of land or ground. (TA.) — And applied to A بَرْدُون [or horse for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:) or رَهْوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, or رَحْوَان with ح,] is a vulgar term applied to a pacing horse. (MF voce هِمْلَانَج.)

رَهَاءٌ A wide place. (K.) — A wide tract of land: (S, TA:) or what is wide of land: (M, TA:) [or] an even tract of land, seldom free from the سَرَاب [or mirage]: (JK, TA:) and what is even of anything. (TA.) — See also رَهْوُ, as applied to a woman. — It is also [app. A hue, or a haze,] like dust-colour and smoke. (TA.)

رَهْبَةٌ Wheat which is ground between two stones, and upon which milk is poured: (M, TA:) or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K.)

رَاهٍ A life (عَيْشٌ) ample in its means or circumstances, unstraitened, or plentiful, easy, pleasant, soft, or delicate; (S, K;) and quiet, or calm. (S.) Easy; as an epithet applied to a [journey such as is termed] خَمْس. (S.) And Anything still, or motionless; as also رَاهٍ. (TA.) — طَعَامٌ رَاهٍ Food that continues, or is permanent; like رَاهِن (AA, S:) and [in like manner (see رَاهِن)] the fem. of each, with ة, is applied to wine. (S.) [Freytag adds, "Inde dicitur الراجل راهي Celer de equo:" but راهي is here a mistranscription for أَرْجَلُ:] see رَاهِي.

رَاهِيَّة [the epithet رَاه converted by the affix ٥ into a subst.,] *A bee*; because of its quiet manner of flying. (JK, K.)

مَرْهَآءٌ, with kesr, (K, TA,) like مَسْحَآءٌ [in form], (TA,) or مَرْهَآءٌ, (JK, and so in the CK, [like مَرْهَآءٌ in form, and, as most explain the latter, similar also in meaning, whence it seems that مَرْهَآءٌ is the more probably correct,]) *A quick, swift, or fleet, mare*: (JK, *K, TA:) pl. مَرَاهِي, (JK, K,) [or rather مَرَاه if the sing. be مَرْهَآءٌ, and مَرَاهِي if the sing. be مَرْهَآءٌ, like مَسَاحِي [or rather مَسَاج], (TA,) or like مَرَاخِي [or rather مَرَاخِي, pl. of مَرْخَآءٌ]: (JK:) but in the M, it is رَهْوِي, [app. meaning that the sing. is thus,] like سَكْرِي; and in like manner in the Tekmileh and the Jm. (TA.)

رَوَا

2. رَوَا فِي الْأَمْرِ, (T, S, M, Mgh, Mṣb, K, &c.,) inf. n. تَرَوَيْتُ, (S, Mgh, K,) or تَرَوَيْتُ, (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like تَرْكَيْتُ, inf. n. of زَكَيْ, (TA,) and تَرَوَيْتُ, (S, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fṣ, رَوَى also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حَلَّاتٌ in the phrase حَلَّاتُ السَّوْقِ; (TA;) *He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it*; (S, M, Mgh, Mṣb, K;) and *thought upon it repeatedly*; syn. تَعَقَّبَهُ; (M, L, K, TA;) i. e. رَوَّدَ فِيهِ فِكْرَهُ; (TA;) *not hastening to reply*: (S, K;) and رَوَّى signifies the same; (K in art. رَيًّا) i. q. فَكَّرَ; (T;) or, accord. to some, it is a mispronunciation. (MF.) — Hence, يَوْمَ التَّرَوِيَةِ *The eighth day of [the month] Dhū-l-Hijjah*; originally with ء: its derivation from التَّرَوِيَةِ is a mistake; and its derivation from التَّرَوِيَةِ requires consideration. (Mgh.) [See 2 in art. رَوَى.]

4. رَوَا It (a place) *abounded with the [kind of plant, or tree, called] رَاه*: (AZ, AAF, K:) or so رَوَاتٌ, said of land (أَرْض). (M.)

رَاهٌ *A kind of [plant, or] tree*, (T, *S, M, K, &c.,) *that grows in plain, or soft, land*, (T, M, TA,) *having a white fruit*: or, as some say, *a kind of dust-coloured tree, having a red fruit*: (M, TA:) n. un. رَاهَةٌ: (T, S, M, K:) and dim. رَوَيْتُ: (M, TA:) AHn says that the رَاه is not taller nor broader than a sitting man: and accord. to one of the Arabs of the desert of 'Omān, it is a tree that rises on a stem, and then there branch forth [so in the M, but accord. to the TA, rise,] from it round, rough leaves: others, he adds, say that it is a small tree of the mountains, resembling an عَظْلَمَة [q. v.], having a soft white flower like cotton: (M, TA: [but in the latter, the word rendered "soft" is omitted:]) some say that it is a species of the kind of tree

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called طَلْح [acacia, or mimosa, gummifera], and is the tree that grew at the cave in which were the Prophet and Abū-Bekr: so say Suh and others: it is, they say, of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness: it is said by IHsh to be the same [tree] that is called أَمْرُ غِيلَان [see art. غِيل]; but they have found fault with him [for so saying]: it is not the عَشْر [asclepias gigantea], as one author has supposed; but a tree resembling this: (MF, TA:) such is the truth: the رَاه is not the عَشْر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عَشْر commences small; then increases to the size of the باذَنَاجَان [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رَاه is not thus: the عَشْر [he adds] is not found in Egypt; but it and the رَاه are peculiar to El-Hijāz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عَشْر in abundance in the deserts of the upper part of the Sa'eed;] and the saddles of camels &c. are stuffed with the fruit of the رَاه in El-Hijāz. (TA.) — Also *The foam of the sea*. (AHeyth, K.) = And *One of the letters of the alphabet*. (TA.) [See the letter ر.] = See also art. رِيَا.

رَاهَةٌ n. un. of رَاهٍ. (T, S, M, K.) = See also رَاهِيَّة, in art. رِيَا.

رَوَيْتُ, or, as some say, only رَوَيْتُ, without ء; (M;) the latter was the usual form, without ء; (S, Mṣb;) or each; (K;) a subst. from رَوَا فِي الْأَمْرِ; (S, K;) meaning *Inspection, examination, consideration, or thought*; (S, *M, Mṣb, K, *) and *repeated inspection or examination or consideration*; (M, *Mṣb, K, *TA;) or *consideration of the issues, or results, of an affair*; (Mṣb;) *without haste to reply*. (S, *K, *TA.) You say, فَلَنْ رَوَيْتُ [Such a one has no inspection, &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيهَةٌ [i. e. intuitive knowledge, &c.]: one has well said,

بَدِيهَتُهُ تَحُلُّ عَرَى الْمَعَانِي
إِذَا انْغَلَقَتْ فَتَكْفِيهِ الرُّوِيَّةُ

[His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him]. (Ḥar p. 8.) [See also رَوَيْتُ in art. رَوَى.]

رَوَيْتُ dim. of رَاهٍ, q. v. (M, TA.)

رَوَيْتُ قَصِيدَةً رَاهِيَّةً and رَوَيْتُ قَصِيدَةً رَاهِيَّةً of which the رَوَيْتُ is (TA) (باب الالف اللينة في TA.)

رَوْب

1. رَوْبٌ, (T, S, M, &c.,) aor. يَرُوبُ, (T, S, &c.,) inf. n. رُوبٌ, (Lth, T, Mṣb,) or رُوبٌ, (S,) or both, (T, M, Mgh, K,) said of milk, (T, S, M, &c.,) *It was, or became, thick, or coagulated*: (M, A,

Mṣb, K:) or *was churned, and deprived of its butter*: (M, *A, K:*) or *it was, or became, fit to be churned*: (T:) or *thick*, (S,) or *having a compact pellicle upon its surface, and thick, or resembling liver so that it quivered*, (Lth, T,) and *fit to be churned*: (Lth, T, S:) or *such as had become thick*; (Fr, A'Obeyd, T, S, *Mgh;) *until its butter was taken forth*; (Fr, A'Obeyd, T, S, *) or *before and after it had been deprived of its butter*. (Mgh.) — [Hence,] رَابٌ دَمَةٌ, (T, M, A, K,) aor. as above, (T,) inf. n. رُوبٌ, (M,) † [His blood is about to be shed;] *his death, or destruction, is at hand*: (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يَفُورُ دَمُهُ; (T;) or like يَغْلِي دَمُهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) — And رَابُ الرَّجُلِ, (Aḡ, T, S, &c.,) aor. as above, (TA,) inf. n. رُوبٌ, (S, M, K,) and رُوبٌ, (M, K,) † *The man was, or became, confused, or disturbed*, (Aḡ, T, S, K,) *in his affair, or case*, (Aḡ, T,) or *in his reason, or intellect*, (S, K,) and *his opinion*: (Aḡ, T, S:) or *confounded, or perplexed; unable to see his right course*: (M, K:) and *languid in spirit, by reason of satiety, or drowsiness*, (M, A,) or *intoxication*; as also رَابَتْ نَفْسُهُ: (A:) or he arose (M, K, TA) from sleep (M, TA) disordered in body and mind: (M, K, TA:) or he was intoxicated with sleep: (M, K:) or he was lazy, sluggish, or slothful. (Abū-Sa'eed, T.) — And رَابٌ, (Th, M, K,) inf. n. رُوبٌ; (TA;) and رُوبٌ, (Th, M,) inf. n. تَرُوبٌ; (K;) + *He (a man, Th, M) was, or became, fatigued, or jaded*. (Th, M, K.) And رُوبٌ + *The riding-camel of such a one was, or became, fatigued, or jaded*. (T.) — And رَابٌ + *He, or it, was, or became, quiet, still, or motionless*. (IAḡ, T.) — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هُوَ يَشُوبُ وَيَرُوبُ, meaning, accord. to Abū-Sa'eed, + *He defends his companion [at one time], and is lazy or sluggish or slothful [at another time]*: or it means *he defends without energy at one time, and at another time is lazy or sluggish or slothful*, so that he defends not at all: or, as some say, *he mixes water with the milk, and so spoils it, and he makes it good*; from the saying of IAḡ that رَابٌ signifies أَصْلَحَ; but if it have this meaning, it is originally رَابٌ, with hemz. (T. [See more in art. شُوب.]) = Accord. to IAḡ, رَابٌ also signifies *He suspected*. (T. [But in this sense it seems to belong to art. رَيْب.]) = Also *He lied*. (K. [But in the T, this signification is assigned to شَاب, not to رَاب; app. in relation to the prov. above cited.]])

2. رُوبُ اللَّبَنِ, (S, M, A, K,) inf. n. تَرُوبٌ, (AZ, M,) *He made the milk to be such as is termed رَائِبٌ*; (S, M, A, K;) as also رَابِيَةٌ: (M, A, K:) or *he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well*. (AZ, M.) = See also 1, in two places.

4. رَابُ اللَّبَنِ: see 2. = [اراب as an intrans.

verb app. signifies *He had much milk such as is termed رَائِب*: see its part. n. مَرِيْب, below.]

رَاب The equal in quantity or measure or the like: so in the saying, هَذَا رَابٌ كَذَا [This is the equal in quantity &c. of such a thing. (K, TA.)]

رَائِب see رَائِب, in two places. — Hence, (M,) **رُوبٌ** (IAar, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing*: (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects*. (IAar, T, M.)

رُوبَةٌ: see what next follows, in three places.

رُوبَةٌ The ferment of milk, (T, S, M, A, Mgh, Msh, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رَائِب; (T, S, Mgh, Msh, TA;) and **رُوبَةٌ** signifies the same as **رُوبَةٌ** in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also **رَائِبٌ** in both of these two senses; (T;) or in the latter state it is termed **رَائِبٌ**: (TA:) or (so in the A and K, but in the M “and,”) remains of milk (M, A, K, in the second of which, as in the last, this applies also to **رُوبَةٌ**) that has become such as is termed رَائِب: (M:) or remains of milk left in the [skin or vessel called] مَرُوب, in order that fresh milk, when poured upon it, may quickly become رَائِب: (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Abou-Amr El-Mutarriz, MF, TA.) It is said in a prov., شَبَّ رُوبَتُهُ [Mix thou a mixture, app. of thick and fresh milk: thine shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd:) it is like the saying حَلَبًا لَكَ شَطْرُهُ [expl. in art. شَطْر]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — *I. q.* **دُرْدِيٌّ** [as meaning *A ferment*] such as is put into [the beverage called] نَبِيذ [to make it ferment]. (TA.) — † *What has collected of the seminal fluid* (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covering; (T, S, M, K;) and **رُوبَةٌ** in this sense is mentioned by Lh: (M:) you say, **أَعْرِئِي رُوبَةَ فَحْلِكَ**, (T,) or **فَرَسِكَ**, (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed مِهْمَةٌ, and more remote in respect of the place into which it is injected. (M.) — † *Strength of a horse to run*: so in the phrase **فَرَسٌ بَاقِي الرُوبَةِ** [A horse whose strength to run remains]. (A.) — † *Intellect* (IAar, S, A) of a man (IAar, S) when it has attained to full vigour: (A:) [app. as being likened to the رُوبَةُ of the stallion:] so in the saying, **هَوَ يَحْدَثُنِي وَأَنَا إِذْ ذَاكَ**, [He would talk to me, I being

then a boy, not having full intellect]. (IAar, S, A: in one of my copies of the S, and in the TA, **يَلْتَسُ**). — † *The main, or most essential, part, syn. جَمَاع*, of an affair: (M, K:) so in the saying, **مَا يَقُومُ بِرُوبَةِ أَمْرِهِ** [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the رُوبَةُ of the stallion. (M.) — † *Means of subsistence*: (M, K:) † *food, or sustenance*: (TA:) † *anything that puts a thing into a good, right, or proper state*; from the same word as signifying “a sour ferment that is put into milk to make it ferment.” (JM:) † *a want, or thing that is needed [to put one into a good, or right, state]*: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Seed, K, TA.) You say, **لَا يَقُومُ بِرُوبَةِ أَهْلِهِ**, (S, A,) or **مَا يَقُومُ أَلَهُ**, (M, TA,) i. e. † [He will not, or does not, undertake, or take upon himself, or attend to,] the food, or sustenance, of his family: or † *their case, and the putting them into a good, right, or proper, state*: (TA:) or † [the supplying of] what they require of him. (S, M, A, TA.) — † *A part, or portion, or small portion, طَائِفَةٌ*, S, M, or *قُطْعَةٌ*, K, or *سَاعَةٌ*, T, M, A,) of the night: (T, S, M, A, K:) [app. from the same word signifying “remains of milk;” as seems to be implied in the A:] so in the saying, **مَضَتْ رُوبَةٌ** † *A period, or short portion, (سَاعَةٌ), of the night passed*: (T, M, TA:) and **بَقِيَتْ رُوبَةٌ** † *A period, or short portion, (سَاعَةٌ), of the night remained*: (M, A, TA:) and **هَرَقَ عَنَّا** **اَكْثَرُ عَنَّا سَاعَةً مِنْهُ**, (S, A,) i. e. † *Abate thou, or allay thou, our fatigue, or the like, of relieve thou us, for a period, or short portion, of the night*: (M, before رُوبَةٌ being redundant]. (A.) — † *A piece of flesh-meat*: (M, K:) so in the saying, **قَطَعَ اللَّحْمَ رُوبَةَ رُوبَةٍ** [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) = † *Heaviness, sluggishness, or torpidness*, (T, K,) or *laxness, or confusedness of the intellect*, (T,) and *languor, feebleness, or faintness*, (K,) from drinking much milk. (T.) = *Good and fertile land, abounding with plants, or herbage*, (T, M, K,) and *with trees*: (T, M:) that kind of land in which the herbage, or pasture, remains longest. (T.) — Accord. to Abou-Amr Esh-Sheybānee, i. q. **مَسَارَةٌ**, which means *A سَاقِيَةٌ* [or channel of water for irrigation: but it has also other meanings, which see in art. شُور]. (TA.) — *The tree called ثُلُوك*; (T, K, TA;) expl. by Ibn-Es-Seed as meaning the tree called زَعْرُور [q. v.]. (TA.) = *A kind of hooked instrument (كَلُوب) by means of which an animal that is hunted is drawn forth from its hole*: (M, K:) accord. to Abu-l-'Omeythil, the **مَحْرَش** [app. meaning the same, or an instrument used for drawing forth the lizard called ضَب from its hole]. (M.) = It is also mentioned by IAar as [syn. with رُوبَةٌ and رُوبَةٌ], meaning *A knot*. (T.) = *A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up*: (T, TA:) and, accord. to AZ, a patch, or

piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (TA:) pl. **رُوبٌ**: but this is [properly, or originally, رُوبَةٌ], with ء: (T, TA:) so says ISk. (T.) [See art. رَاب.]

رُوبَانٌ: see the next paragraph.

رَائِبٌ, applied to milk, (Lth, T, S, M, Mgh, Msh, K, &c.) and **رُوبٌ**, so applied, (Lth, T, M, K,) *Thick, or coagulated*: (M, Msh, K:) or *churned, and deprived of its butter*: (As, T, M, K:) see also **رُوبَةٌ**, in two places: or *thick*, (S,) or *having a compact pellicle upon its surface, and thick, or resembling liver so that it quivers*, (Lth, T,) and *fit to be churned*: (Lth, T, S:) or *such as has been churned, and such as has not been churned*: (S:) or *such as has become thick*; (Fr, A'Obeyd, T, S, Mgh;) until its butter is taken forth; (Fr, A'Obeyd, T, S;) or *before and after its butter has been taken forth*; (Mgh;) like as the epithet **عُشْرَاءُ** is applied to a she-camel when pregnant and when she has brought forth. (A'Obeyd, T, S.) A poet, cited by As, says,

* سَقَاكَ أَبُو مَاعِزٍ رَائِبًا * وَمَنْ لَكَ بِالرَّائِبِ الْخَائِبِ *

(T, S, Mgh) meaning *Abou-Mā'iz gave thee to drink churned [milk]*, (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it? (S.) [Or رَائِبٌ in the former instance may be from رَاب of which the aor. is يَرِيْب; so that it may there mean what occasioned doubt, or evil opinion: see رَائِب in art. رِيْب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.] And one says, **مَا عِنْدَهُ شُوبٌ وَلَا رُوبٌ**, (T,) or **مَا عِنْدِي أَلٌ**, (M,) i. e. *He has not, or I have not, mixed honey, nor milk such as is termed رَائِب*: (T, M:) or, as some say, *honey nor milk*; thus explaining the two words شُوب and رُوب without restriction. (M. [See also art. شُوب].) — [Hence,] **رَائِبٌ** applied to a man, (T, S, M, A, K,) as also **رُوبَانٌ**, (T, M, K,) and **رُوبٌ**, (M, K,) † *Confused, disturbed, or disordered*, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication: (A:) or *confounded, or perplexed; unable to see his right course*: (M, K:) and *languid in spirit, by reason of satiety, or drowsiness*: (M:) or *who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep*: (M, K:) or **رَائِبٌ** signifies † *confused in his intellect and his opinion and his affair*: (TA:) and a man † *fatigued, wearied, distressed, embarrassed, or troubled*: (A:) fem. [of the first] **رَائِبَةٌ**: (Lh, M:) pl. of the first, (S, M, A, Mgh,) accord. to As, (S,) or of the second, **رُوبِيٌّ**: (S, A, Mgh:) you say **قَوْمٌ رُوبِيٌّ** † *a people, or company of men, confused, disturbed, or disordered, in minds*, (T, S, Mgh,) by reason of drowsiness: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or *intoxicated by drinking [milk such as is termed] رَائِب. (S, Mgh.) — And **رَائِبٌ***

also signifies † A thing, or an affair, that is clear, or free from dubiousness or confusedness; (Th, T and TA in art. رِب; like the milk so termed. (TA in art. رِب. See an ex. in that art.)

رَوْب: see the next preceding paragraph.

مَرُوبٌ A vessel, (T, S,) or receptacle, (A,) or skin, (M, K,) in which milk is made to be such as is termed رَائِبٌ. (T, S, M, A, K.) [See also مَرُوبٌ.]

مَرُوبٌ Having much milk such as is termed رَائِبٌ. (Har p. 416.)

مَرُوبٌ Milk that has not as yet been churned, and that is in the skin, not having had its butter taken from it. (A, T.) — And مَرُوبٌ سَقَاءٌ A skin in which milk has been made such as is termed رَائِبٌ. (M, K:) or a skin that is wrapped up [in order that its milk may thicken more quickly by its being kept warm] until it attains the fit time for the churning. (S.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سَقَاءٌ مَرُوبٌ (T, S, M, A,) meaning [The lightest in estimation] of what is drunk, or given to be drunk, [of milk,] before its butter comes forth from it (A, T) [is that in] a skin that is wrapped up &c., as expl. above: (S:) [or + the least to be esteemed of the wronged is he who remains quiet, or inert, like milk not yet in a state of fermentation:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that ظَلِمْتُ السَّقَاءَ means "I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]:" (T:) or مَرُوبٌ signifies not churned, but having in it its ferment; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

رَوْتُ

1. رَاتٌ (T, S, M, &c.,) aor. يَرُوتُ (T, A, M, S, b,) inf. n. رَوْتُ (T, M, A, M, S, b,) said of a horse (S, M, S, b, K) and the like, (M, S, b,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) He dunged. (M, M, S, b,*) It is said in a prov., أَحْشَكَ وَتَرَوْتُيَ (S,) or أَحْشَكَ وَتَرَوْتُيَ (TA in art. حش, in which it is explained.)

رَوْتُ (T, S, M, &c.,) originally an inf. n., (M, S, b,) The dung (M, M, S, b,*) of the horse (S, M, S, b, K) and the like, (M, S, b,) [i. e.] of a solid-hoofed animal (T, M, A, M, S, b) of any kind: (T, M, S, b:) [a coll. gen. n.:] n. un. رَوْتَةٌ (S, M, S, b, K:) and pl. أَرَوَاتٌ. (S, M, A, M, S, b, K.)

رَوْتَةٌ: see what next precedes. — Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.,] of the أَرْنَبَةُ [or lower portion, i. e. lobule, of the nose], (S, A, K,) where the blood that flows from the nostrils drops, or drips: (M, A:) or the fore part of the nose altogether: (M:) or the end, or tip, of the nose, in the fore part thereof. (TA.) You say, فَلَانٌ يَضْرِبُ بِلِسَانِهِ رَوْتَةَ أَنْفِهِ (S, TA,)

meaning [Such a one strikes with his tongue] the tip of his nose, or the tip of his nose in the fore part thereof. (TA.) It is said in a trad. that the mulct for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And † The bill of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill رَوْتَةً. (M.) — And رَوْتَةُ السَّيْفِ, occurring in a trad., is expl. as meaning † The upper part [of the hilt] of the sword, that is next to the little finger of the person grasping it. (TA.) — Also The remains of the culms of wheat in the sieve, when it is sifted. (K.) [Not found by SM in any other lexicon.]

مَرَاتٌ and مَرُوتٌ (M, K) The part whence the رَوْتُ (or dung) issues; (M;) the خَوَارِنُ [i. e. the rectum, or the tuel,] of a horse. (K.)

مَرُوتٌ: see what next precedes.

مَرُوتٌ A man having a large nose. (A, TA.)

رَوَجٌ

1. رَاجٌ (S, A, M, S, b, K,) aor. يَرُوجُ (S, A, M, S, b,) inf. n. رَوَاجٌ (S, A, K,) or this is a simple subst., and the inf. n. is رَوَجٌ (M, S, b,) It (a thing, S, or a commodity, M, S, b) had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand. (S, * A, * M, S, b, K,*) — And رَاجَتِ الدِّرَاهِمُ, inf. n. رَوَجٌ, The dirhems, or money, passed, or had currency, among men, in buying and selling. (M, S, b, TA.) — And رَاجَ الْأُمُرُ, inf. n. رَوَجٌ, accord. to IKoot, The thing, or affair, was, or became, quick, speedy, or expeditious: (L, M, S, b:) or came quickly. (MF.) — And رَاجَ It was, or became, present, or ready, and prepared: so in the saying, خَذْ مَا رَاجَ [Take thou what is present, or ready, and prepared]. (Har p. 116.) — See also 2. — رَاجَتِ الرِّيحُ (K,) or رَوَجَتْ (M, S, b, [app. a mistranscription, unless رَوَجَتْ be meant,]) The wind was, or became, confused, (M, S, b, K,) not continuing from one direction, (M, S, b,) so that one knew not whence it came. (K.)

2. رَوَجٌ (S, A, M, S, b, K,) inf. n. تَرَوِجٌ (A, M, S, b, K,) He made a commodity to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand. (S, A, K,*) — He made money to pass, or be current. (S, * A, * M, S, b.) — رَوَجَ الشَّيْءُ, and رَوَجَ بِهِ, He made the thing to be quick, speedy, or expeditious; or was quick with it. (L.) — رَوَجَتْ is also syn. with أَرَجَتْ: so in the saying, رَوَجْتُ الْأُمُرَ فَرَجًا, aor. of the latter يَرُوجُ, and inf. n. رَوَجٌ, [app. meaning I excited the affair, or event, and it became excited.] (TA.) — رَوَجَ كَلَامَهُ He embellished his speech, or language, and made it vague, so that one knew not its true meaning: (M, S, b, TA:) from رَاجَتِ الرِّيحُ (TA,) or from رَوَجَتْ الرِّيحُ (M, S, b.) — For رَوَجَتْ الرِّيحُ see 1, last sentence. — رَوَجَ الْغُبَارَ عَلَى رَأْسِ الْبَعِيرِ [perhaps رَوَجَ] The

dust continued, or went round, upon, or over, the head of the camel; syn. دَامَر. (TA.)

5. تَرَوَجَ He [app. a camel] went round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

رَوَجَةٌ Haste, quickness, speed, or expedition. (IAar.)

رَوَاجٌ [an inf. n., (see 1,) or] a subst., meaning The state, or quality, of having an easy, or a ready, sale; of being saleable; or in much demand. (M, S, b.)

رَوَاجٌ [app. applied to a camel] Going round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

أَمْرٌ مَرُوجٌ A confused thing or affair. (TA.)

فَلَانٌ مَرُوجٌ Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current. (S.)

رَوَحٌ

1. رَاحٌ (S, M, S, b, K,) sec. pers. رِاحَتْ (M, S, b,) aor. يَرِاحُ (S, M, S, b, K,) inf. n. رَوِحٌ (K;) and aor. يَرُوحُ (M, S, b, TA,) inf. n. رَوَحٌ (M, S, b,) or رَوَحٌ (TA;) It (a day) was violently windy. (S, M, S, b, K.) And رَاحَ, aor. يَرُوحُ, inf. n. رَوِجٌ, It (a day) was one of good, or pleasant, wind. (TA.) — رَاحَ, aor. يَرِاحُ, inf. n. رَوِجٌ, It was, or became, cool and pleasant [by means of the wind]. (L.) It (a house, or tent, the door being opened,) [was, or became, aired by the wind; or] was entered by the wind. (L.) — رَاحَ الشَّجَرُ The trees felt the wind. (AHn, K.) [See also another meaning below.] — [Hence, perhaps,] رَاحَ, aor. يَرِاحُ, inf. n. رَاحٌ, † He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick; [as though he felt the wind and was refreshed by it;] (L;) as also رَاحَ: (S, A, L, K:) and رَاحٌ and رَوِجٌ signify the same: (S, L, K:) [in the CK, the الإِرْتِيَاحُ is erroneously put for الإِرْتِيَاحُ] and رَاحٌ † he (a man) became light, or active, and quick; syn. شَمِرٌ. (M, S, b.) You say, رَاحَ لِلشَّيْءِ [and إِلَى الشَّيْءِ] and رَاحَ بِهِ [and رَاحَ بِهِ] † He was, or became, brisk, lively, &c., as above, at the thing, [or betook himself with briskness, liveliness, &c., to the thing,] and was rejoiced by it. (Lth, TA.) A poet says,

* وَزَعَمْتَ أَنَّكَ لَا تَرَاخُ إِلَى النِّسَاءِ *

[† And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them]. (Lth, TA.) And رَاحَ رَاحَ, i. q. رَاحَ [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it]. (TA.) And لَذِيكَ الْأَمْرِ (L,

peace, (or, as in the TA, مُؤْمِنًا, i. e. a believer,)] he will not perceive the odour of Paradise: (S, Mgh, Mshb.) As says, I know not whether it be from رَحْتُ or from أَرَحْتُ. (S.) You say also, اَرَوَحْتُ I perceived from him (a man, S) a sweet odour. (S, A.) — [And hence, app.,] رَاح مِنْكَ مَعْرُوفًا, and اَرَاَحُهُ, + He obtained from thee a favour, or benefit. (K.) = رَوَحَ, aor. رَوَحَ, inf. n. رَوَحَ, He (a man) had the quality termed رَوَحَ, [explained below, i. e. width in the space between the thighs or legs; &c.; or] a spreading in the fore part of each foot. (Lth, TA.) And رَوَحَتْ قَدَمُهُ His foot had the quality so termed. (TA.)

2. رَوَحَ عَلَيْهِ [He fanned]. You say, رَوَحَ عَلَيْهِ بِالْمِرْوَحَةِ [He fanned him with the fan]. (A, TA.) And اِجْتَابُوا إِلَى التَّرْوِيجِ مِنَ الْحَرِّ بِالْمِرْوَحَةِ [They required to be fanned, by reason of the heat, with the fan]. (TA.) — Also, (A, Mshb,) inf. n. تَرْوِيجَ, (Mshb,) He perfumed oil; rendered it sweet in odour, (A, Mshb,) by putting perfume in it. (Mshb.) — رَوَحَ عَنْهُ; and رَوَّحُوا بِنَا: see 4. — رَوَّحَ بِهِمْ, (A, Mgh, Mshb,) inf. n. as above, (A, Mshb,) He performed with them the prayers termed التَّرْوِيجَ. (A, Mgh, Mshb.) — رَوَّحَ having for its objects camels, and sheep or goats: see 4. — رَوَّحَهُمْ: see رَحَّتْ إِلَيْهِمْ, in the latter half of the first paragraph.

3. اَنَا أَغَادِيهِ وَأَرَاوَحُهُ: see 1, in the latter half of the paragraph. — الْمَرَاوَحَةُ فِي الْعَمَلَيْنِ, (S,) or بَيْنَ الْعَمَلَيْنِ, (Mgh, K,) signifies The doing the two deeds, or works, alternately; this one time, and that one time: (S, Mgh, K:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and الْمَرَاوَحَةُ بَيْنَ الرَّجُلَيْنِ the standing upon the two legs alternately; upon each in turn: and الْمَرَاوَحَةُ بَيْنَ الْجَنْبَيْنِ the turning over [upon the two sides alternately, or] from side to side. (K.) You say, رَاوَحَ بَيْنَ عَمَلَيْنِ [He did two deeds, or works, alternately; he alternated them]. (A.) And رَاوَحَ بَيْنَ رَجْلَيْهِ He stood upon one of his legs one time and upon the other another time: (S, Mgh:) it is said also of one walking [as meaning he moved his legs alternately]. (A.) And it is said in a trad., كَانَ يَرَاوَحُ بَيْنَ قَدَمَيْهِ مِنْ طُولِ الْقِيَامِ He used to rest upon one of his feet one time and upon the other another time to give relief to each of them [in consequence of long standing]. (TA.) One says also, رَاوَحَهُ He did a thing with him by turns, each of them taking his turn [and so relieving the other: for الْمَرَاوَحَةُ signifies the giving mutual relief, or rest]. (TA in art. عَقَبَ.) [See also 6.] = رَايَحَ, inf. n. مَرَايَحَةُ: see 1, in the former part of the paragraph.

4. اَرَاَحَ He breathed: (S, A, K:) said of a man, (A,) and of a horse. (S.) — [It emitted an odour:] it (a thing, Mshb) stank; (S, Mshb, K:) as also اَرَوَّحَ: (Mshb, TA:) the former said of

flesh-meat, (S, K,) and of water; (K:) and so the latter: (TA:) or the latter, it became altered [for the worse] in odour; (Lh, S, M, A, Mshb;) said of flesh-meat, (Lh, M, A,* Mshb,) and of water, (Lh, S, M, A, Mshb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between اَرَوَّحَ and اَرَوَّحَ [q. v., as does also J,] said of water. (Mshb, TA.) — Also, (inf. n. اَرَاَحَةُ, L,) He (a man, S, and a beast, Lh) revived, or his spirit returned to him, after fatigue; (Lh, S, K;) like اَسْتَرَاَحَ, q. v.: (TA:) and he had rest. (K.) — And [hence], (S, Mshb, K,) inf. n. اَرَاَحَةُ, (TA,) or اَرَوَّاحَ, (Mshb,) + He (a man) died; (S, Mshb, K;) as though he found rest: and he (a camel) died, or perished. (TA.) You say, اَرَاَحَ فَأَرَاَحَ [He rested, i. e. had rest, and so rested others], meaning + he died, and so people became at rest from him: (A.) — [Hence also,] اَرَحْنَا بِالصَّلَاةِ We performed the act of prayer: because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Mshb.) — اَرَاَحْتُ said of camels &c. [as though meaning They returned in the evening, or afternoon, to rest]: see 1, in the latter half of the paragraph. — اَرَاَحَ, inf. n. اَرَاَحَةُ and اَرَاَحَ, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) — And اَرَاَحَ, [app. for اَرَاَحَ بِعِجْرِهِ] likewise said of a man, He alighted from his camel to rest him and to alleviate him. (L.) — اَرَوَّحُوا, or اَرَوَّحُوا: see 1, in the last quarter of the paragraph. = اَرَاَحَهُ and اَرَوَّحَهُ, and اَرَاَحَ الرِّيحَ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — اَرَاَحَهُ, (S, A, Mshb, K,) inf. n. اَرَاَحَةُ, (Mshb, TA,) and اَرَاَحَهُ is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like طَاعَهُ and عَارَهُ used as inf. ns. of اَطَاعَهُ and اَعَارَهُ, (TA,) said of God, (S, K,) or of a man, (A, Mshb,) He rested him, made him to be at rest or at ease, or gave him rest; (S,* A,* Mshb;) namely, a hired man, (Mshb,) or any man; as also رَوَّحَ عَنْهُ: (TA:) and the former, He (God) caused him to enter into a state of rest, (K, TA,) or of mercy. (TA.) And رَوَّحُوا بِنَا (K in art. لَث) Give ye us rest. (TK in that art.) And اَرَاَحَ بَعِيرَهُ He revived, or recovered, his camel. (TA.) — [Hence,] اَرَاَحَ النَّاسَ بِالصَّلَاةِ He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) — And اَرَاَحَ, (S, M, A, Mshb, K,) inf. n. اَرَاَحَةُ; (M, Mgh;) accord. to one dial., اَرَوَّحَ, aor. يَرَوِّجُ; (TA;) and رَوَّحَ, (S,* A, TA,) inf. n. تَرْوِيجَ; (S;) He (the pastor, Mshb) drove back, or brought back, (S, M, Mshb, K,) camels, (S, M, A, Mgh, Mshb, K,) and sheep or goats, (M, A,* Mgh,) and cows or bulls, (A,* Mgh,) in the evening, or afternoon, (M, Mshb,) after the declining of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K,) or إِلَى أَهْلِبَا [and إِلَى أَهْلِبَا (for you say رَاَحْتُ عَلَى أَهْلِبَا i. e. to their owners]. (Mshb.) — [Hence,] اَرَاَحَ عَلَيْهِ حَقَّهُ + He restored to him

his right, or due; (S, K;) as also اَرَوَّحَ. (K.) And the saying, in a trad., of Umm-Zarā, اَرَاَحَ عَلَيَّ نَعْمًا ثَرِيًّا + He gave me much cattle: because she was [as though she were] a مَرَاَحَ for his bounty. (L.)

5. تَرَوَّحَ [He fanned himself]. (A, TA.) And تَرَوَّحَ بِمِرْوَحَةٍ [He fanned himself with a fan]. (S, Mshb, K.) رَأَيْتُهُمْ يَتَرَوَّحُونَ فِي الضَّحَى, occurring in a trad., means I saw them requiring the being fanned with the fan (التَّرْوِيجُ بِالْمِرْوَحَةِ) by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses: or seeking rest. (TA.) — تَرَوَّحَتِ الرَّائِحَةُ The odour exhaled, or diffused itself. (Mshb.) — تَرَوَّحَ said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Mshb, K.) See also 4. — See also 10: — and see 1, in five places. — تَرَوَّحَ said of herbage, It became tall: (S, K:) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — تَرَوَّحَ, thought by ISd to be an inf. n., of which the verb is تَرَوَّجَ: see اَرَوَّجَتِهِ.

6. اَرَتَوْحَاهُ (K, TA,) and تَرَاوَحَا عَمَلًا (TA) [like اَعْتَوَرَاهُ and تَعَاوَرَاهُ] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. تَعَاوَبَاهُ. (K, TA.) And تَرَاوَحُوا أَمْرًا They did a thing by turns; syn. تَعَاوَرُوهُ. (TA.) [Hence,] اِنْ يَدَيْهِ لَتَتَرَاوَحَانِ بِالْمَعْرُوفِ (S, A*) [in the S, the context implies that the meaning is, Verily his two hands are occupied alternately in doing that which is kind, or beneficent: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, †his two hands vie, one with the other, in promptness to do that which is kind, or beneficent]. — تَرَاوَحُوا لَيْلِيَتَهُمْ and تَرَاوَحُوا بُيُوتَهُمْ [They went in the evening, or afternoon, to their tents, or houses, app. meaning one to another's tent, or house, by turns]. (A.) [See also 3.]

8. اِرْتَاَحَ, and its inf. n. اِرْتِيَاَحَ: see 1, in the former half of the paragraph, in ten places: — and see also 10. = اِرْتَوَّحَا عَمَلًا: see 6.

10. اِسْتَرَوَّحَ, said of a branch, (Mshb, TA,) It became shaken by the wind: (TA:) or it inclined from side to side. (Mshb.) — See also 1, near the beginning of the paragraph; and see اِسْتَرَوَّحْتُ, in the former part of the same paragraph. — Also, (K,) and اِسْتَرَاَحَ, (S, A, Mshb, K,) [which latter is the more common in this sense,] and اِرْتَاَحَ, (TA,) and sometimes اِرْتَوَّحَ, q. v., (Mshb,) [and اِرْتَوَّحَ, as quasi-pass. of رَوَّحَ عَنْهُ or رَوَّحَ بِهِ] said of a hired man, (Mshb,) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S,* A,* Mshb,* K;) مِنْهُ [from him, or it], (A,) and بِهِ [by means of it]; (Mshb;) from الرَّاحَةِ; (S;) quasi-pass. of اَرَحَّتُهُ,

استروح إِلَيْهِ — (S.) أَرَادَهُ اللَّهُ (A, Mṣb,) and of (accord. to the § and K, but in other lexicons (est, in (TA) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (§, K, TA.) — See also 1, in the last quarter of the paragraph, in seven places. = المَطَرُ الشَّجَرَ استروح The rain revived the trees. (L.)

ج. ٧٨٨ *Windy*; applied to a day: (TA:) or, so applied, *violently-windy*; (S, Mgh, Mṣb, K;) as also **رَائِحٌ**, which is the original form, (Mṣb,) or may be so: (TA:) fem. of the former with ة, applied to a night (**لَيْلَةٌ**). (A, TA.) [See also **رَوَّاحٌ**.] One says, **هَذِهِ لَيْلَةٌ رَاحَةٌ لِلْمُتَوَرِّبِ فِيهَا رَاحَةٌ**, [This is a windy night: the oppressed in mind has rest therein]. (A.) = It is also *syn.* with **اِرْتِيَاعٌ**. (S, L, K. [See 1, near the beginning of the paragraph.]) — And [hence,] *Wine*; (S, A,* K;) as also **رَوَّاحٌ**: (S, K;) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. **رَبِيعٌ**] the **ل** in the former word is said to be substituted for **ي** [and hence the **ي** in the latter if such be the case]. (TA.) = See also **رَاحَةٌ**, in four places.

رَوْحٌ, as an epithet; fem. with ة: see رَوْحٌ in two places. = Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak*: (S, K, TA:) or the *cold, or coolness, of such gentle wind*. (A, TA.) — *I. q.* نَفْسُ [app. نَفْسٌ i. e. *Breath*; like رَوْحٌ]: said to be the primary signification: (MF:) or *spirit*; [like رَوْحٌ;] syn. نَفْسٌ; as in the saying, أَحْيَا النَّاسَ بِرَوْحِهِ [*He (meaning God) hath quickened, or vivified, mankind with his spirit*: or perhaps the right reading is بِرَوْحِهِ]. (A.) — See also رَاحَةٌ, with which it is syn. (S, K.) — Also † *Joy, happiness, or gladness*; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نَفْسٌ; (MF;) and رَوْحٌ likewise has this meaning: (IAar, TA:) or the former, *rest, or ease, from grief, or sorrow, of heart*. (As, TA.) In the saying of 'Alee, فَبَاشَرُوا رَوْحَ رُوحِ الْيَقِينِ or الْيَقِينِ رَوْحٌ, the phrase رُوحِ الْيَقِينِ is thought by Isd to mean † *The joy and happiness that arise from certainty*. (TA. [See art. بَشَر.]) — Also † *Mercy* (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so رَوْحٌ (K;) and رَوْحَانٌ (L;) and رَوْحٌ is said by Az to have this meaning in the Kur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أَرْوَاحٌ. (TA.)

روح The soul, spirit, or vital principle; syn. نَفْس (IAar, IAmb, L, Msh, TA, and S and K &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i. e.]

رُوحٌ, third sentence;]) often occurring in the *Qur* and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the *nervous fluid*; or *animal spirit*;] a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called the رُوحُ حَيَوَانِي (KT in explanation of the term نَفْسٌ) or a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries: (KT in explanation of the term الرُّوحُ الْحَيَوَانِي [so too نَفْسٌ; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, *De Anim.* i. 2, and Virgil's *Æn.* ix. 349:]) or the vital principle in man: (Fr, TA:) or the breath which a man breathes, and which pervades the whole body: [and this seems to be the original idea expressed by the word:] after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. جَان: (AHeyth, TA:) accord. to the Sunnees, the rational soul, (النَّفْسُ النَّاطِقَةُ, [also termed الرُّوحُ الْإِنْسَانِي],) which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the *Qur* iii. 163, which refer to the رُوح: (Mṣb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the blood, by the exhausting of which the life ceases: (Mṣb:) the word is masc., (IAqr, Iamb, Az, Ṣ, M, A, Mṣb, K,*) thus, with the Arabs, differing from نَفْس, for this they make fem., (IAqr, Iamb, Mṣb,) but the former is also fem., (Ṣ, M, A, Mṣb, K,) app. as meaning نَفْس, (Mṣb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ (IAqr, Az, TA) [and also خَرَجَتْ رُوحُهُ, meaning *His soul departed, or went forth*] the pl. is أَرْوَاحٌ. (Ṣ, Mṣb.) — Also i. q. نَفْحٌ (K) [properly *A blowing with the mouth*; but here] meaning *wind that issues from the mouth*; (TA;) *wind*, or *breath*. (ADk, TA.) *Dhu-r-Rummeh* says, respecting fire that he had struck, and upon which he bade his companion to blow, أَحْيَا بِرُوحِكَ *Give life to it, or enliven it, with thy wind [or breath]*. (TA.) And one says, مَلَأَ الْقَبْرَةَ مِنْ رُوحِهِ *He filled the skin with his wind; with his breath*. (ADk, TA.) — [Hence,] الرُّوحُ also signifies + *Inspiration*, or *divine revelation*; (Zj, Th, K;) such as is imparted by means of an angel: thus in the *Qur* xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the رُوح which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K “and”) the prophetic commission. (Zj, K.) — And + *The Qur-án*; (IAqr, Zj, Ṣ,* A,* K;) whereby God's creatures are [spiritually] quickened, and guided

to the right way. (TA.) So in the trad., تَحَايُوا
 † [Revive yourselves with God's
 book of religion and religious laws, (or ذَكِّرْ may
 here have some other meaning,) and his Kur-án].
 (TA. [Mentioned also in the A; in a copy of
 which, in the place of تَحَايُوا, I find تَحَابُوا, an
 evident mistranscription.]) — And † What God
 ordains and commands (K, TA) by means of his
 assistants and angels. (TA.) — Also Jibreel
 [i. e. Gabriel]; (S,* A,* K;) called in the K̲ur
 [xxvi. 193] الرُّوحُ الْأَمِينُ, and [in ii. 81] رُوحُ
 الْقُدُسِ, as related by Az on the autho-
 rity of Th. (TA.) [The last of these appellations,
 or generally, but incorrectly, الرُّوحُ الْقُدُسُ, is
 applied by the Eastern Christians among the
 Arabs to *The Holy Spirit; the Third Person*
of the Trinity.] — And [sometimes *Our Lord*]
 Jesus. (S,* A,* K.) — And A certain angel,
 (I'Ab, K,) in the *Seventh Heaven*, (I'Ab, TA,) *whose*
face is like that of a man, and his body
like that of the [other] angels: (I'Ab, K:) or
 certain creatures resembling mankind, but not
 men: so in the K̲ur lxxviii. 38. (Zj:) or *the*
watchers over the angels who are watchers over
the sons of Adam, whose faces are said to be like
the faces of men, and whom the other angels see
not, like as we see not the watchers nor the [other]
angels. (Th.) — See also رُوحُ, in three places. =
 Also pl. of رُوحٌ (L:) — and of رُوحٌ. (S &c.)

روح: see رائج, of which it is said to be a quasi-pl. n., in three places. = Also *Width, wide-ness, or amplexness*. (S, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

لَكِنَّ كَبِيرُ بْنُ هِنْدٍ يَوْمَ ذَٰلِكَ
فُتِحَ السَّمَائِلُ فِي أَيْمَانِهِمْ رُوحٌ

($\text{\$}$, TA,) meaning *But Kebeer Ibn-Hind, a tribe of Hudheyl, on that day, were lax in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword.* (TA.)—And [particularly] *Width, or wideness, in the space between the thighs:* (TA:) or *width, or wideness,* ($\text{\$}$, Mgh, $\text{\text{ك}}$), *in,* ($\text{\$}$, $\text{\text{ك}}$), or *of,* (Mgh,) [*or between,*] *the two legs,* ($\text{\$}$, Mgh, $\text{\text{ك}}$), *less than what is termed* فَجَجُ, ($\text{\$}$, $\text{\text{ك}}$), or *less than* فَجَجُ, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other:* ($\text{\$}$;) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (M $\text{\$}$ b:) or *a spreading in the fore part of each foot:* (Lth, Mgh, M $\text{\$}$ b:) or *a turning over of the foot upon its outer side:* IAqr says that رَوَحَ in the legs is *less than* قَدَرُ, and this is less than عَقْلُ.

(TA.) = هَذَا الْأَمْرُ بَيْنَنَا وَرُوحٌ means *This is a thing, or an affair, which we do by turns; as also* (TA.) رُوحٌ. (6857) & (6896) رُوحٌ, originally رُوحٌ, the و being changed into ي because of the preceding kearah, (T, S, Mṣb,) as is shown by its dim. mentioned below; (T, Mṣb;) Sb held it to be of the measure فَعْلٌ; and

Abu-l-Hasan, **فَعَلَ** and **فَعُلَ**; [if the latter, originally **رِيح**;] (TA;) [*Wind*; i. e.] the air that is made to obey [the will of God] and to run its course between heaven and earth: (Msb, TA;) or the breath (**نَسِيم**) of the air; and in like manner, of anything: (L, TA;) said to be thus called because it generally brings **رُوح** and **رَاحَة** [i. e. rest, or ease]: (IAmb, MF;) one says **رِيح** and **رِيحَة**, like **دَار** and **دَارَة**; (S;) [using the latter as a more special term; for] **رِيحَة** signifies a portion of wind (**طَائِفَة مِنْ رِيح**) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but **رِيح** and **رِيحَة** may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with **كُؤُوب** and **كُؤُوبَة**: (Sb, L;) **رِيح** is of the fem. gender (IAmb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except **إِعْصَار**, which is masc.; (IAmb, Msb;) but **رِيح** is sometimes made masc. as meaning **هَوَاء**: (AZ, Msb;) [it is used by physicians as signifying *flatus*, flatulosity, or flatulence; as in the phrase **رِيح غَلِيظَة** a gross flatus:] the pl. [of **رِيح**] is **أُرُوح** (S, Mgh, Msb, K, &c.) and **أُرِيَّاح** (S, Msb, K,) the latter used by some, but disallowed by AHát because there is in it no kesreh to cause the **و** to be changed into **ي** (L, Msb,) and [the pl. of mult. is] **رِيَّاح** (S, Mgh, Msb, K, &c.), with **ي** because of the kesreh, (Msb,) and **رِيح**; (K, but not found by SM in any other lexicon;) and the pl. pl. is **أُرُوحِيَّات** [pl. of **أُرِيَّاح**]; (K:) the dim. of **رِيح** is **رِيَّاحِيَّة** (T, Msb,) or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the *Kur-án*. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, **اللَّهُمَّ اجْعَلْهَا رِيَّاحًا وَلَا تَجْعَلْهَا رِيحًا** [O God, make it to be winds, and make it not to be a wind]. (TA.) [But this distinction is not always observed.] One says, **فُلَانٌ يَمِيلُ مَعَ كُلِّ رِيحٍ** [Such a one inclines, or turns, with every wind]. (TA.) And **فُلَانٌ كَالرِّيْحِ الْمُرْسَلَةِ** [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the *Kur* xxv. 50;)] meaning, **† quick, or prompt, to do acts of kindness, or beneficence**. (A.) And **رَجُلٌ سَاكِنٌ** **الرِّيْحِ** **† A man who is calm, sedate, staid, or grave**. (A.) — Also **† Predominance, or prevalence; and power, or force**. (S, K.) A poet says, (S,) namely, Suleyk Ibn-Es-Sulakeh, or Taabbata-Sharrà, or Aqshà of the tribe of Fahm, (TA, and so in one of my copies of the S,) **أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِ** **أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ لِبُعَادِي**

inadvertence, or will ye act aggressively? for prevalence is for the aggressor]. (S.) And hence the phrase in the *Kur* [viii. 48], **وَتَذَهَبْ** **رِيْحُكُمْ** **† [And your predominance, or power, depart:]** (S:) [or in this latter instance it has the meaning next following.] — **† Aid against an enemy; or victory, or conquest**: (K, TA;) and **† a turn of good fortune**. (A, K, TA.) One says, **دَهَبَتْ رِيْحُهُمْ** **† Their turn of good fortune departed**. (A.) And **إِذَا هَبَّتْ رِيَّاحُكَ فَاتَّغَيْنِيهَا** **† [When thy turns of good fortune come, avail thyself of them]**. (A.) And **الرِّيْحُ لِأَلِ فُلَانٍ** **† Aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one**. (TA.) — See also **رُوح**. — And see **رَاحَة** (with which it is syn.), in four places. — Also **† A good, sweet, or pleasant, thing**. (K.) — The pl. **أُرُوح** occurs in a trad. as meaning **† The jinn, or genii; because they are [supposed to be often] invisible, like the wind**. (TA.)

رَاحَة Rest, repose, or ease; contr. of **تَعَب**; (TA;) cessation of trouble, or inconvenience, and of toil, or fatigue; (Msb;) [or freedom therefrom;] and **رُوح** signifies the same as **رَاحَة**, (S, A, K,) from **الاستراحة**; (S, A;) like **رَوَّاح** [mentioned in the first paragraph as an inf. n. in a similar sense, as are also **رَاحَة** and **رُوحَة** and **رَوَّاحَة** and **رُويحَة**, i. e., as meaning the experiencing relief from grief &c.]. (TA.) You say, **رَاحَة** **مَا لِفُلَانٍ فِي هَذَا الْأَمْرِ مِنْ رَوَّاحٍ** i. e. **رَاحَة** [There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And **أَفْعَلْ رَاحَة** **† Do thou that in a state of ease** (S, A, K) and rest. (A.) — See also 4, near the middle of the paragraph. — **† A wife; syn. عَرَس**: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — The hand; syn. **كَفٌّ**: (S, K:) or [rather] the palm of the hand; (Msb, MF;) for the term **كَفٌّ** includes the **راحة** with the fingers: (MF:) pl. **رَاحٍ**, (S, A, * Msb, K, *) [or rather this, said in the K to be syn. with **رَاحَات**, is a coll. gen. n., of which **رَاحَة** is the n. un.,] and [the pl. is] **رَاحَات**. (Msb, K.) You say, **دَفَعُوهُ رَاحَاتِ** [They pushed him with the palms of the hands]. (A.) The saying of a poet,

إِذَا دَكَّتْ شَمْسُ النَّهَارِ بَرَّاحٌ

is explained as meaning *When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands: or, accord. to IAqr, when the [sun of] day has become dark, by reason of the dust of battle, and it is as though it were setting, and people have found rest from its heat*. (L. [See also **بَرَّاح**, in art. **برج**; where other readings are mentioned.]

— [Hence, app., as seems to be indicated in the TA,] **رَاحَة الْكَلْبِ** **† A certain plant**. (K, TA.) — And **ذُو الرَّاحَةِ** **† A sword of El-Mukhtár Ibn-Abey Obeyd** (K, TA) *Eth-Thakafee*. (TA.) — **رَاحَة** also signifies *A court, an open area, or a*

yard, (K, TA,) of a house. (TA.) One says, **تَرَكْتُهُ أَنْقَى مِنَ الرَّاحَةِ** (K, TA) i. e. *I left him, or it, more clear than the court, open area, or yard, [of a house,] or than the palm of the hand*; (TA;) meaning, **† without anything**. (K, TA.) — And **رَاحٌ** signifies also *Plain and open tracts of land, producing much herbage*, (Ish, K,) hard, but comprising soft places and [what are termed] **جَرَائِم** [pl. of **جَرْنُومَة**, q. v.], not forming any part of [the bed of] a torrent nor of a valley; (Ish;) one whereof is termed **رَاحَة**. (Ish, K.) — Also The plicature of a garment, or piece of cloth: (K, TA;) or the original plicature thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, **اِطْوِهْ عَلَى رَاحَتِهِ** [Fold thou it in the manner of its original plicature]. (TA.)

رُوحَة: see **رَاحَة**. — Also *A journey in the evening, or afternoon: an inf. n. of un. of رَاح: (L:) pl. **رُوحَات**. (Ham p. 521.) And The space of a journey in the afternoon, or evening. (L.) — [Also, as seems to be indicated in the TA, The outer side of each of the legs of a man when bowed: see **رُوح**.]*

رِيحَة: see **رِيح**, in two places: — and see also **رِيحَة**.

[**رِيحِي** Of, or relating to, wind: flatulent; as in the phrase **قَوْلُجٌ رِيحِي** flatulent colic.]

رِيحَان a word respecting the formation of which there are different opinions; many saying that its medial radical letter is **و**, and its original form **رِيَّوْحَان**, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is **رُويحَان**; (MF;) and others, that its medial radical letter is **ي**, and that it is of the same measure as **سَيْطَان**, as may be argued from the form of its pl., mentioned below; (Msb;) *A certain plant*, (S, K,) well known, (S,) of sweet odour; (K;) the **شَاهِسْفَرَم** [or **شَاهِسْفَرَم**, i. e. basil-royal, or common sweet basil, *ocimum basilicum*, the seed of which (called **بُزْرُ الرِّيْحَان**) is used in medicine]: (Mgh: [see also **حَبَق**];) or any sweet-smelling plant; (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb;) or the extremities thereof; (K;) i. e. the extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it: (TA;) or the leaves thereof: (K:) or the leaves of seed-produce: so, accord. to Fr, in the *Kur* lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with **ة**; (TA;) and is applied to a bunch (**طَائِفَة**) of **رِيَّحَان**; and, with the article **ال**, (as a proper name, TA,) the **حَنَوَة** [a certain plant respecting which authors differ]: (K:) the dim. of **رِيَّحَان** is **رُويحِيْن**; (Msb;) and the pl. is **رِيَّاحِيْن**. (Mgh, Msb.) **رِيَّحَانُ الْحَمَّاحِمِر** and **رِيَّحَانُ الشُّيُوح**: see **حَبَق**. **رِيَّحَانُ الشُّيُوح** is a name of *The مَرْسِيْن* [or myrtle-tree]. (TA in art. **مرس**). — **† Offspring**; (L, K, TA;) from the same word as signifying “any sweet-smelling

* **أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِ** *

* **أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ لِبُعَادِي** *

† [Will ye two await, a little, the time of their

plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رِيحَانَتِي [meaning † *My two descendants*] occurs in a saying of Moḥammad as applied to El-Ḥasan and El-Hoseyn. (TA.) — † *A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رِزْقُ*: (S, L, K, TA:) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِي رِيحَانَ اللَّهِ † [I went forth seeking, or seeking diligently, the bounty, &c., of God]. (AO, S, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce ذَرَّةٌ.

(S, TA.) And in the saying, in a trad., الْوَلَدُ مِنَ الْوَدْدِ † [Offspring are of the bounty of God]. (S, TA.) — It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S,) in the sense of سُبْحَانَ اللَّهِ وَبِحَمْدِهِ, so in the saying, اسْتَبْرَاقُ † [I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence]. (S, K.) — See also رَوْحٌ.

رَوَّاحِيٌّ, with fet-ḥ to the ر, applied to a place, Good, or pleasant [app., like رِيحٌ in respect of wind or air]. (S, TA.) — See also what next follows.

رَوَّاحِيٌّ, with ḍamm to the ر, (S, A, K, &c.,) and رَوَّاحِيٌّ, with fet-ḥ, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رَوْحٌ [in the former instance], or from رَوْحٌ meaning the “breath of the wind when weak” [in the latter instance], extraordinary in form, with ل and ن added to the usual form of the rel. n.: (TA:) Of, or relating to, the angels and the jinn or genii: (S, A, K:) in this sense Abu-l-Khaṭṭāb asserts himself to have heard the former used: (S:) accord. to AO, it is applied by the Arabs to anything having in it a soul, or spirit, (Sb, S,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardān Abū-Khalīd, as related by ISh, among the angels are those who are termed رَوَّاحِيُونَ, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the رَوَّاحِيُونَ are souls, or spirits, which have not bodies; [spiritual beings;] and that the term رَوَّاحِيٌّ is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Muḍḥaffar, that it signifies that into which, a soul, or spirit, has been blown. (T, TA.)

سَبَقُ: see الْحَقُّ الرِّيحَانِيُّ.

رَوَّاحٌ: see رَاحَةٌ, in three places. — It is also an inf. n. of رَاحَ, [q. v.,] signifying the contr. of غَدُوٌ. (S.) — And it signifies also The evening; (K;) or the afternoon, from the declining of the sun from the meridian until night. (S, K.) One says, سَارُوا رَوَّاحًا [They journeyed in the evening, or afternoon]. (TA.) And لَقِيتُهُ رَاحَةً I met him

in the evening, or afternoon. (A.) And خَرَجُوا بِرِيحٍ مِنَ الْعَشِيِّ (S, K,) and بِرِيحٍ (so in the T, A, L, and K,) or بِرِيحٍ (so in the S,) and بِرِيحٍ مِنَ الْعَشِيِّ (A, K,) using a pl. form, (TA,) meaning the same, (S,) or They went forth in the beginning of the evening, (K,) or † when there were yet some remains of the evening. (A.) And أَتَى فَلَانٌ وَعَلَيْهِ مِنَ الْتَّارِ (A.) And أَتَى رَوَّاحٌ, and رَوَّاحٌ † [Such a one came when there were yet some remains for him of day]. (A.)

رَوَّاحٌ: see رَاحٌ: = and see also رَوَّاحٌ.

رِيحٌ: see رَوَّاحٌ, in two places.

رَوَّاحٌ: see رَوَّاحٌ.

رَوَّاحٌ: see رَوَّاحٌ, below.

رَوَّاحَةٌ } see رَاحَةٌ.
رَوَّاحَةٌ }

رَوَّاحَةٌ dim. of رِيحٌ, q. v. (T, Mṣb.)

يَوْمٌ رِيحٌ A day of good, or pleasant, wind; (S, Mgh, Mṣb, K;) as also يَوْمٌ رَوْحٌ and رَوَّاحٌ; (TA;) or these two signify a good, or pleasant, day: (S:) and يَوْمٌ رَاحَةٌ a good, or pleasant, night; (K;) or a night of good, or pleasant, wind; as also رَاحَةٌ and رَوَّاحَةٌ: (TA:) and مَكَانٌ رِيحٌ a place of good, or pleasant, wind: (S: [see also رَوَّاحِيٌّ:]) or, accord. to Lth, (TA,) and the Kifāyet el-Mutaḥaffiḍh, (Mṣb,) يَوْمٌ رِيحٌ signifies a violently-windy day; like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Mṣb, TA.)

رَاحَةٌ and رِيحَةٌ A certain plant that appears at the roots, or lower parts, of the عَضَاة, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (TA: [see also رَبْدٌ:]) this term is applied to the حَلَبُ, the نَصِي, the رَخَامِي, and the مَكْنَانُ. (TA in art. حَلَبُ.)

رَوَّاحٌ † Very brisk, lively, sprightly, active, agile, prompt, or quick. — See also رَاحٌ.

رَوَّاحَةٌ A flock of sheep or goats. (L.)

رَاحَةٌ, applied to a day; and رَاحَةٌ, applied to a night (لَيْلَةٌ): see رَاحٌ; and رَوَّاحٌ. [In each case it probably has both of the meanings assigned under these two heads.] — Also Going, or returning, [or journeying, or working, or doing a thing, (see its verb, 1,)] in the evening, or in the afternoon: (L:) [and going, or journeying, at any time of the night or day: (see, again, its verb:)] and in like manner, [but in an intensive sense,] رَوَّاحٌ, of which the pl. is رَوَّاحُونَ, it having no broken pl.: (L:) † رَوَّاحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَاحٌ, (S, L, K,) like as خَدَمٌ is of

خَادِمٌ. (S, L.) قَوْمُكَ رَاحٌ [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَاحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَوَّاحٌ]: one says also قَوْمٌ رَاحُونَ and رَاحَةٌ. (L, TA.) And one says رَاحَةٌ Camels returning in the evening, or afternoon, from pasture. (Mṣb.) [Hence,] وَلَا مَالَهُ سَاحَةٌ وَلَا رَاحَةٌ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning † he has not anything: (S:) and sometimes it means † he has not any people, or party. (Lh, TA in art. سَرَحُ.) أُعْطَانِي مِنْ كُلِّ رَاحَةٍ occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, مَالٌ رَاحٌ, as meaning † [Property, or cattle,] of which the profit and recompense return to one: or in each, as some relate it, the word is with ب [i. e. رَاحَةٌ and رَاحٌ]. (TA.) طَيْرٌ رَوَّاحٌ means Birds in a state of dispersion: or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَوَّاحٌ in this case is for رَوَّاحَةٌ, [a pl. of رَاحٌ] like رَاحَةٌ and رَاحَةٌ, [pls. of رَاحٌ and رَاحَةٌ] and means, in this instance, in a state of dispersion. (TA.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-'Ajjāj,

* عَلَيْتُ أَنْسَاعِي وَجَلْبُ الْكُورِ *

* عَلَى سَرَاةٍ رَاحٍ مَطُورِ *

i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull rained upon; for when he is rained upon, he runs vehemently: (S, TA:) but the reading commonly known is,

* بَلْ خِلْتُ أَعْلَاقِي وَجَلْبُ كُورِ *

[Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, TA in art. جَلْبُ.) [اعْلَاقِي is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]

رِيحٌ † [fem. of رَاحٌ, used as a subst.,] and رَاحَةٌ both signify the same; (S, Mgh, Mṣb, K;) i. e. An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell;] (Mgh, Mṣb;) syn. نَسِيمٌ; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the نَسِيمِ [or breath of the wind]: (L:) † the latter is fem. [like the former]: (Mṣb:) the pl. of the former is رَوَّاحٌ; and El-Hulwānee mentions أَرَايِيحٌ as pl. of رَاحٌ [which is pl. of رِيحٌ, under which see its other

ارِبِحِيَّةٌ † *Largeness, or liberality, of disposition;*
(S, K, TA;) *alacrity, cheerfulness, briskness, live-*
Bk. I.

مَرُوح: see مَرُوحَةٌ.

رود

1. رَوَدَانٌ, aor. يَرُودُ, (T, S, A,) inf. n. رَوْدَانٌ (A, TA,) and رَوْدٌ (K, TA,) *He, or it, (a thing, S,) came and went*; (T, S, A, K;) [*went to and fro*;] *was restless, or unsettled.* (T, TA.) One says, مَا لِي أَرَاكَ تَرُودُ مِنْذُ الْيَوْمِ [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And رَادَتْ (S, M, A, K,) aor. تَرُودُ, (S, A,) inf. n. رَوْدَانٌ (S, M, K) and رُودٌ and رَوْدٌ, (M,) *She (a woman) went about to and from the tents, or houses, of her female neighbours.* (S, M, A, K.) And رادت (AHn, S, M, K) and رَادَتْ (AHn, M,) aor. تَرُودُ, (AHn, M,) inf. n. رِيَادٌ (AHn, S, M, K) [and app. رَوْدَانٌ &c. as above], *The camels went to and fro in the place of pasture.* (AHn, S, M, K.) And رَادَ الْعَمْرَى الرِّعَى, inf. n. رِيَادٌ, *The cattle went to and fro in the place of pasture.* (A.) And رادت الدَّوَابُّ and رَوْدٌ (A.) and رَادَتْ الدَّوَابُّ, inf. n. رَوْدٌ and رِيَادٌ [and app. رِيَادٌ also]; and استرادتُ † *The beasts pastured [going to and fro].* (M.) And رادت البرح (T, M,) aor. تَرُودُ, (TA,) inf. n.

رَوْدَانُ (T, TA) and رَوْدُ (TA,) *The wind became in motion, or in a state of commotion:* (T, TA:) or *veered about.* (M, TA.) — [Hence,] رَادَ وَسَادَهُ [lit. *His pillow moved to and fro;* meaning] † *he was, or became, restless, (S, A,) by reason of disease or anxiety:* (A:) [or *he was, or became, sleepless:* for] a poet uses the phrase رَادَ وَسَادَهُ as expressive of an imprecation, meaning † *May she be sleepless, so that her pillow may not remain still.* (TA.) [And رَادَ خَرَّتِ الْقَوْمُ and رَادَتْ أَخْرَافُهُمْ: see خَرَّتْ = رَادَ, aor. رَوْدُ. (Mshb,) inf. n. رِيَادُ (Mshb, K) and رَوْدُ (K); and رَاتَادَ (Mshb,) inf. n. رَاتِيَادُ (K); and رَاتِرَادَ (TA); *He sought, sought after, or desired; or he sought, or desired, to find and take, or to get;* (Mshb, K;) a thing. (Mshb.) [It seems to imply the going to and fro in seeking.] You say, رَادَ الْكَلَاءُ (S, A, Mgh, L,) and رَايَهُ (Mgh,) aor. رِيَدُ (S, A, Mgh, L,) inf. n. رِيَادُ (S, L;) and رَوْدُ (S, L;) and رَاتَادَهُ (S, A, Mgh, L;) [and رَاتِرَادَهُ, as appears from what follows;] and simply رَادَ (L); *He sought after herbage, (S, Mgh, L,) and water.* (Mgh.) And رَادَ أَهْلَهُ كَلَاءً (M, L,) and رَادَ لَهْمَهُ كَلَاءً (T, M, L,) and رَاتَادَهُ (M, L;) and رَاتِرَادَهُ (T, M, L;) and رَاتِرَادَ (M, L;) *He looked for, (T,) and sought after, herbage, and a place in which to alight, (T, M, L,) and chose the best [that he could find], (T,) for his family.* (T, M, L.) And الطَّيْرُ تَسْتَرِيدُ *The birds seek after their sustenance, going to and fro in search of it.* (A.) [Hence,] رَاتَادَ لَبُولِهِ *He sought a soft place, (S, Mgh, L,) or a sloping place, (S, L,) for his urine, when he desired to void it, (S, Mgh, L,) lest it should return towards him, or sprinkle back upon him:* (L:) from a trad. (S, L.) — رَادَ الدَّارَ, aor. as above, *He questioned, or interrogated, [respecting a person beloved,] the house, or abode.* (M.) — رَوْدُ الدَّوَابِّ *I pastured the beasts; as also رَادَتْهَا.* (M.)

3. رَاوَدَهُ *He endeavoured to turn him [to, or from, a thing]; as in the phrase رَاوَدَهُ عَلَى الْإِسْلَامِ* *He endeavoured to turn him, or convert him, to El-Islām;* occurring in a trad., in which the agent of the verb is Moḥammad, and the object is his uncle Aboo-Tālib; syn. رَاجَعَهُ (L:) or رَاوَدَتْهُ عَلَى كَذَا (S,) or عَلَى الْأَمْرِ (Mshb,) inf. n. مَرَاوَدَهُ and رَوَادَ (S, Mshb, K,) [primarily] signifies *I desired, (S, Mshb, K,*) or sought, (Mshb,) of him that he should do such a thing, or the thing;* (S,* Mshb;) the مَرَاوَدَةُ implying contention, (المُخَاصَمَةُ), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Mshb:) and [hence,] رَاوَدَهُ عَنِ الْأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing, and to it;* syn. دَارَاهُ (M, L,) or رَادَاهُ (TT, as from the M.) رَادَانِي بِهَذَا لَكَ, in the Kur xii. 61, means [We will endeavour to turn his father from him, by blandishment, or artifice, and to make him yield

him to us: or] *we will strive, or labour, to obtain him of his father.* (Bḍ, Jel.) And رَاوَدَتْهُ عَنْ نَفْسِهِ [in the Kur xii. 23] + *She desired, or sought, of him, copulation, or his lying with her, using blandishment, or artifice, for that purpose; she tempted him to lie with her:* (T, and Bḍ in xii. 23:) [more literally, *she endeavoured to turn him, or entice him, by blandishment, or deceitful arts, from his disdain, or disdainful incomppliance, and to make him yield himself to her:*] and رَاوَدَهَا عَنْ نَفْسِهَا + *he desired, or sought, of her, copulation, &c.* (T.) And رَاوَدَهُ عَنْ نَفْسِهِ † *He endeavoured to deceive him, or beguile him, and to turn him [from his disdain, or purpose, or will,] by blandishment, or artifice.* (A.)

4. رَاوَدَ (S, A, K,) inf. n. رَوَادُ and رَوْدُ and [quasi-inf. n.] رَوْدُ (S, K) and رَوِيْدُ (TA as from the K [but omitted in my MS. copy of the K and in the CK]) and رَوِيْدَهُ and رَوِيْدِيَّةً or رَوِيْدِيَّةً, (accord. to different copies of the K,) *He acted, or proceeded, gently, softly, or in a leisurely manner, (S, A, K, TA,) in going, or pace.* (S, A, TA.) — رَاوَدَهُ (S,) inf. n. رَوَادُ (M,) *He acted gently, softly, or in a leisurely manner, towards, or with, him; or granted him a delay, or respite; let him alone, or left him, for a while;* syn. أَمْنَهُ (S, M,*) — أَرَدْتُ الدَّوَابَّ: see 1, last sentence. — رَاوَدَهُ (M, L, Mshb,) inf. n. رَوَادَةُ (S, M, L, Mshb, K,) originally with و, [i. e. رَاوَدَهُ] because you say رَاوَدَهُ (S, L) in a similar sense, (L,) *He willed, wished, or desired, it:* (S,* M, L, K,*) *he loved, or liked, it; and cared for, or minded, it; or was rendered thoughtful, careful, or anxious, by it:* (M, L:) or *he desired it; sought it, or sought after it;* (طَلَبَهُ;) and chose it: (Mshb:) [or] it differs from طَلَبَهُ, inasmuch as رَاوَدَةُ is sometimes merely conceived in the mind, not apparent; whereas طَلَبُ is never otherwise than apparent, either by act or by word: (Aboo-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and sometimes it does not [as will be shown by what follows]: and Lh mentions the saying هَرَدْتُ رَاوَدَهُ, aor. أَهْرِدُهُ, inf. n. هَرَادَةُ, with ه substituted for ا [as in هَرَقْتُ for هَرَقْتُ, &c.]. (M.) You say, أَرَدْتُ مِنْهُ كَذَا [I desired, of him, such a thing]. (A.) And مَا فَعَلْتُ إِلَّا مَا أَرَدْتُ [I desired not aught save what thou didst, or hast done]. (A.) [And ارَادَ بِهِ كَذَا *He desired to do to him, or he intended him, such a thing; whether good or evil:* see Kur xxxiii. 17, &c.] And Kutheiyir says,

* أَرِيدُ لِأَنْسَى ذِكْرَهَا فَكَاثِمًا *

* تَمَلُّ لِي يَلِكِي بِكُلِّ سَبِيلٍ *

[I desire to forget the remembrance of her, or the mention of her; but it seems as though Leylā were imaged to me in every road]; meaning أَرِيدُ أَنْ أَنْسَى. (M.) [And ISd says,] I think that Sb has mentioned the phrase ارَادَنِي بِهَذَا لَكَ, i. e. *He intended, or meant, me by that.* (M.) [ارَادَ often signifies *He intended, or meant, such*

a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ † [And they found therein a wall] that was near, or about, to fall down, (Bḍ, Jel,) or that was ready to fall down; though الرَادَةُ is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet,

* يُرِيدُ الرُمَحُ صَدْرَ أَبِي بَرَاءٍ *

* وَيَعْدِلُ عَنْ دِمَاءِ بَنِي عَقِيلٍ *

[The spear is ready to pierce the breast of Aboo-Barā, but it turns away from the bloods of the sons of 'Okeyl]. (M.) [In like manner also] one says, ارَادَ الْبُكَاءَ + [He was about, or ready, to weep: a phrase of frequent occurrence; like هَمَّ بِالْبُكَاءِ, and هَمَّ بِالْبُكَاءِ. (TA in art. جَشَشَ, &c.)

— You say also, ارَادَهُ عَلَى الشَّيْءِ (M,) or عَلَى الْأَمْرِ (A, Mgh,) *He endeavoured to induce him, (M,) or he incited him, or made him, (A, Mgh,) to do the thing.* (M, A, Mgh.) And ارَادَهُ عَلَى أَنْ يَكْتُبَ *He incited him, or made him, to write.* (Mgh.) And ارَادَهُ إِلَى الْكَلَامِ *He constrained, or necessitated, him to speak.* (M,* TA.)

5. تَرَوَّدَ *He trembled, or quaked, by reason of extreme softness, or tenderness, and fatness.* (KL.)

8: see 1, in four places. ٧٥٦

10: see 1, in five places. — اسْتَرَادَ لِأَمْرِ اللَّهِ occurs in a trad. as meaning *He returned, and became gentle and submissive to the command of God.* (TA.)

رَادَ: see رَاتَدَ, with which it is syn. (S, M, K.) رَادَةٌ [is its fem.: and] is a pl. of رَائِدٌ. (L.) — رَادَةٌ أَمْرًا *A woman who goes about to and from the tents, or houses, of her female neighbours;* (AZ, Aḡ, S, M, A, K;) as also رَادَ (TA) and رَوَادَ (S, M) and رَوْدُ (Aboo-'Alee, M) and رَائِدَةٌ, like رُثَامَةٌ, and رَائِدَةٌ (K.) You say رَادَةٌ أَمْرًا رَادَةٌ غَيْرَ رَادَةٍ *A soft, or tender, woman; not one that roves about:* in which the former رَادَةٌ may be without ء, and the latter must be so. (A and TA in art. رَادَ.) [See رَوْدُ; where it is stated that رَادَ and رَادَةٌ and رَوْدَةٌ, as epithets applied to a girl or woman, are syn., one with another, meaning *Soft, or tender, &c., like رَادَ and رَائِدَةٌ and رَوْدَةٌ.* — رِيحٌ رَادَةٌ *A wind blowing violently to and fro:* (TA:) [and رَائِدَةٌ رِيحٌ signifies the same; or *wind in motion, or in a state of commotion; or veering about:* see 1.] [And] رَادَةٌ رِيحٌ *A wind blowing gently;* (A;) and so رَوْدٌ رَائِدَةٌ (K) and رَوَادٌ (TA. [See also art. رِيدَ])

رَوْدُ: see what next precedes.

رَوْدُ *Gentleness; or a leisurely manner of acting or proceeding.* (S, M, A, K.) [And accord. to the TT, as from the M, so رَوْدُ; but this is a mis-transcription, for رَوْدُ: see this last, in art. رَادَ.] You say, يَمْشِي عَلَى رَوْدٍ *He walks, or goes, gently, softly, or in a leisurely manner.* (S, A,

K.) And its dim. is رَوَيْدٌ (S, A, K. [But see what follows.]) They said رَوَيْدًا, meaning *Gently, softly, or in a leisurely manner*; (T, S, M, A, K.); with tenween: (T:) and اَمْسِ رَوَيْدًا *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رَوَيْدًا زَيْدًا, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd; or grant him a delay, or respite; let him alone, or leave him, for a while*; syn. اَمْسِه: hence it has no dual nor pl. nor fem. form: and hence they say that it is for اِرْوَادًا in the sense of اَرْوَدُ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for اَرْوَدُ; though it has a nearer resemblance to اِرْوَادُ because it is a noun: others hold it to be the dim. of رَوْدُ, and cite the saying [of a poet],

* كَانَهُ مِثْلَ مَنْ يَمْشِي عَلَى رُودٍ *

[As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رُودٌ is not put in the place of a verb, as إِرْوَادٌ is. (M.) Accord. to Ibn-Keysān, رُوِيَ seems to have two contr. significations; for they said, رُوِيَ زَيْدًا, meaning *Leave thou Zeyd, or let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA.) One says also, رُوَيْدَكَ عَمْرًا, meaning *Act thou gently, &c., towards, or with, 'Amr*; syn. أَمِهْلُهُ: (T,* S, M,* K:.) the ك in this case being a denotative of allocation, (T, S, M,) and having no place in the desinential syntax: (S, M:*) it is added only when رويد is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رويد applies to one and to more than one and to the male and to the female; though sometimes one says رويدك to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, رويد is an abbreviated dim. of إِرْوَادٌ, the inf. n. of أَرَوَدُ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رُوَيْدَكَني [Act thou gently, &c., towards, or with, me]; and to a female, رُوَيْدَكَني; and رُوَيْدَكُمَانِي (K, TA) to two persons; (TA;) and رُوَيْدَكُمُونِي (K, TA) to males more than two; (TA;) and رُوَيْدَكُنُنِي (K, TA) to females more than two. (TA.) رويد is used in four different manners: first, as a verbal n.; as in رُوَيْدٌ عَمْرًا (S, K,*), i. e. أَرَوَدُ عَمْرًا (S;) meaning أَمِهْلُهُ [expl. above]: (S, K:.) secondly, as an inf. n.; as in رُوَيْدٌ عَمْرُو [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M,* K:*) like فَضْرَبِ الرِّقَابِ, in the Kūr [xliv. 4], (S, M,*), in which the inf. n. is put for its verb; (Jel;) and like عَذِيرِ الْحَيِّ [expl. in art. عَذِرَ]: (M:.) thirdly, as an epithet; as in سَارُوا سِيرًا رُوَيْدًا [They went, or journeyed, at a gentle, or leisurely, rate or

going, or *journeying*]; (Sb, S, K; **سَارُوا**) and **رَوَّيْدَا**, in which **سَمِيرَا** is suppressed: ('T') fourthly, as a denotative of state; as in **سَارَ الْقَوْمَ رَوَّيْدَا** [*The people, or party, went, or journeyed, going, or journeying, gently, or leisurely*]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with *nash*, without *tenween*; (Lth, T, M;*) as in the saying of a poet,

* رُوَيْدٌ ۖ تَصَاهُلَ بِالْعِرَاقِ جِيَادُنَا
* كَأَنَّكَ بِالضَّحَاكِ قَدْ قَامَ نَادِيَهُ

[Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-Irák: it is as though thou wert with Ed-Dahhák, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, وَاللَّهِ [By God, hadst thou desired the money, I had given thee: let alone the poetry: ما being here redundant]: (T, M:) like the phrase, قَدَعَ الشَّعْرَ: (M:) and similar to this is the saying, رُوَيْدٌ ۖ الشَّعْرَ يَغْبِ [explained in art. غب]. (T.)

رِيدٌ [originally رُوْدٌ] *Will, wish, or desire*; (K;) and so رِيْدَةٌ [originally رُوْدَةٌ]: (M, L:) or the former signifies *a thing that one wishes, or desires, and strives to obtain*: (T in art. ريد.) and the latter, *love, or liking, for a thing; and solicitude respecting it*: (M, L:) or the latter signifies *a kind, or manner, of wishing or desiring*; as in the saying, ارْدَتْهُ بِكُلِّ رِيْدَةٍ [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.)

رَاد: see رَاد.

رید: see رید.

رَوَادُ: see رَادُ, in two places.

ذَبُّ الرِّبَادِ, originally an inf. n., and **الرِّبَادُ**, *The wild bull*; [*a species of bovine antelope*;] (M); called **الرياد** because he goes to and fro, not remaining in one place; (M in art. **ذَب**;) or because he pastures going to and fro; (T and S* and M in that art.;) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, † *A man who comes and goes.* (Kr, M and TA in art. **ذَب**.) And † *A man who is in the habit of visiting women.* (AA, T and K in that art.)

رَادُ: see رَادُ.

(L,) الرِّيُونْدُ الصِّينِيُّ or (K,) الرِّيُونْدُ الصِّينِيُّ [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [*China-rhubarb*;] a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an ا to it, (K,) saying رَاوُنْدُ: (TA:) there are four kinds thereof; the best of which is the صِينِيّ and inferior to this is the خُرَّاسَانِيّ, which is [commonly] known by the appellation of رَاوُنْدُ الدَّوَابِّ, used by the veterinarians: it is a black [app. a mistake for red, or yellow,] wood, of compound powers, but its predominant qualities are heat and dryness. (TA.)

رُوَيْدٌ: see 4, first sentence: and see also, رُوْدٌ, throughout.

رَادُّ: see رَوَادَةٌ.

رُوَيْدِيَّةٌ or **رُوَيْدِيَّةٌ** and **رُوَيْدَا**: see 4, first sentence.

رَأَيْدٌ [act. part. n. of 1, *Coming and going; moving to and fro; &c.*]. [Hence,] أَمْرَاءُ رَائِدَةٌ see رَادٌ. And دَوَابُّ رَوَائِدٍ [pl. of رَائِدَةٌ *Beasts pasturing at pleasure: (T:) or going to and fro [in the place of pasture]: or pasturing together while the rest are debarred from the pasture, or tied. (M.)* And رِيحٌ رَائِدَةٌ see رَادٌ.

last two sentences. And رَأَيْتُ الْوَسَادَ [lit. *Whose pillow moves to and fro*; meaning] † a man restless by reason of disease or anxiety; (A;) or uneasy on his pillow by reason of anxiety that disquiets him: (TA:) [or sleepless: see 1.] And رَأَيْتُ الْعَيْنَ عَوَّارَ of the eye, [i. e. the mote, or the like, that has fallen into it, or the foul, thick, white matter that collects in its inner corner, and] that moves to and fro (يُرَوِّدُ) therein. (S.) — The handle of the hand-mill, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) therewith. (A.)

— See also *مُرَوِّدٌ*. — *One who is sent* (S, M, A, Mgh, L, K) *before a people or party* (Mgh) *to seek for herbage* (S, M, A, Mgh, L, K) *and water* (Mgh) *and the places where rain has fallen*; (L;) *or one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof*; (T;) and *رَادٌّ* signifies the same, (S, M, K;); the latter occurring in the poetry of Hudheyl; (M;) [originally *رَوِّدٌ*,] of the measure *فَاعِلٌ* in the sense of the measure *فَاعِلٌ*, (S, K,) like *فَرِطٌ* in the sense of *فَارِطٌ*, (S,) or of the measure *فَاعِلٌ* deprived of its medial radical letter, or of the measure *فَعِلٌ*, [originally *رَوِّدٌ*] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is *رَوَادٌ* (M, A, L) and *رَادَّةٌ*. (L.) One says, *الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ*, (T, Mgh,) or *لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ*, (S,) [*The seeker of herbage, &c., will not lie to his family,*] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, *الْحَمَى رَائِدُ الْمَوْتِ* † *Fever is the messenger that precedes death*; like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, *رَائِدٌ* is also applied to † *One who goes before with some abominable deed or design*. (TA.) And to † *A seeker of science or knowledge*. (L, from a trad.) [Hence also,] *أَنَا رَائِدٌ حَاجَةٍ* and *مُرْتَادِهَا* † [*I am the seeker of an object of want*]: and *أَنْتَ رَائِدٌ حَاجَاتِ* † [*Men who are the seekers of the objects of want*]. (A.) — Also *One who has no place in which to alight or abide*. (T in art. *رَبَدٌ*, and TA.) = [See also art. *رَادٌ*.]

وَأَدَّ a subst. that is put in the place of اُتْبَاد [inf. n. of 8], and of ارَادَة [inf. n. of 4]. (T in art. ريد.)

أَرُوْد Gentle, or quiet, and unnoticed in operation: so in the saying, **الدَّهْرُ أَرُوْدٌ دُوْ غَيْرِ** [Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accidents]. (S, TA.) = **أَرِيدُ** [More, and most, desirous], occurring in the prov., **إِنْ كُنْتَ تُرِيدُنِي فَأَنَا لَكَ**, **أَرِيدُ** [If thou desire me, I am more desirous of thee], is said by Akh to be altered from **أَرُوْد**; and thus to be like **أَحِيلُ**, in the phrase **هُوَ أَحِيلُ النَّاسِ**, originally **أَحُولُ**. (MF.)

أَرِيدُ: see what next precedes.

مَرَادٌ A place where camels go to and fro in pasturing; (S, K;) as also **مُسْتَرَادٌ**. (K.) And **مَرَادُ الرِّيحِ** The place where the wind [blows to and fro, or] goes and comes. (S, TA.)

مَرَادٌ [What is willed, or wished;] desired; sought, or sought after; and chosen: (Msb:) loved, or liked. (L.) [Intended, or meant, by a saying or an action.]

مَرُوْدٌ: see 4, first sentence.

مَرُوْدٌ A certain well-known instrument, (Msb,) [resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,] with which the [black powder called] **كُحْلٌ** is applied to the eyes; (TA;) syn. **مِمْلٌ**, (S, M, A, K,) and **مُكْحَلٌ**: so called [because it is passed to and fro along the edges of the eyelids,] from **رَادٌ** signifying "he, or it, came and went:" (Mgh:) pl. **مَرَاوِدُ**. (Msb.) — The pivot of the sheave of a pulley, if of iron. (S, K.)* — A wooden pin, peg, or stake; syn. **وَتْدٌ**. (M, K.) — An iron [swivel] that turns round in the **لِجَامِ** [i. e. bit, or bit and bridle]: (S, K;) or an iron [swivel] which is attached to the **رَسَنِ** [or horse] and of the hawk, [i. e., to the halter, or leading-cord, of the colt or horse, and the leash of the hawk,] and which, when he turns round, turns round with him: (A:) or the **مَرُوْدَانِ**, also called the **رَائِدَانِ**, are the two rings in [either of] which is the extremity of the **عِذَارُ** [or side-piece of the headstall of the horse]. (Idrd, in his "Book on the Saddle and Bridle.") You say, **دَارَ الْمَهْرُ وَالْبَازِي فِي الْمَرُوْدِ** [The colt, and the hawk, went round, attached to the **مَرُوْدِ**]. (A.) — A joint; syn. **مَقْصَلٌ**. (M.) — † A limit, or an extent, to which one runs: so in a trad. of 'Alee, in which it is said, **إِنَّ لِبَنِي أُمَيَّةٍ مَرُوْدًا يَجْرُونَ إِلَيْهِ** [Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]: from **إِرْوَادٌ** as signifying **إِمْهَالٌ**. (TA.)

مُرِيدٌ as meaning A candidate for admission into a religious order, during his state of probation, is a conventional post-classical term. So too as meaning A devotee, whose sole endeavour is to comply with the will of God.]

مُرْتَادٌ حَاجَةٌ: see **رَائِدٌ**.

مُسْتَرَادٌ: see **مَرَادٌ**. = [Also pass. part. n. of 10.]

The sayings **فَلَانٌ مُسْتَرَادٌ لِمِثْلِهِ** and **فَلَانَةٌ مُسْتَرَادَةٌ لِمِثْلِهَا** are expl. as meaning † The like of such a man, and the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he, and she, is held: and it is said that the meaning is, **مُسْتَرَادٌ** and **مِثْلُهُ**; the **ل** being redundant. (M, TA.) [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.]

روض

2. **رَاسٌ**: see **رَاسٌ**.

8. **يَرْتَسِ**: see **يَرْتَسِ**.

رَاسٌ and **رَاسِيٌ**: for both, see **رَاسٌ**: and for the latter, see also **رَاسٌ**.

روض

1. **رَاضٌ**, (S, M, A, Msb, K,) aor. **يُرَوِّضُ**, (S,) inf. n. **رِيَاضَةٌ** (S, M, A, Msb, K) and **رِيَاضٌ**, (S, M, K,) or the latter is used poetically for the former, and **رَوَّضَ**, (M,) He broke, or trained, (M, K, Msb,) a colt, (S, K,) or beast, (M, A, Msb,) and made it easy to ride upon: (M:) or he taught it to go: (TA:) and **رَوَّضَ**, inf. n. **تَرْوِيضٌ**, he did so well, or vigorously. (S, TA.) — Hence, **رَاضٌ** **رَاضِيٌ** [He made his companion easy and tractable]. (TA.) — [Hence also,] **رَاضٌ** **نَفْسَهُ** [He trained, disciplined, or subdued, himself: or] he became clement, or forbearing. (Msb.) And **رَاضٌ** **نَفْسَكَ بِالتَّقْوَى** [Train, discipline, or subdue, thyself well by piety]. (A, TA.) — [Hence also,] **رَاضٌ** **الشَّاعِرُ الْقَوَائِي** [The poet rendered rhymes, or verses, easy to him by practice]. (A, TA.) And **رَاضِيٌ** **لَهُ أَمْرٌ** [He made an affair easy to him; syn. **سَوِيَّةٌ**, q. v. (TA in art. **سَوَسَ**).] — [Hence also,] **رَضَّتْ الدَّرُّ**, inf. n. **رِيَاضَةٌ**, † I bored the pearls: and **رَضَعَبُ الرِّيَاضَةِ**, and **سَهْلُ الرِّيَاضَةِ**, † It is difficult to bore, and easy to bore. (A, TA.)

2: see 1, in three places. = **رَوَّضَ**, (K,) inf. n. **تَرْوِيضٌ**, (TA,) He kept to the **رِيَاضِ** [pl. of **رِيَاضَةٌ**, q. v.]. (K.) = **رَوَّضَ** **الْقَرَاخَ**, (S, K,) or **الرَّضَ**, (M, A,) He, or it, (a man, S, or a torrent, M, or the rain, A,) made the clear or bare land, (S, K,) or the land, (M, A,) a **رَوَّضَةٌ**. (S, M, K.) And **رِيَاضٌ** **أَرَضَ** **اللَّهُ** **الرَّضَ** God made the land **رَاضِيٌ**. (M.)

3. **رَاضِيٌ**, (S, A, K,) **عَلَى أَمْرٍ كَذَا**, (S,) or **عَلَى كَذَا**, (A,) inf. n. **مَرَاوِضَةٌ**, (Mgh,) † He coaxed, wheedled, beguiled, or deluded, him; (S, A, Mgh, K;) and he endeavoured to deceive or beguile him; like as he does who is training a beast not yet rendered perfectly tractable; (Mgh;) in order to make him enter into such a thing or affair; (S;) or until he entered into such a thing. (A.) — Hence, (Mgh,) **بَيْعُ الْمَرَاوِضَةِ** † That mode of selling which is termed **الْمَوَاصِفَةِ**; (Mgh, K;*) which is when one describes to a man

an article of merchandise not present with him: (Sh, K;) this is said in a trad. to be an action that is disapproved: (K;) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4. **أَرَضَ** (Yaakooob, S, A) and **أَرَوَّضَ** (Yaakooob, S) It (a place) became abundant in its **رِيَاضِ** [pl. of **رَوَّضَةٌ**, q. v.]; (Yaakooob, S, A;) as also **أَرَضَتْ** (A.) And **أَرَوَّضَتْ** **الْأَرْضَ** and **أَرَضَتْ** The land became clad with plants, or herbage (M.) — [And hence,] **أَرَضَ** † It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Msb, K;) concealing its bottom; (A;) as also **أَرَضَتْ**: (S, M, A, Msb, K;) and so the former verb, (S,) or † both, (A,) said of a watering-trough: (S, A;) or, when said of a watering-trough, the former verb signifies † it had its bottom, or lower part, covered with water: (M:) and † the latter, † the water spread widely upon the surface thereof; (M;) and so the former too: (TA:) or † the latter, † it had a sufficient quantity of water poured into it to conceal its bottom; (O, K;) or to cover its bottom, or lower part. (L, TA.) — And from **أَرَضَ**, said of a watering-trough, has originated the saying, (S,) **شَرِبُوا حَتَّى أَرَضُوا** † They drank until they thoroughly satisfied their thirst. (S, K.)* And **أَرَضَ** also signifies † He drank a second draught after a first. (K.) = **أَرَضَ** **اللَّهُ** **الرَّضَ**: see 2. — [Hence,] **أَرَضَ** **الْحَوْضَ** † He poured into the watering-trough a sufficient quantity of water to conceal its bottom. (TA.) — And hence, (TA,) **أَرَضَ** **الرَّاحِ**, said of a vessel, † It satisfied their thirst: (S, K.)* or it satisfied their thirst in some degree. (M, TA.) Hence the saying, **فَدَعَا بِإِنَاءٍ يَرِيضُ الرَّهْطَ** † And he called for a vessel which would satisfy (K, TA) in some degree (TA) the [number of men termed a] **رَهْطٌ**; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is **يَرِيضُ**, (K, TA,) with the single-pointed **ب**. (TA.) — **أَرَضَ** also signifies † He poured milk upon milk; (K;) accord. to A'Obeyd; but he deems it strange. (TA.)

6. **التَّرَاوُضُ** in selling and buying is syn. with **التَّحَاذِي**; i. e. † The increasing [of the sum offered] and diminishing [of the sum demanded] which take place between the two parties bargaining; as though each of them were making his companion easy and tractable; from **الرِّيَاضَةِ** as inf. n. of **رَاضٍ** in the first of the senses expl. above. (TA.) In the phrase **تَرَاوَضَ السَّلْعَةُ**, meaning † They coaxed, wheedled, beguiled, or deluded, each other, with respect to the article of merchandise, [in the manner explained above, or otherwise,] the omission of the prep. [في] requires consideration. (Mgh.) You say also, **تَرَاوَضَ فِي الْأَمْرِ** † They practised dissimulation, or showed feigned affection, each to the other, in, or respecting, the thing, or affair; as also **تَنَاطَرَا**: (TK in art. **نَظَرَ**;) **التَّرَاوُضُ** **فِي الْأَمْرِ** is syn. with **التَّنَاطُرُ**. (M and K in art. **نَظَرَ**.)

8. **أَرَاتَضَ**, said of a colt, (K,) and **أَرَاتَضَتْ**, (S, A,) said of a she-camel, (S,) or of a beast

(دَابَّة), (A,) *It became broken, or trained.* (S, A,* K, TA.) — [And hence,] ارْتَاضَتِ الْقَوَائِي لِلشَّاعِرِ † [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10. استراض: see 4, in five places. — Also + *It* (water) stagnated, or remained, or collected, in a place. (TA.) — And + *It* (a place, S, M, K) was, or became, wide, ample, or spacious. (S, M, Mṣb, K.) — And [hence (see its part. n. below)] استراضت النفس † *The mind was, or became, dilated, free from straitness, cheerful, or happy.* (K, TA.)

رَوْض: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رَوْضَة (S, M, A, Mṣb, K) and رِيضَة (AA, A, K) and رِيضَة (TA) [seem to be best rendered, in general, *A meadow*; meaning, *a verdant tract of land, somewhat watery*; or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers*: and sometimes, *a garden*: accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Abou-Ziyād El-Kilābee, a tract of plain land, producing [lote-trees of the kind called سدر; which may be of the extent of Baghdād: and also, of herbs, or leguminous plants, and fresh green herbage: (M:) or this last [only]: (S:) or a tract of plain land, in which are جرثومير [perhaps here meaning ants' nests, as these are generally found in soft soil,] and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent: (M:) or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رَوْضَة is mostly applied to a place where beasts pasture at pleasure: some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers: (TA:) or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there: (Mṣb:) it is said in the 'Ināyeh, that رَوْض signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language: (TA:) accord. to Th, رَوْضَة signifies a beautiful garden: (M:) the pl. of رَوْضَة is رَوْض, (S, M, K,) [or rather this is a coll. gen. n.,] and رِياض, (S, M, A, Mṣb, K,) originally رَوَاض, (S,) and رِيضَان, (Lth, M, K,) originally رِيضَان, (TA,) or rather رِيضَان is pl. of رَوْض, (M,) and رَوَاضَات, (M, Mṣb,) in the dial. of Hudheyl رَوَاضَات: (Mṣb:) Az says that the رِياض of the hard and stony and rugged tracts in the desert are low level places, in which the rain-water stagnates, or remains, or collects, and*

which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رَوْضَة contains thickets of wild سدر: and sometimes it is a mile in length and breadth: but such as are very wide are termed قِيَعَان. (TA.) It is said in a prov., أَحْسَنُ مِنْ رَوْضَة. (TA.) *More beautiful than an egg in a meadow, or garden.* (A, TA.) And one says, إنا عندك في رَوْضَة † [I, in thy presence, am as though I were in a meadow, or garden]: and [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَة of the رِياض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رَوْضَة of the رِياض of Paradise. (M.) [See another tropical meaning of رِياض الجَنَّة voce رَتَج, last sentence.] — رَوْضَة also signifies † *Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (K,* TA. [In the CK, الإخاذات and الهسكات are erroneously put for الإخاذات and الهسكات.]) — Also, (K,) or رَوْض, (S, M,) † *About the half of a فِرْنَة [or water-skin] (S, M, K) of water: (S:) and the former, † as much of water as covers the bottom of a watering-trough.* (S, M, A.)

رِيضَة: see رَوْضَة. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَائِض *A breaker, or trainer,* (M, Mṣb, K,) of colts, (K,) or of beasts (دَوَاب): (M, Mṣb:) pl. رَوَاض, (S, M, K) and رَوَاضَة. (M.)

رِيض, originally رِيُوض, (S,) [in its primary sense seems to be syn. with رَوْض. — And hence it signifies] † *Clement, or forbearing.* (Mṣb.) — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) *In the first stage of training, as yet refractory:* (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) *that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider: (L:) and a she-camel not trained: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, refractory; contr. of ذَلُول; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] رِيضَة قَصِيدَة † *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed:* (TA:) or رِيضَة قَصِيدَة means † *an ode not well, or not skilfully, composed.* (A.) And رِيضَة † *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated.* (A, TA.)*

رَوْضَة as a subst.: see رَوْضَة

مَرَاض *Hard ground in the lower, or lowest,*

part of a plain, or of soft ground, which retains water: pl. مَرَاضَات and مَرَاض. (Az, K.)

مَرُوض, (S, K,) and its fem., with ة, (S, Mṣb,) *A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Mṣb,) broken, or trained.* (S,* Mṣb, K.) See also رِيض.

أَرْضٌ مُسْتَرَوْضَة *Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and ثَبَاتٌ مُسْتَرَوْضٌ plants which have attained their utmost size and height. (M.) — Do thou that while the mind is free from straitness, cheerful, or happy, (S, M,* Mṣb, TA, [in the second of which, however, the النفس is strangely made masc.,]) is from استراض said of a place, as explained above. (S.) — مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homeyd El-Arkaṭ, (AHn, M, IB,) to poetry, and to the metre termed رَجَز; (S, M;) as meaning † *Easy; practicable.* (M, TA.)*

رُوع

1. رَاعَهُ, (IAar, Az, S, Mṣb, K,*) aor. يَرُوعُ, (Mgh,) inf. n. رُوعٌ (Mṣb, TA) and رُوعٌ and رُوعٌ, (IAar, TA,) [He, or it, affected his heart, i. e. heart, or mind, with fright, or fear;] *fear of it (namely an affair or event) reached his heart; (Az, TA:) he, or it, (a man, S, or an affair or event, IAar, TA, or a thing, Mṣb,) frightened him; put him in fear; made him afraid; (S, Mgh, Mṣb, K;) as also رُوعَهُ, (S, Mṣb, K,*) inf. n. تَرُوعٌ: (TA:) or its beauty and abundance or multitude frightened him: (Lth, TA:) and the latter also, it frightened him by its abundance or multitude, or its beauty. (TA.) Hence the saying, in a trad., إِذَا شَيْطَانٌ فِي عَارِضِيهِ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form,] رُوعَ, aor. يَرُوعُ, (TA,) inf. n. رُوعٌ, (S, K,) *He was, or became, frightened, or afraid; or he feared; (S,* K,* TA:) as also رَاعَهُ, and تَرُوعَ. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رُوعٌ, *He was, or became, frightened at it, or afraid of it; or he feared it. (TK.) [But I know of no authority on which this is founded, except a prov. (cited in art. جَعَر), in which some read رُوعِي instead of رُوعِي.] To a man, you say, لَا تَرُوعَ [Be not thou frightened;] fear not thou; let not fear overtake thee: and to a woman, لَا تَرَاعِي. (S, TA.) And hence the saying, in a trad., لَنْ تَرَاعُوا مَا رَأَيْنَا مِنْ شَيْءٍ, [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, مِنْهُ رَاعَ, and لَهُ *He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it. (TA.) — † [It affected his رُوع, i. e. heart, or****

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِي إِلَّا مَجِيئُكَ meaning †[Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming; or] I knew not save thy coming; as though he said, nothing struck my رُوع but thy coming. (TA.)

And خَرَجْتُ وَمَا رَاعَنِي إِلَّا فَلَانٌ بِالْبَابِ †[I went forth, and nothing took me by surprise but such a one at the door]; which is equivalent to saying, and lo, such a one was at the door. (Har p. 207.)

And it is said in a trad. of I'Ab, فَلَمْ يَرَعْنِي إِلَّا رَجُلٌ أَخَذَ بِمَنْكِبِي, i. e. I knew not [save a man taking hold of, or seizing, my shoulder-joint]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — [It affected his رُوع, i. e. heart, or mind, with admiration, or pleasure; it excited his admiration and approval; it pleased him, or rejoiced him; (S, Mṣb, K;) said of beauty &c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَبَرَّوَعَهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ And what is upon him, of apparel, excites his admiration &c., by its beauty. (TA.) — [It (drink) cooled it, (namely, the heart,) or allayed its thirst.] A poet says,

* سَتَتْنِي شَرْبَةُ رَاعَتْ قَوَادِي *

* سَقَاهَا اللَّهُ مِنْ حَوْضِ الرَّسُولِ *

[She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle in Paradise]. (TA.) You say also, هَذِهِ شَرْبَةُ رَاعٍ [which may be rendered This is a draught by which he has cooled, or allayed the thirst of, my heart; and it is implied in the TA that this is the right meaning: or it means] this is a draught by which the thirst, or vehement thirst, of my heart has been allayed: (so accord. to the pointing in the copies of the K;) mentioned by Az. (TA.) = The verb from رُوع [q. v. infra] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرُوعُ, inf. n. رُوعُ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, app. with the same aor. and inf. n., meaning He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect, or by his courage, &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رُوعُ, aor. يَرُوعُ, inf. n. رُوعُ. (TA.) = رَاعَ فِي يَدِي. (TA.) = رُوعُ. رُوعُ. — And رَاعَ, aor. يَرُوعُ, and رُوعُ, inf. n. of the former رُوعُ, and of the latter رُوعُ: see art. رُوع. — رُوعُ, see art. رُوع.

2: see 1, first sentence, in two places.

5: see 1, in the former half of the paragraph.

8: see 1, in the former half of the paragraph,

in two places. — ارتاح له i. q. ارتاح للخير [He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good]. (AZ.)

رُوعُ [see 1, of which it is an inf. n. —] *Fright, or fear*; (S, K;) as also رُوعُ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رُوعَهُ His fright, or fear, departed. (S.) Az says, All the lexicologists whom I have met say أَفْرَخَ رُوعَهُ, with fet-ḥ to the ر [in رُوع], except El-Mundhree, who informs me that AHeyth used to say, It is only أَفْرَخَ رُوعَهُ, with ḍamm. (TA.) Accord. to different relations of a trad., you say, أَفْرَخَ رُوعَكَ, meaning *Fright, or fear, hath departed from thy heart; or may fright, or fear, depart from thy heart*; (K, TA;) thus expl. by AHeyth; (TA;) and أَفْرَخَ رُوعَكَ, with fet-ḥ; or this latter, only, is the right, and means *what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee, &c.*; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Aḥmad El-Ḥasan Ibn-'Abd-Allah Ibn-Sa'eed El-'Askeree; and AO says that أَفْرَخَ رُوعَكَ [thus in the TA, without any syll. signs,] means *let thy fright, or fear, depart*, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'āwiyeh, that he wrote in a letter to Ziyād, لِيَفْرَخَ رُوعَكَ, with ḍamm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-ḥ; except AHeyth, who relates it thus, with ḍamm; (TA;) meaning *Dismiss thou the رُوع from thy heart*; (K, TA;) i. e., *the fright, or fear, from thy heart*: (TA:) for you say أَفْرَخْتَ الْبَيْضَةَ when the young bird quits the egg; and رُوعُ is *fright, or fear*, which does not depart from itself, but from its place, which is the رُوع, with ḍamm; (AHeyth, K;) the رُوع in the رُوع being like the young bird in the egg: in like manner also one says أَفْرَخَ قَوَادِ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

* قَدْ أَفْرَخْتَ عَنْ رُوعِهِ الْكَرْبُ *

[for قَدْ أَفْرَخَ عَنْ الْكَرْبِ رُوعَهُ His heart had freed itself from griefs]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرَخَ رُوعَكَ عَنِ الْأَمْرِ, or عَلَى الْأَمْرِ, [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right,] meaning [*Free thy heart from the affair; i. e. be thou tranquil, and without fear*]. (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of

knowledge. (TA.) [See also art. فَرَح, in several places.] — Also † *War, or battle*; as in the phrase, شَهِدَ الرُّوعُ † [He witnessed, or was present at, or in, war, or battle]. (TA.) [See also an ex. in a verse cited voce سَعَف.]

رُوعُ The heart: (S, Mṣb, K;) or the part thereof which is the place of رُوع, i. e. fear: (K,* TA:) or the سَوَاد [or core, &c.,] thereof: (K:) and the mind: (S, Mṣb, K,* TA:) and the understanding; or intellect. (S, K.) See رُوعُ, in five places. You say, وَقَعَ ذَلِكَ فِي رُوعِي That came into my mind. (S, Mṣb,* TA.) And it is said in a trad., إِنَّ الرُّوحَ الْأَمِينُ نَفَثَ فِي رُوعِي [Verily the Trusted, or Trusty, Spirit (meaning Gabriel) inspired into my mind, or heart]. (S.) You say also, ثَابَ رُوعَهُ, meaning † *He went to [app. a mistake for from] a thing, and then returned to it*. (TA.)

رُوعُ The quality of exciting admiration and approval by beauty (S, K) and pleasingness of aspect, or by courage; (K;) the quality denoted by the epithet رُوعُ, applied to a man, (S, K,* TA,) and رُوعَاءُ, applied to a woman. (S.) [See also 1, near the end of the paragraph.]

رُوعُ: see رَائِعُ; last sentence. 711

رُوعَةُ A fit of fright or fear: (S, K, TA:) pl. رُوعَاتُ; (TA;) which is applied by Tarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بِرُوعَةِ الْخَيْلِ, meaning *And he gave them something for the fright occasioned to their women and their children by the horsemen*. (TA.) — A trait, or sign, or mark, of beauty [that affects the رُوع, or heart]: (IAar, K;) beauty that excites admiration and approval, or pleases, or rejoices. (TA.)

رُوعَةُ الْفَوَادِ and رُوعَةُ الْفَوَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit*; syn. شَهْمَةٌ ذَكِيَّةٌ: (K;) and [in like manner] رُوعَاءُ, applied to a she-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masc. form, أَرُوعُ, is not thus used], (S,) sharp in spirit; syn. حَدِيدَةُ الْفَوَادِ: (S, K;) in the T, رُوعُ, without ة, is applied as an epithet to a mare: and IAar says that رُوعَاءُ, thus applied, is not from رَائِعَةٌ, but means one that is as though she were fearful, by reason of her sharpness, and briskness, or lightness, of spirit: he says also, that رُوعُ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عَجَس, that, applied to a man, it signifies quickly frightened or afraid: it is also applied to a heart, meaning that is frightened, [or startled,] by reason of its sharpness, at everything that is heard or seen; and so رُوعُ. (TA.) [See also رَائِعُ, and رُوعُ mentioned and expl. therewith.]

رَائِعُ [act. part. n. of رَاعَهُ, q. v.] *Frightening; putting in fear; making afraid*; [and particu-

larly] by its beauty and abundance or multitude. (Lth, TA.) — Applied to beauty, *That excites admiration and approval in the رُوع* [i. e. heart, or mind,] of him who beholds it, and pleases him, or rejoices him. (TA.) Applied to a man, (K, TA,) as also رُوعٌ (S, K, TA) so applied, (S, TA,) *Who excites admiration and approval by his beauty* (S, K, TA) and *pleasingness of aspect*, (K, TA,) *with generousness, or nobleness, and excellence, and lordly condition*; (TA;) or *by his courage*: (K, TA;) or the former, *beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodness of his form or figure or state of apparel and the like*: or, as some say, *who frightens men by his aspect, inspiring reverence or awe*: but the former explanation is the more reasonable: and † the latter epithet, a beautiful man, who excites admiration and approval in him who beholds him: or, as some say, *sharp; lively in spirit, and sharp in intellect*: (TA;) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, رُوعَةٌ (S:) the pl. of رُوعٌ is رُوعَاتٌ (K, TA,) applied to men, like as رُوعَةٌ [the pl. of رُوعَةٌ] is to women: (TA:) and the pl. of رُوعٌ and رُوعَةٌ is رُوعٌ (K, TA,) applied to men and to women. (TA.) You say also, رُوعٌ *A beautiful horse, that frightens* (برُوعٌ, i. e. رُوعٌ, [or rather startles, but better rendered excites admiration and approval in, or pleases, or rejoices,] the beholder by his beauty: (Mgh:) and رُوعَةٌ, and رُوعَةٌ, [but see, respecting the latter, a remark of IAqar in the next preceding paragraph,] a mare that excites admiration and approval, or pleases, or rejoices, (تُرُوعٌ) by her generousness, or excellence, or high blood, and her description. (TA.) [See also art. رُوع, to which, as well as to the present art., رُوعٌ, applied to a horse, is said, in the TA, to belong.] And زِينَةٌ رُوعَةٌ *Beautiful ornaments*. (TA.) And كَلَامٌ رُوعٌ † *Surpassing, or excelling, speech, or language*. (TA.) — Also *Frightened, or afraid*; and so رُوعٌ, with the و unaltered, as though it were of the measure فَعِيلٌ: [or both signify having fright or fear: for] each is a possessive epithet; or the former may be of the measure فاعِلٌ in the sense of the measure مفعولٌ [and therefore have the signification first given]. (TA.)

رُوعٌ: fem. رُوعَةٌ. pl. رُوعٌ: see the two paragraphs next preceding; the former in three places; the latter, in five.

رُوع

1. رُوعٌ (S, Mṣb, K,) aor. يَرُوعُ (S, Mṣb,) inf. n. رُوعٌ (S, Mṣb, K) and رُوعَانٌ (S, Mgh, Mṣb, K,) said of a fox, (S, Mgh, Mṣb, K,) and of a man, (K,) *He turned aside or away from a thing*: (K:) or *went this way and that*, (Mgh,) or *to the right and left, quickly*, (Mṣb,) and *deceitfully, or guilefully*: (Mgh, Mṣb:) [or turned aside to deceive him who was behind him: for] the primary signification of رُوعٌ is the turning aside to

deceive him who is behind one. (Er-Rāghib, TA.) It is said in a prov.,

* رُوعِي جَعَارٍ وَأَنْظِرِي أَيْنَ الْمَفْرِ *

[for الْمَفْرِ, i. e. Turn aside or away, or go this way and that, &c., O she-hyena, and look where is the place to which to flee: or, as some relate it, the first word is رُوعِي: see art. جَعَر]. (S, TA. [Freytag seems to have found المعز for المفز; and has explained جَعَارِ رُوعِي as meaning "Vide ubi caprae sint, hyæna!"] And you say, رَاغَ الصَّيْدُ *The game, or object of the chase, went away this way and that, or hither and thither*. (TA. [There said to be tropical; but I see not wherefore.]) And one says, رَاغَ عَنْ فُلَانٍ *He turned aside, or away, from such a one* [and particularly with deceit or guile; eluded him; dodged him]. (JK.) And هُوَ يَرُوعُ عَنِ الْحَقِّ [He deviates from the truth, or from that which is right or just]. (TA.) And رَاغَ الطَّرِيقَ *The road turned aside or away, or deviated*. (Mṣb.) And رَاغَ مِنْ كَذَا *He turned away from such a thing, and returned, concealing his return*: (Har p. 21:) [for,] accord. to Fr, رَاغ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.) And رَاغَ إِلَى كَذَا (S, Mṣb,) or إِلَى فُلَانٍ (TA,) *He turned aside* (S, Mṣb, TA) *to such a thing*, (S, Mṣb,) or *to such a one*, (TA,) *secretly*. (S, Mṣb, TA.) Hence, in the Kur [li. 26], فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعَجَلٍ سَمِينٍ *And he turned aside, (Jel, TA,) or went away, (Bd,) to his family secretly [and brought a fat calf]*: (Bd, Jel, TA:) or he returned to his family concealing his return. (Fr, TA.) And in the Kur [xxxvii. 91], فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ *And he turned against them* (Fr, S, Bd, TA) *secretly*, (Bd, TA,) *smiting them with the right hand, or because of the oath that he had sworn*; (Bd;) as though the رُوع in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, *he advanced against them*. (S, TA.) — رَاغَ حَاجَةً إِلَى فُلَانٍ aor. as above, *He sought to obtain quickly an object of want of such a one*. (JK, TA. [See also 4.]

2. رُوعٌ (IAqar, K,) inf. n. تَرُوعُ (TA,) † *He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد* [i. e. broken, or crumbled, bread], (IAqar, K, TA,) or a morsel, or mouthful, (TA,) *with grease, or gravy, or dripping*; (IAqar, K, TA;) as also مَرُوعٌ, and سَغَبٌ, and رَوَّلَ (TA:) or you say, رُوعْتُ اللَّقْمَةَ بِالسَّمْنِ, inf. n. as above, *I smeared, seasoned, imbued, or soaked, the morsel, or mouthful, with clarified butter*; as also رُيعْتُ: (Mṣb:) or رُوعْتُ الْخُبْزَ فِي الْوَدَكِ *I soaked the bread in grease, or gravy, or dripping*; syn. رَوَّلْتُهُ فِيهِ. (JK.)

3. مَرَاوَعَةٌ (MA, TA,) inf. n. مَرَاوَعٌ (KL, TA) and رَوَاغٌ (TA,) *He practised deceit, delusion, guile, or artifice*, (MA, KL, TA,) *with him, or*

towards him; (MA, TA;) or *strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him*; syn. حَادَعَةٌ; as also † رَاوَعَهُ, inf. n. إِرَاوَعَةٌ: and both signify *he endeavoured to turn him*; or *endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn*; syn. أَوَدَهُ. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يَرَاوَعُ فِي الْأَمْرِ [Such a one practises deceit, &c., in the affair], inf. n. مَرَاوَعَةٌ. (S.) And مَا زِلْتُ أَرَاوَعُهُ عَنْ كَذَا *I ceased not to endeavour to turn him, or to entice him to turn, from such a thing*, syn. أَرَاوَدُهُ; (TA in this art. ;) and (TA in art. منع:) and [in like manner] you say, فُلَانٌ يُرِيعُنِي عَلَى أَمْرٍ *Such a one endeavours to turn me, or to entice me to turn, to a thing*; and عَنْ أَمْرٍ *from a thing*; syn. يَرَاوِدُنِي; and seeks, or demands, my doing so. (TA.) — مَرَاوَعَةٌ also signifies *The act of wrestling together*; (S, K;) like تَرَاوَعٌ. (K.) You say, رَاوَعَهُ *He wrestled with him*: (TK:) or رَاوَعَا *One of them wrestled with another*; [or they wrestled, one with another; or they wrestled together;] as also تَرَاوَعُوا. (S, TA.)

4: see 3, in two places. — رَاوَاغٌ (S, Mṣb, K,) inf. n. إِرَاوَعَةٌ (Mṣb, TA,) also signifies *He sought, sought for or after, sought to find and take or get, or pursued after, and desired*, (S, Mṣb, K,) a thing; (Mṣb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (كَانَتْ يَرُوعُ) before him; (Har p. 21;) and رَاوَاغٌ (S, Mṣb, K,) inf. n. اِرْتِيَاغٌ (Mṣb,) signifies the same. (S, Mṣb, K.) [أَرِيعُونِي إِرَاوَعَتَكُمْ is expl. in one of my two copies of the S by the words طَلَبْتَكُمْ: in the other of those copies, the latter of these words is written طَلَبْتُمْ: I think that the right reading is طَلَبْتُمْ; and the meaning, *Seek ye me with, or in, your mode, or manner, of seeking*: the proper meaning is *seek ye me with your seeking*.] Khālid Ibn-Jaʿfar Ibn-Kilāb says, speaking of his mare حَذَقَةٌ,

* أَرِيعُونِي إِرَاوَعَتَكُمْ فَإِنِّي *
* وَحَذَقَةٌ كَالسَّجَا تَحْتَ الْوَرِيدِ *

[*Seek ye me with your seeking*; but ye will not be able to take me; for I, with Hīdhāh, am like the bone sticking fast in the throat beneath the carotid artery]. (TA.) And you say, أَرَعْتُ الصَّيْدَ [I sought, or pursued, the game, or object of the chase]. (S.) And رَاغَتِ الْعُقَابُ الصَّيْدَ *The eagle pursued the game this way and that, as the latter went*. (Mgh and TA in art. هَوَى.) And خَرَجْتُ أَرِيعَ بَعِيرًا شَرَدَ مِنِّي *I went forth seeking in every road, or way, a camel that had run away from me*. (TA, from a trad.) And مَاذَا تُرِيعُ *What is this that thou seekest and desirest? or that which thou seekest and desirest?* (S, TA.) And فُلَانٌ يُرِيعُ كَذَا وَكَذَا *Such a one*

seeks, and devises or plans or plots, such and such things. (T, TA.)

5. **تَرَوَّعَ** *He* (a beast) rolled, or turned himself over. (JK, IDrd, K.) And **تَرَوَّعَ فِي الطِّينِ** *He* became befouled, or bedaubed, in the mud. (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةً: see **رِيَاغَةً**.

رَوَاغٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging:] a subst. from **رَاغَ**. (S, Mṣb, K.) = **خَيْرٌ رَوَاغٌ** (so in the TA, the vowel of the ر in **رَوَاغٌ** not indicated,) or **خَيْرٌ لَهُ رَوَاغَةٌ** and **رَوَاغَةٌ**, (so in the JK;) Abundant [wealth, or good of any kind]. (JK, TA.)

رِيَاغٌ [originally **رَوَاغٌ**] A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbād, K.) You say, **فُلَانٌ فِي الرِّيَاغِ** Such a one is in a state of plenty, &c. (JK.) = See also art. **رَيْغٌ**.

رَوَاغَةً: see what next follows.

رِيَاغَةٌ The wrestling-place of a people; (Yz, JK, S, K;) as also **رَوَاغَةٌ**, (K,) which is the original form, the و being afterwards changed into ي because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or **رَاغَةً**. (So in the JK.)

رَوِيغَةٌ i. q. **حِيلَةٌ** [meaning An evasion or elusion, a shift, a ruse, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbād, K:) from **الرَّوَيْغُ** [inf. n. of **رَاغَ**]: so in the saying, **أَخَذْتَنِي بِالرَّوِيغَةِ** [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbād, K.) [It has a similar meaning also in a saying cited voce **رَوَاغَةً**, q. v.]

رَوَاغَةً and **رَوَاغَةً**: see **رَوَاغٌ**.

رَوَّاعٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mo'awiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, **إِنِّي أَنَا أَتَتْ تَعْلَبُ رَوَّاعٌ كَلَّمَا خَرَجْتَ مِنْ جُحْرٍ أَنْجَحَرْتَ فِي جُحْرٍ** [Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence, **الرَّوَّاعُ** is an appellation of The fox. (JK, K.)

مَرِيْقٌ رَائِعٌ A deviating road. (S, TA.) Hence **رَائِعَةٌ** [as a subst.] A road deviating from the main road: pl. **رَوَائِعٌ**. (TA, from a trad.)

رَائِعَةً: see what next precedes.

أَرَوَّعُ [More, and most, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Tarafch Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

* **كُلُّهُمْ أَرَوَّعٌ مِنْ تَعْلَبٍ**
* **مَا أَشَبَّ اللَّيْلَةَ بِالْبَارِحَةِ**

[Every one of them is more wont to elude than a fox: how like is this night to yesternight! meaning, how like are they, one to another! see art. **أَرَوَّعٌ** is a prov. (TA.)

روف

1. **رَافٌ**, (IDrd, K,) aor. **يَرَافُ**, (K,) or **يُرَوِّفُ**, inf. n. **رَوَّوْفٌ**, (IDrd,) is a dial. var. of **رَأَفٌ**, (IDrd, K,) aor. **يَرَأِفُ**, (K:) or, as some say, (IDrd,) **رَوَّوْفٌ** signifies The being still; and is not from **الرَّافَةُ**: (IDrd, K:) [ISd says, **رَأَفٌ**, inf. n. **رَوَّوْفٌ**, signifies **سَكَنَ** [he, or it, was, or became, still, &c.] and **رَأَفٌ** [q. v.] is a dial. var. thereof [signifying thus]; and is not from **رَوَّوْفٌ** syn. with **رَحِيمٌ**. (M.)

3. **رَافٌ**: see **راوفا**.

رَأْفٌ Wine; a dial. var. of **رَأْفٌ**. (TA.)

رَوَّفَةٌ Mercy, or compassion: (O, K:) so accord. to IAqr. (O.)

روق

1. **رَاقٌ**, (S, Mṣb, TA,) aor. **يُرَوِّقُ**, (S, Mṣb,) inf. n. **رَوَّوْقٌ**, (S,) It (wine, or beverage, S, or water, Mṣb, TA, and a thing, TA) was, or became, clear. (S, Mṣb, TA.) = **رَاقٌ عَلَيْهِ** (JK, K,) aor. as above, (JK,) and so the inf. n., (K,) *He, or it, exceeded him, or it: (JK:) [and] he, or it, exceeded him, or it, in excellence. (K.)* You say, **رَاقٌ فِي يَدِي كَذَا** Such a thing was redundant, or remained over and above, in my hand; like **رَاعٌ** syn. **زَادَ**. (L in art. **رَيْعٌ**.) And **رَاقٌ فُلَانٌ عَلَى أَهْلِهِ** Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family. (JK.) = **رَاقِيٌّ**, (JK, S, MA,) or **رَاقٍ لِي**, (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and **رَاقَةٌ**, (K,) aor. as above, (JK, S,) and so the inf. n., (JK, K,) *It (a thing) induced in me, and him, wonder, or admiration, and pleasure, or joy; excited my, and his, admiration and approval; pleased, or rejoiced, me, and him. (JK, S, MA, Mṣb, K.)* = **رَوَّوْقٌ**, [aor. **يُرَوِّقُ**] inf. n. **رَوَّوْقٌ**, *He was, or became, long-toothed: (MA:) [or he had long teeth, the upper of which projected over the lower: or his upper central incisors were longer than the lower, and projecting over them: see **رَوَّوْقٌ**, below.]*

2. **رَوَّوْقٌ**, (JK, S, Mṣb,) inf. n. **تُرَوِّقُ**, (S, K,) *He cleared, or clarified, (S, Mṣb, K,) wine, or*

beverage, (S,) or water; (Mṣb;) *he cleared, or clarified, wine, or beverage, with the رَوَّوْقُ*. (JK, TA.) — † *He (a drunken man) made water in his clothes.* (AHn, K, TA.) = **رَوَّوْقُ النَّيْتِ** (JK, TA,) inf. n. as above, (JK,) *He made, or put, to the tent, a رَوَّاقٌ*, (JK, TA,) meaning a curtain

extended below the roof. (TA. [See **رَوَّاقٌ**].) — Hence, (Har p. 50,) **رَوَّوْقُ اللَّيْلِ** † *The night extended the رَوَّاقُ [or curtain] of its darkness; (S, Mṣb, Har ubi suprā, TA;) became dark; (Har, TA;) as also **رَوَّوْقٌ**. (TA.)* = **تُرَوِّقُ** also signifies The selling a commodity and buying one better than it, (IAqr, K, TA,) or longer than it, and better: (TA:) or the selling an old and worn-out thing and buying a new one: (Th, TA:) or the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] one says, **بَاعَ سَلْعَتَهُ قَرَوَّقٌ** [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) — One says also, **رَوَّوْقٌ لِفُلَانٍ فِي سَلْعَتِهِ** *He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it]. (JK, K: expl. in the former by **رَفَعَ لَهُ فِي سَوْمِهَا وَلَا يَرِيدُهَا** and in the latter by **رَفَعَ لَهُ فِي ثَمْنِهَا وَهَوَّ لَا يَرِيدُهَا**.)*

4. **أَرَوَّقَ**: see 2. = **أَرَاقَهُ**, (Mṣb in art. **رَيْقٌ**, and K in that and the present art.,) inf. n. **أَرَاقَةٌ**, (S in the present art., and so in the K accord. to the TA,) *He poured it out, or forth; (S, Mṣb, K;) namely, water and the like, (S,) or water and blood: (Mṣb;) and one says also **أَرَاقَهُ**, (Mṣb, TA,) changing the أ into ه, originally **هَرَقَهُ**, like **دَحَرَجَهُ** in measure, (Mṣb,) said by Lh to be of the dial. of El-Yemen, and afterwards to have spread among Mudar. (TA in art. **رَيْقٌ**.) aor. **أَرَاقَهُ**, (Mṣb, TA,) with fet-h to the ه, imperative **هَرِّقْ**, originally **هَرِّقْ**, like **دَحِّرْ**, (Mṣb,) inf. n. **أَهْرَقَتْ**, (S and K in art. **هَرَقَ**.) and **أَهْرَقَ**, aor. **أَهْرَقَ**, (Mṣb, TA,) with the ه quiescent, like **أَهْرَقَتْ** aor. of **أَسْطَاعَ**; or, accord. to the T, **أَهْرَقَتْ** is wrong as being anomalous; and some say, **أَهْرَقَتْ**, aor. **أَهْرَقَ**, inf. n. **هَرَّقَ**, as though the ه were radical. (Mṣb.) It is said in a trad., **إِنَّ أَمْرَةً تَهْرَقُ الدَّمَاءَ** or **كَانَتْ تَهْرَقُ الدَّمَاءَ**, the verb being in the pass. form, and the ه either meftooḥah or quiescent, and **الدَّمَاءُ** being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood; for تَهْرَقُ is equivalent to تَرِيْقُ*; but by rule the specificative should be without the article ل;] or **الدَّمَاءُ** may be in the nom. case, **الدَّمَاءُ** being for **دَمَافُهَا** [i. e. *her blood used to pour forth*]. (Mṣb.) ISd says that **أَرَوَّقَ** is judged to be originally **أَرَاقَ** because the medial radical letter of a verb is more commonly و than ي; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be*

added, also because one says, **هُمَا يَتَرَوَقَانِ الْمَاءَ**; though Ks states that **رَأَى الْمَاءَ**, aor. **يَرِي**, signifies *The water poured out, or forth*: IB says that **رَأَى الْمَاءَ** is from **رَأَى الْمَاءَ**, aor. **يَرِي**, inf. n. **رِي**, signifying *the water went to and fro upon the surface of the earth*. (TA.) One says also, of a man, **أَهْرَاقَهُ وَهَرَّاقَهُ وَأَرَقَ مَاءَ ظَهْرِهِ** [meaning *He poured forth his seminal fluid*]. (TA.)—And **أَرَقَ عَنْكَ مِنَ الظَّهْرِ** and **هَرَّقَ** meaning *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*; syn. **أَبْرَدَ**. (IAar, TA in art. **فِيح**).—[See more in art. **هَرَّقَ**.]

5. **تَرَوَّقَ** It (wine, or beverage, &c.,) became clear [or rather cleared] without pressing, or expressing. (TA.)

6. **هُمَا يَتَرَوَقَانِ الْمَاءَ** They two pour the water out, or forth, by turns. (TA.)

رَوَّقَ [an inf. n. of **رَأَى**, used as an epithet.] Clear; applied to water &c. (IAar, K. [See also **رَائِي**].—[Hence, app., as a subst.,] Pure, or sincere, love. (K.)—[Also, as an epithet originally an inf. n.,] Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing; (IAar, K.) as also **رَائِي** (JK) and **رِي**. (IAar, TA.) And, applied to a horse, *Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him*; as also **رِي**. (K.)—A horn (JK, S, K, TA) of any horned animal: (TA:) pl. **رَوَاقٍ**. (S, TA.) [Hence,] **رَوَّقَ الْفَرَسَ** *The spear which the horseman extends between the horse's ears*: (K:) [for] spears are regarded as the horses' horns. (Ham p. 90.) And **رَوَّقِينَ دَاهِيَةً** *A great calamity or misfortune*; (K, TA:) lit. *two-horned*. (TA.) And **رَوَّقِينَ حَرْبَ** *A vehement war*. (TA.)—Also **رَوَّقِينَ** [a] *courageous [man], with whom one cannot cope*. (K.)—**رَوَّقِينَ** (IAar, JK, K) of men. (JK.)—**رَوَّقِينَ** a company, or collective body, (As, O, K,) of people: so in the saying, **جَاءَنَا رَوَّقٌ مِنْ بَنِي فَلَانٍ** *A company of the sons of such a one came to us*: or, app., a numerous and strong company; for it is added that this is like the saying **رَأْسُ جَمَاعَةِ الْقَوْمِ** [which means "the numerous and strong company of the collective body of the people"]. (As, O.)—Also syn. with **رَوَاقٍ** in several senses, as pointed out below: see the latter word in six places.—Also **رَوَّقَ** *The foremost part or portion of rain, and of an army, and of a number of horses or horsemen*. (TA.) And **رَوَّقَ** *The first part of youth*; as also **رِي** (S, O, K,) originally **رِي** (O, K,) and **رِي** (S, O, K,) which is a contraction of **رِي**: (O:) you say, **رَوَّقَ فِي شَبَابِهِ** *He did it in the first part of his youth*: (S, TA:*) and **مَضَى رَوَّقَهُ** *The first part of youth passed*. (TA.)—Also **رَوَّقَ** *The youth [itself] of a man*. (TA.)—And **رَوَّقَ** *Life*; i. e. the period of life: whence the saying, **أَكَلَ رَوَّقَهُ** *He consumed*

his life; or] *he became aged*: (K:) or this saying means *his life became prolonged so that, or until, his teeth fell out, one after another*. (S, O.)—**رَوَّقَ** *A part, or portion, of the night*: (S, K:) pl., accord. to IB, **رَوَاقٍ**: but accord. to Abou-'Amr Esh-Sheybānee, this is pl. of **رَوَاقٍ**: (TA:) [or the pl. of **رَوَّقَ** in this sense is **رَوَاقٍ**.] You say, **مَضَى رَوَّقٌ مِنَ اللَّيْلِ** *A part, or portion, of the night passed*. (TA.) And **رَوَاقٍ اللَّيْلِ** means *The folds (أَنَاءَ) of the darkness of night*. (K, TA.) And **رَوَاقٍ الْعَيْنِ** *The sides of the eye*: so in the saying, **أَسْبَلَتْ رَوَاقُ الْعَيْنِ** *The sides of the eye shed tears*. (O, K, TA.)—Also **رَوَّقَ** *The body*: (K, TA:) and [in like manner the pl.] **رَوَاقٍ** signifies the *extremities and body*, of a man: (TA:) and his self; (JK, TA:) as also the singular. (JK, TA.) You say, **رَمَوْنَا بِرَوَاقِهِمْ** *They threw themselves upon us*. (TA.) And **أَلْقَى عَلَيْنَا رَوَاقَهُ** *He covered us with himself [by throwing himself upon us]*. (TA.) And **رَمَاهُ بِرَوَاقِهِ** *He threw his weight upon him*. (TA.) And **رَمَى بِرَوَاقِهِ عَلَى الدَّابَّةِ** *He mounted the beast*: and **رَمَى بِرَوَاقِهِ عَنِ الدَّابَّةِ** *He alighted from the beast*. (O, K.) And **أَلْقَى رَوَاقَهُ** *He remained at rest in a place*; (S, O, K:) like as one says, **أَلْقَى عَصَاهُ**: (S, O:) a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also **رَمَى** *He ran vehemently*: (A'Obeyd, S, O, K:) not known, however, to Sh, in this sense; but known to him as meaning *he strove, laboured, toiled, or exerted himself, in a thing*. (TA.) [Agreeably with this last explanation, it is said that] **رَوَّقَ** also signifies *A man's determination, or resolution; his action; and his purpose, or intention*. (K, TA.) And hence the saying, **أَلْقَى عَلَيْهِ رَوَاقَهُ** [meaning *He devoted his mind and energy to it, or him*]: (TA:) [or] you say thus, and **أَلْقَى عَلَيْهِ شَرَّاهُ**, meaning his loving it, or him, (**رَأَى بِحَبَّةٍ**) vehemently [i. e. *he loved it, or him, vehemently*]; agreeably with explanations of the saying **شَرَّاهُ** in art. **شَرَّ**, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of **عَلَيْهِ** and **بِحَبَّةٍ** we find **عَلَيْكَ** and **نَحْبَهُ**; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read **عَلَيْكَ**, we should read **يُحِبُّكَ**; for in this case the meaning of the saying would certainly be *he loved thee vehemently*. Freytag, misled by the reading **نَحْبَهُ** in the S and K, renders **ارواقه عليك** as meaning *Magno amore erga ipsum te accendit*. Golius gives, in its place, **ضرب اوراقه عليه** (for **ارواقه**), as meaning *Valde amavit eum*.)—You say also, **أَلْقَتِ السَّحَابَةُ رَوَاقَهَا** (JK, S, O, K,) or **رَوَاقَهَا**, (TA,) *The cloud cast down its rain, and its vehement rain consisting of large drops*, (S, O, K, TA,) *upon the earth*: (TA:) or *persevered with rain, and remained stationary upon the land*: (JK, TA:) or **أَلْقَتِ السَّمَاءُ بِرَوَاقِهَا** *The sky cast down all the*

water that was in it: (IAmb, O, TA:) or this saying, (O, TA,) or the former, (K,) means *cast down its clear waters*; (O, K, TA:) from **رَأَى الْمَاءَ** signifying "the water was, or became, clear:" but IAMB deems this improbable, because the Arabs did not say **رَوَّقَ** and **مَاءَ** and **رَوَاقٍ** and **أَمَوَاهُ رَوَاقٍ**: (O, TA:) [i. e. they said **رَوَّقَ** only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like **عَدَلَ** &c.:] or, as some say, by **بارواقها** is meant *its waters rendered heavy by the clouds*: and one says, **أَرْخَتِ السَّمَاءُ رَوَاقَهَا** and **عَزَلَتْهَا** *The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags*: (TA:) [for] **رَوَّقَ السَّحَابِ** means *The مَسِيل [or channel by which flows the water] of the clouds*. (TA in another part of the art. [See also **رَوَاقٍ**, as used in relation to clouds.] = **رَوَّقَ** also signifies *A substitute for a thing*, (O, K,) accord. to [the JK and] Ibn-'Abbād. (O.) = And **الرَّوَّقُ** means *The breathing of [i. e. in] the agony of death (نَفْسُ التَّنَزُّعِ)*. (O, K, TA.) [In the CK and in my MS. copy of the K, **نَفْسُ التَّنَزُّعِ**, which means the agony of death itself.]

رَوَّقَ is said to be pl. of **رَوَّقَةٌ**, and of **رَائِي**, and of **رَوَّقَ**. (TA.) [See these three words.]

رَوَّقَ Length of the teeth, with a projecting of the upper over the lower: (JK:) or length of the upper incisors exceeding that of the lower, (S, O, K, TA,) with projection of the former over the latter. (TA.) [See also 1, last sentence.]

رِي: see **رَوَّقَ**, in two places, in the former half of the paragraph:—and see also **رِي**.

رَوَّقَةٌ i. q. **رَائِي** [i. e. Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.]. (K.)

رَوَّقَةٌ Choice, or excellent: (Fr, O:) or goodly, or beautiful: (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and very beautiful or comely or elegant; (K:) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of **رَائِي**, q. v.:] and it has a pl., [or coll. gen. n.,] namely, **رَوَاقٍ** (IDrd, O, TA:) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAar, or particularly when on a journey. (TA.) = Also *A little, or paltry, thing*: (JK, IDrd, O, K:) used of the dial. of El-Yemen. (IDrd, O.) You say, **مَا أَعْطَاهُ إِلَّا رَوَّقَةً** *He gave him not save a little, or paltry, thing*. (IDrd, O.)

رَوَاقٍ } see what next follows.
رَوَاقٍ }

رَوَاقٍ (Lth, S, Mgh, O, Mṣb, K, &c.) and **رَوَاقٍ** (MA, K) and **رَوَاقٍ** (MA) *A تَيْت [or tent] like the فُسْطَاط [q. v.], (Lth, JK, O, Mṣb, K,) supported upon one pole in the middle thereof*; (Lth, O, Mṣb;) as also **رَوَّقَ** (K, TA; expl. in the

former as signifying *a قُسطاط*; and its pl. *أَرْوَاق* is expl. in the S as signifying *قُسطاط*; accord. to Lth: (TA:) or a roof in the front, or fore part, of a *بَيْت* [or tent]; (S, O, K;) as also *رَوْق* (S:) or a curtain that is extended below the roof; as also *رَوْق*; which latter is expl. in the K as signifying simply a curtain: (TA:) or the *رَوَاق* of a *بَيْت* [or tent] is the curtain of the front, or fore part, thereof, extending from the top thereof to the ground: (AZ, TA:) a [piece of cloth such as is called] *كُستاء* let down upon the front, or fore part, of a *بَيْت*, from the top thereof to the ground: (Mgh:) *رَوْق* signifies the same as *رَوَاق* (K:) and each signifies the *شَقَّة* [or oblong piece of cloth] that is beneath the upper, or uppermost, *شَقَّة* of a *بَيْت* [or tent]: (AZ, O, K:) or sometimes the *رَوَاق* is one such piece of cloth, and sometimes of two such pieces, and sometimes of three: (TA:) and, (Msb,) or as some say, (Mgh, TA,) *رَوَاق* signifies † the front, or fore part, of a *بَيْت* [or tent]; (Z, Mgh, Msb, TA:) as also *رَوْق* (JK, Z, K:) its hinder part being called its *كُفَاء*, and its two sides being called its *خَالِقَتَان*; (TA:) whence the saying, *رَوَاقِي بَيْتِهِ* and *قَعْدُوا فِي رَوْقِي بَيْتِهِ*, i. e. † [They sat in] the front or fore part [of his tent]: (Z, TA:) and *رَوْق* also signifies a tent; as in the saying, *ضَرَبَ رَوْقَهُ* [He pitched his tent]: (S:) and [hence] the place of the huntsman [in which he conceals himself to lie in wait]; (K:) as being likened to the *رَوَاق*: (TA:) and *رَوَاق* signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; see *سُدَّة*] in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a *رَوَاق*: the pl. of *رَوَاق* is *أَرْوَاق* (S, O, Msb, K;) the former a pl. of pauc. and the latter of mult. (S, O.) — [Hence, *الرَّوَّاقِي مِنَ السَّحَابِ*, expl. in the TA as meaning *كُرَوَاقِ الْبَيْتِ* but *ما دار منه كُرَوَاقِ الْبَيْتِ* is here evidently a mistranscription for *كَانَ*; and the meaning is, † The part, of the clouds, that resembles the *رَوَاق* of the tent. See also *رَوْقُ السَّحَابِ*, near the end of the paragraph commencing with *رَوْق*.] — [Hence also,] *رَوَاقِ اللَّيْلِ* † [The curtain of night: and] the first part of night; and the greater, or main, part thereof. (ISd, K. [It is implied in the latter that one says also in this instance and in the next *رَوَاق*.]) You say, of night, *مَدَّ رَوَاقَ ظُلُمَتِهِ* † [It extended the curtain of its darkness]: (S, Msb:) and *أَنقَى* † [It let fall its curtains]. (S.) [See also an ex. in a verse cited voce *مُرَمَّ*, in art. *رَمَر*.] — And *رَوَاقِ الْعَيْنِ* † The eyebrow. (JK, K.) = *رَوَاق* [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is *الرَّوَّاقِ* and *الرَّوَّاقِ*,] is a name for *The ewe*, (O, K,) by which she is called to be

milked, by the cry *رَوَاق رَوَاق*; (O;) but not unless she be *رَوْقَاء* [app., if not a mistranscription for *رَوْقَاء*, formed from this latter by transposition, and thus meaning *dusky*: see *أَرْوَاق*.] (O, K.)

رَوَّقَ Cleared, or clarified, [or rather *رَمَّقَ* has this meaning, and *رَائِق* signifies clear,] wine, or beverage. (TA.) And *Pure musk*. (TA.) [See also the same word in art. *رَيْق*: and see *رَوْق*.] = [Also *Exceeding, surpassing, or superlative*: see 1, second and next two following sentences.] — See also *رَوْق*, third sentence. [Hence,] *رَائِقِي*, or *beautiful*: (S, K, TA:) from *رَائِقِي* signifying as expl. in the first paragraph of this art.; (S;) or from *رَائِق* signifying “it was, or became, clear:” (TA:) pl. *رَوْقَاء* (S, K,) like as *صَاحِب* and *صُحْبَة* are pls. of *فَارِق* and *فَارِقَة* (S,) [or rather quasi-pl.,] applied to boys, (S, K,) and to girls; (S;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and *رَوْق* is another pl. of *رَائِقِي*, like as *بَزَل* is of *بَائِل*. (S.) *رَوْقَة الْمُؤْمِنِينَ*, in which *رَوْقَة* is [quasi-] pl. of *رَائِق*, means the best, and the manly and noble or generous, of the believers. (TA.)

رَيْق: see *رَوْق*, in four places, in the former half of the paragraph. — Also The most excellent of anything; (JK, S;) as, for instance, of wine, or beverage, and of rain. (JK.) — And it is said to signify also, (JK, Ibn-ʿAbbād, O,) or so *رَيْق* (accord. to the copies of the K,) A scanty fall of rain: thus bearing two contr. meanings. (JK, Ibn-ʿAbbād, O, K.)

رَاوُوق A clarifier, or strainer, (S, Msb, K,) syn. *مُصَفِّة* (S, K,) for wine or beverage: (S;) the *نَاجِد* [q. v.] with which wine, or beverage, is cleared, (Lth, JK, K, TA,) without pressing, or expressing: (TA:) and (sometimes, S) the [hind of wine-vessel called] *بَاطِيَة*. (S, K.) Accord. to IAqr, (O, TA,) who is said by Sh to differ herein from all others, (TA,) *الرَّوَّاقُ* signifies also *The كأس* [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَشَقَى بِرَاوُوقِ الشَّبَابِ الْخَاضِبِ *
[app. meaning † He gave to drink of the cup of ruddy youth: see *خَاضِب* as an epithet applied to an ostrich]. (TA.)

أَرْوَاق [app. originally signifying *Horned*: — and hence,] † A horse between whose ears the rider extends his spear: when the rider does not thus, he [the horse] is said to be *أَجْمَر*. (K.) — Also, applied to a man, (S, Mgh, K,) *Having long teeth, with a projecting of the upper over the lower*: (JK:) or *having long incisors*: (Mgh:) or whose upper incisors are longer than the lower, (S, K, TA,) and project over the latter: (TA:) fem. *رَوْقَاء*: (JK, TA:) and pl. *رَوْق*; (K, TA;) which is also said to be pl. of *رَوْقَة*, and of *رَائِقِي*. (TA.) [In the K is added, after the mention of the pl., *وَكَذَلِكَ قَوْمٌ رَوْقٌ وَرَجُلٌ أَرْوَاق*: an addition altogether redundant.] = [It seems that it is

also syn. with *أَرْوَاق*, as being formed from the latter by transposition; and that hence] one says *عَاشَ فِيهِمْ عَامٌ أَرْوَاقٌ كَأَنَّهُ* [meaning † A rainless year and rainless years], and *عَاشَ فِيهِمْ عَامٌ أَرْوَاقٌ كَأَنَّهُ* [meaning † A rainless year made mischief, or havoc, among them, as though it were a dusky wolf]. (TA.) See also *رَوَاق*, last sentence.

إِرَاقَة inf. n. of 4. (S.) — And [hence,] The [meaning seminal fluid] of a man; as also *أَرَاقَ مَاءَ ظَهْرِهِ* and *أَرَاقَ مَاءَ ظَهْرِهِ*. (TA.) [See *أَرَاقَ مَاءَ ظَهْرِهِ*.]

رَيْق: see art. *رَيْق*.

مَاءَ مَرَاوِق [Water, and hence, seminal fluid, poured forth]. (TA.) [There immediately followed by *أَرَاقَ مَاءَ ظَهْرِهِ* q. v.] *رَجُلٌ مَرِيقٌ* [A man pouring forth water, and hence, his seminal fluid]. (TA.) [There immediately followed by *مَاءَ مَرَاوِق* q. v.]

رَيْق: see *رَائِقِي* = and see *مُرَيْقِي*, in art. *رَيْق*. = Also A tent (*بَيْت*, S, K, and *خَبَاءَة*, S) having a *رَوَاق* [q. v.]. (S, K.) [Said in the TA to be tropical; but why, I do not see.]

هُوَ مَرَاوِقِي He has the *رَوَاق* of his tent fronting, or facing, that of mine; (JK, A, O, K;*) and so *هُوَ جَارِي مَرَاوِقِي*. (A, TA.)

رَوَّاقِي.

رول

2. *رَوَّل*, (Lth, T, S,) inf. n. *تَرَوَّل* (S,) He (a horse) slavered in his *مَخْلَاة* [or nose-bag]. (Lth, T, S.) [See also *رَال* in art. *رَيْل*.] — He discharged his urine interruptedly and convulsively. (Sh, T.) — He (a horse) put forth his yard for the purpose of staling. (AʿObeyd, T, S, M, K.) And (M, in the K “or,”) He extended his penis feebly: (M, K:*) or he emitted his semen before access to the woman. (K.) = Also, (inf. n. as above, T, S, K,) He seasoned a cake of bread with grease or fat, or melted grease or fat, or the like, (M, K,) and with clarified butter: (M:) or he rubbed it with clarified butter, (As, T, M, K,) and with grease, or gravy, or dripping: (As, T, M:) or he rubbed it hard, or much, with clarified butter: (S:) or he soaked bread in clarified butter; and the like: (Ham p. 114:) or he made his food, (M,) or a cake of bread, (K,) very greasy: (M, K:) i. q. *رَوَّغ* [q. v.]. (JK and TA in art. *رَوَّغ*.)

رَاوُولٌ and *رَاوُولٌ* (As, T, S, M, K,) the former also with *ء*, *رَاوَالٌ*, as mentioned in art. *رَال*, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with *ء*, (S, TA,) and AʿObeyd says that it is without *ء*, or, accord. to ISk, it is [also] with *ء*, (M and TA in art. *رَال*.) *Slaver*: (IAqr and T in explanation of the former, and S in explanation of both:) [like *رَيْال*, mentioned in art. *رَيْل*.] one says *رَجُلٌ كَثِيرُ الرَّوَالِ* A man having much slaver; (IAqr, T: in one copy of the T *الرَّوَالِ*;) and

رَوَّالٌ *Such a one, his slaver flows*: (S:) or both signify the *slaver of horses and similar beasts*, (Aq, T, M, K,) and of *children*: (Aq, T:) or the former signifies peculiarly the *froth, or foam, of the horse*: (M, K:*) accord. to Lth, the *saliva of the horse or similar beast*. (T.) [See رَوَّالٌ in art. رَأَى.] = See also the next paragraph.

رَوَّالٌ *Falling in drops*. (AA, T, K.) رَوَّالٌ means *Slaver falling in drops*. (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver*.] (M, K,) like شَعْرٌ شَاعِرٌ. (M.) = Also, (M, K,) and رَوَّالٌ (S, TA,) but disallowed in this sense by Aq, (T, S,) in the K, erroneously, رَوَّالٌ (TA, [see also رَوَّالٌ in art. رَأَى]) *A redundant tooth*, (S, M, K,) in a man and a horse, (S,) not growing in the manner of the *أَضْرَاسُ* [or other teeth]: (M, K:) or رَوَّالٌ and رَوَّالَةٌ signify *a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضَرٌ*: (Lth, T:) accord. to ISh, رَوَّالٌ [pl. of رَوَّالَةٌ] signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*: (T:) [and] so رَوَّالٌ: (TA:) or this last, which is pl. of رَوَّالٌ, signifies *redundant teeth that are behind the [other] teeth*; as also رَوَّالٌ, with the *ي* elided. (Ham p. 818.)

رَوَّالَةٌ: see the next preceding paragraph, in two places.

رَوَّالٌ: see رَوَّالٌ = and see also رَوَّالٌ, in two places.

رَوَّالٌ (IAqr, T, K, in one copy of the T مَرَّوَلٌ) like مَبْرُورٌ (K,) *A man having much slaver*. (IAqr, T, K.) — And [Bread, or food,] *soft with seasoning*. (IAqr, T, TA.) — And *A horse much affecting to act as a stallion*. (IAqr, T, TA.) = Also *A piece of a weak rope*: (AHn, M, K:) and *a piece of a rope of which no use is made*. (AHn, M.)

رَوَّالٌ [see 2, of which it is a part. n.:] One whose penis is, or becomes, flaccid: so accord. to IAqr. (T.)

روم

1. رَامٌ, (T, S, M, Mṣb,) aor. رَمَّوْمٌ, (T, S, Mṣb,) inf. n. رَوِّمٌ, (T, S, M, Mṣb, K) and مَرَّامٌ, (Mṣb, K, TA,) *He sought, sought for or after, or desired*, syn. طَلَبٌ, (T, * M, Mṣb, K,*) a thing. (S, M, Mṣb.) — [And hence, *He attempted another person in fight &c., and a thing*.] — And [hence also] الرُّومُ (K,) or رَوِّمُ الحَرَكَةِ, mentioned by Sb, (S,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire*,] means [the pronouncing] a vowel-sound (حَرَكَةٌ) slurred (مُخْتَلَسَةٌ) and rendered obscure, (S, K,) for, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S;) it is more [in effect] than what is termed الإشْمار, because it is heard; (S, K;) and it is of the same measure [in prosody]

as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمَزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

* أَنَّنْ زَمَّ أَجْمَالٌ وَفَارَقَ جِصْرَةٌ *
* وَصَاحَ غَرَابُ الْبَيْنِ أَنْتَ حَزِينٌ *

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; *أَنَّ زَمَّ* being scanned as *فَعُولُنْ*; and it not being allowable to make the *ع* [in *فَعُولُنْ*] quiescent: it is such also as in the phrase in the *Kur* [ii. 181] *شَهْرَ رَمَضَانَ* with him who makes [the dammeḥ] obscure; it being only with a slurred vowel-sound (حَرَكَةٌ مُخْتَلَسَةٌ); and it not being allowable for the former *ر* [i. e. the *ر* of *شَهْرَ*] to be quiescent, because the *س* before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. *ا* or *و* or *ي*, as in *دَوَابٌ* &c.], which is not found in any of the dialects of the Arabs: and it is such also as in the instances in the *Kur* [xv. 9 and x. 36 and xxxvi. 49] *إِنَّا نَحْنُ* *يَخْصِمُونَ* and *أَمَّنْ لَا يَهْدِي* and *نَزَّلْنَا الذِّكْرَ* [for *يَخْصِمُونَ* and *يَهْدِي*], and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is *ت*] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اخْتِلَاسُ الحَرَكَةِ) is not proper errs; as in the reading of Hamzeh, in the *Kur* [xviii. 96], *فَمَا أَطَاعُوا*; for the *س* of *الاستِغْفَالُ* may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) *الرُّومُ* is [also] in a case of pausing after a word ending with any letter except the fem. *ة*, [in like manner] meaning *The indicating the vowel with an obscure sound*: (I' Ak p. 351:) *رَوِّمُ الحَرَكَةِ* in pausing after a word that is *مَرْفُوعٌ* or *مَجْرُورٌ* is from *رَامَ الشَّيْءَ* signifying *طَلَبَهُ*: Sb says that those of whom one says *رَامُوا الحَرَكَةَ* [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شَوْر.]

2. رَوِّمٌ *فَلَانًا* (Mṣb, K) followed by *الشَّيْءَ*, (Mṣb,) and (K) *رَوِّمٌ بِفَلَانٍ* (IAqr, S, K,) *He made such a one to seek, seek for or after, or desire, the thing*. (IAqr, S, Mṣb, K.) — And *رَوِّمٌ رَأْيَهُ* *He meditated, intended, purposed, desired, or endeavoured, to do one thing after another*. (K.) = And *رَوِّمٌ* *He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected*. (K.)

Quasi 4. *أَرَمْتُ*, for *أَرَمْتُ*: see the latter, near the end of the first paragraph of art. روم.

5. *تَرَوِّمُ بِهِ*, or *بِهَا*, accord. to different copies of the K, (TA,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her*. (K, TA.)

رَامٌ *A certain species of trees*. (S, K.)*

رَوِّمٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) = See also what next follows.

رَوِّمٌ *The lobe, or lobule, of the ear*; (M, K;) as also رَوِّمٌ. (K.) = *الرُّومُ* *A certain nation*, (M, K,) well known; (M;) [said by the Arabs to be] descendants of *Er-Room*, the son of *Esau* [so called by the Arabs], (T, * S, K,) the son of *Isaac the Prophet*; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs *اليُونَانُ*: one says رَوِّمٌ and رَوِّمٌ (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like *زَنْجٌ* and *زَنْجِيٌّ*; (AAf, S, M;) the former being distinguished from the latter only by the doubled *ي*, like as *تَمْرَةٌ* is distinguished from *تَمَرٌ* its pl. [or coll. gen. n.] only by the *ة*: (S:) and رَوِّمٌ has for [its proper] pl. *أَرَوِّامٌ*. (TA.) [It is also applied to *The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia*. Hence, *بَحْرُ الرُّومِ* *The Sea of the Greeks*; meaning the *Mediterranean Sea*.]

رُومَةٌ *Glue, with which the feathers of an arrow are stuck*: (M, K:) said by A'Obeid to be [thus] without *ء*; but mentioned by Th with *ء*. (M, TA. [See art. رَامٌ.])

رَوِّمِيٌّ *The sail of an empty ship*: (AA, T, K:) that of a full ship is called *مَرْبُوعٌ*. (AA, T.) = See also رَوِّمٌ.

رَوَّامٌ *لُغَامٌ* *i. q.* [The foam of the mouth of a camel]: (K:) mentioned also in art. رَامٌ [as written رَوَّامٌ, and signifying *slaver*]. (TA.)

رَوَّامٌ [pl. of رَوَّامٌ, which signifies *Seeking*, &c.; act. part. n. of 1:] *طَلَابٌ* *i. q.* [pl. of طَالِبٌ]. (TA.)

رَوَّامٌ: see what next precedes.

رَوِّمِيٌّ pl. of رَوِّمِيٌّ. (TA.) See رَوِّمٌ.

رَمَّامٌ *مَطْلَبٌ* *i. q.* (S, M, K) [accord. to the PS *A place of seeking or searching*: but it should be observed that *مَطْلَبٌ* is an inf. n., and also a n. of place and of time: also that *رَمَّامٌ* is expressly said in the Mṣb and TA to be an inf. n. of *رَامٌ*, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رَوِّمٌ in the sense of *طَلَبٌ*, and at the end of the art. as signifying the same as *مَطْلَبٌ*. One says, *هُوَ ثَبَّتَ الْمَقَامَ بَعِيدَ الْمَرَامِ* [which may mean

He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce ثَبَّتَ, he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المرام والمقام may here be inf. ns.]. (TA.)

مَرُومٌ Sought, sought for or after, or desired. (Mṣb.)

رَوَى

1. رَانَ, [aor. رَوَى] inf. n. رَوْنٌ, It (an affair, or event,) was, or became, hard, difficult, or severe. (TA.) — وَأَنْتَ لَيْتَنَّا رَانَ Our night was, or became, very cloudy and hot. (Th, M, TA.) = See also رَانَ in art. رَيْن.

رَوْنٌ (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or رَوْنٌ (so in another copy of the T, and accord. to the K,) with ḍamm, (K,) Hardness, difficulty, severity, vehemence, or intension: (T, K:) pl. رَوْنٌ, (T, and so in a copy of the K,) or رَوْنٌ. (CK.) [See also رَوْنَةٌ] = رَوْنٌ signifies [or signifies also] The furthest part of a مَشَارَةٌ [q. v.]. (Yoo, K.)

رَوْنٌ: see the next preceding paragraph.

رَوْنَةٌ The greater, main, principal, or chief, part of a thing. (M, K.) — And Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof: so in the saying, كَشَفَ اللَّهُ عَنْكَ رَوْنَةَ هَذَا الْأَمْرِ [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event]. (M.) [See also رَوْنٌ] — And The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرَّوْنَةُ [or رَوْنَةٌ, without ال, (see الرَّوْنِي, in art. رَيْن,) as though it were a contraction of رَوْنَةٌ] given to [the month] Jumáda-l-Akhhireh, because of its intense cold [when it was so named]. (TA.)

رَوَانٌ: see the opinions of IAr and Sb respecting its derivation in art. رَيْن. [It is said in the S and K in art. رَيْن, that there is no word like it except أَرْوَانٌ.] You say يَوْمَ أَرْوَانٍ (T, S, M, K) and أَرْوَانِي (S, M,) and أَرْوَانَةٌ (T, S, M, K) and أَرْوَانِيَّةٌ (M,) A day, and a night, hard, difficult, severe, distressing, or grievous: (S, K, TA:) or vehemently hot and grievous: (T, TA:) or that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises [ق. v.]. (M, TA.) You say also يَوْمَ أَرْوَانٍ, [virtually] meaning the same: (K:) [or this may mean A day of clamour, &c.; as will be seen from what follows.] يَوْمَ أَرْوَانِي occurs at the end of a verse of a rájiz: this may be [by poetic license] for يَوْمَ أَرْوَانٍ, or for يَوْمَ رَوَانِي and يَوْمَ أَرْوَانِي occurs at the end of a verse of En-Nábigah El-Jaadee, for

(S.) Accord. to Sh, as is said in the T, (TA,) يَوْمَ أَرْوَانٍ (K, TA,) as also يَوْمَ أَرْوَانٍ (K,) signifies A day that is easy, (K, TA,) or pleasant: (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nábigah El-Jaadee as an ex.: but AHeyth disallowed أَرْوَانٍ as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — Also A voice, or sound: (S, K:) and cries, shouts, or noises, and clamour. (TA.) [In one place, in the TA, رَوْنٌ, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.]

أَرْوَانِي and its fem., with ة; and أَرْوَانِي: see the next preceding paragraph, in four places.

هُوَ مَرُومٌ بِهِ. He is overcome, subdued, or sub-jected. (K.) [مَرُومٌ here is a contraction of مَرُومٌ, from رَانَ having for its aor. يَرُونُ as a dial. var. of رَانَ having for its aor. يَرِينُ: see art. رَيْن.]

رَوَى

رَوَى, or الرَّيُونُ, and رَاوَدَ: see art. رَوَد.

رَوَى

1. رَوَى مِنَ الْمَاءِ (T, S, M, Mgh, Mṣb, K,) and رَوَى (M, K,) aor. يَرَوِي (T, S, Mṣb, K,) inf. n. رَوًى (T, S, M, Mgh, K) and رَوًى (S, K,) or the former is a simple subst. and the latter is the inf. n., (Mṣb,) or the latter is an inf. n. and also a simple subst., (M, K,) and رَوًى (S, M, K,) the last erroneously written, in [some of] the copies of the K, رَوًى, as though it were a pret. verb [like رَوًى]; (TA:) and رَوًى and رَوًى (S, M, Mṣb, K;) all signify the same; (T, S, M, Mṣb, K;) [or the last probably has an intensive meaning;] He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطَشَ. (Mgh in explanation of the first.) — And رَوًى التَّبَاتِ (M,) or الشَّجَرِ (K,) مِنَ الْمَاءِ; (TA:) and رَوًى (M, K;) [The plant, or herbage, or the trees, had plentiful irrigation: or] i. q. تَنَعَّرَ [i. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by reason of plentiful irrigation. (TK.) — رَوًى and رَوًى are also used metaphorically, as meaning † He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life. (Har p. 100.) — شَبِعْتُ مِنَ هَذَا الْأَمْرِ وَرَوًى is likewise metaphorical, meaning † I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S* and TA in art. شَبَعَ.) — See also a verse cited voce رَوًى (p. 85,) in which رَوًى is made trans. by means of that particle in the place of مِنْ. رَوًى عَلَى أَهْلِهِ. (T, S, M, K,) aor. يَرَوِي (S, M, K,) inf. n. رَوًى, or رَوًى, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَوًى (M, [probably also correct,]) He brought water to his family: (S, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوًى الْقَوْمَ (Isk, T, S, K,) aor. as above, (Isk, T, S,) inf. n. رَوًى, (so in the TA,) He drew water for the people, or party. (Isk, T, S, K.) You say, مِنْ أَيْنَ رَوًى رَوًى, with fet-h to the ر, (S,) or رَوًى, (so in the T,) meaning Whence is your providing of yourselves with water? مِنْ أَيْنَ تَرَوُونُ الْمَاءَ: T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them:) so says Isk. (T.) And رَوًى عَلَى الْبَعِيرِ He drew water upon the camel. (M. [See سَانِيَةٌ.]) — And رَوًى (رواية), aor. يَرَوِي, [inf. n., app., رَوًى,] He (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوًى الْحَدِيثِ (T, S, M, Mgh, Mṣb, K,) and الشَّعْرِ (T, S, M, Mgh,) رَوًى (MA,) aor. يَرَوِي (T,) inf. n. رَوًى (T, S, M, Mgh, K;) and رَوًى (M, K;) both signify the same; (K;) He bore in his memory, knowing by heart, (حَبَلَ,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Mṣb, TA,) and the poetry, (TA,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] أَنْشِدَ الْقَصِيدَةَ [“Recite thou the ode”]; but you do not say, رَوًى unless you mean thereby Relate thou it by heart. (S, TA.) [One says also, رَوًى عَنْهُ, meaning It has been related as heard, or received, from him. And رَوًى كَذَا, and رَوًى كَذَا, meaning It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c. And رَوًى فِي رَوًى كَذَا, meaning According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.] = رَوًى الْحَبْلِ (M, K,) [aor. يَرَوِي] inf. n. رَوًى (M,) He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly. (M.) — رَوًى عَلَى الرَّجُلِ (S, M, TA,) in the copies of the K, erroneously, الرَّجُلِ, (TA,) He bound the man (S, M, K, TA) with the rope called رَوًى (M, TA) upon the back of the camel, (S, K,) lest he should fall (S, M, K, TA) from the camel (M) in consequence of his being overcome by sleep. (S, M, TA.) And رَوًى عَلَى رَوًى, aor. يَرَوِي, inf. n. رَوًى, I bound the رَوًى upon the leathern water-bag, or pair of leathern water-bags, called رَوًى (T.) You say, رَوًى رَوًى, inf. n. رَوًى; and رَوًى رَوًى; He bound him, or it, with the rope [called رَوًى, as is implied in the M]. (M, TA.) And رَوًى عَلَى الْبَعِيرِ رَوًى [He bound the رَوًى upon the camel]; like رَوًى رَوًى (TA.) And رَوًى رَوًى He bound a load with the رَوًى. (TA.)

2. رَوَى, inf. n. تَرْوِيَةٌ: see 4, in two places: — and 5. [Hence,] يَوْمُ التَّرْوِيَةِ [The day of providing oneself with water;] the eighth day of Dhu-l-Hijjah; (T, Mṣb;) the day before that of 'Arafah: (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَزَوَّدُونَ) T, M, or يَتَرَوَّوْنَ, Mṣb, and so in a copy of the T, or يَتَرَوَّوْنَ, S, K) on that day with water (T, S, M, *Mṣb, K) for the aftertime, (S, Mṣb, K,) and to rise and go, or when rising to go, to Minæ, where is no water, [or, accord. to the Mṣb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minæ: (T, accord. to two different copies:) or [it means the day of consideration, or thought; (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (كَانَ يَتَرَوَّى وَيَتَفَكَّرُ فِي رُؤْيَاهُ) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اِسْتَعْمَلَ). (K.) [And in a similar manner it is explained in the Ksh and by Bḍ in xxxvii. 101. See also 2 in art. رَوَى.] — رَوَى رَأْسَهُ بِالذَّهْنِ (T, TA.) He moistened [his head, app. much, or saturated it, i. e. its hair, with oil, or grease, and the broken, or crumbled, bread with grease, or gravy]. (TA.) — رَوَاهُ الشَّعْرُ (T, S, M, Mgh, K,) and الْحَدِيثُ (M, Mgh, Mṣb,) inf. n. as above; (S;) and اَرَوَاهُ يَاَهُ (S, K;) He made him to relate by heart the poetry, (S, M, *Mgh, *K, *TA,) and the tradition, narrative, or story; (M, Mgh, TA;) he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse, (Mṣb, TA,) the poetry, (TA,) and the tradition, narrative, or story; (Mṣb, TA;) [or he taught him to do so; i. e.] he related to him by heart (رَوَى لَهُ) the poetry, (T, TA,) and the tradition, narrative, or story; (TA,) until he retained it in his memory, for the purpose of relating it by heart [as learned, or heard, or received,] from him. (T, TA.)* And رَوَيْنَا الْحَدِيثَ [We had the tradition, narrative, or story, related to us by heart; and in like manner, الشَّعْرُ the poetry]. (Mṣb, TA.) — رَوَيْتُ فِي (S, K, [though Freytag represents the verb as being in the K without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,]) inf. n. as above, (TA.) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, K, TA;) deliberately, or leisurely; without haste; a dial. var. of رَوَّاتٌ [q. v.]: (M, TA.) [and تَرَوَّيْتُ فِيهِ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of يَوْمُ التَّرْوِيَةِ.

4. اَرَوَاهُ (M, MA, Mṣb, K) مِنَ الْمَاءِ (MA) [and مِنَ اللَّبَنِ], inf. n. اِرْوَاهُ; (KL, and Har p. 67;) and رَوَاهُ (MA, Mṣb) مِنْهُ (MA,) inf. n. تَرْوِيَةٌ; (KL;) He satisfied him, or made him to

be satisfied, with drinking of water [and of milk]; he satisfied, or quenched, his (another's) thirst, by a drink, or draught, of water [and of milk]; (M, *MA, Mṣb, *K, *KL;*) he did away with his thirst [thereby]. (Har ubi suprâ.) One says of a she-camel abounding in milk, هِيَ تَرْوَى الصَّبِيَّ [She satisfies the thirst of the young child]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, اَرَوَاهُ is said of water, and of milk, &c., meaning It satisfied his thirst.] — [Hence,] اَرَوَى and رَوَّى signify also He watered, or irrigated, plentifully a plant, or herbage, or a tree; or rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation: see 1, second sentence.] — See also 2, in the middle of the paragraph. — And see 1, last three sentences.

5. تَرْوَى: see 1, first three sentences. — You say also, تَرَوَّوْا and رَوَّوْا, meaning They provided themselves with water. (M.) And كَانُوا يَتَرَوَّوْنَ مِنَ الْمَاءِ; (Mṣb, and so in a copy of the T; see 2, second sentence;) and يَتَرَوَّوْنَ مِنَ الْمَاءِ; (S and K; see again 2, second sentence;) [They used to provide themselves with water:] and مِنْ أَيْنَ تَرْتَوُونَ الْمَاءَ [Whence do ye provide for yourselves water?]. (T and S; see 1, in the middle of the paragraph.) — And تَرَوَّتِ اللَّقْمَةُ بِالسَّهْنِ [The morsel was imbued, or soaked, with clarified butter]. (En-Nadr, TA in art. رَيْغ.) — تَرَوَّى الشَّعْرُ, and تَرَوَّى الْحَدِيثُ: see 1, in the latter half of the paragraph. — تَرَوَّتْ مَقَاصِلُهُ: see 8. — تَرَوَّى فِيهِ: see 2, in two places.

8. اَرْتَوَى: see 1, first and third sentences: — and see also 5, in two places. — اَرْتَوَتْ السَّخْلَةُ The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root. (Lth, T.) — It (a rope) was twisted: (M, K;) or was twisted well, or thoroughly, or soundly: (M:) or was thick in its strands: (S:) or was composed of many strands, and thick, and very compact. (Lth, T.) — And اَرْتَوَتْ مَقَاصِلُهُ His joints (those of a beast, T, or those of a man, S) were, or became, well-proportioned and thick; (T, S, K;) and so تَرَوَّتْ. (M, K.)

رَوَّى: see رَوَّى.

رَوَّى: see what next follows: — and see also art. رَوَّى.

رَوَّى, said by Esh-Shámeé, in his "Seereh [of the Prophet]," to be also with damm [i. e. رَوَّى], which is anomalous, like رَوَّى, for رَوَّى, (MF, TA,) is an inf. n. of رَوَّى: (T, S, M, Mgh, *K;) and also (M, K) a simple subst. from that verb [meaning The state of being satisfied with drinking of water and of milk; the state in which one is satisfied with drinking or drink; the state of having drunk enough to quench, or satisfy, the thirst]. (M, Mṣb, K.) One says, فُلَانٌ فِي رَوَّى وَمَشْبَعٍ [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نَظَر.) — [Also, as is indicated in the K &c.,

in relation to plants or herbage, or to trees, The state of having plentiful irrigation; or of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.] — عَيْنٌ رَوَّى A source abounding with water. (S.) — See also art. رَوَّى.

رَوَّى: see رَوَّى. — رَوَّى رُطَبٌ Dates when they ripen [after they have been cut off,] not upon their palm-trees; as also مَرَوَّى. (TA.)

رَوَّى: see رَوَّى, in art. رَوَّى.

رَوَّى and رَوَّى (T, S, M, K) [in this last im-f. 368 properly said to be like إِلَى, which is without tenween,] and رَوَّى (M, K) Sweet water: (S:) or water that causes him who comes to it to return with his thirst satisfied; (T, S;*) applied only to water that has a continual increase, and does not become exhausted, nor cease: (T:) or abundant water, that satisfies the thirst. (M, K.) — [Hence,] الرَّوَّى is a name of The well of Zemzem. (K, TA.) — And رَوَّاهُ, (so in the TA, as from the K, and as mentioned by Az on the authority of IAqr, [but I have looked for it in vain in two copies of the T, app. رَوَّاهُ, or perhaps رَوَّاهُ, like the Pers. رَوَّاهُ, for one of these two may be from the other,] or رَوَّاهُ, (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رَوَّاهُ]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.)

رَوَّاهُ [for رَوَّاهُ, (see رَوَّى, in art. رَوَّى) or of the measure فَعَالٌ from الرِّبَّى, (see Har p. 24,)] i. q. مَنْظَرٌ [as meaning A pleasing, or goodly, aspect; or beauty of aspect]: so in the phrase رَوَّاهُ لَهُ رَجُلٌ [A man having a pleasing, or goodly, aspect]. (S.)

رَوَّى A rope with which the two leathern water-bags are bound upon the camel: (T:) or a rope with which goods, or furniture, or utensils, &c., are bound upon the camel; (S, K;) and with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep: (M, and Ham p. 321:) or one of the ropes of the [tent called] خَبَاءَ: and sometimes the load is bound therewith upon the camel: accord. to AHn, it is thicker than well-ropes: (M:) and رَوَّى signifies the same: (T, K:) pl. of the former أَرْوِيَّةُ; (T, S, K;) and of the latter مَرَاوِي (T, K,) i. e. مَرَاوِي, and مَرَاوِي. (TA.) — See also رَوَّى.

رَوَّى: see رَوَّى. — Also A full, or complete, drink. (K, TA.) You say, شَرِبْتُ شَرْبًا رَوَّى, (S, TA) I drank a full, or complete, drink. (TA.) — And A cloud of which the rain-drops are large, (S, K,) and vehement in their fall; like سَقَى: (S:) pl. أَرْوِيَّةُ. (TA.) — And, accord. to IAqr, One who gives to drink; or a waterer; syn. سَاقٍ: [in one copy of the T, in the place of التَّائِبِي as explanatory of الرَّوَّى, I find an evident mistranscription:] — and Weak: — and Sound in body and intellect. (All three from the T.) — Also The [funda-

mental] rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following:

* إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ *
* وَأَوَمَّتْ إِلَيْهِ بِالْعُيُونِ الْأَصَابِعُ *

[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوَات as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِيٍّ وَاحِدٍ [Two odes constructed upon one rhyme-letter; or having one fundamental rhyme-letter]. (S)

رَوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning A relation, or recital, &c.,] has for its pl. رَوَايَا. (JM.) See رَاوِيَّة, last sentence but one.

رَوِيَّةٌ A want, or thing wanted: (A'Obeid, T, S;) so in the saying, رَوِيَّةٌ لَنَا عِنْدَ فُلَانٍ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A'Obeid, T:) and لَنَا قَبْلَكَ رَوِيَّةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — And The remainder of a debt and the like. (S.) = Also, (S,) or رَوِيَّةٌ (M, K,*) thus usually pronounced without ء, (S,) [originally رَوِيَّةٌ] Inspection, examination, consideration, or thought, of an affair; (S, M, K;) without haste: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ رَوِيَّةٌ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. رَكِب.) See رَاوِيَّة, near the end. [See also رَوِيَّةٌ in art. رَوَا.]

رَجُلٌ رَوَاٌ A man whose habitual work, or occupation, is the drawing of water by means of the رَاوِيَّة [q. v.]: you say, جَاءَ رَوَاٌ الْقَوْمِ [The people's habitual drawer of water by means of the رَاوِيَّة came]. (T.)

رِيًّا [originally رَوِيًّا] A sweet odour (T, M, K) of anything. (T.) One says of a woman, إِنَّهَا رِيًّا, meaning Verily she is sweet in the odour of her body: and hence the saying of Imrael-Keys,

* إِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهَا *
* نَسِيمَ الصَّبَا جَاءَتْ بِرِيَّا الْقَرْنَفَلِ *

[When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove]. (T.) = It is also fem. of رِيَّانٍ. (T, S, M, &c.)

رَوِيٌّ [originally رَوِيَّان] an epithet from رَوَى

(T, M, Mgh, Msb, K;) Satisfied with drinking [of water and of milk &c.]; having drunk [thereof] enough to quench, or satisfy, his thirst; contr. of عَطَشَانٌ: (S, Mgh:*) fem. رِيًّا, (T, S, M, Mgh, Msb, K,) in which the ي is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ي is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوِيٌّ; (S, M;) originally رَوِيًّا: (M:) as to رِيًّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الْحَارِثُ and الْعَبَّاسُ, though without the article ال: (S, M:) the pl. is رَوَايَا, (T, S, M, Mgh, Msb, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Msb,) masc. and fem. (Mgh, Msb.) You say قَوْمٌ رَوَاٌ مِنَ الْمَاءِ [A people, or party, satisfied with drinking of water]. (S.) — And ثَبْتُ رِيَّانٌ and شَجَرٌ رَوَاٌ [A plant, or herbage, and trees, having plentiful irrigation: or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation: see the verb]. (M.) — [Hence,] رِيَّانٌ signifies also † Full of fat and flesh. (JM.) And you say وَجْهُ رِيَّانٌ † [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رِيَّانٌ, or رِيَّانٌ, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهُ ظَمَانٌ. (A and TA in art. ظَمَأ.) And امْرَأَةٌ رِيَّا الْمُخْلَلِ † [A woman full, or plump, in the place of the anklet]. (JM.) And فَرَسٌ رِيَّانٌ الظُّبُرِ † A horse fat in the portion of flesh and sinew next the back-bone on each side. (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning Bringing, or one who brings, water to his family: and drawing, or one who draws, water for others: and a camel carrying, or that carries, water; whence the subst. رَاوِيَّة, q. v.]. (S, TA.) — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner رَاوِيَّةٌ, but in an intensive sense [as meaning A large, or copious, relater or reciter or rehearser, &c.]; (T, S, M, Mgh, K;) i. e. رَجُلٌ رَاوِيَّةٌ; (T, TA;) as in the phrase رَاوِيَّةٌ لِلشَّعْرِ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَايَا. (S, TA.) = Also One who has the superintendence, management, or care, of horses (مَنْ يَقُومُ عَلَى الْخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الْجَمَلِ, "constrictus funet stans super cameli dorso"]). (M, K.)

رَاوِيَّةٌ A camel, (A'Obeid, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of "and" for "or,") upon which water is drawn: (A'Obeid, T, S, K: [see سَانِيَّة:]) or a camel that carries water; (M, Mgh, Msb;) and then applied to any beast upon which water is drawn: (Msb:)

[but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also a man who draws water (A'Obeid, T, TA) for his family: (TA:) the ة is affixed [لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Msb:) pl. رَوَايَا [by rule رَوَايَا, being originally of the measure فَوَاعِل, not فَعَالِل]. (S, M, TA.) Also أَمْرَاةٌ [or leathern water-bag] (A'Obeid, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeid, T;) or the مزادة is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of such water-bags (مَزَادَتَانِ [see مَزَادَةٌ in art. زَيْد]: (T:) [accord. to ISd,] it is applied to the مزادة, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مزادة, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّاوِيَّةَ, meaning He is unable to turn back the رَاوِيَّة [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation الرَّاوِيَّةُ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to † the clouds, by way of comparison. (TA.) — رَوَايَا is also applied as an appellation to † The chiefs of a people; (IAqr, Th, T;) as pl. of رَاوِيَّةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M,*) A Temeemee, mentioning a party that had attacked his tribe, said, لَقِينَاهُمْ فَقَتَلْنَا الرَّاوِيَا وَأَبْحَنَّا الرَّاوِيَا meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّاوِيَا الكَذِبُ, and accord. to some, it is, in this instance, pl. of رَاوِيَّةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, † The worst of those who carry tidings are those who carry false tidings; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of رَوِيَّةٌ; (JM, TA;) and the meaning is, the worst of thoughts are those that are untrue, not right, nor tending to good: or it is pl. of رَوَايَةٍ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) — See also رَاوٍ.

رَاوِيٌّ see the next paragraph, in two places.

رَاوِيَّةٌ (T, S, M, Msb, K,) originally [رَاوِيَّةٌ] of the measure فَوَاعِل, (S, M, Msb,) and رَاوِيَّةٌ (Lh, M, K,) The female of the رَاوِيَّة, (El-Ahmar,

in derivation and sense: see also 730A.

A'Obeyd, T, S, M, Mṣb, K,) which means *mountain-goats*: (TA:) or the *female* and the *male*; the former of which is also called *عَنْز*, and the latter *وَعَل*; (AZ, T, Mṣb;) and which are of the [hind called] *شَاء*; not of the [hind called] *بَقَر*: (AZ, T:) pl. *أَرَاوِي*, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفَاعِيل*, (S,) a pl. of pauc., (Mṣb,) applied to three (El-Aḥmar, A'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Aḥmar, A'Obeyd, T, M, K,) and *أُرَوِي*, applied to many, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفْعَل*, (S, M, Mṣb,) erroneously held by Abu-l-'Abbās to be of the measure *فَعْلَى*; (M;) an irregular pl.; (Mṣb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أَرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أُرَوِي*. (S.)

رَوِي: see *رَوِي*. *مُرَوِي*.

رَوِي: see *رَوِي*, in two places.

رى

1. *رَيْتُ* and *رَيْتُ*, inf. n. of the former *رَيْتُ* and of the latter *رَيْتُ*, are both of them verbs relating to the *الرَّايَة*: (T:) you say, *الرَّايَة* *رَيْتُ* [and *رَيْتُهَا*] *I made the رايَة* [q. v.]: (M, TA:) the imperative of *رَيْتُ* is *ارْبِ*, and that of *رَيْتُ* is *رَبِّ*; and the pass. part. ns. are *مُرَبِّي* and *مُرَبِّي*, each applied to a banner. (T.)

2: see 1, in three places. = You say also, *رَيْتُ رَاة* *I made a ر*; (M;) or *I wrote a ر*. (TA in باب الالف اللينة.)

4. *أَرَيْتُ* *الرَّايَة*; accord. to Lh, *أَرَيْتُهَا*, [and so in the K, (see 1 in art. *رَأَى*, near the end of the paragraph,)] but [ISd says,] I hold that this is anomalous, and that it is properly only *أَرَيْتُهَا*; *I stuck, or fixed, [into the ground,] the banner, or standard*. (M, TA.)

8. *أَرَيْتُهُ*, [as though a contraction of *أَرَيْتُهُ*], for *أَرَيْتُهُ*: see *رَأَى*, first signification.

10. *أَسْرَيْتُهُ*, [as though a contraction of *أَسْرَيْتُهُ*], like as *أَسْرَيْتُ* is a contraction of *أَسْرَيْتُ*: see *رَأَى*, first signification.

رَى, said in the CK, in art. *رَأَى*, to be a pl. of *رَأَى*: see this latter word.

رَى: see art. *رَوِي*. = It is also said in the K, in art. *رَأَى*, to be a pl. of *رَأَى*: see this latter word.

رَى: see art. *رَوِي*. = It is also said in the K, in art. *رَأَى*, to be a pl. of *رَأَى*: see this latter word. — Also *Beauty of aspect*; (K; and M in art. *رَوِي*;) accord. to him who holds it to be without *ر*; said by AAF to mean *beauty as implying نَمعة* [and therefore belonging to art. *رَوِي*]. (M in art. *رَوِي*. [See also *رَوِي*, in art. *رَأَى*].)

رَى: see *رَى*, in art. *رَأَى*.

رَى: see *رَوِي*, in art. *رَأَى*.

رَى an inf. n. of *رَأَى* [q. v.]. (T, M, K; all in art. *رَأَى*.)

رَى: see art. *رَوِي*.

رَى: see *رَوِي*, in art. *رَأَى*.

رَى: see *رَوِي*, in art. *رَأَى*.

رَى: see art. *رَوِي*.

رَى: see what next follows.

رَاة, (T, S, M, Mṣb, K,) and *رَاة*, mentioned by Sb on the authority of Abu-l-Khattāb, the l of *رَاة*, though a substitute for the medial radical, [i. e. *ر*], being likened by him to the augmentative l, and therefore the final radical is made *ه*, like as is done in the case of *سَقَاءَ* &c., (M,) *A banner, or standard*, (T, S, M, Mṣb, K,) of an army: (Mṣb:) accord. to some, (Mṣb,) originally with *ه*, [see *رَاة*, in art. *رَأَى*], though pronounced by the Arabs without *ه*; (T, Mṣb;) but others deny this, and say that it has not been heard with *ه*: (Mṣb:) pl. *رَايَات*. (M, Mṣb, K) and [coll. gen. n.] *رَايَ*. (M, K.) — Also *A قلادة* [app. here meaning *collar*]: (K:) or a thing that is put upon the neck (Lth, T, M, K) of a runaway male slave, (M, K,) to show that he is a runaway: it is an iron ring, of the size of the neck. (TA.) = It is also said to be an inf. n. of *رَأَى*: see this latter word.

رَاة dim. of *رَاة*. (Lth, T.)

رَوِي [or *fundamental rhyme-letter*] is *ر*. (TA in باب الالف اللينة.)

رَى: see *رَوِي*, in art. *رَأَى*.

مُرَى: see the first paragraph.

رأى

1. *رَأَى* (like *خَافَ*, TA, [app. indicating that its aor. is *يَرَأَى*, like *يَخَافُ*]) a dial. var. of *رَأَى* [He saw; &c.]. (M, K.)

2. *رَوَى* [q. v.]. (T, K.) = *فَسَحَ عَنْهُ مِنْ خَنَاقِهِ*, i. q. *رَوَى* *فِي الْأَمْرِ*, inf. n. *رَوَى*, [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) or *فَسَحَ عَنْ خَنَاقِهِ* [which app. has the former meaning: or perhaps means *he, or it, relieved his quinsy, so that he had room, or freedom, to breathe*]. (K.) = *رَوَى رَأَى* *He wrote a ر*. (TA.)

3. *رَأَى* (M, K,*) said to be formed by transposition, [i. e. from *رَأَى*], inf. n. *مُرَايَاة*, (TA.)

He feared, or was on his guard against, such a one. (M, K,*) — See also 3 in art. *رَأَى*.

رَأَى a subst. from *رَأَى* mentioned above: (M, K:) [i. e., it signifies *Sight*; &c.; like *رَوِيَّة*]: and *رَأَى* is said by MF to be like it; but this is a mistake, occasioned by his finding *الرَّاء*, in a verse, miswritten for *الدَّاء*. (TA.) — [See also *رَوِي*.]

رَوَى: see art. *رَوَى*.

ريب

1. *رَبِيْبُ* (T, S, M, &c.,) aor. *رَبِيْبُ* (M, Mgh, Mṣb, K,) inf. n. *رَبِيْبُ* (T, M, Mgh, Mṣb, &c.) and *رَبِيْبُ* (M, K,) or the latter is a simple subst., (S, Mṣb,) *It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind*: (Ksh and Bd in ii. 1:) [this is the primary signification; (see *رَبِيْبُ*); a signification also borne by *رَبِيْبُ*; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it (a thing) made me to doubt*: (Mṣb: and in like manner *رَبِيْبُ* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed doubt combined with suspicion or evil opinion*; as also *رَبِيْبُ*: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Mṣb,) accord. to AZ, (T, Mṣb,) the former signifies *he, (T, M,*) or it, i. e. his case, (M,*) Mṣb,) made me to know that there was on his part what is termed رَبِيْبُ* [i. e. something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; (T, M, Mṣb;) *made me to be certain, or sure, of it*: (Mṣb:) and *the latter signifies made me to think that there was in him what is so termed*; (Sb, T, M, Mṣb, K;) *without my being certain, or sure, of it*: (Mṣb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also *جَعَلَ فِي الرَّيْبَةِ* [he put into me, i. e. into my mind, doubt, or suspicion &c.]; (Sb, M, K; and in a similar manner *رَبِيْبُ* is expl. in the latter;) or *أَوْهَمَنِي الرَّيْبَةَ* [he made me to think that which occasioned doubt, or suspicion &c.]: (K: and in like manner *رَبِيْبُ* is expl. in the Ḥam p. 363:) and *رَبِيْبُ* signifies *إِلَى الرَّيْبَةِ* [I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him]; (K;) [app. by some act; for it is said that] *أَنَّهُ بَرِيْبَةُ رَبِيْبُ* [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ḥam ubi suprà:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَبِيْبُ أَمْرِهِ*, aor. *رَبِيْبُ*, inf. n. *رَبِيْبُ*, when they speak allusively [with respect to the cause of doubt &c., not expressing it,] *إِذَا كُنُوا* [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix *ل* [to the verb, saying *لَرَبِيْبُ* and *لَرَبِيْبُ*, &c., expl. in the latter part of

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكُنُوا) they reject that letter; but [so accord. to the M, but in the K "or,"] it is allowable to say, أَرَانِي الْأَمْرَ (M, K;) i.e., to prefix the l when the verb is made trans.: (M:) accord. to Aṣ, (T,) رَانِي [signifies *he did what made me to doubt, or to have doubt, or suspicion &c., and what I disliked, or hated; for it*] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يَرِيكَ), [or (مَا يَرِيكَ),] and what thou dislikest, or hatest: (T, S:) and Hudheyl say, أَرَانِي (T, S, Mṣb,) or أَرَانِي أَمْرَهُ, as Aṣ says on the authority of 'Eesà Ibn-'Omar; (M;) and رَانِي and رَانِيْتُ, meaning *I doubted*: (Mṣb:) accord. to IATH, رَانِي [رَانِي الشَّيْءُ] [an evident mistranscription for رَانِي الشَّيْءُ] and رَانِي both mean *به* [i.e. *the thing made me to doubt, and caused me to think that there was that which occasioned doubt, or suspicion &c., in it*]; but when you are certain, or sure, of it, you say [only] رَانِي, without [an incipient] l: (TA:) accord. to Lth, رَانِي, inf. n. رِيْبٌ, signifies *the thing, or event, [app. said only of that which is evil,] betided me, or befell me*: and رَانِي أَمْرَهُ, *his affair, or case, brought upon me doubt* (شَكًا [in the TA شَرًا i.e. evil]) and *fear*. (T.) It is said in a trad., of Fátimih, مَا يَرِيْنِي مَا يَرِيْنِي, meaning *That displeases and disquiets me which displeases and disquiets her*. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيْبُهُ أَحَدٌ بَشِيْءٌ, meaning *No one shall oppose himself to it and disquiet it, or disturb it*. (TA.) And in another, مَا رَانِكَ إِلَى قَطْعِهَا, i.e. *What disquieted thee and constrained thee to cut it off?* as Abou-Moosà thinks the phrase may be read: but see another reading voce رَابٌ. (TA.) And in another, مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الْكَذِبَ رِيْبَةٌ وَإِنَّ يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الْكَذِبَ رِيْبَةٌ (Mgh, TA,*) or, as some relate it, يَرِيْبُكَ (TA,) i.e. *Leave thou that which causeth thee to doubt, (Mgh, TA,*) and occasioneth in thee the رِيْبَةُ, which originally signifies disquiet, or disturbance, or agitation, of mind, [and hence suspicion &c., and betake thyself to that which will not cause thee to doubt, &c., for verily lying is a thing that occasions disquiet of mind, or doubt, or suspicion &c., and verily veracity is a thing that occasions tranquillity,] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (S, TA,) Khálid Ibn-Zuheyr, (TA,) says,*

* يَأْتِيهِ مَا لِي وَأَبَا ذُوَيْبٍ
* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبٍ
* بِسَمْعِي وَيَجْرُ تَوْبِي
* كَانَتِي أَرِيْبُهُ يَرِيْبٍ

[O my people, what aileth me with Abou-Dhu-eyb? I was (such that) when I came to him after absence, or from being absent, he would smell my side, or my armpit, and pull my garment, as though I disquieted his mind with doubt, or suspicion &c.]: (S and TA, in this art. and in art. بَر; but in the latter with يَز in the place of its syn. يَجْر:) it is said in the L that اَرَاب is trans. and intrans.; and that he who makes it trans. makes it syn. with رَاب; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

* كَانَتِي قَدْ رِيْبُهُ يَرِيْبٍ *
but اَتَى اَرَاب when intrans. signifies *أَتَى بِرِيْبَةٍ* [meaning *he did an act that occasioned doubt, or suspicion &c.*]; like as اَلَامَر signifies اَتَى بِمَا يَلَامَر عَلَيْهِ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshár Ibn-Burdeh,

* أَخُوكَ الَّذِي إِنْ رِيْبَتْهُ قَالَ إِنَّمَا *
* أَرِيْبْتُ وَإِنْ لَآيْبَتْهُ لَأَنْ جَانِبَهُ *
[Thy brother is he who, if thou make him to doubt, &c., (or if thou do to him an act occasioning doubt, or suspicion &c., as expl. in the Ham p. 363, where عَاتِبَتْهُ is put in the place of لَآيْبَتْهُ), says, *Only I have done what occasions doubt, &c.; and if thou act gently with him, becomes gentle*]: thus the verse is correctly related: he who relates it differently, saying اَرِيْبْتُ, [and thus I find it in two copies of the T,] asserts that اَرِيْبْتُ means *if thou make him of necessity to have doubt, or suspicion &c.*; and اَرِيْبْتُ [here said in the TA to be "with ḡamm," but this is evidently a mistranscription for "with fet-h," for it cannot mean with ḡamm to the l, as اَرِيْبْتُ does not bear an appropriate signification, nor can it mean with ḡamm to the ت, as the explanation relates to the reading of اَرِيْبْتُ with fet-h to the ت,] means *thou hast caused [me] to think that there was that which occasioned doubt, or suspicion &c., when it was not decidedly necessary. (TA.)*

4. اَرَاب, as a trans. verb: see 1, in eight places. = As intrans., it signifies *He (a man) was, or became, one in whom was something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion; i.e. رِيْبَةٌ*: (Sb, T, S, M:) and *he did a thing that occasioned doubt, or suspicion &c.*: (Aṣ, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mṣb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also *It (a thing, or an affair, or a case,) was, or became, one in which was something occasioning doubt, or suspicion &c.*; i.e. *صَارَ ذَا رِيْبٍ* (T, K) or *ذَا رِيْبَةٍ* (M.)

5: see the next paragraph.

8. اَرَاتِبُ *He doubted, (S, Mṣb, K,) فيه* [respecting him, or it]. (S.) See 1, in the former half of the paragraph. And اَرَاتِبُ *He sus-*

pected him, or thought evil of him: (T, M, K:) or *he saw on his part [or in him] what caused him to have doubt, or suspicion &c.*; as also *استَرَابَ به* (Har p. 257;) and *استَرَابَ به* (S, K, and Har ubi suprà:) *رَأَى مِنْهُ مَا يَرِيْبُهُ* the last used by [the tribe of] Hudheyl. (TA.) — [It often means particularly *He was sceptical in matters of religion.*]

10. اَسْتَرَابَ *He fell into that which occasioned doubt, or suspicion or evil opinion; meaning he feared so that he doubted of safety or security*: (Har pp. 256 and 257:) [*he conceived doubt, or suspicion or evil opinion*]: *he doubted*: and *became infected with suspicion or evil opinion.* (Idem p. 309.) See also 8.

رَابٌ *Want, or need.* (TA.) Hence, in a trad., مَا رَابَكُمْ إِلَيْهِ *What is [the reason of] your want of him? or your wanting to ask him?* (TA.) And, in another trad., مَا رَابَكُمْ إِلَى قَطْعِهَا, *What is [the reason of] thy wanting to cut it off?* thus, says El-Khatṭābee, they relate it, with ḡamm to the ب: but IATH says that it is properly مَا رَابَكُمْ, meaning the same: or, accord. to Abou-Moosà, the right reading may be مَا رَابَكُمْ, expl. in the preceding paragraph. (TA.)

رِيْبٌ is an inf. n. of 1, (T, M, Mgh, Mṣb, &c.,) as also رِيْبَةٌ (M, K,) or the latter is a simple subst.: (S, Mṣb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is *Disquiet, disturbance, or agitation, of mind*: (Ksh and Bḍ in ii. 1:) [and hence] the former signifies *doubt*; (T, S, Mṣb;) as also the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bḍ ubi suprà, and Mgh:) and *opinion*; syn. ظَنٌّ (Mṣb:) and the latter, (S, M, A, Mgh, K,) and the former also, (M, A, K,) *doubt, or suspicion or evil opinion*; syn. ظَهْمَةٌ (S, M, A, Mgh, K) and ظَلَمَةٌ (M, A, K:) or the former, [and the latter also,] *doubt combined with suspicion or evil opinion*: (IATH, TA:) and *a thing, or an event, or a case, that occasions one doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*; i.e. *مَا رَابَكَ مِنْ أَمْرٍ* (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِيْبَةٌ in a trad. cited above: see 1: (Mgh:) the pl. of the latter is رِيْبٌ. (Mṣb.) A man, and a thing or an event or a case, is said to be *ذَا رِيْبَةٍ* [as meaning *Having in him, or it, something occasioning doubt, or suspicion &c.*]. (A.) [رِيْبٌ لَا often occurs as meaning *There is no doubt; without doubt; undoubtedly.*] — Hence, رِيْبُ الزَّمَانِ *The accidents, or evil accidents, of time*, (Ksh and Bḍ ubi suprà, [in Fleischer's ed. of the latter رِيْبُ الزَّمَانِ, which is more agreeable with the explanation, but رِيْبُ الزَّمَانِ is more usual,]) *that disquiet, or disturb, the minds and hearts*: (Ksh:) and رِيْبُ الْمَوْتِ (S, A) [which likewise signifies] *the accidents, or evil accidents, of time*: (S:) and رِيْبُ الدَّهْرِ signifies the same; i.e. *صُرْفُهُ* (M, K,) or *صُرُوفُهُ* (T, Mṣb,) and *صُرُوفُهُ* (T. [This is said in the TA to be tropical; but I do not find

it so characterized in the A.] — [Hence, likewise,] **رَيْبٌ** also signifies *A want; a needful, or requisite, thing, affair, or business*; syn. **حَاجَةٌ**. (S, A, Msh, K.) A poet says, (S,) namely, Kaab Ibn-Malik El-Ansāree, (TA.)

* **قَضَيْنَا مِنْ تِهَامَةٍ كُلِّ رَيْبٍ**
* **وَخَيْرٌ ثَمَّ أَجْمَعْنَا السُّيُوفَا**

[We accomplished, from Tihāmeḥ, every want, and from Kheyber: then we gave rest to our swords]. (S.) = [ربد mentioned by Freytag as applied in art. **دلس** of the S to a certain plant, and written **رَيْب** in both of my copies of the S in that art., is a mistake for **رَيْب**, which is the reading in the TA, pl. of **رَيْبَةٍ**.]

رَيْبَةٍ: see the next preceding paragraph, in six places. — [It often means particularly *Scepticism in matters of religion*.]

أَمْرٌ رَيْبٌ *A thing, or an event, or a case, that frightens, or terrifies.* (M, K.)

رَائِبٌ [act. part. n. of 1; *Causing, or occasioning, doubt, or suspicion or evil opinion, &c.*] IAar says that Abū-Bekr is related to have said, in his charge to 'Omar, **عَلَيْكَ بِالرَّائِبِ مِنَ الْأُمُورِ**, which Th explains as meaning *Keep thou to what is clear, free from dubiousness or confusedness, of affairs, and beware thou of, or avoid thou, what has in it dubiousness, or confusedness, thereof*: (T, TA:) the first is from **رَائِبٌ** of which the aor. is **يُرَوِّبُ**, said of milk; and the second is from **رَائِبٌ** of which the aor. is **يُرَيْبُ**. (TA.) [See also a verse cited voce **رَائِبٌ** in art. **روبو**, and my remark thereon.]

مُرَيْبٌ, applied to a man, (T, S, A,) and to a thing or an event, (M, A,) i. q. **رَيْبَةٍ** [expl. above, voce **رَيْبٌ**]. (T, S, M, A.) **إِنَّهُمْ كَانُوا فِي شَكٍّ مُرَيْبٍ**, in the Kur xxxiv. last verse, means *Verily they were in doubt causing to fall into suspicion or evil opinion: or it means رَيْبَةٍ [having in it something occasioning suspicion &c.]:* (Ksh and Bd:) or **رَيْبٌ** [which means the same: or *attended with disquiet, or disturbance, or agitation, of mind*]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.)

مُرْتَابٌ *Doubting [or suspecting]*. (Msh.) — [It often means particularly *Sceptical, or a sceptic, in matters of religion*. = And **مُرْتَابٌ فِيهِ**, or **بِهِ**, *Doubted of, or suspected*.]

ربد

1. **رَأَتْ**, (T, S, M, &c.,) aor. **يُرَيْتُ**, (S, Msh,) inf. n. **رَيْتُ**, (S, M, A, Mgh, Msh, K,) *He, or it, was, or became, slow, tardy, dilatory, late, or backward*; (T, S, M, A, Mgh, Msh, K;) as also **تُرَيْتُ**. (T, K.) You say, **رَأَتْ عَلَى خَيْرِكُ**, (S, A,) or **رَأَتْ عَلَيْنَا خَبْرَهُ**, (T,) *Thy news or the news of thee, or his news or the news of him, was slow, &c., in coming to me, or to us.* (T, S, A.) And **عَلَيْنَا فَلَانٌ تُرَيْتُ** *Such a one was slow, &c., in*

coming to us. (T.) And **رَبٌّ عَجَلَةٌ وَهَيْتُ رَيْثًا**, or, accord. to one relation of the saying, **رَيْثًا**, the meaning in both cases being the same, from **الهِبَةُ**; [i. e. *Many an act of haste causes* (lit. *gives*) *slowness, &c.*]; (S;) or **تُعَقِّبُ رَيْثًا** [occasions, as its result, *slowness, &c.*]: (A:) a proverb. (S, A.) And it appears from the following saying of Maakīl Ibn-Khuweylid,

* **لَعَمْرُكَ لَلْيَأْسُ غَيْرُ الْمُرَيْبِ خَيْرٌ مِنَ الطَّمَعِ الْكَاذِبِ**
[By thy life, or by thy religion, assuredly despair that is not slow in its issue is better than hope that gives a false promise, if this be his meaning,] that **رَأَتْ** may be a dial. var. of **رَأَتْ**: but the poet may mean [that does not make a man slow, i. e.] **غَيْرُ الْمُرَيْبِ الْمَرَّةُ**. (M.)

2: see 4. — [Hence,] **يُرَيْتُ النَّظَرُ**, or, accord. to one relation, **يُرَيْتُ إِلَى النَّظَرِ**, [meaning *He is long in looking or he prolongs the looking, and he is long in looking &c. at me*,] is mentioned as a phrase used by one of the companions of Ks. (M.) — One says also, **رَيْثٌ عَمَّا كَانَ عَلَيْهِ**, *He fell short, or failed, of doing, or accomplishing, what was incumbent on him*: and in like manner, **رَيْثٌ أَمْرُهُ** [He fell short, or failed, of accomplishing his affair]. (M.) — And **تُرَيْتُ** signifies *The being fatigued, tired, weary, or jaded*: (K:) its verb, **رَيْتُ**, is said of a man or of a horse. (TK.) = **تُرَيْتُ** is also syn. with **تَلَيَّنَ** [The rendering a thing soft, &c.]. (K.)

4: see 1, last sentence. = [It is generally transitive.] You say, **مَا أَرَأَيْتَكَ** (K) and **مَا رَيْتَكَ** (A) *What made thee, or hath made thee, slow, tardy, dilatory, late, or backward? retarded, or delayed, thee? or kept, or held, thee back?* (A, K.) And **مَا أَرَأَيْتَكَ عَلَيْنَا** *What retarded, or delayed, thee, or what kept, or held, thee back, from us? or what hath retarded, &c.?* (S.)

5: see 1, in two places.

10. **أَسْتَرَأْتُهُ**, or reckoned, him, or it, (namely, a person, A, TA, or information, news, or tidings, TA,) *slow, tardy, dilatory, late, or backward*. (S, M, A, K, TA.) You say, **أَسْتَعْنَيْتُهُ فَمَا أَسْتَرَأْتُهُ** [I sought, or desired, aid, or succour, of him, and I did not deem him slow, &c.]. (A, TA.)

رَيْثٌ *A space, or measure, [of time,] syn. قَدَرٌ*, (T, Msh,) or **مَقْدَارٌ**; (A, K;) or *a time, a while, syn. سَاعَةٌ*. (Mgh.) You say, **أَمْسَلْتُهُ رَيْثًا فَعَلْتُ كَذَا**, (Msh) or **سَاعَةً فَعَلْتُ كَذَا** (Mgh) [I granted him a delay during the space of his doing such a thing]. And **لَمْ يَلْبَثْ إِلَّا رَيْثًا فَلَتُ**, i. e. **قَدَرٌ ذَلِكَ** [He tarried not save during the space that, or as long as, or while, I said such a thing]. (TA, from a trad.) And so in the saying, **مَا قَعَدَ عِنْدَنَا فَلَانٌ إِلَّا رَيْثٌ أَنْ حَدَّثَنَا بِحَدِيثِ ثَمَرٍ مَرَّ** [Such a one sat not with us, or at our abode, save during the space that, or as long as, or while, he related to us a story, or tradition; then he went away]. (T, TA.) And it is used without **مَا** and without **أَنْ**: (TA:) Aq-shā Bahīleh says,

* **لَا يُصِيبُ الْأَمْرَ إِلَّا رَيْثٌ يَرْكَبُهُ**
* **وَكُلُّ أَمْرٍ سَوَى الْفَحْشَاءِ يَأْتِمُرُ**
[He finds not the affair difficult save while he is embarking in it; and every command but that which exceeds the bounds of rectitude he obeys]: (M, TA:) this mode of expression is common in the dial. of El-Hijāz; accord. to which one says, **أَنْ يَفْعَلَ**, i. e. **يُرِيدُ يَفْعَلُ**. (TA.) [See also an ex. in a verse cited voce **رَاجِلَةٌ**, and another in a verse cited voce **رَيْحٌ**.]

رَيْثَةٌ *Slowness, tardiness, dilatoriness, lateness, or backwardness; contr. of عَجَلَةٌ*; like [the inf. n.] **رَيْتُ**. (Ham p. 503;) i. q. **إِبْطَاءٌ**. (Idem p. 640.)

رَائِثٌ: see what next follows.

رَيْثٌ, applied to a man, (IAar, S, M,) and, as some say, to anything, (M,) *Slow, tardy, dilatory, late, or backward*; (IAar, T, S, M, A, K;) as also **رَائِثٌ**; (A, TA;) the latter occurring in a trad. (TA.)

مُرَيْثُ الْعَيْنِ, (Fr, S, K,) or **الْعَيْنُ**, (A,) *A man* (Fr, S, A) *slow of sight*. (Fr, S, A, K.)

مَا فَلَانٌ بِمُسْتَرَاثِ النَّصْرَةِ [Such a one is not a person whose aid is deemed slow, tardy, &c.]. (A, TA.)

ربح

For several words mentioned under this head in some of the Lexicons, see art. **روح**.

ربد

2. **تُرَيْدٌ**, in agriculture, *The raising, with the [implement called] مَجْنَبُ, the ridges that form the borders of streamlets for irrigation*. (M.)

رَيْدٌ *A ledge of a mountain*, (T, S, M, A, K,) in [any of] the sides thereof, (A,) *resembling a wall*; (M;) i. q. **حَيْدٌ**. (S, M, A:) pl. [of pauc.] **رَوَادٌ** (M) and (of mult., M) **رَوْدٌ**. (T, S, M, A, K.) **تَهَوَّدَ عَلَى رَوْدٍ**, (Meyd, TA,) meaning *A resting, or sleeping, upon ledges of mountains*, (Meyd,) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result. (Meyd, TA.)

رَيْدٌ: see art. **رود**. = Also *An equal in age*; syn. **تُرَيْدٌ**; for **رَيْدٌ**: so in a verse of Kutheiyir cited voce **أَصْدَةٌ**. (TA.)

رَادٌ: see what next follows: and see **رَادٌ**, in art. **رود**.

رَيْحٌ رَيْدَةٌ *A wind blowing gently*; as also **رَيْدَانَةٌ** (T, S, M, A, K) and **رَادَةٌ** (S, M, A, K:) or the first, as some say, *that blows much*. (M.) [See also **رَادٌ**, in art. **رود**.]

رَيْدَةٌ: see **رَيْدٌ**, in art. **رود**.

رَيْحٌ رَيْدَانَةٌ.

الرَّيَادُ }
الرَّيْدُ } see art. **رود**.

ريز

1. رَارَ *His* (a man's) *marrow became thin.* (TA.)

4. ارار مَحَّةَ *He*, (God, S, K,) and *it*, (emaciation, TA,) *made his marrow to become thin.* (S, K, TA.)

رَارَ: see what next follows.

رَرَّ and رَارَ (Fr, S, K) and رَرَّ (AA, K) *Marrow in a melting or fluid state, (K,) and corrupt, by reason of emaciation: (TA:) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and thin water.* (Lh, K.)

* وَالسَّاقُ مِثْلُ بَادِيَاتِ الرَّيْرِ *
[And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest] means my emaciation is manifest: the poet says *باديات* because by *السَّاق* he means *السَّاقَان*; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is *بَادِرَات*. (S.) — *رَرَّ* also signifies *The water that comes forth from the mouth of a child.* (K.)

Quasi ريس

رِيسَ: see رِيسَ, voce رِيسَ.

رِيسَ: see رِيسَ, in two places.

ريش

1. رَاشَهُ, aor. رَيشَ, (S, A, Mṣb, K,) inf. n. رِيشَ, (S, Mgh, TA,) *He feathered it*, namely, an arrow; *stuck the feathers upon it:* (S, A, *K:) or *he repaired it, or put it into a right state, by putting the feathers upon it:* (Mgh:) or *he repaired, or put into a right state, its feathers:* (Mṣb:) and رِيشَهُ, (K,) inf. n. تَرِيشَ, (TA,) signifies the same; (K;) and so رَاشَهُ. (TA.) It is said in a prov., *فَلَانٌ لَا يَرِيشُ وَلَا يَبْرِي* [lit., *Such a one neither feathers nor pares arrows*]; meaning, *† Such a one neither profits nor injures.* (TA.) — *† He fed him, and gave him drink, and clad him; namely, a friend: (K:) † he clad him, and aided him; namely, a poor man; because such is like a bird with a clipped wing: (TA:) † He (God) restored him, from a state of poverty, to wealth, or competence: (TA:) † he strengthened his wing, [or power,] by beneficence to him: (A:) † he rectified, or made good, or amended, his state, or condition, (S, K,) and profited him: (K:) † he did that which was a means of good to him: or he caused him to attain good: (Mṣb:) † he did good to him: † he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rummeh,*

* رَاشَ الْغُصُونِ شَكِيرَهَا *
† [Their shoots clad the branches: or surpassed in length the branches:] it is said to mean *كَسَا*:

or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, *رَاشَهُ اللَّهُ مَالًا* + *God gave him property.* (TA, from a trad.) = *رَاشَ*, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] + *He collected رِيشَ, meaning, property, and أَثَاتٌ [or household goods, or furniture and utensils, &c.]. (K, *TA.) — And He (a man) became rich, or in a state of competence: (Fr:) and تَرِيشَ + he became wealthy, or abundant in wealth. (Bd in vii. 25.) [See also 8.] = *He (a bird) shed many feathers.* (TA.)*

2: see 1, first sentence.

5: see 8, in two places: and see 1, last sentence but two.

8. ارتاشَ † *He became strengthened in his wing, [or power,] by being an object of beneficence; as also تَرِيشَ: (A:) he became in a good state, or condition: (S:) he attained good: (Mṣb:) he obtained good, and the effect thereof was seen upon him; as also † the latter verb. (TA.) [See also 1, last sentence but two.] = ارتاشَهُ: see 1, first sentence.*

رَاشَ A bird whose feathers have grown. (TA.) — [And hence,] + A man possessing property and clothing; as also رَاشَ. (TA.) = See also the next paragraph.

رِيشَ [Feathers; plumage;] a certain appertenance of birds, (S, A, Mṣb, K,) well known, (A, Mṣb,) constituting their clothing and ornament; (A, TA;) as also رَاشَ: (Kt, K:) n. un. of the former with ة: (S, Mṣb:) pl. [of pauc.] أَرِيشَ (S, K) and [of mult.] رِيشَاتُ. (IJ, K.) — Hence, (B,) † Clothing: (ISk, B:) or superb, or excellent, clothing; as also رِيشَ: (S, K:) or both signify what appears of clothing: (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and † the latter accord. to another reading: (TA:) and hence also, the former signifies † ornament; and beauty: (A, TA:*) or † both signify † property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies † good; or prosperity; or wealth: (Mṣb:) and † state; or condition: (TA:) and † the latter, † property: (Mṣb:) and † goodness of state or condition: (A, TA;) or a goodly state or condition: (Mṣb:) or the former signifies, (K,) and † the latter also, (TA,) † plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA:) and † property which one has acquired for himself: and أَثَاتٌ [or † household-goods, or furniture and utensils, &c.]: (TA:) the Benoo-Kiláb say that † the latter word means † household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments: and sometimes it means † clothes, exclusively of other articles or kinds of property. (ISk, TA.) You say, *إِنَّهُ لَحَسَنُ الرِّيشِ* † *Verily he is goodly in*

clothing, or apparel. (TA.) Respecting the saying, *أَعْطَاهُ مَائَةً بِرِيشَهَا*, it is said, (S, A, *K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to AS, [He gave him a hundred camels] with their saddles (S, A*) and their coverings: (S:) or with their coverings and their cloths beneath the saddles. (K.)

رِيشَ: see رِيشَ, (of which it is a syn. as well as a pl.,) in several places.

رَاشَ: see مَرِيشَ. = Also † *An agent between two persons, (A, Mgh, K,) namely, the briber and the acceptor of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (رِيشَ) this one of the property of that. (A.) Such Moḥammad cursed. (Mgh, TA.) [See رَاشَ, in art. رَشَوَ.]*

رَاشَ: see رَاشَ.

مَرِيشَ, applied to an arrow, Feathered; or having the feathers stuck upon it; (S, A, *K;) as also مَرِيشَ: (A, K:) or having its feathers repaired, or put into a right state: (Mṣb:) and مَرِيشَ signifies [the same: (see رَاشَ:) or] having feathers; (K;) being like دَافِقُ applied to water [in the sense of دَفَقَ]. (TA.) Hence the saying, *مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ* [lit., *He has not a featherless arrow nor a feathered one*]; meaning, † he has not anything. (S.)

مَرِيشَ: see مَرِيشَ. — Also, applied to the kind of garment called بُرْدُ, (A, K,) an epithet similar to مُسَمَّرَ: (A:) signifying † *Figured* (Lh, K) with marks in the forms of feathers. (Lh.)

ريط

رَيْطَ: see what follows.

رَيْطَةُ Any [covering for the body such as is called] مَلَاةٌ not of two pieces (S, Mgh, Mṣb, K) joined together (Mgh, TA) by sewing or the like, (TA,) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mṣb,) any garment, or piece of cloth, that is thin (Mgh, Mṣb, K) and soft; (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also رَانِطَةٌ: (K:) and a napkin with which the hands are wiped after food: (TA, from a trad., expl. by Sufyán:) [in Har p. 294, q. v., it seems to be applied to a kind of woollen cloth used as a turban:] pl. رَيْطٌ [or this is rather a coll. gen. n. of which رَيْطَةٌ is the n. un.] and رِيَاطُ. (S, Mṣb, K.) — You say, *خَرَجَ مُشْتَبِلًا بِرَيْطَةِ الظُّلُمَاءِ* † [He went forth enveloped with the mantle of darkness]. (TA.) And *هُوَ يَجُرُّ رِيَاطَ الْحَبَدِ* † [app. meaning *He is prolix in praise*]. (TA.) — The pl. رِيَاطُ

also signifies + *Something resembling the سَرَاب* [or mirage] in the desert. (TA.)

رَائِطَةٌ: see above.

ربع

1. رَاعَ, aor. يَرْبِعُ, (Msb, K,) inf. n. رَبْعٌ (S, Mgh, Msb, K) and رُبُوعٌ (TA) and رَبَاعٌ (Lh, TA) and رَبْعَانُ, (TA,) *It increased, or augmented*; (S, Mgh, Msb, K;) said of wheat and other things: or, as some say, it denotes زِيَادَةٌ [i. e. it signifies *it became redundant, or it exceeded*, as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رَاعَتِ الحِنْطَةُ, (S, Msb, K,) aor. تَرْبِعُ, inf. n. رَبْعٌ [&c.]; (Msb;) and أَرَاعَتْ, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and رَبَعَ الطَّعَامُ [which is the same as رَابَعَتِ الحِنْطَةُ]; (TA;) *The wheat increased, or augmented*; or *received increase and blessing from God*; or *throve by the blessing of God*: (S, Msb, K, TA:) and in like manner one says of other things. (Msb.) And رَاعَتِ الشَّجَرَةُ, and أَرَاعَتْ, but the former is rare, *The tree became abundant in its produce, or fruit*. (AHn.) And sometimes they said, (S,) أَرَاعَتْ الْإِبِلُ (S, IF, K) † *The camels had many young ones*; (S;) *they increased, and had many young ones*. (IF, K.) One says also, رَاعَ الطَّعَامُ, and أَرَاعَ, *The wheat became redundant; or had a part, or portion, redundant*; [app. meaning, *over and above the original measure*;] in the kneading and the making of bread; syn. زِيَادَةٌ. (S.) [See the first sentence above; and see رَبْعٌ, below.] And رَاعَ فِي يَدِي كَذَا *Such a thing was redundant, or remained over and above, in my hand*; as also رَاقَ; syn. زَادَ: (L in this art., and TA in art. رَوَعَ:) Sgh has mistranscribed the explanation, زَادَ, in his two books, [the TS and the O,] writing فَادَ; and the author of the K has imitated him in mentioning this in art. رَوَعَ, instead of the present art., which is its proper place, but has written for the explanation أَفَادَ. (TA.) = رَاعَ, aor. يَرْبِعُ, (IDrd, S, K,) inf. n. رَبْعٌ, (S, TA,) *He, or it, returned; went, or came, back; reverted*: (IDrd, S, K:) and رَوَعَ, aor. يَرْوَعُ, (IDrd, and K in art. رَوَعَ) inf. n. رَوَاعٌ, (K in that art.,) signifies the same; (IDrd, and K in art. رَوَعَ;) or *it returned to its place*: (TA in that art.:) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, صَاحَ عَلَيْهَا الرَّاعِي فَرَأَتْهُ إِلَيْهِ [The pastor cried out at them, and] they returned to him. (TA.) And وَعَظَّهُ قَائِبِي أَنْ يَرْبِعَ [I exhorted him, but he refused] to return, or revert. (TA.) And فَلَانٌ مَا يَرْبِعُ بَكَارِمِكَ وَلَا بِصَوْتِكَ *Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice*. (TA.) And you say of vomit, رَاعَ مِنْهُ شَيْءٌ *Somewhat of it returned*: (S;) and رَاعَ عَلَيْهِ *it returned to his*

inside. (TA.) And in like manner one says of anything that returns to him, رَاعَ, aor. يَرْبِعُ. (TA.) — رَاعُوا *They drew, gathered, or collected, themselves together*; (Ibn-'Abbád, TA;) as also تَرْبِعُوا; and رَوِعُوا, (Ibn-'Abbád, K,) inf. n. تَرْبِيعٌ. (TA.) — See also 5. = *It became rent*: so in the saying of El-Kumeyt,

* إِذَا حِصَصَ مِنْهُ جَانِبٌ رَاعَ جَانِبٌ *
[When a side thereof is sewed up, a side becomes rent]. (S.) = [It is also said that] رَاعَ, aor. يَرْبِعُ, is like رَدَ [app. as signifying *He returned a reply, or an answer*, to a person; for it is mentioned immediately after رَبْعٌ as syn. with مَرْجُوعٌ]. (TA.)

2. رَوِعُوا: see 1; second sentence. — رَوِعُوا *They ascended, or ascended upon, the رَوِيعَةُ* [n. un. of رَوِيع, q. v.]. (Ibn-'Abbád.) — See also 1, near the end of the paragraph. = رَوِيعَةٌ: see 4. = [See also رَوِيعٌ (in art. رَوِيع), with which رَوِيعٌ seems to be syn.]

4. ارَاعَتِ الحِنْطَةُ; &c.: see 1, in the former half of the paragraph, in four places. — ارَاعُوا *Their wheat increased, or augmented*; or *received increase and blessing from God*; or *throve by the blessing of God*: (Ibn-'Abbád, K:) and in like manner, *their seed-produce* [in general]. (TA.) = ارَاعَ الشَّيْءُ *He increased, or augmented, the thing*; or *made it to increase, or augment*; as also رَوِيعَهُ. (TA.)

5. تَرْبِعُوا: see 1, near the end of the paragraph. — تَرْبِعَ said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISH, TA;) *It flowed, or ran, hither and thither, having no direct course*; (S, TA;) or *went to and fro*; (A, TA;) or *portions thereof followed a little after other portions*: (ISH, TA;) and, said of water, *it ran, or flowed*. (TA.) — In like manner, (S,) said of the mirage (سَرَاب), [It quivered, vibrated, or moved to and fro;] *it came and went*; (S, K;) as also تَرَبَّهَ: (TA:) and رَاعَ, aor. يَرْبِعُ, (TA,) inf. n. رَبْعٌ (K, TA) and رَبْعَانُ, (TA,) said of the same, *it was, or became, in a state of commotion or agitation*; *it quivered, vibrated, or moved to and fro*. (K, TA.) — † *He became confounded, or perplexed*, [as though vacillating, or wavering,] and *unable to see his right course*; as also استَرَاعَ. (Ibn-'Abbád, K.) — † *He paused*; or *waited*: (O, L, K:) or (so in the L, but in the O and K “and”) *he paused*; or *hesitated*; or *held, refrained, or abstained*. (O, L, K.) [See the part. n., below.] — تَرْبِعَتْ يَدَاهُ بِالْجُودِ † *His two hands overflowed with bounty*, [as though they went hither and thither,] *for one cause after another*. (TA.)

10: see 5.

رَبْعٌ [see 1, of which it is an inf. n.] *Increase*; syn. زِيَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هَذَا طَعَامُ كَثِيرِ الرَّبْعِ [This is wheat of

much increase]. (Mgh.) — † *Revenue arising from the increase of land*: because it is an augmentation. (Mgh.) — † *Milk*; as in the phrase, نَاقَةٌ كَثِيرَةٌ رَبْعًا † [A she-camel whose milk is abundant]. (A, TA.) — *Redundance*; a part, or portion, redundant; a surplus; or a residue; syn. فَضْلٌ; of anything; as of flour, or meal, (Msb, K,) over and above the measure of the wheat; (Msb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مُسْكِينٍ مُدٌّ مِنْ حِنْطَةٍ رَبْعَةٌ إِدَامُهُ [To every poor man, a mudd of wheat: the redundancy, or redundant part or portion, thereof shall be for its seasoning]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundancy that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, امْلِكُوا الْعَجِينَ فَإِنَّهُ أَحَدُ الرَّبْعَيْنِ † *Knead ye well, or thoroughly, or soundly, the dough*; for this action is one of the رَبْعَانِ [here meaning the two causes of redundancy; the other cause being the grinding]. (TA.) [Hence also,] رَبْعُ الدَّرْعِ *The redundant parts of the two sleeves of the coat of mail*, (S, A, K, TA,) over [and beyond] the ends of the fingers; (TA;) and of the skirt thereof. (A, TA.) — See also رَبِيعٌ. — Also, (K,) and رَبْعَانُ, [which latter is the more common in this sense,] (S, K,) † *The first* (S, K) and *most excellent* (K) part of anything: (S, K:) said in the B to be a metaphorical application from رَبْعٌ as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) رَبْعُ الشَّبَابِ, by poetic license written رَبِيعٌ, (TA,) or رَبْعَانُ الشَّبَابِ, (S, A, L, TA,) † *The first, or prime*, (S, A, TA,) and *most excellent*, (A, TA,) part, or period, of youth or youthfulness or youthful vigour: (S, A, TA:) or this is from رَبْعٌ in relation to wheat: (A, TA:) or from رَبْعَانُ † *the first of rain*. (L, TA.) Hence also, (S,) رَبْعَانُ السَّرَابِ (S, Sgh, L) † *The first of the mirage*; (S, Sgh;) *what comes and goes thereof*; (Sgh;) or *such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro*. (L.) [Hence also,] رَبْعُ الضُّحَى † *The whiteness, and beautiful splendour, of the first part of the day after sunrise*. (K, TA.) — نَاقَةٌ لَهَا رَبْعٌ † *A she-camel having one pace, or rate of going*, [app. a quicker pace,] after another. (TA.) — فَلَانٌ لَيْسَ لَهُ رَبْعٌ i. e. *after another*. (TA.) — [app. meaning *Such a one has no reply, or answer, to give*; or, perhaps, to such a one there is no reply, or answer, to be given]. (K,* TA.) = Also *Fright, or fear*; (K;) like رَوَعَ. (TA.)

رَبِيعٌ (Fr, S, Msb, K, &c.) and رَبِيعٌ (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128], (S, TA,) *High, or elevated, land or ground*: (S, K:) or a high, or an elevated, place; (so in some copies of the S and in the Msb;) which latter

signification is also assigned to رَيْعَةٌ (TA;) and whence the phrase, كَمَرِ رَيْعِ أَرْضِكَ, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمَرِ رَيْعِ أَرْضِكَ, in which the meaning is "increase:"] (Az, TA:) or any [road such as is termed] فَجَّ (K:) or (so accord. to the Mṣb and K, but in the S "and") a road (S, Mṣb, K) of any kind, (K, TA,) to which some add, whether travelled or not: (TA: [see an ex. in the first paragraph of art. سَبِيلٌ]) or a road opening so as to form a gap in a mountain; (Zj, K;) or, as in some copies of the K, from a mountain; but the former is what is termed فَجَّ, before mentioned: (TA:) or a mountain; (S, Mṣb;) so accord. to 'Omārah: (S:) or, as in some copies of the S, a small mountain: (TA:) or signifying also a high mountain: (O, K:) n. of un. with ة [i. e. رَيْعَةٌ, as it is written in the S; and رَيْعَةٌ also, as implied in the K]: (S, K: [in the former immediately following the signification of "mountain;" and in the latter, so following that of "high mountain;" whence it seems that رَيْع and رَيْع are sometimes used, at least in one sense, as coll. gen. ns. :]) pl. [of mult.] رِيَاعٌ, (S, TA,) which is extr., (TA,) and رِيَوَعٌ, and [of pauc.] أَرِيَاعٌ: (TA:) but AO says, contr. to J, that رَيْعَةٌ is pl. of رَيْع: (IB, TA:) or رَيْع and رِيَعٌ signify the channel of the torrent of a valley from any, or every, high, or elevated, place. (K.) Also the former, A high mound, or heap of sand, or hill: and a Christian's cloister or cell; syn. صَوْمَعَةٌ: and a pigeon-turret. (IAḥ, K.)

رَيْعُ الشَّابِ: see رَيْعٌ.

رَيْعٌ: see رَيْعٌ.

رَيْعَةٌ: see رَيْعٌ, in three places. = Also A number of men who have drawn, gathered, or collected, themselves together: (Ibn-'Abbād, K:*) otherwise, they are not so called. (Ibn-'Abbād.)

رَيْعَانٌ: see رَيْعٌ, in four places.

رَيْعَانَةٌ † A she-camel abounding with milk. (A, K, TA.)

رَيْعَانٌ A fleet, or swift, and excellent, horse. (S, TA.) [See also art. رَوَع, to which, as well as to the present art., it is said in the TA to belong.]

رَيْعٌ A register in which is written the رَيْع [i. e. increase, or revenue arising from the increase, of the lands] of districts: the ت being augmentative: but it is a post-classical word. (TA.)

أَرْضٌ مَرِيْعَةٌ, with fet-h to the م, A land [of much رَيْع, or increase;] abounding with herbage; fruitful; or plentiful. (S, Mṣb, TA.)

مَرِيْعٌ, as an epithet applied to the سَرَاب [or mirage]: see مَرِيْعٌ, in art. رِيحٌ.

مَرِيْعَةٌ A she-camel that goes away in the place of pasturing and returns by herself; (K:) or such is termed مَرِيْعَةٌ (S, TA:) or upon which one repeatedly journeys: or upon which

one journeys and returns: (Az, TA:) or † that quickly yields an abundant flow of milk: or † that quickly becomes fat: (K:) sometimes used in this sense. (Jm, TA.)

مُرْتَبِعٌ † A slippery man, who anoints himself with oils. (Ibn-'Abbād, K.) — أَنَا مُرْتَبِعٌ عَنْ هَذَا † I am holding, refraining, or abstaining, from this affair. (TA.)

رَيْغٌ

2. رَيْغٌ † He smeared, seasoned, imbued, or soaked, a mess of تَرِيدٌ [i. e. broken, or crumbled, bread, بِالدَّسَرِ] with grease, or gravy, or dripping; i. q. رَوَعًا (En-Naḍr, K, TA) بِالدَّسَرِ. (En-Naḍr, TA.)

5. تَرِيغَتِ اللَّقْمَةُ بِالسَّمْنِ † The morsel, or mouthful, was [smeared, seasoned,] imbued, or soaked, (تَرَوَتْ) with clarified butter. (En-Naḍr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

رَيْغٌ: see what next follows.

رِيَاعٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, رَيْغٌ; (TA;) Dust, or dust raised: (Sh, K:) or, as some say, (TA,) dust, or earth, (K, TA,) in a general sense: or such as is comminuted. (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

وَأِنْ أَثَارَتْ مِنْ رِيَاعٍ سَمَلًا

تَهْوِي حَوَامِيهَا بِهِ مُدَقَّقًا

using an inversion; for he means أَثَارَتْ رِيَاعًا مِنْ سَمَلٍ [i. e. And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder]. (TA.) = And i. q. نَفَارٌ [The act of fleeing, going away or aside or apart or to a distance, retiring to a distance, shrinking, &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) = Sgh says that this word may belong to the present art. and to art. رَوَع, q. v. (TA.)

مَرَاغٌ, signifying The place in which beasts roll, or turn themselves over, is thought by Az to be so called from رِيَاعٌ in the first of the senses assigned to it above. (TA.)

مَرِيْعٌ A thing defiled with dust or earth, or much sprinkled with dust. (El-'Azeez, K.)

رَيْفٌ

1. رَافٌ, aor. يَرِيْفُ, He (a man of the desert) came to the رَيْف; (T, O, K;) as also أَرِيْفٌ and تَرِيْفٌ (K:) or he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land: or رَافُوا signifies they approached the رَيْف; and so تَرِيْعُوا (Ham p. 676:) or this last, they journeyed to the رَيْف; (M;) and so أَرِيْعُوا: (S, M:*) or تَرِيْعْنَا, we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth.

(T.) — And رَافَتِ الْبَاشِيَةُ The cattle pastured in the رَيْف. (S, K.)

3. رَايَفَ لِلظَّنَّةِ He was, or became, near to [having, or incurring] الظَّنَّة [i. e. suspicion, or evil opinion]; syn. قَارَفَهَا, and طَنَّفَ لَهَا. (Ibn-'Abbād, O, K.) [Freytag, app. misled by the TK, renders رَايَفَ, followed by J, as meaning "Falsa protulit, calumniis accusavit." He also assigns to رَايَفَ the signification of "Adpropinquavit regioni رَيْف," as on the authority of the Ham; in which I do not find it.]

4: see 1, in two places. — ارَافَتِ الْأَرْضُ (S, M, K,) inf. n. إِرَافَةٌ and [accord. to some] رَيْفٌ; like اخَصَبَتْ, inf. n. إِخْصَابٌ and خَصْبٌ; but, [ISd says,] in my opinion, إِرَافَةٌ is the inf. n., and رَيْفٌ is the subst.; and in like manner one should say of إِخْصَابٌ and خَصْبٌ; (M, TA;) The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life; (S, M, K;) as also أَرِيْفَتْ. (K.)

5: see 1, in three places.

رَافٌ Wine: (T, K:) more properly mentioned in art. رَوَف. (TA.)

رَيْفٌ Land in which are sown fields, or seed-produce, and abundance of herbage and of the goods or conveniences or comforts of life: (S, O, K:) and (K) the part that is near to water, of the land of the Arabs, (M, O, L, K,) and of other lands: (M, L:) or the part that is near to the Sawād (السَّوَاد), of the land of the Arabs: (IDrd, Ham p. 676:) or a tract in which are green herbs, and waters, (T, O, K,) and level lands of seed-produce, (T,) or sown fields, or varieties of seed-produce: (O, K:) [generally,] a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land: (Ham p. 676:) pl. أَرِيَافٌ (T, S, M, TA) and رِيَوَفٌ. (M, TA.) — Also (M, K) Abundance (Lth, T, M, O, K) of herbage, and of the goods, conveniences, or comforts, of life, and (Lth, T, M) in respect of food (Lth, T, M, O, K) and drink: (O, K:) pl. [in this sense] أَرِيَافٌ (M, K) only. (M.) See also 4.

رَيْفِيٌّ [Of, or belonging to, the رَيْف, or region of cultivated land; opposed to بَرِّيٌّ;] applied to a plant [&c.]. (M, voce عَصْفَرٌ.) And أَرْضٌ رَيْفِيَّةٌ Cultivated land; contr. بَرِّيَّةٌ. (IAḥ, and M and K* and TA in art. بَر.)

أَرْضٌ رَيْفَةٌ Land abounding with herbage, and with the goods, conveniences, or comforts, of life. (S, O, K.)

رَيْقٌ

1. رَاقٌ (JK, S, K,) aor. يَرِيْقُ, inf. n. رَيْقٌ, (JK, S,) said of the سَرَاب [or mirage], It was agitated, and moved to and fro, (JK, K,) or it shone, or glistened, (S,) above the ground; (JK, S, K;) and تَرِيْقٌ signifies the same. (S, O, K.) [And in the former sense, رَاقٌ may be said of water; for the inf. n. رَيْقٌ signifies also The going to and fro (Lth, JK, K) of water, (JK,) or of

shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mṣb, K,) aor. and inf. n. as above, (Ks, Mṣb,) said of water, (Ks, JK, Mṣb, K,) and of blood, (Mṣb,) *It poured out, or forth.* (Ks, Mṣb, K.) — *هُوَ يَرِيقُ بِنَفْسِهِ* (JK, S, K,) inf. n. *رَيَقُ* (S, K) and *رَيْقُ*, (TA,) † *He gives up his spirit; or gives away his life; syn. يَجُودُ بِهَا*; (JK, S, K;) at death: (S, K:) mentioned by Ks. (TA.)

2. *رَيْقَهُ الشَّرَابِ* *I gave him to drink the wine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. *اراقه* *He poured it out, or forth.* (Mṣb, K.) See art. *روق*.

5: see 1, first sentence.

6. *يَتَرَاوِقَانِ هُمَا يَتَرَاوِقَانِ الْمَاءَ* (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. *روق*.)

رَيْقُ *A shining, or glistening, (K, TA,) of a sword [etc.].* (TA.) Hence, in a trad. respecting [the battle of] Bedr, *فَإِذَا بِرَيْقِ سَيْفٍ مِنْ وَرَائِي* [*And lo, the shining, or glistening, of a sword behind me*]: thus written by El-Wāḳidee: if the reading *بريق* [from *برق*] had been transmitted, it would be evidently reasonable. (IAth, TA.) — And *i. q.* *بَاطِلٌ* [as meaning *False, or vain, speech or conduct*]. (K.) One says, *أَقْصِرْ عَنْ رَيْقِكَ* [*Desist thou from thy false, or vain, speech or conduct*]. (TA.) — *رَيْقُ اللَّيْلِ*, with fet-h [to the r], *The mirage*. (TA.) — *رَيْقُ* — *رَيْقُ* also signifies *Water*: (K:) or water that is drunk in the state of fasting, in the early morning, or first part of the day; (TA;) [and] so *رَائِقٌ*, which is [said to be] not applied [in this sense] to anything but water: you say *رَائِقٌ مَاءٌ*. (S.) [But see *رَائِقٌ*.] — And *خَبِرَ رَيْقُ* (IDrd, K) and *رَائِقٌ* (Aṣ, JK, K) *Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aṣ, JK, IDrd, K.) — See also *رَيْقُ*: both are also mentioned in art. *روق*, q. v.

رَيْقُ *Saliva; syn. رَضَابٌ*; (S, K, TA;) *i. e.* (TA) *the water of the mouth*; (JK, Mṣb, K, TA;) *its* *لُعَابُ*: (TA:) or *the water of the mouth in the early morning, or first part of the day*; (Lth, TA: [but this rendering is often inapplicable:]) or *the water of the mouth while it is therein*; for when it has gone forth from the mouth it is termed *بَصَاقٌ* and *بُرَاقٌ* and *بُسَاقٌ*: (K in art. *بصق*;) and *رَيْقَةٌ* signifies the same, in poetry: (Mṣb, TA:) or this has a more particular meaning; (S, Mṣb, K;) [*i. e.* it means *somewhat of saliva; or a little saliva*]: the pl. is *أَرْيَاقٌ* [a pl. of pauc.] (S, K, TA) and *رَيَاقٌ* [a pl. of mult.]. (TA.) [Hence,] one says, *أَبْلَعْنِي رَيْقِي* [*Suffer thou me to swallow my saliva*]; *give thou me time to swallow my saliva*: (K and TA in art. *بلع*;) or † *grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing.* (Ḥar p. 164.) [And *أَبْلَعَ رَيْقَهُ* *He swallowed his saliva*: meaning † *he restrained his anger*:

see 1 in art. *بلع*.] And *شَرِبَ عَلَى الرَّيْقِ* [*It was drunk in the state of fasting; before breakfast*]: (S, K:) and in like manner *أَكَلَ* [*It was so eaten*]. (K.) And *هُوَ عَلَى الرَّيْقِ*, (AO, S, K,) or *عَلَى رَيْقِهِ*, (TA,) and *هُوَ رَيْقٌ*, (AO, S, K,) of the measure *فِعْلٌ*, (S,) and *رَائِقٌ*, (K,) *i. e.* [*He is fasting*]; *he has not breakfasted.* (TA.) And *عَلَى رَيْقِ نَفْسِي* (ISk, S) and *أَتَيْتُهُ عَلَى رَيْقِي*, (S, TA,) and *رَأَيْتُهُ رَيْقًا* and *رَأَيْتُهُ*, *I came to him [fasting,] not having eaten anything.* (ISk, S, TA.) [Hence also *رَيْقُ الشَّمْسِ*, likewise called *رَيْقُ الشَّيَاطِينِ* and *مُخَاطُ الشَّمْسِ* and *لُعَابُ الشَّمْسِ* and *مُخَاطُ الشَّيْطَانِ*, † *The fine filmy cobwebs termed gossamer*: see arts. *لعب* and *مخط*.] — Also *Strength*: and the remains of life, or of the spirit, or of the soul: syns. *رَمَقٌ* and *قُوَّةٌ* [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كَانَ هَذَا الْأَمْرُ وَبِنَا رَيْقُ* *This event happened when there was in us strength.* (TA.)

رَيْقَةٌ, accord. to Freytag, as occurring in the Deewān El-Hudhaleeyeen, signifies *The beginning of youth*: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed *رَيْقَهُ*, meaning *رَيْقُهُ*.

رَيْقَةُ: see *رَيْقُ*. — *ذو الريقة* is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

عَلَى الرَّيْقِ Anything eaten, or drunk, *عَلَى الرَّيْقِ* [*i. e. in the state of fasting; before breakfast*]. (K.) See also *رَيْقُ*, in two places. — And see *رَيْقُ*, likewise in two places. — Also † *Empty-handed*. (K.) You say, *جَاءَ رَائِقًا* † *He came empty [-handed]*. (JK.) — Also *Pure*; (Aṣ, K;) applied to musk, and to anything. (Aṣ, TA.) [Mentioned also in art. *روق*.] — Also said to signify *ثوب* [i. e. *عَجَنَ بِالْمُسْكِ*, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed, or kneaded*]. (TA.)

رَيْقُ: see *رَيْقُ*, in two places. — Also, (S,) and *رَيْقُ*, (S, K,) which is a contraction of the former, sometimes used, (S,) and *رَيْقُ*, (AO, K,) *The first part*, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. *روق*, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. *عرض*, but with *رَوَقُ* in the place of *رَيْقُ*, from the TA, in which it is ascribed to El-Ba'eeth.]

رَيْقُ: see the next preceding paragraph.

رَيْقَاتُ, said in the T to be so called because containing the saliva of serpents, is explained in art. *ترق*. (TA.)

مَرَّاقٌ [app. a n. of place from *رَاقٍ* having for

its aor. *يَرِيقُ* said of water; though anomalous; for by rule it should be *مَرِيقٌ*]; *The part, of the throat, which is the place of passage of the water.* (T and TA in art. *درا*: see the last sentence of the first paragraph of that art.)

مَرِيقٌ One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K:) occurring in a verse of Ru-beh: but Sgh says that it should by rule be *مَرَوِقٌ*. (TA.)

ريل

1. *رَالٌ*, aor. *يَرِيلُ*, *He (a child) slavered.* (Ibn-'Abbād, O, K.) [See also art. *رول*.]

رَيْلٌ *Slaver*; (Ibn-'Abbād, K;) [like *رَوَالٌ*]; without ء. (TA.)

رير

1. *رِيرٌ* is syn. with *بَرَّاحٌ*; (Lth, T, M, K;) and the verb is *رَامَ*, aor. *يَرِيرُ*, [*He went away, or departed: and he quitted a place: and he ceased doing a thing*]; (Lth, T, TA:) *رِيرٌ* being the inf. n. (TA.) *IAṣ* used to say, in relation [or reply] to the saying *مَا رَمْتُ* [*I did not go away, &c., or I have not gone away, &c.*], or *رَامْتُ*, [*Nay, I did go away, &c., or I have gone away, &c.*]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, *رَامَهُ*, aor. *يَرِيرُهُ*, (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. بَرَّحَهُ*; (S;) or *زَالَ مِنْهُ*, and *فَارَقَهُ*; namely, his place. (Mgh.) And *رَمْتُ مِنْ عِنْدِ فُلَانٍ* and *رَمْتُ فُلَانًا* [*I went away from such a one*]: both meaning the same. (S.) And *لَا تَرِمُهُ* *Go not thou away*

from him, or it; syn. لَا تَبَرِّحُهُ. (S.) And *مَا رَمْتُ* (M, K) *I went not from the place; syn. مَا بَرَّحْتُ*. (K.) And *رَمْتُ أَفْعَلَ ذَلِكَ* (M, K, TA) *I ceased not doing that; syn. مَا بَرَّحْتُ*. (TA.) — And *i. q.* *تَبَاعَدُ* [*The being, or becoming, distant, remote, far off, or aloof; &c.*]: (T, K:) [you say,] *مَا يَرِيرُ* [*He does not become distant, &c.*]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of *رَامَهُ*, aor. as above, meaning *He was, or became, distant, &c., from it*.] — And *An inclining, or a leaning, in the load of a camel, (K, TA,) by reason of excess and heaviness thereof.* (TA.) One says, *لِهَذَا الْبَعْدِ رِيرٌ عَلَى هَذَا* [*There is to this side-burden an inclining, or a leaning, by reason of an excess of weight over this: or,] a heaviness [exceeding that of this], by reason of which it inclines, or leans.* (TA.) [And accord. to the TK, you say of the load of a camel, *رَامَ*, meaning *It inclined, or leaned*.] — And *The becoming drawn together, of the mouth of a wound, in order to heal; as also* *رِيمَانٌ*. (K.) [Both are said in the TK to be inf. ns. of *رَامَ*, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal*.] — *قَطَعَ بِهِ* *i. q.* *رِيمَ بِهِ* [*He was*

or became, disabled from prosecuting, or unable to prosecute, his journey]. (S, K.) A rājiz says,

* وَرِيمَ بِالسَّاعِي الَّذِي كَانَ مَعِيَ *

[And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.)

2. رِيمَ عَلَيْهِ (T, K,) inf. n. تَرِيمُ (TA,) He exceeded him; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from رِيمَ as signifying زِيَادَةٌ and فَضْلٌ [i. e.

“excess,” &c.], or as signifying بَرَّاحٌ [expl. above].

(TA.) — رِيمَ بِالْمَكَانِ (Isk, S, M,) inf. n. as above, (Isk, S,) He (a man, Isk, S) remained, stayed, dwelt, or abode, in the place. (Isk, S, M.) And رِيمَتِ السَّحَابَةُ فَأَغْضَنْتْ The cloud remained without clearing away [and rained continually]. (S, TA.) — And رِيمَ, inf. n. as above, He journeyed all the day. (TA.)

رِيمٌ Excess, redundancy, or superiority; syn. فَضْلٌ (Isk, T, S, M, K,) and زِيَادَةٌ (S, K,) which

is like فَضْلٌ (TA.) One says, لَبِثَا رِيمًا عَلَى هَذَا This has excess, or superiority, (فضل, Isk, T,) over this. (Isk, T, S,*)

وَالرَّيْمُ عَلَى الْمَرْجُورِ a phrase used by El-Ajjāj, means مَنْ زَجَرَ فَعَلَيْهِ

الْفَضْلُ [which may be rendered He who is chidden, it is incumbent on him to exceed; or he who is chidden is exceeded]: (T, S:) such being always

the case; for one is chidden only on account of an affair in which he has fallen short of doing what

was requisite. (S.) — A thing such as is termed علاوة [q. v.] between the two side-loads of a

camel. (IAar, T, K.) Hence the saying, الرِّيمُ

أُنْقِلَ عَلَى الدَّوَابِّ مِنَ الْحِمْلِ [The additional burden that is put between the two side-loads is

more onerous to the beasts than the (usual) load]. (TK.) — A share that remains of a slaughtered

camel: (M, K:) or a bone that remains (T, S, M, K) after the flesh of the slaughtered camel has

been distributed (T, S) in the game called المَيْسِرُ, (T,) and which is given to the slaughterer: (M, K:) accord. to Lh, the camel for slaughter is

brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve

it from pollution, having divided it into ten portions, namely, the two haunches, and the two

thighs, and the rump, and the withers, and the breast, and [the part of the back called] the

مَلْحَاةٌ [q. v.], and the two shoulders together with the two arms; then he betakes himself to the

طَافِيفَ [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebræ of the

neck, and distributes them upon those portions equally; and if there remain a bone, or a small

piece of flesh, that is the رِيمُ: then the slaughterer waits with it for him who desires it, and he whose

arrow wins, his it is; otherwise, it is for the slaughterer. (M, TA.) — The last portion of the

day-time, extending to the confusedness (اختِلَاطٌ, for which اختلاف is erroneously put in the copies

of the K, TA.) of the darkness. (M, K, TA.) A long [indefinite period such as is termed] سَاعَةٌ:

(S, K:) so in the saying, رِيمٌ مِنَ النَّهَارِ [A long period of the day-time had remained; or,

emphatically, remains]. (S.) And نَهَارٌ رِيمٌ means

A long day or day-time: so in the saying, عَلَيْكَ

نَهَارٌ رِيمٌ [app. meaning A long day is appointed thee for the performance of a work or task].

(AZ, T.) — Also i. q. دَرَجَةٌ [as meaning A series of stairs:] (IAar, Jm, T, S, M, K:) of the dial. of

El-Yemen. (S.) Abou-Amr Ibn-Alà says, as related by As, I was in El-Yemen, and I came

to the house of a man, inquiring for him, and a man of the house said to me, الرِّيمُ فِي الدَّرَجَةِ

meaning أَصْعَدِ الدَّرَجَةَ [Ascend thou the stairs]. (Jm, cited in the PS.) — And i. q. دُكَّانٌ [mean-

ing A kind of wide bench, of stone or brick; and also a shop]: (M, TA:) likewise of the dial. of

El-Yemen. (TA.) — And Small mountains. (IAar, T, K.) — And A grave: (IAar, T, S, M, K:) or the middle thereof. (M, K.) — See also

what next follows.

رِيمٌ (Jm, T, PS,) with kesr, (Jm, PS,) [accord. to the K, erroneously, رِيمٌ, The antelope leu-

coryx;] a white antelope; (Jm, PS;) an antelope (ظَبْيٌ) that is purely white: (IAar, T, K:) written with and without ء: [see رِيمٌ, in art. رَأَمٌ:]

pl. أَرَامٌ (Jm, PS) [and أَرَامٌ].

رِيمٌ A woman who loves the discourse of men, but does not act vitiously or immorally, or commit

adultery or fornication. (K.) Also a [female] proper name. (K.) It is said by AA to be of the

measure مَفْعَلٌ from رَأَمٌ, aor. يَرِيمُ: (S, Sgh, Msh, TA:) but some say that, as a proper name, it is

arabicized, from مَارِيَةٌ. (TA.) ٦٧٤

رين

1. رَيْنٌ [aor. يَرِينُ] inf. n. رَيْنٌ, [in its primary

acceptation, app. signifies It was, or became, rusty, or covered with rust. And hence,] It (a garment,

or piece of cloth,) was, or became, dirty, or filthy; syn. رَانَتْ (M, TA.) — [Hence also,] رَانَتْ

نَفْسُهُ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

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or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

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or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,*) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved,

El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S:) and

accord. to Abou-Mo'adh the Grammarian, and a saying of the Prophet, الرِّينُ means the heart's

becoming black in consequence of sins. (T.) You say also, رَيْنٌ عَلَى قَلْبِهِ His heart became covered

[&c.]. (M.) And رَيْنَ بِهِ He was overcome: (T, Mgh:) or his property was beset by debt:

(T:) or he fell into grief, by reason of debt: (M:) or he fell into that from which he could not

escape, (AZ, T, S, Mgh, K,) and with which he had not power to cope: (AZ, T, S:) or i. q.

أَنْقَطَعَ بِهِ [i. e. he became disabled from prosecuting his journey, his means having failed him,

or his beast breaking down with him or perishing]; (T, S, M;) so says El-Kanánee El-Aarabee:

(T, S:) and he died. (M.) And رَانَتْ بِهِ الْخَمْرُ, (T,) or رَانَتْ عَلَيْهِ الْخَمْرُ (S, M, [in one copy of

the S الْحَمَى]) The wine overcame him; (S, M;) and overwhelmed him: (M:) or overcame his

heart and his reason: (T:) and in like manner one says of drowsiness, and of anxiety; by way

of comparison. (M.) And رَانَتْ فِي الْعَيْنِ Drowsiness overcame the eye: (S, TA:*) or in-

fect, or pervaded, the eye. (Msh.) Et-Tirmidh says,

* مَخَافَةٌ أَنْ يَرُونَ النَّوْمَ فِيهِمْ *

* بِسُكْرِ سَيَاتِهِمْ كُلِّ الرَّيُونِ *

[In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsi-

ness, with every degree of overcoming]. (TA. [This, together with a signification assigned to

رَانٌ in art. رَوْنٌ in the K, shows that رَانٌ signi-

fying “he, or it, overcame,” &c., has يَرُونَ as well as يَرِينُ for its aor.]) And you say also,

رَانَ عَلَيْهِ الْمَوْتُ, and رَانَ بِهِ, Death took him away. (M.)

4. ارَانُوا Their cattle perished, or died: (El-Umawee, T, S, M, K:) and (so in the T, but in the M “or”) their cattle became lean, or emaciated. (El-Umawee, T, M.) This also, says

A'Obeyd, is from an event that has happened to them and overcome them, and which they have

not been able to bear. (T.)

رَانٌ: see the next paragraph. — Also [A kind of legging;] a thing like a خُفٌّ [or boot], but

longer, and without a foot: (K:) described by the author of the Msh, in his handwriting upon

the margin, as a piece of cloth made like the خُفٌّ, stuffed with cotton, worn beneath it on

account of the cold: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْنٌ, originally an inf. n.: (Msh:) Rust that overspreads the sword and the mirror; (M;) rust that overspreads a polished thing: (Er-

Rághib, TA:) or much dirtiness from rust: or simply dirt, filth, soil, or pollution: syn. طَبَعَ

and ذُنُسٌ (S, K: [in a copy of the S, and in the CK, الطَّبَعُ is erroneously put for الطَّبَعُ:]) or a

cover, or covering. (Msh.) [And hence,] The like of rust, covering the heart: (Zj, T:) black-

ness of the heart: pl. رِيَانٌ. (T.) And رَانٌ signifies the same as رَيْنٌ. (TA.)

رَيْنَةٌ i. q. خَمْرَةٌ [i. e. Wine, or some wine, or a kind of wine]: pl. رَيْنَاتٌ. (IAar, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ A man beset, or encompassed. (TA.)

مُرِينُونَ Persons whose cattle have perished, or died: (El-Umawee, T, S, K:) and whose cattle have become lean, or emaciated. (El-Umawee, T.)

ريہ

1. رَاہ, aor. يَرِيہ, (K,) inf. n. رِيَّة, said of the سَرَاب [or mirage], (TA,) It came and went; (K, TA;) [or went to and fro; or appeared to do so;] or ran upon the surface of the earth: (TA:) and تَرِيہ, likewise said of the سَرَاب, [signifies the same,] i. q. تَرَيَع: (S, K, TA:) or تَرِيہ signifies it was made to run hither and thither, in no uniform manner: (IAar, TA:) or it glistened uninterruptedly. (TA in art. رِه.) — And He, or it, returned; like رَاع, aor. يَرِيع. (TA in art. رِيع.)

2. رِيَّة, said of the سَرَاب [or mirage]; and رِيَّتُهُ: see مَرِيَّة below.

5: see 1.

مَرِيَّة (S, K,) as an epithet applied to the سَرَاب [or mirage], (TA,) i. q. مَرِيع (S, K, TA,) [meaning] رِيَّتُهُ أَوْ رِيَّتُهُ الْهَاجِرَةُ [As though it were made to come and go, or go to and fro, or run upon the surface of the earth; or as though the vehement midday-heat made it to come and go, &c.]. (TA.)



The eleventh letter of the alphabet; commonly called زَاي, and sometimes زَاء, [and زَا, and زَا, (see زَاي in art. زَوَى.)] and زِي, and زِي. (MF.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسْلِيَّة because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for يَزْدُق as in يَزْدُل for يَسْدُل, and يَزْدُق for يَصْدُق; and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جَسْتُ خَلَالِ الدِّيَارِ for جَسْتُ; and after ر, as in رَسَب and رَسَب: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odhrāh and Kaḥb and Benu-l-'Ambar. (TA.) = [As a numeral, ز denotes Seven.]

زَا

زَا and زَا and زَا: see the letter ز, and زَاي in art. زَوَى.

زَابِر

زَابِر: &c.: see art. زَابِر.

زَابِق

Q. 1. زَابِق *He did over dirhems, or pieces of money, with زَابِق* [i. e. quicksilver]. (Mgh.) [It is said that] the verb [from زَابِق, or rather its inf. n.,] is التَّزْبِيقُ (TA:) [but see مَزَابِق below.]

زَابِق (S, Mgh, Mṣb, K,) thus pronounced by some, (S,) and this is the form preferred by El-Meydānee, and that which is in the Fṣ and its Expositions, (TA,) rendered quasi-coordinate to زَابِق and زَابِق (S, in which it is mentioned in art. زَابِق,) also pronounced زَابِق (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زَابِق (Mṣb,) an arabicized word, (S, K,) of well-known meaning, [i. e. Quicksilver,] (Mṣb, K,) originally Pers. زَابِق: زَابِق (S); زَابِق (Mgh, TA:) some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein]. (K.)

Hence, as being likened thereto, (TA,) زَابِق and زَابِق signify also † A man who is light, inconstant, unsteady, irresolute, or fickle. (Ibn-'Abbād, TA.)

[Of, or relating to, quicksilver. — And A seller of quicksilver.]

زَابِق (Lth, S, Mgh, TA,) said by Th to be correctly مَزَابِق, with kesr to the ب, (TA in art. زَابِق, [but this is app. a mistake,]) or مَزَابِق, with fet-h to the ب, (Mṣb,) A dirhem, or piece of money, done over with زَابِق [i. e. quicksilver]: (Lth, Mgh, Mṣb, TA:) the vulgar say مَزَابِق (S, Mgh.)

زَارَ 331

1. زَارَ, aor. ز (S, A, K,) and ز (A, K;) and زَارَ, aor. ز (S, K;) inf. n. زَار and زَار (S, A, K;) said of a lion, *He roared, or growled*; i. e., *made his cry, or voice, to be heard* (S, A, K) in his chest, (S, A,) or from his chest; (K;) as also زَار (S, K) and زَار (K:) *he cried out, and was angry.* (TA.) — And [hence], said of a stallion-camel, as also زَار (K, by implication,) or زَار [only], (TA,) or زَار فِي هَدِيرِهِ (A,) † *He reiterated his voice, or cry, in his chest, and then prolonged it,* (A, K, TA,) in his braying: (A:) or زَار, aor. ز, *he threatened in his braying.* (TA.) — [Hence also,] † *He heard the roaring of the war, or battle, and flew to it.* (A, TA.)

4: see 1, in two places.

5: see 1.

زَار: see زَار. — Also † An angry man, who severs himself from his companion. (IAḥr, TA.)

زَارَة A thicket, wood, or forest; or a bed of canes or reeds; syn. أَجْمَة (S, A, K, TA;) as also زَارَة (IJ, TA in art. زور [q.v.];) originally with ز (TA;) [such as is the haunt of the lion; for] you say, *الأسد في زَارَتِهِ* [The lion is in his thicket, &c.]; (A;) and *أَبُو الْحَارِثِ مَرْزَبَانُ الزَّارَةِ* (S, TA) i. e. *Abu-l-Hārith [the lion] is the lord of the أَجْمَة* [or forest, &c.]. (TA.) — [Hence,] † A garden. (A, TA.) — And † A collection of camels, or of sheep or goats, dense like the أَجْمَة [or thicket, &c.]. (A, TA. [See also زَارَة in art. زور.])

زَار, applied to a lion, *Roaring, or growling*; i. e. *making his cry, or voice, to be heard* (S, A, K) in his chest, (S, A,) or from his chest; (K;) as also زَار (S, K, TA,) like كَتَف (TA,) [in the CK, erroneously, زَار,] and مَزَار (K.) — Also † An enemy: (TA:) the pl. زَارُونَ is thus used by 'Antarah. (S, TA.) — And † Angry: (IAḥr, TA:) and so زَار; but original with hemzeh: so says AM. (TA. [See also زَار.])

زَار: see the next preceding paragraph.

زَان

زَان, applied to a dog, *Short*: (S, K:) one should not say صِينِي. (S.)

زَوَان (S, M, Mṣb, K) and زَوَان (M, Mṣb) and زَان (M, K) and زَوَان (M, Mṣb) and زَان (K) and زَوَان (K in art. زون, q. v.,) but the like of زَوَان is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [A noxious weed, that grows among wheat; app. darnel-grass; the *lolium temulentum* of Linn.; so in the present day;] a certain grain, (Mṣb,) the bitter grain, (M,) that mingles with wheat, (S, M, Mṣb, K,) and gives a bad quality to it: (Mṣb:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called شِيلْم, a decoction of which is used as an anæsthetic: it is said in the K in art. شِيلْم that the زَوَان is the same as the شِيلْم: but it is said in the TA in that art., on the authority of AHn, that the grain of the شِيلْم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دَنَق it is said that the دَنَق is the زَوَان, and the دَنَق is the شِيلْم: the TA states more fully in that art. that the دَنَق is said by AHn to be the زَوَان that is in wheat, which is cleared therefrom; and that the دَنَق is said by AA to be the شِيلْم: Forskāl mentions the زَوَان and the شِيلْم, as different species, among undetermined plants, and describes the former thus: *zizania Aleppensis notissima: inter tritum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: mes-sores plantam non separant; sed post triturationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199:)] the n. un. is with 3. (Mṣb.)*

أَزَانِي: see what next follows.

أَزَانِي and أَزَانِي, applied as epithets to a spear, are dial. vars. of أَزْنِي (K, TA) and أَزْنِي (TA): spears being thus called in relation to ذُو يَزْن, one of the Kings of Himyer: (S in art. يَزْن) as also أَزْنِي and أَزْنِي, both formed by transposition. (TA.)

زب

1. زَب, (K,) aor. يَزِبُ accord. to the K, but correctly يَزِبُ, the verb being like فَرَح, [so that the sec. pers. is يَزِبْتِ] and the inf. n. being زَبٌّ, (MF, TA,) [He, or it, was, or became, downy: and he (a man) had abundant and long hair; was hairy: or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes:] the verb of زَبٌّ expl. below. (K, TA.) — Hence, (TA,) زَبَّتِ الشَّمْسُ (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبٌّ], (TA,) †The sun was near to setting; (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also †ازَبَّتْ (S, K,) and †زَبَّتْ. (K.) = Also, زَبٌّ, aor. يَزِبُ (K,) inf. n. زَبٌّ, (TA,) He filled a water-skin (K, TA) to its head. (TA.) — Also, and †ازْدَبَّ, like زَابٌ [and ازدَاب], He carried, or took up and carried, a load, or burden. (TA.)

2. زَبِبُ (S, Mgh, Msb, K,) inf. n. تَزْبِيْبُ (S,) He converted grapes into زَبِيْب [or raisins]; (S, Mgh, Msb;) he dried grapes, (K,) and likewise figs; (AHn, K;) as also †ازَبَّ (K.) = Also, (K,) and زَبِبَ شِدْقَاهُ (S, K,) Spittle collected in the two sides of his mouth: (K:) or froth, or foam, came forth upon the two sides of his mouth: (S:) and زَبِبَ قَبَهُ (K, TA) [signifies the same; or] dry spittle appeared at the angles of his lips, next the tongue: (TA:) and †تَزَبَّبَ (K) and †شِدْقَاهُ (TA) froth, or foam, appeared in the two sides of his mouth. (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّى زَبِبَ شِدْقَاهُ Such a one spoke, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S.) [And in like manner you say, تَزَبَّدَ شِدْقُهُ and تَزَبَّدَ شِدْقُهُ alone.] = See also 1.

4: see 1: = and see also 2.

5. تَزَبَّبَ الْعَنْبُ The grapes became converted into زَبِيْب [or raisins]. (Mgh, Msb.) — [Hence,] حَصْرَمَ تَزَبَّبَ قَبْلَ أَنْ يَتَحَصَّرَ [expl. in art. حَصْرَم]. (TA.) = See also 2, in two places. — [Hence,] تَزَبَّبَ also signifies He (a man) became filled with rage, or wrath. (TA.)

8: see 1, last sentence. = اَزْدَبَّتِ الْقُرْبَةُ The water-skin became full (K, TA) to its head. (TA.)

R. Q. 1. زَبَبَ He was angry: or he was put to flight in war. (K.)

زَبُّ The penis; the male organ of generation; (S, A, Msb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'ālibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. †زَبِيْبٌ; and sometimes †زَبِيْبَةٌ, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Msb:) pl. [of pauc.] أَزْبَابُ (Msb, K) and أَزَبٌّ and [of mult.] زَبِيْبَةٌ (K,) the last extr. [with respect to rule]. (TA.) — And The beard; (S, K;) in the dial. of El-Yemen: (S:) or the fore part thereof; (K;) in the dial. of some of the people of El-Yemen. (TA.) — And The nose; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — And A sort of dates of El-Basrah; mentioned by Meyd; as also زَبُّ زَبَابٍ or زَبَابٍ. (TA.) — زَبُّ الْقَاغِي, which is one of the faults of a thing that is sold, is explained by the lawyers as [The condition of] that whereof the fruit quickly falls. (MF.) = Also pl. أَزْبُ (A.)

زَبٌّ Down; syn. زَغَبٌ: (A, K:) and, in a man, (K, A,*) abundance of hair, (S, A, K,) and length thereof: (S:) or, in a man, abundance of hair in the ears and eyebrows: and abundance of hair on the fore arms and the eyebrows and eyes: (TA:) and in a camel, abundance of hair on the face and under the lower jaw: (K:) or in the ears and on the eyes. (TA.)

زَبَابٌ A species of rat which is large and deaf: or which has red hair: (K:) or which has red and beautiful hair: (TA:) or which is without hair: (K:) or a species of field-rat, of large size: one thereof is called زَبَابَةٌ: (TA:) or this signifies a deaf rat: (S:) or a deaf rat of the desert: (A:) and its pl. is زَبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.] (S, TA,) and [its pl. is] زَبَابَاتُ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أَسْرَقَ مِنْ زَبَابَةٍ [More thievish than a zebābeh]. (S, A, TA. [Another reading is mentioned in the TA in art. زنب; namely, زَنَابَةٌ; which is there said, on the authority of Ibn-'Abd-Rabbih in the عقد, to signify a rat, or mouse.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee, إِذَا مِثْلُ آتَى أَحِيْطَ بِهَا فَيَقِلْ زَبَابٌ, or زَبَابٌ حَتَّى دَخَلَتْ جُحْرَهَا ثُمَّ أَحْتَفَرُ عَنْهَا فَاجْتَرَّ بِرَجُلِهَا فَذُبَحَتْ, i. e. [I, by Allah, in that case, were] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebáb! Zebáb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زَبَاب, as it does the field-rat. (TA.) = Also i. q. سَاعٍ [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبِيْبٌ Dried grapes; or raisins: and also dried figs: (K:) said by AHn to have been used in

this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Msb:) n. un. with ة. (S, Msb.) = Also The froth, or foam, of water: (K, TA:) and of a camel's mouth: (L in art. لَقَح:) and the poison in the mouth of a serpent. (K.) زَبِيْبَةٌ [is the n. un., and] signifies †A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, *K:) [or the dual] زَبِيْبَتَانِ signifies two collections of froth, or foam, (S,) or of spittle, (K,) or of dry spittle, (TA,) in the sides of the mouth, (S, K,) where the lips meet, next the tongue. (TA.) You say, غَضِبَ ثَرَارٌ لَّهُ زَبِيْبَتَانِ He was angry, and there appeared two collections of froth, or foam, in the two sides of his mouth. (A, TA.) زَبِيْبَتَانِ, in a serpent, signifies †Two black small spots above the eyes: (S, K, and Mgh in art. شَجَع:) or two small spots next the mouth thereof: (TA:) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi supra) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K:) or two things above the eyes, resembling the زَنْبَتَانِ [see زَنْبَةٌ] of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth: and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زَبِيْبٌ a dim. of زَبٌّ, q. v. (Msb.) — Also a shortened dim. of أَزْبُ, q. v. (Ham p. 140.)

زَبِيْبَةٌ n. un. of زَبِيْبٌ. (S, Msb.) [See the latter throughout.] — Also †A small purulent swelling or pustule, that comes forth upon the hand, (S, A, K, TA,) like what is termed عَرَقَةٌ. (TA.)

زَبِيْبَةٌ a dim. of زَبٌّ, q. v. (Msb.)

زَبِيْبِيٌّ [now vulgarly called زَبِيْبٌ] A beverage made from زَبِيْب [or raisins] (Mgh, K) by steeping them in water. (K.) — See also what next follows.

زَبَابٌ A seller of زَبِيْب [or raisins]; as also †زَبِيْبِيٌّ. (K.)

زَبَبٌ A sort of ship or boat: (S, K:) a small ship or boat: pl. زَبَابٌ. (Msb.) = Also A certain beast, resembling the cat: (K:) it is an animal black and white, short in the fore and hind legs. (Dmr, TA.)

زَبٌّ Downy: (K:) and, applied to a man, having much hair: (A, K:) or having much and long hair: (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and the eyebrows and eyes: (TA:) or, thus applied, having much hair on the chest: (Msb:) and, applied to a camel, having much fur: or having much fur on the face: (A:) or having much hair on the face and under the lower jaw: (K:) or, in the ears and on the eyes: (TA:) or having much hair on the face and body: and †زَبِيْبٌ is a shortened dim. thereof: (Ham p. 140:) fem. زَبِيْبَةٌ, applied to a woman as meaning having

much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning *having much hair:* (TA:) pl. زَبُّ. (A.) It is said in a prov., كُلُّ أَرْبٍ نَفُورٌ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — الْأَرْبُ is a name of One of the devils: (K, TA:) mention is made in a trad. of a certain devil named الْعَقَبَةُ: أَرْبُ الْعَقَبَةِ (K, TA:) but in the L, and in the Seeret El-Halabee, it is written زَبُّ الْعَقَبَةِ: and it is said to be a serpent. (TA in art. أَرْب.) — أَرْبُ الزَّيْبَةِ [i. e. podex, or anus], (K, TA,) with its hair. (TA.) — عَامٌ أَرْبٌ † A year abundant in herbage. (S, A, Mṣb, K.) — جَيْشٌ — أَحْمَسُ, in two places. — يَوْمٌ أَرْبٌ † An army having many spears. (Ham p. 259.) — مَسْأَلَةٌ زَبَاءٌ ذَاتُ وَبَرٍ † A dubious and difficult question: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And دَاهِيَةٌ زَبَاءٌ † A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable; like شَعْرَاءُ (TA) and وَبْرَاءُ. (S and A and TA in art. شَعْرَاءُ.) Hence the prov., جَاءَ بِالشَّعْرَاءِ الزَّبَاءُ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

زُبُّ: see what follows.

مُزَبَّبٌ and مُزَبَّبٌ Possessing much wealth. (K.)

زبد

1. زَبَدٌ, (Aṣ, S, A, Mgh, Mṣb, K,) aor. ٢, (Aṣ, S, A, Mṣb,) inf. n. زَبَدٌ, (Aṣ, Mṣb,) He fed him with, or gave him to eat, زَبَدٌ [i. e. fresh butter]. (Aṣ, S, A, Mgh, Mṣb, K.) — And hence, (Mgh,) زَبَدَهُ, (Aṣ, S, A, Mgh, Mṣb,) or زَبَدَ لَهُ, (K,) [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.] aor. ٢, (Aṣ, S, A, Mgh, Mṣb, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (Aṣ, Mṣb,) inf. n. as above, (Aṣ, S, Mgh,) † He gave him a gift: (Aṣ, A, Mgh, Mṣb:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.) — [Hence also,] زَبَدَتْهُ ضَرْبَةً, or رَمِيَةً, † I struck him a blow, or shot or cast at him a missile, hastily, or quickly; as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدَتْ سَقَاءَهَا, (S, A,) or زَبَدَ السَّقَاءَ, (K,) inf. n. as above, (A,) She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — And زَبَدْتُ السَّوِيْقَ [app. I put, or added, fresh butter to the meal of parched barley, like as one says سَمِنْتُ الطَّعَامَ

and أَزْبَدْتُ &c.] aor. أَزْبَدَهُ, (A, TA,) with kesr; (A;) and تَزَبَّدْتُ السَّوِيْقَ. (TA.) [Both these phrases are mentioned together, as though to indicate that both signify the same: but IbrD thinks that the latter means I swallowed the سَوِيْقَ like as one swallows fresh butter: in my copy of the A, it is written تَزَبَّدْتُ السَّوِيْقَ, which is evidently wrong: perhaps the right reading is تَزَبَّدْتُ السَّوِيْقَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَدٌ شَدَقَهُ, (S, K,) inf. n. تَزَبَّدٌ; (K;) and تَزَبَّدٌ; both signify the same [i. e. The side of his mouth had froth, or foam, appearing upon it; like زَبَبٌ and زَبَبٌ]: (S, K:) and تَزَبَّدَ said of a man, [like تَزَبَّبَ,] He being angry, froth, or foam, appeared upon each corner of his mouth. (TA.) See also 4, in two places. — زَبَدَتِ الْقُطُنُ, (A, L,) inf. n. as above, (S,) She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet], (S, *L, A,) and prepared it well for spinning. (L.)

3. فَلَانٌ يُزَابِدُ فَلَانًا † Such a one speaks in like manner as does such a one. (A, TA.)

4. اَزْبَدَ, (S, A, Mṣb, K,) inf. n. اِزْبَادٌ, (Mṣb,) said of wine, or beverage, (S,) or of the sea, (A, Mṣb, K,) &c., (Mṣb,) or of the sea when in a state of commotion, (S, *A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبَدٌ] It frothed, or foamed, or cast forth froth or foam: (S, *A, Mṣb, K:) and [in like manner] زَبَدَ, inf. n. تَزَبَّدٌ, said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) — [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) † It blossomed; (S, K, TA;) i. e. (TA) it put forth a white produce like the froth, or foam, upon water. (A, TA.) And, said of the قَنَازَ [or tragacantha], † It put forth its leaf (خَوْصَةٌ), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also زَبَدَ. (L.) — Also † It became intensely white. (A, TA.)

5: see 1: — and see also 2, in two places. — زَبَدَهُ † He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, زَبَدَ. (TA.) — [Hence,] تَزَبَّدَ الْيَمِينُ † He took the oath hastily; was hasty in taking it. (AA, S, K.) It is said in a prov., تَزَبَّدَهَا حَدَاءً † He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA in art. حَد.)

زَبْدٌ [originally an inf. n.,] † A gift. (S, A, Mgh, Mṣb.) So in the saying (S, TA) of Moḥammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ إِلَّا لَا تَقْبَلُ † [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, نَبَى عَنْ زَبْدِ الْمُشْرِكِينَ † (A, Mgh, Mṣb) i. e. [He (Moḥammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Mṣb.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mṣb) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed جَبَابٌ, not زَبْدٌ; (Mṣb;) the زَبْدُ of سَمْنٌ before it is clarified over the fire; (L;) [i. e. butter before it is clarified over the fire;] the زَبْدُ [in the CK, erroneously, زَبْدُ] of milk; (S, K;) what is extracted from milk; (M;) and زَبَادٌ signifies the same as زَبْدٌ: (K:) زَبْدَةٌ is a more particular term, (S, M, L, Mṣb,) meaning a piece, bit, portion, or somewhat, of زَبْدٌ: (L:) and زَبْدُ اللَّبَنِ signifies also the froth (رَغْوَةٌ) of milk [if this be not a mistake occasioned by finding الزَّبْدُ expl. as meaning زَبْدُ اللَّبَنِ instead of زَبْدُ اللَّبَنِ]. (L.) — قَدْ صَرَحَ الْمَحْضَرُ عَنِ الزَّبْدِ [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And اِرْتَجَحَتِ الزَّبْدَةُ † is another prov. [expl. in art. رَجَحَ]. (L.) — زَبْدَةٌ has for its pl. زَبْدٌ, which is metonymically applied to † The choice, or best, portions, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance, of discourse, or of a story or the like. (Har p. 222, q. v.) — [And it also means † An issue, or event: (see an ex. voce مَخْضَرٌ) generally, such as is relishable, or pleasing. Hence, app.,] one says, كَانَ لِقَاؤُكَ زَبْدَةَ الْعَمْرِ † [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mṣb,) &c., like رَغْوَةٌ [in signification]; (Mṣb;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) زَبْدَةٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبْدٌ is اَزْبَادٌ. (A, TA.) — تَخَرَّمَ زَبْدُهُ: see 5 in art. خَرَّمَ, in two places.

زَبْدَةٌ: see زَبْدٌ, in four places.

زَبْدَةٌ: see زَبْدٌ.

زَبْدِيٌّ [Butyraceous: a rel. n. from زَبْدٌ]. See خَشْخَاشٌ.

زَبَادٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karāfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) this animal is the cat, (K,) i. e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more

to blackness: it is brought from India and Abyssinia: (TA:) the perfume above mentioned is a fluid, or matter, exuded, (رَشَحَ, thus in the TA and in my MS. copy of the K, but in the CK وَسَخَ [i. e. dirt,]) resembling black viscous dirt, (TA,) which collects beneath the animal's tail, upon the anus (المَخْرَجُ), (K,) and in the inner sides of the thighs also, as says Ed-Demameene: (TA:) [see also زَهْرُ:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشَحَ, or وَسَخَ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] دِرْهَمُ. (TA. [Other accounts of this perfume, which are less correct, I omit.]) = See also زَبَادٌ.

زَبَادٌ, like غُرَابٌ [in measure], Fresh butter (زَبَدٌ) that has become bad, or spoiled, in the churning: or, as some say, thin milk. (TA voce اِخْتَلَطَ, q. v.) [See also زَبَادُ اللَّبَنِ, below.]

زَبَادَةٌ: see زَبَادٌ.

زَبَادُ اللَّبَنِ [The watery part of milk;] that [part] in which is no good, of milk. (S, K. [See also زَبَادٌ.]) It is said in a prov., اِخْتَلَطَ الْخَائِرُ بِالزَّبَادِ (S) [The thick milk became mixed with the thin watery part: or] † the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زَبَادٌ = زَبْدٌ. A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp such as is called] سَنَفَةٌ: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHn says that it has small, contracted, dust-coloured leaves, like those of the مَرْزَنْجُوش, and its branches, or twigs, spread out: and he adds, AZ says that the زَبَاد, as also زَبَادٌ, the latter like سَحَابٌ [in measure], is of the [kind of plants called] أَحْرَارُ [pl. of حُرٌّ, q. v.]: (TA:) [some say that it is the psyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زَبَادِي: see the next preceding paragraph.

زَابِدٌ Possessing, or a possessor of, زَبْدٌ [or fresh butter]; (L;) as also مُزَبَّدٌ. (K.)

بَحْرٌ مُزَبَّدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — [Hence,] أَبْيَضٌ مُزَبَّدٌ † Intensely white. (A, TA.)

زَابِدٌ: see مُزَبَّدٌ.

زبر

1. زَبَرَ الْبَيْتَ, (A, TA,) [aor. 2, and perhaps 3, also,] inf. n. زَبْرٌ, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — زَبْرٌ also signifies The disposing a building, or

construction, one part upon another; (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.) — And زَبَرَهُ بِالْحِجَارَةِ, (TA,) inf. n. زَبْرٌ, (K,) He threw stones at him; or pelted him with stones. (K, TA.) — And [hence, perhaps, or] from زَبَرَ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (S, A, Mgh, Mṣb, K,) aor. 2 (S, Mgh, Mṣb, K) and 3, (Ks, K,) inf. n. as above, (S, Mgh, Mṣb, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Mṣb, K:) He prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art. هَزَبِرَ) You say, زَبَرَهُ عَنِ الْأَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.)

And زَبَرَ السَّائِلَ He chid and repelled the beggar with rough speech. (TA.) — زَبْرٌ, (S, A, Mṣb, K,) aor. 2 and 3, (S, K,) inf. n. as above, He wrote (S, A, Mṣb, K) a writing, or book: (A, Mṣb:) or he wrote it firmly, skilfully, or well: (TA:) and he inscribed, or engraved, upon stones: (Az, TA:) and زَبْرَةٌ, also, is syn. with كِتَابَةٌ, like زَبْرٌ, (S, K,) and حُطٌّ: As says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزْبِرَتِي, meaning كِتَابَتِي [i. e. I know my writing, or handwriting]: (S:) and Fr says, It is either an inf. n. of زَبْرٌ, meaning he wrote, though I know not the verb with teshdeed, or it is a simple subst. like تَوْدِيَّةٌ: (TA:) thus زَبْرٌ is syn. with ذَبْرٌ: (A'Obeyd, T and S in art. ذَبْرُ:) [and so, perhaps, is ذَبْرٌ with زَبْرٌ. — And زَبْرَتُهُ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like ذَبْرَتُهُ [q. v.]. (As, TA.) — زَبْرٌ is also syn. with كَلَامٌ [as meaning The act of speaking, or speech as a subst.]: (K:) [SM says,] thus it is found in all the copies: but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِي, meaning I asked him, and he spoke not to me a speech, or sentence.] = Accord. to the K, زَبْرٌ is also syn. with صَبْرٌ [meaning The being patient, or patience]: one says, مَا لَهُ زَبْرٌ وَلَا صَبْرٌ: ISd says, This is mentioned by IAr; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبْرٌ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزْبِرْ عَلَيْهِ, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] = زَبْرٌ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.)

2: see 1, in two places.

4. اَزْبَرَ He (a man, TA) was, or became, large in body. (K.) — And He was, or became, courageous, brave, or strong-hearted. (K.) = اَزْبَرْتُهُ, inf. n. اِزْبَارٌ, I rendered him (a ram) bulky. (Lth, TA.)

5. تَزَبَّرَ He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.])

Q. Q. 1. زَابَرٌ (S, A, K) and زَوْبَرٌ (K) [and app. زَبِيرٌ (see مُزَابِرٌ)], said of a garment, or piece of cloth, (S, A, K,) Its زَبِيرٌ [or nap] came forth; (S, K;*) it had زَبِيرٌ. (TA.) = Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زَبِيرٌ [or nap] come forth. (K.) [This verb and other similar words with hemzeh next after the z are mentioned in the K in a separate art. before art. زبر.]

Q. Q. 4. اِزْبَارٌ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — It (hair) bristled up. (S, A, K.) — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrār Ibn-Munkid El-Handhalee says, (S, TA,) describing a horse, (TA.)

* فَبَوَّ وَرَدَ اللَّوْنُ فِي أَزْبَارِهِ *
* وَكَمِثَّ اللَّوْنُ مَا لَمْ يَزْبُرْ *

[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — Also He (a cat) had abundance of hair. (TA.) — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA.)

زَبْرٌ Stones. (K.) — [The stone casing of the interior of a well: see جَوَلٌ. — And hence,] † Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جَوَلٌ]. (S.) One says, مَا لَهُ زَبْرٌ † He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And زَبْرٌ وَجَوَلٌ: and لَهُ زَبْرٌ وَجَوَلٌ: see الْجَوَلُ مِنْهُ وَصَلَبَ مَا تَحْتَ الزَّبْرِ مِنَ الْجَوَلِ: see جَوَلٌ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, مَا لَهُ زَبْرٌ † [It has not steadiness]. (TA.) = See also زَبِيرٌ.

زَبْرٌ [A thing] written; as also زَبِيرٌ: (K:) 433 [or] a writing, or book; (S;) as also زَبِيرٌ, of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (S, Mṣb, K,) like رَسُولٌ: (Mṣb, TA:) زَبِيرٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA:) زَبِيرٌ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Mṣb, K:) and also, لُغَةُ الزَّبِيرِ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زَبِيرٌ is زَبِيرٌ; (S, K;) and the pl. of زَبِيرٌ is زَبِيرٌ. (S, Mṣb, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ آلِ دَاوُدَ, meaning And we have written in the book sent down to David, after the تَوْرَةُ [or Book of the Law revealed to Moses]: (Abou-Hureyreh, TA.) Sa'eed Ibn-Jubeir read

الزُّبُر [pl. of الزُّبُر] and said that it means *the Book of the Law revealed to Moses* (التوراة) and *the Gospel and the Kur-án* [together]; and that *الذكر* means what is in heaven: (TA:) and some also read زُبُور in the Kur iv. 161 and xvii. 57. (S, TA.)

زُبُر, syn. with زُور &c.: see زُبُر.

زُبُر *A piece of iron*: (S, Mṣb, K:) or *a big piece of iron*: (TA:) pl. زُبُر (S, Mṣb, K) and زُبُر (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا (S, TA,) and زُبُرًا (TA;) meaning قُطْعًا (S, TA,) in both cases; (Fr;) [i. e., *But they have become divided, in their state, among themselves, into parties*:] or he who reads زُبُرًا makes it pl. of زُور, not of زُبُر; for the measure فُعْلَةٌ does not assume the measure فُعْل in the pl.; and the meaning is, *they have made their religion* [to be founded upon] *various books*: and زُبُر is pl. of زُبُر: or it may be also pl. of زُور, and originally زُبُر, being changed therefrom, like as some of the Arabs are related to have said جَدَدٌ for the pl. of جَدِيدٌ, which is originally and regularly جَدَدٌ; after the same manner as when one says رُكَبَاتٌ for رُكَبَاتٌ, and غُرَفَاتٌ for غُرَفَاتٌ: and this opinion is strengthened by AA's allowing the reading زُبُرًا and زُبُرًا and زُبُرًا being a contraction of زُبُرًا, like as عُنُقٌ is of عُنُقٍ. (IB, TA.) — The anvil (K) of a blacksmith. (TA.) = The upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. كَاهِلٌ: (K:) or the place of the كَاهِل: (S:) or a certain thing rising from the كَاهِل: (TA:) pl. in this sense, أَزْبَارٌ; or this is a pl. pl., as though it were pl. of زُبُر, and this were pl. of زُبُر in this sense. (TA.) One says, شَدَّ لِلأَمْرِ زُبُرَتَهُ *He strengthened his كَاهِل and his back for the affair*. (TA.) — Also, hence, (S.) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in art. لَبَد) [the mane of a lion;] the collection of hair (Lth, A, K) between the shoulder-blades of the lion &c., (K,) or upon the place of the كَاهِل [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) — And [hence,] الزُّبُرَةُ † *A certain asterism*; (K;) *two bright stars* [δ and θ], (S, K,) in the كَاهِل [or part of the back next the neck], (K,) or which are the كَاهِلَان (S,) of Leo; (S, K;) one [namely the Eleventh] of the Mansions of the Moon: (S, K:) [also called الْخَرَاتَان: see this word: and see الْقَمَرُ in art. نَزَل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are *two stars, on the belly, and on the projecting part of the haunch-bone, of Leo*.] — Also The breast, or what projects of its upper part, (syn. صُدْرَةٌ,) of any beast. (TA.)

زُبُر, applied to a lion, (S, TA,) and to a man, (TA,) *Strong*; (AA, S, K, TA;) as also زُبُر. (K.)

زُبُور: see زُبُر, in four places; and see زُبُرَة, in two places.

زُبُر: see زُبُر. = Applied to a ram, *Bulky*: (Lth, TA:) or *large in the زُبُرَة* [q. v.]: or *compact*. (TA.) — Applied to a man, *Strong*: and also *acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent*. (TA.) = Also *A calamity, or misfortune*; (Fr, K;) and so زُبُورٌ, (Moḥammad Ibn-Hābeeb, TA,) which has been said to have this meaning in a verse of Ibn-Aḥmar cited below voce زُبُر. (TA.) = And *Black mud; or black fetid mud*. (Sgh, K.)

زَابِرٌ } see the next paragraph.
زُبُورٌ }

زُبُر (S, and K in art. زَابِر, in the CK [erroneously] written زُبُر, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, * TA,) and زُبُورٌ and زَابِرٌ (K in arts. زَابِر and زُبُور) as also زَغِيرٌ or زَغِيرٌ (as in two different copies of the K in art. زَغِير) (as in another copy of the K and in the O and TA in the same art.) and زَغِيرٌ (accord. to a copy of the K in that art.) or زَغِيرٌ, (O and TA in that art., and so accord. to one copy of the K,) [The nap, or villous substance, upon the surface of a garment, or piece of cloth;] what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] خَزَرٌ (S, TA;) the زُبُر of [the kind of cloth called] خَزَرٌ, and of a قطيعة, and of any garment, or piece of cloth; (Lth, TA;) the زَغِير of a garment, or piece of cloth; (AZ, TA;) or what appears of the دُرُز [q. v., here meaning nap, or villous substance,] of a garment, or piece of cloth. (IJ, K.) [Hence] one says, ذَهَبَتِ الْأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زُبُرَهُ † [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old*. (A, TA.) And زَابِرُهُ (S, A, K) and زَابِرُهُ (S, K) and زَغِيرُهُ (K,) as also زَغِيرُهُ (S, and K* in art. زَغِير), incorrectly written in the K زُبُورُهُ (TA,) † *He took it altogether*, (S, A, K,) leaving nothing of it. (S.) Ibn-Aḥmar says,

وَأِنْ قَالَ عَاوٍ مِنْ مَعَدٍّ قَصِيدَةً

بَهَا جَرَبٌ عَدَّتْ عَلَى بَزُورِهَا

i. e. † [And if a howler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether, (S* L,) when I have not been the author of it: (L:) the last word, accord. to Abū-'Alē [El-Fārisee], being imperfectly decl. because made a proper name for the قصيدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name

for a bitch (كلبة [if this be not a mistranscription]), of the fem. gender. (TA.) [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ عَاوٍ مِنْ تَنُوحٍ: in the TA, the former reading is given, except that عَاوٍ is put in the place of عَاوٍ.]

One says also, رَجَعَ بِزُورِهِ + *He returned disappointed, or unsuccessful*; (TA;) *without having obtained anything*; (K, TA;) and *without having accomplished his want*. (TA.)

زُبُور: see زُبُر. = and see also زُبُر, in four places.

زُبُور: see زُبُر.

زُبُورِي:

زُبُورِي: see art. زُبُر.

زُبُورِي:

زُبُورِي: see زُبُر.

زُبُرِي and مَزْبُرَانِي (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مَزْبُر, which is a mistake, TA) *Large in the زُبُرَة* [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مَزْبُرَانِي: the 'em. of the former is زُبُرِي. (TA.) — Also the former, *Annoying, or hurting*. (Sgh, K.) — قَدْ هَاجَتْ زَبْرًا [Zebra has become excited], (S,) or هَاجَتْ زَبْرًا *His anger has become excited*, is said of any man when this has been the case: (TA:) [it is said that] Zebra was a clamorous and foul-tongued slave-girl of El-Aḥnaf Ibn-Kays; and when she was angry, he used to say, قَدْ هَاجَتْ زَبْرًا and it became a proverb. (S, TA.)

زُبُورِي: see 1.

زُبُورِي *A writing-reed*; (S, A, K, TA;) *a reed with which one writes*. (TA.)

زُبُورِي: see art. زُبُر.

زُبُورِي: see art. زُبُر.

زُبُورِي *A well cased, or walled internally, with stones*. (S.) — See also زُبُر.

زُبُورِي and مَزْبُرَانِي (S, K) and مَزْبُرَانِي and مَزْبُرَانِي (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA.) *A garment, or piece of cloth, having nap (زُبُر) upon it*: (S, K:) [or the second and fifth and sixth, *having its nap made to come forth*:] or the first is applied to a man [as meaning *making to have its nap come forth*; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

زُبُورِي:

زُبُورِي:

زُبُورِي:

زُبُورِي:

see the next preceding paragraph.

زبرج

Q. 1. زَبْرَجَ *He embellished, beautified, adorned, or decorated, a thing.* (TA.)

زَبْرَجَ *Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like: (S, TA:) embellishment, ornament, or decoration, of weapons: (TA:) and anything beautiful. (Th, TA.) [Hence,] زَبْرَجُ الدُّنْيَا The vanities and finery of the present world or state of existence. (TA, from a trad. of 'Alee.) — Also Gold: (S, K:) so some say. (S.) — And Thin clouds, in which is a redness: (Fr, S, K:) or clouds spotted in the surface with blackness and redness: or light clouds which the wind sweeps away, or disperses: or red clouds: but AZ says that the first of these is the correct signification: and clouds spotted like the leopard, seeming to be such as will give rain: and thin clouds, in which is no water. (TA.)*

زَبْرَجَ *Embellished, adorned, or decorated: applied as an epithet to زَبْرَجَ [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K.) You say also سَحَابٌ زَبْرَجٌ [app. meaning Variegated clouds]. (TA.)*

زبرجد

زَبْرَجْدٌ [The chrysolite; a certain green diaphanous gem;] a well-known gem; (S, Mgh, K;) as also زَبْرَدَجَ (TA;) i. q. زَمْرَدُ (S and K in art. زمرد); or said to be so; (Mgh;) [but this appears to be a mistake;] or it is a kind of زمرد: (TA:) the mine in which it receives its being is in the mine of the زمرد, with which it is found; but it is very rare, more so than the زمرد: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof. (El-Teyfáshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)

زبرج

زَبْرَجَ: see the next preceding art.

زبج

الزَّبُوعَةُ The name of a certain devil; (Lth, K;) to which some add, insolent and audacious in pride and rebellion: (TA:) or a certain chief of the jinn, or genii: (S, K:) said to be one of those, nine or seven in number, spoken of in the Kur-án [xlv. 28], as listening to the Kur-án. (TA.) — And hence, زَبُوعَةٌ (S, K,) and (K,) or as some say, (S, TA,) أُمُّ زَبُوعَةٍ (S, and so in some copies of the K,) or أُمُّ زَبُوعَةٍ (as in other copies of the K,) and (K,) as the children of the Arabs of the desert call it, (Lth,) أَبُو زَبُوعَةٍ, or أَبُو زَبُوعَةٍ (accord. to different copies of the K,) i. q. عَصَارُ;

(Lth, S, K;) i. e. A whirlwind of dust [or sand] rising into the sky; (TA;) a wind that raises the dust [or sand] and rises towards the sky as though it were a pillar: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زَبُوعَةُ is a devil, insolent and audacious in pride and rebellion. (K.) — زَوَابُجُ [is the pl., and also] signifies Calamities, or misfortunes. (TA.)

زبق

1. زَبَقَ (IF, S, Mgh, K,) aor. زَبَقَ (A'Obeid, S, K) and زَبَقَ (K,) inf. n. زَبَقٌ (TA,) *He plucked out* (IF, S, Mgh, K) his hair, (IF, S,) or the hair, (Mgh,) or his beard. (K.) — زَبَقَتْ بَوْلَهَا *She (a woman) cast forth her child.* (Ibn-Buzurj, TA.) = Also, (K,) inf. n. as above, (TA,) *He mixed a thing with* (ب) another thing. (K.) — *He made a man to enter into* (فِي) a thing, and a house, or tent, or chamber. (IKh, TA.) — *He confined a man* (أَسْرَ, A'Obeid, IF, K) in a prison. (TA.) — *He straitened a man.* (TA.) — *He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord; like* رَبَقَ بِحَبْلٍ. (IKh, TA.) = Also *He broke a thing.* (TA.) — And *He opened a lock.* (TA.)

2. زَبَقَ, inf. n. تَزْبِيقٌ: see its syn. زَابَقَ, in art. زَابَقَ.

5. تَزْبِيقٌ *He ornamented, or adorned, himself; like* تَرَقَّى. (Abou-Turáb, TA in art. تَرَقَّى.)

7. انزَبَقَ *He entered* (IKh, IF, S, K) into a house, or tent, or chamber; (IKh, IF, K;) and *he entered into it and concealed himself:* (TA:) [quasi-pass. of زَبَقَ, or] formed by transposition from انزَقَبَ. (S, TA.) And [simply] *He hid, or concealed, himself.* (TA.) — And *انزَبَقَ فِي الْحَبَالَةِ He became caught, or entangled, in the snare.* (Lh, TA.)

مَا أَغْنَى زَبَقَهُ *He, or it, did not stand, or serve, instead of anything.* (TA.)

زَبَقَانَةٌ *A man very evil, bad, unjust, mischievous, or corrupt: and a woman narrow in disposition.* (Ibn-'Abbád, TA.)

زَبِيقَةٌ *A beard* (K, TA, in the CK) زَبِيقَةٌ *A beard plucked out; as also* مَزْبُوقَةٌ. (K.)

زَبِيقٌ, mentioned in the S and Mgh in this art., and said in the latter to be of the measure فَعْلٌ: see art. زَبَقَ.

زَابِقٌ: see زَبَقَ, in art. زَابَقَ.

زَابُوقَةٌ *An angle of a house: or the like of a* دَغْل [q. v.] *in a house* (K, TA) or building, (TA,) *in which are turning [or zigzag] angles:* (K, TA:) so says Lth. (TA.)

أَزْبَقَ *One who plucks out the hair of his beard, because of his foolishness, or stupidity.* (El-Wezeer Ibn-El-Maghribee, TA.)

زَابِقٌ: see مَزَابِقُ, in art. زَابِقٌ.

زَبِيقَةٌ: see لَحِيَّةٌ مَزْبُوقَةٌ.

زَابِقٌ: see مَزَابِقُ, in art. زَابِقٌ.

زبل

1. زَبَلَ (S, Mgh, K,) aor. زَبَلَ (Mgh,) or زَبَلَ (K,) inf. n. زَبُولٌ and زَبَلٌ (Mgh,) *He dunged, or manured, (S, K,) land, (S,) or seed-produce; (K;) he put land into a good state for sowing, with زَبَلٌ and the like.* (Mgh.) [In a copy of the M, in art. سَمَد, this verb is written زَبَلٌ, which I believe to be post-classical.] = And زَبَلَ, inf. n. زَبَلٌ; and زَبَلَ; *He bore, carried, or took up and carried, a thing; as also* زَمَلَ and زَدَمَلَ. (TA.) You say, فَلَانٌ شَدِيدُ الزَّبَلِ لِلْقَرْيَةِ *Such a one is strong to bear, or carry, or take up and carry, the water-skin.* (TA.) — And *It* (a place, or ground,) *held, or retained, water.* (TA.)

2. زَبَلَ: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.]

8. ازْدَبَلَ: see the first paragraph.

زَبَلٌ (S, Mgh, Mgh, K) and زَبِيلٌ (K) i. q. سَرْجِينٌ (S) or سَرْجِينٌ (Mgh, K, TA) [Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]; and the like thereof. (TA.) = And the former, i. q. حَقِيبَةٌ [i. e. A bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.)

زَبَلَةٌ *A morsel, gobbet, or mouthful.* (IAar, K.)

زَبَلَةٌ: see زَبَالٌ, in two places.

زَبَالٌ: see the next paragraph.

زَبَالٌ *A thing that the ant will carry in its mouth:* (S, K, TA: [in some of the copies of the K, in the place of الزَبَالَةِ is put الزَبَالَةُ, which, as is said in the TA, is a mistake;]) or *as much as the gnat will carry.* (TA in art. زَبَالٌ.) Hence the saying, مَا أَصَابَ مِنْ فَلَانٍ زَبَالًا *He obtained not from such a one anything.* (IDrd, K, TA.) And مَا رَزَأْتَهُ زَبَالًا *I did not take from him, or it, anything:* (S:) and مَا رَزَأْتَهُ زَبَلَةً means the same: (K:) and in like manner, مَا أَغْنَى عَنْهُ زَبَلَةٌ [He, or it, did not stand him in stead of anything; or profit him at all]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. رَزَأَ, conj. 8. (S, TA.) [See also زَبَالَةٌ.]

زَبِيلٌ (S, Mgh, K) and زَبِيلٌ (S, K) and زَبِيلٌ (S, Mgh, K) and زَبِيلٌ (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A basket of palm-leaves, such as is called* مَكْتَل (Mgh,) or قَفَّةٌ: or *أَجْرَابٌ* or *وَعَاءٌ* (K, TA,) *in which things are carried:* (TA:) *a thing well known:* (S:) pl. (of the first, Mgh) زَبَالٌ (Mgh, K) and زَبَالَانٌ (K,) and (of the third, Mgh)

عِنْدَهُ زَيْلٌ مِنْ تَمْرٍ. (Msb, TA.) One says, زَيْلٌ and زَيْلٌ [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also زَيْلٌ.

زَيْلٌ Sweepings. (Msb in art. كَسَسَ.) — [And hence, Anything; like زَيْلٌ and زَيْلٌ.] One says, زَيْلٌ (S), or زَيْلٌ (K), and زَيْلٌ (TA), زَيْلٌ, i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

زَيْلٌ A collector of زَيْلٌ: (Msb:) one whose occupation is to carry زَيْلٌ. (TA.) [In the present day it means A scavenger, or dustman.]

زَيْلٌ: see زَيْلٌ.

زَيْلٌ and زَيْلٌ (S, K) and زَيْلٌ and زَيْلٌ, but mostly without ء, (K,) [applied to a man,] Short. (S, K.)

زَيْلٌ A calamity, or misfortune: (Ibn-'Abbād, K:) pl. زَيْلٌ. (TA.)

زَيْلٌ and زَيْلٌ, and the pl. زَيْلٌ: see زَيْلٌ, in four places.

زَيْلٌ (S, Mgh, Msb, K) and زَيْلٌ (S, Msb, K) A place of زَيْلٌ: (S, Mgh, Msb, K:) a place where زَيْلٌ is thrown down: (M, K:) pl. زَيْلٌ. (TA.)

زین

1. زَيْنٌ (Msb, TA,) and زَيْنٌ به (TA,) aor. زَيْنٌ (Msb, TA,) inf. n. زَيْنٌ (S, M, Mgh, Msb, K,) He pushed it, or thrust it; or pushed it, or thrust it, away; (S, *Mgh, *Msb, K, *TA;) namely, a thing: (Msb, TA:) or a thing from another thing. (M, *TA.) You say of a she-camel, تَزِينُ حَالِيهَا She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Msb, TA.) And زَيْنَتْ بِشَفَاتِ رِجْلَيْهَا (S), or زَيْنَتْ (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: زَيْنٌ being [generally] with the stifle-joints; and زَيْنٌ, with the hind leg; and زَيْنٌ, with the fore leg. (S, TA.) And تَزِينُ تَزِينٌ وَلَدَهَا عَنْ ضَرْعِهَا بِرِجْلَيْهَا She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And زَيْنٌ He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (حَرْبٌ) one says, تَزِينُ النَّاسِ meaning † It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) — And زَيْنَتْ عَنَّا هَدْيَتَكَ وَمَعْرُوفَكَ, inf. n. as above, † Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, † thou hast withdrawn, and withheld, from us thy present &c. (TA.) — زَيْنٌ also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence زَيْنٌ (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. زَيْنٌ (K), inf. n. زَيْنٌ (TA,) i. q. دَافَعَهُ [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — زَيْنٌ signifies [also] The selling dates (S, Mgh, Msb, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Msb, K) by measure; (Mgh, Msb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from الزَّيْنُ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Málík, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, (بَيْعٌ مُعَاقَبَةٌ) in a kind in which endamaging, or overreaching, is not allowable; (K:) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. زَيْنُوا اَزِينُوا يَزِينُوا They removed their tents from the road, or way. (TA.)

5: see 10, in two places.

6. زَيْنُوا تَدَافَعُوا [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. زَيْنُوا اَزِينُوا They removed, withdrew, or retired to a distance. (K.)

10. زَيْنٌ اَسْتَزِينُ He made him a زَيْنٌ [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also زَيْنٌ (Mgh:) or زَيْنٌ and زَيْنٌ are like اَسْتَزِينُ and اَسْتَزِينُ [both app. meaning he esteemed him weak in judgment, and therefore liable to be endamaged, or overreached, defrauded, or deceived; like as اَسْتَزِينُ and اَسْتَزِينُ both signify “he esteemed him weak, i. e. weak”]; or like اَسْتَزِينُ and اَسْتَزِينُ [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.)

زَيْنٌ A tent, or house, (بَيْتٌ) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — See also زَيْنٌ. — زَيْنٌ مَقَامٌ زَيْنٌ A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — [In one place in the CK, الزَيْنُ is erroneously put for الزَيْنُ.]

زَيْنٌ: see زَيْنٌ. = Also A want, or thing

wanted: you say, قَدْ أَخَذَ زَيْنَهُ مِنَ الْمَالِ, i. e. [He has taken] what he wanted [of the property], (K,) and مِنَ الطَّعَامِ [of the food]. (TA.)

زَيْنٌ A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., زَيْنٌ and زَيْنٌ: for] you say, حَلَّ زَيْنًا مِنْ قَوْمِهِ, with fet-h, [as well as زَيْنًا, with two fet-hahs,] and زَيْنًا, with kesr, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) = Also A piece of cloth [shaped] after the fashion of the tent (عَلَى), like the حَجَلَةُ [a kind of curtained canopy prepared for a bride]. (K.)

زَيْنٌ (K, TA,) like كَتَفٌ (TA, [الزَيْنُ in the CK being a mistranscription for الزَيْنُ,]) Vehement in pushing, or thrusting; and so زَيْنٌ. (K, *TA.)

زَيْنَةٌ }
زَيْنَةٌ } see زَيْنَةٌ.
زَيْنِي }

زَيْنٌ: see زَيْنٌ.

زَيْنٌ The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called زَيْنَتَاهَا (K, TA) because she pushes, or thrusts, with them. (TA.)

زَيْنٌ One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.,] a thing. (Msb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Msb, K,) or that hicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Msb, K, *) with her hind leg (Msb) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says زَيْنٌ حَرْبٌ زَيْنٌ (S, A, Msb, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed زَيْنٌ: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Msb.) — As meaning زَيْنٌ [i. e. † Unintelligent, or having little intelligence], and زَيْنٌ [syn. with مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying and selling, a meaning which مُعَامِلٌ often has, though, as I have shown in art. حَرْفٌ, I do not know any authority for assigning this meaning to حَرْفٌ], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, خَرِيفٌ, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpleton, or fool, who is endamaged, or defrauded, (يَغْبُنُ) much;

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also † a purchaser; because he pushes away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now used, or as meaning a customer, and also a dupe,] it is a post-classical word, not of the language of the people of the desert. (Msb.) [The pl. now commonly used is زَيْنَان, and some say الزَيْنُون.] It is said in a post-classical prov., الزَيْنُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ [which I would render † The dupe rejoices without anything, or at nothing]: (Meyd:) or الزَيْنُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ, meaning [† The dupe rejoices at the least, or the meanest, thing: or] the dealer (المُعَامِلُ), or the purchaser (المُسْتَرِي), as the word signifies in the dial. the people of El-Basrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90), "Nous pensons que le mot الزينون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܙܝܢܐ 'vendre.'" (This verb is written in the Lex. of Gesenius ܙܝܢܐ.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186—190.] = Also A well in which is a receding in its مَثَابَةٌ [or place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.; (see art. ثوب); as though its casing were pushed back in that part]. (K.) = And [An inner vest; so in the present day; pl. أَزْيَنَةٌ;] a thing that is cut so as to fit the body, and worn. (TA.)

زَيَانِي is the sing. of which زَيَانِيَان is the dual. (Mz, 40th نوع) زَيَانِي العَقْرَبِ signifies The horn [or claw] of the scorpion: (Msb:) its two horns [or claws] are called زَيَانِيَا العَقْرَبِ (S, K;) because it pushes with them. (TA.) — And زَيَانِيَا العَقْرَبِ (Ibn-Kunāseh, S, Kzw,) or زَيَانِيَا العَقْرَبِ (K,) [the former the more common,] † The two horns [or claws] of Scorpio; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw;) two stars, widely separated, (Ibn-Kunāseh, Kzw,) [that rise] before الإكشيل [q. v.]; (Ibn-Kunāseh;) between which (Ibn-Kunāseh, Kzw) is the measure of a spear (رَمَح) [q. v.], more than the stature of a man, (Ibn-Kunāseh,) [or,] in appearance, the measure of five cubits: (Kzw:) two bright stars, (S, K,) in, or upon, (K,) the two horns [or claws] of Scorpio: (S, K:) [α and γ of Libra, accord. to those who make التَّوَّء to mean "the auroral setting;" and perhaps the same, or α and β of Libra, accord to those who make التَّوَّء to mean "the auroral rising:"] one of the Mansions of the Moon, (S, Kzw,) namely, the Sixteenth Mansion. (Kzw. [See مَنَازِلُ الْقَمَرِ, in art. نزل.]) The saying

* عَصَ بِأَطْرَافِ الزَّيَانِي قَمَرَهُ *

[lit. His moon bit the extremities of the claw of

Scorpio], cited by IAqr, is expl. as meaning "he is uncircumcised, except the part from which the قَمَر has contracted;" his قُلْفَةٌ being likened to the زَيَانِي [and his كَمَرَةٌ to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زَيَانِي, [i. e. enters Scorpio,] it is most intense cold. (TA.) = See also زَيَانِيَّة.

زَيَانِي: see the next paragraph.

زَيْنِيَّةٌ is a pl., of which the sing. is زَيْنِيَّةٌ (Akh, Zj, S, K,) as some say, or زَيَانِي (Akh, S,) or زَيْنِي, like سُكَارَى (TA,) or زَابِنٌ (Akh, S,) or زَيْنِي (Ks, K,) the pl. of this last being originally زَيَانِيَّةٌ, the ة [in زَيَانِيَّةٌ] being substituted for the [last] ي (Bd in xvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَيَانِيَّةٌ], holding it to be a pl. having no sing., like أَبَابِيل and عِبَادِيدُ (Akh, S.) With the Arabs [of the classical age] it signifies The شُرَط [app. in the earlier sense of the braves of an army, or in the later sense of the armed attendants, officers, or soldiers, of the prefect of the police]: (S:) this is the primary signification: (Bd in xvi. 18:) the sing. being syn. with شُرَطِي and also signifying the مَتَمَرِد [i. e. one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.,] of the jinn, or genii, and of mankind: (K:) and i. q. شَدِيد [i. e. strong, &c.]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — زَيَانِيَّةٌ signifies also Certain angels, [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto; (Kāṭadeh, S, Msb:*) the angels mentioned in the Kūr [lxvi. 6] as غَلَظَ شِدَادُ (Zj,) i. e. rough in speech or in disposition, strong in deeds or in make. (Bd.)

زَيَانِي is said by Freytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word رَجُل: but this is a mistake: it is said in the S that زَيَانِي is the name of a man (اسْمُ رَجُلٍ).

زَيْنٌ One striving to suppress the urine and ordure: (K, TA:) [the word, with the article ال, is expl. by مُدَافِعُ الْأَخْبَثَيْنِ: see 3 in art. دفع, and see also أَخْبَثُ:] such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَيْن, with ن [in the place of the ب]: (TA:) or it means one withholding them against his will. (K.) — One says also, مَا بَهَا زَيْنٌ, meaning There is not in it [i. e. the house, الدَّار,] any one: so says Abou-Shubrumeh. (TA.)

زَيْنَةٌ Pride; syn. كِبَرٌ. (S.) — And [hence,

probably,] مَانِعٌ جَانِبُهُ i. q. رَجُلٌ دُو زَيْنُوهُ [app. meaning A man who defends his honour, or reputation: see جَانِبٌ: (S, TA:) or a man who defends what is behind his back (وَرَاءَ ظَهْرِهِ) (TA, and so in a copy of the S.) = Also, and زَيْنُوهُ, The neck; (IAqr, K;) as in the saying خَذْ زَيْنُوهُ [Take thou hold of his horns and his neck]: (IAqr, TA:) or زَيْنُوهُ may signify the ear; and the pl. زَيْنَوَاتُ, the head and neck of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زَيْنُوهُ: see the next preceding paragraph.

زَابِنٌ: see زَيَانِيَّةٌ, first sentence.

زَانَةٌ An [eminence such as is termed] أَكْصَا (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA;) as though it pushed it, or thrust it, away. (TA.)

زى

1. زَيَاهُ, aor. يَزِيهِه (S, K,) inf. n. زَيَّى (S,) i. q. حَمَلَهُ [He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K;) namely, a thing; (S;) as also أَزْدِيَاهُ; thus accord. to the T and S and M; (TA;) [accord. to one of my copies of the S, i. q. اِحْتَمَلَهُ, which is often syn. with حَمَلَهُ]; or أَزْيَاهُ; thus in the copies of the K: (TA:) or the first and † last signify he bore upon his back a heavy burden: (JM:) and hence the saying of Kaqb, بِذَلِكَ أَزْيِيَهُ † فَقُلْتُ لَهُ كَلِمَةً أَزْيِيَهُ † بِذَلِكَ (JM, TA) i. e. [† And I said to him a saying,] disquieting, or disturbing, him, (JM, TA,*) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) He drove, urged, or incited, him; (K, TA;) and so أَزْدِيَاهُ (K,) inf. n. تَزْيِيَةٌ (TA;) and أَزْدِيَاهُ (K.) [And i. q. دَعَا.] You say, مَا زِيَاهُمْ إِلَيَّ هَذَا, i. e. مَا دَعَاهُمْ إِلَيْهِ [What drew, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.]. (JM, TA.) And زَيَّى † زَيَّى, inf. n. تَزْيِيَةٌ, i. e. دَعَا [He drew, or caused, evil to him]. (TA.) And زَيَّتْ † لَهُ, inf. n. تَزْيِيَةٌ, I prepared [app. evil] for him. (TA.) And زَيَاهُ بِشَرٍّ (K, TA,) or بِمَكْرُوهِ (TA,) He smote him with evil. (K, TA.)

2. تَزْيِيَةٌ, inf. n. تَزْيِيَةٌ, accord. to the K, He spread flesh-meat upon a زَيَّةٌ as meaning a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a زَيَّةٌ as meaning a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. تَزْيِيَةٌ تَزْيِيَةٌ He made a pitfall for a lion (S, Mgh, K) or a wolf; (Mgh;) as also زَيَاهَا, inf. n. تَزْيِيَةٌ. (K.) A rájiz says,

* وَلَا تَكُونَنَّ مِنَ الَّذِينَ كِيدَا *

* كَالَّذِ تَرَبَّى زُبْيَةً فَأَصْطِيدَا *

[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped].

(S,* Mgh.) — And تَرَبَّى فِي الزُّبْيَةِ, accord. to ISd, signifies the same as تَرَبَّاهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the zūbiya, like the zūbiya*]. (TA.)

6. تَرَبَّى He walked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness. (T, K, TA.) — And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.)

8. اَزْدَبَاهُ: see 1, in two places.

زُبْيَةٌ A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. زُبْيٌ. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزُّبْيَ [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA:) or الزُّبْيُ is here pl. of الزُّبْيَةُ in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — A pitfall for a lion (S, Mgh, Mṣb, K) or a wolf (Mgh) &c., (Mṣb,) dug in a high place, (S, Mgh, Mṣb,) for which reason it is thus called: (S:) pl. as above. (Mṣb.) — A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase]. (TA.) — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (ISd, TA.) — A well: so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِي زُبْيَةٍ [He fell into a well]. (Mgh.) — The excavation made by ants; which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

زُبْيٌ Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally أَزْبَى] of the measure أَفْعُول. (S) — A certain mode of going, or pace, (S, M, K,) of camels: (M, TA:) accord. to أَزَابِي, which is its pl., signifies various modes of going or pace. (S.) — Evil: (AZ, S:) or a great evil: (K:) and a great, momentous, or terrible, thing or affair: (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الْأَزَابِيَّ I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.) — And i. q. عَجَبٌ [app. as meaning A wonderful thing]. (TA.) — And The sound of a bow; (JM, TA;*) its musical ringing, or plaintive, sound. (JM.)

زتن

زَبْتٌ see زَبْتُونٌ, in art. زَبْتٌ.

Bk. I.

نح

نَجَّ (S, A, Mṣb,) aor. نَجَّ, (S,) inf. n. نَجٌّ, (S, A, Mṣb, K,) He pierced him, or thrust him, (i. e. a man, S, Mṣb,) with the نَجَّ [or pointed iron foot of the spear]; (S, A, Mṣb, K;*) and cast at him with it: and نَجَّ also signifies he pierced, or thrust, with haste. (TA.) And نَجَّجَهُ بِالرَّمْحِ I cast at him with the spear. (A, and Ham p. 147.) — [Hence,] نَجَّجَ الشَّيْءَ † He cast, or threw, the thing from himself: (A:) or نَجَّجَ الشَّيْءَ مِنْ يَدِهِ, aor. نَجَّجَ, (TA,) inf. n. as above, (K, TA,) † he cast, or threw, the thing from his hand. (K,* TA.) — [And hence,] نَجَّجَ signifies also † The running of the ostrich. (K, TA.) You say of the ostrich, نَجَّجَ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) † He ran, (A, TA,) throwing out his legs. (TA.) — [Hence also,] نَزَلْنَا بِوَادٍ يَرْجُجُ † We alighted in a valley putting forth herbage; as though casting it from itself. (A, TA.) — See also 4. = رَجَّجَ, sec. pers. رَجَّجْتُ, aor. رَجَّجَ, inf. n. رَجَّجٌ, It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see رَجَّجَ below.]

2: see 4. = رَجَّجَتْ حَاجِبَهَا (S, A,) or رَجَّجَ حَاجِبَهُ (K, TA,) inf. n. تَرْجِيجٌ, (TA,) She, or he, made her, or his, eyebrow narrow and long: (S, K:) [or made it arched: (see 1, last sentence:) or made it narrow and long and arched: (see رَجَّجَ below:)] or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with اِتْنَدَ [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Rā'ee,

* إِذَا مَا الْغَانِيَاتُ خَرَجْنَ يَوْمًا *

* وَزَجَّجْنَ الْحَوَاجِبَ وَالْعَيُونَا *

[the last of these significations may be intended; so that it may be rendered, *When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or* كَحَلْنَ is meant to be understood before الْعَيُونَا. (S.) — Hence, from تَرْجِيجِ الْحَوَاجِبِ as signifying “the clipping of the redundant portions of the hair of the eyebrows,” زَجَّجَ مَوْضِعًا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof: or, accord. to IATH, it may be that the hole was in the end of the piece of wood, and so it may mean he made a نَجَّ [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it.* (TA.)

4. اَزَجَّ الرُّمَحَ (IAqr, ISk, S, A, K;) and نَجَّجَ زَجَّجَهُ (A, TA;) and زَجَّجَهُ, aor. زَجَّجَ, inf. n. زَجَّجٌ, (Mṣb;) and زَجَّجَهُ (TA;) He put, or made, a نَجَّجَ [q. v.] to the spear. (IAqr, ISk, S, A, Mṣb, K.) — The first of these phrases is said also to signify *He removed, or took off, its نَجَّجَ from the spear: (A:) IAqr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)*

8. اَزْدَجَّ, said of the eyebrow, *It reached to the outer extremity (ذُنَابِي) of the eye.* (K.) — And, said of herbage, *Its intervening spaces became closed up.* (TA.)

نَجَّجَ [The pointed iron foot, or heel, or shoe, of a spear;] the iron at the lower extremity of a spear; (S, A, Mṣb, K;) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سَنَانٌ: (ISd, TA:) pl. [of mult.] زَجَّجَةٌ and زَجَّجَةٌ (S, Mṣb, K) and [of pauc.] اَزَجَّةٌ and اَزَجَّةٌ (TA,) or this last is not allowable, (S, Mṣb, TA,) accord. to ISk. (Mṣb.) Zuheyr says,

* وَمَنْ يَعْصِ اطْرَافَ الرِّجَاجِ فَإِنَّهُ *

* يُطِيعُ الْعَوَالِي رَغْبَتِ كُلِّ لَهْدِيرِ *

[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khālid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl. زَجَّجَ is also used to signify *Spears*, altogether. (Ham p. 147.) — Hence, as being likened to the نَجَّجَ of the spear, (L,) † The extremity of the elbow, (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow: (T in art. رَجَّجَ) or [simply] the elbow. (A.) You say, اِتْنَأَ عَلَى رَجَّجِي † He leaned upon his elbows: and اِتْكُوا عَلَى زَجَّجِ † [They leaned upon the extremities of their elbows]. (A.) — [Hence also, † A tush, or canine tooth:] زَجَّجَ الْفَحْلِ signifies † the tushes of the stallion-camel. (A, K.) — [Hence also a signification mentioned by Golius on the authority of Meyd, † An iron pivot (“subscus ferrea”) round which a mill-stone turns.] — Also An arrow-head: (IAqr, K:) pl. زَجَّجَةٌ and زَجَّجَةٌ (K) and اَزَجَّةٌ. (TA.)

زَجَّجٌ Narrowness and length in the eyebrows: (S, K:) or narrowness and archedness of the eyebrows: (A:) or archedness thereof: (MA:) or narrowness and length and fulness and arched-

بِالْقُرْآنِ زَاجِرًا [The *Kur-án* suffices as a chider, checker, restrainer, or forbiddar]. (A, TA.) And الزَّاجِرُ † *The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth.* (KT.) — الزَّاجِرَاتُ, in the *Kur* xxxvii. 2, means † *The angels who are the drivers of the clouds.* (K, TA.) — زَاجِرٌ also signifies † *A diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question.* (Zj, TA.) — أَبُو زَاجِرٍ † *The crow; because one augurs by means of it.* (Har p. 662.)

[زَاجِرَةٌ a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying,] كُرِّرَتْ عَلَى سَمْعِهِ الْمَوَاعِظُ وَالزَّوَاجِرُ † [Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

زُنْجِيرَةٌ and زُنْجِيرٌ: see art. زنجير.

أَزْجَرُ A camel having a looseness in the vertebrae of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K:*) [or having a fracture in his back;] like أَخْزَلَ. (O.)

مَزْجَرٌ [A place of زَجْر, i. e. chiding, &c.]. — [Hence,] هُوَ مَتَى مَزْجَرُ الْكَلْبِ, an elliptical phrase, meaning † [He is, in relation to me, or مَتَى is here used in the sense of عِنْدِي, i. e., in my estimation,] as though he were in the مزجر of the dog; (Sb, TA;) [i. e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [A cause of زَجْر, i. e. chiding, &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرٌ]. A poet says,

* مَن كَانَ لَا يَزْعُمُ أَنِّي شَاعِرٌ *
* فَلَيْدُنْ مَتَى تَنْهَهُ الْمَزَاجِرُ *

i. e. † [He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says, ذِكْرُ اللَّهِ مَزْجَرَةٌ لِلشَّيْطَانِ † [The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.)

مَزْدَجَرٌ, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with اَزْدَجَارُ (Bd), meaning † *Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read مَزْجَرٌ, changing the د into ز, and incorporating it [into the preceding letter].* (Bd.)

زجل

1. زَجَلَ (MA, K,) aor. َ, (K,) inf. n. زَجْلٌ, (MA, K, KL, and Har p. 240,) *He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Har,) to evince emotion.* (Har.) — [It seems to be indicated in the K that it signifies also *He played, or sported:*

and *He, or it* (i. e. a company of men), *raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجَلَ inf. n. of زَجَلَ: (MA, K:) [and used as a simple subst.:] i. g. صَوْتُ [as an inf. n., meaning *The uttering of the voice, or of a sound, or cry: or, as a simple subst., a voice, sound, or cry:* (S:) or a high, or loud, voice: such have the angels when celebrating the praises of God: (TA:) [and] a vehement sound. (Ham p. 627.) [Hence,] سَحَابٌ دُو زَجَلَ *Clouds having a thundering: (TA:) [and] so* سَحَابٌ زَجَلَ. (S.) — A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) — [A low, or faint, sound: hence,] زَجَلَ means غَزِيفًا [i. e. *The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn.* (TA.) — A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also *Play, or sport.* (K.) — And *A species of verse, well known; [a vulgar sort of unmeasured song or ballad;] in this sense post-classical.* (TA.)

زَجَلَ *Raising his voice; as also* زَجَلَ. (K.) — [Hence,] سَحَابٌ زَجَلَ: see زَجَلَ. And غَيْثٌ زَجَلَ *Rain accompanied by the sound of thunder.* (TA.) And نَبْتُ زَجَلَ *A plant, or herbage, in which, or among which, the wind makes a sound.* (K.)

زَجَلَةٌ: see the next paragraph, in two places.

زَجَلَةٌ *The sound, or voice, or noise, of men; as also* زَجَلَةٌ. (K.) — And *A company, a collection, or an assemblage: (K:) or a party, or company, of men, (S, K,) peculiarly: (TA:) as also* زَجَلَةٌ. (K:) pl. of the former زَجَلَ. (S.)

زَاجِلٌ: see زَجَلَ. — It is also applied to a song, or singing, [meaning *Loud,*] in the saying,

* وَهُوَ يُغَنِّيَا غَنَاءَ زَاجِلًا *
[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)

زجو

1. زَجَا (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَاةٌ (S, K, and Ham p. 78) and زَجُو (K and Ham) and زَجُو (K,) *It (a thing) went, or became urged on or along, quickly.* (Ham ubi suprâ: there indicated by the context, but not expressed.) — *It* (a bad piece of money) *passed, or had currency.* (Er-Râghib, TA.) — *It* (an affair) *was, or became, easy; and right, in a right state, or right in its direction or tendency.* (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةً لَا يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ, i. e. [A prayer in which the opening chapter of

the Book (meaning the *Kur-án*) is not recited] will not be right. (TA.) — Also, inf. n. زَجَاةٌ, said of the [tax called] خَرَجٌ, *It was, or became, easy of collection.* (S.) — زَجَاةٌ also signifies *The acting with penetrative energy, and effectiveness, in an affair.* (S, K.) One says, هَذَا الْأَمْرُ قَدْ زَجَاةٌ [app. meaning *This affair, we have effected it, or accomplished it; like as one says, عَطَاةٌ قَلِيلٌ يَزْجُو مَضِيئًا عَلَى الْأَمْرِ*]. (T, TA.) And خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, ضَحَكَ حَتَّى زَجَا i. e. [He laughed until his laughing became stopped, or cut short. (S, K. *)] — See also what next follows, in two places.

2. تَزَجَّى (S, Msb, TA,) inf. n. تَزْجِيَةٌ (S, TA,) *He pushed it gently, (S, Msb, TA,) in order that it might go on; as also* زَجَاةٌ; and زَجَاةٌ, aor. يَزْجُو, inf. n. زَجُو: and this last, *he drove it, or urged it on, gently; (TA;) [and so* زَجَاةٌ and زَجَاةٌ, as will be shown by what follows:] or زَجَاةٌ signifies [simply] *he drove it, or urged it on: and he pushed it: and so* [app. in both of these senses] زَجَاةٌ and زَجَاةٌ. (K.) Hence, i. e. from تَزَجَّى meaning “I pushed it gently,” (Har p. 304,) one says, كَيْفَ تَزْجِي الْأَيَّامَ (S, Har) i. e. *How dost thou strive with the days in pushing them on, or making them to pass away?* (S:) *كيف تَدْفَعُهَا* [how dost thou push on the days? and thus may mean also *كيف تدافعها*]: (Har:) [or how dost thou make the days to pass away? for] زَجَى الْأَيَّامَ means *he made the days to pass away: (MA:) [or how dost thou pass the days? for it is also said that]* تَزْجِيَةٌ signifies the

passing [one's] days. (KL.) زَجَى الْأَيَّامَ may be well rendered *He made the days to pass away by means of exertion; and so دَفَعَهَا* and دَفَعَهَا. Har (ubi suprâ) uses the phrase أَزْجَى أَيَّامًا مُسَوِّدَةً as meaning *I push on evil and hard days.* † زَجَى, also, inf. n. زَجَاةٌ, is expl. by Az as signifying دَافِعٌ بِقَلِيلِهِ [app. meaning *He strove to push on life, or to repel want or the like, with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezarah, نَزَجَى دُنْيَانَا [or the correct reading may be † نَزَجَى, and accord. to either reading the phrase may be rendered *We strive to push on life, or to repel want &c., with little of our worldly possessions,*] means *we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also اِبْرَيْلُ زَجَى *I drove the camels.* (S.) And وَلَدَهَا زَجَى *The [wild] cow drives her young one.* (S.) السَّحَابُ يَزْجِي *The wind drives along the clouds: (S:) or drives along gently the clouds; as also* تَزْجِي, but in an intensive sense. (Msb.) In like manner, يَزْجِي is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68], وَبُكَرَ الْبَدَى يَزْجِي *Your Lord is He*

who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجَيْتَهُ بِالْقَوْلِ وَازْدَجَيْتَهُ *

i. e. [I drove him with speech, and] urged him on: for *ازْدَجَاهُ* signifies *سَاقَهُ* [like *زَجَاهُ* &c.]. (TA.) — And *زَجَى حَاجَتِي* He made easy the attainment of my want. (TA.) = *زَجَى الرَّحْمُ* i. q. *أَزَجَهُ* q. v. in art. *زج*. (TA in that art.)

4: see 2, in ten places. *ازجى* also signifies He made money, or bad money, to pass, or be current. (Er-Rāghib, TA.)

5. *تَزَجَيْتُ بِكَذَا* I contented myself with such a thing: a *rājiz* says,

* تَرَجَّ مِنْ دُنْيَاكَ بِالْبَلَاغِ *

[Content thyself with what is sufficient of thy worldly possessions]. (S. [See also 2.])

8: see 2, near the end of the paragraph.

أَزَجِي More penetrating and effective in an affair than another: (S, K:) so in the saying, *فَلَانٌ أَزَجِي بِهَذَا الْأَمْرِ مِنْ فَلَانٍ* [Such a one is more penetrating and effective in this affair than such a one]. (S, K.)*

مَزَجِي, applied to a horse [or other beast], That is driven, or urged on, (*يَزَجِي*, [i. e. *يَزَجِي*]) in his pace, by little and little. (Ham p. 158.) — A small, or scanty, thing; (S, Er-Rāghib, TA;) or such as is mean, or paltry; that may be pushed and driven away because of the little account that is made of it. (Er-Rāghib, TA.) *بَضَاعَةُ مَرْجَاةٍ* means *Small, or scanty, merchandise; little in quantity*: (S, K:) and so it is said to mean in the *Kur* [xii. 88]: or, as in some copies of the S, *little, or mean, or paltry, merchandise*: (TA:) or *mean, or paltry, merchandise, rejected by every one to whom it is offered*: (A, TA:) or *merchandise wherewith the days are pushed on* (*تُدْفَعُ* [i. e. made to pass away by means of exertion]) because of its scantiness: (Mṣb, TA: [for *مَرْجَاةٌ بِهَا*]) or, accord. to the shereef El-Murtaḍā, *merchandise driven along portion after portion, scantily and feebly*: (TA:) or *merchandise in respect of which a lowering of the price is demanded on account of its badness* (*فِيهَا إِغْضَاؤٌ*); (Th, TA;) *not in perfect condition*: (Th, K, TA:) thus, too, it is expl. as used in the *Kur*: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of *صَنْوَبِرٍ* [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

مَزَجِي Weak: so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything not perfect in nobility, nor in any other praiseworthy quality: or, as some say, one driven to generosity against his will: (TA:) and also, (TA,) applied to a man, i. q. *مَزَلَجٍ* [q. v., app. here meaning deficient in manliness, or manly virtue, or the like]. (S, TA.) [*الزَّمانُ المَزَجِي*, a phrase used by Har, is expl.

(p. 429) as meaning *يُزَجِيهِ النَّاسُ* i. e. Time that requires men to push it on, or to make it to pass away by means of exertion.]

مَرْجَاةٌ A man who urges on much the camel, or beast, that he rides. (TA.)

زح

1. *زَحَهُ*, (S, L, K,) aor. *زَحَ*, (S, L,) inf. n. *زَحَ*; (L;) and *زَحَزَحَهُ*; (L;) He removed him, or it, from his, or its, place: (S, L, K:) and he pushed, or thrust, away, him, or it: (L, K:) or the latter, he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off: (S, A, Mgh, L, Mṣb:) and the former signifies also he drem, dragged, or pulled, away, him, or it, in haste. (L, K.) You say, *زَحَزَحَهُ عَنْهُ* He removed him, or it, far away; (S, K;) or pushed, or thrust, away; and removed; him, or it; (TA;) from it; (S, K;) i. e. from his, or its, place. (TA.) It is said in the *Kur* [iii. 182], *فَمَنْ زَحَزَحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ* i. e. [And he] who shall be removed [from the fire of Hell], or removed far away [therefrom, and made to enter Paradise, shall attain good fortune]. (TA.)

R. Q. 1. *زَحَزَحَ*: see above, in three places: = and see also the paragraph here following.

R. Q. 2. *تَزَحَزَحَ* He, or it, removed, or became removed; (S, A, Mgh, Mṣb;) and (Mgh, Mṣb) removed, or became removed, far away: (Mgh, Mṣb, K:) and accord. to Es-Semeen, *زَحَزَحَ* is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, *دَخَلْتُ عَلَى فُلَانٍ فَتَزَحَزَحَ لِي عَنْ مَجْلِسِهِ* i. e. [I went in to such a one, and] he removed [for me from his sitting-place]. (Mgh, Mṣb.)*

هُوَ يَزَحَزِحُ مِنْهُ Distance: so in the saying, *هُوَ يَزَحَزِحُ مِنْهُ* [He, or it, is at a distance from him, or it]. (S, K.) Az says that, accord. to some, this is a reduplicative word from *زَاَحَ*, aor. *يَزِيحُ*, meaning *تَأَخَّرَ*; and some hold it to be from *الزَّوْحُ* meaning “the driving vehemently,” as also *الدَّوْحُ*. (TA.)

زَحَزَاَحَ Distant; remote. (K.)

مَتَزَحَزَحَ A place to which one removes, or may remove, [in an absolute sense, as is implied in the A, or] far away. (Ham p. 655.) One says, *مَا لِي عَنْهُ مَتَزَحَزَحَ* [There is not for me any place to which to remove from him, or it]. (A.)

زحر

1. *زَحَرَ*, aor. *زَحَرَ* and *زَحَرَ*, (K,) inf. n. *زَحِيرٌ* (A, K) and *زَحَارٌ* and *زَحَارَةٌ*, (K,) He emitted the voice, (K,* TA,) or (K, TA, in the CK “and,”) the breath, with a moaning; (A, K;) [or he breathed hard; as appears from what follows:] in work, or labour, or in difficulty. (TA.) You say, *سَمِعْتُ لَهُ زَحِيرًا* [I heard him breathe hard; or emit the

voice, or the breath, with a moaning]. (A.) And of a woman bringing forth, you say, *زَحَرَتْ*, aor. *زَحَرَ*, and *زَحَرَ*, inf. n. *زَحِيرٌ*, She breathed hard. (S.) — [Hence,] *زَحَرَ* said of a niggardly man, + He, being begged of, deemed the begging grievous, or troublesome, (K, TA,) and moaned thereat. (TA.) — *زَحَرَ*, (A, K,) aor. *زَحَرَ* and *زَحَرَ*, (K,) inf. n. *زَحِيرٌ* (S, A, K) and *زَحَارٌ* (S, K) and *زَحَارَةٌ* (K;) [and app. *زَحَرَ* also; (see *مَزَحَزَحَ*)] and *تَزَحَرَ*; (A, K;) and *تَزَحِرٌ*, inf. n. *تَزَحِيرٌ*; (K;) [all signify] He was, or became, affected with a looseness of the bowels: (S, A:) or with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood. (K.) — And *زَحَرَتْ بِهِ أُمُّهُ*, and *تَزَحَرَتْ عَنْهُ*, † His mother brought him forth. (A, K.) = *زَحَرَ بِالرَّمَحِ*, accord. to the K, signifies He broke, or clave, his head with the spear: but IDrd says that this is not of established authority. (TA.) = *زَحَرَ*, like *عَنِى*, He was, or became, niggardly, or tenacious. (K.)

2: see 1. = *زَحَرَ النَّاقَةَ*, inf. n. *تَزَحِيرٌ*, He put a ball (كُرَّةٌ) into a nose-bag (مِخْلَاةٌ), and inserted it into the vulva of the she-camel whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] and left it for a night, having stopped up her nose, then drem forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk. (K, TA.)

3. *زَاَحَرُهُ* † He treated him, or regarded him, with enmity, or hostility, (A, K, TA,) and behaved angrily (إِتْفَحَ) to him. (TA.)

5: see 1, in two places. — *هُوَ يَزَحَرُ بِأَلِهَ شَحًا* † [He yields his property with pain, (app. from *تَزَحَرَتْ* said of a woman in child-birth,) by reason of niggardliness]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.)

زَحَارٌ: see *زَحَارٌ*.

زَحَرَةٌ [inf. n. of un. of *زَحَرَ*; An emission [of the voice or] of the breath with a moaning: (A:) [or a hard breathing: (see 1:) it is said to be] like *زَفَرَةٌ* [q. v.]. (TA.)

زَحَارٌ: see *زَحَارٌ*.

زَحَارٌ [an inf. n. of 1, q. v. — Also] A certain disease that affects the camel, (K, TA,) in consequence of which he suffers from a violent looseness of the bowels, until, or so that, the extremity of his rectum turns inside-out, and nothing comes forth from it. (TA.)

زَحَارٌ [One who breathes hard; (this meaning being indicated, though not expressed, in the S;) or who emits the voice, or the breath, with a moaning: see 1, first sentence. — And hence,] † Niggardly; tenacious; who moans on being

begged of; (TA; [in which it is said to be with damm; but this is a mistake, occasioned by an incorrect point in the L;]) as also زَحْرُ and زَحْرَانُ and مَزْجُورُ. (K,* TA.) A poet says,

* أَرَاكَ جَمَعْتَ مَسْأَلَةً وَجِرْصًا * وَعِنْدَ الْفَقْرِ زَحَارًا أَنَا *
[I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning]: (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زَحَارًا: (Z) is said by IB to be [here] an inf. n. of أَنْ, like أَنْبَأَ. (TA.)

مَزْجُورُ A man affected with a looseness, or with a violent looseness, of the bowels, and with a gripping pain in the belly, and a discharge of blood. (A,* TA.) — See also the next preceding paragraph.

زحف

1. زَحَفَ, aor. َ, inf. n. زَحْفٌ (S, Mgh, Mṣb, K) and زُحُوفٌ (Mṣb, K), زَحْفَانُ (K,) He, or it, (an army, Mgh, Mṣb,* or a company of men, Mṣb,) walked, marched, or went on foot, إِلَيْهِ [to him, or it]; (S, K;) and [generally] did so by little and little; (accord. to an explanation of زَحَفَ in the TA;) crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh:) and تَزَحَفُ إِلَيْهِ (S, K,) as also اَزْدَحَفُ (K,) i. q. تَمَشَّى (S, K,) i. e. he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK:) and مَشْيَةُ زَحْفَانٍ means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Mṣb, K,) or before he stands, (T, TA,) يَزْحَفُ [He drags himself along] (S, Mṣb, K) عَلَى الْأَرْضِ [upon the ground], or عَلَى آسْتِهِ [upon his posteriors]: (TA:) or زَحَفَ alone, said of a child, he went along slowly, by little and little, upon his posteriors: (Bḍ in viii. 15:) and to the زَحَفَ of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, عَلَى يَتَزَحَفُ, or, as in the T, عَلَى بَطْنِهِ, i. e. he drags himself along [upon the ground, or upon his belly]. (TA.) — زَحَفَ الدَّبَابُ [The young locusts not yet winged] went on, or forwards: (S, O, K:) مَضَى in this explanation in the K should be مَضَى, as in the S and A. (TA.) — زَحَفَ said of an arrow, † It fell short of the butt, and then slid along to it. (S,* Mṣb.) — Also, said of a camel, (S, Mgh, Mṣb, K,) aor. َ, inf. n. زَحْفٌ and زُحُوفٌ and زَحْفَانُ (TA,) He became fatigued, and dragged his foot, or the extremity of his foot; (S, Mgh, Mṣb, K;) as also أَزْحَفَ: (S, Mgh, Mṣb:) or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and أَزْحَفَتْ رَاحَتُهُ مِنَ الْإِعْيَاءِ His saddle-camel stood still from fatigue: or, accord. to El-Khaṭṭābee, correctly, أَزْحَفَتْ عَلَيْهِ: (TA:) or this is a mistake, occurring in the Fāil; and it is correctly with fet-ḥ: (Mgh:) and accord. to

the T, زَحَفَ signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Mṣb, TA,) accord. to AZ, whether fat or lean, (Mṣb,) aor. َ, inf. n. زَحْفٌ and زَحْفَانُ, or, as AZ says, زَحْفٌ and زُحُوفٌ, (TA,) signifies, (Mṣb,) or signifies also, (TA,) he became fatigued, (Mṣb, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرُ † The trees became in a state of gentle motion, by the influence of the wind. (TA.) = زَحَفَ الشَّيْءُ, inf. n. زَحْفٌ, He dragged the thing along gently. (TA.)

2. زَحَفَ الْبَيْتَ بِالزَّحَافَةِ [He swept the house, or chamber, with the زَحَافَةُ, q. v.]. (TA.)

3. زَحَفْنَا، inf. n. مَزَاحِفَةٌ, They fought with us. (TA.)

4: see 1, in the latter half, in two places. — أَزْحَفَ said of a man means His camel, or his horse or the like, became fatigued. (S.) — أَزْحَفَ زَحْفٌ لَنَا بَنُو فَلَانٍ The sons of such a one became a زَحْفٌ to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) — And أَزْحَفَ فَلَانٌ Such a one attained to the utmost of that which he sought, or desired. (K,* TA.) = أَزْحَفَ said of long journeying, It fatigued the camels. (TA.) — أَزْحَفَتِ الرِّيحُ الشَّجَرَ † The wind put the trees into a state of gentle motion. (TA.)

5: see 1, in the former half, in two places.

6. تَزَحَفُوا They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also اَزْدَحَفُوا. (TA.)

8. اَزْدَحَفَ [originally اَزْزَحَفَ]: see 1, first sentence: and see also 6.

زَحَفَ An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A, TA:) or a numerous army or military force; an inf. n. used as a subst.; (Mgh, Mṣb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى آسْتِهِ, said of a child: (TA:) not applied to a single individual: (IKoot, Mṣb:) pl. زُحُوفٌ. (Mṣb, TA.) — And hence, as being likened thereto, † A swarm of locusts. (TA.) — قَرَّ مِنَ الزَّحْفِ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا —

15], means, accord. to Zj, زَاحِفِينَ, i. e. [When ye meet those who have disbelieved] marching by little and little [in consequence of their great number, to attack you]. (TA.)

نَارٌ زَحْفَةٌ [inf. n. of un. of 1; A walk, &c.]. — نَارٌ زَحْفَةٌ The fire of the شِمِيع and the آلاءُ; because it quickly blazes in them [and then subsides]; (S, K;) so that one walks, or creeps, from them [and back to them]: (S:) or the fire

of the عَرَفِيجَ (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيعٍ. (TA.) It was said to a woman of the Arabs, “Wherefore do we see you to be scant of flesh in the posteriors and thighs?” and she answered, أَرْسَحْنَا نَارَ الزَّحْفَتَيْنِ [The fire of the شِمِيع and the آلاءُ, or of the عَرَفِيجَ, has rendered us scant of flesh in the posteriors and thighs]. (S.)

زُحْفَةٌ زَحْلَةٌ (K,) or زُحْفَةٌ زَحْلَةٌ, A man (TA) who does not travel about in the countries: (K, TA:) so in the Moḥeet. (TA.)

زُحُوفٌ: see زَاحِفٌ, in two places. — [Also, accord. to Freytag, occurring in the Deewān el-Hudhaleeyeen as meaning Going along slowly.]

مَا يُزْحَفُ, in the dial. of Egypt, signifies زَحْفَةٌ, [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls]. (TA.)

زَحْفَةٌ One who creeps along (يَزْحَفُ) upon the ground, (Ibn-'Abbād, K,) either from fatigue or old age. (TA.) — Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-'Abbād, K, TA.)

زَاحِفٌ [part. n. of 1; Walking, &c.]. — † An arrow that falls short of the butt, and then slides along to it: (S,* Mṣb, TA:*) pl. زَوَاحِفٌ. (Mṣb.) — A camel fatigued, and dragging his foot, or the extremity of his foot; (K;) as also زَاحِفَةٌ, in which the ّ is added to denote intensiveness: (Mṣb:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K;) and so زُحُوفٌ; (K;) or this last signifies a she-camel that drags her hind legs or feet: and مُزْحَفٌ, applied to a he-camel, has the former of these meanings: (S:) [see also سَحُوفٌ, said to be a dial. var. of زُحُوفٌ:] the pl. of زَاحِفَةٌ is زَوَاحِفٌ; (S, Mṣb, K;) and the pl. of زُحُوفٌ is زُحُوفٌ. (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so مُزْحَفٌ. (TA.) And, accord. to Abou-Sa'eed Ed-Dareer, [simply] Fatigued; (TA;) and so مُزْحَفٌ; applied to a camel: (K:) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَوَاحِفٌ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَاحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفَةٌ: see مُزْحَفٌ.

سَحَابٌ مُزْحَفٌ: see زَاحِفٌ, in three places. — مُزْحَفٌ † Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.)

مَزْحَفَةٌ a n. of place, sing. of مَزَاحِفٌ, (TK,)

which signifies The places of the creeping of serpents; (S, K, TA;) and the marks, or tracks, of the passage thereof: (TA:) and **مَزْحَقٌ**, likewise signifies the mark, or track, of a serpent, upon the ground; like **مُسْحَقٌ**. (TA in art. **سَحَف**.) — **مَزْحَاقٌ** also signifies The places of fighting of a party, or people. (TA.) — And † The places of pouring [of the water] of the clouds; (TA;) the places where falls the rain of the clouds. (K, TA. [In the CK, **السَّحَابُ** is erroneously put for **السَّحَابِ**].)

مَزْحَاقٌ A camel wont, or accustomed, to become fatigued, (S, K, TA,) and to drag his foot, or the extremity of his foot, (S,) or to stand still with his owner: (TA:) or † a she-camel that quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot: (A, TA:) pl. **مَزْحَاقِيٌّ** (S, TA) and **مَزْحَاقٌ**. (TA.)

زحل

1. **زَحَلَ** (S, K,) aor. **زَحَلَّ**, (K,) inf. n. **زُحُولٌ** (S, K) and **زَحَلَّ** (Ham p. 125) and **مَزَحَلَّ** (S,) He removed, withdrew, or retired to a distance; (S, K, TA, and Ham ubi suprà;) and went back or backwards, drew back, receded, or retreated; (TA;) **عَنْ مَكَانِهِ** [from his place]; as also **مَزَحَلَّ**. (S, K.) Hence, in a trad., **إِزْحَلَّ عَنِّي فَقَدْ تَزَحَّيْتَنِي**, meaning [Remove thou, &c., from me,] for thou hast exhausted me of what I possessed. (TA.) And **الْأَمْرُ يُزْحَلُّ عَنْ الْأَمْرِ** (K, TA, in the CK **الْأَمْرُ**), He removes, withdraws, or retires far away, from affairs. (TA.) — And He, or it, **وَأَزْحَلَّ**, or became, distant, or remote. (TA.) — And **زَحَلَ** and **زُحُولٌ** aor. **زَحَلَّ**, (K,) inf. n. **زُحُولٌ** and **مَزَحَلَّ**, (TA,) It (a thing, TA) quitted its station, or standing-place; (K, TA;) as also **مَزَحَلَّ**. (K:) in some copies of the K, in the explanation of this phrase, **زَلَّ** is put in the place of **زَالٍ**. (TA.) — And **زَحَلَّتْ** She (a camel) held back, hung back, or lagged behind, in her course, or journeying. (K.) — And **زَحَلَ** He (a man, TA) was, or became, fatigued, tired, or jaded. (K, TA.)

2: see what next follows.

4. **أَزْحَلَهُ** He removed him, or it, far away; as also **مَزَحَلَّهُ**, inf. n. **مَزَحِيلٌ**. (K.) — And **أَزْحَلَهُ إِلَيْهِ** † He, or it, constrained him to betake himself, or repair, or have recourse, to him, or it. (K, TA.)

5: see 1, first sentence.

Q. Q. 1. **أَزْحَلَهُ عَنْ مَكَانِهِ** He made him, or it, to slip [**أَزَلَّهُ**, [probably a mistranscription for **أَزَلَّهُ**] he removed him, or it, like as **زَلَّ** is put in some copies of the K in the place of **زَالٍ** in a case mentioned above,] from his, or its, place. (TA.)

Q. Q. 2. **تَزَحَّوَلَّ** [quasi-pass. of Q. Q. 1]: see 1.

زَحَلَّ and **مَزَحَلَّ** Removing, withdrawing, or retiring to a distance; (S, K, TA;) and going back or backwards, drawing back, receding, or retreating; (TA;) from a place. (S, K, TA.)

زَحَلَ A man who removes, withdraws, or retires far away, from affairs, (K, TA,) whether they be good or evil: (TA:) fem. with **ة**. (K.) — **زَحَلَ**, imperfectly decl., (S, K,) like **عَمَرَ**, (S,) because it is a proper name and deviates from the original form [which is app. **الزَّاحِلُ**, reg. part. n. of 1], (Mbr, TA,) [The planet Saturn;] a certain star, of those called **الْخَنَسُ**; (S, K;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) **غَلَامُ زَحَلٍ** [The young man, or slave, of Saturn] is [a surname of] Abul-Kásim the well-known astronomer or astrologer. (K.)

زَحَلَّةٌ A man who does not travel about in the countries. (K.) [See also **زُحَفَةٌ**.] — And A certain beast that enters its hole with its hinder part foremost. (K.)

زَحَلَّ A camel that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks. (K.)

زُحُولٌ: see the next paragraph. — Also Light in body. (TA.)

زَحِيلٌ: see **زَحَلَ**. — Also Quick, or swift: (K:) mentioned by Sb, and expl. by Seer. (TA.) — And A place that is strait and slippery, consisting of smooth stones; as also **مَزَحُولٌ**: (K:) and so **زَحِيلٌ**. (Abou-Málik, TA.)

نَاقَةٌ زَحُولٌ A she-camel which, when she comes to the watering-trough, and the driver (**الدَّائِدُ**, in the copies of the K erroneously written **الرائد**, TA) strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough. (Lth, K, TA.) — And **عَقْبَةُ زَحُولٌ** [in the CK erroneously written **عَقْبَةُ**, A stage of a journey] far-extending. (K, TA.)

زَحِيلَةٌ A proud and self-conceited gait. (K.)

مَزَحَلَّ an inf. n. of **زَحَلَ**. (S, TA.) — And also A place to which one removes, withdraws, or retires far away. (S, TA.) Ibráheem Ibn-Kuneyf En-Nebhánee says,

* **وَمَا لِأَمْرِي عَمَّا قَضَى اللَّهُ مَزَحَلَّ** *
i. e. And there is not, for a man, a place to which to go far away from that which God has decreed. (Ham p. 125.) And one says, **إِنِّي لَبِي عِنْدَكَ لِمَزَحَلَّ**, meaning **مُنْتَدِحًا** [i. e. Verily there is, for me, with thee, ample scope, or freedom, or liberty]. (S, TA.)

زحلف

Q. 1. **زَحَلَفَهُ** (S, K,) inf. n. **زَحْلَفَةٌ** (S,) He rolled him, or it, down or along. (S, K.) — And He pushed, impelled, repelled, or drove away, or back, him, or it. (S, K.) [Hence,] one says, **زَحَلَفَ اللَّهُ عَنَّا شَرَّكَ** May God put away, or ward off, from us thy mischief. (TA.) — **زَحَلَفَ لِفُلَانٍ** He gave to such a one a thousand. (Sgh, K.) — **زَحَلَفَ الْإِنَاءَ** He filled the vessel. (Sgh, K.) — **زَحَلَفَ فِي الْكَلَامِ** He hastened, or was quick, in speech. (Sgh, K.)

Q. 2. **تَزَحَلَفَ** He, or it, rolled down or along. (S, K, TA.) One says, **يَتَزَحَلَفُونَ فِيهِ** [They roll down it]; namely, a smoothed descending, or sloping, place. (IAar, T, S.) — And He, or it, became pushed, impelled, repelled, or driven away or back. (S, K.) [Hence,] El-Ajjáj says,

* **وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفًا** *
* **أَدْفَعُهَا بِالرَّاحِ كَيْ تَزَحَلَفَا** *

[And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; **تَزَحَلَفَا** being for **تَزَحَلَفَ**]. (S.) See also the next paragraph. — One says also **تَزَحَلَفَتِ الشَّمْسُ** meaning The sun inclined to setting: or declined from the meridian, at midday. (TA.)

Q. 4. **أَزْحَلَفَ**, as also **أَزْلَحَفَ** (Mgh, K,) He was, or became, far; he stood, or kept, aloof; (A'Obeid, Mgh, TA;) he removed, withdrew, or retired to a distance; (A'Obeid, Mgh, K, TA;) as also **مَزَحَلَفَ**; (TA;) **عَنْ كَذَا** from such a thing: (Mgh:) for ex., from adultery, or fornication. (A'Obeid, Mgh, TA.)

زُحْلُوفٌ Smooth rock: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbád, TA.)

زَحْلِفٌ A slippery place. (TA.) [See also what next follows: and see **زَحِيلٌ**.]

زُحْلُوفَةٌ The traces of the sliding of children from the top to the bottom of a hill: (As, S, K:) of the dial. of the people of El-'Áliyah: in the dial. of Temem, with **ق** [in the place of **ف**]: (S:) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (IAar, S, K;) because they roll down it (**يَتَزَحَلَفُونَ فِيهِ**): (S:) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock: (Abou-Málik, TA:) pl. **زَحَالِفٌ** and **زَحَالِفٌ**. (S.)

خُمُرُ زَحَالِفِ الصُّقْلِ (S.) **زُحْلُوفَةٌ** a pl. of **زَحَالِفٌ**. Asses having smooth and fat bellies. (Ibn-'Abbád, TA.) — Also **دَوَابُّ** [i. e. reptiles, or insects], having legs, that walk, resembling ants: (K:) or, as in the O, having legs resembling ants. (TA.)

[**مَزَحَلَفٌ**, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Smooth, applied to rock.]

زحلق

Q. 1. **زَحَلَقَهُ** [inf. n. of **زَحَلَقَ**] The rolling [a thing] down; syn. **دَحْرَجَهُ**. (S, K.) You say, **زَحَلَقَ الْحَجَرُ**, i. e. **دَحْرَجَهُ** [He rolled down the stone]. (TK.)

Q. 2. **تَزَحَلَقَ** He, or it, rolled down; syn. **تَدَحْرَجَ**. (S, K:) or he slid, or slipped, upon his posteriors. (TA.)

زَحْلَقٌ A violent wind. (Ibn-'Abbád, K.)

زَحْلِقٌ: see the next paragraph.

زُحْلُوقَةٌ i. q. زُحْلُوقَةٌ (S, * K;) meaning [A sloping slide, or rolling-place; or] the traces of the sliding of children from above to below: (TA:) of the dial. of Temeem: pl. زَحَالِيثُ (S:) which likewise signifies slippery places; as also زَحْلِيثُ (TA.) — And † A grave: (K, TA:) because one slips into it. (TA.) — And i. q. أَرْجُوحَةٌ; i. e. [A seesaw;] a piece of wood [or a plank] which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other [end]; and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they [app. who are looking on] call out to them, اَلَا خَلُّوْا اَلَا خَلُّوْا [Now leave ye! now leave ye what ye are doing!]. (K. [See also أَرْجُوحَةٌ.])

مُزَحْلَقٌ [Rolled down: see Q. 1. — And] Smooth. (TA.)

زح

1. زَحَمَ (Mgh, Msb, K,) aor. زَحَمَ, inf. n. زَحْمٌ (Msb, K) and زَحَمَ (Msb) and زَحَامٌ, with kesr; (K; [but see what here follows, and see also زَحَمَةٌ below;] and زَحَامَةٌ (S, Msb, TA,) inf. n. مَزَاحِمَةٌ (Msb, TA) and زَحَامٌ; (Msb;) i. q. ضَايَقَةٌ [i. e. He straitened him, meaning, in this instance, by pressure; and properly, being in like manner straitened by him]: (K in explanation of زَحَمَةٌ and TA in explanation of زَحَامَةٌ: or i. q. دَفَعَهُ [he pushed him, or repelled him]; generally meaning [he pushed against him] in a strait, or narrow, [or crowded,] place: (Msb in explanation of زَحَمَةٌ and app. in explanation of زَحَامَةٌ also:) [or i. q. دَفَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, he pushed him, &c., being pushed, &c., by him: for] زَحَمَتِ النَّاسُ means دَفَعُونِي [i. e. The people pushed against me; or pushed me, &c., being pushed, &c., by me;] in a strait, or narrow, [or crowded,] place: (Mgh:) [or pressed, crowded, or thronged, me:] and مَزَاحِمَةٌ is syn. with مَدَافِعَةٌ: (TA in art. دفع:) زَحَمَةٌ in the place of زَحَمَةٌ is a mistake. (Mgh.) One says, زَحَمَ الْقَوْمَ بَعْضُهُمْ بَعْضًا The people straitened one another; syn. تَضَايَقُوا; [or pressed, crowded, or thronged, one another;] in a sitting-place, or place of assembly: (Msb:) as also ازدحموا (Msb, K, * TA,) in whatever place it be; (Msb;) and تَزاحموا (K, * TA.) One may also use the pass. form of زَحِمَ, i. e. زَحِمَ [meaning He was straitened, by pressure; &c.]; and that of زَاحَمَ, i. e. زَوَّحِمَ [meaning the same]. (Msb.) = زَحِمَ زَحَمَةً He gobbled a gobbet, or morsel, or mouthful: so in the "Nawādir;" as also زَهَمَهَا (TA.)

3: see above, in two places. — [Hence,] one says, زَاحَمَ عَلَى الرَّأْسَةِ وَأَرَادَهَا [He strove for headship, or command, and desired it]. (IAgr, TA in art. رَأْس.) [And hence the prov. زَاحِمٌ رَأْسٌ. — [Hence, likewise,] زَاحِمٌ also signifies † He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature. (TA. [I find this ex-

planation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.] — زَاحِمُ الْخَمْسِينَ He (a man, TA) approached, (K, TA,) and reached, or attained, (TA,) the [age of] fifty [years]; (K, TA;) as also زَاهِمًا (TA.)

6: see 1, and 8. — تَزاحمت الأمواجُ and ازدحمت The waves dashed against each other. (TA.) See a verse cited below, voce زَحِمَ.

8: see 1, in two places; and see also an ex. in a verse cited below, voce زَحِمَ. One says also, تَزاحموا عَلَيْهِ and ازدحموا عَلَى كَذَا [They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing]. (S.) — Hence, by way of metaphor, † ازدحم الغرماءُ [The creditors were, or became, numerous and pressing]. (Msb.) — See also 6.

قَوْمٌ مُزْدَحِمُونَ i. q. زَحِمَ [originally an inf. n.,] i. q. [A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another; i. e. a press, crowd, or throng]. (K, * TA.) A poet says,

جَاءَ بِزَحِمٍ مَعَ زَحِمٍ فَازْدَحَمَ *
تَزاحموا الموجُ إِذَا الموجُ التَّطَمَّ *

[He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

زَحِمَ, with damm, a name of Mekkeh: (K, * TA:) so says Th: but ISd says that the name commonly known is زَحِمٌ [or زَحِمٌ or أَمُّ الزَّحِمِ]: (TA:) or it is أَمُّ الزَّحِمِ [probably, I think, a mistranscription for أَمُّ الزَّحِمِ]. (K, TA.)

زَحَمَةٌ [an inf. n. of زَحَمَ accord. to the Msb] i. q. زَحَامٌ [likewise an inf. n. of زَحَمَ accord. to the K, and of زَحَمَةٌ accord. to the Msb: both signify A straitening, pushing, pressing, crowding, or thronging]. (S.) — زَحَمَةُ الْوِلَادَةِ The moaning, or hard breathing, (زَحَرَةٌ,) with which the child comes forth; as also زَحَمَةٌ and زُكَمَةٌ. (K in the present art. and in art. زَحِمَ.)

زُحْمَةٌ A gobbet, morsel, or mouthful. (TA.) See 1, last sentence.

زَحَامٌ: see زَحَمَةٌ.

زَحِمَ i. q. شَدِيدُهُ or كَثِيرُ الزَّحَامِ i. e. One who straitens, pushes, presses, crowds, or throngs, much or vehemently. (K.) Hence, مَنَكِبُ مَزَحِمٍ [A shoulder that pushes vehemently]. (TA.)

غَيْرُ مَدَافِعٍ i. q. هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مَزَاحِمٍ (K in art. دفع, q. v.)

مَزَاحِمٌ (T, TA,) or أَبُو مَزَاحِمٍ (T, K, TA,) or مَزَاحِمٌ (M, TA,) The elephant: (T, M, K:) and a bull having horns: so in the T, on the authority of IAgr: (TA:) or a bull having the

horns broken. (M, K, TA.) — مَزَاحِمٌ is also the name of A certain horse. (K, * TA.)

نخ

1. زَخَّ (S, A, K,) aor. زَخَّ, inf. n. زَخٌّ (TA,) He pushed him, or thrust him, (S, A,) or made him to fall, (K,) into a depressed place, or a deep hollow or cavity: (S, A, K:) [or he pushed him, or thrust him, in any manner; for] زَخٌّ signifies, accord. to IDrd, any pushing, or thrusting. (TA.) You say, زَخَّ فِي النَّارِ (A,) or زَخَّ بِهِ فِي النَّارِ, He was pushed, or thrust, and thrown, or cast, into the fire [of Hell]. (TA.) And زَخَّ فِي قَفَاهُ (A, TA) He was pushed, or thrust, on the back of his neck: or he was pushed, or thrust, on the back of his neck, and expelled. (TA.) And it is said in a trad. of Abou-Moosà, مَنْ يَتَّبِعِ الْقُرْآنَ يَهْبِطُ بِهِ عَلَى رِیَاضِ الْجَنَّةِ وَمَنْ يَتَّبِعِ الْقُرْآنَ يَزَخَّ فِي قَفَاهُ حَتَّى يَقْدَفَ بِهِ فِي نَارِ جَهَنَّمَ [Whosoever follows the Kur-án as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whomsoever the Kur-án follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell]. (S.) One says also of

lambs or kids, تَزَخَّ, meaning They are driven; and impelled from behind them. (TA.) And of a driver, زَخَّ الْإِبِلَ He drove the camels quickly, and urged them on. (TA.) — [Hence,] زَخَّ بَوْلُهُ (K,) inf. n. as above, (TA,) He cast forth his urine; (K, TA;) and propelled it. (TA.) And زَخَّتِ الْمَاءُ, and زَخَّتِ الْمَاءُ, She (a woman) ejected the [seminal] fluid. (TA. [See زَخَاخَةٌ.]) — Hence also, (TA,) زَخَّ الْمَرْأَةُ (S, * A, * K,) aor. as above, (S, A,) and so the inf. n., (TA,) He compressed the woman; (A, K;) as also زَخَزَخَهَا (K,) inf. n. زَخَزَاخٌ. (TA.) — And زَخَّ بِهِ بِالرَّمْحِ i. q. زَجَّهُ [He pierced him, or thrust him, with the pointed iron foot of the spear]; like زَلَّخَهُ. (TA in art. زَلَخ.) — And زَخَّ (K,) and زَخَّ بِنَفْسِهِ (TA,) [as though meaning "he propelled himself,"] He leaped: (K, TA:) thus, sometimes a man leaps a نَهْرٌ [here meaning a rivulet for irrigation], putting his مِسْحَاةٌ in the middle of it. (TA.) — And زَخَّ (K,) inf. n. as above, (TA,) He went quickly; [as though propelling himself:] (TA:) he (a driver) went, or journeyed, a violent, or rigorous, pace. (K, TA.) = زَخَّ (S, K,) [aor., accord. to analogy, =,] inf. n. as above, (S,) He (a man) was, or became, angered, or enraged. (S, K. [See also زَخَّةٌ.]) = زَخَّ الْجَمْرُ (S, A, K,) in some copies of the K, erroneously, الخُمُرُ, (TA,) aor. =, (S, K,) with kesr, (S,) and =, with damm, [which is anomalous,] (TA,) inf. n. زَخِيخٌ (S, * A, * K) and زَخَّ (K,) The live coals glistened: (K:) or glistened vehemently: (S, A:) and in like manner, الْحَرِيرُ [the silk]. (TA.)

ment, decoration, or embellishment: (ISd, TA:) anything adorned, ornamented, decorated, or embellished: (Ham p. 784:) and particularly applied to the decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA,) red and yellow and white: its ornature, consisting in blossoms and flowers: or its perfection: so in the Kur x. 25. (TA.) And The furniture, or utensils, of a house or tent. (TA.) — Anything varnished, or embellished with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA.) [Hence,] زَخْرَفَ الْقَوْلَ signifies The ornature of speech; (TA;) the fair appearance, or comeliness, of speech, produced by the embellishing with lies: (K, TA:) so in the Kur vi. 112: (TA:) or it there means varnished falsehoods. (Bd.) — [Its pl.] زَخَائِفُ signifies The lines, or streaks, [that are seen on the surface] of water. (S, K.) — And Ships: (T, K:) or ornamented, or decorated, ships: (M, TA:) or the ornature of ships, with which they are decorated. ('Eyn, TA.) — Also Certain insects that fly upon the water, (T, O, K,) having four legs, resembling the common fly; (O, K;) small flies, having four legs; that fly upon the water: (M, TA:) the sing., زَخْرَفٌ, is expl. by Kr [in the Munjid] as meaning a kind of flying thing. (TA.)

مُزَخَّرٌ Adorned, ornamented, decorated, or embellished: (S, TA:) [&c.: see the verb.]

زر

1. زَرَّ, aor. يَزُرُّ, (S, Mgh, Msh, inf. n. زَرٌّ, (S, Mgh, Msh, K,) He buttoned a shirt [&c.]; (S, Mgh, Msh, K;*) as also زَرَّرَ, inf. n. تَزْرِيرٌ, (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means he buttoned a shirt &c. with many buttons; for it] has an intensive signification. (Msh.) You say, اَزَّرَ اَزْرَارَ upon thee thy shirt. (S.) — † He narrowed his eyes [as when one draws together the edges of a vest in buttoning it]. (K,*) [in which, in this instance, as in others, only the inf. n. of the verb زَرَّ is mentioned,] and TA.) — † He collected, or drew together, vehemently, or forcibly. (A, Msh, K,*) — زَرَّهَا [referring to the pieces of cloth composing a tent] He made in them what are called اَزْرَارُ [pl. of زَرٌّ, q. v.]. (TA.) — And زَرَّ, aor. as above, (S, A, TA,) and so the inf. n., (S, K,) † He drove away. (S, A, K, TA.) [In the TA, the inf. n. is expl. by الشَّكَّ as well as الطَّرْدَ; but the former is a mistranscription for الشَّلَّ, the reading in the S.] One says, هُوَ يَزُرُّ الْكَتَائِبَ † He drives away the troops with the sword. (S, A.) — † He bit another. (S, A, K,*) — † He pierced, or thrust, another, (K, TA,) with a spear. (TK.) — He plucked out hair. (K, TA.) — He shook goods, or household furniture, or the like, to remove dust &c. (O, K;*) only the inf. n. is mentioned in the latter.) = زَرَّ, (K,) aor. يَزُرُّ, (TA,) He increased in intelligence, (K, TA,) and in probations, or experiences. (TA.) [See also زَرَّرَ, below, in this paragraph.]

Bk. I.

= Also, aor. يَزُرُّ, inf. n. زَرِيرٌ, It (a spear-head) gleamed, or glistened. (A.) And زَرَّتْ عَيْنُهُ, aor. تَزَرَّتْ, (S,) inf. n. زَرِيرٌ, (S, K,) His eye gleamed, or glistened. (S, K,*) And عَيْنَاهُ تَزَرَّتَانِ فِي رَأْسِهِ His eyes gleam, or glisten, in his head. (Fr, S, A, TA.) = زَرَّرَ, like سَبَّحَ, [by rule زَرَّ, sec. pers. زَرَّرَتْ, aor. يَزَرُّ.] He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist. (K.) — And He became intelligent after having been foolish, or stupid. (K.) [See also a signification of زَرَّ, above.]

2: see 1, first sentence: — and see also 4.

3. زَارَهُ, (A,) inf. n. مَزَارَةٌ, (S, K,) † He bit him, being bitten by him. (S, A, K,*)

4. اَزَّرَهُ, (A'Obeyd, S, Msh,) and † زَرَّرَهُ, (A,) He put اَزْرَارَ [i. e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt [&c.]. (A'Obeyd, S, A, Msh.)

5. تَزَرَّرَ It (a shirt [&c.]) had اَزْرَارَ [i. e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.)

R. Q. 1. زَزَّرَ, (S, K,) inf. n. زَزْرَةٌ, (TA,) He (a زَزْرُور [or starling]) uttered a cry, or cries. (S, K.) — He (a man) kept continually, or constantly, to the eating of the زَزْرُور. (IAar, K, TA.) — زَزَّرَ زَزْرًا بِالْمَكَانِ He continued, or remained fixed, or stationary, in the place. (K.)

R. Q. 2. تَزَزَّرَ He, or it, was, or became, in a state of motion, or commotion. (K.)

• زَرٌّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Msh, K,*) = See also زَرَّ.

زَرَّ see what next follows.

زَرَّ, (S, A, Msh, K, &c.,) and زَرَّرَ, (ISk,) app. in the same sense, (Az,) and † زَرَّ has been also mentioned, but this is doubtful, (MF,) A button (IAar, A, Msh, TA) of a shirt, (IAar, S, A, Msh, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISH:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زَيْرٌ, by a change of the first ر: (IAar:) pl. [of pauc.] اَزْرَارُ (S, A, Msh, K) and [of mult.] زَرْرُور. (K.) [Hence the saying,] هُوَ اَزْرَارِي مِنْ زَرِّي لَعَوْنِهِ [He is more fast to me than my button to its loop]. (A.) And اَعْطَانِيهِ بِزَرِّهِ † He gave it to me altogether. (A.) — التَّوَرُّ [The star & of Gemini:] one of the two stars called النُّعْجَةُ. (Kzw.) — زَرٌّ also signifies † A certain piece of wood at the upper extremity of the pole of a tent: (A, K,*) pl. اَزْرَارُ: (TA:) the upper end of the tent-pole is inserted into it: (L:) or the اَزْرَارُ of a tent (خِيَابَ) are certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground: and

زَرَّهَا signifies "he made in them [namely the said pieces of cloth] such pieces of wood." (TA.) — † The socket in which the head of the upper bone of the arm turns; (A, K,*) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the hip-bone, in the socket. (K.) — † A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi suprâ,]) beneath the heart, of which it is the support. (K.) — † The edge, (K,) or each of the two edges, (TA,) of a sword. (IAar, K, TA.) — One says, إِنَّهُ لَزَرٌّ مِنْ اَزْرَارِ الْاِيْلِ (S, A, K,*) † Verily he is one who keeps close to the camels; (A;) a good pastor of them. (S, A, K.) [Accord. to the A, it seems to be from زَرَّ signifying "a button."]] You term also زَرَّ مَالٍ † One who drives camels, or the like, vehemently; accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies one acquainted with the right management thereof; (K, TA;) who manages them well; (TA;) as also مَالٍ زَزْرُورٌ. (K.) — زَرَّ الدِّينَ † The support, or prop, of the religion; (Abu-l-'Abbás, K;) like the small bone called زَرٌّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Alee: in another relation, it is زَرُّ الْأَرْضِ, meaning he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind: or, accord. to Th, he by whom the earth becomes firm, like as a shirt does by means of its زَرَّ [or button]. (TA.)

زَرَّةٌ Intellect, or intelligence. (O, TA.)

زَرَّةٌ The mark left by a bite: (K, TA:) or, as some say, a bite itself. (TA.) And A wound with the edge of a sword. (TA.) = J says, When camels are fat, you say, بِهَا زَرَّةٌ: but this is a mistake for بِهَا زَرَّةٌ, (Sgh, K,) which is pl. of زَرَزْرَةٌ. (TA in art. بهزور.)

زَرِيرٌ, applied to a man, (O, TA,) Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge; as also زَرَزَارٌ; (O, K; [in the CK, الزَّرَكِيُّ is erroneously put for الزَّرَكِيُّ;]) which is also expl. as signifying light, or active, and quick; (TA;) and زَرَزَارٌ, (K,) of which the pl. is زَرَزَارٌ. (TA.) = Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K:) in this sense, a Pers., or foreign, word. (O.)

زَزْرُورٌ see زَزْرُورٌ.

زَزْرَارٌ see زَرِيرٌ. Accord. to As, it signifies A man whose eyes glisten. (TA.)

زَزْرُورٌ [The starling:] a certain bird, (IDrd, S, O, K,) as also زَزْرُورٌ, (IDrd, O, K,) resembling the lark: pl. زَزْرَارٌ. (TA.) = مَرْكَبٌ زَزْرُورٌ A narrow مركب [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says

جَمَارُ زُرُورٍ, meaning *a narrow ass*. (O, K,*) =

زُرُورٌ: see زُر, last sentence but one.

زُرِيرٌ: see زُرَارٌ.

مُرٌ An ass [app. meaning a wild ass] *that bites much*. (S,* TA.)

مُرُورٌ is used by El-Marrār El-Faḥ'asee as meaning *A she-camel's nose-rein*; because it is plaited and tied. (S.)

زرب

1. زَرْبٌ [as an inf. n.] signifies *The constructing a زَرْبَةٌ* (K, TA,) i. e. *an enclosure of wood*, (TA,) *for sheep, or goats*: (K, TA:) you say, زَرْبْتُ الغنم, aor. أَزْرَبُهَا, inf. n. زَرْبٌ (TA:) [or this, I think, is a mistake for what here follows:] زَرْبْتُ الغنم, aor. أَزْرَبُهَا, inf. n. زَرْبٌ (K, S:) [i. e. *I constructed an enclosure of wood for the sheep or goats*: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of زَرْبْتُ الغنم, as explaining الزَرْبُ, we find بنات الزَرْبَةِ الغنم [meaning that زَرْبَةُ بَنَاتُ signifies *sheep, or goats*]. (TA.) — And زَرْبُ الْبَهْمِ فِي زَرْبِهَا or زَرْبَتِهَا *He put the بَهْم [i. e. lambs or kids, or young lambs or kids] into their place [or enclosure of wood]*. (A.) [And the like is said in the Ham p. 195.] = زَرْبٌ, aor. -, (K, TA,) said of water, (TA,) *It flowed*; (K, TA;) like سَرِبَ. (TA.)

7. انزرب البهْم في الزَرْبِ The بَهْم [i. e. lambs or kids, or young lambs or kids] entered into the زَرْب [or enclosure of wood]. (A, TA,*) — And انزرب الصائد (S, TA) فِي قَتَرَتِهِ (TA) + The hunter, or sportsman, entered into his lurking-place. (S, TA.)

9. اِزْرَبَ, inf. n. اِزْرَابٌ, *It (a plant, or herb,) became yellow, or red, while having in it greenness*. (K, TA.)

زَرْبٌ A place of entrance. (AA, S, A, K,*) — And hence, accord. to AA, (S,) the same word, (S, A, K,) and زَرْبٌ (ISK, S, K,) as some pronounce it, (ISK, S,) and زَرْبَةٌ (S, A, K,) + The place of sheep or goats; (A, K, TA;) [i. e.] *an enclosure of wood for sheep or goats*: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زُرُوبٌ (A, K,) and of the last زُرَائِبٌ (A.) — And, as being likened thereto, (A,) زَرْبٌ and زَرْبَةٌ signify also † *The lurking-place (قَتَرَةٌ) of a hunter, or sportsman*, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify *a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game*. (TA.) — See also the next paragraph.

زَرْبٌ: see the next preceding paragraph. — Also *A channel in which water flows*; (K;) and so زَرْبٌ. (TA.) It is said in a rejez of Kaab,

* تَبَيَّتْ بَيْنَ الزَرْبِ وَالْكَنِيفِ *

She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., [في الحظائر], thus I read for الحظائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زَرْبِي (K,) or, accord. to the L [and the A], on the authority of IAAr, زَرْبِيَّةٌ, also said to be written زَرْبِيَّةٌ and زَرْبِيَّةٌ (TA,) are sings. of زَرْبِي (K, TA,) which signifies نَمَارِقُ [app. as meaning *Small pillows*]: (S, A, K:) and carpets: or *any things which are spread, and upon which one leans, or reclines*: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kūr lxxxviii. 16: or, accord. to Fr, it signifies carpets (طَنَافِسُ) *having a fine nap, or pile*: (TA:) also, [particularly,] (A,) carpets (فُطُوعُ) A, or طَنَافِسُ, Har p. 377 of the fabric of El-Heereh; and the like thereof in fabric: (A, and Har ubi suprà:) or زَرْبِيَّةٌ signifies [simply] a carpet (بَسَاطٌ): and a carpet (بَسَاطٌ) *having a nap, or pile*: and a [piece of leather that is spread upon the ground, such as is called] نَطْعٌ: and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرْبِيٌّ الْبَغْضَاءُ بَيْنَهُمْ مَبْنُوتَةٌ [The embellished coverings of vehement hatred are spread between them; i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artāh Ibn-Suheiyeh,

* وَتَحْنُ بَنُو عِمْرَ عَلَى ذَاتِ بَيْنِنَا *
* زَرْبِيٌّ فِيهَا بَغْضَةٌ وَتَنَافُسٌ *

is expl. by En-Nemiree as meaning † [And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition;] زَرْبِيٌّ signifying [properly] carpets of sundry colours: (Ham p. 196:) it is also said to mean, in this instance, † [concealed] enmities, and sayings that give pain; [the former of these two meanings being] from زَرْبْتُ الْبَهْمِ فِي الزَرْبَةِ, i. e. اِدْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَائِبٌ in the place of زَرْبِي; mentioned and thus explained in the Ham ubi suprà: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذَاتِ بَيْنِنَا having two contr. significations,) have supervened concealed enmities, &c.:] or, as some say, the reading in the deewān of Artāh is زُرَائِبٌ, as though pl. of زَرْبِيَّةٌ, which is likewise made to denote enmity because it is made to enter (تَزَرَّبَ, i. e. اِدْخَلَ) into the heart; or which may be metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the “place in which are put lambs, or kids, and sheep, or goats:” or, supposing the right reading to be زَرْبِي, the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (طَنَافِسُ and بَسَاطٌ) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَائِبٌ, mentioned above, occurs another

variation, thus: عَلَى ذَاكَ بَيْنِنَا زَائِبٌ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) — وَيَلُّ لِلزَّرْبَةِ † occurring in a trad., is said to mean † *Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زَرْبِي mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زَرْب, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.)* — Accord. to El-Muarrīj, (TA,) زَرْبِيٌّ is applied to plants, as meaning *Such as have become yellow, or red, while having in them greenness*: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبِيَّةٌ and زَرْبِيَّةٌ and زَرْبِيَّةٌ: see the next preceding paragraph, in three places. — [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to “an artificial fountain that throws up water,”) has erroneously, as Freytag has observed, supposed that they may signify “Euripus, fons in altum saliens.”]

زَرْبِيَّةٌ: see زَرْبٌ, in two places: and see 1, first sentence. — Also † *The lurking-place of a beast of prey*. (S, K.) — See also زَرْبِيٌّ.

زَرْبِيٌّ: see زَرْبِيٌّ, in five places.

زَرْيَابٌ (in the CK زَرْيَابٌ) an arabicized word, (K, TA,) from [the Pers.] زَرَّ آبُ, the hemzeh [in زَرَّ آبُ, for زَائِبُ,] being changed into ي, (TA,) *Gold*: (IAAr, K:) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) — And Anything yellow. (K.) = Also A certain black singing-bird; (MF, TA;) called also ابو زريق [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زَرْيَبِي] accord. to the book entitled “Mantiḳ et-Ṭeyr.” (TA.)

مَرْزَابٌ q. v., said to be not a chaste word]. (K.)

مَرْزَابَانٌ: see مَرْزَابَانٌ, in art. زرج.

زرجن

تَخَارُجٌ q. 1. زَرْجَنَةٌ (as an inf. n., TK) i. q. تَخَارُجُوا [q. v.]: (K:) one says, زَرْجَنُوا, meaning تَخَارُجُوا. (TK.) — And The being deceitful, wicked, dishonest, or dissimulating, and mischief-making; or very deceitful &c.: and the act of deceiving, deluding, beguiling, circumventing, or outwitting: (K:) one says, زَرْجَنَهُ, meaning *He deceived him, deluded him, &c.* (TK.)

زَرْجُونٌ (S, K,) which is also written زَرْجُونٌ, like عَصْفُورٌ, is mentioned in art. زرج and also in

the present art. by the author of the K, though he charges J with error in mentioning it in this art. because *مُزْرَج* is used by a *rājiz* as meaning "intoxicated," whereas J is not in error, but is right, in doing thus; for the ن is radical accord. to the generality of the lexicologists and the authors on inflection, like the س in *قُرْبُوس*; and the *rājiz* above referred to elided the ن in forming *مُزْرَج* because he imagined it to be augmentative: (MF in art. زرج:) it signifies *Wine*; (S, K;) and is a Pers. word, (As, Sh, Seer, S;) originally *زرگون*, [i. e. *زُرْگُون*,] (Sh, TA,) meaning "gold-coloured;" (As, Sh, Seer, S;) or it signifies, (S, Mgh,) or signifies also [like as does *عَنْب*, of which the primary signification is "grapes"], (K;) the *grape-vine*; (ISh, S, Mgh, K;) n. un. with ة; (ISh, TA;) and pl. *زُرَاجِين*: (Mgh;) it has this meaning in the dial. of Et-Tāif: (ISh, TA in art. زرج:) or the *shoots of a grape-vine*: (Mgh, K;) thus in the dial. of Et-Tāif and El-Ghowr: (TA in the present art. :) or a *shoot that is planted, of a grape-vine*. (AHn, TA.) — Also *A certain red dye*. (El-Jarmee, S, K;) — And *Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock*: (K in art. زرج:) or *clear water that remains or stagnates, &c., in a mountain*. (MF, TA.)

زرد

1. *زَرْد*, aor. ز, (S, L, Mgh, K;) inf. n. *زَرَد*, (S, L, Mgh,) or *زَرَد*; (TA; [but this I find not in any other lexicon;]) or *زَرَد*, (A, Mgh,) or this also, aor. ز, inf. n. *زَرَد* and *زَرْدَان*; this latter form of the verb being mentioned by IDrd in the Jm, and ISd in the M, and IKtt in the Af'al; but it is disapproved by Th, and asserted by his expositors to be vulgar; (TA;) and *زَرَدَرْد*, (S, * A, Mgh, Msh, K;) inf. n. *زَرْدَرَاد* (S, A) and *مُزَرْدَرْد*; (A, TA;) and *تَزَرْدَرْد*; (A, TA;) and *زَرْدَرَاد*, mentioned by 'Amr El-Mutarriz, but this is the most strange; (TA;) *He swallowed* (S, A, Mgh, Msh, K;) a morsel, or mouthful, (S, A, Msh, K;) or water, (Mgh,) [and medicine; for] you say *دَوَاءٌ صَعْبُ الْمُزَرْدَرْدِ* [A medicine difficult to swallow]. (A, TA.) And one says of a man swearing, *تَزَرَدَهَا حَدَاءٌ* † [He swallowed it; meaning, took it hastily; i. e. the oath]. (A, TA.) = *زَرْدَه*, aor. ز (S, K) and ز, (TA, and so in a copy of the S, as well as ز, or *زَرْدَ حَلَقَهُ*, (A, TA, [in my copy of the A written below,]) inf. n. *زَرْد*, (S;) *He strangled him, or throttled him, or squeezed his throat*; syn. *خَنَقَهُ*, (S, K;) or *عَصَرَ حَلَقَهُ*. (A.) And *زَرْدَه* *He took him, or seized him, by his throat*. (TA.) — *زَرْدُ الدَّرْعِ*, (K;) inf. n. *زَرْد*, (S, A;) *He fabricated the coat of mail, by inserting the rings one into another*; *زَرْدَه* q. v. (K;) the *زَرْد* is like *السَّرْد*, meaning the inserting *تَدَاخُل* [an intrans. inf. n. here used as though it were trans., as is shown in the S in art. *السرد*,] of the rings, of a coat of mail, one into another: (S;) [or, as Z says,] *زَرْدُ الدَّرْعِ* means *سَرْدَهَا*, because the coat of mail consists of narrow,

or close, rings: (A;) the ز is said to be a substitute for س. (L, TA.)

2. *زَرْدَ عَيْنَهُ عَلَى صَاحِبِهِ* † *He was angry with his companion, and looked sternly, austere, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him*. (A, TA.)

5: see 1, in two places.

8. *زَرْدَرْد*, inf. n. *زَرْدَرَاد* and *مُزَرْدَرْد*: see 1, in two places.

زَرْد: see the next paragraph, in two places.

زَرْد, (S, A, K;) of the measure *فَعْل* in the sense of the measure *مَفْعُول*, (A;) *A coat of mail*; (S, A, K;) as also *زَرْد*, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also *زَرْد* to anything made of mail, a piece of mail, and rings in general, like *سَرْد*, q. v.], (A;) and *زَرْدِيَّة* † (mentioned as syn. with *دِرْع* in art. *دِرْع* in the Msh and in the TA, on the authority of IATH;) the pl. of *زَرْد* is *زُرُود*. (TA.) [See also *رَقَرَف* and *مَغْفَر*.]

زَرْد *Quick in swallowing*: (K;) but in the Nawādir el-Aqrāb, food that is soft, and quick in descending [in the throat]. (TA.)

زَرْدَةٌ [The quantity that is swallowed at once; like *بُلْعَةٌ* and *جُرْعَةٌ*]; a morsel, or small mouthful: so in the saying, *ظَنَنْتُ فَلَانٌ أَنِّي زَرْدَةٌ لَهُ* † [Such a one thought that I was a morsel for him]. (A, TA.)

زَرْدَان *A guest*: as though he throttled his companion. (A, TA.)

زَرْدَان *The vulva of a woman*: (K, TA;) accord. to some, (TA;) so called because it swallows (*يَزْرِدُ*), or because it compresses (*يَزْرِدُ* [in the CK *يَزْرِدُ* again], (K, TA;) i. e. *يَخْنُقُ*, (TA;) the *أَيُور*, by its straitness. (K, TA.)

زَرْدِيَّة: see *زَرْد*.

زَرَاد (S, K) and *مُزَرْد* (K) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider*. (S, K;) The former word is also expl. in the K by *مُخْنَقَةٌ*, [in some copies of the K *مُخْنَقَةٌ*,] which signifies the same. (TA.)

زَرَادَةٌ *The art of fabricating coats of mail*; (A, TA;) as also *سَرَادَةٌ*. (TA.)

زَرَاد *A strangler; or one who throttles, or squeezes the throat*; syn. *خَنَاقٌ*. (A, TA.) — And *A fabricator of coats of mail*; (S, A, K;) as also *سَرَاد*. (TA.)

مُزَرْد [The place of strangling or throttling; like *مُزَرْدَرْد*; meaning] the fauces; (S, K, TA;) the throat, or gullet. (TA.)

مُزَرَاد: see *زَرَاد*.

مُزَرْدَرْد: see *مُزَرْدَرْد*. One says, *أَخَذَ بِمُزَرْدَرْدِهِ*, like *أَخَذَ بِمَخْتَقِهِ*, [properly *He, or it, seized his throat, or throttled him, or choked him*,] meaning † *he, or it, straitened him*. (A, TA.)

مُزَرُود *Strangled, throttled, or having his throat squeezed*. (TA.) And, applied to the fauces [or throat], *Squeezed, or compressed*. (S;)

زردم

Q. 1. *زَرْدَمَةٌ*, (S, K;) inf. n. *زَرْدَمَةٌ*, (TA;) *He squeezed his throat*: (S, K;) or *he throttled him*; or *strangled him*: (K;) as also *زَرْدِيَّة*. (TA.) — And *He swallowed it*. (K;)

زَرْدَمَةٌ inf. n. of the verb above. (TA.) = Also *غَلَصِمَةٌ* [or *epiglottis*]: (K;) or, as some say, it is [the part] beneath the *حَلْقُوم* [or *windpipe*: or, app., the part beneath the head of the *حَلْقُوم*]: and in it, or upon it, is set the tongue: some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. *زَرْدَمَن*, which signifies the "windpipe"]. (TA.)

زراط

زَرَات: see *سِرَاطٌ* and *زَرَاتٌ*. ٦٩٦, ٧٣٣.

زرج

1. *زَرَجَ*, aor. ز, (K;) inf. n. *زَرَجَ* (S, TA) and *زَرَاةٌ*, (TA;) *He sowed, or cast seed*; (S, K, TA;) as also *زَرَدَرْد*, (S, Msh, K;) originally *زَارْتَرَجَ*, the ت being changed into د in order that it may agree with the ز, (S, K;) for د and ز are pronounced with the voice as well as the breath, whereas ت is pronounced with the breath only: (S, TA;) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself*.] They say, *مَنْ زَرَعَ حَصَدَ*, [He who sows reaps]. (TA.) And [they use this verb transitively, saying,] *زَرَعْتُ الْبُرَّ وَالشَّعِيرَ*, [I sowed wheat and barley]: and in like manner, *زَرَعْتُ الشَّجَرَ*, [I sowed the trees; or sowed the seeds which should produce the trees: or it may signify I planted the trees]. (Ibn-Abi-l-Hadeed.) And *زَرَعَ الْحَبَّ لَكَ فِي الْقُلُوبِ كَرَمًا وَحَسَنُ خُلُقِكَ* † [Thy generosity and the goodness of thy disposition have sown love for thee in the hearts]. (TA.) And it is said in a trad., *مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنَّ أَبِي قَلْبِمُسْكَ أَرْضُهُ* [Whoso hath land, let him sow it [or let him lend it, or give it, to his brother; and if he refuse, let him retain his land]. (TA.) — *زَرَعَ الْأَرْضَ*, (Mgh, Msh,) inf. n. *زَرَعَ*, (Msh,) signifies [also] † *He ploughed up, or tilled, or cultivated, the land, or ground, for sowing*. (Mgh, Msh.) Hence [the saying in a trad.,] *إِذَا زَرَعَتْ هَذِهِ الْأُمَّةُ نَزَعَ مِنْهَا النَّصْرُ* † *When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, aid shall be withdrawn from it*. (Mgh.) — *زَرَعَهُ اللَّهُ* signifies *God caused it, or made it, to grow, vegetate, or*

germinate; (S, Mgh, Mṣb, K;) and, to increase; (Mgh;) namely, الْحَرْث [the seed-produce]. (Mgh, Mṣb.) The verb is properly thus used of divine affairs, exclusively of human: (Er-Rāghib:) and hence the saying in the Qur [lvi. 63-4], أَفَرَأَيْتُمْ مَا أَفْرَأْتُمْ مَا تَحْرُثُونَ أَلَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (S, * Er-Rāghib) Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth? (Bḍ:) or, as some say, do ye cause it to increase, or are We the causers of its increase? the حَرْث [or sowing] being ascribed to them, and the زرع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, أَنَبْتُ كَذَا + I was a means of causing such a thing to grow. (Er-Rāghib.) [In like manner,] you say, زَرَعًا زَرَعْتُ meaning † [He raised seed-produce, i. e., was a means of causing it to grow,] for himself, in particular. (TA.) — [Hence,] one says, with respect to a child, زَرَعَهُ اللَّهُ † May God render him sound and strong; syn. جَبَرَهُ (S, K, TA:) like as one says زَرَعَ اللَّهُ وَلَدَكَ لِلْخَيْرِ and in like manner, زَرَعَ اللَّهُ † [May God render thine offspring sound and strong, or rather, cause thine offspring to grow up, for the doing, or enjoyment, of what is good]. (TA.) — [Hence also,] زَرَعَ لَهُ بَعْدَ شَقَاوَةٍ † [An increase was made for him after adversity; or] he obtained property after want; for the verb in this instance is like عَنِ. (Ibn-'Abbād, K.)

3. مَزَارَعَةٌ is of the measure مَفَاعَلَةٌ, [denoting a mutual action,] from الزَّرَاعَةُ, (Mgh,) and its signification is well known; (S;) i. e. † The making a contract, or bargain, with another, for labour upon land, [to till and sow and cultivate it, as is indicated in the Mgh and Mṣb,] for a share, or portion, of its produce, (Mṣb, K, TA,) the seed being from the owner of the land. (K, TA.) [You say, زَارَعَهُ † He made with him a contract, or bargain, such as is above described; and in like manner, خَابَرَهُ, and أَكْرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4. اِزْرَعْ It (a plant, or herbage,) had, or became in the state of having, زَرَعَ [i. e. produce of its seed; i. e. it grew from its seed]: (TA:) and, said of زَرَعَ [or seed-produce], it became tall: (K:) or, as some say, it produced its leaves: and it attained to the proper time for its being reaped. (TA.) — اَمْكَنَهُمُ الزَّرْعُ signifies اِزْرَعْ النَّاسُ [expl. in the TK as meaning The men, or people, became able to sow seed; i. e., became possessors of seed: but I rather think that it means they had seed-produce within their power, or reach; they became able to avail themselves thereof; or they attained to a season when they had seed produce]. (K.)

5. تَسْرَعُ إِلَى الشَّرِّ i. q. تَزْرَعُ إِلَى الشَّرِّ [He hastened, or made haste, to do evil, or mischief]. (Sgh, K.)

8. اِزْدَرَعَ, originally اِزْتَرَعَ: see 1, in two places.

10. اَسْتَزْرَعَ اللَّهُ وَادِي الْبَيْرِ وَأَسْتَزْرَعَهُ لَهُ مِنَ الْحِلِّ † [I beg God to make my offspring grow up for

piety, and I beg of Him means of subsistence for them, or him, of such kind as is of lawful attainment]. (TA.)

زَرَعَ, originally an inf. n., [see 1,] (Mgh, Mṣb, TA,) used as a subst. properly so termed, signifying Seed-produce; what is raised by means of sowing; (Mgh, Mṣb;) what is sown; (K, TA;) while in growth, [i. e. standing corn, and the like,] (K and TA voce اَزْرَعَ,) and also after it has been reaped; (S and Mṣb and K in art. رَفَعَ, &c.;) its predominant application is to wheat and barley; (TA;) but it signifies also plants, or herbage, [in general,] such as one reaps; or, as some say, only while fresh and juicy: (Mṣb:) [and often a sown field:] pl. زُرُوعٌ. (S, Mgh, Mṣb, K.) — [Hence,] † Offspring, or children; or a child. (IDrd, K, TA.) You say, هَؤُلَاءِ زُرْعُ فُلَانٍ † These are the offspring, or children, of such a one. (IDrd, TA.) And هُوَ زُرْعُ الرَّجُلِ † He is the offspring, or child, of the man. (TA.) — And † The seed, or seminal fluid, of a man. (TA.) — [And † The fruit, or harvest, of a man's conduct; as though it were the produce of what he sowed.] One says, بَشَسَ الزَّرْعُ زُرْعَ الْبُذْنِبِ † [Very evil is the fruit, or harvest, of conduct; the fruit, or harvest, of the conduct of the sinner]. (TA.)

زَرَعَةٌ and زَرَعَةٌ and زَرَعَةٌ and زَرَعَةٌ A place in which to sow. (AHn, Sgh, K.) You say, زَرَعَةٌ وَاحِدَةٌ, &c., (K,) or مَا فِي الْأَرْضِ زَرَعَةٌ, &c., (TA,) and in like manner, عَلَى الْأَرْضِ, (TA,) There is not in the land, (K,) or upon the land, (TA,) a place, (K,) or a single place, (TA,) in which to sow. (K, TA.) — [The first also app. signifies An ear of corn: see سَيْل.]

زَرَعَةٌ: see زَرَعَةٌ. — Also Seed, or grain, for sowing, or that is sown; syn. بَذَر. (K.) You say, اَعْطِنِي زَرَعَةَ اَزْرَعْ بِهَا اَرْضِي [Give thou to me seed that I may sow therewith my land]. (TA.) [See also زَرِيعَةٌ.] — And † The young one of a قَبْجَةٌ [generally meaning a partridge]. (Z, TA.)

زَرَعَةٌ } see زَرَعَةٌ.
زَرَعَةٌ }

زَرِيعَةٌ [i. q. † مَزْرُوعٌ Sown: &c.: see زَرِيعَةٌ]. — Seed produce that is watered by the rain. (Ham p. 657.) — And hence, † Anything soft, or tender; as being likened thereto. (Id.)

زَرَاعَةٌ [an inf. n. of 1, q. v.: and] The business, or occupation, of sowing, † ploughing up, tilling, or cultivating, land. (Mgh, * Mṣb, * TA.)

زَرِيعَةٌ A thing that is sown; (IDrd, K;) sometimes used in this sense; as though meaning † مَزْرُوعَةٌ (IDrd:) or grain that is sown: زَرِيعَةٌ, with teshdeed, is wrong. (IB.) [See also زَرَعَةٌ.]

زَرَّاعٌ: see زَارِعٌ. — Also † A calumniator: (IAar:) one who sows rancours in the hearts of friends. (TA.)

زَرِيعٌ † What grows in land that has been left unsown for a year or more, from what has become

scattered upon it in the days of the reaping; (K;) i. e., of the grain; mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called كَنَاتٌ. (TA.)

زَرَّاعَةٌ: see مَزْرَعَةٌ, in two places.

زَارِعٌ [act. part. n. of 1:] i. q. † زَرَّاعٌ (TA) [One who sows:] † one who ploughs up, tills, or cultivates, land: (Mgh:) pl. زُرَّاعٌ. (TA.) By this pl., in the Qur xlviii. 29, are meant Mohammad and his Companions, the inviters to El-Islām. (Zj.) — Causing to grow, vegetate, or germinate: (S, TA:) causing to increase: (TA:) pl. with وَن. (S, TA.) — Also The name of a certain dog: (Ibn-'Abbād, IF, K:) whence اَوْلَادُ زَارِعٍ meaning † dogs. (Ibn-'Abbād, Z, K.)

مَزْرَعَةٌ (S, Mṣb, K, &c.) and مَزْرَعَةٌ (Sgh, L, K) and مَزْرَعَةٌ (K) A place of زَرَعَ [or seed-produce]; as also † مَزْرَعٌ; (S, Mṣb, K;) and † زَرَّاعَةٌ; (Ham p. 657;) or this last signifies land that is sown: (TA:) pl. of the first مَزَارِعٌ; (TA;) and of † the last زَرَّاعَاتٌ. (Ham, TA.) — [Hence the saying,] الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ † [The present world is the place in which is produced the fruit, or harvest, to be reaped in the world to come]. (TA.)

مَزْرُوعَةٌ and مَزْرُوعَةٌ: see زَرِيعٌ and زَرِيعَةٌ.

مَزْرُوعٌ: see مَزْرَعَةٌ.

مَزْرُوعٌ † One who raises seed-produce (يَزْدِرِعُ زَرَعًا) for himself, in particular. (TA.)

زرف

زُرَّافَةٌ (S, Mṣb, K) and زُرَّافَةٌ (Mṣb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it]) and † زُرَّافَةٌ, [which is of a rare form, like حَمَارَةٌ, q. v.,] (A'Obeyd, IF, S, Mṣb, K,) this last mentioned by El-Kanānee, (A'Obeyd, S,) and by Kzz in his Jāmi', but not known to A'Obeyd on any other authority than that of El-Kanānee, and the first is said by him (A'Obeyd) to be preferable, (TA,) A company, or congregated body, of men: (S, Mṣb, K:) or ten thereof: (K, TA:) accord. to some copies of the K what is termed an عَشِيرَةٌ [i. e. a small portion of a tribe, &c.,] thereof: (TA:) pl. زُرَّافَاتٌ (IF, S, Mgh, Mṣb) and زُرَّافَاتٌ (IF, Mṣb:) in a poem of Lebeed, زُرَّافَاتُ, with teshdeed to the r. (TA.) One says, أَتَانِي الْقَوْمُ بِزُرَّافَتِهِمْ [or بِزُرَّافَتِهِمْ, i. e. The people, or party, came to me with their whole company; meaning, all together]. (TA.) — Also زُرَّافَةٌ and † زُرَّافَةٌ, (S, O, Mgh, L, Mṣb, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Mṣb, TA,) but some say that the latter is vulgar, (TA,) and † زُرَّافَةٌ and † زُرَّافَةٌ, (O, L, Mṣb, K,) but the first of these four is the most chaste, (L, TA,) [The camelopard, or giraffe;] a certain beast, (S, K, [in the Mgh erroneously said to be a beast of prey,]) of beautiful make, the fore legs of which are longer than its hind legs; (TA;) said to be

called by a name signifying جَمَاعَةٌ because it has the form of an assemblage of animals; (Mḡb;) *in Pers.* called اُسْتُرْ گَاوِ پَنْدُكْ (S, Mgh, K,) i. e. *camel-ox-leopard*, (TA,) because it has resemblances to the camel and the ox and the leopard: (K, TA:) pl. زَرَّافِي, or زُرَّافِي, or زَرَّافِي, (accord. to different copies of the K, the last accord. to the TA,) like زَرَّابِي. (TA.)

زُرَافَةُ: see the preceding paragraph, in two places.

زَّرَافَةٌ and زُرَّافَةٌ: see the first paragraph; the former in three places.

زرفن

Q. 1. زُرْفَن صُدْعِيْهِ *He disposed the hair hanging down upon each of his temples in the form of a زُرْفَن [or ring]:* (S,* K:) but this is post-classical. (S.)

زُرْفِين and زُرْفِين, (S, Mgh, K,) or the latter is the correct word, for there is no word of the measure فُعْلِيل in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door*: (Mgh, K:) or [a ring] in a general sense: (K:) pl. زُرْفَائِن, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (S, K,) from the Pers. [زُرْفِين]. (S.) — The latter also signifies *A company of men* [app. disposed in the form of a ring]. (TA.)

فرق

1. زَرَّقَ, (MA, TA,) [aor. َ زَرَّقَ, inf. n. زَرَّقُ (S, MA, KL, TA) and زَرَّقَةٌ (MA),] [or the latter is a simple subst.,] *He had that colour of the eye which is termed زَرَقَةٌ* [q. v.]; (S, TA;) [i. e.] *he was blue-eyed*; (KL;) or *gray-eyed*; (MA, PŠ; or of a greenish hue in the eye [so I render the Pers. explanation سبز چشم شد. (MA.) And زَرَقَتْ عَيْنُهُ (S, K;) and ازَرَقَتْ عَيْنَهُ, inf. n. ازَرَقَاتُ عَيْنُهُ (S, MA,) inf. n. ازَرِقَاتُ (S;) and ازَرِقَاتُ عَيْنُهُ (S;) *His eye was of the colour termed زَرَقَةٌ*; (S, K;) [i. e.] *his eye was gray*; (MA;) [&c.] — And زَرَّقَ (TK,) inf. n. زَرَّقُ (K, TK,) *He (a man, TK) was, or became, blind*. (K,* TK.) — [And زَرَّقَ التَّصْلُ, inf. n. زَرَّقُ, is app. used as signifying *The iron head or blade of an arrow &c. was, or became, very clear or bright*: see زَرَّقُ, below.] — And زَرَّقَ الْمَاءُ *The water was, or became, clear*; as also ازَرَّقُ (Mšb.) = زَرَقَتْ عَيْنُهُ نَحْوِي *His eye turned towards me so that the white thereof appeared*; (S, K;) as also ازَرَقَتْ and ازَرَقَتْ. (Fr, K) = زَرَقَةٌ (Mgh,) or زَرَقَهُ بِمِرْقَاتٍ (S, K,) or بِمِرْمَجٍ (Mšb,) aor. َ زَرَّقَ, (Mšb, TA,) inf. n. زَرَّقُ, (Mgh, Mšb,) *He cast at him, (S, Mgh, K,) or he thrust him, or pierced him, (Mgh, Mšb,) with a مِرْقَاتٍ [or javelin], (S, Mgh, K,) or with a spear. (Mšb.)* — [Hence,

زَرَقَهُ بِعَيْنِهِ, and بَيَّصَرَهُ, † *He looked sharply, or intently, or attentively, at him; he cast his eye at him.* (TA.) — زَرَقَتِ الرَّحْلُ (S, TA,) or الْحِمْلُ, (TA,) *She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards:* (S, TA :) and حَمَلَهَا أَزْرَقَتْ ۖ إِزْرَاقٌ (K,) inf. n. إِزْرَاقٌ (TA,) *She (a camel) made her load to shift backwards.* (K.) [See also 2.] = زَرَقَ, aor. ۙ and ۚ, (S, Mṣb, K,) inf. n. زَرَقٌ, (Mṣb,) said of a bird, *i. q.* ذَرَقَ [i. e. *It muted, or dunged*]. (S, Mṣb, K.)

[2. زَرَقٌ, accord. to Golius, as on the authority of the KL, “i. q. Pers. چکانید, *Fecit ut stillaret, stillatim emisit* :” but it appears from my copy of the KL that this should be زَرَقٌ; for I there find : چکانیدن (تَزْرِيقُ) expl. by the Pers. then, however, immediately follows, in that copy, another explanation :—and *The shifting backwards of a camel's saddle from his back* : therefore it seems that either تَزْرِيقُ is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or تَزْرِيقُ is there a mistake for تَزْرِيقُ.]

4: see 1, in two places.

7. *انزرق* *It* (an arrow) *passed through, and went forth on the other side*: (Lth, K:) and in like manner a spear. (K in art. *انزرق*.) — *He, or it, passed, so as to go beyond and away.* (TA.) — *He entered into a burrow, and lay hid.* (K in art. *انزرق*.) — *It* (a camel's saddle, S, K, and a load, TA) *shifted backwards.* (S, K, TA. [In the CK, الرَّجُلُ is erroneously put for الرَّجُلُ. See an ex. in art. *زهق*, conj. 4.]) — *He* (a man, Aṣ) *laid himself down on his back.* (Aṣ, K.)

9: see 1, in three places.

11: see 1, second sentence.

Q. Q. 2. تَزْرُوقَ (K, TA,) in some of the copies of the ك تَزْرُوقَ, (TA,) *He (a man, TA) cast [forth] what was in his belly*: (K, TA:) so says Fr. (TA.)

زَرْقُ [inf. n. of زَرَقَ, q. v. : and] i. q. زُرْقَةٌ, q. v. (K̲.). — *Blindness*: (K̲.) in this sense also an inf. n. of which the verb is زَرَقُ. (TK̲.). — *The quality of being very clear or bright*, in the iron head or blade of an arrow &c. (Isk, Ṣ. [See, again زُرْقُ, of which it is app., in this sense likewise, an inf. n.]) — *A sort of تَحَجِيل* [i. e. *whiteness in the legs, or in three of the legs, or in the two hind legs, or in one hind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse,*] not including the border of the pastern next the hoof: (AO, K̲.) or, as some say, (TA, but in the K̲. “and”) *a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair (وُضْعُ) upon a part thereof.* (K̲., TA.)

زُرَّةٌ *A certain bead (حُرَّةٌ) for the purpose of*
fascination, (Ibn-'Abbád, K,) with which women
fascinate [men], (Ibn-'Abbád, TA.)

٢٠٧٨
 ٢٠٧٨ *A certain colour, (Mṣb, K,) well known;*
 as also ٢٠٧٨ (K:) it is [in various things; but
 is generally expl. as being] in the eye: (JK, S:)

[a *blue colour*, (see 1, first sentence,) whether *light* or *dark* or *of a middling tint*, but generally the first;] *sky-colour*, or *azure*; (TK;) [*blueness of the eye*;] or *grayness of the eye*; (PS;) [or a *greenish hue in the eye*: (see again 1, first sentence:)] accord. to Isd, *whiteness, wherever it be*: and a خَضْرَاءُ [by which may be meant *greenness*, or *dust-colour intermixed with blackness* or *deep ash-colour*,] in the سَوَاد [here meaning *iris*] of the eye: or, as some say, a *whiteness overspreading the سَوَاد of the eye* [app. when a person becomes blind: see 1, third sentence; and see also اَزْرَق^{OE}]. (TA.) [In the present day it is often improperly used as meaning *A black colour*.]

^{زُرْفٌ} Having, in an intense degree, that colour of the eye which is termed زُرْفَةٌ; (S, K;*) applied to the male and the female; (K;*) [i. e.] applied also to a woman: (S;) accord. to Ibn-'Ogfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lh, one says زُرْفَةٌ رَجُلٌ زُرْفٌ امْرَأَةٌ زُرْفٌ the م is augmentative. (TA.)

زُرْقَمَةٌ [Intenseness of زُرْقَةٌ, i. e. blueness, or grayness, in the eye;] the attribute denoted by the epithet زُرْقَمٌ. (Lh, TA.)

زُرَيْقُ [and app. أَبُو زُرَيْقٍ (see زُرَيْابُ)] *A certain bird.* (K.)

زُرْقَاءُ [dim. of زُرْقَاءُ fem. of زُرْقُ] † A mess of crumbled bread (شُرْبَّة) dressed with milk and olive oil: (JK, Z, K:) likened, because of its seasoning, to the eyes that are termed زُرْق. (Z, T.A.) = Also A certain small beast, resembling the cat. (Lih, K.)

زُرَّقُ *A certain bird used for catching other birds; (IDrd, S, K;) between the [species of hawk called] بَارِي [or sparrow-hawk] (IDrd, TA;) and, accord. to Fr, the white بَارِي [or falcon]: (S, TA:;) [but] it is said in the A, لَا يُقَاسُ الزُّرْقُ بِالْأَزْرَقِ [The زُرَّقُ is not to be compared with the أَزْرَقُ], which latter is the بَارِي: (TA:) the pl. is زُرَارِيْقُ. (S, K.) = And *A whiteness in the forelock of a horse; (K, TA;) or in the hinder part of his head, behind the forelock. (O, TA.)* And *Some white hairs in the fore leg of a horse; or in his hind leg. (TA.)* = Also *Sharp-sighted; mentioned by Sb, and expl. by Seer. (TA.)**

زَرَّاقٌ, applied to a man, *Very deceitful*; or a *great deceiver*. (TA.) *p. 312*

زُرَّاقَة, with fet-h and teshdeed, *A short javelin*;
i. e. *a spear shorter than the مِرْقَاق*: pl. زُرَّارِيثُ.
(TA.) — Also *i. q.* مَنُضَحَّة (IAḥ, L and K in
art. نَضَح; in some copies of the K, زُرَّاقَة; and in
the CK زُرَّاقَة); i. e. *An instrument made of copper,*
or brass, for shooting forth naphtha [into a be-
sieged place]. (L in that art.)

زرنق. &c.: see art. زرنوق.

زَوْرُقُ *A sort of سَفِينَةٌ [or boat]; (S;) [a skiff*

i. e. a small سَفِينَة (K); or a small قَارِب pl. زَوَارِق (TA.) Dhur-Rummeh says, [referring to a she-camel,] نَعِمْتُ زَوْرَقِي الْبَلَدِ [making it fem., because] meaning سَفِينَة الْبَحَارَةِ [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

أَزْرَقَ Of the colour termed زُرْقَة [q. v.]; (Msb, TA;) and أَزْرَقِي signifies the same: (TA:) an epithet applied to a man, signifying *having what is termed زُرْقَة of the eye*: (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first;] sky-coloured, or azure; (TK;) blue-eyed; (MA, KL;) gray-eyed; (MA;) [or having a greenish hue in the eye: &c.: (see زُرْقَة:)] fem. زُرْقَاء (S, Msb.) pl. زُرْق. (Msb.) [In the present day it is often improperly used as meaning Black: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning gray, or ash-coloured.] — [And Blind; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.] — وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [And we will congregate, or raise to life, on that day, the sinners, or unbelievers,] blind; (Bd, K, TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty*: (Th, TA:) or *with their eyes become blue, or gray, by reason of intense thirst*: (ISd, TA:) or *blue-eyed, or gray-eyed*, (زُرْقُ الْعَيْنِ) because الزُرْقَة is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرْق. (Bd.) — Applied to the iron head or blade of an arrow &c., *Very clear or bright*: (ISK, S, K;) and زُرْق [used as a subst.] means *spear-heads* (S, K) or *the like*; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads or blades of arrows* &c. (Ham p. 313.) And *Clear water*: (IAar, S, Msb.) pl. as above. (TA.) — Hence, الْعَدُوُّ الْأَزْرَقُ *The sheer enemy*: or [the fierce enemy;] *the enemy that is vehement in hostility*; because زُرْقَة of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) — الْأَزْرَقُ *The بازى* [i. e. hawk, or falcon: because of his colour]: pl. as above. (TA.) [See also الزَّرْقَاء.] — And *The leopard*. (TA.) — وَنَزَقَتْ الْوَيْنَةَ (K:) [app. because of its clearness:] so says AA. (TA.) — And the name of A horse of Nāfi' Ibn-'Abd-El-'Ozzā. (Ibn-'Abbād, K.)

أَزْرَقِي: see the next preceding paragraph, first sentence. — Also sing. of الْأَزْرَقَة (TA,) which is the appellation of A certain sect of the [heretics, or schismatics, called] خَوَارِج (S, K,) or حُرُورِيَة (TA;) so called in relation to Nāfi' Ibn-El-Azraq, (S, K,) who was [of the family] of Ed-Dool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's

slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مُزْرَقٌ A javelin; i. e. a short spear, (S, Mgh, Msb, K,) lighter than the عَنَزَة. (Mgh, Msb.) = Also A camel that makes his load to shift backwards. (Az, K.)

Quasi زرقم.

زرقم and زُرْقَمَة are expl. in art. زرق.

زرم

1. زَرَمَ (S, K,) aor. ز, (K,) inf. n. زَرَمٌ (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted, or stopped; or it stopped; or ceased*; (S, K;) as also أَزْرَمَ (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *His dung, (S, K,) or dry dung, (K,) stopped in his rectum*. (S, K.) = زَرَمَتْ بِهِ She (his mother, S) brought him forth. (S, K.)

2: see 4. — زَرَمَهُ (S, TA,) inf. n. زَرَمٌ (TA,) He, or it, rendered him زَرَم, i. e. *niggardly, or avaricious*: (S:) or it (time, or fortune,) *cut off from him good, good things, or prosperity*. (TA.)

4. اَزْرَمَهُ He, or it, interrupted it, stopped it, or caused it to cease; namely, one's urine, and his flow of tears, and his speech; as also زَرَمَهُ, aor. ز, (K,) inf. n. زَرَمٌ (TA;) and زَرَمَهُ (K,) inf. n. زَرَمٌ (TA.) — And He interrupted, or stopped, his (another's) urine. (As, S, K.) = أَزْرَمَتْ She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

8. اَزْدَرَمَ The act of *swallowing* [a thing]: (S, K;) mentioned in the S in art. زدرم or زدرم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure أَفْعَلَال; not أَفْعَلَال. (MF, TA.)

Q. Q. 4. اَزْرَمَ (S, K,) inf. n. اَزْرَمٌ (S:) see 1. — [Also] He shrank, or drew himself together: (A'Obeyd, S:) or he shuddered and shrank. (TA.) — And He was angry. (AZ, TA.)

زرم [app. زَرَم] Dung, or dry dung, stopping in the rectum of a dog or cat. (TA. [See 1, third sentence.]) = زَرَمٌ Caution. (K.)

زَرَمٌ Anything becoming interrupted, or stopped; stopping, or ceasing; as also أَزْرَمٌ (TA.) Scanty, or little in quantity, and becoming interrupted, or stopped: so in the phrase رَجُلٌ زَرَمُ الدَّمْعِ or this signifies [simply] a man whose tears are becoming interrupted, or stopped. (TA.) — A she-camel that interrupts her flow of urine by little and little. (AA, TA. [Thus used as a fem. epithet without 5.]) — A dog, and a cat, whose dung, or dry dung, has stopped in his rectum. (TA.) — Straited [app. in his means of subsistence]. (S.) — Niggardly, or avaricious. (S.) — Low,

object, mean, or ignominious, whose near kinsfolk are few; (IAar, K;) as also زَرِمٌ (TA.) — One who does not remain fixed, or settled, in any place. (As, K.)

زَرِمٌ: see the next preceding paragraph.

مُزْرِمٌ: see زَرَمٌ.

أَزْرَمٌ: see زَرَمٌ. — Also The cat. (ISd, K.)

مُزْرِمٌ Shrinking, or drawing himself together; (A'Obeyd, S, K;) as also زُرَامِيْمٌ (Th, K, TA; [in the CK زُرَامِيْم;]) each with damm: (TA:) or, accord. to A'Obeyd, مُزْرِمٌ signifies *shuddering and shrinking*; with the ر before the ز; and AZ doubted whether the word having this meaning were مُزْرِمٌ or مُزْرَمٌ; but Az says that the former is the right, with the ز before the ر, and that it is thus accord. to Ibn-Jebeleh. (TA.) — Also Angry. (AZ, TA.) — And Silent. (IB, TA.)

زرنب

زَرْنَبٌ A certain perfume: or certain sweet-smelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between مَلِين [misprinted بَيْن] the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Seenā, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some, it signifies the leaves of a sweet-smelling plant, which has the name of the الجراد رَجُل, locusts' foot:" and he adds, as though on the authority of Ibn-Seenā ubi suprā, "salix Aegyptiaca:" referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also saffron: (K:) it is of the measure فَعْلَل; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,

* يَا بَابِي أَنْتَ وَفَوْكِ الْأَشْنَبُ *
* كَأَنَّمَا ذَرَّ عَلَيْهِ الزَّرْنَبُ *

[O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though were sprinkled upon it]. (S.) In the trad. of Umm-Zarā, where it is said, الْمَسُّ مَسُّ أَرْنَبٍ وَالرَّيْحُ رَيْحُ زَرْنَبٍ [The feel is the feel of a hare, and the odour is the odour of زَرْنَب], Iath says that it signifies saffron; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also The [dung such as is termed] بَعْرُ of wild animals. (K.) = Also, [and, as appears from what follows, زَرْنَبَةٌ likewise, if this be not a mistranscription.] The vulva of a woman: (K, TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the زُرْوَان [a mistranscription for زُرْدَان, a name for the vulva], (TA,) behind the كَيْنَة [or كَيْن, q. v.]: (K, TA:) behind the زَرْنَبَة is another piece of flesh: so says IAar. (TA.)

زُرْنَبَة: see the next preceding sentence, in two places.

زرنق

Q. 1. زُرْنَقَة [as inf. n. of زُرْنَق] The irrigating [land] by means of the زُرْنُق [here app. meaning rivulet]. (Mgh, K.) — And The setting up a [pillar-like structure such as is termed] زُرْنُق by a well. (K.) = One says also, زُرْنَقْتَهُ, (K.) inf. n. as above, (TK.) meaning I clad him [app. فِي الثِّيَاب in the clothes: see Q. 2]: or زُرْنَقْتُ اللَّبَاسَ I put the clothing upon him; or clad him therewith. (TK.) = And لَا يَزُرْنَقُ أَحَدٌ عَلَى زَيْدٍ [No one will exceed to thee the excellence of Zeyd]. (TA.) [It is there indicated that this is from زُرْنَقَة as syn. with زُرْنَقَة.] = [See زُرْنَقَة as a simple subst. below.]

Q. 2. تَزْرَنُقُ He drew water by means of the زُرْنُق, (Mgh, K, TA,) or the زُرْنُقَان, (TA,) for hire. (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَدْعُ الْحَجَّ وَلَوْ تَزْرَنَقْتُ, meaning I will not omit, or neglect, the pilgrimage, though I should draw water by means of the زُرْنُق, or زُرْنُقَان, and perform it with the hire obtained thereby: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) = تَزْرَنُقُ فِي الثِّيَابِ He clad, and covered, himself in the clothes. (K.) — And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تَزْرَنُقُ also signifies تَعَيَّنَ, (Mgh, K, TA, [in the CK, erroneously, تَغَيَّرَ,]) from الزَّرْنَقَةُ meaning الْعَيْنَةُ; (Mgh;) i. e. He bought on credit, for an excess [in the amount of the price]. (TK.) And accord. to some, وَلَوْ تَزْرَنَقْتُ, in the saying of 'Alee mentioned above, means وَلَوْ تَعَيَّنْتُ [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.)

زُرْنَقَة inf. n. of زُرْنَق. (TK. [See Q. 1, above.]) = Also i. q. عَيْنَةٌ; (IAar, JK, Mgh, K;) i. e. The buying of a thing from a man on credit, for more than its [current] price: (JK, Fáil:) or the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased. (TA.) — And Increase, excess, or addition; syn. زِيَادَةٌ. (K.) [For زُرْنَقَة in this and the following senses, Freytag, in his Lex., has written زُرْنَق. — And Debt. (K, TA. [In the CK, الدَّيْنُ is erroneously put for الدَّيْنُ: and it is there added, “as though arabicized from زُرْنَقَة i. e. الدَّهْبُ لَيْسَ:” but what this should be I know not, unless it be a mistranscription for لَيْسَ الدَّهْبُ; for, in Pers., زَر means “gold,” and نَه is a negative.]) = Also Perfect, or consummate, beauty. (K.)

زُرْنُق, as some pronounce it, is by others pronounced زُرْنُقُ, which is of a strange form, [said to be] of the measure فَعْنُول (IJ, TA,) mentioned

by Kr on the authority of Lh: (TA:) [the dual] زُرْنُقَان, (S, Mgh, K,) mentioned by J in art. زُرْنُق, the ن being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زُرْنُقَان, (K,) signifies Two pillar-like structures (مَنَارَتَان) constructed by the head of a well, (S, Mgh, K,) on the two sides thereof; (K;) or two walls; or two posts; (Mgh;) across which is placed a piece of wood, (S, Mgh,) called the نَعَامَة; (S;) and to this is suspended the pulley by means of which the water is drawn: (S, Mgh:) or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA,) if of wood, they are called دَعَامَتَان; or, as El-Kilábee says, if of wood, they are called نَعَامَتَان, and the cross-piece is called the عَجَلَة, and to this the large bucket is suspended: (S, TA:) pl. زُرَانِيْق. (TA.) — زُرْنُقُ also signifies A rivulet; (Sh, Mgh, K;) app. a rivulet in which runs the water that is drawn by means of the زُرْنُق. (Sh, Mgh,* TA.)

زُرْنِيْق i. q. زُرْنِيْق [i. e. Arsenic]; an arabicized word; (K;) as is also the latter [q. v.]. (TA.)

مَزْرَنُق A setter-up of what are termed زُرْنُقَان. (TA.)

زرنخ

زُرْنِيْح [Arsenic;] a well-known kind of stone [or mineral, for it is a metal]; of which there are several species; one species is white [i. e. white arsenic]; and another is red [i. e. realgar, or red arsenic, also called sandarac]; and another is yellow [i. e. orpiment, or yellow arsenic]: (K, TA:) it is an arabicized word from the Pers. [زُرْنَه or زُرْنِي or زُرْنِيْح]. (Msb.)

زري

زَرَى عَلَيْهِ فَعَلَهُ, (S, Msb, K,) or زَرَى عَلَيْهِ, (Mgh, TA,) aor. يَزْرِي, (Msb, TA,) inf. n. زَرَايَةٌ, (S, Mgh, Msb, K, TA,) with kesr, (Msb, TA,) but by some written with fet-h, (TA,) [زَرَايَة, thus in the CK and in one of my copies of the S, and in my MS. copy of the K,] and زَرَى (Msb, K) and زَرَايَةٌ (Msb [perhaps a mistranscription for what next follows]) and مَزْرَاةٌ and مَزْرِيَةٌ, with damm, (K,) but accord. to the copies of the T and M زَرِيَان; (TA;) and عَلَيْهِ, (S, Msb, K,) and اَزْرَى عَلَيْهِ, but this is of rare occurrence, (K,) and اَزْدَرَاهُ; (Msb;) He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Msb, K,) him, (S, Msb, K,) or his deed; (Mgh, TA;) or was angry with him, with the anger that proceeds from a friend: (S, TA:) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA:) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Msb.) — See also 4, last sentence but one.

4. اَزْرَى بِهِ, inf. n. اَزْرَاءُ, He held it (i. e. a thing, S, Msb, or a case, or an affair, K) in little, or light, or mean, estimation, or in contempt; (S, Mgh, Msb, K;) as also اَزْدَرَاهُ. (Mgh.) And

i. q. قَصَرَ بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) He fell short of that estimation which was required by him, or due to him]; and اَزْدَرَاهُ, i. e. he contemned, or despised, him; [and so, app., اَسْتَزَاهُ; (see مُزْدَر);] or made him to be contemned or despised; syn. حَقَرَهُ or حَقَّرَهُ. (S, accord. to different copies. [But whether this last explanation be here meant to relate to اَزْرَى or to the latter alone, is not clear.]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, ('Eyn, K, TA,) or a thing, or an affair, or an action, whereby he desired to involve him in confusion. (ISd, K, TA.) اَزْرَى عَلَيْهِ and بِهِ, mentioned, but not explained, by Lh, are thought by ISd to signify قَصَرَ بِهِ [app. meaning He fell short of that estimation which was required by, or due to, his knowledge]. (TA.) اَزْرَى عَلَيْهِ: see 1.

5: see 1.

8. اَزْدَرَاهُ: see 1: and see also 4, in two places.

10: see 4.

زَرَى, applied to a skin for water or milk (سَقَاءٌ) [Of middling size;] between small and large. (ISd, K.)

زَارَ عَلَى إِنْسَانٍ Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejnoon cited voce اِسْتَدَامَ (S, TA:) making no account of a man, and disapproving his conduct. (AA, Msb, TA.)

مَزْرَاءُ A man who blames, or finds fault with, people [app. much, or habitually]. (K,* TA.)

مُزْدَرٍ Contemning, or despising; as also مُسْتَزَرٍ. (K, and in some copies of the S.) — And [hence,] The lion. (K.)

مُسْتَزَرٍ: see the next preceding paragraph.

زرم

زَرِمَ and زَبَرِمَ: see art. زمر.

زَرَمَ

R. Q. 1. زَعَزَعَةٌ signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K:) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَعَزَعْتُهَا I moved it, agitated it, shook it, &c. (S.) And زَعَزَعَتِ الرِّيحُ الشَّجَرَةَ, inf. n. زَعَزَعَةٌ, The wind moved, or agitated, or shook, &c., the tree; as also زَعَزَعْتُ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعْتُ بِهَا. (TA.) You say also, زَعَزَعَةٌ, inf. n. as above, meaning

He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it. (TA.) — [And hence,] زَعَزَعْتُ الإِبِلَ † I drove the camels roughly, or violently; urged them on. (TA.)

R. Q. 2. تَزَعَزَعَتْ It became moved, agitated, shaken, or put into a state of motion or commotion: (S, K:) [or it became moved, agitated, shaken, &c., vehemently:] quasi-pass. of زَعَزَعْتُ الرِّيحَ. (TA.) — [And hence,] تَزَعَزَعَتْ الإِبِلُ † The camels went roughly, or violently, being so driven, or urged on. (TA.)

زَعَزَعُ (S, K,) the last with damm, (K, TA,) but written by J with fet-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and زَعَزَاعٌ (Sgh, K,) A wind that agitates things, shakes them, or puts them into a state of motion or commotion: (S, K, TA:) and رِيحٌ زَعَزُوعٌ [signifies the same; or] a violent wind. (IJ.) — [And hence,] سِيرَ زَعَزُعٌ † An agitating, or a jolting, pace; (S,) [but not there explained, though the meaning is there implied,] Sgh, K;) a vehement pace. (L.)

زَعَزَعَةٌ [see R. Q. 1.] — زَعَزَاعٌ [which is its pl. when it is used as a simple subst.] signifies † The calamities, or adversities, of fortune; (K, TA:) like زَلَزَلٌ. (TA.) One says, فِي هَذِهِ الزَّعَزَاعِ † How art thou in these calamities, or adversities? so in the L and the Moḥeet and the A. (TA.)

زَعَزَعٌ: see زَعَزَعٌ.

زَعَزَعٌ: see زَعَزَعٌ. — Also [Vehement motion, agitation, or shaking;] a subst. from زَعَزَعَهُ as signifying "he moved it," &c., "vehemently:" and metaphorically used by Ed-Dahnā in allusion to the ذُكْرُ. (TA.)

زَعَزُعٌ: see زَعَزَعٌ.

زَعَزَاعَةٌ i. q. شِدَّةٌ [Vehemence; strength; &c.]. (IB.) — A troop, or force, of many horsemen, (K, TA,) in a state of motion or commotion. (TA.)

زَعَزَعٌ: see زَعَزَعٌ.

زَعَزُعٌ i. q. قَالُودٌ [A kind of sweet food: see the latter word]. (IAar, K.)

زَعَب

1. زَعَبْتُ عَنِي, [aor. ʿ,] inf. n. زَعَبْتُ, I pushed, thrust, drove away, or repelled, him, or it, from me. (S, TA.) — [Hence,] زَعَبٌ said of a torrent, aor. and inf. n. as above, It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another; in a valley: (S, TA:) [it was, or became, copious, and drove along, one portion impelling another; like زَعَبٌ:] it ran. (TA.) — If you say رَعَبٌ, with the unpointed ر, (S, TA,) or thus and also زَعَبٌ, aor. and inf. n. as above, (TA,) you mean It filled the valley. (S, TA.) And the latter, It

filled everything: said of rain. (TA.) And He filled a vessel. (K, TA.) — [Hence,] زَعَبَ الْمَرَّةَ (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جَامِعًا قَمَلًا قَرَجًا بِقَرَجِهِ: (TA:) or جَامِعًا قَمَلًا قَرَجًا مَنِيًا: (K,* TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) — زَعَبَ الْقَرْيَةَ He took up and carried the water-skin, it being full: (K, TA:) he carried it filled; as also زَابًا: (TA:) and both signify he carried it in his bosom: (TA in art. زَاب: [see also 8:]) the former also signifies he was impelled onwards (تَدَاغ) by it, carrying it, by reason of its weight. (TA in the present art.) — زَعَبَ بِحِمْلِهِ, said of a camel, (K, TA,) i. q. اسْتَقَامَ [app. meaning He went right on, straight on, or undeviatingly, with his load]: (TA:) or, as also بِهِ ازدعب, he went along with his load oppressed by its weight: or he was impelled onwards (تَدَاغ) by it: (K, TA:) or مَرَّ يَزْعَبُ بِهِ he went along quickly with it: or he went along easily with it; namely, his load. (TA.) — زَعَبَ الْوَادِي The valley became filled, (K, TA,) so that the several parts, or portions, of the torrent impelled one another. (TA.) — زَعَبَ فِي قَيْتِهِ He vomited much, so that one portion [of the vomit] impelled on another. (TA.) — دَفَعَتْ زَعَبَتِ الْقَرْيَةَ i. q. مَنَاهَا [The water-skin propelled its water: or the right reading is probably مَنَاهَا مَنَاهَا, i. e., poured forth its water; or poured it forth with vehemence]. (TA.) — زَعَبٌ also signifies He cut off, or divided off; and so ازدعب (K, TA.) You say, زَعَبَ لَهُ مِنَ الْمَالِ, and ازدعب, as also ازدهب, He cut off, or divided off, for him [a portion] of the property, or wealth. (TA.) And زَعَبْتُ لَهُ زَعْبًا, and زَعَبًا, (S, K,* and K,) I gave to him a part, or portion, of the property, or wealth: (S, K:) or a full, or an ample, or abundant, portion thereof. (TA.) — زَعَبَ الشَّرَابَ, aor. and inf. n. as above, He drank all the wine, or beverage. (TA.)

5. تَزَعَبَ He was brisk, lively, or sprightly; (K, TA;) and quick. (TA.) — He was, or became, angered, or enraged. (K.) — تَزَعَبَ فِي أَكْلِهِ وَشَرِبِهِ He was immoderate in his eating and his drinking; he ate and drank much. (K.) — تَزَعَبَ الْقَوْمُ الْمَالُ The people, or party, divided among themselves the property, or wealth; (K;) divided it into parts, or portions. (TA.)

8. إِزْدَعَبْتُ الشَّيْءَ I carried the thing; took it up and carried it; or carried it off or away; syn. حَمَلْتَهُ: you say, مَرَّ بِهِ فَازْدَعَبَهُ [He passed by it and carried it off or away]. (S.) [See also ازدعب.] — See also 1, in three places.

Q. Q. 4. اِزْلَعَبٌ: see 1, second sentence; and see also art. زَلْعَب.

زَعَبٌ Muchness, copiousness, abundance, or a large quantity or number. (TA.)

زَعْبٌ } see what next follows.
زَعْبَةٌ }

زَعْبَةٌ and زَعْبَةٌ A part, or portion, that is given, of property, or wealth; (S, K,*) as also زَعْبٌ: (K:) or a full, or an ample, or abundant, portion, that is given, thereof; and so زَهْبَةٌ. (TA.) [See 1, last sentence but one.]

زَعُوبٌ: see what next follows, in two places.

زَاعِبٌ A torrent driving along, one portion of it impelling another; (A, TA;) as also زَعُوبٌ [but app. in an intensive sense; and مُزْلَعِبٌ, also, has the same, or a similar, meaning]: or the first and † second signify a torrent filling the valley: and the first is also applied to rain, as meaning filling everything. (TA.) — Also A guide of the way, one who is a frequent traveller. (S, K.)

رُمَحٌ زَاعِيٌّ (A,) and رِمَاحٌ زَاعِيَّةٌ (A, K,) A spear, (A,) and spears, (A, K,) so called in relation to a certain man named Zā'ib (زَاعِبٌ), (A, K,) of El-Khazraj, who made spear-heads: (A:) so says Mbr: (TA:) or † the spears thus termed are such as quiver much (عَسَالَةٌ), which, when shaken, have a motion like the torrent termed زَاعِبٌ, of which one portion impels another: the ى being that of the rel. n.; to give intensive-ness to the signification, as in أَحْمَرِيٌّ (A:) or † such that, when they are shaken, their كُعُوبٌ [i. e. knots, or joints, or their internodal portions,] are as though they ran one into another, (K, TA,) by reason of its pliancy: so says Aḡ: and this meaning is tropical; for it is from the phrase مَرَّ يَزْعَبُ بِحِمْلِهِ meaning "he went along [impelled by his load, or] easily with his load:" accord. to another explanation, زَاعِيٌّ applied to a spear means such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part: (TA:) or زَاعِيَّةٌ signifies spears, (S, TA,) universally. (TA.) You say also سِنَانٌ زَاعِيٌّ (S, TA) A spear-head of Zā'ib. (TA.)

مَزْلَعِبٌ: see زَاعِبٌ; and see also art. زَلْعَب.

زَعَج

1. زَعَجٌ: see 4. — Also i. q. طَرَدَ [He drove away, &c.]. (K.) — And [i. q. زَعَقٌ, meaning] He called, called out, cried out, or shouted. (K.)

4. اِزْعَجَهُ He disquieted, disturbed, agitated, or flurried, him; (IDrd, S, K;) and removed him from his place: (S, A, Mṣb, K:) and زَعَجَهُ signifies the same. (IDrd, K.) You say, اِزْعَجْتُهُ عَنْ مَوْضِعِهِ (Mṣb,) or مِنْ مَحَلِّهِ (A,) and مِنْ بِلَادِهِ (L,) I removed him, or unsettled him, from his place, and from his country. (A, L, Mṣb.) And it is said in a trad., رَأَيْتُ عَمَرَ يَزْعَجُ أَبَا, meaning I saw 'Omar rousing Abou-Behr, and not suffering him to remain still. (TA.) And in another, الْحَلْفُ يَزْعَجُ السَّلْعَةَ وَيَمْحَقُ الْبَرْكَهَ, meaning, accord. to Az, [Swearing] lowers in estimation [the commodity that one desires to recommend thereby and does away with the

blessing thereof]: or, accord. to I Ath, *causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]*. (TA.) **أَزْعَجَ** [is the inf. n.; and as inf. n. of the pass. verb.] signifies [The being disquieted, &c.; and hence,] the *quitting of home*. (Har p. 392.)

7. **أَزْعَجَ** *He was, or became, disquieted, disturbed, agitated, or flurried*; (S, K;) and *was, or became, removed, or unsettled, from his place*: (S, A, L, Mṣb, K;) it may be thus used as quasi-pass. of **أَزْعَجَ**: (Kh, Mṣb;) or it should not be so used: (Mṣb;) it is, however, agreeable with analogy, as is also **أَزْدَجَ**: (L;) but the word commonly used in its stead is **شَخَّصَ**: (L, Mṣb;) **أَزْعَجَ** in this sense is not allowable. (L.)

8. **أَزْدَجَ**: see what next precedes.

زَعَجَ *Disquietude, disturbance, or agitation*: (K, TA:) a subst. [not an inf. n.] in this sense. (TA.)

مِزْعَاجٌ *An unquiet woman, who remains not still, or settled, in one place*. (S, A, K.)

زَعَر

1. **زَعَرَ**, (S, A, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **زَعَرٌ**, (S, A, Mṣb, K,) *His hair, (S, A, Mṣb,) and his plumage, (A,) was, or became, scanty, (S, A, Mṣb,) and thin; (A;) as also ʿأَزْعَرَ: (A:) and *it (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA;) as also ʿأَزْعَرَ and **أَزْعَارٌ**. (K.) — Also, inf. n. as above, said of a man, † *His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly*. (TA.) — And, inf. n. as above, † *It (the disposition) became evil, or bad: but the verb is seldom used in this sense*. (TA.) See **زَعَارَةٌ**.**

9: see above.

11: see 1, in two places.

زَعَرٌ inf. n. of 1 [q. v.]. — See also **زَعَارَةٌ**.

زَعَرٌ: see **أَزْعَرَ**, in two places: — and see also the paragraph here following.

زَعُورٌ † *A man of bad disposition, or ill-natured*: (S, K;) the vulgar say **زَعُورٌ** [س. **زَعُورُ الْخَلْقِ**] = *A well-known fruit*; (S;) *the fruit of a well-known tree*; (K;) *the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone*; (Mgh;) *a fruit of the desert, in make resembling the نَبَق [or fruit of the lote-tree], and in the taste of which is acidity*; (Mṣb;) *it may be the wild نَبَق*: (Mṣb, voce سَدْر:) AA says that the نَبَق is the زَعُور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ʿ: (TA:) [the name is now applied to the medlar, or a species thereof: accord. to Golius, the “*mespilum*; special. quod genus *aronium* vocat Dios. i. 169.”] accord. to ISh, the tree called **زُؤَب**: (T:) this, says Sgh, is different from what J has mentioned. (TA.)

Bk. I.

زَعَارَةٌ, (S, A, Mṣb, K,) [respecting the form of which see **زَعَارَةٌ**,] and **زَعَارَةٌ**, (S, A, K,) the latter a vulgar form, (S,) and **زَعَرٌ**, (A,) † *Ill-nature; excessive perverseness or crossness*: (S, Mṣb, K:) nouns having no corresponding verb: (S:) or the verb is **زَعَرَ**, but it is seldom used. (TA.)

زَعِيرٌ † *A man having little wealth*. (K, TA.)

أَزْعَرُ *A man (S) having scanty hair, (S, A, Mṣb,) and thin: and a bird having scanty and thin plumage: (A:) fem. زَعْرَاءُ: (A, Mṣb:) and hair and plumage that is scanty and thin; as also ʿزَعِرٌ. (K.) — † *A place having few plants, or little herbage*; (S, A, K;) as also **زَعِرٌ**: (K, TA:) in the CK, **زَعِرٌ**: pl. [of the former] **زَعَرٌ**. (TA.)*

زَعَف

1. **زَعَفَ**, (S, K,) aor. ʿ, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot*; (S, K;) as also **أَزْعَفَ**, and **أَزْدَعَفَ**; (K;) the last mentioned by Aṣ, as syn. with **أَقْعَصَ**: (TA:) or cast, or shot, at him, or smote him, so that he died on the spot, quickly: (L, TA:) and *killed him quickly*. (S.) — See also 4. — **زَعَفَ فِي حَدِيثِهِ** *He added, or exaggerated, or he lied, in his discourse, or narration*. (Mj, L.)

4: see above. — **أَزْعَفَ عَلَيْهِ** *He despatched him; or hastened and completed his slaughter*; (El-Khárzenjee, K;) as also **زَعَفَ**, aor. and inf. n. as above. (TA.)

8. **أَزْدَعَفَ** [originally **أَزْنَعَفَ**]: see 1.

زُعَافٌ, applied to poison, like **زُؤَافٌ** (S, K) and **زُعَافٌ** [meaning *Quick in its effect*]; and in like manner applied to death: (S:) and **مُزْعَفٌ**, applied to death, and to a sword, *that will not suffer one to linger; killing on the spot*; (K;) as applied to a sword, thus expl. by Aṣ; as applied to death, expl. by Skr as meaning *quick*. (TA.)

زُعُوفٌ [a pl. of which the sing. is not mentioned,] *Places of destruction*. (IAṣr, K.)

حَسَى مُزْعَفٌ [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] *such as is not sweet*. (Ibn-'Abbád, K.)

مُزْعَفٌ: see **زُعَافٌ**. — **الْمُزْعَفُ** is also the name of a certain sword, (K, TA,) belonging to 'Abd-Allah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ز; (Sgh, K;) and is thus found in the handwriting of Moḥammad Ibn-El-'Abbás El-Yezedee, with a dot beneath the ز, to show that it is not ج. (Sgh, TA.)

الْمُزْعَامَةُ *The serpent*; (K;) as also **الْمُزْعَامَةُ**. (TA.) [Accord. to Freytag, **الْمُزْعَامَةُ الرَّيْقُ** occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent: or the lion*.]

[See also art. **دُغِفَ**, passim.]

زَعْفَر

Q. 1. **زَعَفَرَ** *He dyed a garment, or piece of*

cloth, with **زَعْفَرَان** [or saffron]. (S, A, Mṣb, K.)

زَعْفَرَانٌ *A certain dye and perfume*, (TA, 399, well-known; (Mṣb, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] **سَامُرٌ** will not enter it: (K:) pl. **زَعْفَرٌ**. (S, K, 399, 400) — Also † *The rust of iron*: pl. as above. (K.) (399, 400)

مُزْعَفَرٌ *A garment, or piece of cloth, dyed with زَعْفَرَان* [or saffron]. (A, Mṣb.) — [The kind of sweet food called] **فَالُوذٌ**, (K, TA,) and also called **مُزْعَزَعٌ** and **مُزْعَزَعٌ**. (TA.) — † *A lion of the colour termed ورد [or red inclining to yellow]: (S, K:) because its [natural] colour is such: or because having upon him marks of blood*. (TA.)

زَعَقَ

1. **زَعَقَ**, aor. ʿ, (K,) inf. n. **زَعَقٌ**, (TA,) *He called out, or cried out*. (K, TA.) You say, **زَعَقْتُ بِهِ**, inf. n. as above, *I called out, or cried out, to him*: (S:) of the dial. of Syria. (TA.) — And **زَعَقَ بِدَوَابِّهِ**, (K,) inf. n. as above, (TA,) *He drove away his beasts*: (K:) or he called out, or cried out, to his beasts, and drove them away quickly. (TA.) — And **زَعَقَهُ**, (K,) and **زَعَقَ بِهِ**, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) *He frightened him*; as also **أَزْعَقَهُ** and **أَزْعَقُوهُ** *They frightened him*: (K:) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, **أَزْعَقَهُ الْخَوْفُ حَتَّى زَعَقَ** [Fear affected him so that he became brisk, lively, or sprightly, yet fearful]: accord. to Aṣ, one says **أَزْعَقَهُ**, and the epithet applied to the object is **مُزْعَوِقٌ**, differing from rule; but accord. to El-Umawee, one says **زَعَقَهُ**, and the epithet so applied is **مُزْعَوِقٌ**. (S.) — **زَعَقَتِ الرِّيحُ التُّرَابَ** *The wind raised the dust: or made it to go to and fro*: syn. **زَعَقَتُهُ الْعَقْرَبُ** *The scorpion stung him*. (L, K.) — **زَعَقَ الْقَدْرُ**, (K,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot*; as also **أَزْعَقَهَا**. (K.) — **زَعَقَ**, aor. ʿ, (K,) inf. n. **زَعَقٌ**: (TA;) and

زَعَقَ, like **زَعَقَ**; and **أَزْعَقَ**: *He feared by night*: (K;) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And **زَعَقَ**, aor. ʿ, (S, K, TA,) inf. n. **زَعَقٌ**: (S, TA;) and **زَعَقَ**; (K;) [but only the former accord. to the TA, as in the S;] *He was, or became, brisk, lively, or sprightly*, (S, K,) but with fear; (S;) as also **أَزْعَقَ**. (S.) [This meaning of the last verb is indicated, but not expressed, in the S.] — **زَعَقَ**, (K,) inf. n. **زَعَقَةٌ** (TK) [and **زَعُوقَةٌ**], *It (water) was, or became, bitter, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: see زَعَقٌ]*. (K.)

4: see above, in five places. — **أَزْعَقُوا السَّيْرَ** [app. for **السَّيْرَ**] *They made haste [in the journey, or rate of going]*. (Ibn-'Abbád, K.) — **أَزْعَقَ** also signifies *He produced, or fetched out, by*

labour [in digging], water such as is termed زَعَقٌ. (TA.) And اَزَعَقُوا They, in digging, came upon water such as is termed زَعَقٌ. (K.)

7: see 1, latter part, in two places. — اَنْزَعَتِ الدَّوَابُّ The beasts hastened, or went quickly. (Ibn-'Abbād, K.) — And اَنْزَعَتِ الْفَرَسُ The horse went forward, or before. (Ibn-'Abbād, K.)

زَعَقٌ Fearing, or fearing by night. (K, TA.) — Brisk, lively, or sprightly, (S, K,) but with fear. (S.) [See also مَزْعُوقٌ.] — هَوَّلَ زَعَقٌ Vehement terror. (TA.) — بَثْرَ زَعَقَةٍ A well of which the water is such as is termed زَعَقٌ. (TA.)

[زَعَقٌ inf. n. un. of زَعَقٌ; A call, or cry: pl. زَعَقَاتٌ.]

زَعَقٌ A disposition to take fright and run away at random. (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, Wont to take fright and run away at random. (IF, O, K.) — Also Salt water: (S:) or very salt water; like حَرَّاقٌ: (TA in art. حَرَقٌ:) or water that is bitter, (مُرٌّ غَلِيظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غَلِظَ,) so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: (Lth, O:) used alike as sing. and pl. (TA.) — One says also, اَكَلْتُهُ زَعَقًا, meaning I ate it with so much salt in it that it was bitter. (Lth, O.) See also مَزْعُوقٌ.

زَعِقٌ: see مَزْعُوقٌ.

زَعَقٌ One who drives away the beasts, and cries out after them. (TA.) [See also زَعَقٌ.] — Applied to a horse, A good goer; or strong to walk, or go: (Ibn-'Abbād, K:) and also (Ibn-'Abbād) very quick. (Ibn-'Abbād, K.)

زَعْقُوقَةٌ The young of the قَبَج (Lth, K, TA,) which means the حَجَل [or partridge], and [sometimes] the كُرَّان [or stone-curlew]: pl. زَعَقَائِقُ. (TA.)

زَعَقٌ One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَقٌ.]

مَزْعُوقٌ Quick: so in the phrase سَيْرٌ مَزْعُوقٌ [a quick pace or journeying]. (Ibn-'Abbād, K.) And one says also, نَزَعَ فِي الْقَوْسِ نَزْعًا مَزْعُوقًا, (Ibn-'Abbād, K,) i.e. [He drew the bow] quickly. (TA.) — It signifies also مَقْلَاعٌ تَقْلَعُ بِهِ الْأَرْضُونَ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-'Abbād, K.)

مَزْعُوقٌ Frightened; as also زَعِقٌ: (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَقٌ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.) — اُرْضُ مَزْعُوقَةٌ Land rained upon by vehement

rain falling in large drops. (K, TA.) — طَعَامٌ مَزْعُوقٌ Food having much salt put in it; (S, K;) as also زَعَقٌ. (TA.) And قَدْرٌ مَزْعُوقَةٌ A cooking-pot in which much salt has been put. (TA.)

زعل

1. زَعَلَ (S, K,) aor. زَعَلَ, (K,) inf. n. زَعْلٌ (S, TA;) and تَزَعَلَ (K;) He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; (S, K, TA;) and he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully. (TA.) — And the former, (K,) inf. n. as above, (TA,) He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider. (K.) — And He writhed, or cried out and writhed, by reason of hunger. (TA.) — [In the modern language, He was, or became, weary: one says, زَعَلْتُ مِنْهُ I was, or became, weary of it.]

4. اَزَعَلَهُ [in the CK erroneously written اَزَعَلَهُ] It (pasture, and fatness, TA) rendered him [i.e. a beast] brisk, lively, sprightly, active, agile, prompt, and quick. (S, K, TA.) — And اَزَعَلَهُ He, or it, removed him, or unsettled him, from his place. (Ibn-'Abbād, K.)

5: see 1.

زَعَلَ Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) as also زَعِيلٌ: (K:) the former is applied in this sense to a horse; and the latter, as well as the former, to an ass, [i.e. a wild ass,] as meaning brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: pl. زَعَلٌ, applied by Tarafah to male ostriches. (TA.) — Also Writhing, or crying out and writhing, by reason of hunger. (S, K.)

زَعْلُولٌ Light, or active, (Kr, K,) in spirit and in body: (TA in art. زَغَلٌ:) accord. to Kr and Ibn-'Abbād, with ع and with غ: in the "Mushannaf" of A'Obeid, with غ only. (TA.)

زَعْلَانٌ Writhing, or crying out and writhing, having no rest; as also مَزْعَلٌ. (TA.) — [In the modern language, Weary: (see 1, last sentence:) and having its fem. with ة.]

زَعِيلٌ: see زَعَلَ, in two places.

زَعْلَانٌ: see مَزْعَلٌ.

زعر

1. زَعَرَ (S, Msb,) aor. زَعَرَ, (Msb, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعْرٌ and زَعَرٌ and زَعَرٌ, (S, Msb, K,) the first of the dial. of El-Hijáz, (Msb, TA,) the second of the dial. of [the tribe of] Asad, (Msb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Msb;) [generally best rendered He asserted; for it mostly relates to a thing not certainly known: or] he said; (S, Msb, K;) as in the phrases زَعَمْتُ

الْحَقِيَّةُ [The Hanafees said or asserted, or have said or asserted,] and زَعَرَ سَيِّبُوهُ [Seebameyh said or asserted, or has said or asserted]; (Msb;) [and زَعَرَ أَنَّهُ كَذَا He said, or asserted, that it was thus:] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Msb, K,) and which is not certainly known: (Sh, Az, Msb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Msb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَرَ زَعْمًا means he related a piece of information not knowing whether it were true or false. (IKoot, Msb.) Hence the saying, زَعَرَ مَطِيَّةَ الْكَذِبِ [i.e. زَعَرَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Msb.) It is said in a trad., بِشَىْءٍ مَطِيَّةَ الرَّجُلِ زَعْمًا, [† Very

evil, or bad, is the man's conveyer زَعْمًا]: i.e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعْمًا كَذَا وَكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعْمًا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَّعْرُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Qur'an to be The act of lying: (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Msb:) and it is expl. as having this meaning in the Qur [vi. 137], where it is said, فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ, i.e. [And they have said, "This belongeth unto God,"] with their lying. (Lth, TA.) — [Sometimes] زَعَمَ signifies He described him, or it. (Har p. 204.) — And sometimes زَعَمَ signifies He promised: whence the saying of 'Amr Ibn-Sha-s,

* تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّا *
* عَلَى اللَّهِ أَرْزَاقُ الْعِبَادِ كَمَا زَعَمَ *

[Thou sayest, or she says, "We perish if thou perish:" but verily upon God lie the means of subsistence of mankind, i.e. it lies upon Him to supply these, as He has promised]. (TA.) —

الظَّنُّ (Msb, TA:) one says, فِي زَعْمِي كَذَا [In my opinion it is thus]. (Msb.) [Hence, likewise,] زَعَمْتَنِي زَعْمَتِي (TA,) Thou thoughtest me to be thus. (K, TA.) Abou-Dhu-eyb says,

* فَإِنْ تَزَعَمْتَنِي كُنْتُ أَجْهَلُ فِيمَكُمُ *
* فَإِنِّي شَرِّتُ الْحِلْمَ بَعْدَكَ بِالْجَهْلِ *

[And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know

that *I have purchased intelligence since I was with thee* (بَعْدَ عَهْدِي بِكَ) in exchange for ignorance]. (TA. [The meaning of زَعَمْنِي is there indicated by the context.]) — It is also used in the sense of الإِثْقَادُ: whence the saying in the *Kur* [lxiv. 7], زَعَمَ الَّذِينَ كَفَرُوا أَنْ، لَنْ يُبْعَثُوا [They who have disbelieved our revelations have believed, or firmly believed, that they shall not be raised from the dead]. (Msb.) — Sometimes, also, زَعَمَ is used in the sense of شَهِدَ: as in the saying of En-Nābighah,

* زَعَمَ الْبَهْمُ بَأْنَ فَاهَا بَارِدٌ *

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) = زَعَمَ بِهِ (S, Msb, K.) aor. ٤ (S, Msb) and ٤, (Msb.) inf. n. زَعَمَ (S, Msb, K.) and زَعَمَةً (S, K.) or the latter is a simple subst., (Msb.) *He was, or became, responsible, answerable, amenable, surety, or guarantee, for it*; (S, Msb, K.) namely, property. (Msb.) — And زَعَمَ, like قَتَلَ (Msb.) or زَعَرَ, like كَرَّمَ (TA.) aor. ٤, inf. n. زَعَمَةً, *He was, or became, chief, lord, master, or prince, (Msb, TA.) of a people, (TA.) or عَلَى قَوْمٍ [over a people]; (Msb.) or spokesman of a people. (TA.)* = See also 4, in two places. = زَعَمَ, aor. ٤, (S, K.) inf. n. زَعَمَ (S, TA) and زَعَمَ, (TA.) *He coveted, or eagerly desired. (S, K.)* [Like its syn. طَمِعَ, it is trans. by means of فِي] One says, طَمِعَ فِي غَيْرِ مَزْعَمٍ, i. e. زَعَمَ فَلَانَ فِي غَيْرِ مَزْعَمٍ [Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طَمِعَ]. (TA.) And 'Antarah says,

* عَلِقْتُهَا عَرَضًا وَأَقْتُلُ قَوْمَهَا *

* زَعَمًا لَعَمَرُ أَبْيَكَ لَيْسَ بِمَزْعَمٍ *

(S,) i. e. *I became enamoured of her unintentionally, [or accidentally,] while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a [fit] occasion for eager desire: i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمٍ meaning لَيْسَ بِمَطْمَعٍ (S:) or, [as some relate it,]*

* زَعَمًا وَرَبَّ الْبَيْتِ لَيْسَ بِمَزْعَمٍ *

[eagerly desiring: by the Lord of the House (i. e. the Kaʿbah), &c.]. (TA. [زَعَمًا is there expressly said to be thus: but the measure does not require its being so.])

3. زَاخَمَ (K.) inf. n. مَزَاعِمَةً (TA.) i. q. زَاخَمَ [q. v.]: (K:) the ع is a substitute for the ح. (TA.)

4. اَزَعَمَ *He made a person to be such as is termed زَعِيمٌ; (Msb, TA.) as meaning responsible, answerable, amenable, surety, or guarantee. (Msb.)* You say, اَزَعَمْتُكَ الْمَالَ, (Msb.) or الشَّيْءَ, (TA.) *I made thee, or have made thee, responsible, &c., (Msb, TA,*) [for the property, or the*

thing;] i. e. زَعِيمًا بِهِ. (Msb, TA.) = *He made one to covet, or eagerly desire. (S, K.)* You say, اَزَعَمْتُهُ. (S.) [And اَزَعَمْتُهُ فِي الشَّيْءِ *I made him to covet, or eagerly desire, the thing; like as you say, اَطْمَعْتُهُ فِيهِ. See زَعَمَ. = He obeyed (K, TA) the زَعِيم [i. e. chief, lord, or prince]. (TA.) = It (an affair) was, or became, possible. (K.) = It (milk) began to become good, or pleasant; [or fit to be drunk;] as also زَعَمَ, (K,) inf. n. زَعَمَ. (TA.) — اَزَعَمْتُ said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump. (IKh, TA.)* [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.] — Also, (K,) or زَعَمْتُ, (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأَرْضُ,) *It put forth the first of its plants, or herbage. (IAar, K, TA.)**

5. تَزَعَمَ i. q. تَكَذَّبَ [q. v.]: (S, K:) [it seems here to mean *He spoke falsely; and to be trans.; for* a poet says,

* أَيُّهَا الزَّاعِمُ مَا تَزَعَمَا *

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA. [This hemistich is there cited as an ex. of تَزَعَمَ as expl. in the K; and I find no other explanation of this verb.]])

6. تَزَاعَمَا *They two competed in discoursing of a thing, and differed respecting it: accord. to Z, it means they talked of, or related, زَعَمَات, i. e. [mere assertions, or] stories in which no confidence was to be placed. (TA.)* Sh says that تَزَاعَمَ is mostly used in relation to a thing respecting which there is doubt. (TA.) = One says also, تَزَاعَمَ الْقَوْمُ, meaning *The people, or party, became responsible, one for another: and hence, تَزَاعَمُوا عَلَى كَذَا they leagued together, and aided one another, against such a thing. (TA.)*

زَعَمَ [originally an inf. n. of زَعَمَ, like زَعَمَ and زَعَمَ] is a word used by the vulgar as meaning كِبَرُ [i. e. *Pride*; and, as often used in the present day, *pretension*: because implying false, or vain, assertion]. (TA.)

زَعَمَ and زَعَمَةً *Responsibility, answerableness, amenableness, or suretiship; substs. from زَعَمَ بِهِ (Msb:) or the latter is an inf. n. (S, K.)*

زَعَمَ, applied to roasted meat, (K, TA,) *Dripping with its gravy; or succulent, and dripping with its juice or fat; (TA;) having much grease, or gravy; quickly flowing [therewith] over the fire. (K.)*

زَعَمَةٌ [inf. n. of un. زَعَمَ; *An assertion; &c.: pl. زَعَمَات. One says, وَلَا زَعَمَتِكَ and وَلَا زَعَمَاتِكَ meaning This I think, and I think not to be true thine assertion and thine assertions; زَعَمُ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA. [In the CK, erroneously, زَعَمَتِكَ and*

زَعَمَاتِكَ.] They said also, زَعَمَةٌ صَادِقَةٌ لَّيْنِكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, زَعَمْتُ صَادِقَةً لَّيْنِكَ [i. e. *I swear "a true oath: I will assuredly do" such a thing*]; using the accus. case. (Ks, TA.) And one says, تَحَادَثَا بِالزَّعَمَاتِ, meaning *They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed. (Z, TA.)*

زَعِيمٌ (with damm, TA) *Mendacious: and veracious: (K:) thus bearing two contr. significations. (TA.)*

زَعُومٌ: see the next paragraph.

زَعُومٌ, a fem. epithet, (S, K, &c.,) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not, (S, K,) and which is therefore felt with the hands, in order that one may know if she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (As, TA:) or, as some say, of which men assert that there is in her marrow. (TA.)* And, as a fem. epithet, *Having little fat: and having much fat: thus bearing two contr. senses: as also مُزْعَمَةٌ [app. in both senses]: (M, K:) and مُزْعَمَةٌ also signifies having little fat; of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat?" applied to a she-camel. (TA.) = Also Impotent in speech; (K:) and so زَعُومٌ. (S, * K.)*

زَعِيمٌ *Responsible, answerable, amenable, surety, or guarantee. (S, Msb, K.)* Hence, in the *Kur* [xii. 72], وَأَنَا بِهِ زَعِيمٌ [And I am responsible for it]. (TA.) — Also *The chief, lord, master, or prince, of a people; (Msb, K;) or [in the CK "and"] their spokesman: (K:) their chief is thus called because he speaks for them; like as he is called قَيْلٌ and مَقُولٌ (Ham p. 705:) pl. زَعَمَاء. (K.) = Also Described; syn. مَوْصُوفٌ. (Har p. 204.)*

زَعَامَةٌ: see زَعَمَ. — Also *High, or elevated, rank or condition or state; or nobility. (K.)* And *Chieftdom, lordship, mastery, or principedom: (IAar, S, K:) [accord. to the Msb, an inf. n. in this sense:] thus expl. by IAar as occurring in the following verse of Lebeed: (TA:)*

* تَطِيرُ عَدَائِدُ الْأَشْرَاكِ شَفْعًا * وَوَتَرًا وَالزَّعَامَةُ لِلْغَلَامِ *

(S and TA in the present art. and in art. عَد) [The portions of inheritance of the sharers fly away, two together and singly; but the chieftdom is for the boy]: by his saying شَفْعًا وَوَتَرًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزَّعَامَةُ as used in this verse. (TA. [See also عَدِيدَةٌ.])

— *A weapon, or weapons; syn. سِلَاحٌ. (S, K.)* So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail: (K:) or coats of mail: and thus it is*

expl. by *IAar* as used in the verse of Lebeed. (TA.) — The chief's share of spoil. (K.) — And The best and most of the property of an inheritance and the like: (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) = Also, and *زَعَامَةٌ*, An animal of the ox-kind; [probably meaning one of the wild species;] syn. *بَقَرَةٌ*. (K.)

زَعَامَةٌ: see the next preceding sentence.

مَزْعَمٌ A thing, or an affair, in which no confidence is to be placed; (S, K;) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. *مَزَاعِمٌ*.] One says, *مَزْعَمٌ قَوْلُهُ* (S, TA) i. e. [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And *هَذَا أَمْرٌ مَزْعَمٌ فِيهِ* This is an affair that is not right; (TA;) [wherein are things] respecting which there is dispute. (K, TA.) And *زَعَمَ غَيْرٌ* *مَزْعَمٌ* He said that which was not good, or right, or just; and asserted what was impossible. (Msb.) = Also A thing that is, or is to be, coveted, or eagerly desired; syn. *مَطْمَعٌ*. (S, TA.) See two exs. near the end of the first paragraph.

مَزْعَمٌ: see its fem., with *ة*, voce *زَعُومٌ*.

أَمْرٌ مَزْعَمٌ A thing, or an affair, that makes one to covet, or desire eagerly. (TA.)

مَزْعُومٌ: see its fem., with *ة*, voce *زَعُومٌ*.

مَزْعَامَةٌ A serpent. (K.)

هُوَ مَزْعَمٌ No confidence is to be placed in him, or it. (So in the TA. [But I incline to think it a mistranscription for *مَزَاعِمٌ*. See *مَزْعَمٌ*.])

زغب

1. *زَغَبٌ*, aor. *زَغَبَ*, (Msb, K,) inf. n. *زَغَبٌ*; (Msb;) and *زَغَبٌ*, (JK, S, A, K,) inf. n. *تَزْغِبُ*; (S;) and *زَغَابٌ*; (K;) It, or he, was, or became, downy; or had upon it, or him, what is termed *زَغَبٌ* meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Msb,) meaning [as above, or] *its زَغَبٌ* [or down] grew forth: (A:) or *its feathers were small*: and, said of a boy, or a young child, *his زَغَبٌ* [or downy hair] grew forth: (Msb;) and *أَزْغَبَ* is also said of a young bird [in the same sense as the verbs above: (see art. *زَلْغَبٌ*)] or as meaning *its feathers came forth*. (S:) — [Hence,] *أَزْغَبَ بَحْرٌ* + A sea, or great river, that becomes [foaming, or] in a state of commotion, and full. (JK.)

2: see the preceding paragraph: — and that here following.

4. *ازْغَبَ*, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like *أَكْرَمَ*, but accord. to others of the leading lexicologists it seems to be [*ازْغَبَ*], like *أَحْمَرَ*; as also *ازْغَابَ*; It produced what resembled *زَغَبٌ* [or down], at the knots of the shoots, whence the bunches of grapes

would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed *أَوْبَرٌ بَنَاتٌ* the epithet *مَزْغَبَةٌ*, [written in art. *وَبَر* in copies of the K *مَزْغَبَةٌ*, and in the T and S and M *مَزْغَبَةٌ*, but in the present art. in the TA it seems to be indicated that it is probably *مَزْغَبَةٌ*,] signifying *having زَغَبٌ* [i. e. down], assigns to it a verb [which may be *أَزْغَبَ* or *زَغَبَ* or *زَغَبْتُ*, meaning *They had, or produced, a kind of downy substance*]. (TA.)

8. *ازْدَغَبَ مَا عَلَى الْخَوَانِ* He took away, or swept away, [or devoured,] the whole of what was on the table of food: like *ازْدَغَفَ*. (TA.) [See also 8 in art. *زَعَبٌ*.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. *أَزْغَبَ*: see 1; and see also art. *زَلْغَبٌ*.

زَغَبٌ [Down:] or the yellow [down resembling] small hairs upon the feathers of the young bird: (S:) or small and soft hair and feathers: or each of these when first coming forth: (A, K:) i. e. (TA) the small and soft hair when it first appears, of a young child, (Msb, TA,) and of a colt [or foal]; (JK, TA;) and likewise of an old man, when his hair becomes thin and weak; (Msb;) and the feathers when they first appear, (Msb, TA,) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Msb:) n. un. with *ة*: (TA:) and what remains upon the head of an old man when his hair has become thin. (K.) — [Hence,] *أَخَذَهُ بِزَغَبِهِ* + He took it at its commencement, or in its first and fresh state. (JK, K.) And *أَخَذَهُ بِزَغَبِ رَقَبَتِهِ* [lit. He took him by the down of his neck;] meaning + he overtook him. (JK.)

زَغَبٌ: see *أَزْغَبَ*, in three places.

أَزْغَبَ: see *زَغَبٌ*.

زَغَبٌ and *زَغَابِي* The smallest of *زَغَبٌ* [or down]: (JK, K:) or something less in quantity than *زَغَبٌ*: or something smaller than *زَغَبٌ*. (TA.) One says, *مَا أَصَبْتُ مِنْهُ زَغَابَةً* (JK, A, K, TA) i. e. + [I obtained not from him, or it,] as much as what is termed *زَغَابَةٌ*: (L, TA:) or + the least thing: (A:) or + anything. (K.)

زَغَابِي: see the next preceding paragraph.

أَزْغَبَ [Downy;] having upon it, or him, what is termed *زَغَبٌ*; as also *زَغَبٌ*: fem. of the former *زَغَابَةٌ*; and pl. *زَغَبٌ*. (TA.) You say *فَرَّخَ أَزْغَبٌ* [A downy young bird]: (A:) and *فَرَّخَ رَجُلٌ زَغَبٌ* [downy young birds]. (S.) And *رَجُلٌ زَغَبٌ* [A downy man]: (JK:) or *رَجُلٌ زَغَبٌ* [a man having downy hair]. (Msb, TA.) And *رَقَبَةٌ زَغَابٌ* [A downy neck]. (JK, A, Msb.) And *قَتَاةٌ أَزْغَبٌ* (AHn, A, TA) + [A species of cucumber] having upon it what resembles the *زَغَبٌ* [or down] of fur, which falls off by degrees

when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also + A species of fig, (AHn, K,) larger than the *وَحْشِيٌّ* [or wild], upon which is *زَغَبٌ* [or down]: when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) — Applied to a horse, Black and white; or white in the hind legs as high as the thighs; syn. *أَبْلَقٌ*. (K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also *زَغَبٌ*. (JK, K, TA.) [In some of the copies of the K, for *الْجِبَالِ*, we find *الْجِبَالِ*: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] *الزَّغْبَاءُ* is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.)

مَزْغَبَةٌ, or *مَزْغَبَةٌ*, or *مَزْغَبَةٌ*: see 4.

زغب

Q. 1. *زَغَبٌ* It (a garment, or piece of cloth,) had what is termed *زَغَبٌ*, or *زَغَبٌ*, &c., i. e. *زَنْبُرٌ* [or nap]. (O, K.)

زَغَبٌ, (O and TA, and so in a copy of the K,) or *زَغَبٌ*, or *زَغَبٌ*, (as in two different copies of the K,) and *زَغَبٌ*, (O and TA, and so accord. to a copy of the K,) or *زَغَبٌ*, (accord. to another copy of the K,) of a garment, or piece of cloth, i. q. *زَنْبُرٌ* [i. e. The nap: see *زَنْبُرٌ*, in art. *زَبَر*]. (O, K.) [Hence, app., supposing *زَغَبٌ* to be a dial. var., having the signification expl. above,] *أَخَذَ الشَّيْءَ بِزَغَبِهِ* He took the thing altogether, (O, K, TA,) leaving nothing of it; as also *بِزَنْبُرِهِ*, and *بِزَوْبِرِهِ*. (O, TA.)

زغرد

Q. 1. *زَغْرَدَةٌ* The braying that is reiterated (L, K) in the fauces, or throat, (L,) or in the *جَوْفٌ* [meaning chest], (K,) of the camel: (L, K:) an inf. n., of which the verb is *زَغَرَدَ*: you say, *زَغَرَدَ الْبَعِيرُ*. (TK.) — Hence the *زَغْرَدَةُ* of women on the occasions of rejoicings. (TA.) [One says, of a woman, *زَغَرَدَتْ*, more commonly in the present day *زَغَرَطَتْ*, meaning *She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy*: which sounds, or cries, are termed *زَغَارِيدٌ*, and now more commonly *زَغَارِيطٌ*.]

زَغَارِيدٌ: see above.

زغل

1. *زَغَلَهُ*, aor. *زَغَلَ*, (K,) inf. n. *زَغَلٌ*, (TA,) He, or it, poured it out, or forth, with an impetus, or with force. (K. [See also 4.]) And He, or it, spirted it forth; (K;) as also *ازْغَلَهُ*. (TA.) You say, *أَزْغَلْتُ الشَّرَابَ* I spirted forth the wine, or beverage. (JK.) And *وَعَلَّتِ الْمَزَادَةُ مِنْ عَزْلَاتِهَا* The leathern water-bag poured [or spirted] forth

(O,) *He cast himself:* (ʿEyn, O, K,) or *he spread his wings:* and so زَفَفَ زَفْفٌ [app. in either sense]: (K:) and the latter, *he moved* [or *flapped*] *his wings in running.* (TA.) — زَفَّتِ الرِّيحُ (S, K,) aor. زَفَّ, (S,) inf. n. زَفِيفٌ and زَفُوفٌ, (TA,) *The wind blew along,* (S, K,) *not violently:* (S:) or *blew gently and continually:* (TA:) and زَفَفْتُ زَفْفًا signifies the same: (K, TA:) or the latter, inf. n. زَفْرَفَةٌ, signifies *it blew violently:* so in the T: or *it blew gently:* (TA:) or زَفْرَفَةٌ signifies *the moaning* (حَنِينٌ) *of the wind, and its sounding among the trees.* (S.) — زَفَّ (O, K,) inf. n. زَفِيفٌ, (TA,) *said of lightning, It shone, or gleamed.* (O, K, TA.)

مَزْغَةٌ *A drinking-vessel that holds a [مَزْغَةٌ*
i. e.] *gulp, or as much as is swallowed at once*
[of wine or beverage]. (MA.)

زف

R. Q. 1. زَفَرْتُ, [inf. n. زَفْرَةً,] said of a man, *He walked in a comely manner.* (TA.) — زَفْرَةً also signifies *The running vehemently.* (K.) — And *A certain manner, or rate, of going, of camels, said to be beyond, or above, what is termed الخَبَبُ.* (TA.) — Said of a bird: see 1, latter part. — And زَفَرْتُ said of the wind: see, again, 1, latter part. The inf. n. signifies *The wind's putting in motion the dry herbage, and making a sound therein:* (K, TA:) you say, of the dry herbage, زَفَرْتَهُ الرِّيحُ [*The wind put it in motion, &c.*]. (TA.) — The inf. n. signifies also *The noising, or noise-making, of a procession, or company of men riding or walking along.* (IDrd, K.) — And *The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ السَّهْمِ, in art. DR].* (TA.) — It is related in a trad., that the Prophet said to a woman, مَا لِكَ تَزْفِفِينَ, (O, K, TA, in some copies of the K تَزْفِفِينَ) with damm to the first letter; (K;) to which she replied “The fever, may God not bless it;” and he said “Reville not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith’s skin with which he blows his fire does away with the dross of the iron:” (O, TA:) the meaning is, [*What aileth thee*] that thou art made to tremble, or quake? (تُرْعِدِينَ, O, K, TA: in some copies of the K تُرْعِدِينَ [see also مُرْعِفٌ:] or it is with fet-h to the ت, (O, K, TA,) i. e. تَزْفِفِينَ [for تَزْفِفِينَ, from زَفَرْتُ ۚ,] (O,) meaning, *that thou tremblest, or quakest?* (O, K:) or it is with kesr to the [latter] ز;

زُغُولُ *Light, or active, (Kr, JK, S, K:) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the "Muṣan-naf" of A'Obeid, with غ only. (TA in art. زعل).* — Also *A young infant: (JK, S, K:) pl. زُعَالِيلُ. (TA.) One says صِبْيَةٌ زُعَالِيلٌ Little children. (TA.) And كَيْفَ زُغُولُكَ How is thy*

[تَرْفَرِفِينَ] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تَرْفَرِفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تَرْفَرَفَتْ: see the next preceding paragraph, last sentence.

زَفْ Small feathers of the ostrich, (S, K,) and (S, in the K "or") of a bird (S, K) of any kind: (K:) or small feathers, like down, beneath the thickset feathers: (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زَفَاف: see زَفَاف]. One says زَفِ النَّعَامِ [More soft than the small feathers of the ostrich]. (TA.)

زَفَةٌ † A time; one time; syn. مَرَّة: (K:) one says, جِئْتُهُ زَفَةً, or زَفَتَيْنِ, † I came to him once, or twice. (TA.) A single act of زَفِيف [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.])

زَفَّة A company, or congregated body, of men. (O, K.) Hence the saying of the Prophet to Bilál, on the occasion of the marriage of Fátimeh, اُدْخِلِ النَّاسَ عَلَى زَفَّة زَفَّة, meaning Bring thou in the people to me company after company. (O, TA.)

زَفَفَ, in a male ostrich, The quality of having abundant and dense زَفِ, i. e. small feathers. (S, K.)

زَفُوف: see زَفَرَفَ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [Quick: or] good in pace, and quick. (Ham p. 750.) And الزَفُوف is the name of a certain horse that belonged to Noqmán Ibn-El-Mundhir. (O.) — Also A twanging bow. (TA.)

زَفِيف (S, K) and زَفَانِي and زَفَانِي (Ibn-'Ab-bád, K,) or زَفَان, without ي, (L, TA,) Quick, (Ibn-'Abbád, S, L, K,) like زَفِيف, (S,) and light. (L, TA. [In the CK the explanation is omitted.]) = It is also an inf. n.: (S, K, &c.) or a simple subst. (Msb.) [See 1, in several places.]

زَفَان: } see the next preceding paragraph.
زَفَانِي: }

زَفَرَفَ and زَفَرَفَ [the latter of which is omitted in the CK] A wind that blows violently, with continuance; as also زَفَرَفَةٌ (K, TA,) or زَفَرَفَةٌ: (CK:) or زَفَرَفَ and زَفَرَفَ a wind making a moaning (حَنِين), and sounding among the trees: (S:) or زَفَرَفَ a quick, or swift, wind: or زَفَرَفَةٌ and زَفَرَفَةٌ and زَفَرَفَ a violent wind, having a زَفَرَفَةٌ, i. e. sounding: the pl. of زَفَرَفَ is زَفَرَفَات. (TA.) — Also, (i. e. the first and second words,) Light [in motion or action]. (Ibn-'Abbád, K.) — And The ostrich; (K;) so called because of his lightness of pace; or because of his زَفَرَفَةٌ, meaning his moving [or flapping] of his wings when running; (TA;) and so زَفُوف. (K.)

زَفَرَفَ, and with ة: see the next preceding paragraph, in five places.

زَفَرَفَ pl. of زَفَرَفَ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَات زَفَاف [i. e., supposing زَفَاف to be pl. of زَفِ, agreeably with analogy, Having small, downy, feathers]. (TA.)

زَفَ act. part. n. of زَفِ in the phrase زَوَاف: fem. with ة: pl. of the latter العُرُوس. Hence, زَحَفَتْ زَوَافَهَا, a phrase mentioned by Lh, meaning اللَوَاتِي زَفَفْنَهَا [i. e. The women who conducted her to her husband walked along gently]. (TA.)

زَفِيف A male ostrich having abundant and dense زَفِ, i. e. small feathers. (S, K.) — See also زَفِيف.

مَحَقَّة A [vehicle of the kind called] مَحَقَّة in which, or upon which, the bride is sent [or conducted] to her husband. (Kh, S, K.)

زَفِيف pass. part. n. of زَفِ in a sense not mentioned, and perhaps not used. Hence, بَاتَ مَزُوفًا a phrase meaning بَاتَ تَرْفَرَفَةُ الرِّيحِ [i. e. He passed the night made to tremble, or quake, by the wind]. (TA.)

زفت

2. زَفَتْ He smeared a receptacle [such as a wine-skin and a wine-jar] with زَفَتْ. (Msb.)

زَفَتْ [Pitch: or tar: or a sort of pitch: or crude pitch: i. q. قَار: (A, Mgh, K:) or قَبِير: (Msb:) or قَطْرَان: (A, Msb:) or it is like قَبِير: (S:) it is not the قَبِير with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the قَبِير of ships dries upon them, whereas the زَفَتْ of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-tree; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زَفَتْ; such as is prepared by cooking, and art, قَطْرَان. (TK.) [See also كُفْر: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K, TA,) i. e. زَفَتْ, (TA,) [not مَزَقَتْ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] A certain medicine; (K, TA;) a thing that comes forth from the earth, [app. a sort of bitumen, perhaps another name for قَفَر يَهُودِي bitumen Judaicum, or Jews' pitch,] that is an ingredient in medicines: not the زَفَتْ commonly known. (TA.)

مَزَقَتْ Smeared with زَفَتْ; (S, A, * Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. q. مَقْبَر. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرَّة مَزَقَتْ A jar smeared with زَفَتْ.

(S.) And it is said in a trad., نَهَى عَنِ الْمَزَقَةِ [He forbade the use of that skin, or vessel, which is smeared with زَفَتْ, for the beverage called نَبِيد]. (TA.)

زفر

1. زَفَر, aor. زَفَرَ, (S, K,) inf. n. زَفِير (S, A, K) and زَفَر (K) and زَفِير (M, [like زَفِير, app. an inf. n., or perhaps a simple subst.,]) He drew in his breath to the utmost, by reason of distress: (S:) it originally signifies he drew back his breath vehemently, so that his ribs became swollen out: (Er-Rághib:) زَفِير is the beginning of the cry of the ass, (Lth, S, A, Er-Rághib,) and of the like, (Lth,) and is generally used in this sense; (Er-Rághib;) and زَفِير is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lth, S:) or the verb signifies he sent forth his breath, after prolonging it: (M, K:) or he sent forth his breath with a prolonged sound: [i. e., he sighed, or uttered a long sigh, or sighed vehemently; or he groaned:] or he filled his chest, by reason of grief, and then sent forth his breath: (TA:) or he breathed, raising his voice, like one moaning, or in grief. (Har p. 20.) — [Hence,] زَفَرَتِ النَّارُ † The fire made a sound to be heard from its burning, or its fierce burning: (K:) and this [sounding] is termed زَفِير. (TA.) [See also حَذَر; where زَفَر, its inf. n., is expl., on the authority of AZ, as signifying The flaming, or blazing, of fire.] And الْبَحْرُ يَزْفِرُ بِتَوَجُّهِهِ † [The sea makes a roaring by its tumultuousness]. (A, TA.) — زَفَرَتِ الْأَرْضُ † The land put forth its plants, or herbage. (TA.) = زَفَر, aor. زَفَرَ, (S, A, K,) inf. n. زَفَر (S, K;) and زَفَر (S, K;) He carried, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفِرُونَ عَنْهُ الْأَثْقَالُ [They bear, or carry, or take off from him, and carry, his burdens]. (A.) — He drew, (K, TA,) and carried, (TA,) water. (K, TA.)

2: see the next paragraph.

5. زَفَر occurs in the Saheeh of El-Bukháree as meaning تَخَبُّط [q. v.]: but El-Jelál says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) = [Freytag explains it as meaning He ate fat food, breaking the fast; like زَفَر; (which latter generally means, in the present day, he rendered greasy;) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8: see 1, near the end of the paragraph.

زَفَر A load, or burden, syn. حِمْل (S, A, K,) on the back, (K,) or on the head, that is heavy, and in consequence of which the bearer breathes vehemently, or groans (يَزْفِر): (A:) pl. أَزْفَار. (S, A.) — A [water-skin of the kind called] قَبْرَة (S, K:) a skin in which a pastor carries his water: pl. as above. (TA.) — The apparatus of a traveller, (K,) comprising the water-skin &c. (TA.)

— *A lamb*; syn. **حَمَلٌ**: so in the Bári'. (K.) This signification and that of **حَمَلٌ** are both correct. (TA.)

زَفَرٌ *A prop of a tree.* (K, TA.) = [In modern Arabic, it means *Grease, greasy food, or flesh-meat*: app. from the Pers. **زَفَر** or **زَفَر**, signifying "filth:" and hence, *obscenity*. Hence also the vulgar epithet **زَفَر** (app. for **زَفَر**), meaning *Greasy*: and *foul*, or *filthy*: and *obscene*. See 5.]

زَفَرٌ *A sea, (K,) that makes a roaring, (يَزْفِرُ) by reason of its tumultuousness.* (TA.) — **زَفَرٌ** *A river containing much water, (K,) so that it resembles a sea.* (TA.) — **زَفَرٌ** *A large gift, (K,) as likened to a sea.* (TA.) — **زَفَرٌ** *A liberal man; likened to a sea that makes a roaring, (يَزْفِرُ) by reason of its tumultuousness; (A;) as also زَافِرَةٌ.* (TA.) — *One who carries loads, or burdens; meaning, who has strength to carry water-skins.* (K.) [See also **زَافِرَةٌ**.] — **زَفَرٌ** *One who has power to bear responsibilities.* (Sh, S.*) — Hence, **زَفَرٌ** *A lord, master, chief, or the like:* (S:) or, for the same reason, *a great lord, or the like;* (TA;) as also **زَافِرٌ**. (K, TA.) — **زَفَرٌ** *A courageous man.* (K, TA.) — **زَفَرٌ** *A lion.* (K.) — See also **زَافِرَةٌ**, in three places: — and **زَفِيرٌ**.

زَفَرَةٌ *A drawing-in of the breath to the utmost, by reason of distress:* (S:) [or *a drawing-back of the breath vehemently, so that the ribs become swollen out:* (see 1:)] or *an emission of the breath after prolonging it;* as also **زَفَرَةٌ** and **مُزَفَرٌ** and **مُزَفَرٌ** (K, TA,) or **مُزَفَرٌ**, (as in a copy of the K,) and **مُزَفَرَةٌ**: (CK, but omitted in the TA and in my MS. copy of the K:) [or *an emission of the breath with a prolonged sound; i. e., a sigh, or a long or vehement sigh; or a groan; or an emission of the breath after filling the chest with it by reason of grief:* (see, again, 1:)] pl. **زَفَرَاتٌ**, because it is a subst., not an epithet; but sometimes, by poetic license, **زَفَرَاتٌ**. (S.) El-Jaadee says,

* **خِيطٌ عَلَى زَفَرَةٍ قَتَمَ وَلَمْ يَرْجِعْ عَلَى دِقَّةٍ وَلَا هَضَرٍ** *
meaning *As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [and did not become restored to slenderness nor lankness of the belly.]* (S.) And another says,

* **فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا** *

[*And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress; or from its sighs, &c.*] (S.) — Also, **زَفَرٌ** all the words above mentioned, [A man] *breathing [in the manner above described];* syn. **مُتَنَفِّسٌ**; [unless this be a mistranscription for **مُتَنَفِّسٌ** meaning the place of (such) breathing; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of **مُزَفَرٌ**, below.] (K, TA.) — Also **زَفَرَةٌ** (K, TA) and **زَفَرَةٌ** (S, K, TA) [but not the other words mentioned above, as is implied in the CK,] The middle (S, K) of a thing, (K,) or of a horse:

(S:) or the chest, or belly: pl. of the former, **زَفَرَاتٌ**. (TA.) One says, **إِنَّهُ لَعَظِيمُ الزَّفَرَةِ** *Verily he is great in the middle:* (S, TA:) or in the chest, or belly. (TA.) — One says also, of a camel, or other beast, **مَا أَشَدَّ زَفَرَتَهُ**, meaning *How strong is the knitting together of his joints!* (TA.)

زَفَرَةٌ: see **زَفَرَةٌ**, in four places.

زَفِيرٌ *A calamity; a misfortune;* (S, K;) as also **زَفَرٌ**. (TA.)

زَافِرٌ One who [carries or] helps to carry loads, or burdens: (TA:) and **زَوَافِرٌ** [pl. of **زَافِرَةٌ**] female slaves that carry water-skins (S) or [other] loads, or burdens. (TA.) — See also the next paragraph.

زَافِرَةٌ: see what next precedes. — Also **زَافِرَةٌ** *A bulky camel;* (K;) and so **زَفَرٌ**: (Sgh, K:) because he carries loads, or burdens. (TA.) — **زَافِرٌ** *The كَاهِل [or withers, or upper portion of the back, next the neck,] with what is next to it.* (TA.) [Because loads are borne upon it.] — **زَافِرٌ** *The side, or angle, (رُكْنٌ) of a building, (K,) upon which it [mainly] rests, or is supported:* pl. **زَوَافِرٌ**. (TA.) [Hence the expression] **لِمَجْدِهِمْ زَوَافِرٌ** *Their glory has props that strengthen it.* (A, K,*) — **زَافِرٌ** *A man's aiders, or assistants, (S, TA,) and his kinsfolk, or tribe, syn. عَشِيرَةٌ, (S, A, K,) as also زَوَافِرٌ; because they bear his burdens:* (A:) his aiders, or assistants, and particular friends. (TA.) You say, **هُمْ زَوَافِرُهُمْ عِنْدَ السُّلْطَانِ** *They are the persons who undertake and perform their business with the Sultán.* (S.) And **هُوَ زَافِرٌ قَوْمِهِ**, and **زَافِرَتُهُمْ**, also, **عِنْدَ السُّلْطَانِ**, *He is the chief of his people, and the bearer of their burdens, with the Sultán.* (A.) See also **زَفَرٌ**, in two places. — **زَفَرٌ** *A company, or congregated body, (K,) of men;* (TA;) as also **زَفَرٌ**. (K, TA.) — **زَفَرٌ** *An army; or a collected portion thereof; or a troop of horse; syn. كَتَيْبَةٌ, as also زَفَرٌ.* (K.)

زَوَافِرٌ *Their glory has props that strengthen it.* (A, K,*) — **زَوَافِرٌ** *A man's aiders, or assistants, (S, TA,) and his kinsfolk, or tribe, syn. عَشِيرَةٌ, (S, A, K,) as also زَوَافِرٌ; because they bear his burdens:* (A:) his aiders, or assistants, and particular friends. (TA.) You say, **هُمْ زَوَافِرُهُمْ عِنْدَ السُّلْطَانِ** *They are the persons who undertake and perform their business with the Sultán.* (S.) And **هُوَ زَافِرٌ قَوْمِهِ**, and **زَافِرَتُهُمْ**, also, **عِنْدَ السُّلْطَانِ**, *He is the chief of his people, and the bearer of their burdens, with the Sultán.* (A.) See also **زَفَرٌ**, in two places. — **زَفَرٌ** *A company, or congregated body, (K,) of men;* (TA;) as also **زَفَرٌ**. (K, TA.) — **زَفَرٌ** *An army; or a collected portion thereof; or a troop of horse; syn. كَتَيْبَةٌ, as also زَفَرٌ.* (K.) — **زَفَرٌ** *A rib: pl. زَوَافِرٌ.* You say **فَرَسٌ شَدِيدُ الزَوَافِرِ** *A horse having strong ribs.* (A.) — **زَفَرٌ** *A bow:* (K:) pl. **زَوَافِرٌ**: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] — **زَفَرٌ** *The part of an arrow exclusive of the feathers:* (S, K:) or the part exclusive of two thirds, next the head: ('Eesà Ibn-'Omar, S, K:) or the part from a little below the head to the head: (ISh:) or about a third part of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] = **زَفَرَةٌ** *The بَيْرَةُ [or female of the بَيْرُ].* (T in art. امر.)

زَفَرٌ *A horse large in the sides:* (K:) or in the ribs of the sides: or in the chest, or belly: or in the middle: (TA:) pl. **زَفَرٌ**. (K.) — **زَفَرَةٌ**, used as a subst., *The pudendum; like المَعْطَاة*; syn. **السَّوَّةُ**. (IAar, TA in art. معط.)

زَفَرَةٌ, or **مُزَفَرٌ**, or **مُزَفَرٌ**, and **مُزَفَرَةٌ**: see **زَفَرَةٌ**, in two places.

مُزَفَرٌ *A beast, (K,) or camel, (TA,) having his joints strongly knit together.* (K, TA.) You say

هُوَ مُزَفَرُ الْخَلْقِ [He is strongly compacted in make]. (TA.)

مُزَفَرٌ The part of the breast (**جَوْجُو**) of a horse from which the breathing termed **زَفِيرٌ** [see 1] proceeds. (AO, O, K.) — See also **زَفَرَةٌ**, in two places.

زفل

أَزْفَلٌ [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] *Anger; and sharpness, or hastiness of temper.* (K.)

أَزْفَلَةٌ *A company, or collection, (S, K, TA,) of men, and of camels:* (TA:) and **أَزْفَلِيٌّ** is like **أَجْفَلِيٌّ**, (S,) syn. therewith, (K,) signifying *a collection, or an assemblage, of any things.* (TA.) One says, **جَاءُوا بِأَزْفَلَتِهِمْ** (Fr, S, TA) and **بِأَجْفَلَتِهِمْ** (Fr, TA) *They came with their company.* (Fr, S, TA.) And **جَاءُوا أَزْفَلَةً** and **أَجْفَلَةً** *They came in a company.* (Fr, S and K* in art. جفل.)

أَزْفَلِيٌّ: see the next preceding paragraph.

أَزْفَلَةٌ *i. q. خَفَّةٌ [Lightness, levity, &c.]:* (Sb, S, K:) so in the saying, **أَخَذَتْهُ أَزْفَلَةٌ** [Lightness, or levity, &c., seized him, or affected him]. (Sb, S.)

زفن

1. **زَفَنَهُ**, (TA, and Har p. 124,) aor. **زَفَنَ**, (TA,) inf. n. **زَفْنٌ**, (TA, Har,) in its primary acceptation, *He pushed, or thrust, or he pushed, or thrust, away, (TA, Har,) vehemently: and he struck [or kicked] with the leg, or hind leg.* (Har.) You say, **دَنَوْتُ مِنْهُ فَزَفَنَنِي** *I approached him, and he pushed me, or thrust me, from him.* (TA.) And **هُوَ يَزْفِنُ الْمَطْيَ** *He drives, or urges on, the saddle-camel.* (TA.) And **الرَّيْحُ تَزْفِنُ السَّحَابَ** and **الثَّرَابَ** [The wind drives along the clouds and the dust]. (TA.) And **الْأَمْوَاجُ تَزْفِنُ السَّفِينَةَ** [The waves drive along the ship]. (TA.) And **الْمُحْتَضِرُ يَزْفِنُ بِنَفْسِهِ**, i. e. [He who is at the point of death] *urges on his soul.* (TA.) = And **زَفَنَ**, aor. **زَفَنَ**, (S, Mgh, Msh, K, in the CK²,) inf. n. **زَفْنٌ** (S, Mgh, Msh) and **زَفَنَانٌ**, (TA,) *He danced;* (S, Mgh, Msh, K;) and *played, or sported.* (TA.) It is said in a trad. of Fāṭimeh, **كَانَتْ تَزْفِنُ لِلْحَسَنِ** *She used to dance to El-Hasan.* (TA.)

زَفْنٌ: see what next follows.

زَفْنٌ *A covering which they make over their flat house-tops to protect them from the heat and dew of the sea;* (K;) of the dial. of 'Omán; and **زَفْنٌ** is a dial. var. thereof. (TA.) — And **زَفْنٌ** *Straight and slender palm-branches stripped of their leaves [and cut to certain required lengths], conjoined, one to another, [side by side, by means of split pieces of such branches passing through holes punched in the former,] like the woven mat:* (K:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.)

زُفُون, applied to a she-camel, i. q. زُبُون [That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stifle-joint; or that is wont, or accustomed, to do so]: or lame; as also زَافَنَة (K;) as though she danced in her gait, in consequence of lameness. (TA.)

زُفَان A dancer: [whence] one says, الصُوفِيَّةُ زُفَانَةٌ جَفَانَةٌ The Soofees are dancers, providers of food with their جَفَانَات [or bowls, which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.)

زَافَنَة: see زُفُون. — Also A woman that suffices her man, or husband, in respect of the means of جِمَاع (K.)

زَيْفَن (S, K) and زَيْفَن (K) Tall; (K;) and strong; (S, K;) and some add, light, or active. (TA.) [In one copy of the S, I find it written زَيْفَن; which its measure in poetry shows to be wrong.]

زَيْرُفُون, applied to a she-camel, Swift, (K,) and light, or active: IJ says that it is app. of the measure فَيَعُول, from الزَّفَن [as meaning “the act of dancing”]; or it may be a quadrilateral-radical word: IB says that دِيدُون [which see in art. دَرَن] is similar to it. (TA.) — Also, applied to a bow, That makes a sound, or sounds, in consequence of being put in motion: and in this sense it is said by IJ to be of the measure فَيَعُول, from الزَّفَن. (TA.)

زَجَلٌ فِيهِ إِزْفَةٌ A man in whom is motion, or commotion: and زَجَلٌ إِزْفَةٌ A man in a state of motion, or commotion: mentioned by Sb, and expl. by Seer. (TA.)

زق

1. زَقَّى فَرْخُهُ, said of a bird, aor. ٤, (S, M, Mṣb,) inf. n. زَقَّى (M, Mṣb, K;) and زَقَّرَهُ (IDrd, M,) inf. n. زَقَّرَهُ (K;) It fed its young one (S, M, K) with its mouth [or bill]; (S, M;*) it ejected food [from its bill] into the mouth of its young one. (IDrd, TA.) — [Hence,] one says, مَا زَلْتُ أَرْقُهُ مَا زَلْتُ أَرْقُهُ [I ceased not to instil into him, or to nourish him with, knowledge, or science]. (TA.) — زَقَّى بِسَلْحِهِ, mostly said of a bird, (M,) or زَقَّى بِذَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA;) and زَقَّرَ (M, TA,) [بِزَقِّهِ or بِذَرْقِهِ, (TA,) inf. n. زَقَّرَهُ (K;)] He cast forth his excrement; (M;) it (a bird) mated, or dunged. (M, K, TA.)

2. زَقَّى (M, TA,) inf. n. تَزَقَّى (S, TA,) He stripped off a hide, or skin, by commencing from the head, (S, M, TA,) in order to make of it a زَق [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. 1. زَقَّرَ, inf. n. زَقَّرَهُ: see 1, above, in two places. — [As inf. n. of the same verb,]

زَقَّرَهُ also signifies A bird's uttering its cry, or voice, at dawn: (Lth, K;) or it is a word imitative of the cry, or voice, of the bird; (M, TA;) and he who thus explains it does not restrict it by adding “at dawn.” (TA.) — Also [as an onomatopœia] A weak laughing. (Ibn-'Abbād, K.) — And The being light, or active, (K, and Har p. 375,) and quick. (Har ibid.) — Also a word of the dial. of Kelb, app. meaning The being quick in speech, (Ibn-'Abbād, K, TA,) and making one part thereof to follow close upon another. (Ibn-'Abbād, TA.) — And The dancing a child; (Lth, S, M, K;) as also زَقَّرَانِي, [which is likewise an inf. n. of the same verb,] (Lth, M, K,) with kesr. (K.)

زُق one of the names of Wine: (Moheet, K:*) pl., as in the Moheet, زَقَقَة; but accord. to the K, زَقَقَة. (TA.)

زُق [A skin for holding wine &c.:] any receptacle, consisting of a skin, that is used for wine and the like: or, as some say, not thus called unless it be stripped off from the part next the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M;) or a skin for water or milk; syn. سَقَاء (S, K;) or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K;) or a receptacle, (ظَرْفٌ, Mṣb, and Har p. 335,) of skin, in which are put clarified butter and vinegar and wine: (Har ibid.) or, as some say, a زُق smeared with زَفْت (Mṣb:) AHat says that it is such as is smeared with زَفْت or with قَبِر: (TA:) pl. (of pauc., S) أَزْقَانِي (S, M, Mṣb, K) and أَزَقِي, mentioned by El-Hejee, (M,) and (of mult., S) زَقَانِي (S, M, K) and زَقَان [in the CK erroneously written زَقَانِي] (S, M, Mṣb, K, TA.)

زَقَّة A certain small bird; (K;) a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off: pl. زَقَقِي. (M.)

زَقَقِي: see زَقَقِي.

زَقَقِي A سَكَّة [meaning street]: (S, K;) or [rather a by-street, or lane;] a narrow طَرِيق [here meaning street], (M,) less than a سَكَّة, (M, Mgh, Mṣb,) whether a thoroughfare or not: (Mgh, Mṣb:) masc. (S, Mṣb) and fem.: (S, Mṣb, K:) Akh says that the people of El-Hijáz make الطَّرِيقَ and الصَّرَاطَ (S, Mṣb) and السَّبِيلَ (S) and الزَّقَقِي and الزَّقَقِي (S, Mṣb) and الكَلَاءَ, which is the market of El-Bagrah, (S,) fem.; and Temmeem make them masc., (S, Mṣb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزَقَّة (S, M, Mgh, Mṣb, K) and [of mult.] زَقَقَان (Sb, S, M, K,) occurring in a trad., means He who has guided the erring and the blind to his way. (TA.) — [Hence,] الزَّقَقَان [The strait of Gibraltar;] the passage of the sea between Tanjeh and El-Jezeereh el-Khad-rà, in the west, (K, TA,) by El-Andalus; called زَقَقَانِي سَبْتَة. (TA.)

زَقَقِي The maker of the [kind of skin called] زُق.

(TA.) — Also, as in the copies of the Moheet and the A [and in the JK], or زَقَقِي, like سَحَاب, accord. to the K, but the former is probably the right, (TA,) One who drinks water (Moheet, A, K) at the table, (Moheet, K,) while having food in his mouth. (Moheet, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقَقَا Light, or active, in her walk; (K, TA;) applied to a woman. (TA.)

مُزَقَّق A ram skinned from his head to his hind leg; (Lh, TA;) as also مُزَقَّقِي (Lh, K, TA:) contr. of مُرَجَّل (TA) and of مُرَجُول (K, TA.) — And A skin of which the hair is clipped, not cut off. (K, TA.) — And hence, as being like such a skin, + A head of which all the hair is cut off. (K, TA.) And + A man having all the hair of his head cut off. (TA.) — مُزَقَّقَة A large she-camel: (Ibn-'Abbād, K;) or a she-camel whose skin is filled with fat after her fleshiness. (En-Nadr, TA.)

مُزَقَّق: see the next preceding paragraph.

مُزَقَّق Any work that is accomplished quickly. (K.)

زقب

1. زَقَبَهُ فِي جُحْرِهِ (JK, S, K,*) and فِي الْكُوَّةِ (TA,) He made him (a field-rat, S, TA) to enter [into his hole, and into the aperture in a wall]. (S, K, TA.) — See also 7.

2. زَقَب (AZ, TA,) inf. n. تَزَقَّب (AZ, K, TA,) He (the bird called مُكَاء) sent forth his voice, or cry. (AZ, K.)

7. انزقب He entered (T, S, K) into his hole, (JK, S, K,) said of a field-rat; (JK, S;) as also زَقَب (K;) or into a thing; as also انزقب (T, TA:) or he entered into it and concealed himself. (IKtt, TA in art. نَمَس.)

زَقَب (K,) and طَرِيقٌ زَقَب (Lh, S,) [in which the latter word may be either a substitute for the former or an epithet,] A narrow road or way: (Lh, S, K;) pl. زَقَب (TA:) and n. un. with ة; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبٌ زَقَب occurs in a verse of Abou-Dhu-eyb cited voce مَطَرِب; [the former word being with tenween for the sake of the measure;] or, as some relate it, زَقَب (S, TA:) in this instance, زَقَب is a substitute for مَطَارِب: or, accord. to A'Obeyd, مَطَارِب signifies narrow roads or ways, and زَقَب signifies narrow: (TA:) or طَرِيقٌ زَقَب signifies an obscure narrow road or way. (JK.) — One says also, رَمَيْتُهُ مِنْ زَقَب, meaning I threw, or shot, at him, or it, from a near spot. (JK, K.)

زَقَر

1. زَقَر is syn. with تَقَرَّ [The act of gobbling a thing; i. e. eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly; or swallowing it: (see also 5 and 8:)] (AA, K, TA:) or زَقَرٌ شَدِيدٌ [vehement gobbling; &c.]: (TA:) you say, زَقَرَهُ, aor. ٤, inf. n. زَقَرٌ, meaning [He gobbled it; &c.]. (TK.) [And par-

ticularly] The eating what is termed الزقوم, as meaning a certain food in which are dates and fresh butter: (S:) [or so زقوم, for] you say, زقوم, inf. n. تَزْقُم, he ate الزقوم; as also زقمة, inf. n. زَقْم. (TA.)

2: see above. = [Freytag explains it as signifying He gave a person a thing to eat; but without indicating his authority.]

4. اَزَقَمَهُ الشَّيْءُ He made him to swallow the thing. (S, K, *.)

5. تَزْقُمُ is syn. with تَلَقَّمُ [The swallowing a thing in a leisurely manner]: (S, K:) [or simply the swallowing a thing: for] you say, تَزْقُمُ اللَّقْمَةَ [He swallowed in a leisurely manner the gobbet, or morsel, or mouthful: or simply he swallowed the gobbet. (TA. [See also 1 and 8.])] — Also The drinking milk much, or abundantly: and the subst. is زكم [app. زَقْم, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to IDrd, one says, تَزْقُمُ فَلَانُ اللَّبَنَ, meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.)

8. اَزْدَقَمَهُ He swallowed it. (S, K. [See also 1 and 5.])

زَقْم: see 5.

زَقْمَة Plague, or pestilence; syn. طَاعُون. (Th, K.) One says, رَمَاهُ اللَّهُ بِالزَقْمَةِ [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

زَقْمُ Fresh butter with dates; (M, K;) in the dial. of Ifreekeeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — Also Any deadly food. (Th, TA.) — The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K:) [respecting which] I'Ab says that when the saying [in the Kūr xlv. 43 and 44] إِنَّ شَجَرَةَ الزَّقْمِ طَعَامُ الْأَثِيمِ [Verily the tree of the الزقوم shall be the food of the sinner] was revealed, Abou-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kūr, xxxvii. 62 and 63.] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعًا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — A certain tree having small leaves, stinking (ذَفْرَة), and bitter, found in Tihameh: (Bd ubi suprā:) Aḥn says, (S, TA, [but this passage is only in one of my two copies of the S,]) on the authority of an Arab of the desert, of Azd es-Sarāh, that the زقوم is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ذَفْرَة [perhaps a mistranscription for ذَفْرَة i. e. stinking]), and bitter, having knots in its stems, (S, TA,) many in number, and a small and very weak flower, which the bees eat, or lick,

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for making honey; (S, TA;) its flower is white; and the heads of its leaves are very foul, or ugly: (S,* TA:) [or] a certain plant in the desert (البادية), having a flower resembling in form the jasmine. (K.) — Also A certain tree in Areehā [i. e. Jericho], of [the district called] the Ghower, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot (نقرس), and sciatica, and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إهليلج [or myrobalan] called كَابَلِي, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehā; and when it had long remained, the soil of Areehā altered it from the natural character of the إهليلج. (K.)

زكا

1. زَكَاهُ, (S, K,) aor. َ, (K,) inf. n. زَكَّى, (S,) He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so. (ISk, S.) [The verb is doubly trans. in this sense:] you say, زَكَاهُ أَلْفًا He paid him a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly. (K, TA.) And زَكَاهُ حَقَّهُ, inf. n. as above, I paid him his due; as also زَكَاهُ حَقَّهُ, inf. n. نَكَّى, (ISH, TA.) — And زَكَاتُ النَّفَةِ بَوْلِدَهَا, (S, K,) aor. and inf. n. as above, (S,) The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K:) or, in labour, cast forth her young one. (T, TA.) And one says also, قَبَحَ زَكَاهُ مَائَةِ سَوِّطٍ, i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — And زَكَاهُ, aor. as above, (K,) and so the inf. n., (TA,) He beat him, or struck him. (K.) So in the phrase زَكَاهُ مَائَةِ سَوِّطٍ [He beat him, or struck him, with a hundred stripes of the whip]. (TA.) — And زَكَاهُ جَارِيَتِهِ He compressed his young woman, or female slave. (K.) — زَكَاهُ زَكَا إِلَيْهِ He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it. (AZ, K.)

8. اَزْدَكَاهُ مِنْهُ حَقَّهُ He took, or received, from him his due; (K;) as also اِنْتَكَا. (TA.)

زَكَا: see what next follows, in two places.

مَلَى زَكَا (S, K) and زَكَا (K) and مَلَى زَكَا (S) and زَكَا (TA) and زَكَا (S, K) A wealthy man, quick, or prompt, in paying: (S,* K:) [or rather this is the meaning when you

combine the two epithets مَلَى and زَكَا or زَكَا: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, تَجَدَّدَتْهُ زَكَاةٌ نَكَاةٌ meaning Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. نَكَأ.)

زَكَاةُ النَّقْدِ: see the next preceding paragraph.

مَرْكَا A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwān,

* وَنَعْمَ مَرْكَا مِنْ ضَاغَتْ مَذَاهِبُهُ *

[And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.)

زكر

1. زَكَّرَ, (A, K,) aor. َ, (TK,) inf. n. زَكَّرَ; (TA;) and تَزَكَّرَ, (K,) inf. n. تَزَكَّرَ; (TA;) † He filled (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. زَكَّرَ † It (a child's belly) became large, (K,) or full, (S, A,) so that it was like a زَكْرَة, (A,) and in good condition; (K;) as also زَكَّرَ, inf. n. تَزَكَّرَ. (K.) — † It (beverage, or wine,) became collected (K) in a زَكْرَة. (TA.)

زَكْرَة A certain small receptacle; (Msb;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زَكْر. (Msb.)

زكم

1. زَكَمَ, (K,) inf. n. زَكَمَ, (TA,) He filled a water-skin: (K, TA:) and زَكَبَ signifies the same as زَكَمَ, i. e. the act of filling: this is the primary meaning. (TA.) — See also 4. — زَكَمَ † He emitted his sperma genitale (M, A, K) like the discharge of mucus from the nose of the مَرْكُوم. (A.) — زَكَمَتْ بِهِ أُمُّهُ † His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to IAg, easily. (TA.) One says, لَعَنَ اللَّهُ أُمَّ زَكَمَتْ بِهِ, † [May God curse a mother that brought him forth]. (TA.) — زَكَمَ He (a man, S) was, or became, affected with زَكَام: (S, Msb, K:) [it is app. from زَكَمَهُ; but is thought to be] from أَزَكَمَهُ, q. v.; [and therefore] anomalous. (Msb.)

[2. زَكَمَهُ is said by Golius to be syn. with أَزَكَمَهُ. But the only mention of زَكَمَ that I find is in art. زكن in the S, where it is said that زَكَمَ and زَكَمَ signify زَكَمَ عَلَيْهِ, and زَكَمَ عَلَيْهِ.]

4. اَزَكَمَهُ He (God, S, Msb) caused him (a man, S) to be affected with زَكَام: (AZ, As, S, Msb, K;) as also زَكَمَهُ. (K.)

زَكَمَهُ: see زَكَام. = Also † Progeny: so says

IAgr: or, accord. to Yaakooob, it is زَكْمَةٌ. (TA.) One says, هُوَ الْأَمْرُ زَكْمَةٌ سَوِيٌّ [or زَكْمَةٌ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny*; or] meaning that he is not a good son. (TA.) — Also *The moaning, or hard breathing, (زَحْرَةٌ) with which the child comes forth*; as also زَحْمَةٌ and زَحْمَةٌ. (K, TA.)

زَكْمَةٌ: see زَكَامٌ. — Also † *The last of the children of his two parents.* (S, K, TA.) You say, هُوَ زَكْمَةُ أَبِيهِ *He is the last of the children of his two parents.* (S, TA.) — See also زَكْمَةٌ, in two places. — Also † *Heavy, and coarse, rough, or rude.* (K, TA.)

زَكَامٌ (S, Mṣb, K) and زَكْمَةٌ (K), or زَكْمَةٌ, with damm, (Mṣb,) [*A coryza, or catarrhus ad nares; a rheum, in the most usual sense of the term, meaning a defluxion from the head, chiefly from the nose; commonly called a cold in the head*;] a defluxion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Mṣb:) from زَكَمَ meaning the act of “filling.” (TA.)

زَكْمُومٌ [pass. part. n. of زَكَمَ]. You say قَرْنَةٌ مَزَكُومَةٌ *A filled water-skin.* (TA.) — And, applied to a man, (AZ, As, S,) *Affected with زَكَامٌ*: (AZ, As, S, Mṣb, K:) [regularly formed from زَكَمَ or زَكِمَ; but thought to be] from أَزَكَمَهُ; (AZ, As, S, Mṣb;) [and therefore] anomalous. (Mṣb.)

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زكو

1. زَكَا, aor. يَزْكُو, (S, Mṣb, K, &c.) inf. n. زَكَاةٌ, (S,) or زُكُو, (Mṣb, [accord. to which the former seems to be a simple subst.,]) or both, (K, TA,) the latter like عَلُو, as in the M, but accord. to [some of] the copies of the K زُكُو, (TA,) *It increased, or augmented*; (S, Mṣb, K, TA;) *it received increase and blessing from God*; *it throve by the blessing of God*; (Er-Rāghib, TA;) and *produced fruit*; (TA in art. زَكَى;) and زَكَى, (K in that art.) aor. يَزْكِي, inf. n. زَكَاةٌ, (TA in that art.) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَا, aor. يَزْكُو; (TA;) and so زَكِي; (Mṣb, K;) and زَكِي: (K in art. زَكَى;) it is said of seed-produce, (S, Mṣb, Er-Rāghib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَاةٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure*: some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَّتِ الْأَرْضُ *The land throve, or yielded increase.* (Mṣb.) And زَكَ الْغُلَامُ *[The boy grew, or throve]*, inf. n. زُكُو and زَكَاةٌ, on the authority of Akh. (S.) And زَكَ عَمَلُهُ † [*His deed, or work, throve*]. (K in art. دَر.) It is said in a trad. of 'Alee, الْمَالُ تَنْقُصُ التَّقَى وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ [*Wealth, what one expends diminishes it, but knowledge increases by expending*]: زَكَاةٌ being

thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زُكُو, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life*; (S, K;) *was in a state of abundance of the goods, conveniences, or comforts, of life.* (S.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was, or became, good, or righteous*; (Jel in xxiv. 21, Mṣb, K, TA;) and *pure from sin.* (Jel ibid.) [Hence,] هَذَا الْأَمْرُ لَا يَزْكُو بِلَانٍ means *This thing, or affair, will not be suitable to such a one: will not befit him.* (S.)

2. زَكَا, inf. n. تَزَكَّى: see 4. — Also *He purified him, or it.* (Er-Rāghib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily he prospereth who purifieth it*; namely, his soul]: sometimes it is God; as in [the saying in the Kur xxiv. 21], وَلَكِنَّ اللَّهَ يَزْكِي, [But God purifieth whom He willeth]; and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ, [Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them; where (J says in the S) they say that تَزَكِّيهِمْ means the same as تُطَهِّرُهُمْ]; and in the saying [in the Kur ii. 146], يَتْلُو عَلَيْهِمْ آيَاتِنَا, [Who reciteth to you our signs, and purifieth you]. (Er-Rāghib, TA.) — [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَّى مَالَهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb,) *He gave the زَكَاة [or poor-rate] from his property.* (S, Mgh.) And زَكَا, (S,) or زَكَاهُمْ, (Mgh,) *He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَاة [or poor-rate].* (S, Mgh.) — زَكَيْتُهُ also signifies *I attributed to him زَكَاة*, i. e. [purity, or] goodness, or righteousness. (Mṣb.) [And hence, *I praised him.*] And زَكَّى نَفْسَهُ, (S, Mgh,) inf. n. as above, (S,) *He praised himself.* (S, Mgh.) The doing this is forbidden in the Kur liii. 33. (Er-Rāghib, TA.) Hence, also, تَزَكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous.* (Mgh.) — هُوَ يَخْسَى وَيَزْكِي *He plays, and says, “Is it even or odd [or rather odd or even]?”* (TA in art. خَسَو;) *he takes, or holds, something in his hand, and says, “Is it even or odd [or odd or even]?”* (TA in the present art.) [See زَكَا below.]

4. اَزَكَهُ *He (God) made it to increase, or augment*; (S, Mṣb, K;) [*made it to thrive; and put it into a good, or right, state, or condition*;] namely, seed-produce, (S, Mṣb, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also زَكَّاهُ, (Mṣb, K, TA,) inf. n. تَزَكَّى. (TA.) — Also *He put it into a bag, or some other receptacle*; namely, property:

thus expl. by Aboo-Moosà. (Nh, TA.) — See also 1, first sentence.

5. تَزَكَّى: see 1, first sentence. — Also *He became purified*; or *he purified himself*: (TA:) also pronounced اَزَكَّى, aor. يَزْكِي. (Bd in xxxv. 19.) — And *He endeavoured to attain much piety*; from اَلزَّكَاة. (Bd in lxxxvii. 14.) — And *He gave the poor-rate.* (S.)

زَكَا, (S, K, TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner خَسَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] i. q. الشَّعْءُ (S, K) مِنَ الْعَدَدِ (K) [or شَعْفٌ, as meaning *An even number*; a number consisting of pairs; or a single pair]: said to be so called because the pair are more, or more perfect, or better, (أَزْكَى,) than is the one. (TA.) You say خَسَا أَوْ زَكَا or خَسَا أَوْ زَكَا [Odd or even?]. (TA.) [See more voce خَسَا.]

زَكَاةٌ, or زُكُوَة, [accord. to El-Hareere, to be written with 1 when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلَوةٌ and حَيَوةٌ, (to which it is also applied,) in the best copies of the Kur-án,] of the measure فَعْلَةٌ, [i. e., originally زُكُوَة] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase, or augmentation*, (IAth, Er-Rāghib, TA,) as also زَكَاةٌ [mentioned in the first paragraph as an inf. n.], (Mṣb,) *resulting from the blessing of God*; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rāghib, TA.) — And *Purity.* (IAth, TA.) And [particularly] *The dryness of the earth or ground*; which is its *purity from defilement.* (TA.) — And *Purification*: a meaning which it is said to have in the saying in the Kur [xxiii. 4], وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ, (IAth, Mgh, Er-Rāghib, TA,) i. e. *And who are acting in their religious service for God's purification of them; or for their purification of themselves*: for لِلزَّكَاةِ is not here an objective complement of فَاعِلُونَ; the ل therein denoting the aim and the cause. (Er-Rāghib, TA.) — Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct*: and in this sense it has been expl. as used in the Kur xviii. 80: or as meaning *goodness, or righteousness*: (TA:) which زَكَاةٌ [also] signifies. (Mṣb.) And *Religious service*; as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً [*And the disposition to mercy, or compassion, from us, and religious service*]: (Er-Rāghib, TA:) or it here means *طَهْرَةٌ* [i. e. *purification, or purity*]: and [accord. to some, if we except the instances mentioned above in the

next two preceding sentences.] this is the only instance in the *Kur-án* in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The poor-rate;] the portion, or amount, of property, that is given therefrom, (M, Iath, Mgh, Msh, K, Er-Rághib, TA,) as the due of God, (Er-Rághib, TA,) by its possessor, (M, K, TA,) to the poor, (M, Mgh, Er-Rághib, TA,) in order that he may purify it thereby: (M, Iath, K, TA:) [in the S it is merely said that “the *زَكَاةُ* of property is well known:” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Msh, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) *زَكَاةُ الْفِطْرِ* [The alms of the breaking of the fast, given at the end of Ramaḍán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a *صَاع* [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jāmi' es-Sagheer, voce *زَكَاةُ*.) [The pl. is *زَكَوَاتُ*.] — Also, [as being an attribution of purity or goodness or righteousness,] *Praise*. (Iath, TA.) — And The pure, or best, part of a thing: (K, TA:) on the authority of Abou' Alea. (TA.)

زَكَاةٌ an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. — Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.)

زَكَّى i. q. *زَكَ*, (Akh, S,) which signifies *Increasing* [&c., as act part. n. of *زَكَ*, q. v.]: (Ham p. 722:) [and growing, or thriving]: applied in this sense to a boy. (Akh, S.) — *غُلَامًا زَكِيًّا* in the *Kur* xix. 19 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bd:) or purified by nature: or such as shall in the future become purified. (TA.) And *نَفْسًا زَكِيَّةً* in the *Kur* xviii. 73 means [A soul, or person,] pure from sins: some read *زَاكِيَّةً*; but the former is more forcible: [or,] accord. to AA, *the latter means that has never sinned: and the former, that has sinned and then been forgiven.* (Bd.) [Or] *رَجُلٌ زَكِيٌّ* signifies *A good, or righteous, man: and the pl. is أَزْكِيَاءُ*. (Msh, K, TA.) And also *A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life: pl. as above.* (K, TA.) — And *أَرْضٌ زَكِيَّةٌ* *Good, fat land.* (TA in art. *زَكَى*.)

زَكَوِيٌّ [generally meaning *Of, or relating to, the poor-rate*] is the rel. n. of *زَكَاةٌ*; like as *حَصَوِيٌّ* is that of *حَصَاةٌ*; because the rel. n. re-

duces the word to its original form: *زَكَائِيٌّ* is vulgar and wrong. (Msh.)

زَاكٌ, and its fem. *زَاكِيَّةٌ*: see *زَكَى*, in three places.

أَزْكَى *More, or most, profitable: (Bd in ii. 232:) or better, or best: (Jel ibid:) more, or most, pure: (Bd in xxiv. 28:) more, or most, lamful, (Bd and Jel in xviii. 18,) and good, or pleasant: or more, or most, abundant and cheap.* (Bd ibid.) See also *زَكَ* as a noun.

زكى

1. *زَكَّى*, (K,) aor. *يُزَكِّي*, inf. n. *زَكَاةٌ*, i. q. *زَكَ*, aor. *يُزَكُو*, as meaning *It increased, or augmented; (Lh, ISd, K, TA;) and produced fruit: (TA:) and تُزَكَّى signifies the same. (K.) = Also He thirsted. (Th, K.)*

5: see above; and see art. *زكو*.

زَكَى: see art. *زكو*.

زل

1. *زَلَّتْ*, [third pers. *زَلَّ*,] aor. *تَزَلَّ*, (S, K;) and *زَلَّتْ*, [third pers. likewise *زَلَّ*,] aor. *تَزَلَّ*; (Fr, S, K;) inf. n. *زَلِيلٌ*, (Lh, S, K,) which is of the former verb, (S,) and *زَلَّ*, (Lh, K,) also of the former verb, (Msh,) and *زَلُولٌ* [or, accord. to the S, this is a simple subst.,] and *زَلِيلَةٌ* (Lh, K) and *مَزَلَّةٌ*, (K,) [all app. of the former verb,] and *زَلَّ*, (Fr, S, K,) which is of the latter verb; (Fr, S;) *Thou slippedst* (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, *زَلَّ عَنْ مَكَانِهِ*, aor. *يَزَلُّ*, inf. n. *زَلَّ* [&c. as above]; and *زَلَّ*, aor. *يَزَلُّ*, inf. n. *زَلَّ*; the former verb of the class of *ضَرَبَ*; and the latter, of the class of *تَعَبَ*; meaning *he, or it, moved away, or aside, [or slipped,] from his, or its, place: and مِنْطِقِهِ*, aor. *يَزَلُّ*, like *يَضْرِبُ*, inf. n. *زَلَّةٌ*, *he made a slip, or mistake, in his speech, or his action.* (Msh.) *فَإِنْ زَلْتُمْ*, in the *Kur* ii. 205, means *But if ye turn away, or aside, from entering therein fully: (Jel:) this is the common reading: but some read زَلْتُمْ*. (TA.) And you say, *زَلَّ زَلَّةً* *He committed a slip in speech and the like.* (TA.) Accord. to Iath, *زَلِيلٌ* signifies *The passing of a body from one place to another: and — hence it is metaphorically used in like manner in relation to a benefit: one says, زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ*, inf. n. *زَلِيلٌ*, meaning *† A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one.* (TA.) — *زَلَّ*, inf. n. *زَلِيلٌ* and *زَلُولٌ*, also signifies *He (a man) passed along quickly: (ISh, K:) and زَلَّ*, inf. n. *زَلِيلٌ*, *he ran: and زَلِيلٌ*, a light, or an agile, walking or pacing: (TA:) [and *زَلَّ*, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Abou-Mohammad El-Hadhlemee, (TA,) or Abou-Mohammad El-Fak'asee, (O),

* *إِنَّ لَهَا فِي الْعَامِ ذِي الْقُتُوبِ* *
* *وَزَلَّ النَّبِيُّ وَالتَّصْفِيْقُ* *
* *رَغِيْمَةً مَوْلَى نَاصِحٍ شَفِيْقٍ* *

(S in the present art.,* and in art. *صَفَى*,* and art. *فَتَقَى*, but in this last with *رَبِّ* in the place of *مَوْلَى*, and TA,) [i. e. *Verily they have, in the year of little rain, (thus القُتُوبُ, as here used, is expl. in the S in art. فَتَقَى,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, (thus التصْفِيْقُ, as here used, in expl. in the S in art. صَفَى,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate: he is speaking of his camels: (S in art. فَتَقَى:) he means that they pass along lightly [so I render تَزَلَّ] from place to place in search of herbage: and النَّبِيُّ means the place to which they purpose journeying. (S.) — [Hence,] *زَلَّ عَنْهُ* + *His life went, or passed, [or glided,] away.* (K, TA.) — *زَلَّتْ الدَّرَاهِمُ*, (S, Msh,* K,) aor. *زَلَّ*, (S, Msh,) inf. n. *زَلُولٌ*, (S, K,) or *زَلِيلٌ*, (Msh,) *The dirhems, or pieces of money, poured out, or forth: (K:) or were, or became, deficient in weight.* (S, Msh,* K.) — *زَلَّ*, inf. n. *زَلَّ*, (K,) said of a man, (TA,) [and app. of a wolf, (see أَزَلَّ,)] *He was, or became, light [of flesh] in the hips, or haunches: (K:) or زَلَّ signifies a woman's having little flesh in the posteriors and thighs. (S.) = زَلَّ*, aor. *يَزَلُّ*, accord. to analogy, as an intrans. v., from *أَزَلَّتْ إِلَيْهِ* meaning “I gave to him” of food &c., should signify *He took, or received: and hence the saying of the lawyers, وَيَزَلُّ إِنْ عَلِمَ الرَّضَى* *And he shall take, or receive, of the food [if he have knowledge of permission, or consent].* (Msh.) = *زَلَّ* i. q. *دَقَّقَ* [app. as meaning *He, or it, was made, or rendered, thin, or slender.*] (IAar, TA.)*

* 2: see the next paragraph, near its end.

4. *أَزَلَّ*, (K,) inf. n. *إِزْلَالٌ*, (TA,) *He, or it, made him, or caused him, to slip in mud, (K, TA,) or in speech, or in judgment, or opinion, or in religion: (TA;) and أَزَلَّتْ signifies the same. (S,* MA, K,* PS. [But respecting this latter, see what follows.]) It is said in the Kur [ii. 34], فَازَلَّهَا الشَّيْطَانُ عَنْهَا [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الْجَنَّةُ)]; and one reading is أَزَالَهَا, i. e. removed them: or, as some say, it means caused them to commit a slip, or wrong action, in consequence of it [referring to the tree]: or, accord. to Th, caused them to slip in judgment. (TA.) And in the same, iii. 149, أَزَلَّاهُمُ الشَّيْطَانُ *The Devil made them, or caused them, to slip: (Jel:) or, as some say, sought to make them commit a slip, or wrong action. (TA.) — One says also, أَزَلَّ فُلَانًا إِلَى الْقَوْمِ* *He sent forward such a one to the people, or party. (TA.) — And أَزَلَّهُ عَنْ رَأْيِهِ* *He made him to turn from**

his opinion. (MA.) — And as زَلِيل signifies the “passing” of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) أَزَّلَ إِلَيْهِ نِعْمَةً † He did to him a benefit: (S, IAth, K:) whence, (TA,) it is said in a trad., فَلْيَشْكُرْهَا مَنْ أَزَّلَتْ إِلَيْهِ نِعْمَةً فَلْيَشْكُرْهَا + He to whom a benefit is done [let him be grateful for it]. (A’Obeyd, S, Mgh, Msh.) And أَزَّلَتْ لَهُ زَلَّةٌ + I did to him a benefit: one should not say زَلَلْتُ [thus written, app. for زَلَلْتُ: but see مَزَلَلْتُ]. (TA.) And أَزَّلْتُ إِلَيْهِ [alone] + I gave to him: or I did to him a benefit. (Msh.) And أَزَّلْتُ إِلَيْهِ الطَّعَامَ وَغَيْرَهُ + I gave to him of the food and other things. (IKtt, TA.) And أَزَّلَ إِلَيْهِ مِنْ حَقِّهِ شَيْئًا + He gave to him somewhat of his due. (S, K.) And أَزَّلَ عَنْهُ نِعْمَةً + He drew forth from him a benefit. (TA.)

10: see 4, in two places.

R. Q. 1. زَلَزَلَهُ, (S, Msh, K, &c.) inf. n. زَلَزَلَةٌ and زَلَزَالٌ and زَلَزَالٌ (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Zj, S, Msh,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA,) He put it, or him, into a state of motion, commotion, or agitation: (Msh, K, TA:) or into a state of convulsion, or violent motion. (Zj, TA.) You say, زَلَزَلَ اللَّهُ الْأَرْضَ [i. e. God made the earth to quake: or to quake violently: (S:) [or] put the earth into a state of convulsion, or violent motion. (Zj, TA.) And جَاءَ بِالْإِبِلِ بِزَلْزَلَةٍ He came with, or brought, the camels, driving them with roughness, violence, or vehemence. (TA.) Some say that زَلَزَلَةٌ is from الزَّالِي فِي الرَّأْيِ [i. e. “the making a slip in judgment, or opinion”]: so when one says, زَلَزَلَ الْقَوْمَ the meaning is, The people, or party, were turned away from the right course, and fear was cast into their hearts. (TA.) It is said in a trad., اللَّهُمَّ اهْزِمْ الْأَحْزَابَ وَزَلْزِلْهُمْ i. e. [O God, rout, defeat, or put to flight, the combined forces, and] make their state of affairs to be unsound, or unsettled. (TA.) Accord. to IAmB, أَصَابَتِ الْقَوْمَ زَلْزَلَةٌ means An affrighting befell the people, or party; from the saying in the Kur [ii. 210], وَزَلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ i. e. And they were affrighted [so that the Apostle said]: (L, TA:) or were vehemently agitated. (Ksh, Bd.) — مَا زَلَزَلْتُ قَطُّ مَاءً أَبْرَدَ مِنْ مَاءِ الثَّغْبِ [or الثَّغْبِ, as it is written in the explanation of this saying, the latter being app. the right reading], said by Abou-Shehbel, means I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the thagb [or pool left by a torrent in the shade of a mountain]. (Az, TA.)

R. Q. 2. تَزَلَزَلَ It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion. (Msh, TA.) You say, تَزَلَزَلَتِ الْأَرْضُ (S, Msh, TA) The earth [quaked: or quaked vio-

lently:] was, or became, in a state of motion, commotion, &c.: (Msh:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And تَزَلَزَلَتْ نَفْسُهُ His soul reciprocated in his chest at death. (TA.)

زَلٌّ Slippery: (S:) a place in which one slips; (K:) and زَلٌّ signifies the same; (S, K:) and زَلُولٌ [likewise, i. e.] a place in which the foot slips. (TA.) You say مَقَامُ زَلٍّ and زَلٌّ, and زَلٌّ مَقَامَةٌ and زَلٌّ, [A standing-place] in which one slips. (K.) And زَلٌّ زُحْلُوقَةٌ and زَلٌّ A slippery [sloping slide or rolling-place &c.]. (S.) [See also مَزَلَّةٌ.]

زَلَّةٌ A slip (S, Msh, K) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K:) as also زَلِيلِي: (S:) [but this latter is mentioned by Lh and in the K as an inf. n.:] a slip, or lapse; (K:) a fault, a wrong action, a mistake, or an error; (Msh, K:) or a sin, or crime; (K, TA:) a fall into sin or crime. (Msh in art. عشر.) One says, زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً The man [made a foul slip; or] fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake: whence the trad., نَعُوذُ بِاللَّهِ مِنْ زَلَّةِ الْعَالِمِ [We seek protection by God from the slip of the learned man]: and the well-known saying, زَلَّةُ الْعَالِمِ زَلَّةُ الْعَالَمِ [The slip of the learned man is the slip of the world at large]. (TA.) — A benefit, or good action; (Mgh, K:) as also زَلَّةٌ (K:) a gift. (Msh.) — A feast, or repast, that is prepared for guests. (Lth, O, Msh.) One says, أَتَخَذُ فَلَانٌ زَلَّةً [Such a one made, or prepared, a feast for guests]. (Lth, O, Msh.) Hence, (Lth, TA,) it is also a name for Food that is carried from the table of one's friend or relation: a word of the dial. of El-'Irāk: (Lth, Msh, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irāk. (TA.) And i. q. عُرْسٌ [as meaning A marriage-feast]. (Ish, Az, Msh, K.) So in the saying, كُنَّا فِي زَلَّةٍ فَلَانٌ [We were at the marriage-feast of such a one]. (Ish, Az, Msh, TA.)

زَلَّةٌ see زَلَّةٌ. — Also A straitened state of the breath [unless التَّنَفُّسُ be a mistranscription for النَّفْسُ the soul, which I think not improbable]. (K.)

زِلٌّ Stones: or smooth stones: (K:) pl. زِلٌّ. (TA.)

زَلٌّ an inf. n. of 1, [q. v.,] (Fr, S, Msh, K,) in two [or three] senses. (K.) — See also زَلٌّ, in four places. — Also A deficiency: so in the saying, فِي مِيزَانِهِ زَلٌّ [In its weight is a deficiency]. (Lh, K.)

زَلَّالٌ A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his Hist. Animalium, l. v. 19; and he adds, on the authority of Dmr, that it is of the

length of a finger, generally marked with yellow spots; and swelling in water such as is termed ماء الزلال.] — Hence, [it is said to be] applied to water, as meaning Cool, or cold: (TA:) or, so applied, sweet: (S:) or sweet, clear, or limpid, pure, easy in its descent, that slips into the throat; as also زَلَّالٌ (TA:) or quick in its descent and passage in the throat, (K, TA,) cool, or cold, sweet, clear, or limpid, easy in its descent; as also زَلِيلٌ and زَلُولٌ and زَلَّالٌ. (K.) — And Clear, as applied to anything. (TA.)

زَلُولٌ see زَلٌّ: — and see also زَلَّالٌ.

زَلِيلٌ see زَلَّالٌ. — Also [The kind of sweet food called] قَالُود [q. v.]. (Sgh, K.)

زَلِيلَةٌ, an arabicized word from the Pers. زِيلُو, (K in art. زِلِي, in the CK زِيلُو, [“a sort of woollen blanket,”] A carpet; syn. بِسَاطُ (K in the present art.): a certain sort of بَسُط [or carpets, said by Golius to be generally woollen and villous, but by Freytag to be moollen but not villous]: (Msh:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning a coverlet of noollen, without a pile, neither striped nor painted:] pl. زَلَالِي (S, Msh, K.)

زَلِيلِي see زَلَّةٌ.

زَلَزَلٌ (S, K) and زَلَزَلٌ, and MF adds زَلَزَلٌ, (TA,) Household-goods; or utensils and furniture of a house or tent; (S, K:) as also زَلَزٌ. (Sh, TA.)

زَلَزَلٌ Light, or agile; (TA:) as also زَلَزٌ: (IAqr, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also زَلَزُولٌ.] — And A skilful player on the drum. (Fr, K.)

زَلَزَلٌ see زَلَزَلٌ.

زَلَزَلَةٌ see what next follows. زَلَزَلٌ [Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake:] a subst. from R. Q. 1: (Zj, S, Msh:) or an inf. n. of R. Q. 1, as also زَلَزَالٌ and زَلَزَالٌ and زَلَزَلَةٌ [which last is often used as a simple subst., as such having for its pl. زَلَزَالٌ, and is expl. in Jel xxii. 1 as signifying a violent earthquake]. (K.)

زَلَزُولٌ Light, or active, (K, TA,) in spirit and body; (TA:) acute, sharp, or quick, in intellect; clever, or ingenious. (K, TA.) [See also زَلَزَلٌ.] — Lightness, or activity. (K.) — Conflict, or fight, and evil condition. (Sh, K.) One says, تَرَكْتُ الْقَوْمَ فِي زَلَزُولٍ وَعُلْعُولٍ [I left the people, or party, in conflict, or fight, and evil condition. (Sh, TA.)

زَلَزَلٌ [a pl. of which the sing. is not mentioned,] Difficulties; (S, TA;) trials, troubles, or afflictions; (K, TA;) and terrors, or causes of fear. (TA.) [See also زَلَزَالٌ.]

زَلَزَلٌ see زَلَّالٌ, in two places.

زَلَّ *Deficient in weight*; applied to a dirhem, (S, Msb, K, TA,) and to a deenár: (TA:) pl. زَلَلٌ, (Msb,) or زَلَّلٌ. (TA.) One says, مِنْ زَلَلٍ وَزَلَلٍ [Of thy deenárs are such as are deficient in weight, and of them are such as are of full weight]. (TA.)

زَلَّ *Quick, or swift.* (IAqr, K.) — See also زَلَّلٌ. — Also *Light [of flesh] in the hips, or haunches*: (AA, S, K:) and *having little flesh in the posteriors and thighs; or having small buttocks sticking together*; syn. أَرْسَحٌ; (M, TA;) in the copies of the K, erroneously, أَشَحٌ: (TA:) or it signifies one who is *more than أَرْسَحٌ*; (K,* TA;) *whose waist-wrapper will not retain its hold*: (TA:) fem. زَلَّاءٌ, (S, K,) applied to a woman; i. q. رَسَحَةٌ: (S:) or *having no buttock*: pl. زَلَلٌ. (TA.) الزَّلُّ السَّمْعُ means *The wolf that has little flesh in the rump and thighs*, (الذَّلْبُ) *begotten between the wolf and the she-hyena*; (S, K; [the words وَالْحَقَّةُ وَالْقَتَالُ وَالشَّرُّ here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الزَّلُّ) is inseparable: (S:) or, accord. to IAth, الزَّلُّ primarily signifies *the small in the buttock*: and as an epithet applied to the wolf, *the light, or active*; and it is said to be from زَلَّ signifying “he ran.” (TA.) It is said in a prov., هُوَ أَسْمَعُ مِنَ السَّمْعِ [He is more quick of hearing than the سمع that is lean in the rump and thighs; or than the light, or active, سمع]. (S, TA.) — قَوْسٌ زَلَّاءٌ *A bow from which the arrow slips, by reason of the rapidity with which it goes forth.* (K.)

زَلَزَلٌ [said by Freytag to be written in the CK زَلَزَلٌ, but in my copy of that edition it is زَلَزَلٌ] is a word uttered on the occasion of the زَلَزَلَةُ, (so in copies of the K,) or on the occasions of زَلَزَلٍ: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally أَزَلَزَلٌ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from الزَّلُّ [i. e. “straitness, distress,” &c.], and of the measure فَعِيلٌ. (TA.)

مَزَلَّةٌ: see the next paragraph. [Its primary signification is probably *A cause of slipping*: compare مَجْبَنَةٌ and مَبْخَلَةٌ &c.]

مَزَلَّةٌ and مَزَلَّةٌ, (S, Msb, K,) the former the more chaste, (Msb,) the latter mentioned by AA, (TA,) *A slippery place*; (S, Msb, K, TA;) such as a smooth rock, and the like; and such the صِرَاطُ is said to be. (TA.) [See also زَلَّ.] = The former is also an inf. n. of 1 [q. v.]. (K.)

مُزَلِّلٌ *One who bestows many benefits* (K, TA) *and gifts.* (TA.)

زلج

1. زَلَجَ, aor. ز, inf. n. زَلَجٌ and زَلَجَانٌ; and انزَلَجَ; *He went a gentle pace*: and *he walked, or ran, quickly*: (L:) or زَلَجٌ signifies *the being quick in going and in other things*: and the *going quickly*: (TA:) and زَلَجَانٌ, the *advancing, or preceding*, (O, K, TA,) *quickly*, (O,) or *in journeying*: (TA: [see also زَلَجَانٌ:]) or, as some say, the *going a gentle pace*. (TA.) You say of a she-camel, زَلَجَتْ, aor. ز, inf. n. زَلَجٌ, *She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness.* (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly into the entrance of the gullet, by reason of vehemence of thirst.* (TA.) You say also, زَلَجَتْ, *His foot slipped*; as also زَلَجَتْ, (AZ, L and TA in art. زَلَجَ.) And مَرَّ يَزْلُجُ, inf. n. زَلَجٌ and يَزْلُجُ, *He, or it, passed, going lightly upon the ground.* (S, K.) And, of an arrow, يَزْلُجُ عَلَى وَجْهِ الْأَرْضِ [app. *It goes along lightly upon the ground*]: and يَمْضِي مَضًا زَلَجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. ز, inf. n. زَلَجٌ and زَلَجٌ, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot.* (TA. [See also زَلَجَ.]) — زَلَجَ, aor. ز, also signifies *He escaped from difficulties, troubles, or distresses.* (TA.) — And *He drank vehemently of anything.* (TA.) = See also 4.

2. زَلَجَ, inf. n. تَزْلُجٌ, *He uttered, and made current, his words, or speech*, (K, TA,) and an ode, or an oration. (TA.) — And تَزْلُجٌ signifies also *The striving to retain life with a bare sufficiency of the means of subsistence*; تَزْلُجٌ being expl. by مَدَافَعَةُ الْعَيْشِ بِالْبُلْغَةِ. (K.)

4. اَزْلَجَ السَّهْمُ *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot.* (TA. [See also 4 in art. زَلَجَ.]) — اَزْلَجَ الْبَابَ *He closed, or made fast, the door with the مِزْلَاجَ* [q. v.]; (S,* K;) as also زَلَجَهُ, (K,) inf. n. زَلَجٌ. (TA. [See, again, 4 in art. زَلَجَ.])

5. تَزْلَجَ *He, or it, slipped, or slid along or down*; syn. تَزَلَّى: (S, TA:) *his foot slipped.* (KL. [See also 5 in art. زَلَجَ.]) — One says of an arrow, يَتَزَلَّجُ عَنِ الْقَوْسِ or يَتَزَلَّجُ [It slips from the bow]. (S and K, accord. to different copies.) = Also *He persevered, or persisted, in drinking the beverage called نَبِيذٌ*, (Lh, K, TA,) and wine; (Lh, TA;) like تَسْلَجُ. (TA.)

7: see 1, first sentence: — and see also 5 and مِزْلَاجٌ, and زَلُوجٌ.

زَلَجٌ, as an epithet applied to a place, (S, TA,) *Slippery*; syn. زَلَقٌ [and زَلَقٌ]; [like زَلَجٌ:] as also زَلَجٌ (S, K) and زَلَجٌ. (TA.) — See also زَلَجٌ. = [Explained by Freytag as meaning “Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum,” on the authority of Meyd, it is app. a mistranscription for زَلَجٌ, q. v.; or it may be a dial. var. of the latter.]

زَلَجٌ: see the next preceding paragraph.

زَلَجٌ *Smooth rocks*; (K;) because the feet slip from them. (TA.)

زَلَجِي, like جَمَزِي [in measure and meaning], and زَلَجَةٌ, (K, TA,) and زَلُوجٌ, (TA,) applied to a she-camel, *Quick, or swift*, (K, TA,) in pace, or journeying: or, as some say, *that quickly finishes in being milked.* (TA.)

زَلَجٌ: see مِزْلَاجٌ.

زَلَجٌ *Quick, or swift*; (K;) as also زَلَجٌ, applied to anything. (Ham p. 764.) See also زَلَجِي. [And see زَلُوجٌ.] — An arrow, such as is called قُدْحٌ, *that slips* (يَتَزَلَّجُ) *quickly from the hand*, (K, TA,) or *from the bow*. (TA.) See also زَلَجٌ. — Applied to a well, i. q. زَلُوجٌ [q. v.]. (TA in art. زَلَجَ.) — عَقَبَةُ زَلُوجٌ *A far-extending, long [stage of a journey]*; (Lh, K;) as also زَلُوجٌ. (Lh, K in art. زَلَقٌ, and TA. [In the CK, in this art. and in art. زَلَقٌ: in my MS. copy of the K, in this art., عَقَبَةُ; but in art. زَلَقٌ, which is the right reading. See also زَلُوجٌ.]) So in the saying, سَرْنَا عَقَبَةَ زَلُوجًا [We journeyed a far-extending, long stage]. (Lh, TA.)

زَلَجٌ: see زَلَجٌ: — and its fem., with ة: see زَلَجِي.

زَلَجٌ: see زَلُوجٌ. — Also An arrow that slips (يَتَزَلَّجُ or يَنْزَلُجُ [see 5]) from the bow; (S, K;) and so زَلُوجٌ [q. v.]: (K:) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned مَقْرُطٌ: (AHeyth, TA: [see also زَلَجٌ:]) and زَلَجٌ, as though an inf. n. used as an epithet, an arrow that falls upon the ground, and does not go straight to the animal at which it is shot. (TA.) — Also *Escaping from difficulties, troubles, or distresses.* (K.) — And *Drinking vehemently* (K) of anything. (TA.)

مِزْلَاجٌ, written in Freytag's Lex. مِزْلَاجٌ, there expl. as meaning *Quickly, or swiftly, passing*; on the authority of the Deewán el-Hudhaleeyeen.]

مِزْلَاجٌ *Small in quantity or number*: (K:) a mean, paltry, small, or little, gift: (S, TA:) one that is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable,

or contemptible. (K). [See also **زَلَجَ**.] — Love him to slip: see its pass. part. n., below.] — See also a verse cited voce **زَلَحَ**.

4. **اَزَلَجَ قَدَمَهُ** *He, or it, made his foot to slip.* (A, TA.) — [Hence,] **اَزَلَجَ السَّهْمَ** † [*He made the arrow to slide along upon the ground: see 1, third sentence.*] (A, TA.) [See also 4 in art. **زَلَج**.] — **اَزَلَجَ الْبَابَ** *He closed, or made fast, the door with the مِزْلَاجَ [q. v.].* (A, TA.) You say, [so in my copy of the A, but app. it should be "you do not say,"] **اَزَلَحْتُ الْبَابَ** when you require, for opening it, a key. (A. [See, again, 4 in art. **زَلَج**.])

5. **تَزَلَجَ** [*He, or it, slipped, or slid along or down:* see 1, first sentence: and see **زَلَحَ**.] [See also 5 in art. **زَلَج**.]

زَلَجَ *A slippery place, from which the feet slip because of its moistness (S, K) or its smoothness; (K); for it is [like smooth rock, or is] smooth rock; (S, TA;); as also* **زَلَجَ**. (K.) And one says also **مَزَلَجَ زَلَجَ** [using the latter word as a corroborative]. (TA.) — It is also an inf. n. used as an epithet; (TA;); meaning † *Slippery*; (S, A, TA;); applied to a standing-place, (S;); or to a place [absolutely]; (A, TA;); like **زَلَجَ**; (S, TA;); as also **زَلَجَ**. (A, TA.) [In this sense, **زَلَجَ** is said in the A to be tropical: app. because it is an inf. n. used as an epithet.] It is also applied to a well (رَكِيَّة), meaning *Smooth and slippery at its top [or mouth], so that he who stands upon it slips into it;* (TA;); and so **زَلَوْجَ**, (S, TA;); and **زَلَوْجُ**. (TA.) — Also *The limit, or extreme limit, to which an arrow is shot:* (S, K;); a rājiz says, *

مِنْ مِائَةِ زَلَجٍ بِمِزْجِ غَالٍ *

[app. meaning *From a hundred fathoms, a limit, or an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and* **غَالٍ** being used by poetic license for **غَالٍ**: (S;); or, accord. to ADK, **زَلَجَ** here signifies the furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance: or, accord. to Lth, the raising the hand, or arm, in shooting an arrow to the furthest possible distance: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also **زَلَجَ**.]

زَلَجَ: see the next preceding paragraph, in two places.

زَلَحَ: see **زَلَحَ**, below.

زَلَحَانُ and **زَلَحَانُ** + *The advancing, or preceding, accord. to the K, in going, or gait, but accord. to the parent-lexicons, in haste, or quickly; as also* **زَلَجَانُ** [i. e. **زَلَجَانُ**, which is an inf. n.; and in like manner **زَلَحَانُ** and **زَلَحَانُ**, accord. to the TK, are inf. ns., of which the verb is **زَلَجَ**, aor. **زَلَجَ**; though it is more probably **زَلَجَ**.] (TA.)

زَلَوْجُ: see **زَلَجَ**. — Also *A quick, or swift, she-camel.* (TA.) [See also **زَلَوْجُ**.] — And **عَقِبَةُ زَلَوْجٍ** [i. e. **عَقِبَةُ**, see **زَلَوْجُ**.] *A long, far-extending [stage of a journey].* (TA.)

زَلَجَ: see the next paragraph.

زَلَحَ *A sloping slide (زُحْلُوفَةٌ, S, K) down which children slide.* (S. [In one copy of the S, **يَتَزَلَجُ** in two other copies, **يَتَزَلَجُ**: and in one of these, **عَلَيْهَا** is put in the place of **مِنْهَا**.]) — Also † *A pain that attacks in the back, (A, K;); which consequently becomes hard, or rigid, and rough, (K;); depriving one of the power of motion (A, K) by reason of its violence: (A;); and some pronounce the word **زَلَحَ**, without tesheed to the J; and some, erroneously, with ج: (TA;); or it is a disease that attacks in the back and the side: (ISd, TA;); [and **زَلَجَ** appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:*

* وَصِرْتُ مِنْ بَعْدِ الْقَوَامِ أَبْرَحًا *

* وَزَلَجَ الدَّهْرُ بَطْنِي زَلَحًا *

[app. meaning, *And I have become, after goodness of stature, or symmetry, or justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion.*] (S, TA.)

عَنَقَ زَلَحًا + *A vehement [pace of the kind termed]* **عَنَقَ** [q. v.]. (TA.)

يَزَلَجُ † *An arrow that slides along (يَزَلَجُ) upon the ground, and then penetrates.* (A, TA.) [See also **زَلَجَ**.]

مَزَلَجَ, applied to a man, † *Mean, ungenerous, or sordid; [as though] repelled, and made to slip, from generosity: — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, mean, paltry, scanty, or deficient.* (A, TA.) [See also **مَزَلَجَ**.]

مِزْلَاجَ [*A kind of latch, or sliding bolt; also called* **مِزْلَاقُ**, q. v., and **مِزْلَاقُ**;] *a thing with which doors are made fast without its being [itself] made fast [or locked].* (A, TA.)

زَلَع

Q. 4. **اَزْلَعَبَ**, (K), inf. n. **اَزْلَعَابُ**, (S in art. **زَعَب**), said of a torrent, *It was, or became, copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another.* (S, K.) Accord. to the S, and AHei, the J is augmentative; [as it is said with equal reason to be in **اَزْلَعَبَ**;] but accord. to the K, it is radical, and therefore this is its proper place, not art. **زَعَب**. (TA.) — Also i. q. **اَزْلَعَبَ**, [q. v.], said of hair. (TA in art. **زَلَعَبَ**.) — And **اَزْلَعَبَ السَّحَابَ** *The clouds were, or became, dense, or thick.* (K.)

مَزْلَعَبُ *A torrent that is copious, and impelled in its several parts, or portions, by the impetus of*

زَلَج

1. **زَلَحَتْ رِجْلُهُ**, aor. **زَلَحَ**, inf. n. **زَلَوْجُ**, *His foot slipped;* (AZ, A, L, TA;); like **زَلَحَتْ**; (AZ, L, TA;); as also **تَزَلَحَتْ**. (A.) — [Hence,] one says of water, **زَلَحَ عَنِ الصَّخْرَةِ** † [*It slipped, or slid down, from the rock.*] (A, TA.) And of an arrow, **اَزَلَحَ عَلَى وَجْهِ الْأَرْضِ ثُمَّ يَمُضِي** † [*It slides along upon the ground; then penetrates.*] (A, TA.) [See also **زَلَجَ**.] And **زَلَحَ فِي مَسِيرِهِ** † *He hastened, or was quick, in his going, or gait.* (A, TA.) [See also **زَلَحَانُ**.] And **زَلَحَ** † [*Speech slipped from his mouth.*] (A.) — **زَلَحَ بِالرُّمَحِ**, aor. **زَلَحَ**, (K), inf. n. **زَلَجَ**, (TA.) i. q. **زَجَعَهُ** [*He pierced him, or thrust him, with the pointed iron foot of the spear*]; (K;); as also **زَجَعَهُ**. (TA.) — And **زَلَحَ رَأْسَهُ**, inf. n. **زَلَجَ**, *He broke his head so as to slit, or cleave, the skin;* syn. **شَجَعَهُ**. (Kr, TA.) — **زَلَجَ**, aor. **زَلَجَ**, (K), inf. n. **زَلَجَ**, (TA.) *He was, or became, fat.* (K.) **زَلَجَتْ** is said of camels, meaning *They were, or became, fat.* (TA.)

2. **تَزَلَجَ**, inf. n. **تَزَلَجَ**, *He made it, or rendered it, smooth.* (K.) — [And app. *He, or it, made*

one part, or portion, acting upon another, (S in art. زعب, and K, and TA,) having much rubbish or many small particles or fragments [borne on its surface]. (TA.) [See also زاعب.] — Also a dial. var. of مزعب, [q. v.,] applied to a young bird. (TA.)

زلعب

Q. 4. اَزْلَعَبَ, said of a young bird, *Its feathers came forth*: (S in art. زعب, and K:) or *its feathers began to come forth*, (Lth, TA,) *before their becoming black*. (TA.) Also said of plumage, *It began to come forth*. (Lth, TA.) And said of hair, (S in art. زعب, and K,) as also اَزْلَعَبَ, (TA,) *It grew forth after having been shaven*: (S, K:) *it began to grow forth*, soft: and said of the hair of an old man, i. q. اَزْعَابَ [it was, or became, downy]. (TA.) Accord. to the S, and AHei and IKt and others, it belongs to art. زعب, like as اَزْلَعَبَ is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.)

زلف

1. زَلَفَ: see 2: = and see also 8, in three places.

2. زَلَفَهُ, (O, TA,) inf. n. تَزْلِفُ, (O,) *He did it previously, or beforehand*; namely, a thing; (IAqr, O, TA;) as, for instance, an evil action; (O, TA;) and so زَلَفَهُ; (IAqr, TA;) syn. اَسْلَفَهُ, (O, TA,) and قَدَّمَهُ. (IAqr, O, TA.) — زَلَفَ, inf. n. as above, *He disquieted, or agitated, the people, step by step*: (Ibn-'Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.) — زَلَفَ فِي حَدِيثِهِ, (inf. n. as above, K,) *He added, or exaggerated, in his discourse, or narration*; (IDrd, O, K;) as also ذَرَفَ. (IDrd, O.)

4. اَزْلَفَهُ *He made, brought, or drew, him, or it, (namely, a thing, TA,) near*. (S, Mgh, Msh, TA.) Hence, in the Kur [xxvi. 90 and l. 30], وَأُزْلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ *And Paradise shall be brought near to the pious*: meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA.) اَزْدَلَفَ also signifies the same as اَزْلَفَهُ (agreeably with analogy); as is shown by what here follows: it is said in a trad. of Moḥammad El-Báḳir, اِلَّا عَيْشِكَ اِلَّا لَذَّةٌ تَزْدَلِفُ بِكَ اِلَى حِمَامِكَ [i. e. *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*]. (O, TA.) And اَزْدَلَفَهُ means *He, or it, brought him near to destruction*. (TA.) — Also *He collected it together*; (Msh, TA;) namely, a thing. (Msh.) Hence, in the Kur [xxvi. 64], وَأُزْلِفْنَا ثَمَرُ الْآخِرِينَ [And we collected there the others]. (TA.)

5: see the next paragraph.

8. اَزْلَفَ, (Mgh, Msh,) originally اَزْلَفَ, (Msh,) or اَزْدَلَفَا, and تَزْلَفُوا, (S, O, L, K,) *He, or they, approached, or drew near*: (Mgh, O, L, Msh, TA: in the K, تَزْلَفُوا is erroneously put for تَقَرَّبُوا: TA:) or (O, accord. to the K “and”) *advanced*; or *went forward, or before*: (S, O, K:) اِلَيْهِ [to

him, or it], (Mgh, K,) and مِنْهُ [which means the same, as after دَنَا &c.]: (TA, and Har p. 452:) [and زَلَفَ and زَلَفُوا, inf. n. app. زَلَفَ and زَلَفَ, signify the same: for] you say also, اِلَيْهِ زَلَفَ. *He drew near to him, or it: and زَلَفْنَا لَهُ We advanced, or went forward, to him, or it*: (TA:) and زَلَفَ signifies the act of *advancing, or going forward*, (A'Obeid, S, TA,) from place to place; as also زَلَفَ. (TA.) One says, اَزْدَلَفَ السَّهْمَ اِلَى كَذَا *The arrow approached, or drew near, to such a thing*. (Msh.) And it is said in a trad., فَإِذَا زَالَتِ الشَّمْسُ فَازْدَلِفْ اِلَى اللَّهِ فِيهِ بَرَكَتَيْنِ, meaning تَقَرَّبَ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs*]. (TA.) = See also 4, in two places.

زَلَفَ: see زَلَفَ.

زَلَفَ: see its accus. case voce زَلَفَ, near the end of the paragraph.

زَلَفَ A meadow; syn. رَوْضَةٌ; (TS, K;) and so زَلَفَهُ; (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, تَبْرِسُ اللَّهِ مَطَرًا يَغْسِلُ الْأَرْضَ حَتَّى يَبْرُكَهَا كَالرَّوْضَةِ [Then God will send rain, and it will wash the earth so that it will leave it like the meadow]: but in this instance, several other meanings are assigned to it: see زَلَفَ below. (TA.)

زَلَفَ: see زَلَفَ, in two places: = and see also زَلَفَ, in five places.

زَلَفَ: see its accus. case voce زَلَفَ, near the end of the paragraph.

زَلَفَ i. q. قُرْبَةٌ [i. e. *Nearness, with respect to rank, degree, or station*]; (S, Mgh, O, Msh, K;) as also زَلَفَى, (S, Mgh, O, Msh,) and زَلَفَ. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place or situation*: for SM immediately adds,] hence, in the Kur [lxvii. 27], فَلَمَّا رَأَوْهُ زُلْفَةً shall see it in a state of nearness: but] Zj says that the meaning is, *but when they shall see it (i. e. the punishment) near (قَرِيبًا)*: and several authors say that زَلَفَةُ is sometimes used in the sense of قَرِيب, as is stated in the 'Ináyeḥ. (TA.) And *Station, rank, grade, or degree*; as also زَلَفَى, (S, O, K, TA,) and زَلَفَ, (TS, K,) and زَلَفَ; (K, TA:) pl. of the first زَلَفَ; (S, TA:) or (K) زَلَفَى is a quasi-inf. n.; (S, K;) and such it is in the saying in the Kur [xxxiv. 36], وَمَا أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ بَالِي تَقَرُّبِكُمْ عِنْدَنَا زُلْفَى, though meaning اَزْدَلَفَا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement*: but here it may be well rendered, *in station*]: (S:) accord. to Ibn-'Arafah, زَلَفَى signifies the *bringing very near*: (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زَلَفَةُ is very strange, and unknown; the correct pl. of this last word being زُلْفَ. (MF, TA.) — Also A portion (S, K) of the first part

(S) of the night, (S, K,) whether small or large: so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زُلْفَاتُ (S, K) and زُلْفَاتُ and زُلْفَاتُ: or زُلْفَ signifies the hours, or periods, (سَاعَاتُ,) of the night, commencing from the daytime, and the hours, or periods, of the daytime, commencing from the night: (K:) and its sing. is زُلْفَةٌ. (TA.) وَزُلْفًا مِنَ اللَّيْلِ, in the Kur [xi. 116], means *And at sunset and night-fall (the مغرب and the عشاء)*: (Zj, TA:) some read زُلْفًا, with two dammeḥs; which may be a sing., like حُلْمٌ; or a pl. of زُلْفَةٌ, like as بُسْرٌ is of بُسْرَةٌ, with damm to the س in each: [but this is not a parallel instance; for بُسْرٌ is a coll. gen. n. of which بُسْرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ:] and some read زُلْفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دَرَّةٌ; (K, TA;) or pl. of زُلْفَى, like as قُرْبٌ is of قَرِيبٌ, and غُرْبٌ of غَرِيبٌ: (TA:) and some read زُلْفَى, in which the alif [written ي] is a denotative of the fem. gender. (K, TA.) = See also the next paragraph.

زَلَفَةُ A full [reservoir of water such as is called] مَصْنَعَةٌ; (S, K:) pl. [or rather coll. gen. n.] زُلْفَ: (S:) so, accord. to Sh, in the trad. mentioned voce زُلْفَ: (TA:) or زُلْفَ signifies full watering-troughs, (K,) as pl. [or coll. gen. n.] of زَلَفَ: (TA:) or a full watering-trough. (K.) Also A [bowl such as is called] صَحْفَةٌ; (K;) and so زَلَفَةُ; (Ibn-'Abbád, K;) of which the pl. is زُلْفَ: (TA:) or a full صَحْفَةٌ; and its pl. [or coll. gen. n.] is زُلْفَ. (Lth, TA.) Also A green [vessel of the kind called] اِجَانَةٌ; (K:) so says AO: pl. [or coll. gen. n.] زُلْفَ; and زُلْفَ likewise signifies green أَجَاوِينَ [app. as an anomalous pl. of زَلَفَةُ or of زُلْفَ, like as مَسَابُهُ is of شَبَّة]; both, also, mentioned on the authority of AO. (TA.) — Also A mother-of-pearl-shell, or an oyster-shell; syn. صَدْفَةٌ; (K:) Kt says that زُلْفَةُ in the trad. mentioned above voce زُلْفَ has been expl. as meaning the مَحَارَةُ, i. e. the صَدْفَةُ; but he adds, I know not this explanation, unless a pool of water be called محارة because the water returns (يَحْوِرُ) to it and collects in it. (TA.) — Also A smooth rock: (K:) so, too, said to mean in the same trad.: and some read الزَّلَفَةُ. (TA.) And Rugged ground. (K.) And Swept ground. (K.) And An even part of a soft mountain. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) زُلْفَ. (K.) — See also زُلْفَ. — Also A mirror: (O, K:) [in the CK, المِرْوَةُ is put in the place of المِرْوَةُ:] [like زَلَفَةُ:] mentioned by IB on the authority of Abou-'Amr Ez-Zāhid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanliness: (TA:) or the face thereof; (K;) as is said by IAqr. (TA.)

زُلْفَى: see زُلْفَةُ, in four places.

عُقْبَةُ زُلُوفٍ [A stage of a journey] far-extend-

ing: (O, K:) so says IF. (O.) [In the CK, *عَقَبَة* is erroneously put for *عَقَبَة*.]

أَزْلَفَ Advancing; or going forward, or before. (O, K. [It is said in the TA that *الْمَتَقَدِّم* as the explanation of *الزَّيْلَف* is erroneously put in the copies of the K for *التَّقَدُّم*: but this assertion is app. itself erroneous.]) See *زَلْفَة*, near the end of the paragraph.

[*أَزْلَفَ* expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo naso præditus ejusque recto ac parvo mucrone*, is a mistake for *أَذْلَفَ*, thus written in my copy of the KL.]

[*أَزْلَفَ* and *أَزْلَفَى* expl. by Freytag as meaning *Copia parva, coetus hominum parvus*, as on the authority of El-Meydānee, are app. mistakes for *أَزْلَفَ* and *أَزْلَفَى*.]

مَزْلَفَة Any town (قَرْيَة) that is between the desert and the cultivated land: pl. *مَزَالِف*: (S, K:) the latter is syn. with *بَرَاعِل*, signifying the towns (بِلَاد) that are between the cultivated land and the desert; (S;) or, between the desert and the sea [i. e. sea or great river]; such as El-Ambār and El-Kādiseeyeh. (M, TA.) — [The pl.] *مَزَالِف* also signifies *Places of ascent*; or steps, or stairs, by which one ascends: (K:) because they bring one near to the place to which he ascends. (TA.) = For the pl. *مَزَالِف*, see also *زَلْفَة*.

زلق

1. *زَلِقَ*, aor. ٤, (K,) inf. n. *زَلَقَ*; (TA;) and *زَلَقَ*, aor. ٤, (K,) inf. n. *زَلَقَ*; (TA;) *He slipped*; syn. *زَلَّ*; (K, TA;) for which *زَلَّ* is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And *زَلَقَتْ رِجْلُهُ*, (S,) or *الْقَدَمَ*, (Msb,) aor. ٤, inf. n. *زَلَقَ*, (S, Msb,) *His foot*, (S,) or *the foot*, (Msb,) *slipped*, (S,) or *did not remain firm*, or *fixed*, in its place. (Msb.) The former is also said of an arrow, [app. as meaning *It slid along the ground*,] like *زَهَقَ* [q. v.]. (JK in art. زهق.) — *زَلَقَ* and *زَلَقَ بِمَكَانِهِ*, *He was*, or *became*, *disgusted by*, or *with*, *his place*, or *he loathed it*, and *removed*, *withdrew*, or *retired to a distance*, from it. (K, TA.) — *زَلَقَتْ*, said of a she-camel, *She was*, or *became*, *quick*, or *swift*. (O, TA.) = *زَلَقَهُ*: see 4. — *زَلَقَهُ عَنْ مَكَانِهِ*, aor. ٤, (K,) inf. n. *زَلَقَ*, (TA,) *He removed him from his place*. (K, TA.) Hence the reading of Abou-Ja'far and Nāfi, [in the Kur lxviii. 51,] *وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ* [And verily they who have disbelieved almost] *smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee*. (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) — *زَلَقَ رَأْسَهُ*, (S, K,) aor. ٤, inf. n. *زَلَقَ*, (S,) *He shaved his head*; as also *زَلَقَهُ*; and *زَلَقَهُ*, (S, K,) inf. n. *زَلَقَ*: (S:) IB says that, accord. to 'Allee Ibn-Hamzeh, it is only *زَلَقَهُ*, with ب; and that *الزَّلَقُ* means the

plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head *قَد زَلَقَهُ*, [whether with or without tesheed is not shown,] and *ازلقه*. (TA.)

2. *زَلَقَ*, [inf. n. *زَلَقَ*.] *He made a place slippery*, (K, TA,) so that it became like the *مَزْلَقَة*; and thus too though there be no water therein. (TA.) — Accord. to the O and K, [the inf. n.] *زَلَقَ* also signifies *The anointing the body with oils and the like*, so that it becomes like the *مَزْلَقَة*; to which is added in the O, and though it be without water: but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the anointing the body with oils and the like; as in the L and the Tekmileh. (TA.) — See also 4. — And see 1, last sentence. — *زَلَقَ الْحَدِيدَة* *He made the iron thing to be always sharp*. (K.) — *رَلَقَهُ بِبَصَرِهِ*, inf. n. as above, *He looked sharply*, or *intently*, at him, or it. (Ez-Zejjājee, TA.) — See also 2, last sentence, in art. دلس.

4. *ازلقه* *He made him to slip*; as also *زَلَقَهُ*. (K.) All the readers except those of El-Medeneh read, [in the Kur lxviii. 51,] *وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ*, meaning [And verily those who have disbelieved] almost make thee to fall by their looking hard at thee, with vehement hatred: so accord. to El-'Otbee: or the meaning is, + [almost] smite thee with their [evil] eyes: (TA:) [it is also said that] *ازلق فلاناً ببصره* means † *he looked at such a one with the look of a person affected with displeasure, or anger*: (K:) or so *نَظَرَ إِلَى فُلَانٍ فَازْلَقَهُ بِبَصَرِهِ* (Jm, TA:) and in this sense, also, is expl. the saying in the Kur mentioned above. (TA.) One says also *ازلق رجله*, (S,) or *الْقَدَمَ*, (Msb,) *He made his (another's) foot to slip*, (S,) or *he made the foot not to remain firm*, or *fixed*, in its place; and so *زَلَقَهَا*. (Msb.) — *ازلقت*, said of a camel, (S, K, TA,) and of a mare, (TA,) *She cast her young one*; syn. *أَسْقَطَتْ*; (S, TA;) or *أَجْهَضَتْ* [q. v.]: (K:) or she (a mare) cast forth her young one completely formed: or, as some say, [her fetus] not completely formed: (JK:) and you say also, *ازلقت أمليصت به* [q. v.]: (Abu-l-'Abbās, TA in art. ملص:) or *ازلقت ولدما* is said of a female [of any kind], and means *she cast forth her young one before it was completely formed*. (Mgh.) — See also 1, last sentence.

5. *تَزَلَّقَ* *He, or it, slipped, or slid, along*; (KL;) like *تَزَلَّجَ*. (S and TA in art. زلج. [See also 1.]) One says, *تَزَلَّقَتِ الْغَدَّةُ بَيْنَ الْجِلْدِ وَاللَّحْمِ*, meaning [The ganglion slipped about between the skin and the flesh]. (M in art. ديص.) — [Also *It was*, or *became*, *smooth*, or *slippery*: a signification indicated in the M, in art. ملس, where it is coupled with *استوى*.] — *He anointed his body with oils and the like*. (JK.) — *He ornamented, or adorned, himself*; (Abou-Turāb, K, TA;) as also *تَزَلَّقَ* (Abou-Turāb, TA:) and *led an easy, and a soft, or delicate, life*, so that his colour, and the exterior of his skin, had a shining, or glistening. (K, TA.)

زَلَقَ: see the next paragraph.

مَكَانَ زَلَقٍ, (S,) or *زَلَقٍ* [alone], (K,) which is originally an inf. n., (S,) and *زَلَقٍ* and *زَلَقٍ* (K) and *زَلَقَة* and *مَزْلَقٍ* and *مَزْلَقَة*, (S, K, TA, [the last two erroneously written in the CK *مَزْلَقٍ* and *مَزْلَقَة*]) all signify the same; (K;) *A slippery place*; *a place on which the foot does not remain firm*, or *fixed*. (S, TA.) Hence, in the Kur [xviii. 38,] *فَتَصْبِحُ صَعِيدًا زَلَقًا*, i. e., [So that it shall become] *smooth ground, with nothing in it, or with no plants in it*: or, accord. to Akh, *such that the feet shall not stand firmly upon it*. (TA.) A poet says, (TA,) namely, Moḥammad Ibn-Besheer, (Ham p. 551,)

* قَدَرٌ لِرِجْلِكَ قَبْلَ الْخَطْوِ مَوْعِبًا *
* فَمَنْ عَلَا زَلَقًا عَنْ غِرَّةٍ زَلَجًا *

[Appoint for thy foot, before the stepping, its place upon which it shall fall, or, as in the Ham p. 522, simply its place, (مَوْضِعًا),] for he who goes upon a slippery place, in consequence of inadvertence, slips]. (TA.) — *زَلَقٌ* also signifies *The rump of a horse or similar beast*. (S, K, TA.)

زَلَقَ: see the next preceding paragraph. — Applied to a man, *Quickly angry* (O, K) *at what is said*. (O.) — And, (T, S, K,) as also *زَمَلَقَ* (T, S, and K in art. زملق) and *زَمَلَقَ* and *زَمَلَقَ* (S, and K in art. زملق) applied to a man, (T, S,) *Qui semen emittit quum verba mulieri facit, sine congressu*: (T, TA:) or *qui semen emittit ante initum*. (S, K.) See a verse in *Steph. J.* p. 89, 126. But see *TA* 1299. *زَلَقَة* *A smooth rock*; (K;) as also *زَلَقَة*. (K in art. زلق.) — And, (AZ, K,) as also the latter word, (AZ, TA,) *A mirror*. (AZ, K. [In the CK, *المرآة* is erroneously put for *المرآة*.])

بَاقَة زَلَوْقٌ *A quick, or swift, she-camel*; (AZ, K;) as also *زَلَوْجٌ*. (AZ, TA.) — And *زَلَوْقٌ عَقَبَة* [and *زَلَوْجٌ* and *زَلَوْجٌ*, in the CK, erroneously, *عَقَبَة*,] *A far-extending [stage of a journey]*. (K, TA.)

زَلَقٌ i. q. *سَقَطٌ* [meaning *A young one, or fetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest*]. (S, K.)

زَلَقَة: see *زَلَقَ*.

زَلَقٌ *The smooth peach*; (S, K;) called in Pers. *شيفته رنگ*. (S.)

زَمَلَقٌ and *زَمَلَقٌ* and *زَمَلَقٌ*: see *زَمَلَقَ*.

زَيْجٌ زَيْلَقٌ *A wind swift in its passage*. (Kr, TA.)

الزَّلَالُوقُ the name of a shield belonging to the Prophet; meaning *That from which the weapon slips off, so that it does not wound the bearer*. (TA.)

أَزْلَقٌ (K in art. دلس) *Hairless and glistening in body*. (TK in that art.)

مَزْلَقٌ: see *زَلَقَ*.

مَزْلَقَةٌ: see زَلَقٌ. [Hence,] one says, هُوَ عَلَى مَزْلَقَةِ الْبَاطِلِ [He is on the slippery way of false religion or the like]. (MF voce جَادَةٌ, q. v.)

مَزْلَاجٌ i. q. مَزْلَاجٌ (K,) a dial. var. of the latter word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key. (S, K.) — Also A mare [or other female (see 4)] that often casts her young; (S, K;) i. e., that usually does so; and applied in this sense to a camel. (TA.)

زلقم

Q. 1. زَلَمَ He swallowed a gobbet, or morsel, or mouthful. (TA.) = [The inf. n.] زَلَمَةٌ signifies [also], accord. to IB, The being wide, broad, or ample. (TA.)

زَلَمَ The sea; from زَلَمَةٌ meaning as expl. above; as also قَلَزَمَ. (IKh, TA.)

زَلَمَ i. q. حَلَقَوْمٌ [The windpipe]. (IDrd, S in art. زَمَر, L, and K.) — Also The خُرطوم [i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAar, [the proboscis] of an elephant. (TA.)

زلم

1. زَلَمَ (aor. ُ, inf. n. زَلَمَ, TK,) He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (Ish, K.) — + He made his gift little, or small, in quantity or amount; (S, K;) [as though he cut off something from it;] in [some of the copies of] the S, [but not so in mine,] زَلَمَ. (TA.) — He filled (S, K) a watering-trough, or tank, (S,) or a vessel; (K;) as also زَلَمَ, inf. n. زَلَمٌ. (AHn, K.)

2. زَلَمَ السَّهْمَ (S, K,*) inf. n. زَلَمٌ (K,) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (S:) [he shaped it well:] or he made it even and supple. (K.) And زَلَمَ is said of anything as meaning Its edges were pared off. (TA.) [Hence,] زَلَمَ الرَّمِي He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says,

* كَارَحًا رَقْدٌ زَلَمَتْهَا الْمَنَاقِرُ *
[Like the mill-stones of Raḥd (a mountain so called) which the picks have rounded by taking from their edges]: he likens the foot of the camel to a mill-stone from the edges of which the مَعَاوِل have taken, (S, TA,) and which they have made even. (TA.) And زَلَمَتْ الْحَجَرُ signifies I cut the stone, and prepared it properly for a mill-stone. (TA.) — See also 1, in two places. — زَلَمَ غَدَاءَهُ + He made his food, or nutriment, bad, [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.)

8. اَزْدَلَمَ He cut off one's head. (Ish, K.) And He extirpated one's nose. (K.)

هُوَ الْعَبْدُ زَلَمًا زَلَمَ: whence the phrase زَلَمَ or زَلَمٌ, see زَلَمَةٌ.

زَلَمَ An arrow without a head and Bk. I.

without feathers: pl. اَزْلَامٌ (S, Mgh, Mṣb, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;" (Mgh, Mṣb;) or upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;" (Har p. 465;) or they were three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank; (Bd in v. 4;) and they put them in a receptacle, (Mgh, Mṣb,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Mṣb,) he put his hand into that receptacle, (Mgh, Mṣb,) and took forth an arrow; (Mṣb;) and if the arrow upon which was "Command" [or "My Lord hath commanded me" (Har ubi suprā)] came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" [or "My Lord hath forbidden me" (Har)] came forth, he refrained; (Mgh, Mṣb;) and if the blank came forth, they shuffled them a second time: (Bd ubi suprā:) or, as some say, the اَزْلَامُ were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi suprā:) or, accord. to Az, the اَزْلَامُ [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped (زَلَمَتْ) and made even, and placed in the Kaʿbeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a زَلَمٌ;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaʿbeh, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them.

(TA.) Some say that the اَزْلَامُ are The arrows of the game called المَيْسَر: but this is a mistake.

(TA.) The seeking to obtain the knowledge of what is allotted to one by means of the اَزْلَامُ is forbidden in the Kur v. 4. (TA.) — Hence, اَزْلَامُ الْبَقَرَةِ † The legs of the [wild] ox or cow: likened to the arrows called اَزْلَامُ because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَلَمَ) signifies also + A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.)* = Also, both words, (K,) the latter on the authority of Kr, (TA,) A cloven hoof: (K:) accord.

to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is behind it: (S, K:) pl. as above. (K,* TA.) = And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus;] one of the [animals called] وِبَار [pl. of وِبَر]: pl. as above. (AA, S, K.) زَلَمَ: see the next preceding paragraph, throughout.

زَلَمَةٌ and زَلَمَةٌ and زَلَمَةٌ and زَلَمَةٌ [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زَلَمَ) + He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lh, K:) it is as though one said, هُوَ الْعَبْدُ مَزْلُومًا, i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (فِي التَّكْرَةِ) [i. e. فِي التَّكْرَةِ] (Lh: so in different copies of the S:) and in like manner one says of the female slave هِيَ الْأَمَةُ زَلَمَةٌ &c.: (Lh, S, K:) Aṣ said, هُوَ الْعَبْدُ زَلَمَةٌ, using the nom. case, without tenween; but IAar said, هُوَ الْعَبْدُ زَلَمَةٌ, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selām El-Baṣree: (TA:) and accord. to Lh, one says, هَذَا الْعَبْدُ زَلَمًا يَا فَتَى, (so in some copies of the S,) or زَلَمًا, (so in other copies of the S, and in the TA,) with ḍamm, (TA,) meaning + This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.)

زَلَمَةٌ: see the next preceding paragraph.

زَلَمَةٌ [A kind of wattle]: زَلَمَتَا الْعَنْزِ means the زَلَمَتَانِ of the she-goat: (K:) or, accord. to Kh, زَلَمَةٌ signifies a certain appertenance of goats; a thing hanging from their حُلُوق [here meaning throats, externally,] like the [hind of ear-ring called] قُرْطُ; the animal having two of such things: if an appertenance of the ear, it is called زَنْمَةٌ [q. v.,] with ن. (S, TA.) = See also زَلَمَةٌ.

زَلَمَةٌ: see زَلَمَةٌ.

مَزْلَمٌ: see مَزْلَمٌ.

زَلَمَ: see زَلَمَ, in art. زَلَمَ.

اَزْلَمَ (K) and مَزْلَمَ (A'Obeyd, K,) as also مَزْلَمٌ [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] زَلَمَةٌ or زَنْمَةٌ being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زَلَمَةٌ: (K:) [see also زَلَمَ or] اَزْلَمَ, fem as above, is applied to a goat, as meaning having what are termed زَلَمَتَانِ [dual of زَلَمَةٌ expl. above]. (S.) — اَلْاَزْلَمُ الْجَدْعُ signifies The mountain-goat; (K;) agreeably with the original meaning; (TA;) and so اَلْمَزْلَمُ (K: 157

[in the CK, **و** is erroneously omitted between the words **الْوَعْلُ** and **الصَّغِيرُ الْجَنَّةَ**:] and **الزَّيْمَةُ** signifies *The female mountain-goat*. (Kr, K.) — And also, i. e. **الزَّيْمَةُ** because it is [as though it were] always **جَدَع**, not becoming old, (TA.) † **Time**, or **fortune**, (S, K,) that is **hard**, or **rigorous**, (K,) in its course, (TA,) abounding with trials (K) and deaths: accord. to Yaḡkoob, so called because deaths hang upon it, and follow it. (TA.) They said, **أَوْدَى بِهِ الْأَزْمُ الْجَدْعُ** and **الْأَزْمُ الْجَدْعُ** [q. v.] i. e. † **Time**, or **fortune**, [&c.,] destroyed it; relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. **جدع**.] — **الزَّيْمَةُ** also signifies *The female of the hawk kind*. (Kr, K.)

زَمَرٌ, applied to an arrow, (S, K, TA,) like **زَمِيرٌ**, (S, K,) *Cut* [or *pared*], (ISk, S,) and *made good in its proportion or conformation, and its workmanship*: (ISk, S, K:) [well shaped:] or *made even and supple*: (TA:) and in like manner the former, with **ة**, applied to a staff (**عَصَا**). (S.) — See also **أَزْمَر**, in two places. — Also (i. e. **زَمَرٌ**) † **Short** [as though cropped] in the tail. (ISk, TA.) — † **Small in body**: (K:) [in the CK, **و** is erroneously omitted before the words explaining this meaning:] and so **زَمَرٌ**: (IAar, TA:) and the former, rendered *small in the body by being badly fed*: (TA:) or [simply] *badly fed*. (S.) — Applied to a man, (S, TA,) † **Light**, (TA,) or, like **مَقْدَدٌ**, *made light*, (S,) in form, figure, or person: so says ISk: (S, TA:) or † **short, light, or active**, and **ظَرِيفٌ** [app. as meaning either *elegant in form*, or *clever*]; (M, K;) likened to a small arrow: (M:) and, with **ة**, applied to a woman as meaning † **not tall**; like **مَقْدَدَةٌ**. (S.) — Applied to a horse, † **Of middling make**; **مُقَدَّرُ الْخَلْقِ** or **مُقَدَّرُ الْخَلْقِ** (so in different copies of the K:) thus expl. in the M. (TA.) — And † **Small** [or *scanted*]; applied to a gift. (TA.)

زَلْمَةٌ: see **مَزْلُومٌ**.

زلى

زَلِيَّةٌ [expl. in art. **زل**, q. v.,] sing. of **زَلَالِيٌّ**. (K.)

زم

1. **زَمَهُ**, (K,) aor. **زَمَ**, inf. n. **زَمَرٌ**, (TA,) *He tied, or bound, it; fastened it; or made it fast*. (K.) — **زَمَرُ الْبَعِيرِ**, (S, Mgh, Mṣb, K, &c.,) aor. and inf. n. as above, (Mṣb, TA,) *He attached, (ISk,) or put, (Mgh,) or tied, or fastened, (Mṣb,) to the camel, (ISk, Mgh, Mṣb,) the زَمَامُ [q. v.], (ISk, Mgh,) or his زَمَامُ; (Mṣb;) he put in the camel's بَرَّة, or his خَزَامِ, [each meaning a nose-ring,] or his خَشَاشَةٌ [or خَشَاش, a wooden thing fixed in the bone of the nose,] the زَمَامُ, and tied it, or fastened it, in order to restrain him thereby; (Har p. 329;) i. q. **خَطَمَهُ**. (S, K:) and **زَمَرُ الْجِمَالِ** [He attached أَوْمَةً (pl. of زَمَامُ) to the camels], (TA,) or **زَمَرُ الْجِمَالِ** [The camels had أَوْمَةٌ attached to them]; (S;) with teshdeed be-*

cause relating to several objects. (S, TA.) — Hence, **زَمَرَتْ نَفْسُهُ** † *He restrained, or withheld, himself*. (Mgh.) And **زَمَتِ الْأَلْسُنَةُ** † *The tongues were restrained, or withheld*. (Har p. 329.) And **مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أَخْطِبَهَا وَأَزْمَهَا** † *I say not a saying until I qualify it to be used with cogency or efficiency*. (TA.) — Hence also, (Mgh,) **زَمَرُ النَّحْلِ**, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) † *He attached a زَمَامُ [q. v.] to the sandal; (S, Mgh, TA;) as also النَّحْلُ † *ازمَرُ*. (Mgh, TA.) — [Hence likewise,] **زَمَرُ بَأْنِفِهِ**, said of a camel, † *He raised [his nose, and consequently] his head, by reason of a pain in it*. (K.) And the same phrase, (S, K,) said of a man, (TA,) † *He elevated his nose, from pride; (K;) or he magnified, or exalted, himself; or was proud; (S, K;*) as also* † *ازمَرُ*; (K;) and **زَامَرُ**, inf. n. **مُزَامَةٌ**. (TA.) — And **زَمَرُ رَأْسِهِ** † *He raised his head; (K, TA;) inf. n. as above: (TA:) [and so زَمَرُ رَأْسِهِ: for] you say, أَخَذَ الذَّلْبُ سَخْلَةً, i. e. † *[The wolf took a new-born lamb or kid, and went away with it] raising [his head], (S, TA,) or زَمَا i. e. *raising with it his head: (TA:) and you say of the wolf, زَمَاهُ and اَزْدَمَاهُ, both meaning the same, (S, K,) i. e. He took it, namely, the new-born lamb or kid, raising his head, or its head, (accord. to different copies of the K,) with it. (TA.) — زَمَرُ الْقَرْيَةِ, (K,) inf. n. as above, (TA,) † *He filled the water-skin. (K, TA.) = زَمَتِ الْقَرْيَةُ, [aor., accord. to rule, زَمَرُ] inf. n. **زَمُومٌ**, † *The water-skin became full: thus the verb is intrans. as well as trans. (K, TA.) — And زَمَرُ* said of a camel's tush, † *It rose. (TA.) — And † He went forward, or onward; or before, or ahead; (S, K, TA;) as some say, (TA,) in journeying: (S, K, TA:) in this sense, the inf. n. is زَمَرُ. (TA.) = Also, (inf. n. **زَمَرُ**, A'Obeid, TA,) *He spoke, or talked. (A'Obeid, K, TA.) — One says also of the sparrow, يَزْمَرُ بِصَوْتٍ لَهُ ضَعِيفٍ* [app. **يَزْمَرُ**, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)******

2: see 1, second sentence, in two places.

3: see 1. = You say also, **خَرَجْتُ مَعَهُ أَزَامَهُ**, and **أَخَارَزُهُ**, i. e. **أَعَارَضُهُ** [meaning † *I went forth with him taking a different way from his until we both met in one place: see خَارَزُهُ*]. (TA.)

4: see 1, in the former half of the paragraph.

7. **انزَمَ** *It was, or became, tied, or bound; fastened; or made fast*. (K.)

8: see 1, in the latter half of the paragraph, in two places. — One says also, **ازدَمَ الشَّيْءُ إِلَيْهِ**, meaning † *He stretched forth the thing to him*. (TA.)

R. Q. 1. **زَمَزَمَةٌ** [as inf. n. of **زَمَزَمَ**, and also as a simple subst.,] *A distant sounding or sound, such as is confused and continued*. (K.) You say, of a thing, **زَمَزَمَ**, meaning *It made a distant sound, confused and continued: and سَمِعْتُ زَمَزَمَةً*

I heard a distant sound, confused and continued. (TK.) — The sounding, or sound, of thunder: (AZ, S:) or the consecutive reiteration of the sound of thunder; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, زَمَزَمَ الرَّعْدُ *The thunder sounds with consecutive reiteration. (TK.) Accord. to AHn, the زَمَزَمَةُ of thunder is [The sounding thereof] when it is not loud and clear. (TA.) — The speaking, or speech, of the Magians, on the occasion of their eating, (S, IAth,) with a low voice: (IAth:) or the gibbering, or uttering gibberish or jargon, one to another, of the Persians, or other foreigners, [in a manner] speechless, not making use of tongue nor of lip [so as to articulate]; it being a sound which they roll in their noses and their fauces, but such that they understand one another: (K:) or زَمَزَمَ, said of a Magian, means *He affected, or constrained himself, to speak, on the occasion of eating, while closing his mouth: whence the saying, وَأَنْتَهُمْ عَنِ الزَّمَزَمَةِ* [And forbid ye them from the affecting, &c.]. (Mgh.) — The crying [or roaring], or the cry [or roar], of the lion. (K.) You say of him, **زَمَزَمَ** [He cried, or roared]. (TA.) — It is also [The uttering, or utterance, of a sound, or of the voice,] from the chest, when it is not clear. (TA.) — Also The crying [or whinnying or neighing], or the cry [or neigh], of the horse: [see **مَزْمَزَمَ**:] so in the saying, **حَوْلَ الصَّلْبَانِ الزَّمَزَمَةُ** [Around the صَلْبَانِ (a kind of plant, or herbage,) is whinnying or neighing]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صَلْبَانِ is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صَلْبَانِ is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (**تَزْمَزِمُ**, and **تَجْمَجِمُ**) around it: (TA:) some relate it otherwise, saying **حَوْلَ الصَّلْبَانِ الزَّمَزَمَةُ**, pl. of **صَلْبٍ**; and **الزَّمَزَمَةُ** [they say] means *the crying, or cry, of the worshipper thereof*. (Meyd.) = **زَمَزَمَ** also signifies *He kept, guarded, or took care of, a thing. (TA.) — And زَمَزَمْتُ الْهَالَ, inf. n. **زَمَزَمَةٌ**, *I collected together the cattle, or property, and drove back, or put back, the outer ones, or outer portions, of what had become scattered thereof. (TA.)***

R. Q. 2. **تَزْمَزَمَ**, said of a camel, *He brayed; syn. هَدَرَ*. (K.) [See also R. Q. 1, which has nearly the same meaning.] — **تَزْمَزَمَتْ بِهِ شَفَتَاهُ** *His lips moved with it. (TA.)*

زَمَ [an inf. n. used in the sense of an act. part. n.]: see **زَامَ**: — and see also 1, in the latter half of the paragraph.

زَمَرُ is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] **وَجِبِي زَمَرُ** means *My face is towards his house*. (K.) An Arab of the desert said, **وَالَّذِي وَجِبِي زَمَرُ**, meaning [No, by Him]

towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — One says also, دَارِي مِنْ دَارِهِ زَمَر (S,) or دَارِي زَمَر دَارِهِ (K, TA, in the CK زَمَر) † My house is near to his house. (S, K, TA.) — And أَهْمُهُمْ زَمَر + Their affair, or case, is conformable to the just mean; like أَمَر: (S, K:) or easy, not exceeding the due measure, bound, or limit. (Lh, TA.)

زَمَر A thing with which one ties or binds, fastens, or makes fast: (K:) meaning [the nose-rein of a camel; i. e.] the cord that is tied to the بَرَّة [or خِزَام, each meaning nose-ring of a camel], or to the خَشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Msh, TA,) i. e. to the end of which, (S, TA,) is tied the مَقُود [or leading-rope]: (S, Mgh, Msh, TA:) and (afterwards, Msh) also applied to the مَقُود (S, Msh, TA) itself: (Msh:) pl. أَزْمَةٌ. (Msh, K.) [See also خِطَام.] It is said in a trad., لَا زَمَر وَلَا خِزَامَ فِي الْإِسْلَامِ [There shall be no nose-rein nor nose-ring by which to lead a man in El-Islām]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] زَمَرُ الْأَمْرِ + That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered. (TA.) And أَلْقَى فِي يَدِهِ زَمَرُ أَمْرِهِ + [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and يُصَرِّفُ أَزْمَةَ الْأُمُورِ + [He disposes as he pleases the various means of conducting the affairs]. (TA.) And هُوَ عَلَى زَمَرٍ مِنْ أَمْرِهِ + He is on the point of accomplishing his affair. (TA.) And أَلْقَى فِي يَدِهَا زَمَرُ الْإِبِلِ + [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And هُوَ زَمَرُ قَوْمِهِ + [He is the leader of his people, or party]: and هُمُ أَزْمَةُ قَوْمِهِمْ + [They are the leaders of their people, or party]. (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — زَمَرُ النَّعْلِ + [The زَمَر of the sandal] is the thing to which the شِيع is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِيع is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِيع is attached, or tied: the شِيع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached: for it appears that the term زَمَر is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِيع, or قَبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زَمَر of the camel: (Mgh:) it is

[said to be] the thong that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك, lengthwise: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قَبَال, [which is expl. in the same manner as the شِيع, i. e., as] being between the middle toe and that next to it: (Har p. 559:) [and thus it is expl. by J and Mtr and F in another art.]; the قَبَال of the sandal is its زَمَر, (S, and Mgh and K in art. قَبَال) i. e. its thong which is (Mgh in that art.) between the middle toe and that next to it. (S and Mgh and K in that art.)

زَمَر or زَمَر: see زَمَر.

زَمَر Tall herbs, (K,) rising above such as are termed نَعَاع. (TA.)

زَمَر Copious, or abundant, water; as also زَمَر (K:) [or] the latter, (Kz, TA,) [and app. the former also,] زَمَر (IKh, TA,) and زَمَر (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) or زَمَر, (accord. to other copies of the same, and accord. to the Msh,) imperfectly decl., because of the fem. gender and a proper name, (Msh,) the name of The well of Mekkeh, (so in a copy of the S and in the Msh,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaabeh; (K:) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM:) as also زَمَر [i. e. زَمَر or زَمَر], (IAar, TA,) and زَمَر [or زَمَر], and زَمَر (accord. to different copies of the K,) the last (زَمَر) on the authority of IAar. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — زَمَر [with or without tenween] is also the name of A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) = زَمَر or زَمَر (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also A name of, or for, a she-camel, like عَيْطَل. (S.)

زَمَر: see زَمَر, in two places.

زَمَر or زَمَر: see زَمَر, in two places.

زَمَر [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is زَمَار. You say رَعَدَ ذُو زَمَار and هَدَاهِدَ [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And زَمَارِ النَّارِ The sounds of the blazing of fire. (TA.)

زَمَرَة A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any

collection; as also زَمَر [i. e. زَمَرَة]: (Ham p. 233:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (As, K;) as also زَمَرَة; (As, TA;) neither of which words is formed by substitution from the other: (TA:) pl. زَمَار [i. e. زَمَار, (Ham ubi suprâ,) and [coll. gen. n.] زَمَر, (S, * TA,) occurring in the saying of a rájiz, (S,) Abou-Mohammad El-Fak'asee, (TA.)

* إِذَا تَدَانَى زَمَرٌ مِنْ زَمَرٍ *
[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are no young ones, or little ones; and so زَمَر (K:) or, accord. to Esh-Sheybānee, زَمَر and زَمَر signify large, big, or bulky, camels. (S.)

زَمَر Clouds thundering, but not loudly and clearly. (AHn, TA.) [Accord. to one passage in the TA, زَمَر seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] — See also زَمَر.

زَمَر The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA;) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK,] is شَرَم is put in the place of زَمَر. (TA.) — See also زَمَرَة.

زَمَر: see زَمَرَة, last sentence, in two places.

زَمَر or زَمَر: see زَمَر, in two places.

زَمَر [act. part. n. of زَمَر] زَمَرَة [meaning Attach-
ing a زَمَر to her] occurs used by poetic license for زَمَر, because of the concurrence of two quiescent letters; like اسَوَدَّتْ or اسَوَدَّتْ. (S.) — + Magnifying, or exalting, himself; or elevating his nose, from pride: (S, TA:) [and in like manner زَمَر: one says, زَمَرْتَهُ زَمَرًا + I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زَمَر. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Harbee, applied to a man, + Fear-ing, or afraid; syn. فَرَعَ. (TA.)

زَمَر: see what next follows.

زَمَر a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زَمَر:) and so زَمَر (IAar, K* and TA in art. زَمَر:) Ru-beh says,

* تَسْمَعُ لِلْجِنِّ بِهِ زَمَرًا *
[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيَالِي الْمَحَاقِي One of the nights called الْمَحَاقِي [meaning the last three nights of the lunar month]. (K.) — And The decrecent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says

that **إِزْمِير** is one of the names of the [moon when it is termed] **هِلَال**. (TA.)

إِبِلْ مُزْمَمَة: see what next follows.

أَبْعَرُ مُزْمُومٌ *A camel having a زَمَامٌ attached to him*; syn. **مَخْطُومٌ**: and **إِبِلْ مُزْمَمَة** *camels having أَزْمَة attached to them*; syn. **مُخْطَمَة**. (TA.)

فَرَسٌ مُزْمَرٌ فِي صَوْتِهِ *A horse quavering, or trilling, his voice, [or whinnying or neighing,] and prolonging it*. (A'Obeyd, TA.)

زماورد

زُماوَرْد, (S and K in art. **ورد**), or **زَمَاوَرْد**, as in the Commentaries on the Keshsháf, (MF,) or **زُماوَرْد**, (MA,) an arabicized word, vulgarly **بُزْمَاوَرْد**, (S,) or **بُزْمَاوَرْد**, (K,) and the vulgar appellation is correct, agreeing with the Pers. original, (Shifā el-Ghaleel,) [which is **بُزْمَاوَرْد**, or **بُزْمَاوَرْد**, (MA,) *A certain kind of food, composed of eggs and flesh-meat*: (K:) or thin paste folded together, with flesh-meat within: or the kind of food called **لَقْمَةُ الْقَاضِي**, [i. e. small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,] and also called **لَقْمَةُ الْخَلِيفَةِ**, and **نَرْجِسُ نَرْجِس**, and **نَقْمَةُ الْخَلِيفَةِ**, and **مَيْسَرٌ**, and **مُهْبَأٌ**; and in Khurásán called **نَوَالَهُ**: (MF:) or **نَوَالَهُ بزرگان**: (MA:) [or, as Golius says, on the authority of Meyd, a kind of food made of fine flour, bruised almonds, and honey.]

زمت

1. **زَمَتَ**, aor. **زَمَّ**, inf. n. **زَمَاتَة**, *He was, or became, grave, staid, steady, sedate, or calm*. (A, K.)

5. **تَزَمَّتَ** i. q. **تَوَقَّرَ** [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.]. (A.) One says, **مَا أَشَدَّ تَزَمَّتَهُ** [How great is his show of gravity, &c.!] or his endeavour, or constraint of himself, to be grave, &c.!. (Fr, S.)

زَمِيَتْ *Grave, staid, steady, sedate, or calm*, (IAar, S, A, K, TA,) in his sitting-place: (IAar, TA:) pl. **زَمَاتَة**, (A,) or **زَمَت** [app. **زَمَّت** or **زَمَّت**, if not a mistranscription for **زَمَاتَة**, which I rather think it to be]. (TA.)

زَمِيَتْ *Very grave, staid, steady, sedate, or calm*: (S, K, TA:) *forbearing, or clement; quiet; of few words; like صَمِيَتْ*: or, as some say, silent. (TA.)

أَزَمْتُ النَّاسَ *Such a one is the most grave, staid, steady, sedate, or calm, of men*. (S.)

زَمَخ

1. **زَمَخَ**, (S, K,) or **زَمَخَ بِأَنْفِهِ**, (L,) aor. **زَمَخَ**, (K,) inf. n. **زَمَخ**, (L,) *He exalted, or magnified, himself; was proud; (S, L, K;) behaved proudly, haughtily, or vainly; (S, L;) elevated his nose, from pride; (L;) i. q. شَمَخَ بِأَنْفِهِ*, or **شَمَخَ**. (TA.)

زَمَخَ: see **زَمُوخ**, in two places.

زَمَخَ or **زَمَخَ** *The tree called سَبَاق*; as also **ظَمَخَ** or **ظَمَخَ**. (TA in art. **ظَمَخ**; but there written without any syll. signs.)

عَقَبَةُ زَمُوخَ [in the CK **عَقَبَة**] (JK, A, K,) and **زَمَخَ** (K) † [A stage of a journey] *far-extending, (K,) hard, or difficult*. (AZ, IAar, JK, K.) One says, **سَارَ عَقَبَةً زَمُوخًا** † [He journeyed a long and hard stage]. (A.) — And **نِيَّةُ زَمُوخَ** (A, and L in art. **شَمَخ**) and **زَمَخَ**, like **شَمُوخَ** and **شَمَخَ**, (L in that art.) † *A distant, far-reaching, or far-aiming, intention, purpose, or design*. (A, and L ubi suprā.)

زَامِخَ i. q. **شَامِخَ** [Proud, &c.]; (S, K;) or **زَامَخَ** [elevating his nose, from pride]: (A, L:) [pl. **زَمَخَ**]. — **أَنُوفُ زَمَخَ** i. q. **شَمَخَ** [Noses elevated, from pride]. (S, A.) — [Hence,] **جِبَالُ زَمَخَ** † [Mountains having tall, or long, prominences]. (TA.) — And **كَيْلُ زَامِخَ** † *Full measure*. (JK, A, K.)

زَمَر

زمر

1. **زَمَرَ**, aor. **زَمَرَ** and **زَمَرَ**, (S, Mṣb, K,) and **زَمَرَ**, (Mṣb, K,) and **زَمَرَانٌ**; (ISd, TA;) and **زَمَرَ**, inf. n. **تَزْمِيرٌ**; (K;) *He [piped, or] played upon (lit. sang in) a reed; (K;) he blew in a مِزْمَار*. (S, *A, Mṣb, K.) — [Hence,] **زَمَرَ التَّعَامَرُ**, (S, K,) and **زَمَرَتِ الْبَيْقَةُ**, (A,) or **التَّعَامَةُ**, (TA,) aor. **زَمَرَ**, inf. n. **زَمَارٌ**, (A, K,) and **زَمَارٌ**, (TA,) † *The ostriches, (S, K,) and the she-ostrich, (A, TA,) cried, or uttered their, or her, cry*. (S, A, K, TA.) [Said only of the females, or a female:] of the male ostrich one says only **عَارَ**. (S, TA.) — And **زَمَرَ بِالْحَدِيثِ** † *He published, or divulged, the story*. (A, K.) — And **زَمَرَ فَلَانًا بِفُلَانٍ** *He excited, or incited, such a one against such a one*. (A, *K, TA.) — **زَمَرَ**, (S, K,) aor. **زَمَرَ**, (K,) inf. n. **زَمَرَ**, (S,) *He had little hair, (S, *K, *TA,) and little wool*. (K, *TA.) — Also, [hence,] inf. n. as above, (S,) or **زَمَارَةٌ** and **زَمُورَةٌ**, (TA,) † *He (a man, S, TA) had little مَرْوَةٌ [i. e. manliness, or manly virtue]*. (S, K.) — And **زَمَرَ مَالَهُ**, inf. n. as above, † *His property became little, or scanty*. (TA in art. **قَفَر**.)

2: see 1, first sentence.

10. **اسْتَزَمَرَ** † *He was, or became, abject, or ignominious, or weak, and small in body, and lean; being abased or brought low*. (A, TA.) [See also the part. n., below.]

زَمَرُ: see **زَمُورَة**.

زَمَرَ *Having little hair*; (S, A, K;) and *having little wool*: fem. with **ة**. (A, K.) You say **صَبِيٌّ زَمَرٌ** *A child having little hair*: and **شَاةٌ زَمَرَةٌ** [A sheep, or goat, having little wool or hair]: and **غَنَمٌ زَوَامِرُ** [Sheep, or goats, having little wool or hair]: (A, TA:) and **نَاقَةٌ زَمَرَةٌ** *A she-camel having*

little fur: and **نَبْتُ زَمَرٍ** [app. meaning *A plant having few leaves*]. (Ham p. 683.) And **شَعْرُ زَمَرٍ** [Scanty, or thin, hair]. (A, TA.) — Also, [hence,] (S, K,) or **زَمَرُ الْمَرْوَةِ**, (A,) † *A man (A) having little مَرْوَةٌ [i. e. manliness, or manly virtue]*. (S, A, *K.) — And **زَمَرُ الْهَالِ** † *A man having little, or scanty, property*. (AZ, TA in art. **قَفَر**.) — And **عَطِيَّةُ زَمَرَةٍ** † *A scanty, or small, gift*. (A, *TA.) — Also *Good singing*: (Th, TA:) [and] so **زَمِيرٌ**. (Az, O, TA.) — And *Goodly in countenance*. (K.)

زَمَرَةٌ *A company, or congregated body, of men*; (S, K;) as also **زَوْمَرٌ**: (TA:) or (so in the TA, but in the K “and”) *a party in a state of dispersion*: (K:) pl. **زَمَرٌ**: (S, A, K:) you say, **جَاءُوا زَمَرًا** *They came in parties in a state of dispersion, one after another*: (A:) some say that **زَمَرَةٌ** is from **زَمَرَ** [originally an inf. n., (see 1, first sentence,) and hence] signifying “sound,” because a company of men is not without sound: others, that it signifies *a company of few persons*; from **شَاةٌ زَمَرَةٌ**: (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زَمُورٌ: see the next paragraph.

زَمِيرٌ *Short*; (Kr, K;) applied to a man: (TA:) pl. **زَمَارٌ**. (Kr, K.) — And *Beautiful*; applied to a boy, or young man; (AA, Th, O, K;) as also **زَوْمَرٌ** (AA, O, K) and **زَمُورٌ**. (K.) — See also **زَمِيرٌ**.

زَمَارَةٌ *The act [or art] of [piping, or] playing upon the reed [or مِزْمَار]*. (K.)

زَمَارٌ (Aṣ, S, A, Mṣb, K) and **زَامِرٌ** (Aṣ, S, K,) but the latter is rare, (K,) or scarcely ever used, (S,) or it is not allowable, (Mṣb,) applied to a man; and **زَامِرَةٌ**, (S, Mṣb, K,) but not **زَمَارَةٌ**, (S, Mṣb,) applied to a woman; (S, Mṣb, K;) *A [piper, or] player upon a reed; (K;) one who blows in a مِزْمَار*. (S, *A, Mṣb, K.) — Also **زَمَارَةٌ**, † *A fornicatress, or an adulteress*: (Th, A'Obeyd, Az, S, K:) so in a trad., in which it is said **نَبَى عَنْ كَسْبِ الزَّمَارَةِ** *He prohibited the gain of the fornicatress*: (Th, A'Obeyd, Az, S:) so called because she publishes her business: (Th:) some say that the correct word is here **زَمَارَةٌ**, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abu-l-'Abbās Aḥmad says that the latter is wrong, and that the former signifies *a beautiful prostitute*: but Az adds that the trad. may mean as above, or he prohibited the gain of the female singer, as Aḥāt relates on the authority of Aṣ. (TA.)

زَمَارَةٌ [fem. of **زَمَارٌ**, q. v. — Also] i. q. **مِزْمَارٌ**, q. v. (K.) — And † *A سَاجُور [i. e. collar, or collar of iron]*, (O, A, K, TA) *that is put upon the neck of a dog*. (TA.) — And metaphorically used as meaning † *A جَامِعَةٌ*; (A, TA;) [i. e.] *a [shackle for the neck and hands, such as is called] غُلٌّ*. (TA.) And † *A bar of iron (عُودٌ) between*

the two rings of the [shackle called] غَلّ: (M, O, K:) so termed because of its sound. (O.) — Also *A she-ostrich*. (Har p. 408.)

زَمَرٌ; and its fem., with ة: see زَمَارٌ.

زُومَرٌ: see زُومَرٌ: = and see also زَمِيرٌ. — Also *Playing*; or a *player*. (O.)

زَمَرٌ + *Shackled* [with a زَمَارَةٌ]. (O, TA.)

زَمَارٌ *A musical reed, or pipe*; (S, *A, Mṣb, *K, *TA:;) what is called in Persian نَائِي [now generally meaning *a flute*]; (marginal note in a copy of the KT;) as also زَمَارَةٌ (K,) [which latter, by many pronounced زَمَارَةٌ, and generally so pronounced in Egypt, is applied to a *double reed-pipe*, figured and described in my work on the Modern Egyptians,] and زَمُورٌ and مَزْمُورٌ (IAth,) the latter like مَغْلُوقٌ (TA:;) pl. of the first, (S, A,) and of the last two, مَزَامِيرٌ. (S, *A.) It is related in a trad., that Moḥammad, on hearing Abū-Moosā El-Ash'aree reciting, said to him, لَقَدْ أُعْطِيتَ مَزَامِيرًا مِّنْ مَزَامِيرِ آلِ دَاوُدَ † [Verily thou hast been gifted with a pipe like that of David himself]; likening the sweetness of his voice and melody to the sound of the مَزَامِيرُ; (TA:;) as though he had musical pipes in his throat: or داوود آل داوود is here the same as مَزَامِيرُ دَاوُدَ (A:;) for, — مَزَامِيرُ دَاوُدَ also signifies [The Psalms of David;] what David used to sing, or chant, (يَتَغَنَّى بِهِ, in the CK يَتَغَنَّى بِهِ, of the Psalms: (K:) and to such is likened the utmost sweetness of voice in reciting: and آل is said to be here redundant or pleonastic; meaning the person: (TA:;) or (so in the TA, but in the K “and”) مَزَامِيرُ دَاوُدَ signifies *kinds of prayer, or supplication*: it is pl. of مَزَامِرٌ and of مَزْمُورٌ or مَزْمُورٌ. (So in different copies of the K.)

زَمَرٌ and مَزْمُورٌ: see مَزَامِرٌ, in two places.

مُزْمَرٌ † *Shrinking, and abject, or ignominious, in his own estimation*. (K, TA.) [See also its verb.]

زمرد

زَمَرْدٌ: see the next article.

زمرد

زَمَرْدٌ (T, S, Mgh, L, Mṣb, K) and زَمَرْدٌ (Az, TA,) and accord. to some زَمَرْدٌ, with the unpointed د, (TA,) or, accord. to IKt, this is a mistranscription, and As says that it is correctly written with the pointed د, (Mṣb,) [The *emerald*: accord. to some] زَمَرْدٌ; (S, L, Mṣb, K;) but Et-Teyfāshee [rightly] says that the زَمَرْدُ is a different kind of stone: [see this word:] and Ibn-Sā'id El-Anṣāree says that the mine of the زَمَرْدُ is said to be near to that of the زَمَرْدُ: (TA:;) several authors say that the زَمَرْدُ differs from the زَمَرْدُ in being more green: (MF, TA:;) it is an arabicized word [from the Pers. زَمَرْدُ]: (S, L, Mṣb, K:) [a coll. gen. n.:] n. un. with ة. (Mṣb.)

زمع

1. زَمَعَ, aor. زَمَعٌ, inf. n. زَمْعٌ, *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear*: (S, Mṣb, *K:*) *he feared, or was afraid*: (K:) *he was impatient; or had not sufficient strength to bear what befell him, and found not patience*: (L:) *he became disquieted, disturbed, agitated, flurried, or in a state of commotion*. (Lh.) = زَمَعَتْ, aor. زَمَعَتْ, (TA,) inf. n. زَمْعَانٌ, (Lth, K, TA,) *The hare was light, or active, and quick, or swift*: (Lth, K, TA:) and زَمَعَتْ it ran, (S, TA,) and was light, or active. (TA.) And زَمَعَ, aor. زَمَعَ, inf. n. زَمْعَانٌ, *He went slowly*. (ISK, S, K.) Thus the verb has two contr. significations. (K.) And *He went with short steps*; as also زَمَعَ. (TA.)

2: see the next paragraph.

4. زَمَعْتُ عَلَى الْأَمْرِ, and زَمَعْتُ الْأَمْرَ: (S, K:) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like زَمَعْتُ بِهِ and أَجْمَعْتُ عَلَيْهِ; (S:;) and أَجْمَعْتُ; (TA:;) *I determined, resolved, or decided, upon the affair*: (Fr, S, K:;) *my determination, resolution, or decision, became fixed upon the affair*, (Lth or Kh, S, TA,) *to execute it, or perform it, of necessity*: (Lth, TA:) or *I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair*: syn. ثَبَّتَ عَلَيْهِ. (K:) and زَمَعْتُ, (Ibn-'Abbād, K, [in the CK written without teshdeed,]) followed by عَلَى before the object, inf. n. تَزْمِيعٌ, (TA,) signifies the same: (Ibn-'Abbād, K:) *ازمع* may be formed by transposition from *عزم*, or the ز may be a substitute for ج. (IF.) You say, *ازمع المسير* [and عَلَى المسير] *He determined, resolved, or decided, upon going, journeying, or departing*. (Mgh.) = See also 1. = *ازمعت الحبله* + [The grape-vine, or its branch,] *became large in its زَمْعَةٌ, i. e. knot, or gem, [see زَمْعٌ]*, (ISH, K, TA,) and its fruit-stalk was near to coming forth. (ISH, TA.) — And *الزَمْعُ* *The herbage made its first appearance in a scattered state*: (S:;) or *was not all of it equal, or uniform, but consisted of scattered portions*, (K, TA,) *at its first appearance*, (TA,) *one part surpassing another*. (K, TA.)

5: see 1, last sentence.

زَمَعَ; see زَمَاعٌ. = Also pl. [or rather coll. gen. n.] of زَمْعَةٌ, which [is the n. un. of the former, and] signifies *A certain excrescence behind the cloven hoof*: (AZ, S, Mṣb, *K:;) or *a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed (زَمْعَتَانِ), as though they were formed of pieces of horn*: (Lth, K:) or *a certain excrescence projecting above the hoof of the sheep or goat*: (TA:;) or *the pendent hairs in the hinder part of the hind leg, or hind foot, of the sheep or goat, and of the*

gazelle, and of the hare: (K:) [the pl. of زَمْعَةٌ is زَمْعَاتٌ (occurring in the S and K in the present art., and in the K in art. زود, &c.), and] the pl. of زَمْعٌ is زَمَاعٌ: (AZ, S, K:) see زَمُوعٌ. — Hence, as being compared to the زَمْعُ of the cloven hoof, (L,) زَمْعٌ also signifies † *The lower, or baser, or the lowest, or basest, or the refuse, of mankind*: (S, L, K:) pl. زَمَاعٌ. (L.) One says, هُوَ مِنَ زَمْعِهِمْ, meaning † *He is of the last of them*; (S, L:;) and of their followers. (L.) — Also, i. e. زَمْعٌ *The hairs behind the fetlock [-joint]*; (K:;) and so زَمْعَاتٌ [pl. of the n. un. زَمْعَةٌ]. (TA.) — Also † *Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth*: (ISH, K, TA:) accord. to Et-Tāīfee, (L in art. كَمَح.) [the n. un.] زَمْعَةٌ signifies the *knot, or gem, in the place whence the raceme of grapes grows forth*: (L ubi suprā, and TA:) or, as some say, *the berry when it is like the head of a young ant*; and the pl. is زَمْعَاتٌ and [coll. gen. n.] زَمْعٌ: (TA:) and † *the gem of a leaf*: (L in art. كَمَح.) and زَمْعُ الْكُرْمِ + *The leaves that cover what is within them of the raceme of the grape-vine*. (TA voce كَافُور.) — Also † *An excrescence, or a redundancy, (زِيَادَةٌ,) in the fingers or toes*: and the epithet [applied to him who has such] is زَمْعٌ. (K.) — And *Scattered portions of herbage, here and there; like portions of clouds in the sky*. (TA.)

زَمْعَةٌ: see the next preceding paragraph, in four places.

زَمَاعٌ *Penetrating energy, or sharpness, vigourousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it*; (L, K:;) as also زَمَاعٌ and زَمْعٌ: (K:) and *courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it*: (K:) and *good judgment, with boldness to undertake affairs*, (K, TA,) *such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigourousness, and effectiveness, in performing it*: (TA:;) or *courage, and great boldness*: (S:) and *quickness, and hastiness*. (S, K.)

زَمَاعٌ: see the next preceding paragraph.

زَمُوعٌ: see زَمِيعٌ. — Also *A hare that runs with short steps, as though it ran upon its زَمْعَاتٌ*, (Ag, T, S, K,) i. e. the pendent hairs on the hinder parts of its hind legs: (T, TA:) or *such as, when it approaches its habitation, goes upon its زَمْعَةٌ*, (K, TA,) and *with short steps*, (TA,) *in order that its foot-marks may not be traced*: (K, TA:;) and (K, TA, but in the CK “or”) *such as is quick, or swift, and brisk, or sprightly*. (K, TA.)

زَمِيعٌ *A man sharp, vigorous, or effective, in determination, resolution, or decision*: (Mgh:;) *a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it*: (Lth, K:;) [in the CK, زَمِيعٌ is a mistake

for [يُزْمَعُ:] and having good judgment, with boldness to undertake affairs, (K, TA,) so that when he has purposed an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it: (TA:) or الزَّمْعُ signifies a man having good judgment: (S:) and زَمِيعٌ signifies also quick; (K:) quick, and hasty; (S:) and so زَمُوعٌ (S, K:) pl. of the former زَمْعَةٌ. (S, K.)

هُوَ أَزْمَعُ مِنْهُ He is more sharp, vigorous, or effective, in determination, resolution, or decision, than he. (Mgh.) = See also زَمْعٌ, last sentence but one.

أَنَا مُزْمِعٌ أَمْرًا, [or مُزْمِعٌ أَمْرًا, or both, and مُزْمِعٌ بِأَمْرٍ, I am determining, resolving, or deciding, upon an affair: or] my determination, resolution, or decision, is fixed upon an affair. (Kh, S.) [See 4.]

زمك

زَمَكٌ: see the following paragraph.

زَمَكِي (Fr, S, K,) with kesr to the ز and م, (K,) like زَمَجِي [in measure and in meaning, app. from the Pers. زَمَجِي, (S,) [in the O erroneously written زَمَكِي,] and زَمَكٌ (Fr, K, TA,) like فَلَز (TA,) [in the O erroneously written زَمَك, and in the CK زَمَك] and زَمَكَةٌ (TA,) The place of the growth of the tail of a bird: (Fr, S, K:) or the root of the tail of a bird: (M, K:) or the whole tail of a bird: (K:) or sometimes, accord. to Lth, the tail itself is called زَمَكِي when it is short (إِذَا قَصُرَ), (O, TA,*) or, as in some copies [of his book, meaning the 'Eyn], when it is clipped (إِذَا قُصَّ). (TA.)

زَمَكَةٌ: see the preceding paragraph. 275

زمل

1. زَمَلَ, aor. 2 and 3, inf. n. زَمَلٌ, He ran, (K, TA,) and went along quickly, (TA,) leaning, or bearing, on one side, raising his other side; (K, TA;) as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs. (TA.) — And زَمَلَ (K, TA) زَمَلٌ (TA,) aor. 2, (TA,) inf. n. زَمَلٌ and زَمَلٌ [the latter accord. to the CK زَمَلٌ, but said in the TA to be with fet-h like the former,] and زَمَلَانٌ (K, TA) and زَمَلٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA,) He was as though he limped, by reason of his briskness, or sprightliness, (K,) or as though bearing upon his fore legs, by reason of pride, or self-conceit, and briskness, in his going and his running. (TA.) = زَمَلَهُ, (Mgh, Mṣb,) inf. n. زَمَلٌ, (TA,) He bore it, or carried it; namely, a thing: (Mgh, Mṣb:) and أَزْمَلَهُ (S, K,) originally أَزْمَلَهُ, (TA,) signifies the same; or he took it up and carried it, or he raised it upon his back; syn. أَحْتَمَلَهُ; (S, K;) at once; (K;) namely, a load: (TA:)

like أَزْمَلَهُ and أَزْمَلَهُ. (TA in art. زمل.) — And زَمَلَهُ, (IDrd, K,) aor. 2, inf. n. زَمَلٌ, (TA,) He made him to ride behind him, (IDrd, K,) عَلَى الْبَعِيرِ on the camel: (IDrd:) or he rode with him [on a camel, in a مَحْمِل,] so as to counterbalance him; (K, TK;) and so زَامَلَهُ, (Mgh,) inf. n. مَزَامَلَةٌ, (S,) he rode with him so as to counterbalance him (S, Mgh) on a camel, (S,) in the مَحْمِل. (Mgh.) — [And زَمَلَ غَيْرَهُ, aor. 2, He followed another:] see زَامَلَ.

2. زَمَلَهُ, (S, Mgh, Mṣb,) inf. n. تَزْمِيلٌ, (Mṣb, K,) He wrapped him (S, Mgh, Mṣb, K*) فِي ثَوْبِهِ [in his garment], (S, K,*) or فِي ثِيَابِهِ [in his garments], (Mgh,) or بِثَوْبِهِ [with his garment]. (Mṣb.) — [Hence, app.,] تَزْمِيلٌ signifies also The act of concealing. (IAḡr, K.)

3: see 1, last sentence but one. — مَزَامَلَةٌ also signifies The requiting with beneficence. (AA, TA in art. محمل.)

5. تَزَمَّلَ (S, Mgh, Mṣb, K) and أَزْمَلَ, (Mgh, K,) the latter of the measure أَفْعَلَ, (K,) [a variation of the former,] and أَزْمَلَ, (TA,) He wrapped himself (S, Mgh, Mṣb, K, TA) بِثِيَابِهِ [with his garments], (S,) and so تَزَمَّلَ alone, (TA,) or فِي ثِيَابِهِ [in his garments], (Mgh, TA,) or بِثَوْبِهِ [with his garment]. (Mṣb.)

6. تَزَامَلُوا i. e. تَرَاوَجُوا [i. e. They recited verses, or poetry, of the metre termed رَجَز, which is also termed زَمَل, one with another; or vied in doing so]. (TA.)

8. إِزْدَمَلَهُ: see 5. = إِزْدَمَلَهُ: see 1.

Q. Q. 1. زَوَمَلٌ, (TK,) inf. n. زَوَمَلَةٌ, (K,) He drove camels. (K, TK.)

زَمَلٌ A load, or burden. (K.) It occurs in a trad. as meaning + A load of knowledge. (TA.) — [Household-goods; or furniture and utensils. (Freytag, on the authority of the Deewán of the Hudhalees.) See also أَزْمَلَ. — مَا فِي جَوَالِقِكَ. — أَزْمَلَ means There is not in thy sack save a half. (AA, K.) = See also زَمِيلٌ = And see زَمَلٌ.

زَمَلٌ The kind of verse, or poetry, [more commonly] termed رَجَز: [hence,] a poet says,

* لَا يَغْلِبُ النَّازِعُ مَا دَامَ الزَّمَلُ *

[The drawer of water will not be overcome as long as the زَمَل continues]; meaning, as long as he recites [or chants] the verse termed رَجَز [or زَمَل], he is strong enough to work: thus it is related on the authority of AA: another reading is الزَّمَلُ: both are correct as to meaning. (IJ, TA.)

زَمَلٌ and زَمَلٌ: see زَمَلٌ.

زَمَلَةٌ A company of persons travelling together, or with whom one is travelling; (AZ, K;) as also زَوَمَلَةٌ: (En-Naḡr, TA:) or, as some say, (TA,) a company or a collection [in an absolute sense]. (K, TA.)

زَمَلَةٌ Luxuriant, or abundant, and dense [palm-trees such as are termed] جَبَّار [in the CK is a mistranscription:] and a collection of وَدِي [i. e. small young palm-trees, or shoots cut off from palm-trees and planted]: and young palm-trees exceeding the reach of the hand: (K, TA:) all on the authority of El-Hejeree. (TA.)

زَمَلَةٌ: see أَزْمَلَ, in two places.

زَمَلٌ A limping in a camel. (K.) = And A wrapper that is put over a رَاوِيَة [or leathern water-bag]: pl. زَمَلٌ and أَزْمَلَةٌ: (AZ, K:) you say ثَلَاثَةُ أَزْمَلَةٍ. (AZ, TA.)

زَمِيلٌ One who rides behind another (IDrd, S, K) on a camel (IDrd, TA) that carries the food and the household-goods or furniture and utensils; (TA;) and زَمَلٌ signifies the same, (K,) and so does مَزْمُولٌ: (IDrd, TA:) or one who rides behind another on a horse or similar beast: (TA:) or one who rides with another in a مَحْمِل so as to counterbalance him. (Mgh.) It is metaphorically used in the saying, أَنْتَ فَارِسُ الْعِلْمِ وَأَنَا زَمِيلُكَ [Thou art the horseman of science, or knowledge, and I am he who rides behind thee]. (TA.) — Hence, A travelling-companion (Mgh, TA) who assists one in the performance of his affairs. (TA.) It is said in a trad., لَا يَفَارِقُ رَجُلٌ زَمِيلَهُ, i. e. [A man shall not separate himself from] his travelling-companion. (Mgh.) — زَمِيلَانِ means Two men engaged in work upon their two camels: when they are without work, they are called رَفِيقَانِ. (K.)

زَمَلٌ and زَمِيلَةٌ: see زَمَلٌ.

زَمِيلٌ: see what next follows.

زَمَلٌ (S, K) and زَمَلٌ and زَمَلٌ [said in the CK to be like عَدُوٌّ, but correctly like عَدُوٌّ,] and زَمَلٌ and زَمِيلٌ (K) and زَمَلٌ and زَمِيلٌ (S, K) and زَمِيلَةٌ and زَمِيلَةٌ (K, or this is fem., S) and زَمَالَةٌ (K) Cowardly, weak, (S, K, TA,) low, mean, or contemptible; who wraps himself up in his house, or tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things. (TA.) [See also زَمِيلٌ. Accord. to J,] زَمِيلَةٌ signifies Weak as a fem. epithet. (S.)

زَمَلٌ: }
زَمِيلٌ: } see the next preceding paragraph.
زَمَالَةٌ: }

زَمِيلَةٌ: see زَمَلٌ, in two places.

زَامَلَ, applied to a horse or similar beast, (K, TA,) or to a wild ass, (A'Obeyd, TA,) That is as though he limped, by reason of his briskness, or sprightliness. (A'Obeyd, K, TA.) [Hence, app., the name of] The horse of Mo'awiyyeh Ibn-Mirdás Es-Sulamee. (K.) — Also One who follows (يَتَّبِعُ, [in the CK زَمَلٌ,] i. e. يَتَّبِعُ,) another. (K.)

زَامَلَةٌ A camel (S, Mgh, Mṣb, K) or other beast

(K) used for carrying (S, Mgh, Mṣb, K) the goods, or furniture and utensils, of a man (S, Mgh, Mṣb) travelling, (Mgh, Mṣb,) and his food; (S, Mgh;) the ♂ denoting intensiveness: (Mṣb:) or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller: (Har p. 130:) from زَمَل "he bore, or carried," a thing: (Mgh, Mṣb:) pl. زَوَامِل. (TA.) [See also زَوْمَلَة. — Afterwards used to signify The عدل [properly half-load] in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (تمر [app. a mistranscription for تَمَر i. e. dates]), and the like. (Mgh.)

زَوْمَلَة Camels having their loads upon them: (IAgr, M, K: [in the K, وَالْعِير should be الْعِير, or rather وَالْإِيل:]) and so لَطِيْمَة عَيْر signifies "camels laden or not laden:" (IAgr, M:) زَوَامِل may be either its pl. or pl. زَامَلَة [q. v.]. (TA.) — See also زَوْمَلَة. — زَوْمَلَة هُوَ أَبْنُ زَوْمَلَتِهَا means He is a knower of it; (IAgr, K:) i. e., of the affair. (IAgr.) — And أَبْنُ زَوْمَلَة, also, means The son of the female slave. (IAgr, K.)

أَزْمَل A sound: (Ag, S:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:) it has no verb. (TA.) A poet says,

* تَضَبُّ ثَلَاثُ الْخَيْلِ فِي حَجَرَاتِهَا *
* وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَزْمَلَا *

[The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means أَزْمَلَا, but suppresses the ء, as is done in وَيَنْجِيهِ [for وَيَلْجِيهِ]. (S.) أَزَامِيلُ الْقِسِي means The sounds of the bows: أَزَامِيلُ being pl. of أَزْمَلُ, with ي to give fulness to the sound of the vowel preceding it. (TA.) And أَزْمَلَة signifies The twanging sound of a bow. (K, TA.) أَزْمَلَة تَرَكَ أَزْمَلًا and أَزْمَلَة He left a family, or household. (K.) And خَرَجَ فَلَانٌ وَخَلْفَ أَزْمَلَةٍ [Such a one went forth, and left behind him his family, or his family and his cattle]: and خَرَجَ بِأَزْمَلِهِ He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property. (AZ, TA.) — [Hence, app.,] أَخَذَهُ بِأَزْمَلِهِ [in one of my copies of the S, أَزْمَلَهُ,] He took it altogether; (S, K;) namely, a thing. (S.) And He took it with its أَثَاث [or utensils and furniture]; as also بِأَزْمَلِهِ and أَزْمَلَتِهِ (K) and زَوْمَلَتِهِ. (L, TA.) — And عِيَالَاتُ أَزْمَلَةٍ i. e. Numerous [families or households]. (S, K:*)

أَزْمَلُ, whence بِأَزْمَلِهِ: see the next preceding paragraph, last sentence but one.

أَزْمَلَة: see أَزْمَلُ, in four places.

أَزْمُولَة: see أَزْمُولُ. 379

أَزْمِيلُ A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. ذَرْب, it is expl. as meaning A shoemaker's

أَشْفَى with which he sews: but this I have not found elsewhere.] — Also An iron (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild oxen. (K, TA.) — And The [implement called] مَطْرَقَة [q. v.]. (K.) — Applied to a man, (K, TA,) † A great, or vehement, eater; likened to the [shoemaker's] knife: (TA:) or strong: and also weak; (K, TA;) low, mean, or contemptible: (TA: [like زَمَل:]) thus having two contr. significations. (K.)

أَزْمُولَة (AA, S, K) and (S, K) some say (S) أَزْمُولَة, (S, K,) the latter accord. to Aḡ and Sb and Ez-Zubeydee, (TA,) and أَزْمُولُ, (S, TA,) which is said by IJ to be quasi-coordinate to جَرْدَحَل, because the و in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, Vociferous: (AA, S, K, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning that runs swiftly: and in like manner to a mountain-goat. (TA.)

مَزْمَلَة A certain thing in which water is cooled: of the dial. of El-'Irāk: (K:) applied by the people of Baghdād to a green [jar such as is called] جَرَّة or خَابِيَة, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (تَزْمَلُ i. e. تَلَفُ) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] بَرَادَات; then it is poured into this مَزْمَلَة, and remains in it cool. (Har p. 548.)

زَمِيلُ: see مَزْمُولُ.

مُزْمَرِلُ, originally مُتَزَمَرِلُ, A man wrapped with [or in] his garments: occurring in the Kūr lxxiii. 1. (TA.)

زملق

Q. 1. زَمَلَقَ, inf. n. زَمَلَقَة, He did the act denoted by the epithet زَمَلَقُ expl. in art. زَلَق, voce زَلَق. (TA.) — زَمَلَقَة in asses is like هَمَلَجَة [i. e. The going an easy and a quick pace] in a horse. (TA.) 395

زَمَلَقُ and زَمَلَقُ and زَمَلَقُ are expl. in the S in art. زَلَق [q. v., voce زَلَق]: in the K, in the present art., agreeably with the opinion of Aboob'Obyed. (TA.) [The first is said in the TA, voce زَمَلَق, to be syn. with عَذِيْبُوْط, q. v.] — The first is also applied to an ass, as meaning Fat; whose back is even by reason of the fat. (Lh, TA.)

زَمْلُوْق A boy, or young man, light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,

or guilefully; as also زَمَلَقُ: thus expl. by Az, on the authority of one of the Arabs: also said to signify light, or active, and inconstant, unsteady, or fickle; and so زَمَلَقُ and زَمَلَقُ. (TA.)

زَمَلَقُ: see زَمَلَقُ: — and see also زَمْلُوْق, in two places.

زَمْلُوْق: see زَمَلَقُ: — and see also زَمْلُوْق.

زمن

1. زَمَنَ, aor. زَمَنَ, inf. n. زَمَنُ (Mṣb, K) and زَمَانَة (S, Mṣb, K) and زَمْنَة (K,) He (a man, S, Mṣb) had, or was affected with, a malady of long continuance, (Mṣb,) or what is termed زَمَانَة, expl. below: (K:) he was, or became, afflicted [with what is so termed]: (S:) or he was, or became, crippled. (TK.)

3. زَمَانًا (S, K) and زَمَانًا (Lh, TA) [He bargained, or made an engagement, with him, to work, for a time], (S, K,) from الزَمِنُ, (S,) is like مُشَاهَرَة [and شَهْرًا] (S, K) from الشَّهْر. (S.)

4. اَزْمَنَ [He, or it, continued a long time;] a long time passed over him, or it, (K, TA,) i. e. a thing. (TA.) You say, اَزْمَنَ بِالْمَكَانِ He remained, staid, dwelt, or abode, a long time (زَمَانًا) in the place. (TA.) — And [hence,] اَزْمَنَ عَنِّي His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.) — اَزْمَنَ فَلَانًا He (God) made such a one to be such as is termed زَمَن, i. e. affected with a protracted disease; (Mṣb, TA;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed زَمَانَة, expl. below, as meaning [عَامَة &c.]. (TA.) It is said also of a disease [as meaning It deprived him of the power to move &c.]. (TA in art. عَضَب.)

زَمَنُ an inf. n. of زَمَنَ [q. v.]. (Mṣb, K.) — And a simple subst. [meaning Continuance for a long time,] from اَزْمَنَ in the first of the senses assigned to it above; and so زَمْنَة, with ḍamm. (IAgr, TA.) — Also, and زَمَانُ, (S, Mṣb, K, &c.,) the former a contraction of the latter, (Mṣb,) A time, whether little or much; (S, Mṣb, K;) thus accord. to Er-Rāghib; (TA in art. دَهْر;) as being a space capable of division: (Mṣb:) and so says El-Munāwee: (TA:) a time considered with respect to its beginning and its end: (Er-Rāghib, MF voce زَمَانُ) or i. q. عَصْر [as meaning a space, or period, of time]: (M, K:) [often meaning, without any addition to qualify it, a long time; as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَانُ differs in some respects from اَن and اَمَد: Sh asserts it to be syn. with دَهْر; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دَهْر; and particularly as meaning fortune, or fate:] I Ath says that it is applied to the whole of what is termed الدَّهْر [as meaning time], and to a

portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is applied to any one of the four quarters of the year; (Msb, TA:) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الرَّبِيعُ, but vulgarly الْخَرِيفُ; called by the former name because the first rain is therein, giving growth to [the herbage called] the رِبْعُ; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشِّتَاءُ; and commences when the sun enters Capricornus: the third [i. e. spring] is called الصَّيْفُ, vulgarly called الرَّبِيعُ; and commences when the sun enters Aries: the fourth [i. e. summer] is called الْقَيْظُ, vulgarly called الصَّيْفُ; and commences when the sun enters Cancer: (Msb:)*

* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.

THE QUARTERS.		THE SIX SEASONS.	
OLDER NAMES.	LATER NAMES.		
Together called by some الشِّتَاءُ and الرَّبِيعُ.	الرَّبِيعُ : الرَّبِيعُ	Sept.	الْخَرِيفُ
	Autumn.	Oct.	
	الشِّتَاءُ	Nov.	الشِّتَاءُ
		Dec.	
Together called by some الصَّيْفُ.	الشِّتَاءُ	Jan.	الرَّبِيعُ الْأَوَّلُ
	Winter.	Feb.	
	الرَّبِيعُ : الصَّيْفُ	Mar.	الصَّيْفُ
		Apr.	
Together called by some الصَّيْفُ.	Spring.	May	الْقَيْظُ
	الصَّيْفُ : الْقَيْظُ	June	
		July	الرَّبِيعُ الثَّانِي
	Summer.	Aug.	
		Sept.	رَبِيعُ التَّمَارِ

THE MONTHS.		THE PERIODS OF RAIN.	
11. ذُو الْقَعْدَةِ	Sept.	1. الْوَسْمِيُّ	الرَّبِيعُ
12. ذُو الْحِجَّةِ	Oct.		
1. الْمُحَرَّمُ	Nov.		
2. صَفَرُ	Dec.	2. السَّتْوِيُّ	الرَّبِيعُ
3. شَهْرُ رَبِيعِ الْأَوَّلِ	Jan.		
4. شَهْرُ رَبِيعِ الْآخِرِ	Feb.		
5. جُمَادَى الْأُولَى	Mar.	3. الدَّرَنْتِيُّ	الرَّبِيعُ
6. جُمَادَى الْآخِرَةِ	Apr.		
7. رَجَبُ	May		
8. شَعْبَانُ	June	4. الصَّيْفُ	الرَّبِيعُ
9. رَمَضَانُ	July		
10. شَوَّالُ	Aug.		
	Sept.		

it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (الْفَلَكَ الْأَكْبَرُ): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalmans:")] the pl. (of زَمَنُ, Msb) is أَزْمَانُ and أَزْمَنُ and (that of زَمَانُ, Msb) أَزْمَنَةُ. (S, Msb, K.) [The dim. of زَمَنُ, i. e. زَمِينُ, see below.] In the following trad., زَمَانُ [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قَرَبَ:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كَانَتْ تَأْتِينَا أَزْمَانُ خَدِجَةَ, meaning [She used to come to us] in the life-time [lit. times] of Khadeejah. (TA.) And one says also, مَا لَقِيتُهُ مَدَّ زَمَانٍ, meaning [I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say مَدَّ زَمَانٍ and مَدَّ زَمَانٍ, or مَدَّ زَمَانٍ and مَدَّ زَمَانٍ]. (Lh, K, TA.)

(For authorities, and further information, see the words here mentioned, and more particularly نُؤُو and رِبْعُ; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الرَّبِيعُ الْأَوَّلُ and الرَّبِيعُ الثَّانِي; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وَسْمِيُّ from the rains called الرَّبِيعُ: and for the Calendar of the Mansions of the Moon, see الْقَمَرُ, in art. نَزَلَ.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Moḥammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النَّسِيءُ, at the end of every three years, until they were forbidden to do so by the Kur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Moḥammad at the pilgrimage in the tenth year of the Flight.

زَمِنُ (S, Mgh, Msb, K) and زَمِينُ (K, TA,) applied to a man, (S, Msb, TA,) Having, or affected with, a malady of long continuance; (Mgh, Msb, TA,*) as also مُزْمِنُ (Har p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زَمَانَةٌ [expl. below], i. e. عَاهَةٌ (K, TA:) or afflicted [with what is so termed]: (S:) pl. زَمْنُونُ (K, TA,) of the former, (TA,) and زَمْنِي (Msb, K, TA,) [likewise] of the former, (Msb,) or of the latter, as also زَمْنَةٌ. (TA.) — [Hence,] هُوَ فَاتِرٌ هُوَ فَاتِرٌ زَمِنُ الرَّغْبَةِ † [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.)

زَمْنَةٌ: see زَمَنُ, second sentence.

زَمَّةٌ A space, or period, or a long space or period, of time. (TA.) See also زَمَنُ, last sentence.

زَمَانُ: see زَمَنُ, third sentence, and again in two places in the latter part of the paragraph.

زَمِينُ: see زَمِنُ.

لَقِيتُهُ ذَاتَ الزَّمِينِ [dim. of زَمَنُ]. You say, زَمِنُ, meaning thereby تَرَاجَى الْوَقْتُ; (S, K;) [i. e. I met him some time ago:] like as one says ذَاتَ الْعَوْمَرِ, meaning بَيْنَ الْأَعْوَامِ (S:) or meaning فِي سَاعَةٍ لَهَا أَعْدَادٌ [in a time consisting of some, or several, subdivisions]: (TA:) or ذَاتُ الزَّمِينِ means أَزْمَانٍ أَزْمَانٍ [three seasons ago; or, app., three or more, to ten; (agreeably with an explanation of the عَوْمَرِ ذَاتُ voce voce;) by اَزْمَانٍ being app. meant periods of two, or three, or six, months]; (T in art. ذُو;) and the like is said by IAqr. (TA in art. صَبَحَ.)

زَمَانَةٌ an inf. n. of زَمِنُ [q. v.]. (S, Msb, K.) — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. آفَةٌ (S,) or عَاهَةٌ (K,) in animals: (S:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زَمِنُ and زَمِينُ)] or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Har p. 315.) And ذَهْرٌ دَهْرٌ [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — Also Love. (K.)

سَاعَةٌ زَمَانِيَّةٌ A while; an indefinite short time; as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.]

زَمِنُ: see مُزْمِنُ.

مُزْمِنُ Of long continuance; of long standing; over which a long time has past. (TA.) [You say سَعَالٌ مُزْمِنٌ Stale water.] And مُزْمِنٌ [Chronic cough]. (K voce مُصْطَكًا.)

زَمَنُ

Q. 1: see the next paragraph.

Q. 4. ^{زَمَرَتْ} *They (the stars) shone, (S, K.)*
and were intensely bright. (TA.) — It (the eye)
became red by reason of anger, (K.) on the occa-
sion of some distressing event; (TA;) as also
^{زَمَرَتْ} *زَمَرَتْ. (AZ, S, K.) — It (the face)*
grinned, so as to display the teeth; or became
contracted, with a stern, an austere, or a
morose, look. (K.) — It (a day) became in-
tensely cold. (K.)

زَمْهَرِيرٌ *Intense cold.* (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the *Qur* lxxvi. 13, زَمْهَرِيرٌ means *Hurting cold*: (Bḍ;) or [simply] *cold*: (Jel:) or, accord. to some, it there has the meaning next following. (Bḍ, Jel.) — The *moon*; (K;) in the dial of Teiyi. (TA.)

مُزْمِرٌ *Laughing so as to show the teeth: (K:)*
 from the likeness to the shining of stars. (TA.)
 — *Angry: (K:) or violently angry. (S.)*

زن

1: see 4, in five places. = زَنَّ عَصَبَهُ [aor., accord. to rule, ز, or the sec. pers. may be زَنَنْتَ, and the aor. زَ, and the inf. n., in this case, زَنَّ, which see below, but the TḲ makes its aor. to be زَ, and the inf. n. زَنَّ.] *His sinews dried up.* (Ḳ.) — زَنَّ فَقَطْرَ means حَقَنَ فَقَطْرَ [which may be rendered *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled*]. (TA. [See زَنَيْنَ.])

4. ^{اَزَنَتَهُ} I thought him to possess good or evil; as also ^{زَنْتَهُ}, aor. زَنْ, inf. n. زَنْ, or both mean I imputed, or attributed, to him good or evil: (Mgb:) فَلَانًا بِحَيْرٍ ^{زَنْ} he thought such a one to possess good or evil; like اَزَنَهُ ^{بِهَ}; syn.

(K̲):) or, accord. to Lh, one says, اَزَنْتَهُ بِعَالٍ and بِخَيْرٍ *I thought him to possess [property and (as appears from what is said below on his authority) wealth]:* but اَزَنْتَهُ is what the vulgar say; and is wrong. (TA.) And اَزَنْتَهُ بِشَيْءٍ (S̲), or بِكَذَا (K̲), and also بِكَذَا اَزَنْتَهُ (Har p. 112,) [and accord. to Golius اَزَنْتَهُ, mentioned by him as from the S̲, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing:* (S̲, K̲, and Har ubi suprâ:) [but] Lh says, لَا يَكُونُ الْإِنْسَانُ اَزَنْتَهُ فِي الْخَيْرِ [app. meaning that اَزَنْتَهُ is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And اَزَنْتَهُ بِالْأَمْرِ *He suspected him of the thing, or affair;* like اَزَنْتَهُ (S̲). And هُوَ زِنْ بِكَذَا [He is suspected of such a thing]. (S̲). Hassán says,

حَصَانُ رَزَانُ مَا تُزْنُ بِرِيَّةُ

i. e. [*Chaste, staid,*] *she is not suspected of evil:*
[in which تَزُنُّ may be from تَزَنَّتْ or from اُزِنَّتْ]
but some restrict themselves to the quadriliteral
verb [اَزَن]. (MsB.)

8: see 4.

Bk. I.

أَبُو زَنْةٍ *A suspicion*: whence the saying, أَبو زَنْةٍ *The ape, or baboon, or monkey,* worse than he is the person who has conceived a suspicion: (A, TA:) [for] — أَبو زَنْةٍ, (so in three copies of the S and in my M.S. copy of the K,) or أَبو زَنْةٍ, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be “with kesr,” which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies الْقِرْدُ. (S, K.)

أَبُو زَيْنَةَ: see what next precedes, in two places.

زَنْنٌ and مِمَّاهُ زَنْنٌ, [which suggests that زَنْنٌ is an inf. n. used as an epithet,] *A water, and waters, small in quantity, and narrow*: (K:) [for زَنْنٌ signifies *strait*, or *narrow*; like زَنْأٌ and زَنْبٌ [which do not belong to this art.]: (TA:) or مَاءَ زَنْنٌ means [a place of water] of which one knows not whether there be in it water or not. (K.)

زَنَا ظُلُّ زَنَا Short [or contracted] shade; like زَنَا [mentioned in art. زَنَا]. (K.)

زُنَانِي *A fluid like mucus, that falls from the noses of camels: (K:) but the more approved word is زُنَانِي. (TA.)*

زَانِيٌ A man who suffices for himself, without
any other. (K.)

زَنَانٌ One who opines, or conjectures, much;
i. q. ظَنَّانٌ. (TA.)

زَيْنٌ One suppressing his urine and his ordure :
 occurring in a trad. : or, as some say, it is زَيْنٌ
 [q. v.,] with ب. (TA. [But see 1, and see also
 what here follows.])

أَزْنٌ One suppressing his urine [or his ordure];
syn. حَاقِنٌ: such is one of the persons forbidden,
in a trad., to act as إِمَامٌ to others. (TA in art.
نَصْر: mentioned also, but not expl., in the present
art. in the TA.) [See also the next preceding
paragraph.]

زنا

1. **زَنَا فِي الْجَبَلِ** (S, Mṣb, K,) aor. **زَنَا**, (Mṣb, K,*) inf. n. **زَنَ** and **زَنُوْهُ** (S, Mṣb, K,) *He ascended the mountain.* (S, Mṣb, K.) — **زَنَا إِلَيْهِ** (S, K,) aor. as above, (K,) inf. n. **زَنُوْهُ** (S, K) and **زَنَ**, (K,) *He (a man, S) had recourse to it (a thing, TA) for refuge, protection, preservation, concealment, covert, or lodging.* (S, K.) — And *He approached it, or drew near to it;* (K, TA.); namely, a thing. (TA.) [Hence, **زَنَا الْخَمْسِيْنَ** (S,) or **لِلْخَمْسِيْنَ**, inf. n. **زَنَ**, (TA,) *He drew near to the [age of] fifty [years].* (S, TA.) — **زَنَا** said of the shade, (S, K,) *It became short;* (S;) *it contracted, shrank, or drew together.* (K.) — Said of a place, (TA in art. **زَوُو**.) *It was, or became, strait, or narrow;* and **زَنَا**, without **ء**, inf. n. **زَنُوْهُ**, is a dial. var. thereof in this sense. (ISd, K, TA; all in art. **زَوُو**.) — Said of the urine, (S,

Mṣb, K,) aor. زَنَ, (S, TA,) or زَا, (Mṣb,) inf. n. زَنْوُ (S, Mṣb, TA) and زَنْ (TA.) *It became retained, or suppressed.* (S, Mṣb, K, TA.) — Also *He, or it, clave to the ground.* (K.) — *He hastened, or made haste.* (K.) — And *He was, or became, affected with a lively emotion, either of joy or of grief; syn. طَرِبَ.* (K.) = See also 2, in two places: and see 4. — زَنَا is also expl. in the K as signifying خَنَقَ [*He throttled, or strangled*]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for حَقَنَ [a meaning assigned to this verb below: see 4]. (TA.)

2. تَرَبَّئَةً, inf. n. *He straitened, or oppressed, him; made strait, or close, to him; (S, K, TA;)* as also رَبَّئًا عَلَيْهِ. (TA.) The verb occurs without ء, written رَبَّئِي, by poetic license, in a saying of a rájiz cited in art. شَدَخَ, as an ex. of the word شَاوِخَةٌ. (S.) And رَبَّئِي عَلَيْهِ الْحِجَارَةَ (S.) occurs in a trad. as meaning *They made the stones strait, or close, to him, or upon him.* (TA.)

4. *اَزَنَاهُ فِي الْجَبَلِ* *He made him to ascend the mountain.* (Msb, K, * TA.) — *اَزَنَاهُ* also signifies *اَزَنَاهُ إِلَى الْأَمْرِ* (S, K, TA:) so in the saying, *اَزَنَاهُ إِلَى الْأَمْرِ* [*He constrained him to have recourse to, or to do, the thing*]. (TA.) — *اَزَنًا بَوْلُهُ* *He retained, or suppressed, his urine;* (Msb, K, *) as also *زَنَاهُ* † the latter verb being trans. as well as intrans. (Msb.)

زَنَاءٌ *Straitness, or narrowness*; syn. ضَيْقٌ. (S.) [So in my copies: perhaps a mistranscription for ضَيْقٌ, a meaning mentioned in the next sentence.] = *Strait, or narrow*; syn. ضَيْقٌ: you say مَكَانٌ ضَيْقٌ [A strait, or narrow, place]: and بَيْتٌ زَنَاءٌ [A narrow well]: so in the Fāik. (TA.) — *Short* (S, K) and *compact, or contracted*: (K:) applied to a man: and to shade. (S.) — *Retaining, or suppressing, his urine*; (S, Mṣb, K;) as also زَانِيٌ. (Mṣb.) So in a trad. in which it is said that a man is forbidden to pray when he is زَنَاءٌ; (S, TA;) or where it is said that the prayer of one who is زَانِيٌ will not be accepted: (Mṣb:) or the latter word in this case means one who is *ascending a mountain*; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) = Also, [app. because of its narrowness,] *A grave*. (TA.)

زَنِى² *A small skin for water or milk.* (K.)
[See also زَنِى³, in art. زَنُو.]

زَانِي: see زَنَا, in two places.

أَزْنًا ^{os} *More, or most, strait*: so in the saying
كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَاهَا [He used not to
love, of worldly enjoyments, or blessings, save the
more, or most, strait thereof]. (MF.)

زنبر

Q. 2. تَزَبَّرَ عَلَيْنَا *He behaved proudly, or haughtily, to us, (K,* TA,) and frowned, or looked sternly, austere, or morose. (TA.)*

[app. a mistake for ²_{اِبْطال}] ✓

الزنبور *The lion.* (K.)

زنبور *Small, or young, (K, TA,) and light, or active: applied to a boy. (TA.)* — See also زنبور.

زنبور *Large, or bulky; applied to a ship: (K:) you say سَفِينَةٌ زَنْبُورِيَّةٌ a large, or bulky, ship: (TA:) or زَنْبُورِيَّةٌ signifies a sort of large, or bulky, ship. (S in art. زبر.)* — Also *Heavy; applied to a man. (K.)*

زنبور: see the next paragraph, in two places.

36.

زنبور [The hornet, or hornets; a large sort of wasp;] a stinging kind of fly; (K;) a certain kind of flying thing that stings; (T, TA;) i. q. دَبَر (S,) or دَبُور (TA;) and زَنْبُورَةٌ signifies the same, (K,) [or app. is the n. un.,] and so does زَنْبَارٌ (S, K,) a dial. var. mentioned by ISk: (S:) [being a coll. gen. n.,] زَنْبُور [sometimes] made of the fem. gender: the pl. is زَنْبَائِرٌ (S:) and الزَنْبَائِرُ sometimes means the flies of the meadows or gardens (ذُبَابُ الرُّوْضِ). (Ham p. 324.) — Also A young ass that is able to bear burdens. (K.) — And A large rat: pl. زَنْبَائِرٌ, occurring in poetry [app. for زَنْبَائِرٌ. (TA.)] — Also, [as an epithet,] *Light, or active; clever, or ingenious; (K, TA;) mentioned by Abu-l-Jarráh, from a man of the Benoo-Kiláb, and he adds that it means light, or active; (TA;) quick in reply; (K, TA;) and so زَنْبُورٌ. (K.)* — Also, and زَنْبِيرٌ and زَنْبَارٌ, A certain tree, (K, TA,) of large size, (TA,) resembling the دَبُّ [or plane-tree], (K, TA,) but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the عَشْر [q. v.], white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the غَبِيرَاءُ [or fruit of the service-tree], and dyes the mouth like as does the mulberry: it is planted. (TA.) — Also, the same three words, A species of the تِين [or fig], called by the people of the towns and villages the تِين حُلْوَانِي (IAq, K, TA;) one of the strange trees of the desert: pl. زَنْبَائِر. (IAq, TA.)

زَنْبِيرٌ } see the next preceding paragraph.
زَنْبُورَةٌ: see the next preceding paragraph.

أَخَذَهُ بِزَنْبِيرِهِ is like أَخَذَهُ بِزَوْبِيرِهِ (K, TA,) meaning *He took it altogether; mentioned in art. زبر. (TA.)*

أَرْضٌ مَزْبُورَةٌ A land abounding with زَنْبَائِر [or hornets, pl. of زَنْبُور; the ن being rejected in its formation]: (S in art. زبر, and K:) similar to مَزْبُورَةٌ, meaning مَزْبُورَةٌ, and مَزْبُورَةٌ, meaning مَزْبُورَةٌ, and مَزْبُورَةٌ, meaning مَزْبُورَةٌ. (S.)

زنبق

زنبق [mentioned in the S and Msb in art. زنبق] Oil of jasmine: (S, K:) or this is called دُهْنُ الزَّيْتُونِ, and is of the dial. of El-Irák; (Az, TA;) [for] it is said that زَنْبَقٌ signifies the jasmine

[itself]: (Msb:) or, as some say, it is a certain flower, which is put into شَرِّح [i. e. oil of sesame, or, as being likened thereto, because of its clearness, white oil before it becomes altered], and the like, and of which is [thus] made an [odoriferous] oil; like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorium sambac* of Juss., Lam., Desfont.: — *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amoen. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) — and *Iris germanica* of Linn.; or *Iris sambac* of Forsk.: (Idem, no. 26:) — also the lily.] — Also The [musical reed, or pipe, called] زَمَارَةٌ (AA, T, TA,) or زَمَار. (Abou-Málik, K.) — Wine: (IAq, K, and T in art. امر زنبق) or wine such as is termed فِهَج (IAmb, TA in art. فهج.)

زَنْبَقٌ A certain herb, or leguminous plant, hot, burning; or biting, to the tongue, and that causes headache. (K.)

زنب

زَنْبِيلٌ and زَنْبِيلٌ dial. vars. of زَنْبِيلٌ, mentioned in art. زبل [q. v.]: pl. زَنْبَائِل. (TA.)

زنج 253, 294

الزنج and الزنج (AA, S, Msb, K,) the latter being a dial. var. of the former, (Msb,) both of them chaste, (TA,) [but the latter is the more common,] and الزنج (S, K) and الزنجة (K,) A certain nation of the blacks; (S, Msb, K;) [the inhabitants of the country called by us "Zanguebar," including the "Zingis" of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation: [sometimes applied to the Negroes absolutely; for] some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt: (Msb:) the n. un. is زَنْجِيٌّ and زَنْجِيٌّ (AA, A'Obeyd, ISk, S, K,) like as رُومِيٌّ is of رُوم: (TA:) and زَنْجٌ occurs as a broken pl., meaning the divisions and subtribes [of that nation]: so says AAF, and so in the M. (TA.)

زَنْجِيٌّ and زَنْجِيٌّ [of which the latter is the more common, A man, and a thing, of, or belonging to, or relating to, the زنج or زنج]: see the preceding paragraph.

الزنج

أَزْنَجٌ

الزنجة

see the first paragraph.

زنجيل

زَنْجِيلٌ [Ginger; amomum zinziber;] a certain plant growing in the country of the Arabs, in the

land of 'Omán, (AHn, TA,) and in El-Yemen also; (TA;) well known: (S:) [or the root thereof;] a certain root, or roots, (accord. to different copies of the K,) creeping beneath the ground; (K, TA;) burning, or biting, to the tongue; (TA;) growing like the stalks of the papyrus, (K, TA,) and the رَاسَن [mentioned below]: there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, are eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China: (TA:) it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty, (K, TA,) clearing to the phlegm, (TA,) sharpening to the intellect, (K, TA,) and exhilarating: (TA:) if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight. (K, TA.) — It is mentioned in the Kur, where it is said, كَانَ مَزْجُهَا زَنْجِيلًا عَيْنًا فِيهَا [lxxvi. 17 and 18,] [The admixture whereof shall be زَنْجِيل, a fountain therein named Selsebeel]: i. e. it shall have the flavour of زَنْجِيل [or ginger], which the Arabs esteem very pleasant: it may mean that زَنْجِيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also Wine [absolutely]. (S, ISd, K.) — زَنْجِيلُ الْكَلَابِ A certain herb, or leguminous plant, the leaves of which are like [those of] the خَلَف [or salvia Aegyptia], and the twigs are red: it clears the [discoloration of the face termed] كَلَف, and the [spots in the skin termed] نَش; and it kills dogs; (K;) wherefore it is named in relation to them. (TA.) — زَنْجِيلُ الْعَجَمِ i. q. الْأَشْتَرَاغُ [a word of Persian origin, now applied by Arabs to A species of carline thistle]. (K.) [Accord. to Freytag, *Horminum*, or *salvia silvestris*: but this, I believe, is what is called in Pers. أَشْتَرَاغ. Inula] الرَّاسَن i. q. زَنْجِيلُ الشَّامِ — أَشْتَرَاغ. (K.)

زنجر

Q. 1. زَنْجَرٌ, (Lth, K,) inf. n. زَنْجَرَةٌ, (S in art. زجر.) *He [fillipped, or] struck the thumb upon, or against, the middle finger with the fore finger: (S in art. زجر:) or he fillipped with the nail of his thumb and that of his fore finger: (Lth, A, K:*) you say زَنْجَرُ لَهُ, meaning he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him, (Lth, A,*) saying هَذَا وَلَا مِثْلُ هَذَا [Nor, or not even, the like of this will I give thee]; (Lth;) meaning thus, هَذَا وَلَا أُعْطِيكَ مِثْلَ هَذَا. (A.) The subst., (S,) or the name of this [action], (Lth,) is زَنْجِيرٌ. (Lth, S.)*

زَنْجِيرٌ [A fillip, such as is described above]: see what immediately precedes. — A nail-paring: as also زَنْجِيرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadrilateral-radical words. (TA.) — A

whiteness [or white speck] seen on the nails of young persons; (AZ, K;) likewise called **فَوْفٌ** and **وَبْشٌ**; (AZ, TA;) as also **زَنْجِيرَةٌ**. (AZ, K.) — Accord. to IAgar, †this last signifies *What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man [presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says, مَا لَكَ عِنْدِي شَيْءٌ وَلَا ذَهَبٌ I have not anything for thee: not even this:* (TA:) [i. e. it means anything; always used in a negative phrase.]

زَنْجِيرَةٌ: see the next preceding paragraph, in two places.

زنجفر

زَنْجِفَرٌ A certain dye, [or pigment,] well known, (K,) of a red colour, with which one writes as well as dyes; [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of **شَادَنْجٌ** [a kind of stone, used medicinally, from the Persian **شَادَنْج**: it is of two kinds, native and factitious: the native is [formed by] the transition of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.)

زنخ

1. **زَنْخٌ**, aor. **زَنَخَ**, (S, K,) inf. n. **زَنْخٌ**, (S,) said of oil, (S, K,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered [for the worse]* (S, K, TA) in odour; (TA;) [stinking, rancid,] bad, or corrupt; like **سِنْخٌ**. (JK.) — And, said of a lamb, or kid, *He raised his head in sucking, by reason of choking, or of dryness of the fauces.* (K.)

زَنْخٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered [for the worse]* (S, K, TA) in odour; (TA;) [stinking, rancid, bad, or corrupt; like **سِنْخٌ**: see 1.] — **إِبِلٌ زَنْخَةٌ** Camels having their bellies straitened, by reason of thirsting (Kr, K, TA) time after time. (Kr, TA.)

زند

1. **زَنْدٌ**, aor. **زَنَدَ**, *He produced fire [with a زَنْدٌ and زَنْدَةٌ]*. (A, TA.) — [Hence,] **زَنْدُوا نَارَ** [They kindled the fire of war]. (A, TA.) — See also 2. — **زَنْدٌ**, aor. **زَنَدَ**, (K,) inf. n. **زَنْدٌ**, (TK,) *He (a man, TA) thirsted.* (K.) — **زَنْدَتْ**, inf. n. **زَنْدٌ**, said of a she-camel, *Her womb came forth on her giving birth.* (L.)

2. **زَنْدٌ**, inf. n. **زَنْدِيْدٌ**, *He made his زَنْدٌ to produce fire.* (K.) — *He lied.* (K.) — *He filled* (K, TA) a water-skin, or milk-skin; (TA;) as also **زَنْدٌ**, (K, TA,) inf. n. **زَنْدٌ**; and in like manner a watering-trough, and a vessel: and he filled his water-skin, or milk-skin, so that it became like the **زَنْدٌ**, i. e. [hard, or firm, being] full. (TA.) — [He made, or rendered, narrow. You say,] **لِلْفَرَسِ مَخْرَجٌ لَمْ يَزَنْدْ** The horse has a nostril which was not made narrow when he was created.

(A, TA.) — [He straitened, or scanted; made strait, or scanty: see the pass. part. n. Hence, app.,] **زَنْدَ عَلَى أَهْلِهِ** [He straitened, or scanted, his family; made their circumstances, or subsistence, strait, or scanty, to them;] he was hard, severe, or rigorous, to his family. (L.) — *He punished beyond his right.* (K, TA.) — *He charged with niggardliness:* (TA:) or he, or it, made, or rendered, niggardly, mean, or sordid. (KL.) — **زَنْدَتِ الشَّاةُ**, inf. n. **زَنْدِيْدٌ**, *The she-camel, having a [tumour of the kind called] قَرْنٌ in her vulva, had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight:* (ISh, TA:) or **زَنْدِيْدٌ** [as inf. n. of **زَنْدَتْ**] signifies a she-camel's having the vulva perforated with small sharp-pointed pieces of wood, and then tied with [threads or strings of] hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ي. (S.) — See also the next paragraph.

4. **زَادَ** (K,) said of a man, (TA,) i. q. **زَادَ** [He exceeded, &c.]. (K, TA.) — [Hence, app.,] **مَا يَزِيدُكَ**, as also **مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ**, i. q. **مَا يَزِيدُكَ** [meaning No one is more sufficient for thee than he: see art. **زَيْدٌ**: (K:) or no one exceeds him to thee in excellence. (TA.) — **زَانِدٌ فِي** **رَجَعَ** [i. e. He relapsed in his pain.] (K.)

5. **زَنْدَ** He was, or became, straitened, or embarrassed, and contracted in his bosom: (A:) he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry; (A, K;) and was incensed. (TA.) The saying of 'Adee,

* إِذَا أَنْتَ فَكَيْتَ الرِّجَالَ فَلَا تَلْغُ *
* وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَنَّيْ *

[When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.,] some relate with ي [in the last word, saying **تَتَزَنَّيْ**: see art. **زَيْدٌ**]. (TA.)

زَنْدٌ [A piece of stick, or wood, for producing fire;] the upper one of the two pieces of stick, or wood, (**عُودَانِ**, S, M, L, K, or **خَشَبَتَانِ**, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Msb;) [or masc. and fem.: (see **مِيقَاتٌ**, in art. **زَنْدَةٌ**)] and **زَنْدَةٌ** is the appellation of the lower one thereof, (S, M, L, K,) in which is the notch, or hollow, (**فُرْصَةٌ**, M, L, or **فَرْصٌ**, A in art. **فَرْصٌ**) or in which is a hole (**ثُقْبٌ**, S), [whence the fire is produced;] and this is fem.: (S, M:) one end of the **زَنْدٌ** is put into the **فَرْصُ** of the **زَنْدَةٌ**, and the **زَنْدٌ** is then [rapidly] twirled round, in producing fire: (A in art. **فَرْصٌ**: [the best kind of **زَنْدٌ** is made of **عَفَارٌ**; and the best kind of **زَنْدَةٌ**, of **مَرْخٌ**: (see these two words:)] the dual **زَنْدَانِ** is applied to the two together; (S, M, L;) [and so, very often, is the sing. **زَنْدٌ**:] one should not say **زَنْدَتَانِ**; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is **زَنْدَاتٌ**, (S, M,

Mgh, L, Msb, K,) which is also syn. with **زَنْدٌ**, (Kr, L,) and **زَنْدٌ** (L) and [of pauc.] **أَزْنَادٌ** and **أَزْنَادٌ**, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. **أَزْنَادِ**. (L.) Hence one says, **إِنَّهُ لَوَارِي الزَّيْدِ**, (TA,) or **وَارِي** **الزَّيْدِ**, (A,) †[lit. He is one whose زَنْدٌ produces fire, or whose زَنْدٌ produce fire,] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And **وَرَتْ** **زَنْدِي** †[lit. My زَنْدٌ have, or has, produced fire by thy means], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And **أَنَا مُقَدِّحُ بَزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِي مِنْ عِنْدِكَ** †[lit. I am one who produces fire by means of thy زَنْدٌ, and all the good in my possession is from thee]. (A.) [Hence also,] **لَا يَرُدُّ بَكَائِي زَنْدًا** [My weeping will not bring as a return for it so much as a زَنْدٌ; i. e. it will not avail aught]. (Ham p. 83.) And **زَنْدَانِ فِي مَرْقَعَةٍ**: see art. **رَفَعٌ**. And

زَنْدَانِ فِي وَعَاءٍ †[Two pieces of stick, or wood, for producing fire, in a bag or the like]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And **يَسَّ فِي جَفِيرِهِ غَيْرُ زَنْدَيْنِ**: see art. **جَفِيرٌ**. — Hence, (A,) †**عَظْمَانِ** [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زَنْدٌ next the thumb is called **كُوعٌ**, and that of the زَنْدٌ next the little finger is called **كُرسُوعٌ**: the رَسْعُ [or wrist] is the place of junction of the زَنْدَانِ, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زَنْدَانِ as being likened to the زَنْدَانِ with which fire is produced. (A, Mgh.) And in some one or more of the dialects, **الْأَعْلَى مِنَ الزَّيْدَيْنِ** is **سَاعِدٌ** [q. v.]; and **الْأَسْفَلُ مِنَ الزَّيْدَيْنِ** is **ذِرَاعٌ** [q. v.]. (L and TA in art. **سَاعِدٌ**.) [Also] The part of the fore arm which is divested of flesh: of the masc. gender: pl. **زَنْدٌ**. (Msb.) And (L) The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together **زَنْدَانِ** (S, L, K;) the **كُوعٌ** and the **كُرسُوعٌ**. (S, L.) — Also A certain thorny tree. (K.)

زَنْدٌ **دُرْجَةٌ** (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)

زَنْدٌ **دُرْجَةٌ** (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)

زَنْدَةٌ: see **زَنْدٌ**, in two places.

زَنْدٌ: see **زَنْدٌ**; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to A steel for striking fire: and has for its pl. **أَزْنَدَةٌ**.]

مَزْنَد [Made, or rendered, narrow]. You say **مَزْنَدُ ثَوْبٍ** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْنَدَةٌ مَزْنَدَةٌ** [*A leathern water-bag*] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — A small, scanty, gift. (A, TA.)* — Narrow; (S, K;) niggardly; (S, A, K;) tenacious; (TA;) who will not confer a small benefit: (A:) low, ignoble, mean, or sordid: (TA:) charged with niggardliness, and held to be little: (Ham p. 178:) and *i. q.* **دَعَى** [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.)

زند

Q. 2. **تَزَنَدَقَ** [He adopted, or held, or professed, the tenets of the **زَنْدِيقِ**;] he was, or became, a **زَنْدِيقِ**: (S, K, TA:) [generally,] he was, or became, a **مَلْحَدٌ** [i. e. deviator from the right religion, or an impugner of religions], and without religion; (KL;) [a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see **زَنْدَقَةٌ**); and an asserter of the endlessness of time: see **زَنْدِيقِ**.]

زَنْدَقٌ, (Th, O, L, K, [in some of the copies of the K, and in my copy of the Mṣb, **زَنْدِيقِ**, which, as is said in the TA, is a mistake,]) and **زَنْدَقِيٌّ**, A man very niggardly or avaricious. (Th, O, L, K, Mṣb.)

زَنْدَقَةٌ a subst. from the verb above mentioned; (S, K;) [The adoption, or belief, or profession, of the tenets of the **زَنْدِيقِ**: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mṣb:) [and the assertion of the endlessness of time: see **زَنْدِيقِ**.] — Also *i. q.* **ضَبَقٌ** [as meaning Niggardliness, or avarice: see **زَنْدَقِ**.] (L, TA.)

زَنْدَقِيٌّ: see **زَنْدَقِ**.

زَنْدَوُوقٌ a dial. var. of **صَنْدَوُوقٌ** [q. v.]; (K;) like as **قَصْدٌ** is of **قَزْدٌ**. (TA.)

زَنْدِيقٌ One who is of the **تَنْوِيَّةِ** [or asserters of the doctrine of Dualism]: (S, O, K;) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K;) or one who does not believe in the world to come nor in the unity of the Creator: (T, Mṣb:) or one who conceals unbelief and makes an outward show of belief: (K;) an arabicized word, (S, Mṣb,) originally Pers., so they say, (Mṣb,) from **زَنْدَد**, which is a book belonging to them [i. e. the book of Zoroaster]: (PṢ:) [or from the Pers. **زَنْدِيَك**, meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar." 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian **زَنْدَه**, (Mgh, [thus in my copy, app. for **زَنْدَه**, in which the ه may be, as it is in many

other instances, an affix denoting some kind of relationship,]) or **زَنْدَكُ**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زَنْدَكِير**, which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from **زَنْ دِين**, i. e. woman's religion: (O, K;) or the right explanation is this: that it is a term of relation to the **زَنْد**, which is the book of Mānee the Magian, who was in the time of Bahrām the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: **الزَنْدُ**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefátteh el-'Uloom," **زَنْدِيقِ** means a follower of Mānee, and also a follower of Mezdek, who (i. e. Mezdek) appeared in the days of Kúbádh, and asserted that possessions and women were in common, and put forth a book which he called **زند**, which is the book of the Magians, that was brought by Zarádusht, whom they assert to have been a prophet; and the companions of Mezdek were named in relation to [this] **زند**; which word, being arabicized, was converted into **زَنْدِيقِ**: (Mgh:) Th says that **زَنْدِيقِ** is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, Mṣb, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Mṣb,) they say **مَلْحَدٌ**, (Mgh, Mṣb, TA,) i. e. [a deviator from the right religion, or] an impugner of religions, (Mṣb,) and **دَهْرِيٌّ**: (Mgh, TA:) some say that it is from **الزَنْدَقَةُ**; because the **زَنْدِيقِ** straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Mṣb:) the pl. is **زَنْدَقَةٌ** and **زَنْدَايِقِ**; (S, O, Mṣb, K;) the latter being the original pl., and the ة of the former being a substitute for the suppressed **ي** of the latter. (S, O.)

زنى

1. **زَنَرَهُ** He filled it; (K;) namely, a vessel, and a water-skin. (TA.) = See also what next follows.

2. **زَنَرَهُ**; (Mṣb;) or **زَنْرَهُ**, (K,) inf. n. **زَنْرٌ**; (TA;) [but the former is more probably correct, as **زَنْرٌ**, mentioned below, is its quasi-pass.; or perhaps each is correct;] He put upon him a **زَنْار** [or waist-belt]. (Mṣb, K.) — **زَنْرَ إِلَى عَيْنِهِ** + He looked hard at me: so in the "Nawádir:" (TA: [see also the act. part. n., below:]) or **زَنْرَ إِلَى عَيْنِهِ** † [he looked minutely at me]: and **زَنْرَتْ عَيْنُهُ** † his eye looked minutely. (A.)

5. **تَزَنَّرَ** He (a Christian [or Jew or Sabian or Magian]) bound a **زَنْار** [or waist-belt] upon his waist. (A, Mṣb.) — † It (a thing) became slender, or narrow, (A, K,) so as to be like a **زَنْار**. (A.)

زَنْارٌ (S, A, Mṣb, K) and **زَنْارَةٌ** (A, K) and **زَنْيرٌ** (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, A, Mṣb, K) and Magian; (K;) the thing which the **ذِمِّي** [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) [accord. to the K, from **تَزَنَّرَ** "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek **ζωάρον**, as observed by Golius, or **ζωάριον**, as suggested by Freytag:] pl. **زَنْانِيرٌ**. (A, Mṣb.) = See also **زَنْيرٌ**.

زَنْارٌ: see **زَنْارٌ**.

زَنْيرٌ (T, TA,) or **زَنْيرَةٌ**, as also **زَنْارَةٌ** (TA,) sing. of **زَنْانِيرٌ** (T, TA,) which signifies Pebbles: (IAar:) or small pebbles. (A'Obeyd, Kr, ISd, K.) — Also **زَنْيرٌ** and **زَنْارٌ** (Kr,) or **زَنْيرَةٌ** and **زَنْارَةٌ** (TA,) Certain small flies (Kr, K) that are in **حُشُوشٌ** [i. e. gardens, or privies]. (Kr, TA.)

زَنْارَةٌ: see **زَنْارٌ** = and see **زَنْيرٌ**, in two places.

زَنْيرَةٌ: see **زَنْيرٌ**, in two places.

مُزَنَّرَةٌ A woman tall, and large in body. (K, TA.)

فُلَانٌ مُزَنَّرٌ إِلَى بَعْضِهِ † Such a one is looking hard at me, and making the eye to project: so in the "Nawadir." (T, TA. [See also the verb, 2.])

زنى

1. **زَنْقَهُ**, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **زَنْقَ**, (O, TA,) inf. n. **زَنْقٌ**, (JK, TA,) He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K;) this ring is put to the head of the refractory mule; and is called **زَنْاقَةٌ** (JK, O, TA:) or he put a **زَنْاقٌ** in the part under his lower jaw, in the skin: (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْاقٌ** [or **زَنْاقَةٌ**]: (O, TA:) in the K, **زَنْاقٌ**, like **غَرَابٌ**; but this is wrong: (TA:) what is in the nose, pierced, is called **عَرَانٌ**. (O, TA.) — Also, (IDrd, K,) aor. **زَنْقَ** and **زَنْقَ**, (TA,) inf. n. as above, (KL,) He bound his legs by means of the **شَكَال** [or **زَنْاقٌ**, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also He fitted a shoe to a horse's foot; followed by an accus.] — And **زَنْقٌ عَلَى عِيَالِهِ**, or **زَنْقَى**, aor. **زَنْقَ**; (K;) and **زَنْقَى** and **زَنْقَى**, (IAar, O, K,) inf. n. **زَنْقِيٌّ** and **تَزَنْقِيٌّ** (IAar, O;) + He straitened his household,

by reason of niggardliness or poverty. (IAqr, O, K.) And زَنْقَتْ عَلَى فُلَانٍ, and أَزْنَقْتُ, I straitened such a one. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences.

زَنْقُ The place of the زَنْقُ [or زَنْقَة]. (S, K.) — The thin part of an arrow-head: pl. زَنْقُ. (JK, Ibn-'Abbád, K.)

زَنْقُ: see زَنْقُ.

زَنْقَة A narrow سَكَّة [or street]. (S.) — A narrow part of a valley. (JK, Ibn-'Abbád, O.)

— A bend in a wall; or in a سَكَّة [or street]; (Lth, JK, O;) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render فِي عَرْقُوبٍ وَادٍ, (see عَرْقُوبُ)] in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lth, O.)

زَنْقَالُ: see 1, in two places. — Also i. q. زَنْقَالُ [i. e. Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet]. (TA.) — And The hind of ornament called مَخْنَقَة [i. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like كِتَابُ]); a certain ornament for women, (JK, Ibn-'Abbád, O,) of silver. (Ibn-'Abbád, O.)

زَنْقُ [in its primary acceptance is app. syn. with مَزْنُوقُ in the first of the senses assigned to the latter below: — and hence,] † Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And زَنْقُ [which is app. its pl., or عَقُولُ زَنْقُ,] † Perfect understandings or intellects. (IAqr, O, K.)

زَنْقَة: see 1, in two places.

مَزْنُوقُ Tied, or bound, with the زَنْقُ [q. v., or with the زَنْقَة]. (TA. [See also زَنْقُ.]) — And † Suffering a suppression of the urine. (TA.) — The name of a horse of 'Amir Ibn-El-Tufeyl: (S, K;) and of a horse of 'At'ab Ibn-El-Warhā. (TA.)

زمن

2. تَزْنِيمُ [inf. n. of زَمَنَ] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَمَنَ.]) — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.)

4. اَزْمَرُ الشَّجَرُ † The trees had a زَمَنَة (K, TA) [i. e. an excrescence] resembling the زَمَنَة of the

شاة [app. here meaning sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زَمَنَة]. (TA.)

زَمَنُ The [projecting] thing that is behind the cloven hoof; also called زَمَرُ; (S, K;) of which it is a dial. var. (S.)

زَمَرُ A camel having a زَمَنَة, i. e. a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also أَزْمَرُ and مُزْمَرُ: fem. زَمَنَة and زَمَنَاءُ and مُزْمَرَة. (S, K;) pl. of pauc. أَزْمَرُ and زَمَنَاتُ. (Yāköot, TA.) [See also أَزْمَرُ. — أَزْمَرَة + A ewe that is held in high estimation; [not signifying having a زَمَنَة, as meaning “having a kind of wattle;”] for [it is asserted that] the sheep has no زَمَنَة; that pertaining only to the goat. (S. [But see زَمَنَة.])]

زَمَنَة and زَمَنَاءُ and زَمَنَة and هُوَ الْعَبْدُ زَمَنَة (S, K) i. q. زَمَنَة &c., (K,) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زَمَنَة. — زَمَنَاتُ الْفَوْقِ: see زَمَنَة.]

زَمَنَة: see what next precedes. — زَمَنَة also signifies A certain tree, having no leaves, as though it were the زَمَنَة of the شاة [app. here meaning sheep as well as goat: see زَمَنَة]. (TA.)

زَمَنَة of the ear of a camel: زَمَرُ but accord. to El-Ahmar, it is a mark made by cutting off a portion of the ear. (TA.) — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that] زَمَنَاتُ الْأُذُنِ signifies two small things (هَتَانِ) next to the شَحْمَة [or lobule], opposite to the وَتَرَة [an evident mis-transcription for وَتَدَة i. e. tragus]. (K. [So in all the copies that I have seen.]) — Also [A kind of nattle, i. e.] a thing, (Msb,) or piece of flesh, (TA,) hanging from the حَلْقُ [here meaning throat, externally], (Msb, TA,) beneath each ear, (S and A and K in art. رَعَتْ) of the شاة [i. e., app., sheep as well as goat; though it is said in the S that “the sheep has no زَمَنَة; that pertaining only to the goat;” app. because it is uncommon in sheep]. (TA.) [See also زَمَنَة; and see رَعَتْ and رَعْنَة and رَعْنَاءُ.] — To this is likened the زَمَنَة of a tree: see 4. (TA.) — And [as the زَمَنَة of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also † A mark, sign, or token. (TA.) — زَمَنَاتُ الْفَوْقِ † The two edges [or cusps] of the notch of an arrow, (Msb, K, TA,) between which is put the bow-string; (Msb, TA;) as also زَمَنَاتُ الْفَوْقِ (K;) but the former is the more chaste: (TA:) also called شَرْخَا الْفَوْقِ. (S in art. شَرْخ, and A and TA.) — See also اَزْمَرُ الْقَلْبِ أَوْ اَزْمَرُ الْقَلْبِ also signifies † A certain herb, or leguminous plant, (K, TA,) of which AHn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the

form of the زَمَنَة of the ear; to have leaves; and to be one of the worst of plants. (TA.) — See also زَمَنَة.

زَمَنَة: see زَمَنَة.

زَمَامُ A calamity, misfortune, or evil accident. (K.) — See also زَمَامِي.

زَمَامُ, applied to a goat, [and app. to a sheep also,] Having [two rattles, such as are termed] زَمَمَانِ [of which see the sing., زَمَمَة]; as also مُزْمَرُ. (TA.) — Also, and مُزْمَرُ, † One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) not being needed; as though he were a زَمَمَة among them: (S, TA;) and i. q. دَعِي [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Msb, TA;) conjoined [with them or him]: thus the former was expl. by I'Ab as used in the Kur ubi suprā: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce زَمَرُ, as an epithet applied to a camel. (TA.) And the former word, † Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شاة [i. e. sheep or goat] is known by its زَمَنَة: (S, TA: [in the latter of which is added, “because the cutting of the ear is a mark:” but by its زَمَنَة is here meant “its wattle;” for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimah as used in the Kur ubi suprā. (S.) And † The son of an adulteress or a fornicatress. (TA.) — Also A commissioned agent, a factor, or a deputy. (TA.) — اللَّيْثُ الزَّمِيمُ The lion. (M and K in art. بَد, q. v.)

نَائِي [or flute], so called because invented by زَمَامُ, a skilful زَمَامُ [or player upon the musical reed] in the service of Er-Rasheed and El-Moqāsim and El-Wāthik: vulgarly called زَمَامِي; said by Esh-Sherreeshee to be thus mis-called by the common people of the West. (TA.)

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الْأَزْمَرُ — زَمَنُ. (زَمَنَة): see زَمَنُ. — أَزْمَرُ, and its fem. (زَمَنَة): see زَمَنُ. — أَزْمَرُ الْجَدْعُ i. q. الْأَزْمَرُ الْجَدْعُ [q. v.]; (K, TA;) meaning † Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows.

أَزْمَمِي A camel of those called الْأَزْمَمِيَّة; thus called in relation to [a sub-tribe (بَطْن) of بَنُو يَرْبُوع or of مِيمِي named] بَنُو أَزْمَرٍ. (IAqr, TA.)

تَزْنِيمُ inf. n. of 2 [q. v.]. (TA.) — And also a subst. like تَمِيمٌ and تَمِيمِي, signifying A certain mark of camels. (TA.)

زَمَرُ, and its fem. (with ة): see زَمَرُ. — See also زَمِيمُ, in two places. — Also Small in body; like مُزْمَرُ. (IAqr, TA in art. زَمَر.) — Also The young ones of camels. (S, K.) — And A certain

2. **زَهْدُهُ فِيهِ** [and **عَنْهُ**] *He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it;* (L, Mṣb;) i. q. **رَغِبَهُ عَنْهُ**; (L;) trans. of **زَهْدٌ فِيهِ**: (Mṣb:) [i. e.] **التَّزْهِيدُ فِي الشَّيْءِ** and **عَنْهُ** is the contr. of **التَّرْغِيبُ فِيهِ**. (S, K,*) —

And **التَّزْهِيدُ** is also †syn. with **التَّخِيلُ**. (K, TA. [In the CK, erroneously, **التَّبْجِيلُ**].) One says, **يُتَخِيلُونَ** **التَّاسَ** **يَزْهَدُونَهُ** †[Men, or the people, impute to him, or accuse him of, niggardliness, or stinginess]. (A, TA.) And 'Adee Ibn-Zeyd says,

* وَلَيَخْلَعُ الْأَوَّلَى لِمَنْ كَانَ بَاخِلًا *

* أَعْقَى وَمَنْ يَبْخُلُ يُلْمُ وَيَزْهَدُ *

i. e. †[And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents; (app. because generosity is what they enjoin above all things;) and he who is niggardly is blamed, and] is charged with being a niggard, a low or mean or sordid man. (TA.) — See also 1.

4. **زَاهِدٌ** (JK, L,) inf. n. **زَاهِدًا** (JK, S, L,) *He was, or became, one whose property was not desired, because of its littleness; (JK, L;) he possessed little property, (S,* L,) which, because of its littleness, was not desired. (L.) — See also 1. = **زَاهِدَةٌ**: see 1, near the end.*

5. **زَهْدٌ** *He manifested, or made a show of, [or abstinence, &c., generally meaning exercise in the service of God, or devotion]: (KL:) [and] he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion. (S, Mṣb.) See also 1.*

6. **تَزَاهَدُوا** †*They contemned, or despised, him, or it. (K.) It is said in a trad., of wine-drinkers, تَزَاهَدُوا الْحَدَّ i. e. *they contemned the حدّ [or prescribed castigation]; held it in little, or mean, estimation; regarded it as a small thing. (TA.) [See also what next follows.]**

8. **أَزْهَدَهُ** †*He reckoned it little. (K.) You say, فَلَانٌ يَزْهَدُهُ عَطَاءٌ فَلَانٌ †*Such a one reckons little the gift of such a one. (ISK, S.) [See also what next precedes.]**

حُذْ †*A small quantity. (A.) You say, زَهْدٌ مَا يَكْفِيكَ (JK, S, K) †*Take thou the small quantity that is sufficient for thee: (A:) or as much as is sufficient for thee. (JK, S.)**

زَهْدٌ †*The poor-rate; syn. زَكَاةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Muhtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زَكَاةُ of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهْدَ †[What aileth thee that thou refusest the poor-rate?]. (A, TA.)*

أَرْضٌ زَاهِدٌ †*Land that does not flow with water except in consequence of much rain: (S:) or land that flows with water in consequence of the least*

*rain; (ISK, JK, and TA in art. حَشْد;) as also **حَشَادٌ** (ISK, TA in art. حَشْد;) [contr. of **أَرْضٌ** **رَغَابٌ**: see also **زَهْدٌ**.] And **زَهَادُ التَّلَاحِ** †*The small water-courses. (L.)**

زَهِيدٌ *Who eats little; (T, K;) applied to a man; (T;) [and] so **زَهِيدُ الْأَكْلِ**; (S;) or **زَهِيدٌ** (A:) and so **زَهِيدٌ** or **زَهِيدَةٌ**, (as in different places in the T,) applied to a woman: contr. of **رَغِيبٌ** and **رَغِيبَةٌ**. (T.) You say, فَلَانٌ **زَاهِدٌ** †*Such a one is abstinent, &c., and a small eater. (A.) — †Small in quantity or number: (S, Mṣb, K:) so applied to a gift. (S.) — †Contemptible, despicable, mean, or paltry. (TA.) — †A man who possesses, or does, little, or no, good. (A, TA.) — †A man (Lh, TA) narrow, or niggardly, in disposition; (Lh, K, TA;) as also **زَاهِدٌ** (K;) fem. of the former with ة: (Lh, TA:) a low, ignoble, ungenerous, mean, or sordid, man; such that one does not desire what he possesses; as also **زَاهِدٌ**. (L.) — †*He is content with little; contr. of **رَغِيبُ الْعَيْنِ** and **لَهُ عَيْنٌ** **رَغِيبَةٌ**. (A, TA.) — †A narrow valley: (JK, K:) or a valley that takes, or receives, little water; (Ish, S, TA;) that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard: (Ish, TA:) contr. of **وَادٍ رَغِيبٌ**. (TA in art. رَغَب.)***

[See also **زَهَادٌ**.] And **زَهِيدُ الْأَرْضِ** †*What is narrow, of land; and that from which much water does not come forth: pl. زَهْدَانٌ. (L.)*

زَهِيدٌ: see the next paragraph.

Ascetic

زَاهِدٌ act. part. n. of **زَهَدَ** [i. e. *Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous: and particularly abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee*]: and **زَهِيدٌ** has a similar, but intensive, meaning [i. e. *abstaining much, or very abstinent; &c.*]: pl. of the former **زَهَادٌ**. (Mṣb, TA.) See also **زَهِيدٌ**, in three places.

مُزْهَدٌ *A man possessing little property, (JK, S, A,) so that one does not desire it. (JK.) It is said in a trad., أَفْضَلُ النَّاسِ مُزْهَدٌ*, meaning [The most excellent of men is a believer] *possessing little property. (S, A.)*

زهر

1. **زَهْرٌ** (S, A, K, &c.,) aor. ʿ, (Mṣb, K,) inf. n. **زَهْوَرٌ** (S, K,) *It (a star, TA, and the moon, and a lamp, and the face, K) shone, or glistered; (K, TA;) as also **أَزْهَرَ** (K:) it (fire, S, A, K, and the sun, A) gave light; shone; or shone brightly: (S, A, K:) it (a thing) was clear in colour, and gave light, or shone, or shone brightly: (Mṣb:) and you say also, of the moon and of the sun, **زَهَرَ** [and **زَهَرَتْ**], aor. ʿ, inf. n. **زَهْرٌ** and **زَهَرَ** [and **زَهَرَتْ**, aor. ʿ]. (TA.) — **زَهْرُ الزَّيْتُونِ***

*The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine. (TA.) — **زَهَرَتْ بِكَ نَارِي** (S, A) [lit.] *My fire hath become strong and abundant by means of thee: (S:) and **زَهَرَتْ بِكَ زِنَادِي** (T, K) [lit.] my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee: (K:) meaning, †my want hath been accomplished by means of thee: (T, TA:) like **وَرِيَتْ بِكَ زِنَادِي**. (S.) — **زَهَرَ**, aor. ʿ; (Mṣb;) and **زَهَرَ**, aor. ʿ, (K,) inf. n. **زَهْرٌ** (TA;) and **زَهَرَ** (K;) †*He, or it, was, or became, white; (Mṣb, K;) and beautiful: (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:]) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) and **زَهَرَ** †it (a plant) was, or became, beautiful: (AHn, TA:) and **زَهَرَ**, aor. ʿ, †he (a man) was, or became, white, or fair, in face. (Mṣb.) — See also 4, in two places. = **زَهَرَتْ الشَّمْسُ الْإِبِلَ** *The sun altered the camels. (K.)****

4. **أَزْهَرَ** *He made a fire, (S, K,) and a lamp, (A,) to give light, to shine, or to shine brightly. (S, A, K.) — **أَزْهَرْتَ زَنْدِي** [lit., *Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire; meaning, †thou hast made me to accomplish my want: see 1]. (A.) — **أَزْهَرَ** (AHn, T, S, M, A, Mṣb, and so in the CK and in my MS. copy of the K, but SM says that in all the copies of the K it is written **أَزْهَرْتُ**, like **أَزْهَرْتُ**.) *It (a plant, or herb- age, S, K, &c., and a tree, TA) flowered, or blossomed; (AHn, T, S, Mṣb, &c.) as also **زَهَرَ**, aor. ʿ; (Mṣb;) and **أَزْهَرَ**. (AHn, K.) — **أَزْهَرَتْ** **الأَرْضُ**, and **زَهَرَتْ**, *The land abounded with flowers. (Zj, TA.)****

8: see 1. — **أَزْهَرَ بِهِ**, (originally **أَزْتَهَرَ**, TA,) *He took care of it, (S, A, K,) and was mindful of it: (A:) or (so in the TA, but in the K “and”) he rejoiced in it; (IAth, K;) his face became shining by reason of it: (IAth:) or he was mindful of it: or **أَزْهَرَ بِهِ** signifies *be thou vigorous, sedulous, earnest, energetic, or diligent, in it; meaning, in the thing that I command thee to do; for* [by implication] *thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from **زَهْرَةٌ** in the sense of “beauty, and brightness.” (TA.) It is said in a trad. that Moḥammad bequeathed to Aboo-Katádeh the vessel from which he performed ablution, and said to him, **أَزْهَرْ بِهَا فَإِنَّ لَهُ شَأْنًا**, *Take thou care of this, and do not lose it, (S, TA,) but be mindful of it, [for it is a thing of importance:] (TA:) or rejoice thou in this; let thy face become shining by means of it: (IAth:) or, accord. to Th, take it up; or charge thyself with it: and he says that this verb is Syriac: A’Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa’eed says that it is Arabic. (TA.)***

9 and 11: see 4.

زَهْرٌ, a pl., (K,) or [rather a coll. gen. n.] like

تَزَرُّ (Msb.) of which the sing., (K.) or n. un., (Msb.) is زَهْرَةٌ (Msb, K.) which latter signifies, as also زَهْرَةٌ, A flower, or blossom, of a plant: (S, Msb, K:) or a yellow flower or blossom; (IAar, K:) and white flowers are called تَوَرُّ (IAar:) or a flower or blossom that has become yellow: (IAar, TA:) IKt says that the term زهرة is not applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called بَرَعُومُ (Msb:) pl. أَزْهَارُ, and pl. pl. أَزْهَابُ. (A,* K.) One says, كَانَ زَهْرُ النُّجُومِ زَهْرَ النُّجُومِ [As though the flowers of the herbs were the shining of the stars]. (A.) — Also زَهْرَةٌ (Th, K) and زَهْرَةٌ (K,) or the former only, (TA.) A plant: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْرٌ A want. (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

زَهْرَةٌ: see زَهْرٌ, in two places. — زَهْرَةُ الدُّنْيَا (S, M, A, Msb, K,) and زَهْرَتُهَا (AHat, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the Kur obtaining among the people of the Hameyn, and the latter with that generally obtaining in El-Basrah, (AHat, TA,) [but the latter is disallowed in the Msb, and by MF.] The beauty and splendour of the present world or life; (M, A, K;) its goodliness; (S, M, A, K;) its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts; (S, M;) its goods; (Msb;) its finery, (Msb, TA,) or beauty and splendour, and abundance of good things. (TA.)

زَهْرَةٌ + Whiteness; (Yaakooob, S, K;) and beauty: (K:) whiteness, or fairness, characteristic of good birth: (S:) or bright whiteness: (TA:) or any shining colour. (AHn, R.)

زَهْرَةٌ: see زَهْرٌ, in two places: — and زَهْرَةٌ.

الزَّهْرَةُ [The planet Venus:] a certain star, (S, Msb, K,) well known, (K,) white and brilliant, (TA,) in the third heaven. (K.) — الزَّهْرُ [the pl.]: see أَزْهَرُ, near the end of the paragraph.

زَهْرٌ [Shining; &c. See 1.] — Applied to a زَنْدٌ, or piece of stick, or wood, for producing fire, Emitting shining fire; making its fire to shine. (TA.) — Applied to a plant, + Beautiful: and to the complexion of a man, bright; shining: and i. q. أَزْهَرُ, q. v. (TA.) — أَحْمَرُ زَاهِرٌ + Intensely red. (Lh, K.) — لَفْلَانٌ دَوْنُ زَاهِرَةٍ † [Such a one has a brilliant turn of fortune]. (A.)

يَمْشِي الزَّاهِرَةَ He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K,* TA:) occurring in the poetry of Aboo-Sakhr El-Hudhalee. (TA.)

أَزْهَرُ Shining; giving light; bright. (S, K.) Hence, (TA,) الْأَزْهَرُ The moon. (S, K.) And الْأَزْهَرَانُ The sun and the moon. (ISK, S, A, K.)

— + White; (S, K;) and beautiful: (K:) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) as also زَاهِرٌ. (TA.) — † A man white, or fair, in face: (Msb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) a man having a white, or fair, complexion, characteristic of good birth: (Sh, S:*) or of a bright white or fair complexion, with a shining face: or mixed with redness: (TA:) and زَهْرَاءُ a woman white, or fair, in face: (Msb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) of a bright white or fair complexion intermixed with redness. (TA.) — + Bright, or shining, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning Bright and clear]. (TA.) — And i. q. حَوَارٌ [app. a mistranscription for حَوَارِي, i. e. White, or whitened, applied to flour]. (TA.) — + A wild bull: and زَهْرَاءُ a wild cow. (S, K.) — + A white lion. (K.) — A white ewer or jug, in which wine is made. (TA voce غَرْبُ.) — + Milk just drawn. (AA, K.) — الزَّهْرَاءُ is applied by Ru-beh to The white cloud (سَحَابَةٌ) lightning in the evening. (O, K.) — † A white and clear pearl. (TA.) — الزَّهْرُ Three nights of the beginning of the [lunar] month: (TA:) or so الزَّهْرُ. (Har p. 299.) — الزَّهْرَاوَانُ Friday. (O, K,* TA.) — الزَّهْرَاوَانُ [The two chapters of the Kur-án entitled] البَقَرَةُ and آلُ عِمْرَانَ (O, K.) = A camel parting his legs wide, cropping the trees. (K.)

مَزْهَرٌ A certain musical instrument; (Msb;) the lute (عُودٌ) upon which one plays: (S, K:) pl. مَزَاهِرُ. (Msb.) = One who makes the fire bright, and turns it over [to prevent its going out or becoming dull.] (يَقْلِبُهَا, K and TA, in the CK (يُوقِدُهَا) for [the purpose of attracting] guests. (K.) مَزْهُورٌ, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], Made to shine; from أَجْتَهُ; like مَجْنُونٌ from أَجْتَهُ; or, as some say, shining. (TA.)

زَهَقَ زَهَقَ زَهَقَ زَهَقَ زَهَقَ

1. زَهَقَتْ نَفْسُهُ, and زَهَقَتْ (S, Mgh, Msb, K,) the latter preferred by IKoot and Hr, but the former by A'Obeyd, (TA,) aor. َ, (S, Msb, K,*) inf. n. زَهْوَقٌ (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ (Msb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهَقٌ] His soul went forth, passed forth, or departed: (S, Mgh, Msb, K, TA:) it perished: it died: (TA:) زَهَقَتْ نَفْسُهُ and انْزَهَقَتْ نَفْسُهُ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] وَتَزَهَّقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زَهْوَقٌ is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ † The

thing perished, passed away, or came to nought; (Msb, K, TA;) became null, void, or of no effect. (K, TA.) And زَهَقَ الْبَاطِلُ † What was false, or vain, passed away, or came to nought, (S, Msb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to Kátadeh, by الْبَاطِلُ is here meant the devil. (TA.) — And زَهَقَ السَّهْمُ (S, Msb, K, TA) and زَهَقَ (Msb) † The arrow passed beyond the butt, (S, Msb, K, TA,) and fell behind it: (TA:) or went swiftly: (Ham p. 23:) or the former has this meaning: and the latter is syn. with زَلَقَ [app. meaning it slid along the ground]. (JK.) — And زَهَقَ الْفَرَسُ, aor. َ, inf. n. زَهْوَقٌ, † The horse preceded, went before, got before, outwent, or outstripped. (S,* Msb.) And زَهَقَتِ الرَّاحِلَةُ, inf. n. زَهْوَقٌ (ISK, S, K) and زَهَقَ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) † The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen; (ISK, JK,* S, K, TA;) and زَهَقَتْ انْزَهَقَتْ signifies the same. (JK.) And زَهَقَ فَلَانٌ, inf. n. زَهَقٌ and زَهْوَقٌ, † Such a one preceded, went before, &c.; (K, TA;) or زَهَقَ preceded, went before, &c., the horses, or horsemen; (TA;) and زَهَقَ انْزَهَقَ signifies the same. (K.) = زَهَقَ said of a bone, (S, K,) aor. َ, (K,) inf. n. زَهْوَقٌ, Its marrow became compact and full; (S, K;) as also زَهَقَ. (L, K.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full. (TA.) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2: see 2 in art. زَرَق: and see 4 below.

3. زَهَقَ الْحَقُّ الْبَاطِلُ (TA [there expl. by زَهَقَهُ, a mistranscription, app. for زَهَقَهُ, meaning † The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.]

4. اَزْهَقَ نَفْسَهُ He (God) caused his soul to go forth, pass forth, or depart. (Mgh, Msb.) The phrase اَزْهَقَ الْقَتْلُ means † Slaughter is a cause of making the soul to come to nought, and to depart. (Mgh.) — [Hence,] اَزْهَقَ الْبَاطِلُ † He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. — And اَزْهَقَ السَّهْمُ (S, K) † He made the arrow to pass beyond the butt. (S, K, TA.) — And اَزْهَقَتِ الدَّابَّةُ السَّرَجَ † The beast shifted forward the saddle, and threw it upon its neck: (S, K:) and, or but, it is said to be with رَأَى: [i. e. one says also, or correctly, accord. to some, اَزْهَقْتَهُ:] a rájiz says,

* أَخَافُ أَنْ تُزْهَقَ أَوْ يَنْزَرِقَ [† I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J,] cited to me by Abu-l-Ghowth, with زَاى. (S.) [Accord. to my copy of the KL, زَهْقٌ, inf. n. of زَهَقَ, signifies † The shifting backwards of a camel's saddle from his back: see 2 in art. زَرَق. — And اَزْهَقَ فِي السَّيْرِ

+ *He was quick* [as though urging himself forward] in pace, or journeying. (K.) = *زَهَقَ* also signifies *He filled it*; (S, O, K;) namely, a vessel: (S, O:) but accord. to the L, *he overturned it*; i. e. a vessel. (TA.) = See also 1, near the end.

7: see 1, in three places. — One says also *انْزَهَقَتِ الدَّابَّةُ* † *The beast leaped, or leaped upwards*, (S,) or *went forward, or preceded*, (O, K,) in consequence of beating, or taking fright. (S, O, K.) And *The beast fell into a deep place, or from a mountain; or fell from a mountain and died*; syn. *تَرَدَّتْ*. (TA. [See the next paragraph.])

زَهَقٌ A low, or depressed, part of the ground. (S, O, K.) A hollow, or cavity, or deep hollow or cavity, in the ground; syn. *وَهْدَةٌ* (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

زَهَقٌ † *Light, and unsteady, or lightwitted*; (S, K, TA;) applied to a man. (S.) = And A beast not exceeded in fatness. (TA.)

زَهَقِي † A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.)

زَهَاءُ مَائَةٍ and *زَهَائِي مَائَةٍ* i. q. *زَهَائِي مَائَةٍ* (K, TA,) i. e. *They are of the number of a hundred*. (TA.)

زَهَوَقٌ † A thing passing away, or coming to nought; or that passes away, or comes to nought; as also *زَاهِقٌ*. (K, TA.) Hence, in the Kur

7, [xvii. 83], *إِنَّ الْبَاطِلَ كَانَ زَهُوقًا*, i. e. † [Verily what is false, or vain,] is a thing that passes away, or comes to nought. (TA.) — † A deep well; (JK, S, K;) as also *زَاهِقَةٌ*; [in the TA *زَاهِقٌ*;] and in like manner both are applied to a place of destruction (*مُتَلَفَّةٌ*) (JK;) and to a *مُتَلَفَّةٌ* [app. meaning a desert in which people perish] as meaning *far-extending*. (Ham p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a *فَجٌّ* [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) — Also † *Light, or active*; syn. *خَفِيفٌ*. (JK.)

زَاهِقٌ Perishing, or dying. (Az, TA.) — See also *زَهَوَقٌ* in two places. — † An arrow passing beyond the butt, and falling behind it: (Mgh, TA:) whence the saying, in a trad., *إِنَّ حَابِيَا* [expl. in art. *حَبْو*]. (TA.) — † *Preceding, or outgoing.* You say, *زَاهِقًا* † *He came before, or in advance of, the horses, or horsemen.* (JK.) And *رَاحِلَةٌ زَاهِقَةٌ* † *A saddle-camel preceding, going before, getting before, outgoing, or outstripping, the horses, or horsemen.* (S.) — † A man put to flight: (S, O, K:) pl. *زَهَقٌ*, (so in my copies of the S,) or *زَهَقٌ*, (so in the O,) or *زَهَقٌ* and *زَهَقٌ*, with damm and with two dammehs. (K.) — † *Water running vehemently*: (JK, K, TA:) and † a canal (*خَلِيجٌ*) running swiftly. (TA.) = Applied to a beast (*دَابَّةٌ*), *Fat*, (JK, Az, S, K,) and *marrowy*: Bk. I.

(S, K:) or *marrowy*, but not fat in the utmost degree: or *having thin, or little, marrow*: (TA:) and *dry, or tough*, (K, TA,) by reason of leanness; so says As: (TA:) and, (K,) or as some say, (JK,) *very lean*; (JK, K, TA;) *such that a foul odour is perceived arising from the meagreness of its flesh*: (TA:) thus it bears two contr. meanings. (K.) — And, applied to marrow, *Compact and full*: (S, TA:) or, so applied, *good in respect of fatness*: and some say, i. q. *رَازٍ* [i. e. in a melting state, or corrupt, by reason of emaciation; or thin; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a *rājiz*, (S, TA,) namely, 'Omārah Ibn-Tārik, (TA.)

* *وَمَسَدٌ أَمْرٌ مِنْ أَيْتَانِي*
* *لَسَنٌ بِأَيْتَانِي وَلَا حَقَاتِي*
* *وَلَا ضِعَافٌ مِثْلَهُنَّ زَاهِقِي*

accord. to Fr, it is in the nom. case, the poetry being what is termed *مُتَقَا*, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-hah by poetic license) and another with dammeh,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, explanation may mean in a melting state, &c.]: another explanation is, that *زَاهِقٌ* here means *ذَاهِبٌ* [going away]: (S, TA:) but, as Sgh says, the [right] reading is

* *عَيْسٍ عَيْتَانِي ذَاتِ مِجْ زَاهِقِي* *

[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.)

فَرَسٌ ذَاتُ أَزَاهِقَةٍ sing. of *أَزَاهِقِي* in the phrase *ذَاتُ أَزَاهِقِي* † *A mare having wonderful, or admirable, qualities in running*: (A, TA:) or this means a mare having a swift running. (S, K.) — One says also, *أَزَاهِقِي* and *جَاءَتِ الْخَيْلُ أَزَاهِقِي*, meaning † [The horses, or horsemen, came] in troops in a state of dispersion. (A'Obeyd, TA.) — *أَزَاهِقِي* is also the name of A horse of Ziyād Ibn-Hindābeh. (K.)

زَهَقٌ Slain. (El-Muārrij, S.)

زَهَقٌ Slaying, or a slayer. (El-Muārrij, S.) — And † A man quick [as though urging himself forward] in his pace, or journeying. (S, TA.) — And † *Loquacious*. (JK.)

زَهَقَةٌ [A cause of the departure of the soul: a word of the same class as *مَبْخَلَةٌ* and *مَجْنُونَةٌ*. — [Hence,] one says of a camel which others strive in vain to overtake, *هَذَا الْجَمَلُ زَهَقَةٌ لِرُؤُوحِ الْبَطِيّ*, † [This camel is one that takes away the breath of the other beasts, or saddle-camels]. (A, TA.)

رَجُلٌ مَزْهُوقٌ † A man who is straitened. (TA.)

زهر

1. *زَهَرٌ*, inf. n. *زُهْوَمَةٌ* and *زَهَرٌ*, *It stank*: [in which sense *زَهَرٌ*, inf. n. *زُهْوَمَةٌ*, is mentioned by Freytag on the authority of the Deewān el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also *زُهْوَمَةٌ* and *زَهَرٌ* below.]) And *زَهَمَتْ يَدُهُ*, (S, MA, K,) aor. ʔ, (K,) inf. n. *زَهَمٌ*, (S, K,) *His hand was, or became, greasy*, (S, MA, K,) *from the fat*: (MA:) or *had in it the odour of fat*. (TA.) — *زَهَمٌ* also signifies *He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest*: (JK, K:) said of a man. (JK.) — *زَهَرٌ*, (K,) aor. ʔ, inf. n. *زَهَمٌ*, (TK,) *It (a bone) was, or became, marrowy; had, or contained, marrow*; as also *زَاهِرٌ*. (K, TA.)

4: see what next precedes.

زَهَرٌ Fat, as a subst.: (S:) or so *زَهَرٌ*; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies *fat of a beast of prey*: (TA:) or, as some say, *flesh-meat that is raw, or not thoroughly cooked*: (JK:) and the former, *fat of a wild animal: or of the ostrich: or of horses*: (K:) or, as some say, of a wild animal that does not chew the cud: (TA:) or in a general sense. (K.) — And *The perfume known by the name of زَبَاد* [i. e. *civet*], which comes forth from the [cat called] *سَبْوَرُ الزَّبَاد*, from beneath its tail, in the part between the anus and the meatus urinarius. (K.) = Also *A fetid odour*. (K.) [See also *زَهَرٌ* and *زُهْوَمَةٌ*.]

زَهَرٌ The fetid odour of corpses or carcases. (TA. [See also 1, first sentence; and the last explanation of *زَهَرٌ*; and see *زُهْوَمَةٌ*].) — And *The remains of fat in a horse or similar beast (دَابَّةٌ فِي دَابَّةٍ)*. (TA.) See also *زَهَرٌ*.

زَهَرٌ [part. n. of *زَهَرٌ*]. You say, *لَحْمٌ زَهَرٌ* *Stinking, fat, flesh-meat*. (JK.) And *يَدُهُ زَهَمَةٌ* *His hand is greasy*: (S, K:) or *has in it the odour of fat*. (TA.) — And *Very fat; having much fat: or having some remains of fatness*. (K.)

زُهْوَمَةٌ: see *زُهْوَمَةٌ*.

زَهْمَانٌ Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and *زَهْمَانٌ* with damm [i. e. *زُهْمَانٌ*, with tenween, for, as is said in the S (voce *عَرْيَانٌ*), a word of the measure *عُغْلَانٌ* has its fem. with ʔ, meaning, if an epithet,] signifies [the same, or] *satiated, sated, or satisfied in stomach*; as also *زُهْمَانِي*. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] *زُهْمَانٌ*, (Abu-n-Nedā, IʿAq, TA,) or *زُهْمَانٌ*, [imperfectly decl. (like the first word) as a proper name ending with *ان*,] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., *زَاهِدٌ زُهْمَانٌ* † *In the belly of the dog زُهْمَانٌ is his provision*: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زهمان is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly," and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm, [زهمان], and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi suprâ.)

زهمان and زهمان: see the next preceding paragraph, in four places.

زهماني: see زهمان, first sentence.

زهوة The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also زهمية: (K:) or the latter signifies a fetid odour [in a general sense]: (S:) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no زهوة. (TA.) [See also 1, first sentence; and زهم, last signification; and زهم.]

زهو

1. زها, said of seed-produce, *It increased, or augmented; received increase and blessing from God; or throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يزهو, inf. n. زهو, *it attained its full growth:* (Msb:) or *it put forth its fruit:* or *it became tall:* (TA:) and, said of palm-trees, (نخل, S, Msb, K, TA,) and likewise of plants, (TA,) aor. as above, (Msb, TA,) and so the inf. n., (S, Msb, TA,) *they became tall;* (K, TA;) *became tall and full-grown; or became of their full height, and blossomed;* (TA;) and زهي signifies the same: (K:) or both signify *they* (i. e. palm-trees) *showed redness, and yellowness, in their fruit:* (S, Msb;) the latter verb mentioned by AZ, but [it is said that] Aṣ did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies *they put forth their fruit;* and the latter, as expl. next before: (Msb:) accord. to Abu-l-Khattâb and Lth, one says of palm-trees (نخل) only يزهي; not يزهو: and Aṣ [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهي. (TA.) And زها (JK, or البسر; and ازهي; (Mgh, K; and زهي; (K,) inf. n. تزهيية: (TA;) [The dates, or dates beginning to ripen,] showed their good-

ness by redness, and yellowness: (JK:) *became red, and yellow:* (Mgh:) *became coloured.* (K.) Hence the trad., نَبِي عَنْ بَيْع ثَمَرِ النَّخْلِ حَتَّى يَزْهُو, or يزهي, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — You say also, زها الغلام, (K,) aor. and inf. n. as above, (TA,) *The boy grew up; or attained to youthful vigour, or the prime of manhood.* (K.) — And زهت الشاة, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) *The ewe, or she-goat, became large in her udder:* (JK:) or *secreted milk in her udder, and was near to bringing forth.* (AZ, S, K,*) — And زهت الريح *The wind rose, blew, or became in a state of commotion.* (S.) — And زهت الإبل, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) *The camels journeyed, after coming to water,* (JK, S, M, K,) *a night or more,* (JK, S, M,) so says A'Obeyd, (S,) or *a night or two nights.* (K.) And *The camels passed along,* (مرت,) so in the copies of the K, but correctly مدت [i. e. made much advance in journeying], as in the M, (TA,) *in search of pasturage, after they had drunk,* (K, TA,) *not pasturing around the water.* (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) = زهو [as inf. n. of the trans. v. زها, aor. يزهي,] primarily signifies *The act of raising, or elevating:* and the act of shaking; or putting in motion, or into a state of commotion: whence زها السراب and زهت التبات [both expl. in what follows]. (Har p. 171.) You say, زهت الأمواج السفينة *The waves raised the ship.* (TA.) And زها السراب الشيء, aor. يزها, *The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har];* syn. رَفَعَهُ; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السراب يزهي القبور *The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them;* expl. by the words يرفعها (TA.) — And زها المروحة, said of a person fanning, *He put in motion the fan; or put it into a state of commotion;* as also زهاها. (TA.) And زهت تزها, (S, TA,) aor. يزها, (K, TA,) inf. n. زهو, (K, TA,) *The wind shook, or put in motion or into a state of commotion,* (S, K, TA,) *the trees, (S,) or the plants, or herbage, after the dew or rain (غيب الندى).* (K, TA.) — And زها, (S, TA,) inf. n. زهو, (K, TA;) and ازدهاء, (S, TA,) inf. n. ازدهاء. (K, TA;) [not ازها, as in the TK, followed by Freytag;] i. q. استخف. (S, K, TA:) and تهاون به (S:) [the former of these two explanations as meaning *He, or it, incited him, or excited him, to briskness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness:* and the latter of them, or both of them, for the former is often syn. with the latter, as meaning *he held him, or it, in little, or light, estimation or account, or in contempt;*

he contemned, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and به ازدهى signifies the same تهاون به (JK.) You say, زها الشيء, and ازدهاء, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] استخف طرباً: (Har p. 359:) and يزدهيني as meaning [agreeably with the same explanation] يستخفني and ازدهى القوم (Id. p. 131:) and استخفهم من الطرب as meaning [in like manner] *He pleased the people, or party:* (Id. p. 427:) and ازدهاء also as meaning *He incited him, or excited him, to pride, or conceit, or the like:* (Id. p. 131:) and زها الكبر (K) *Pride rendered him self-conceited.* (TK.) 'Omar Ibn-'Abee-Rabeea says,

* وَلَمَّا تَفَاوَضْنَا الْحَدِيثَ وَأَسْفَرْتُ *
* وَجُوهَ زَهَاها الْحُسْنُ أَنْ تَتَّقَعَا *

meaning *And when we discoursed together, and faces shone, beauty excited the possessors of them to levity (استخف أربابها) and prevented their veiling them with the قناع [or head-covering], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لها as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of تو and لها and حين may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَّقَعَا means أَنْ تَتَّقَعَا; for they often suppress the preposition with أَنْ: (Ham pp. 552—3:) [J gives two readings of this verse, accord. to one of my copies of the S: one is with تَنَازَعْنَا in the place of تَفَاوَضْنَا, and أَشْرَقَتْ in the place of أَسْفَرَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]*

* فَلَمَّا تَوَافَقْنَا وَسَلَّمْتُ أَقْبَلْتُ *
* وَجُوهَ زَهَاها الْحُسْنُ أَنْ تَتَّقَعَا *

[And when we agreed together, and I saluted, faces advanced, which beauty excited &c, or the possessors of which beauty excited &c.]. (S.) And hence their saying, بِخَدِيعَةٍ بِزُدْهِى لَا يَزْدُهِى, or excited, to briskness, &c., by means of deceit, or guile. (S.) And ازدهاء الفرح, meaning استخف. [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] زها الطل النور *The طل [or fine drizzling rain] made the flowers, or blossoms, to increase in beauty of aspect.* (TA.) — زها السراج, (K,) aor. يزها, [perhaps a mistranscription for يزهاه], inf. n. زهو, (TA,) *He made the سراج [or lamp, or lighted wick,] to give a bright light.* (K.) —

I made the camels to journey, after coming to water, (A'Obeyd, JK, S, K,) a night or more, (A'Obeyd, JK, S,) or a night or two nights. (K.) Thus the verb in relation to camels is trans. as well as intrans. (S.) — *زَهَا بِالسَّيْفِ* *He made a sign with the sword by waving it, or brandishing it. (K, TA.)* — *زَهَا بِالْعَصَا* *He struck with the staff, or stick. (K.)* — *زَهَا بِمِائَةِ رَطْلٍ* *He computed, or computed by conjecture, [to be of the weight of] a hundred pounds. (K.)* You say, *حَزَرَهُ زَهَاهُ بِمِائَةِ رَطْلٍ* meaning *خرزه* [a mistake for *حَزَرَهُ* i. e. *He computed it, &c., to be of the weight of a hundred pounds*]. (TK. In the TA, *زَهَا فَلَان*, *زَهَا* or the like being omitted by an oversight,) aor. *يَزْهَاهُ* [which indicates an omission after *فَلَان*]. And *زَهَوْتُ الْقَوْمَ* *I computed, or computed by conjecture, the number of the people, or party. (JK.)* = *زَهَى* (JK, S, K,) like *عَنِ* (S, K;) and *زَهَا* (IDrd, S, K,) like *دَعَا*, but this is rare, (K,) and was dissallowed by *As* in the sense of *زَهَى* (TA in art. *نَخَوُ*), aor. *يَزْهَوُ*, inf. n. *زَهْوٌ*; (IDrd, S;) and *أَزْهَى* (K;) said of a man, (JK, S,) *He behaved proudly, haughtily, or insolently*; (S, K,* TA;) *he was proud, vain, and boastful*; (K;) or *was pleased with himself, or self-conceited*: (JK:) *ازدهى* [i. e. *أَزْهَى*], in like manner, means *تَكَبَّرَ*: (Har p. 264: [but this more properly signifies, as shown above by an explanation of *ازدهاه*, *he was incited, or excited, to lightness, levity, or unsteadiness*:] the first of these verbs [may be originally pass. of *زَهَا* in the phrase *زَهَاهُ الْكِبَرُ*, mentioned before, but, as *J* says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, *اِتَّزِهْ يَا رَجُلُ* [*Behave thou proudly, &c., O man*; see art. *ت*]; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without *ل*, as when you say, *لِيَقْمَرِ زَيْدٌ* (S, TA:) *J* also says, (TA,) *I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of زَهَى الرَّجُلُ?* and he answered, *The man was pleased with himself, or self-conceited*: *I* said, *Dost thou say, زَهَا* as meaning *اِفْتَخَرَ* [*He gloried, or boasted, &c.*]? and he answered, *As for us, we do not say it. (S, TA.)* One says also, *زَهَى فَلَانٌ* i. e. *نَجَّى* [*Such a one gloried, or boasted, and magnified himself, or behaved proudly, by reason of such a thing*]; as though meaning *زَهَاهُ* *بِنَفْسِهِ* [i. e. *self-conceit elevated him by reason of such a thing*]. (Har p. 171.) — And one says, *زَهَى الشَّيْءُ بَعَيْنِكَ* or *لِعَيْنِكَ* *The thing was beautiful in aspect in, or to, thine eyes. (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written, زَهَى; and only in the PS, زَهَا, for زَهَا, which is the form given by Golius: Freytag writes the phrase زَهَى الشَّيْءُ بَعَيْنِكَ.]*

2: see 1, in two places, in the former half of the paragraph.

4: see 1, in four places, in the first three sentences: — and again, in one place, in the last quarter of the same paragraph. — *مَا أَزْهَاهُ* [meaning *How proud, vain, boastful, or self-conceited, is he!*] is from *زَهَا* as syn. with *زَهَى*; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (S.)

8. *اِزْدَهَى* [originally *اِزْتَهَى*]: see 1, as a trans. verb, in eight places. And *اِزْدَهَى*: see 1, in the last quarter of the paragraph.

زَهْوٌ [is the inf. n. of *زَهَا* (q. v.): and also has the significations here following. —] *Pride* [as implying self-elevation]: (JK, S, K:) *vanity, or vain behaviour*: (K:) *boasting, or glorying*: (S, K:) and *wrongdoing, injustice, injuriousness, or tyranny. (TA.)* — *A false, or vain, saying*; syn. *بَاطِلٌ* (S, K, and Ham p. 24;) *a lie, or falsehood*; (JK, S, K, and Ham* ubi suprâ;) or *an exaggeration in speech. (Ham ubi suprâ.)* You say, *قَالَ زَهْوًا* [*He said a false, or vain, saying, &c.*]. (Ham ubi suprâ.) — *A beautiful aspect. (S, K.)* — *The blossoms, or flowers, of a plant. (Lth, K.)* — *The brightness of a plant (K, TA) by its becoming red or yellow; (TA;) as also زَهْوٌ (K, TA,) like عَلُوٌّ (TA,) [in the CK كَانَزَهْوٍ is here put in the place of كَانَزَهْوٍ*

and *زَهَاهُ* (K, TA,) like *سَحَابٌ*, as the unrestricted mention of it requires, but in some of the copies of the K with damm [i. e. *زَهَاهُ*]. (TA.) — Also, [or *نَبَاتٌ زَهْوٌ* as in the TK,] *A plant beautiful and bright, (K,) or fresh. (TA.)* — And *Dates beginning to ripen (بُسْرٌ) that are becoming coloured (مَلُونٌ)*, (so in some copies of the S and K, and in the Mgh, or *مَتَلُونٌ* [which signifies the same], Har p. 416), or *that have become coloured (مَلُونٌ)*; (so in other copies of the S and K;) as also *زَهْوٌ* (K, TA,) like *عَلُوٌّ*, thus in the handwriting of *Az* in the T: (TA:) [here, again, in the CK we find *كَانَزَهْوٍ* put in the place of *كَانَزَهْوٍ*; or perhaps it should be *كَانَزَهْوٍ*; as appears from what follows in the next sentence:] in this sense, *زَهْوٌ* is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, *قَدْ ظَهَرَ فِيهِ الزَّهْوُ* [*Dates becoming, or become, red, or yellow, have appeared in them*; i. e. *فِي التَّخَلُّلِ*]: and the people of El-Hijaz say, *الزَّهْوُ*, with damm: (S:) [Fei says,] the subst. from *زَهَا* meaning “the palm-trees showed redness and yellowness in their fruit” is *الزَّهْوُ* [i. e. *الزَّهْوُ*], with damm; and AHát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Mgh.) — You say also *ثَوْبٌ زَهْوٌ* *A red and beautiful garment or piece of cloth*: and *ثِيَابٌ زَهْوَةٌ* and *زَاهِيَةٌ* [red and beautiful garments &c.]. (JK.)

زَهْوٌ: see the next preceding paragraph, latter half, in three places.

زَهَا الدُّنْيَا *The ornature, finery, show, pomp, or gaiety, of the present life or world. (K, TA.)* The former noun [when indeterminate] is [with *tenween, زَهَا*,] like *هَدَى*. (K.)

زَهْوَةٌ *A shining, glistening, or brilliancy; whatever be the colour. (TA.)*

زَهَاءٌ: see *زَهْوٌ*, in the former half of the paragraph.

زَهَاءٌ *Number, or amount. (JK, Mgh.)* You say, *كَمْ زَهَاهُمْ* *How many is their number? or how much is their amount? (Mgh, TA:) or, the computation of them? (TA.)* And *هُمُ زَهَاءٌ مِائَةٌ* [*They are as many as a hundred*]; *they are the number, or amount, of a hundred*; (El-Farábee, S, Mgh, Mgh, K;*) or *their number, or amount, is a hundred*: (Mgh:) and *زَهَاءٌ مِائَةٌ*, also, with *kesr*: (El-Farábee, Mgh:) but the saying of the [common] people *هُمُ زَهَاءٌ عَلَى مِائَةٍ* is not [correct] Arabic. (Mgh.) — Also *A large number*: whence in a trad. respecting the time of the resurrection, *إِذَا سَمِعْتُمْ نَبَأَ يَأْتُونَ مِنْ قِبَلِ الْمَشْرِقِ* [*When ye hear of men coming from the direction of the east,*] *having a large number. (TA.)* — And *زَهَاءُ الشَّيْءِ* signifies *The corporeal form or figure or substance, which one sees from a distance,* of the thing. (TA.)

زَهَاءٌ مِائَةٌ: see the next preceding paragraph.

زَهْوٌ: see *زَهْوٌ*, in two places. — Also *The redness of colour, and beauty, of garments or cloths. (JK.)*

إِبِلٌ زَاهِيَةٌ [act. part. n. of *زَهَا*]. — *Camels that will not pasture upon the [plants, or trees, termed] حِمِضٌ*: (ISk, S:) pl. *زَوَاهٍ*. (TA.) — *زَاهِيٌ* *Bright in respect of colour. (TA.)* *ثِيَابٌ زَاهِيَةٌ*: see *زَهْوٌ*, last sentence.

أَزْهَى [meaning *More, and most, proud, vain, boastful, or self-conceited, is, like أَزْهَاهُ* (q. v.), from *زَهَا* as syn. with *زَهَى*; not from the latter of these two verbs]. You say *أَزْهَى مِنْ غَرَابٍ* [*More proud, &c., than a crow*]; (S, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and *مِنْ وَعِلٍ* [*than a mountain-goat*]: and *ذُبَابٍ وَدَبَابٍ وَدَبَابٍ* [*than a peacock*]: and *ثَعْلَبٍ وَثَوْرٍ وَثَوْرٍ* [*a cock and a fly and a bull and a fox*]: all these are provs. (Meyd.)

اِزْهَوُ, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except *اِنْتَحَلُ* from *قَحَل*, (MF, TA,) applied to a man, *Proud, haughty, or insolent*; (Lh, K;) as also *مَزْدَهَى* [which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Har p. 264:) pl. of the former *اِزْهَوُونَ*. (Lh, TA.) [See also what next follows.]

مَزْهَوٌ, from *زَهَى*, applied to a man, *Proud, haughty, or insolent*; (S, TA;) [*vain, and boast-*

ful;] pleased with himself, or self-conceited. (TA.) [See also what next precedes.]

مَزْدَهِي: see اِزْدَهَو, above.

زو

1. زَوَى, or زَى, (accord. to different copies of the S, in the TA زَوَى) [from زُو, originally زَوُو, then زَوَى, and then زَى or زَى] or it is زَوَى, (thus in some copies of the S,) *It was decreed against us.* (S.)

4. اَزَوَى, (K,) said of a man, (TA,) [from زُو,] *He came having with him another:* (K, and T in art. تو:) mentioned by Az and Sgh on the authority of IAar: (TA:) opposed to اَتَوَى meaning “he came alone; by himself.” (T in art. تو.)

زُو *A pair, or couple; two coupled together;* (S, K, TA;) [of men, and] of ships and other things; (TA;) *i. q.* زَوْج. (K, and T in art. تو:) opposed to تَو meaning “one, and no more.” (K, and TA in this art. and in art. تو.) You say, *جَاءَ فُلَانٌ زَوْاً*, meaning *Such one came with his companion.* (S.) [See also art. تَو.] = الزَّوُ is also the name of *A ship constructed by El-Mutawekkil, (K, TA,) the 'Abbāsee; in which he associated in drinking with the poet El-Bohturee.* (TA.) Accord. to the S, it is the name of a mountain in El-'Irāk: but Abou-Zekereyā Et-Tebreeze, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزَّوِ يَوْفَقُ تَارَةً *
* وَيَنْقَادُ إِذَا قُدَّتْهُ بَزِمَامٌ *

[Nor have I seen a mountain like الزَّوِ, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA.) [In the CK, in the verse above cited, اِذَا مَا is put in the place of اِذَا.] = [J also says that,] accord. to As, زَوُ الْمَنِيَّةِ signifies *What happens of decreed perdition or death:* and زَوُ is also said to signify *a decree [of God]:* (S, TA:) and in the M it is said that زَوُ signifies *perdition, or death:* and زَوُ, the accidents, or calamities, of destiny or death: but accord. to the T, As said زَوُ الْمَنِيَّةِ, with ء. (TA.)

زوج

2. اِتْرُوجُ, and زَوْجُهُ إِلَيْهِ, [inf. n. اِتْرُوجُ] *He coupled, or paired, a thing with a thing; united it to it as its fellow, or like.* (TA.) So in the Kūr [xliv. 54 and lii. 20], زَوْجَانَهُمْ بِحُورٍ عَيْنٍ *We will couple them, or pair them, [with females having eyes like those of gazelles:]* (S, Mgh, K, TA:) the meaning is not the تَرْوِيجُ commonly known, [i. e. marriage,] for there will be no [such] تَرْوِيجُ in Paradise. (MF, TA.) And so in the Kūr [lxxxi. 7], وَإِذَا الْفُؤُسُ زُوِجَتْ *And*

when the souls shall be coupled, or paired, or united with their fellows: (TA:) i. e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زُوِجْتُ إِبِلِي *I coupled, or paired, my camels, one with another:* (A:) or زُوِجْتُ بَيْنَ الْإِبِلِ *I coupled, or paired, every one of the camels with another.* (TA.) So too in the Kūr [xlii. 49], أَوْ يَزُوجُهُمْ, *Or He maketh them couples, or pairs, males and females:* or, accord. to AM, *maketh them of different sorts [or sexes], males and females:* for — تَرْوِيجُ signifies [also] *The making to be of different sorts or species* [&c.]. (TA.) — زَوْجَتُهُ أَمْرَأَةً, (T, S, A, * Mgh, Mṣb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning *I married him, or gave him in marriage, to a woman;* (Mṣb, TA;) as also بَامْرَأَةٍ, (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooh (see 5)]: (Mṣb, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.]: زَوْجَتُ مِنْهُ أَمْرَأَةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوْجَتُهُ مِنْهَا *meaning I married him to her*; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that it may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for ب. (Mṣb.)

3. زَوْجًا, [inf. n. مُزَاوَجَةً and زَوْجًا] *It, or he, was, or became, a couple, or pair, with it, or him: or made a coupling, or pairing, with it, or him.* (MA.) [And زَاوَجَا *They two formed together a couple, or pair.*] — [And زَاوَجَا, inf. n. as above, *They married each other.*] You say, هَذِيْلُ يَزَاوِجُ عَكْرِمَةَ [The tribe of Hudheyl intermarry with that of 'Ikrimeh]. (A. [See also 6.]) — [He made them two] زَاوَجَ and زَاوَجَ بَيْنَهُمَا (referring to sentences or phrases) *to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other.* (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجْتُ أَمْرَأَةً, (T, S, A, * Mgh, Mṣb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) meaning *I married a woman; i. e., took a woman in marriage; took her as my wife;* (Mṣb, TA;) as also بَامْرَأَةٍ, (A, * K;) or this is rare; (K;) Akh says that it is allowable; (Mṣb, TA;) and it is said to be of the dial. of Azd-Shanooh, (S, Mgh, Mṣb, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, S,

Mgh.) And تَزَوَّجَ فِي بَنِي فُلَانٍ (A, Mṣb, TA) *He married, or took a wife, among the sons of such a one.* (Mṣb, TA.) And تَزَوَّجَ إِلَيْهِ *i. q.* خَاتَنَهُ [He allied himself to him by marriage]. (K in art. ختن.) — [Hence,] تَزَوَّجَهُ التَّوْمُ + *Sleep pervaded him; syn. خَالَطَهُ.* (K.)

6. تَزَاوَجَ الْقَوْمُ and اِزْدَوَّجُوا *The people, or party, married one another; intermarried.* (TA. [See also 3.]) — See also the next paragraph, in three places.

8. اِزْدَوَّجَتِ الطَّيْرُ [The birds coupled, or paired, one with another]. (TA.) — See also 6. — [زَاوَجًا and تَزَاوَجًا] [and زَاوَجًا], said of two phrases, or sentences, (A, TA,) † *They bore a mutual resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, ازدوج and تَزَاوَجَ, said of a phrase, or sentence, † It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other:* (TA:) اِزْدَوَّجَ and مُزَاوَجَةً (S, A, K) and تَزَاوَجَ (S) are syn.: (S, A, * K:) اِزْدَوَّجَ signifies *A conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase مِنْ سَيِّبَيْنَا* [in the Kūr xxvii. 22]: (Kull p. 31.) and this is also termed مُزَاوَجَةً and مُحَادَاةً and مُوَازَنَةً and مُقَابَلَةً. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاَجٌ [Vitriol;] *a well-known kind of salt;* (K, TA;) called شَبَّ يَمَانِي [but see شَبَّ] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA:) [pl. زَاَجَات, meaning species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زَاَج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (S,) arabicized, (S, K,) originally زَاَك. (TA.)

زَوْجٌ primarily signifies *A sort of thing of any kind [that is one of a pair or couple]:* and زَوْجَانٌ signifies *a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries:* زَوْجٌ signifying either one of such two things: (Az, TA:) or, accord. to 'Alee Ibn-'Eesā, *a sort of thing [absolutely]:* (Mgh:) or *a sort of thing having its like,* (El-Ghooree, Mgh, Mṣb,) as in the case of species; (Mṣb;) or *having its contrary,* (El-Ghooree, Mgh, Mṣb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mṣb;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh:) or it is applied to a single thing only when *having with it a thing of the same kind;* (Mgh, Mṣb;) زَوْجَانٌ signifying *a pair, or couple, of such things:* (Mgh:) the pl. is اِزْوَاجٌ. (TA:) you say زَوْجًا حَيَامٍ and زَوْجَانٍ مِنْ حَيَامٍ *A pair*

of pigeons]: (A:) and اشترى زوجي حمام [I bought a pair of pigeons], meaning a male and a female: (S:) and زوجا نعال [A pair of sandals]: (S, A:) and in like manner زوجين is used in the Kur xi. 42 and xxiii. 28; (S:) meaning a male and a female: (Bd, Jel:) or, accord. to the M, زوج signifies one of a pair or couple: and also a pair or couple together: (TA:) and in like manner says AO, (Mgh, Msb,) and IKt, and IF: (Msb:) and ISH says that it signifies two; (Mgh:) and so says IDrd: (Msb:) so that you say, هما زوج as well as هما زوجان [meaning They two are a pair, or couple]; (S, K, TA:) like as you say, هما سوا and هما سيان (S, TA:) and عندي زوج نعال, meaning [I have] two [sandals]; and زوجان, meaning four: (Msb:) or زوج حمام as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) Iamb says, the vulgar are wrong in thinking that زوج signifies two; for the Arabs used not to employ such a phrase as زوج حمام, but used to say زوجان من الحمام (Mgh, Msb, TA,) meaning a male and a female; (TA:) and زوجان من الخفاف (Mgh, Msb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زوج to one of birds, like as they applied the dual, زوجان, to two; but they applied the term فرد to the male, and فرده to the female: (Mgh, Msb:) Es-Sijistānee, also, says that the term زوج should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زوجان: (Msb:) Az says that the grammarians disapprove the saying of ISH that زوج signifies two of any things, (Mgh,* TA,) and that زوجان من خفاف signifies [Two pairs of boots, or] four [boots]; for زوج with them signifies one [of a pair or couple]: a man and his wife [together] are termed زوجان: and ثمانية أزواج in the Kur [vi. 144 and xxxix. 8] means Eight ones [of pairs or couples]: the primary meaning of زوج being that first mentioned in this paragraph: (TA:) in the Kur xxii. 5 and l. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bd, Jel:) it is also expl. by the word لُون [used in this last sense]: (T, TA:) in the Kur xxxviii. 58, its pl. أزواج means ألوان and أنواع [i. e. sorts, or species] of punishment: F explains the sing. as meaning a sort, or species, of silk brocade and the like; but his restricting the signification by the words ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aqshā, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدِّيَابِجِ [every sort, or species, of silk brocade], as an ex. of زوج in the sense of لُون. (TA.) — [Hence,] A woman's husband: and a man's wife: in which latter sense زوجة is also used; (S, M, A, Mgh,* Msb, K,*) as in a

verse of El-Farezdaq cited in art. بول, conj. 10; (S, Mgh;) but it is disallowed by As; (TA;) and the former word is the one of high authority, (Mgh, Msb,) and is that which occurs in the Kur, in ii. 33 and vii. 18, (S, Mgh, Msb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AHát says that the people of Nejd call a wife زوجة, and that the people of the Haram use this word: but ISK says that the people of El-Hijáz call a wife زوج; and the rest of the Arabs, زوجة: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Msb:) the pl. of زوج is أزواج (Msb, K*) and زوجة: (K;) and the pl. of زوجة is زوجات (A, Mgh, Msb) and أزواج also; (A, Msb;) and أزواج occurs [as a pl. pl., i. e. pl. of أزواج] in a verse cited by ISK. (TA in art. ناع.) — [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أزواج (S, A, K,) occurring in the Kur xxxvii. 22. (S, A.) — And A fellow, or like: pl. أزواج: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عندي من هذا أزواج I have, of this, fellows, or likes. (TA.) — As used by arithmeticians, (Mgh, Msb,) contr. of فرد: (S, Mgh, Msb, K;) i. e. it signifies An even number; a number that may be divided into two equal numbers; (Msb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أزواج. (S, Mgh.) One says زوج أو فرد [Even or odd?], like as one says خسا أو زكا [or rather شفع أو وتر] (S, Mgh.) — Also A [kind of cloth such as is termed] نَمَط [q. v.] or silk brocade; syn. دِيَابَج: (TA:) or a نَمَط that is thrown over the [kind of vehicle called] هودج. (S, K, TA.)

زوج: see art. زوج.

زوجة: see زوج, in four places, in the latter half of the paragraph.

زواج and زوجية [The marriage-state, or simply marriage]: the latter is a subst. from سَلِمَ, [i. e. a quasi-inf. n.,] like سَلَام from سَلِمَ, and كَلَام from كَلِمَ. (Msb.) You say, بينهما حق الزوجية [Between them two is the right of the marriage-state, or of marriage]: (A, Msb:) and الزواج is also allowable as [an inf. n. of 3,] coordinate to المزاوجة. (Msb.)

زواج: see the next preceding paragraph, in two places.

زائجة: see art. زوج.

مزاوج A woman who marries often: (S, K:) one who has had many husbands. (K.)

زود

1. زَاد, aor. يَزُود, (L,) inf. n. زَوْد, (L, K,) He laid in a stock of provisions for travelling or for a fixed residence; syn. أَتَسَّ زَادًا: (L, K:) or زَاد is syn. with زَوْدَة: q. v.; and this is what is meant in the K by تَأْسِيسُ الزَّادِ as the explanation of الزَّوْد. (MF.)

2. زَوْدَة, (S, Msb, K,) inf. n. تَزْوِيد, (KL;) as also زَادَة, (K,) inf. n. إِزْوَاد, (TA;) and زَادَة, inf. n. زَوْد; (MF;) He furnished him with, or gave him, provisions (S, Msb, K,* KL) for travelling [or for a fixed residence]. (S, Msb.) [It is doubly trans.:] you say, زَوْدَهُمْ مِلءَ الْمَزَاوِدِ [He furnished them with what filled the provision-bags for travelling-provision]: (A:) and زَوْدَهُ الزَّيْتِ [He furnished him with olive-oil for travelling-provision]. (S in art. زيت.) And Abou-Khirāsh says,

* وَقَدْ يَأْتِيكَ بِالْأَخْبَارِ مَنْ لَا

* تَجِبُزُ بِالْحَدَاءِ وَلَا تَزِيدُ

[And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions]. (TA.) — [Hence,] زَوْدَتُهُ كِتَابًا [I provided him with a letter]. (A, TA.)

4: see 2, in two places.

5. تَزَوَّد [He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence;] he took, or prepared, for himself provisions (S,* KL, TA) for travelling or for a fixed residence: (TA: [Golius makes it to be trans. by means of ب, as on the authority of the KL; in which the only explanation, as that of the inf. n., is تَوَشَّه بِرُكُوفَتْنِ]) and he chose a thing as زَاد [or provision] for himself. (Har p. 92.) You say, تَزَوَّدَ مِمَّا فُلَانُ [Such a one was furnished, or such a one furnished himself, with provisions from us]. (A.) And تَزَوَّدَ لِسَفَرِهِ [He was furnished, or he furnished himself, with provisions for his journey]. (Msb.) And see another ex. voce زَاد. You say also, تَزَوَّدَ مِنَ الدُّنْيَا لِلْآخِرَةِ [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And تَزَوَّدَ مِنَ الْأَمِيرِ كِتَابًا لِعَامِلِهِ [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And تَزَوَّدَ مِنِّي طَعْنَةً بَيْنَ أُذُنَيْهِ [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.)

زَاد Provisions, or a stock of provisions, for travelling (S, L, Msb, TA) and for a fixed residence: (L, TA:) pl. أَزْوَاد (L, Msb) and أَزَوْدَة; the latter anomalous. (L.) — And hence, as being likened thereto, † Any deed, or acquirement, whether good or evil, whereby one becomes changed in state, or condition: (L;) [or rather, whereby one provides for a change of state, or condition, like as a traveller provides for a journey.] It is

said in the *Kur* [ii. 193], **وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّوَدُّ** (L) meaning, [as is implied in the L, † And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c. (Jel.) — [It is also said to be used as meaning † Salutation and the returning of a greeting. (De Sacy's Chrest. Ar., ii. 415, q. v.)]

مَزَادَ: see **مَزَادَة**.

مَزُودٌ A bag, or other receptacle, (S, * Mṣb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Mṣb:) pl. **مَزَاوِدُ**. (S, A, Mṣb, K.) — [Hence,] **رِقَابُ الْمَزَاوِدِ** [lit. The necks of provision-bags:] a nickname applied to the **عَجَمِ** [or Persians, or foreigners in general,] (S, K) by the Arabs. (S.) [See art. **رَقَب**.]

مَزَادَة [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the **half** (شَطْر) of a **زَاوِيَة**: pl. **مَزَائِدُ**; [regularly **مَزَاوِدُ**; or the medial radical is **ي**, and therefore the reg. pl. is **مَزَايِدُ**;] and sometimes they said **مَزَادٌ**, [a coll. gen. n.,] without **ة**: [accord. to some,] it is of the measure **مَفْعَلَة**, [originally **مَزُودَة**,] from **الزَّاد**, because one furnishes himself with water in it for travelling-provision: (Mṣb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. **زَيْد**, q. v.)

زور زور

1. **زَارَهُ**, aor. **يَزُورُ**, inf. n. **زِيَارَة** (S, A, Mṣb, K) and **زُورُ** (S, A, K) and **مَزَارُ** (S, Mṣb, K) and **زَوَارَة** (Ks, S) or **زَوَارُ**; (K;) and **ازدَارَهُ** (S, A, TA,) of the measure **افْتَعَلَ** from **الزِّيَارَة** (S, TA,) is syn. with **زَارَهُ**; (A, TA;) [He visited him: lit.] he met him with his **زُورُ** [i. e. chest, or bosom]: or he repaired to his **زُورُ**, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also **زُورُ**:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mṣb.) — [Hence,] **زَارَ شَعُوبَ** † [lit., He visited death; i. e., he died]. (TA.) [See 4.] **زَارَهُ**, (K,) aor. **يَزُورُ**, inf. n. **زُورُ**, (TA,) He bound upon him (namely a camel) the rope called **زَوَارُ**, q. v. (K.) **زُورُ** = **زُورُ**, aor. **يَزُورُ**, inf. n. **زُورُ**, He, or it, inclined. (TA.) [App. always used in a proper, not a tropical, sense. See **زُورُ** below.] — He had the kind of distortion termed **زُورُ** [which see, below]. (TA.)

2. **زُورَهُ**, (A, K,) inf. n. **تَزْوِيرُ** (S,) He honoured him; namely, a visiter; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visiter; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.) **زُورَ الشَّهَادَة** He annulled the testimony; (K, TA;) impugned and annulled it. (TA.) — El-Kattāl says,

* وَتَحَنَّنَ أَنْاسٌ عَوْدًا عَوْدَ نَبْعَةٍ *

* صَلِبٌ وَفِينَا قِسْوَةٌ لَا تَزُورُ *

[And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardness not to be impugned and denied]: Aboo-'Adnān says, [perhaps reading **تَزُورُ**, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardness, nor to be held weak. (TA.) — **زُورَ نَفْسِهِ** He stigmatized himself by the imputation of falsehood. (K.) [See also other explanations, below.] — **زُورَ كَلَامِهِ** † He falsified his speech; he embellished his speech with lies; syn. **زُورَ الْكَذِبِ**. (Mṣb.) [See also below.] — **زُورَ الْكُذْبِ** (K,) inf. n. **تَزْوِيرُ** (S,) † He embellished the lie. (S, K, TA.) — **زُورَ شَيْئًا** † He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAar, S, Mṣb, K;) whether good or evil; (IAar, Mṣb;) he beautified, or embellished, it. (AZ, S, K.) — **زُورَ كَلَامًا** † He made speech right and sound, (Aṣ,) prepared it, (Aṣ, Mṣb,) and measured it, (Aṣ,) **زُورَ نَفْسِهِ** in his mind, (Mṣb,) before he uttered it: (Aṣ:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also **تَزْوِيرُهُ**, occurring in a verse of Naṣr Ibn-Seiyār. (TA.) And [in like manner] **زُورَ الْحَدِيثِ** † He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and **تَزْوِيرُهُ** he did so (**زُورَهُ**) to himself. (A.) — **رَحِمَ اللَّهُ أَمْرًا زُورَ نَفْسِهِ عَلَى نَفْسِهِ**, a saying of El-Hajjāj, May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, **أَنَا أَزُورُكَ عَلَى نَفْسِكَ** I accuse thee [of wrong] against thyself. (TA.) **تَزْوِيرُ** is also syn. with **تَشْبِيهُ** [The likening a thing to another thing; &c.]. (TA.) **زُورُ** said of a bird, inf. n. as above, **His crop (حَوْصَلَتُهُ) became high**: (AZ, TA:) or became full. (TA.)

4. **ازارَهُ** He incited him, or made him, to visit. (S, K.) You say **أَزَرْتَهُ غَيْرِي** I made him, or caused him, to visit another, not myself. (A.) — **أَزَرْتَهُ شَعُوبَ** † I made him to visit death; [i. e., I killed him.] (TA.) [See 1.] **أَنَا أَزِيرُكُمْ** † I will introduce you, or your name, in my eulogy; meaning I will praise you. (A.) And **أَزَرْتُكُمْ قَصَائِدِي** † I have introduced you, or the mention of you, in my odes. (A.)

5. **تَزَوَّرَ** He said what was false; spoke falsely. (A.) — See also 2, in two places.

6. **تَزَاوَرَا** They visited one another. (S, A, K.) You say, **بَيْنَهُم تَزَاوَرٌ** Between them is mutual visiting. (A.) — See also 9, in two places.

8. **إِزْدَارَ**: see 1. — Also, accord. to Aboo-'Amr El-Mutarriz, He swallowed a morsel, or mouthful; like **إِزْدَرَدَ**. (TA in art. **زَرَد**.)

9. **ازورَارَ عَنْهُ** (S, A, Mṣb, K,) inf. n. **ازورَارُ** (S, A;) and **ازويرَارُ** (S, A, K,) inf. n. **ازويرَارُ** (S;) and **تَزَاوَرَا** (S, A, Mṣb, K;) He declined, or turned aside, from it. (S, A, * Mṣb, K.) **تَزَاوَرُ**,

in the *Kur* xviii. 16, is a contraction of **تَتَزَاوَرُ**: **فِي صَدْرِهِ** (S:) is another reading. (TA.) — **أَزُورَارُ** In his breast, or chest, is crookedness, curving, or distortion. (A.)

10. **استزاره** He asked him to visit him. (S, A, * K.)

11: see 9.

زَارَ: see **زَارَهُ**.

زُورُ: see **زَارَهُ**, in three places. — Also A camel having the hump inclining. (TA.) — And, with **ة**, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, * TA: [see **زُورَة** below: and see also **أَزُورُ**]) and a strong and thick she-camel. (TA.) — And **فَلَاةُ زُورَة** A desert not of moderate extent, or not easy to traverse. (TA.) — The direction of a person to whom one repairs. (B.) — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the **لَبَان**; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. **أَزْوَارُ**. (TA.) Hence, **بَنَاتُ الزُّورِ**, The ribs and other parts around the breast. (TA.) [Hence also, app. from the action of the camel when he lies down,] **أَلْقَى زُورَهُ** † [lit. He threw his breast upon the ground;] he remained, stayed, or abode. (A.) — The lord, or chief, of a people; (K, * TA;) as also **زُورُ** (Sh, K) and **زُورِي** (IAar, S, K) and **زُورِي** (TA, as from the K, [in a copy of which SM appears to have found **الزُّورِي** and **الزُّورِي** instead of **الزُّورِ** and **الزُّورِي**]) and **زُورُ**. (K, TA.) — Determination: (T, M:) or strength of determination. (K.) — See also **زُورُ** = A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) — Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.)

زُورُ A lie; a falsehood; an untruth: (S, Mṣb, K:) because it is a saying deviating from the truth. (TA.) So in the *Kur* xxii. 31: and so it is expl. in the trad., **لَمْ يَعْطَ كَلَامِي** [He who boasts of abundance which he has not received is like the wearer of two garments of falsity]. (TA. [See art. **شَبَع**]) So, too, in the *Kur* [xxv. 72], **وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ**, And those who do not bear false witness. (Bd, Mṣb.) [But there are other explanations of these words of the *Kur*, which see below.] — What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. **تُبْمَة**. (TA.) — † Anything that is taken as a lord in the place of God; (S;) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God;

(AO, A, K;) as also زُون, with ن: or a particular idol which was adorned with jewels, in the country of Ed-Dádar (الدَّادَر) [a name I nowhere find]. (TA.) — See also زُور. — † The association of another, or others, with God: (Zj, K;) so explained by Zj, in the Kur xxv. 72, quoted above: and so the phrase شَهَادَةُ الزُّور, occurring in a trad. (TA.) — † [A place or] places in which lies are told: and the words in the Kur xxv. 72, quoted above, may mean, *And those who are not present in places where lies are told:* because the witnessing of what is false is participating therein: (Bd:) or the meaning here is *the places where the Christians sit and converse:* (Zj:) or *where the Jews and Christians sit and converse:* (TA, as from the K:) or *the festivals of the Jews and Christians:* (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K “and”) *a place, (K,) or places, (Zj,) where persons sit, and hear singing:* (Zj, K:) or *places where persons sit, and entertain themselves by frivolous or vain diversion:* (Th:) but ISd says, I know not how this is, unless he mean *the assemblies of polytheism,* which includes the festivals of the Christians, and other festivals. (TA.) = Judgment: (K:) or judgment to which recourse may be had: (S:) or strength of judgment. (A.) [See also زُور.] You say, زُور مَا لَهُ صِيُورٌ *He has no judgment to which recourse may be had:* (S:) or no strength of judgment: (A:) or no judgment, nor understanding or intellect or intelligence, to which recourse may be had: (TA:) for زُور also signifies understanding, intellect, or intelligence; (Yaakoob, K;) and so زُور: (A’Obeyd, K;) but A’Obeyd thinks it a mistranscription, for زَبَر. (TA.) — Strength, in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K;) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say زُور لَيْسَ لَهُمْ زُورٌ *They have not strength.* (TA.) And حَبْلٌ لَهُ زُورٌ *A rope having strength.* (TA.) — Deliciousness, and sweetness, or pleasantness, of food. (K.) — And Softness, and cleanness, of a garment, or piece of cloth. (K.)

زُور inf. n. of زَوَّر. (TA.) — Inclination; (S, Mṣb, K;) such as is termed صَعَرٌ (S;) crookedness; wryness; distortion. (A.) — Distortion of the زُور (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [ج.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify inclination [or distortion] of a thing or part which is not of a regular square form; such as the كُرْكُورَة and the لَبْدَة. (TA.)

زَبَر (S, K, &c.) originally with و, written by the Sheykh-el-Islám Zekereyyā, in his Commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or زَبَر نِسَاءً; *A visitor of women:* (Az, TA in art. نَبَعَ:) *a man who loves*

to discourse with women, and to sit with them, (S, K,) and to mix with them: (TA:) so called because of his frequent visits to them: or *who mixes with them in vain things:* or *who mixes with them and desires to discourse with them:* (TA:) without evil, or with it: (K:) and a woman is termed زَبِير also: (K:) you say امْرَأَةٌ زَبِيرٌ رَجَالٍ (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed مَرِيرٌ (TA:) pl. [of pauc.] أَزْوَارٌ and أَزْيَارٌ (K,) the latter like أَعْيَادٌ pl. of عِيدٌ, (TA,) and [of mult.] زَبِيرَةٌ. (S, K.) = Custom; habit; wont. (Yoo, K.) = A slender of such cords, (أَحْدَهَا) K, TA: in the CK أَحْدَهَا: and the most firmly twisted. (TA.) — Hence the زَبَر [or smallest string] of a مَزْهَر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] = Flax: (Yaakoob, S, K;) and with ة, a portion thereof: (K:) pl. أَزْوَارٌ. (TA.) = See also art. زَبَر.

زُور A vehement pace. (S, K.) — Vehement; or strong: (K:) but to what applied is not particularized. (TA.) — Applied to a camel, Strong; hardy: (TA;) prepared for journeys. (K.) And زُورَةٌ, applied to a she-camel, Prepared for journeys: or having an inclination to one side, by reason of her briskness, or sprightliness. (TA.) [See أَزْوَار.] — See also زُور.

زَبَر, in the زَبَر K: see art. زَبَر.

زَاوَةٌ The حَوْصَلَة [or crop] (AZ, K) of a bird; (AZ, TA;) as also زَاوَرَةٌ (K, TA,) with fet-ḥ to the و, (TA,) [in the CK زَاوَرَة] and زَاوَرَةٌ (K, TA) [in the CK زَاوَرَة]: and زَاوَرَةُ الْقَطَا The receptacle in which the [bird called] قَطَا carries water to its young ones. (TA.) = زَاوَةُ الْأَسَدِ The thicket, wood, or forest, or bed of reeds or canes, (أَجْمَة), that is the haunt of the lion: so called because of his frequenting it. (IJ.) [See also زَاوَةٌ, in art. زَار.] And زَارٌ A thicket, wood, or forest, (أَجْمَة), containing [high coarse grass of the kind called] حَلْفَاءَ, and reeds or canes, and water. (TA.) — † A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زَاوَةٌ, in art. زَار.]

زُورَة A single visit. (S, TA.) = Distance; remoteness: (S, K:) from الزَّوَارُ. (S.) A poet (Ṣakhr El-Ghei, TA) says,

وَمَاءٌ وَرَدَتْ عَلَى زُورَةٍ

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, زُورَة, in this ex., accord. to one relation زُورَة, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.)

زَبِيرَة A manner of visiting. (K.) One says, فُلَانٌ حَسَنُ الزَّبِيرَةِ Such a one is good in his manner of visiting. (TA.)

زَبَارٌ (AA, S, K) and زَبَارٌ (IAqr, K) A rope, or cord, which is put between the camel's fore-girth and hind-girth, (AA, S, K,) to prevent the hind-girth from hurting the animal's flanks, and so causing a suppression of the urine: (AA, TA:) pl. أَزْوَارَةٌ. (S, K.) In a trad., Ed-Dejjāl is described as bound with أَزْوَارَةٌ; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, † Anything that is a [means of] rectification to another thing, (K,) and a defence, or protection; (IAqr, K;) like the زَبَار of a beast. (IAqr.)

زَبَارٌ see زَوَارٌ = and see art. زَبَر.

زُورٌ and زُورِبٌ see زُورٌ.

زُورٌ see what next follows, in two places.

زُورٌ رَجُلٌ زَوَارٌ [A man who visits much]: a poet says,

إِذَا غَابَ عَنْهَا بَعْلُهَا لَمْ أَكُنْ لَهَا *
زُورًا وَلَمْ تَأْتَسُ إِلَيَّ كَلَابَهَا *

[When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me]. (TA.)

زَائِرٌ A person visiting; a visiter: (S,* Mṣb, K:*) fem. زَائِرَةٌ (Sb:) pl. زَائِرُونَ, masc., (S, K,) and زَائِرَاتٌ, fem., (S, Mṣb,) and زَوَارٌ, masc., (S, Mṣb, K,) and زُورٌ, masc., (K,) and fem.: (Sb, S, Mṣb:) and زُورٌ signifies the same as زَائِرٌ (A, Mṣb, K, TA) and زَائِرَةٌ (TA) and زَائِرُونَ (S, A, K, TA) and زَائِرَاتٌ; (S, A, Mṣb, TA;) being originally an inf. n.; or, as syn. with زَائِرُونَ, it is a quasi-pl. n.; by some called a pl. of زَائِرٌ. (TA.)

It is said in a trad., إِنَّ لَزُورِكَ عَلَيَّ حَقًّا [Verily there is to thy visiter, or visitors, a just claim upon thee]. (TA.) [And hence,] زُورٌ also signifies A phantom that is seen in sleep. (K.)

زَاوَرَةٌ }
زَاوَرَةٌ } see زَاوَةٌ; the former, in two places.

أَزُورٌ Inclining; (K;) crooked; wry; distorted: (A:) [fem. زُورَاءُ:] pl. زُورٌ. (K.) — Having that kind of distortion in the زُور (or middle of the breast [ج.]) TA) which is termed زُورٌ. (K, TA.) — A dog whose breast (جَوْشَن) is narrow, (K,) and the كُنْكَلُ [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed. (TA.) — A wry neck. (TA.) — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زُور:]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زُورٌ. Hence, app.,] الزَّوْرَاءُ is a name of Certain camels (مَالٌ) that

belonged to *Uheyhah* (S, K) *Ibn-El-Juláh El-Ansáree*. (S.) — *زُورَةٌ* † *A bow*: (S, A, K:) because of its curving. (S.) — † *A bent bow*. (TA.) — † *A menáreh* (مَنَارَة) deviating from the perpendicular. (A.) — † *A well* (بئر) deep: (S, K, * TA:) or not straightly dug. (TA.) — † *A land*, (أرض, S, K,) and a desert, (مَقَاظَة, A, or فَلَاة, TA,) far-extending, (S, A, K, TA,) and turning aside: (TA:) and *أُزُور* is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) — † *A saying, or phrase*, (كَلِمَة) bad, and crooked, or distorted. (A.) = Also *زُورَةٌ* [as an epithet in which the quality of a subst. predominates] † *A [drinking-cup or bowl of the kind called] قَدَح*. (S, K.) — And † *A certain vessel* (K) for drinking, (TA,) oblong, like the *تَنْتَلَة*. (TA.) = *هُوَ* (A) † *He is most remote from the station, or state, of baseness, or ignominiousness*. (TA.)

مُزَار *A place [and a time] of visiting*. (S, Msb.)

مُزُورٌ Visited. (A.)

مُزُورٌ *A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مَذْمِر [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مُزُور*. (Lth, K.) — And *كَلَامٌ مُزُورٌ* † *Speech falsified, or embellished with lies*. (TA.) And † *Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also مُتَزُورٌ*. (TA.)

مُزَادَةٌ Visitors of the tomb of the Prophet. (A.)

مُزَوَّرٌ: see *مُزُورٌ*.

زوغ

1. *زَاغ*, (IDrd, O, K,) aor. *يُزَوِّغ*, (IDrd, O,) inf. n. *زَوَّغ*, (IDrd, O, K,) *He declined, deviated, swerved, or turned aside*, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also *زَاغ*, aor. *يُزِغ*, inf. n. *زَوِّغ*, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Msb in art. *ز.غ.*) — And *زَاغٌ فِي الْمَنْطِقِ* (Yz, O, K,) aor. *يُزَوِّغ* (Yz, O,) inf. n. *زَوَّغَانٌ*, *He declined, or deviated, from the right way in speech*. (Yz, O, K.) — See also 4. = It is also trans.: (O, TA:) you say, *زَاغَ قَلْبُهُ*, (O, K, * TA,) aor. *يُزَوِّغ*, (O, TA,) *He made his heart to decline, deviate, swerve, or turn aside*. (O, K, * TA.) *رَبَّنَا لَا تَزُغْ قُلُوبَنَا*, with fet-h to the ت and damm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Kur iii. 6, commonly read *تَزُغْ*, (see 4 in art. *ز.غ.*)] is an extr. reading of *Náfi'*. (O, TA.) — [Hence, app., if it be correct,] *زَاغَ النَّاقَةُ*, (O, K,) aor. *يُزَوِّغ*, inf. n. *زَوَّغ*, (O,) *He pulled the she-camel by the nose-rein*: (O, K:) so says Ibn-'Abbád: but [Sgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbád states to be the better known. (O, TA.)

3: see what next follows.

4. *أَزَاغَهُ فِي الْمَنْطِقِ*, inf. n. *أَزَاغَةٌ*, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and *زَاوَعْتُهُ*, inf. n. *مُزَاوَعَةٌ* and *زَوَاغ*, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as *أَبْعَدْتُهُ* is used in the same sense as *أَبْعَدْتُهُ*] (TA,) and *رُغِتْ بِهِ*. (O, TA.)

زَاغٌ is said by Sgh to belong to att. *زِغ* [q. v.]. (Msb in the present art.)

أَزَوَّغٌ [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

زوق

2. *زَوَّقَهُ*, (O, Msb, TA,) inf. n. *تَزَوَّقِي*, (Msb, K,) [seems to signify primarily *He washed it over with زَاوُوق*, i. e. quicksilver; he silvered it therewith.] One says, *زَوَّقَ الدِّرْهَمَ* [He washed over the dirhems with quicksilver]; from *الزَّوْوُوقُ*. (MA.) — [Then, *He gilded it with an amalgam of quicksilver and gold*: see *زَاوُوقٌ*. — And hence,] *He decorated it, and embellished it*; namely, a thing [of any kind: and particularly he painted it]: but IF says that *زَوَّقَهُ*, meaning thus, is without foundation; that they say it is from *الزَّوْوُوقُ* meaning *الزَّبَقِي* [as it is said to be in the K;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, *زَوَّقَ الْبَيْتَ بِالزَّوْوُوقِ*, i. e. *He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaḡbeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زَاوُوق*, i. e. *زَبَقِي*. (Ḥar p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, *إِذَا رَأَيْتَ قُرَيْشًا قَدْ هَدَمُوا الْبَيْتَ ثُمَّ بَنَوْهُ*, *كُورَيْشٌ شَالَتْ هَدْمُوا الْبَيْتَ فَإِنْ اسْتَطَعْتَ الْمَوْتَ فَمِتْ* [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the *تَزَوَّقِي* of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) *زَوَّقْتُ الْكَلَامَ*, and *الْكِتَابَ*, † *I embellished the speech, or language, and the writing, or book; and † I rectified, or corrected, it*. (S, TA.) And *زَوَّقَهُ زَوْرٌ فَلَانَ كِتَابُهُ* both mean † *Such a one rectified, or corrected, his writing, or book*. (TA.) — And *زَوَّقُوا الْجَارِيَةَ* [They embellished the girl, or young woman, with *نُقُوش* [or decorations, app. such as are made by tattooing, or staining with *حَنَاءَ*]: such decoration is termed *زَوَائِي*, like *سَعَابٌ*; and hence, *تَزَيَّنِي*, [Embellish thyself &c.,] said to a woman; [so that it is originally *ز.تَزَوَّقِي*] or this is from *زَيَق*, [i. e. *زَبَقِي*] with *ي*. (TA.)

5: see the last sentence above, in two places.

زَوُوقٌ: see *زَاوُوقٌ*.

زَوَّقَهُ [pl. of *زَابَقِي*, act. part. n. of the unused verb *زَابَقَ*] Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also *زَوَائِي*.]

زَوَائِي: see 2, last sentence.

زَوَائِي *A decorator; an embellisher*: and particularly a painter. See also *زَوَّقَهُ*, above.]

زَاوُوقٌ, (S, O, K,) [in the CK written *زَاوُوقٌ*, as though it were *زَاوُوقٌ*, the quiescent و being indicated by the sign of sukoon after the dammeh,] of the dial. of the people of El-Medeeneh, (AA, S, O,) i. q. *زَبَقِي*

[i. e. *Quicksilver*]; (AA, S, O, K;) as also *زَوُوقٌ*; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of *زَاوُوقٌ*: (TA:) it is used in *تَزَاوُوقٌ* [meaning decorations, or embellishments, pl. of *تَزَوِّي* used as a simple subst., or of the n. un. *تَزَوِّيَّةٌ*]; (S, O;)

and hence, [accord. to some,] *التَزَوِّي* signifying “the act of decorating, and embellishing;” (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the *زَبَقِي* [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed *مُزَوَّقٌ*, (S, O,) though not having in it *زَبَقِي*. (S.)

تَزَوَّقِي inf. n. of 2. (Msb.) [Used as a simple subst., this, or the n. un. *تَزَوِّيَّةٌ*, has for its pl. *تَزَاوُوقٌ*: see the next preceding paragraph.

مُزَوَّقٌ Washed over with [زَاوُوق or زَبَقِي] [i. e. quicksilver]; applied to a dirhem. (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) Anything decorated, or embellished, (S, O, Msb, K, TA,) though not having in it *زَبَقِي*. (S, O.) See *زَاوُوقٌ*. — Also, applied to speech, or language, † *Embellished*: (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning † *rectified, or corrected*; like *مُزَوَّرٌ*. (AZ, TA.)

زول

1. *زَالَ*, aor. *يُزُولُ*, (K,) and, accord. to the K, also *يُزَالُ*, which is rare, on the authority of Abou-'Alee, but this is the aor. of *زَالَ* like *زَالَ* [which has a different meaning from the former verb,] (MF, TA,) inf. n. *زَوَالٌ* (K) and *زُؤُولٌ* (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also *زُؤُولٌ*, like *زَوُولٌ* and *زَوِيلٌ* and *زَوِيلٌ* for *زَوِيلٌ*, pl. of *زَوِيلٌ*, (K, TA,) the last thus, with fet-h, accord. to a rule of the K, but in some of the copies *زَوِيلٌ*, with damm, (TA,) and *زَوِيلَانٌ*, (K,) *It went away; passed away; departed; removed; shifted*; (K, TA;) *was, or became remote, or absent; ceased to be or exist, or came to nought*; (TA;) as also *زَاوُولٌ*, inf. n. *إِزْوَالٌ*; (K;) or, accord. to the O, *إِزْوَالٌ*, like *إِطْمَانٌ*. (TA.) [See also 7.] Hence,

الدُّنْيَا وَشَيْئَةَ الزَّوَالِ [The world, or worldly enjoyment or good, is quick in passing away, or coming to nought]. (TA.) And زَوَالُهُ, and زَوَالُهَا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زَالُ الشَّيْءِ, and زَوِيلُهُ: see زَوِيلٌ. And يَزُولُ, (S, TA,) or مَوْضِعُهُ, (Msb,) aor. يَزُولُ, inf. n. زَوَالٌ (S, Msb, TA) &c., as above, (TA,) The thing removed, went away, [or ceased,] from its place; it left, or quitted, its place. (TA.) And زَوُولٌ, and زَوُولٌ, inf. n. زَوَالٌ, [I went away, &c., from my place.] (K.) [And زَوَالٌ, said of any affection of the mind or body, It went away, passed away, or ceased, from him; it left him, or quitted him.] And زَالُوا عَنْ مَكَانِهِمْ, and زَوُولُوا عَنْ مَكَانِهِمْ, [They turned away from their place; or returned, or went back, and fled, from it. (TA.) And زَالُوا عَنْ الرِّأْيِ, aor. يَزُولُ, inf. n. زَوُولٌ, [He turned, or swerved, from the opinion, or judgment, or sentiment.] (Lh, TA.) And زَالٌ alone, aor. يَزُولُ, He, or it, quitted his, or its, place. (AHeyth, TA.) And He removed from one town, or country, to another. (TA.) And زَالَتْ زَوَالًا, (K,) inf. n. زَوَالٌ, (TA,) The horses removed from their place with their riders. (K, TA. [Said in the TA to be tropical; but I see not why.]) — Hence, زَالَتْ الشَّمْسُ, inf. n. زَوَالٌ, and زَوُولٌ, without ء, (K,) as Th says, (TA,) and زَيَالٌ, and زَوَالٌ, † The sun declined from the meridian. (K, TA.) [And sometimes it signifies † The sun set: see 1 in art. ذَلَّ.] — And hence, but not with زَوُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زَالٌ زَوَالًا, (K, TA,) inf. n. زَوَالٌ (TA) [and app., زَوَالٌ and زَوَالٌ], †† The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ: (K, TA:) or, as some say, went away; or departed. (TA.) And زَالٌ الظِّلُّ, (TA,) or الظِّلُّ, (K, TA,) †† The sun became high, and the shade contracted, or decreased, or went away, at mid-day. (K, * TA.) زَالٌ ظَعْنُهُ, [thus in the TK (ed. of Boolák), i. e. ظَعْنُهُ, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA ظَعْنُهُ, which is an evident mistranscription;] inf. n. زَوِيلَةٌ, (K,) like قَبِيلَةٌ [an inf. n. of قَالَ, aor. يَقِيلُ; but more properly compared to دَيْمُومَةٌ, an inf. n. of دَامَ, aor. يَدُومُ; (TA;)] [a phrase which may be rendered Their journeying ceased for a while;] expl. as meaning [i. e. they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lh as the authority. (TA.) — زَالٌ [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زَوُولٌ (see the first of these below)] signifies also It moved; or was, or became, in a state of motion, commotion, or agitation; syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَيْخًا ثُمَّ زَالَ [I saw a bodily form or figure: then it moved, &c.]. (TA.) And one

says, هُوَ يَزُولُ فِي النَّاسِ, meaning He moves much among men, or the people, and does not remain still, or stationary. (TA.) — زَالَتْ لَهُ, † زَالَتْ لَهُ شَخْصٌ, [A figure seen from a distance rose to his view]. (TA.) — And زَالٌ بِهِ السَّرَابُ, The mirage raised, or elevated, (رَفَعَ) and made apparent, him, or it. (TA.) = زَالٌ, aor. يَزَالُ, &c.: see in art. زِيلٌ. — زَالٌ, aor. يَزَالُ, also signifies He affected acuteness or sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: or did so, not having it: syn. تَطَرَّفَ. (IAar, TA.) [See also 5.] = [As a trans. verb, it belongs to art. زِيلٌ, and app. to the present art. also.] See 4. You say, زَالٌ زَوَالًا, or زَوَالًا, and زَالٌ زَوَالًا: see زَوَالٌ. And زِيلٌ زَوِيلًا, and زَوَالٌ: see زَوِيلٌ: and for the first, see also زَوَالٌ. — And زَالَهُ, He separated himself from him; (K;) as also زَالَهُ. (S and K in art. زِيلٌ [to which the latter exclusively belongs.])

2: see 4: — and see also 5.

3. زَوَالٌ, inf. n. مَزَاوَلَةٌ (S, K) and زَوَالٌ, (K,) i. q. عَالَجَهُ [as meaning He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: and accord. to the KL and PS and some other lexicons, it signifies also he treated him medically; which is another meaning of عَالَجَهُ; but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning he sought to obtain it, or effect it; or did so by artful, or skilful, management]: (S, * K:) طَالَبَهُ [he made a demand on him, or prosecuted a claim upon him]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زَاوَلَ الصَّيْدَ, He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase. (See طَرَدَ.) And زَاوَلْتُهُ, [I strove with him to avert him, or to turn him back, from the affair]. (S in art. جَحَسَ.) Zuheyr says,

* فَبَيْتًا وَقُوفًا عِنْدَ رَأْسِ جَوَادِنَا *
* يَزَاوِلُنَا عَنْ نَفْسِهِ وَنَزَاوِلُهُ *

[And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him]. (S.) And a man said to another, who upbraided him with cowardice, وَلَيْتِي وَزَاوَلْتُ مُكَلَّمًا مُوجِعًا, [By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i. e., to preserve my life though its term is fixed: see the Kur iii. 139]. (S.) One says also, يَزَاوِلُ حَاجَةً لَهُ, i. e. يَحَاوِلُهَا, † [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful, management]: a tropical phrase. (TA.) And † [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.)

4. اِزَالَةٌ, (S, O, Msb, K,) inf. n. اِزَالَةٌ; (TA;)

and † اِزَالَةٌ, (S, O, Msb, K,) inf. n. اِزَالَةٌ; (O, TA;) and † اِزْدَالَةٌ, [originally اِزْدَالَةٌ] inf. n. اِزْدَالَةٌ; (O,) this being syn. with اِزَالَةٌ; (K;) He removed it; made it to go away, pass away, depart, remove, or shift; (O, K, TA;) [and made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it:] and † اِزَالَةٌ, aor. اِزَالَةٌ, and اِزَالَةٌ, [which see in art. زِيلٌ] signifies the same as اِزَالَةٌ and اِزَالَةٌ. (K.) You say, اِزَالَهُ عَنِ الْمَوْضِعِ, He removed it from the place. (MA: and the like is said in the K.) [And اِزَالَهُ عَنْهُ كَذَا, He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And اِزَالَهُ عَنْ رَأْيِهِ, He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] (TA.) And اِزَالَهُ عَنْ رَأْيِهِ, He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment. (TA.) And اِزَالَهُ عَنْ رَأْيِهِ, He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment. (TA.) [See also 4 in art. زِيلٌ.]

5. اِجَاءَهُ, i. q. اِجَاءَهُ, [He made him, or it, to come]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, اِجَاءَهُ. (TA.) = And اِجَاءَهُ, (K,) said of a young man, (TA,) He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.]

6. تَعَالَجُوا, i. q. تَعَالَجُوا, [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K. [See also 3.])

7. اِنْزَالَ, It was, or became, removed; or made to go away, pass away, depart, remove, or shift. (S, * TA.) — And اِنْزَالَ عَنْهُ, He became separated from him. (K.) [See also 7 in art. زِيلٌ.]

8. اِزْدَالَهُ: see 4, first sentence.

9. اِزْوَلَ: see 1, first sentence.

10. اِسْتَزَالَ, [He looked at it to see if it quitted its place.] One says, اِسْتَزَالَ الشَّخْصَ وَاسْتَزَالَ, meaning Look thou at this figure seen from a distance to see if it move and if it quit its place. (AHeyth, O, TA.)

Q. Q. 4. اِزْوَالَ: see 1, first sentence.

زَوُلٌ an inf. n. of 1 in the first of the senses expl. above. (K, * TA.) — See also زَوَالٌ = As an epithet applied to a man, (S,) Light, agile, or active: acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent: (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with ة; (S, K;) said to mean skilful, knowing, or intelligent, (S, TA,) as also the masc., (TA,) and cunning: (S, TA:) and a servant-girl who is sharp and effective in the conveying of messages: and applied to a woman as meaning بَرَزَةٌ لِلرِّجَالِ [who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent; &c.: see art. بَرَزَ]:

(TA:) pl. masc. **أَزْوَالٌ** (K, TA) and fem. **زَوَالَاتٌ**; the former applied to young men, and the latter to young women. (TA.) — *Courageous*; (K, TA;) in consequence of whose courage, men are abashed (**يَتَزَايَلُونَ** [as though **زُول** in this sense belonged to art. **زِيل**]). (TA.) — And *Liberal, bountiful, munificent, or generous*: (K, TA:) pl. **أَزْوَالٌ**. (TA.) = † *A wonder, or wonderful thing*: (S, K, TA:) pl. **أَزْوَالٌ**. (S.) One says, **هَذَا زَوْلٌ مِّنْ الْأَزْوَالِ** † *This is a wonder of the wonders*. (TA.) And one says also, [using it as an epithet,] **سَيْرٌ زَوْلٌ** † *A journeying, or pace, wonderful in respect of its quickness and briskness or lightness*: and **شَوَّةٌ زَوْلَةٌ** † *A winter, or winters, wonderful in respect of the severity and cold thereof*. (TA.) [See also **أَزْوَلٌ**.] — † *A trial, or an affliction*; syn. **بَلَاءٌ**. (K.) — † *A form, or figure, that appears in the night* [and by which one is frightened: see **مَزَاوِلٌ**]. (TA.) † *A form, or figure, of a man or some other thing, that one sees from a distance*: or a person: syn. **شَخْصٌ**. (K, TA:) as also **زَائِلَةٌ**: see 1, near the end of the paragraph. (TA.) = The **فَرْج** [i. e. the *anterior pudendum*, or the *pudenda*,] of a man. (K.) One says, **كَشَفَ زَوْلَهُ** [He uncovered his *فرج*]. (TK.) = And *A hawk*. (K.)

زَوْلٌ (S, Mṣb, K) and **زَوِيلٌ** and **زُولٌ** (K) are inf. ns. of **زَالٌ** [q. v.]. (S, Mṣb, K.) — And all signify *Motion, commotion, or agitation*. (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] **زَالٌ** † *or زَوَالَةٌ*, or **زَوَالَةٌ**, (accord. to different copies of the K,) or **زَالٌ** † *الله زَوَالَةٌ*, (S in art. **زِيل**, and TA,) and **زَالٌ** † *الله زَوَالَةٌ*, (S in art. **زِيل**, and K and TA,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning *May his motion cease*; [and hence, *may he continue where he is, or continue in life*:] and, as expl. by ISk, the [second and] third and fourth [lit.] signify *May [He i. e.] God cause his motion to cease*; [and hence, *may He, or God, put an end to his life*:] these phrases being similar to the saying **أَسَكَّتَ اللَّهُ نَامَتَهُ**. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aṣṣhā says,

* **هَذَا النَّهَارُ بَدَأَ لَهَا مِنْ هَمِّهَا** *
* **مَا بَالُهَا بِاللَّيْلِ زَالٌ** * **زَوَالَهَا** *

(S, TA.) [app. meaning *This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion and induce her to absent herself*, **بَدَأَ**, I suppose, being understood after **لَهَا** like as it is after **لَهُم** in the Kṣur xii. 35,) in consequence of her anxiety: *what will be her case in the night? may it (her phantom) be absent, like as she is absent*: for] the meaning is said to be, **زَالُ الْخَيَالِ زَوَالَهَا**: IḤar says, he disliked the phantom only because it roused his desire: or [Zāl may be here syn. with

أَزَالٌ, so that] the meaning may be **اللَّهُ زَوَالَهَا** [may God make her motion to cease]; and this is corroborated by the reading of AA, **زَوَالَهَا**, in the nom. case, [i. e. **زَوَالَهَا** † *may her motion cease*:] which makes this an instance of [the license termed] **الْإِقْوَاءُ**: this, he says, is an old proverbial phrase of the Arabs, and El-Aṣṣhā has used it as he heard it: others than AA read [Zawālahā] in the accus. case, without **إِقْوَاءُ**, holding the meaning to be, *may her phantom be absent from us in the night like as she herself is absent in the day-time*. (TA.) **زَوِيلٌ** † *or زَوِيلَةٌ*, likewise, means *His motion ceased, or may his motion cease*: or, accord. to Z, he became *fixed, or motionless, from fear*; or may he become so. (TA in art. **زِيل**.) [See also another rendering of this phrase in the next paragraph.] One says also, **أَخَذَهُ الزَّوِيلُ** † *Commotion, or agitation, (K, TA,) and disquietude of mind, (TA,) and wailing, or raising of the voice in weeping, overcame him*. (K, TA.) = See also the next paragraph, in three places.

زَوِيلٌ: see the next preceding paragraph, in three places. = Also *The side*; syn. **جَانِبٌ**; and so **زَالٌ** † *or زَوِيلٌ*, thus in the sayings, **زَوِيلٌ** † *or زَوَالٌ*, meaning [app. *His side became in a state of commotion, or it quivered*,] by reason of fright: (K:) [or] **زَوِيلٌ** signifies the heart: so in the saying, **زَوِيلٌ** † *or زَوِيلَةٌ* [His heart became removed from its place]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also **زَوَالَةٌ** † *or زَوِيلٌ*: (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,

* **وَيَضَاءٌ لَا تَحْشَأُ مِنَّا وَأَمَّا** *
* **إِذَا مَا رَأَتْهَا زَيْلٌ** † *مِنَّا زَوِيلَهَا* *

meaning **زَيْلٌ قَلْبُهَا مِنَ الْفَرَجِ** [i. e. *And a white thing (the egg which he is describing) will not take fright, and flee from us, or will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence of the approach of us*]: (S in art. **زَالٌ** † *or زَوِيلٌ*, and Meyd:) or, as some relate it, **زَوِيلَهَا** [which means *her heart quits its place &c.*]: (TA:) and the former reading may mean the same as this. (IB, TA in art. **زِيل**.)

زَوَالٌ Having much **زَوَلٌ**, i. e. *motion*. (TA.) — Accord. to J, it occurs in an **أَرْجُوزَةٌ**, cited by AA, as meaning *That moves much in his gait, but traverses a short space*: but the right word in this case is **زَوَاكٌ**, as is shown by the rhyme. (IB, K.)

زَوِيلٌ, with damm, [app. **زَوِيلِي**, like **قَبِيلِي** &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] *A thing like a ladle, belonging to sailors*. (TA.)

زَائِلٌ [Going away; passing away; departing; transient; shifting; becoming remote, or absent; ceasing to be or exist; nonexistent: &c.: part. n.

of **زَالٌ**, q. v.]. — [Hence,] **لَيْلٌ زَائِلُ الشُّجُومِ** [properly *A starless night, or night of which the stars are absent*: but expl. as meaning] † *a long night*. (Z, TA.) — **زَالٌ زَائِلُ الظِّلِّ**: see 1.

زَائِلَةٌ [from **زَائِلٌ**, the **ة** being affixed to transfer the word from the category of epithets to that of substantives,] *Whatever has a soul, (K, TA,) of animals; that moves (يَزُولُ) from its place*: (TA:) or *anything that moves*; (K, TA;) *that does not remain fixed in its place*; applied to a man and to other things. (TA.) — **زَوَائِلٌ** is its pl.: (TA:) and signifies [particularly] *Animals of the chase*. (K, TA.) — And [hence,] † *Women*. (O, K, TA.) One says **رَجُلٌ رَامِيَ الزَّوَائِلِ** † *A man knowing in respect of the diseases, or faults, (أَدْوَاءُ) of women*: (O:) or † *skilful in the making of women to incline to him*: whence the saying of Ibn-Meiyādeh,

* **وَكُنْتُ أَمْرًا أَرَمِي الزَّوَائِلَ مَرَّةً** *
* **فَأَصْبَحْتُ قَدْ وَدَعْتُ رَمِي الزَّوَائِلِ** *

† [And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) — Also † *The stars*: (K, TA:) because of their motion from the east and the west in their revolving. (TA.) — See also 1, near the end of the paragraph; and **زَوَلٌ**, last sentence but three.

زَوْلٌ (S, TA) has an intensive signification [i. e. † *A great wonder*; or a *very wonderful thing*]: (TA:) [or a *wonderful event that happens to one, preventing his fleeing*]; accord. to Abu-Semh, **زَوْلٌ** denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

مِزْوَلَةٌ *A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian*: [a sun-dial: used in this sense in the present day:] a vulgar term: pl. **مَزَاوِلٌ**. (TA.)

مَا زَالٌ هَذَا **مَزَاوِلٌ** pass. part. n. of 3: one says, **هَذَا** † *or مَزَاوِلٌ* † *the affair ceased not to be striven, or sought, to be accomplished by means of their hands*. (TA.) = Also *Frightened by a* **زَوْلٌ**, i. e. a form, or figure, appearing in the night. (TA.)

زون

1. **زَانَةٌ**, aor. **يَزُونُهُ**, is a dial. var. of **زَانَةٌ** having for its aor. **يَزِينُهُ**. [An Arab woman of the desert is related to have said to IḤar, **إِنَّكَ تَزُونُنَا إِذَا** † *or تَزِينُنَا* [i. e. *Verily thou gracest us when thou comest to us* (عَلَيْنَا)]. (TA.)

زَانٌ *Indigestion*; syn. **بَشْمٌ**; for **التَّشْمُ** in the copies of the K is a mistranscription for **البَشْمُ**; (TA;) expl. by Ed-Dubeyreeyeh as syn. with **تُخِمَةٌ**; as in the phrase, **لَيْسَ يَشْكُو الزَّانَ** [He does not complain of indigestion]: (Fr, TA:) and so

زَانَةٌ : (K and TA in art. زَيْن : or this signifies a single fit of indigestion. (TA in that art.) = [In the present day, applied to The beech-tree; and its wood : as a coll. gen. n. : n. un. with ة : see also زَانَةٌ below.]

زُونٌ : see زُونٌ.

زُونٌ An idol : and anything that is taken as a deity and worshipped, (S, K, * TA,) beside God : as also زُورٌ [an arabicized word :] in Pers. زُونٌ. (TA.) — And A place in which idols are collected and set up. (K.) It is said to be from زِينَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زِينَةٌ.] = See also زُونٌ.

زَانَةٌ A thing like a مَزْرَاقٌ [or javelin], which the Deylem (الدَّيْلَمِيُّ) cast : [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called :] pl. زَانَاتٌ. (Msb.) = See also زَانٌ, former sentence.

زُونَةٌ i. q. زِينَةٌ [An ornament, &c.], (K,) in one of the dialects. — (TA.) — And An intelligent woman. (IAqr, K.)

زُونٌ Short; (S, K;) applied to a man; (S;) and so, thus applied, زُونٌ and زُونٌ (K,) of which two, the former is the more known : (TA :) fem. زُونَةٌ. (S, K,) applied to a woman. (S.)

زَوَانٌ and زَوَانٌ (S, M, Msb, K) and زَوَانٌ (K) i. q. زَوَانٌ [q. v. in art. زَوَانٌ]. (S, M, Msb, K.)

زَوَانٌ Wheat in which is زَوَانٌ [or the grain of a certain noxious weed, app. darnel-grass : مزون being a pass. part. n. of which no verb is mentioned]. (TA.)

زوى

1. زَوَاهُ (K,) aor. يَزْوِيهِ (TA,) inf. n. زَى and زَوَى (K, TA,) the latter [accord. to the CK زَوَى, but it is correctly] like عَنَى (TA,) He put it aside, or away, or apart; or removed it from its place. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زَوَى, He averted, diverted, or removed, from him such a thing; turned, put, or sent; it away, or back, from him. (TA.) — And زَوَى سِرَّهُ عَنْهُ He concealed his secret from him. (K.) — Also زَى (K) (S, Msb, K,) aor. as above, inf. n. زَى (Msb, TA,) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Msb, K.) It is said in a trad., زَوَيْتُ لِي الْأَرْضَ فَأَرَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زَوَى الْمَالَ (S, Msb,) inf. n. زَى (S,) He drew, or collected, together, or he grasped, the property, (Msb,) عَنْ وَارِثِهِ [from its inheritor]. (S.) And زَوَى مَا بَيْنَ عَيْنَيْهِ (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And جَاءَنَا بِصُرَّةٍ تَزْوِي الْوَجْهَ [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صَرَب.)

And تَزْوِي الْوُجُوهَ said of a cold north wind, It contracts [or wrinkles] the faces : a phrase used by Tarafah Ibn-El-'Abd. (Ham p. 632.)

2. زَوَى, inf. n. تَزْوِيَةٌ : see 5. = زَيَّنَهُ (S, Msb, K,) which by rule should be زَوَّيْنَهُ (S, Msb,) but is made to accord with زَى in order to facilitate the pronunciation, (Msb,) inf. n. accord. to the K تَزْيِيَةٌ, but correctly, as Lth says, تَزْيِيَةٌ, in measure like تَحْيِيَةٌ, (TA,) I invested him with, or made him to have, a زَى [i. e. garb, guise, &c.]; (S, * Msb, K, * TA;) by means of, or with, such a thing : you say, زَيَّنْتُهُ بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Msb.) Accord. to Fr, they say, زَيَّنْتُ الْجَارِيَةَ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — You say also, زَوَى الْكَلَامَ, meaning He prepared the speech in his mind; like زَوَيْتُ زَايَاً وَزَيَّنْتُ زَايَاً [mean I wrote, or uttered, a ز] : some [hold the ل in زَاي to be originally ي, and therefore] say زَيَّنْتُ others [hold it to be originally و, and therefore] say زَوَيْتُ. (IB, on the letter أَلِف.) Zeyd Ibn-Thābit said, in relation to the expression in the Kūr [ii. 261] نَتَشَرُّهَا, [accord. to one reading, or reciting, هِيَ زَايٌ قَرَيْتُهَا, meaning [It is زَاي, therefore make thou it زَاي in thy reading, or reciting; or] read thou it, or recite thou it, with the زَاي. (S.)

4. ازوى : see art. ازوى.

5. تَزَوَى He was, or became, [or placed himself] in a زاوية, i. e. corner, of a house or chamber; as also زَوَى (K,) inf. n. تَزْوِيَةٌ; (TA;) and ازوى (K.) = تَزَيَّا, from الزَى (K, KL;) or تَزَيَّا بِزَى (Lth, MA;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, تَزَيَّا بِزَى حَسَنٍ [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanebbe, * وَقَدْ يَتَزَيَّا بِالْبَهْوَى غَيْرَ أَهْلِهِ * * وَيَسْتَصْحَبُ الْإِنْسَانُ مَنْ لَا يَلَائِمُهُ * (TA :) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him : (W p. 374:) his disciple Ibn-Jinne, however, objected to him his saying يَتَزَيَّا, and expressed his opinion that the correct word is يَتَزَوَّى; and El-Mutanebbe admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تَزَيَّا (MF, TA :) in the M it is said that IJ held تَزَيَّا to be originally تَزَوَّى, and the و to be changed into ي because quiescent, and incorporated into the ي preceded by it. (TA.)

* وَقَدْ يَتَزَيَّا بِالْبَهْوَى غَيْرَ أَهْلِهِ * * وَيَسْتَصْحَبُ الْإِنْسَانُ مَنْ لَا يَلَائِمُهُ *

7. ازوى It was, or became, put aside, or away,

or apart; or removed from its place. (K.) — انْزَوَتْ الْجِلْدَةُ فِي النَّارِ The piece of skin became contracted, or shrivelled, or shrunk, in the fire. (S.) And انْزَوَى مَا بَيْنَ عَيْنَيْهِ And انْزَوَى الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ The people, or party, drew together, one portion of them to another portion. (TA.) — See also 5, first sentence.

زَا and زَا and زَا and زَا } see زَاي, below.
زَى and زَى :

زَوَى (S, Msb, K, &c.) originally زَوَى (S, Msb,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. لِبَاسٌ, (S, TA,) and مَنَظَرٌ (Fr, Msb, K, TA,) and أَزْيَاءُ (Fr, TA :) pl. أَزْيَاءُ. (K.) [In the Kūr xix. 75,] some read أَحْسَنُ أَثَاً وَزَيَّا [Better in respect of household-goods and in respect of garb, &c.]: others read زَيَّا, with ز : (TA :) and زَيَّا and زَيَّا. (Bd.)

زَاي (Kr, S, K, &c.) in which the ل, accord. to Lth, is originally ي, but accord. to Sb and IJ it is و, (TA,) A certain letter (i. e. ز); (S, TA;) [in spelling, pronounced زَاي; and] also called زَاي (Kr, S, K,) and زَا, and [in spelling (see the first sentence of art. ب) زَا, (Kr, K, but omitted in some copies of the K,) this last being indecl., (Kr, TA,) and زَى (K) and [in spelling] زَى (Kr, K:) of all which, the first is that which is held in [most] repute : (TA :) and this and زَا may be meant by J's saying, الزَايُ حَرْفٌ بِيَمْدٍ وَيَقْصُرُ وَلَا يَكْتَبُ إِلَّا بِيَاءٍ بَعْدَ الْأَلِفِ though the author of the K asserts J to have erred in saying this : (MF, TA :) the pl. is أَزْوَاءُ (K,) the former or the latter accord. to different opinions, (TA,) and أَزْوَى and أَزْوَى each [originally] of the measure أَفْعُلُ. (TA.) One says, كَتَبْتُ زَايَ هَذِهِ [This is a beautiful ز] : and the like. (IJ, TA.) = زَاي is also said by the vulgar on an occasion of wonder, and of disapproval : but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زَوَى, or زَهَى; which are likewise said on an occasion of wonder. and إِزَاي and إِزَاي and إِزَاي, and with أ in the place of إ, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And زَى is used by them for the prefix ك, meaning Like.]

زَوِيَةٌ : see what next follows.

زَوِيَةٌ dim. of زَاي [accord. to those who hold the ل in the latter to be originally ي, or زَوِيَةٌ accord. to those who hold that letter to be originally و; like أَوِيَّةٌ and أُوِيَّةٌ as dims. of أَوٍ accord. to different opinions : see art. أ, in the middle of the first column]. (TA.)

زَاوِيَةٌ A corner, or an angle, (زَاوِيَنَ,) of a house or room or the like : (K :) of the measure فَاعِلَةٌ from زَوَى signifying جَمَعَ; because of its em-

bracing (لَا تَبَا جَمَعَتْ) a part, or portion, (فَطْرًا), thereof: (Msb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَائِي, being originally of the measure فَوَاعِل, not فَعَائِل]. (S, K.) They say, كَمْ فِي الزَّوَايَا مِنَ الْحَبَايَا [How many hidden things are there in the corners!]. (TA.) — [In geometry, An angle. — And hence, زَاوِيَةُ الْعَوَاءِ The star γ of Virgo; the عَوَاءُ being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly in the following manner, δ γ η.] — In a saying

cited voce رَاوِيَةٌ, the pl. زَوَايَا is used as meaning Houses, or tents. (T in art. روى.) — [And in the present day, the term زَاوِيَةٌ is also applied to A small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رِبَاط.]

زى

1. زَو. or زِي: see art. زوى.

2. زِيَّت: see 2 in art. زوى, in two places.

5. تَرِيَّا: see 5 in art. زوى.

زِي: see زَاي, in art. زوى.

زى an onomatopœia significant of The sound of the jinn, or genii. (TA.) [See also زِيْمَر and زِيْمِر, in art. زم.]

زوى: see زَاي, in art. زوى.

زِي: } see art. زوى.
زِيَّة: }

زيب

أَحْمَرُ أَزِيْب is of the measure أَفْعَل (S), like أَفْعَل (K); or, as some say, of the measure فَعِيل; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مَرِيْم being a foreign proper name, and ضَهِيْب being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — Brisk, lively, sprightly, agile, or quick. (K.) — A man who walks with short steps: (TA:) and short in stature and in step; (K, TA;) likewise applied to a man. (TA.) — Ignoble, base, or base-born. (K.) The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave. (Abul-Mekárim, TA.) One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father; syn. دَعِي. (S, K.) — A devil: (K:) accord. to some, a dial. var. of أَزْب. (TA.) — The hedge-hog. (IAqr, K.) — A disagreeable, a disapproved, or an abominable, thing or affair. (K.) — A calamity, or misfortune. (K.) — Much water: (AA, S:) and

so أَذِيْب (K in art. ذيب.) — [A south-easterly wind; i.e.] the [wind termed] نَكْبَاء [q. v.] that blows between the صَبَا and the جَنُوب: (S, M, K:) or the south wind, or a southerly wind; syn. جَنُوب; (M, K;) of the dial. of Hudheyl; so affirm Mbr in his "Kámil" and IF and Et-Tarábuluse: I Ath says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جَنُوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جَنُوب by the name of الأَزِيْب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean the boisterous, or violent:] ISh says that أَزِيْب signifies any violent wind. (L, TA.) — [Hence it appears that it signifies also Violence.] — Also Enmity. (S, K.) — And Briskness, liveliness, sprightliness, agility, or quickness: (ISK, S, K, TA:) [see also أَذِيْب:] it is fem.: one says, مَرَّ فُلَانٌ [Such a one passed having a disapproved briskness, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISK, S.) — And Fear, or fright: (AZ, S, K:) and so أَذِيْب. (K in art. ذيب.) One says, أَخَذَنِي مِنَ الأَزِيْب [Fear, or fright, arising from such a one, seized me]. (AZ, S.)

زيت

1. زَيَّت, [inf. n. زَيْت], زَيَّتَهُ, [aor. زَاتَهُ], He anointed him, or it, with زَيْت, i.e. oil of the زَيْتُون [or olive]. (Msb.) You say, زَيْت, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — And زَيْتَهُ, (Lh, S, K,) aor. زَيَّتَهُ, (S, K, TA, in the CK أَزَاتَهُ, and so in my MS. copy of the K,) inf. n. زَيْت, (K,) I put زَيْت [i.e. olive-oil] into it; namely, the food; (S, K;) or the crumbled bread: or I prepared it therewith: (TA:) or I moistened it, or stirred it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lh, TA.) — And زَاتَهُم (Lh, S, K, TA, in the CK [erroneously] زَاتَهُم) He fed them with زَيْت: (Lh, K:) or he made زيت to be the seasoning of their food. (S.)

2. زَيَّتَهُم He furnished them with زَيْت [i.e. olive-oil] for travelling-provision; (Lh, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

4. أَزَاتُوا (in the CK [erroneously] أَزَاتُوا) They had much زَيْت [i.e. olive-oil]; their زيت became much; (Lh, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

8. أَزَدَات [so in the TA and in my MS copy of the K; in the CK, erroneously, أَزَدَات;] He anointed himself with زَيْت [i.e. olive-oil]. (K.)

10. أَزَدَات He sought, or demanded, زَيْت [i.e. olive-oil]. (K.) You say, جَاءُوا يَسْتَرْيَتُونَ They came asking for زَيْت as a gift; (S, L;) or seeking, or demanding, زيت. (A.)

زَيْت The oil, (S, Mgh, Msb, K,) or expressed juice, (M, TA,) or مَخ [i.e. best, or choicest, of the constituents], (A, TA,) of the زَيْتُون [or olive]. (S, M, A, Mgh, Msb, K.) [In the present day it is applied to Any oil.]

زَيْتُون [The olive-tree;] a certain kind of tree, (Msb, K,*) well known, (S, Msb,) whence زَيْت is obtained; (S, Msb, K;) [a tree] of the kind called عَصَاهُ; (AHn, Mgh, TA;) Aq says, on the authority of 'Abd-El-Melik Ibn-Sálih Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the fruit of that tree: (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ي is augmentative, because they said اَرْض زَيْتَنَة [i.e. اَرْضُ عَصَاهُ, like اَرْضُ عَصَبَةٍ from العَصَاهُ], meaning "a land in which are زَيْتُون;" so that the measure is فِعُول; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xcv. 1, وَالزَّيْتُونَ وَالزَّيْتُونَ, see تين. — تين [Lapis Judaicus: so called because resembling an olive in shape, and found in Judæa.]

زَيْتُونِي Of, or relating to, the olive: olive-coloured.]

زَيَات One who sells, or expresses, زَيْت [i.e. olive-oil, and, vulgarly, any oil]. (TA.) — [Hence,] جَاءَ فُلَانٌ فِي ثِيَاب زَيَات + Such a one came in dirty clothes. (A.)

زَيْتُ and مَزِيْتُ Food into which زَيْت [i.e. olive-oil] has been put: (S, A, K:) or prepared therewith. (TA.)

مَزِيْتُ: see what next precedes.

مَزْدَات A man anointing himself, or who anoints himself, with زَيْت [i.e. olive-oil]. (TA.)

مَزْدَاتِ dim. of مَزْدَات. (TA.)

زيج

زَيْج The builder's string, or line, (K in art. زوج, improperly there mentioned, TA,) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مَطْبَر [q. v.]: (TA:) [also called زَيْجِي:] an arabicized word,

(K,) from [the Pers.] زِه, signifying "a bow-string:" so in the "Shifá el-Ghaleel." (TA.) — Also, as is said in the "Mefáteeh el-'Uloom," [An astronomical almanac; or a set of astronomical tables;] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زِه: pl. زَيْجَة. (TA.) — And The science of astronomy, or of the celestial sphere. (TA.)

زَايَجَة A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth: an astrological

term [arabicized from the Pers. زَائِحَة]: so in the "Shifā el-Ghaleel," from the "Mefāteeh el-'Uloom," by Er-Rāzee. (TA.)

زيح

1. زَاَحَ (S, A, K,) aor. يَزِيحُ, inf. n. زِيْحٌ (S, K) and زِيْحَانٌ (K) and زِيْحٌ (MA, K) and زِيْحَانٌ (MA, K; [in the CK, erroneously, زِيْحَانٌ]; and زِيْحَانٌ (A, K;); It (a thing, S) became distant, or remote: (S, A, K;) it went, went away, passed away, or departed. (S, K.) You say, زَاَحَتْ عِلَّتُهُ (S, A, MA) and اِنْزَاَحَتْ (A) His pretext, pretence, or excuse, [or his malady,] became remote [or removed], or went away. (MA.) And زَاَحَ عَنِ الْبَاطِلِ What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.) — And زَاَحَ, aor. as above, i. q. تَأَخَّرَ [He, or it, went back or backwards, &c.]. (TA in art. زح.)

4. اَزَاَحَهُ He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease:] he made it to go, go away, pass away, or depart. (S, K.) Hence the saying of El-Aashā, قَدْ اَزَاَحَنَا هُزَالُهَا [We had caused her leanness to cease]. (S.) And اَزَاَحَتْ عِلَّتُهُ (S, A;) signifies He removed his pretext, pretence, or excuse; [or his malady;] or did away with it. (MA.)

7: see 1, in two places.

مَزَاَحَ A place to which one [goes away, or may go away; or] removes, or may remove, far away. (Ham p. 329.)

زيد

1. زَادَ (S, A, Mgh, Mṣb, K,) aor. يَزِيدُ (S, Mgh, Mṣb,) inf. n. زِيَادَةٌ (S, A, *Mṣb, K*) and زَيْدٌ (S, Mgh, Mṣb, K,*) with which are syn. زَيْدٌ (S, K) and مَزِيدٌ (K) and زَيْدَانٌ (K) and زَيْدَانٌ, which last is anomalous, like شَتَانٌ (K) and لَيَانٌ, said to be the only instances of the kind, (TA,) all as inf. ns., (TK,) and so is مَزَادٌ (TA,) and J adds that زَوَادَةٌ is mentioned by Yaḥkoob, from Ks, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزَوَادَةُ, it is a mistranscription by J, for the words are الزَوَادَةُ and الزِيَادَةُ, [in the CK الروَادَةُ and الزِيَادَةُ,] with ز, and without the mention of [the signification of] الثَمَرُ (K, TA,) It (a thing, S, Mgh, Mṣb, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA;) [and in like manner said of a man, and of any animal;] as also اَزْدَادٌ (S, A, Mgh, Mṣb, K;) or this latter has a more intensive signification than the former, like اِخْتَسَبَ in relation to كَسَبَ. (MF.) [See also 5.] In this sense it has a single objective complement; as in زَادَ كَذَا It, or he, increased, or augmented, or grew, in such a thing; as also اَزْدَادٌ. (TA.) [The latter is more commonly used in this manner.] You say, اَزْدَدْتُ

مَالًا (A, Mgh, Mṣb) [I increased in property: also] meaning I increased to myself, or for myself, property. (Mgh, *Mṣb.) And اَزْدَادُ اَزْدَادُ [The affair increased in difficulty]. (A.) — [Also It exceeded; it was, or became, redundant, or superfluous; it remained over and above. And اَزْدَادَ It exceeded it; as also اَزْدَادَ.] You say, زَادَ عَلَى الشَّيْءِ ضَعْفَهُ [It exceeded the thing by the like thereof, or more]. (A.) And زَادَ عَلَى مَا اَرَادَ [It exceeded what he desired]. (A.) — Also He gave an addition: so in the saying, مَنْ زَادَ وَاَزْدَادَ فَقَدْ اَرْبَى He who gives an addition, and who takes it, [each of these] practises usury. (Mṣb.) — [And He added, or exaggerated.] يَزِيدُ فِي حَدِيثِهِ [He adds, or exaggerates, in his narration, or talk, or discourse,] is said of a liar. (A and TA voce سَرَّاجَ. [See also 5.]) = It is also trans. (Mṣb:) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, He increased it, or augmented it. (L.) And in this sense it is doubly trans. (MF:) you say, زَادَهُ اللَّهُ خَيْرًا (S, K,) or مَالًا (A,) [God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.;] as also فِي مَالِهِ (K;) and زَادَ فِيمَا عِنْدَهُ (S,) or فِي مَالِهِ (A,) [He increased, or added to, what he possessed or his possessions, or his property; or may He (i. e. God) increase &c.] — زَادَهُ also signifies He gave him an increase, or an addition, or more. (Mṣb.) See 10. — You say also, مَا يَزِيدُكَ اَحَدٌ عَلَيْهِ [No one is more sufficient for thee than he]. (K in art. زِد.) [See 4 in that art.] And لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ No camel will be more sufficient for thee than he; i. q. يَضُرُّكَ. (ISK, S in art. ضَر in which see other exs.)

2. زَيْدٌ [inf. n. تَزْيِيدٌ] said of property, It increased, or augmented, much. (A.) = See also 1, latter part.

3. مَزِيدَةٌ زَيْدٌ, inf. n. اَحَدُ الْمُتَبَايِعِينَ الْآخَرِ. [One of the two persons buying together outbade the other: see also 6.] (A.)

5. تَزِيدَ It (a price, S, A) was, or became, excessive, or dear; (S, A, K;) as also تَزَايَدَ (A, TA.) — He added, or exaggerated, (MA,) or lied, (S, MA, K,) in narration, or discourse. (S, MA. [See also 1, latter half.]) And He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA;) he affected excess in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also تَزَايَدَ (K;) or تَزَايَدَ means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.) In the verse of 'Adee cited in art. زَيْدٌ, the last word is تَزِيدَ as some relate it, or تَزَيَدَ as others relate it. (TA.) — He went a pace exceeding that termed نَصَبَ السَّيْرِ, and دَمَلٌ, and وَسَجَ. (S, K.) [See also 5.] And تَزِيدَتْ (A camel) stretched forth her neck, and went a pace exceeding that termed الْعَتَقُ, as though she were swimming with her rider: (A, TA;) and in like manner one

says of a mare, or horse. (TA.) And تَزِيدَتْ الْإِبِلُ فِي سَبْرِهَا The camels tasked themselves in their pace beyond their ability. (TA.)

6. تَزَايَدَ [It increased, augmented, or grew, gradually; contr. of تَنَاقَصَ]. See also 1. And see 5, in two places. تَزَايَدُوا عَلَى السَّلْعَةِ [They bade, one against another, for the commodity, or article of merchandise, successively raising the price]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تَزَايَدُوا فِي الثَّمَنِ حَتَّى بَلَغَ مُتَنَاهَا [They augmented the price, one outbidding another, until it attained its utmost]. (A, TA.)

8. اَزْدَادَ [originally اَزْدَادَ]: see 1, in four places. — Also He took an addition. (Mṣb.) See, again, 1. — Also He took in addition: so in the saying, إِذَا اَزْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ الْمُزْتَبِنِ [When the pledger takes money in addition from the receiver of the pledge]. (Mgh.) One says also, اَزْدَدُ مِنَ الْخَيْرِ [Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good]. (A.) See what next follows, in two places.

10. اَسْتَزَادَ He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Mṣb;) as also اَزْدَادَ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ دُوسْتُكَ [Dost thou seek, or desire, or demand, more than what I have given thee? (L.) — [Hence,] هُوَ يَسْتَزِيدُ فِي حَدِيثِهِ [He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse]. (A, TA. [See also 5.]) — اَسْتَزَادَهُ He sought, or desired, or demanded, of him an increase, an addition, or more. (Mṣb, K.) You say, لَوْ اَسْتَزَدْتَهُ لَزَادَنِي If I had sought, or desired, or demanded, an increase, &c., he had given me an increase, &c. (Mṣb.) — [And hence,] † He reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA,) and complained of him, (A, TA,) or reproved him, for a thing that he did not approve. (TA.) And كَتَبَ إِلَيْهِ كِتَابَ اَسْتَزَادَةٍ [He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more]. (A.)

زَيْدٌ an inf. n. of زَادَ. (S, Mgh, Mṣb.) — [Hence,] هُمُ زَيْدٌ عَلَى مِائَةٍ (S, A, L) and زَيْدٌ (S, L) and زِيَادَةٌ (A) † [They are more than a hundred].

زَيْدٌ an inf. n. of زَادَ. (S, *K, *TK.) — See the next preceding paragraph.

زِيَادَةٌ an inf. n. of زَادَ. (S, Mṣb.) Using it as an inf. n., (Mṣb,) you say, اَفْعَلْ ذَلِكَ زِيَادَةً (S, Mṣb:) the vulgar say زَائِدَةٌ (S,) which one should not say. (Mṣb.) [Hence also,] حُرُوفُ الزِّيَادَةِ [The letters of augmentation; or the augmentative letters; i. e. the letters that are added to the radical letters in Arabic words]: they are ten, and are

comprised in the saying, سَأَلْتُمُونِيهَا [“Ye asked me for them”], (TA,) and in الْيَوْمَ تَنْسَاهُ [“To-day thou wilt forget it”]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the

sing. is زَائِدَةٌ. See also زَيْدٌ. — [As a simple subst., or a subst. properly so termed, it signifies *An increase, or increment; an augmentation, or augment; an addition, additament, adjunct, or superfluity; and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. زَيَادَاتُ and زَيَائِدُ. — Hence,] اِبِلٌ*

كثيرة الزوائد i. e. الزيادات [Camels having much increase; lit., much, or many, increases]. (K.) A poet says,

* بِهَجْمَةٍ تَمَلُّ عَيْنَ الْحَاسِدِ *
* ذَاتِ سُرُوجٍ حَمَّةَ الزَّيَائِدِ *

[With a herd of forty or more camels, that fill, or glut, the eye of the envier, enjoying pasturing by themselves, having much increase]: some say, [in citing this verse,] الزوائد, which is pl. of زَائِدَةٌ; but الزوائد is said only in relation to the legs of a beast. (L.) — [Hence also,] زِيَادَةُ الْكَبِدِ (so in a copy of the S, and in the A and L, and in several places in the K,) or زَائِدَةُ الْكَبِدِ (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) [The redundant appertenance of the liver;] a certain small piece to which the liver is attached, or suspended: (Zj, in his “Khalk el-Insân:”) or a certain small appertenance of the liver (هَنِيئةٌ مِنْهَا صَغِيرَةٌ), at its side, going away from it (مُتَّحِقَةٌ عَنْهَا) (S, L:) or a certain piece appended, or attached, to the liver (مُعَلَّقَةٌ بِهَا) (A:) or a certain appendage of the liver; [so I render هَنِيئةٌ مُتَّحِقَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i. e. from the liver; or the right reading may be هَنِيئةٌ مُتَّحِقَةٌ بِهَا, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because it is a redundancy (تَزِيدُ) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew הַיֵּרֶת הַכִּבֶּד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is λοβὸς τοῦ ἥπατος; which is said to mean *extrema pars hepatis*: that of the Vulg., *reticulum hepatis*: that of our authorized Engl. Vers., *the caul above the liver*; (with this marginal note: “it seemeth by anatomy, and the Hebrew Doctors, to be the midriff:”) and it is remarkable that this is one of the meanings assigned to الْخَلْبُ, which some hold to be syn. with زِيَادَةُ الْكَبِدِ (see خَلْبٌ): Bochart (in his Hieroz. t. i., p. 498, seq.,) and Gesenius (in his Lex.) explain the Hebrew term as meaning *the greater lobe of the liver*: but this is hard to reconcile with the Hebrew or the

Arabic; and utterly irreconcilable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زِيَادَةٌ is زَيَائِدُ (L,) and that of زَائِدَةٌ is زَوَائِدُ (S, L.) Hence the saying, وَلَدٌ كَبِدُ ذِي الْوَلَدِ وَلَدٌ الْوَلَدِ [The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver]. (A, TA.)

زَائِدٌ act. part. n. of زَادَ (Msb,) [Increasing, augmenting, or growing. — Exceeding; in excess; redundant; superfluous; remaining over and above: excrescent: additional; in addition; adscititious.] You say, أَخَذْتُهُ بِدِرْهَمٍ فَرَاثِدَا [I took it, i. e. bought it, for a dirhem and more]. (A.) [See also the next paragraph.]

زَائِدَةٌ [fem. of زَائِدٌ: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِدُ: see زِيَادَةٌ, in five places. — [Hence,] الزوائد [Certain excrescences, or pendent hairs, termed] زَمَعَاتُ, in the hinder part of the hind leg or foot. (K.) [In the explanations there given, I read الرَّجُلُ, as in one copy, instead of الرَّحْلُ. It has been stated above, voce زِيَادَةٌ, on the authority of the L, that الزوائد is said only in relation to the legs of a beast.] — [But] زَوَائِدُ means *The lion*: (S, K:) by the زوائد being meant his claws and his canine teeth and his roaring and his impetuosity. (S.) — زَائِدَةُ السَّاقِ [The shin-bone. (L.)

زَوَائِدُ a rel. n. from زَوَائِدُ, pl. of زَائِدَةٌ; and used, app., as meaning *Having something redundant; for* Sa'eed Ibn-'Othmán was surnamed الزوائد because he had three بیضات: so they assert. (S.)

تَزِيدِيَّاتٌ [alone], (S, K,) and بُرُودٌ تَزِيدِيَّةٌ [Garments of the hind termed] بُرُودٌ having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to تَزِيدُ the son of حُلْوَانُ, the father of a tribe: (S, K:) or, as some say, تَزِيدُ the son of حَبْدَانُ (MF:) or from تَزِيدُ, a city, or town, of El-Yemen, in which such بُرُود were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called يَزِيدُ, thus with ي, and in relation to them certain [camel-vehicles for women of the kind called] هَوَادِجٌ were termed يَزِيدِيَّةٌ. (MF.)

مَزَادٌ see مَزَادَةٌ, in two places.

مَزِيدٌ an inf. n. of زَادَ (S, K.) You say, لَا مَزِيدَ عَلَيَّ مَا فَعَلْتُ (A, Msb,) both meaning the same [i. e. There is no exceeding what thou hast done: or rather the latter means there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done; for مَزِيدٌ may be here an inf. n., and it may be a pass. part. n.]. (Msb.)

[It is also the pass. part. n. of زَادَ, signifying *Increased, or augmented*; as also مَزِيدٌ فِيهِ.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْرُ) of a رَاوِيَةٌ (Msb in art. زود:) [a water-bag of this kind is represented in a sketch of “Sakḥās” in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (كَلْبَتَانِ), the former of which are sewed to the latter: (TA voce خَبْرَةٌ:) the رَاوِيَةٌ consists of two mezâdehs (مَزَادَتَانِ), which are bound upon the two sides of the camel with the [cord called] رَوَاءُ: the pl. is مَزَائِدُ [often written مَزَائِدُ]; and sometimes the Arabs elided the ة, saying مَزَادُ (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and مَزَادُ, without ة, is [also] applied to the single one (فَرْدَةٌ [meaning the single water-skin]) which the rider attaches behind his camel's saddle, having no مَزَلَّةٌ, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the مَزَادَةُ (T, TA:) or the مَزَادَةُ is a رَاوِيَةٌ [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A'Obeyd, S, M, A, K:) and so are the سَطِيحَةٌ and the شَعْبِيَّة: (A'Obeyd, S:) or the سَطِيحَةٌ is made of two skins put face to face; and the مَزَادَةُ is of two skins and a half, or of three skins: (ISH, TA:) or it is [a water-bag] joined (مَشْعُورَةٌ) at one side; if consisting of two faces (ان خرجت من وجهين) [i. e. of two pieces of skin whereof each forms one face or side] it is called a شَعْبِيَّة: or it is like a رَاوِيَةٌ having no مَزَلَّةٌ [expl. above]: AM and the author of the Msb and some others assert that its medial radical letter is و, and that it is from الزود (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Msb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafajee, TA:) [Fei says that] accord. to analogy it should be مَزَادَةٌ. (Msb in art. زود.)

مُسْتَزَادٌ see مَزِيدٌ, in two places.

تَزِيدِيَّةٌ applied to هَوَادِجٌ see تَزِيدِيَّةٌ.

زير (م. ٦٤١, ٦٤٢, ٦٤٣, ٦٤٤, ٦٤٥, ٦٤٦, ٦٤٧, ٦٤٨, ٦٤٩, ٦٥٠, ٦٥١, ٦٥٢, ٦٥٣, ٦٥٤, ٦٥٥, ٦٥٦, ٦٥٧, ٦٥٨, ٦٥٩, ٦٦٠, ٦٦١, ٦٦٢, ٦٦٣, ٦٦٤, ٦٦٥, ٦٦٦, ٦٦٧, ٦٦٨, ٦٦٩, ٦٧٠, ٦٧١, ٦٧٢, ٦٧٣, ٦٧٤, ٦٧٥, ٦٧٦, ٦٧٧, ٦٧٨, ٦٧٩, ٦٨٠, ٦٨١, ٦٨٢, ٦٨٣, ٦٨٤, ٦٨٥, ٦٨٦, ٦٨٧, ٦٨٨, ٦٨٩, ٦٩٠, ٦٩١, ٦٩٢, ٦٩٣, ٦٩٤, ٦٩٥, ٦٩٦, ٦٩٧, ٦٩٨, ٦٩٩, ٧٠٠, ٧٠١, ٧٠٢, ٧٠٣, ٧٠٤, ٧٠٥, ٧٠٦, ٧٠٧, ٧٠٨, ٧٠٩, ٧١٠, ٧١١, ٧١٢, ٧١٣, ٧١٤, ٧١٥, ٧١٦, ٧١٧, ٧١٨, ٧١٩, ٧٢٠, ٧٢١, ٧٢٢, ٧٢٣, ٧٢٤, ٧٢٥, ٧٢٦, ٧٢٧, ٧٢٨, ٧٢٩, ٧٣٠, ٧٣١, ٧٣٢, ٧٣٣, ٧٣٤, ٧٣٥, ٧٣٦, ٧٣٧, ٧٣٨, ٧٣٩, ٧٤٠, ٧٤١, ٧٤٢, ٧٤٣, ٧٤٤, ٧٤٥, ٧٤٦, ٧٤٧, ٧٤٨, ٧٤٩, ٧٥٠, ٧٥١, ٧٥٢, ٧٥٣, ٧٥٤, ٧٥٥, ٧٥٦, ٧٥٧, ٧٥٨, ٧٥٩, ٧٦٠, ٧٦١, ٧٦٢, ٧٦٣, ٧٦٤, ٧٦٥, ٧٦٦, ٧٦٧, ٧٦٨, ٧٦٩, ٧٧٠, ٧٧١, ٧٧٢, ٧٧٣, ٧٧٤, ٧٧٥, ٧٧٦, ٧٧٧, ٧٧٨, ٧٧٩, ٧٨٠, ٧٨١, ٧٨٢, ٧٨٣, ٧٨٤, ٧٨٥, ٧٨٦, ٧٨٧, ٧٨٨, ٧٨٩, ٧٩٠, ٧٩١, ٧٩٢, ٧٩٣, ٧٩٤, ٧٩٥, ٧٩٦, ٧٩٧, ٧٩٨, ٧٩٩, ٨٠٠, ٨٠١, ٨٠٢, ٨٠٣, ٨٠٤, ٨٠٥, ٨٠٦, ٨٠٧, ٨٠٨, ٨٠٩, ٨١٠, ٨١١, ٨١٢, ٨١٣, ٨١٤, ٨١٥, ٨١٦, ٨١٧, ٨١٨, ٨١٩, ٨٢٠, ٨٢١, ٨٢٢, ٨٢٣, ٨٢٤, ٨٢٥, ٨٢٦, ٨٢٧, ٨٢٨, ٨٢٩, ٨٣٠, ٨٣١, ٨٣٢, ٨٣٣, ٨٣٤, ٨٣٥, ٨٣٦, ٨٣٧, ٨٣٨, ٨٣٩, ٨٤٠, ٨٤١, ٨٤٢, ٨٤٣, ٨٤٤, ٨٤٥, ٨٤٦, ٨٤٧, ٨٤٨, ٨٤٩, ٨٥٠, ٨٥١, ٨٥٢, ٨٥٣, ٨٥٤, ٨٥٥, ٨٥٦, ٨٥٧, ٨٥٨, ٨٥٩, ٨٦٠, ٨٦١, ٨٦٢, ٨٦٣, ٨٦٤, ٨٦٥, ٨٦٦, ٨٦٧, ٨٦٨, ٨٦٩, ٨٧٠, ٨٧١, ٨٧٢, ٨٧٣, ٨٧٤, ٨٧٥, ٨٧٦, ٨٧٧, ٨٧٨, ٨٧٩, ٨٨٠, ٨٨١, ٨٨٢, ٨٨٣, ٨٨٤, ٨٨٥, ٨٨٦, ٨٨٧, ٨٨٨, ٨٨٩, ٨٩٠, ٨٩١, ٨٩٢, ٨٩٣, ٨٩٤, ٨٩٥, ٨٩٦, ٨٩٧, ٨٩٨, ٨٩٩, ٩٠٠, ٩٠١, ٩٠٢, ٩٠٣, ٩٠٤, ٩٠٥, ٩٠٦, ٩٠٧, ٩٠٨, ٩٠٩, ٩١٠, ٩١١, ٩١٢, ٩١٣, ٩١٤, ٩١٥, ٩١٦, ٩١٧, ٩١٨, ٩١٩, ٩٢٠, ٩٢١, ٩٢٢, ٩٢٣, ٩٢٤, ٩٢٥, ٩٢٦, ٩٢٧, ٩٢٨, ٩٢٩, ٩٣٠, ٩٣١, ٩٣٢, ٩٣٣, ٩٣٤, ٩٣٥, ٩٣٦, ٩٣٧, ٩٣٨, ٩٣٩, ٩٤٠, ٩٤١, ٩٤٢, ٩٤٣, ٩٤٤, ٩٤٥, ٩٤٦, ٩٤٧, ٩٤٨, ٩٤٩, ٩٥٠, ٩٥١, ٩٥٢, ٩٥٣, ٩٥٤, ٩٥٥, ٩٥٦, ٩٥٧, ٩٥٨, ٩٥٩, ٩٦٠, ٩٦١, ٩٦٢, ٩٦٣, ٩٦٤, ٩٦٥, ٩٦٦, ٩٦٧, ٩٦٨, ٩٦٩, ٩٧٠, ٩٧١, ٩٧٢, ٩٧٣, ٩٧٤, ٩٧٥, ٩٧٦, ٩٧٧, ٩٧٨, ٩٧٩, ٩٨٠, ٩٨١, ٩٨٢, ٩٨٣, ٩٨٤, ٩٨٥, ٩٨٦, ٩٨٧, ٩٨٨, ٩٨٩, ٩٩٠, ٩٩١, ٩٩٢, ٩٩٣, ٩٩٤, ٩٩٥, ٩٩٦, ٩٩٧, ٩٩٨, ٩٩٩, ١٠٠٠, ١٠٠١, ١٠٠٢, ١٠٠٣, ١٠٠٤, ١٠٠٥, ١٠٠٦, ١٠٠٧, ١٠٠٨, ١٠٠٩, ١٠١٠, ١٠١١, ١٠١٢, ١٠١٣, ١٠١٤, ١٠١٥, ١٠١٦, ١٠١٧, ١٠١٨, ١٠١٩, ١٠٢٠, ١٠٢١, ١٠٢٢, ١٠٢٣, ١٠٢٤, ١٠٢٥, ١٠٢٦, ١٠٢٧, ١٠٢٨, ١٠٢٩, ١٠٣٠, ١٠٣١, ١٠٣٢, ١٠٣٣, ١٠٣٤, ١٠٣٥, ١٠٣٦, ١٠٣٧, ١٠٣٨, ١٠٣٩, ١٠٤٠, ١٠٤١, ١٠٤٢, ١٠٤٣, ١٠٤٤, ١٠٤٥, ١٠٤٦, ١٠٤٧, ١٠٤٨, ١٠٤٩, ١٠٥٠, ١٠٥١, ١٠٥٢, ١٠٥٣, ١٠٥٤, ١٠٥٥, ١٠٥٦, ١٠٥٧, ١٠٥٨, ١٠٥٩, ١٠٦٠, ١٠٦١, ١٠٦٢, ١٠٦٣, ١٠٦٤, ١٠٦٥, ١٠٦٦, ١٠٦٧, ١٠٦٨, ١٠٦٩, ١٠٧٠, ١٠٧١, ١٠٧٢, ١٠٧٣, ١٠٧٤, ١٠٧٥, ١٠٧٦, ١٠٧٧, ١٠٧٨, ١٠٧٩, ١٠٨٠, ١٠٨١, ١٠٨٢, ١٠٨٣, ١٠٨٤, ١٠٨٥, ١٠٨٦, ١٠٨٧, ١٠٨٨, ١٠٨٩, ١٠٩٠, ١٠٩١, ١٠٩٢, ١٠٩٣, ١٠٩٤, ١٠٩٥, ١٠٩٦, ١٠٩٧, ١٠٩٨, ١٠٩٩, ١١٠٠, ١١٠١, ١١٠٢, ١١٠٣, ١١٠٤, ١١٠٥, ١١٠٦, ١١٠٧, ١١٠٨, ١١٠٩, ١١١٠, ١١١١, ١١١٢, ١١١٣, ١١١٤, ١١١٥, ١١١٦, ١١١٧, ١١١٨, ١١١٩, ١١٢٠, ١١٢١, ١١٢٢, ١١٢٣, ١١٢٤, ١١٢٥, ١١٢٦, ١١٢٧, ١١٢٨, ١١٢٩, ١١٣٠, ١١٣١, ١١٣٢, ١١٣٣, ١١٣٤, ١١٣٥, ١١٣٦, ١١٣٧, ١١٣٨, ١١٣٩, ١١٤٠, ١١٤١, ١١٤٢, ١١٤٣, ١١٤٤, ١١٤٥, ١١٤٦, ١١٤٧, ١١٤٨, ١١٤٩, ١١٥٠, ١١٥١, ١١٥٢, ١١٥٣, ١١٥٤, ١١٥٥, ١١٥٦, ١١٥٧, ١١٥٨, ١١٥٩, ١١٦٠, ١١٦١, ١١٦٢, ١١٦٣, ١١٦٤, ١١٦٥, ١١٦٦, ١١٦٧, ١١٦٨, ١١٦٩, ١١٧٠, ١١٧١, ١١٧٢, ١١٧٣, ١١٧٤, ١١٧٥, ١١٧٦, ١١٧٧, ١١٧٨, ١١٧٩, ١١٨٠, ١١٨١, ١١٨٢, ١١٨٣, ١١٨٤, ١١٨٥, ١١٨٦, ١١٨٧, ١١٨٨, ١١٨٩, ١١٩٠, ١١٩١, ١١٩٢, ١١٩٣, ١١٩٤, ١١٩٥, ١١٩٦, ١١٩٧, 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١٥٣٠, ١٥٣١, ١٥٣٢, ١٥٣٣, ١٥٣٤, ١٥٣٥, ١٥٣٦, ١٥٣٧, ١٥٣٨, ١٥٣٩, ١٥٤٠, ١٥٤١, ١٥٤٢, ١٥٤٣, ١٥٤٤, ١٥٤٥, ١٥٤٦, ١٥٤٧, ١٥٤٨, ١٥٤٩, ١٥٥٠, ١٥٥١, ١٥٥٢, ١٥٥٣, ١٥٥٤, ١٥٥٥, ١٥٥٦, ١٥٥٧, ١٥٥٨, ١٥٥٩, ١٥٦٠, ١٥٦١, ١٥٦٢, ١٥٦٣, ١٥٦٤, ١٥٦٥, ١٥٦٦, ١٥٦٧, ١٥٦٨, ١٥٦٩, ١٥٧٠, ١٥٧١, ١٥٧٢, ١٥٧٣, ١٥٧٤, ١٥٧٥, ١٥٧٦, ١٥٧٧, ١٥٧٨, ١٥٧٩, ١٥٨٠, ١٥٨١, ١٥٨٢, ١٥٨٣, ١٥٨٤, ١٥٨٥, ١٥٨٦, ١٥٨٧, ١٥٨٨, ١٥٨٩, ١٥٩٠, ١٥٩١, ١٥٩٢, ١٥٩٣, ١٥٩٤, ١٥٩٥, ١٥٩٦, ١٥٩٧, ١٥٩٨, ١٥٩٩, ١٦٠٠, ١٦٠١, ١٦٠٢, ١٦٠٣, ١٦٠٤, ١٦٠٥, ١٦٠٦, ١٦٠٧, ١٦٠٨, ١٦٠٩, ١٦١٠, ١٦١١, ١٦١٢, ١٦١٣, ١٦١٤, ١٦١٥, ١٦١٦, ١٦١٧, ١٦١٨, ١٦١٩, ١٦٢٠, ١

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) = See also art. زور. = Also *I. q.* زُر (IAar, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ي in this and similar instances. (Az, TA.) = [See also بَصَل.]

زِير (Sgh, TA in art. زور,) in the K, erroneously, زِير (TA,) Angry, (IAar, Sgh, K, TA,) and severing himself from his companion: (IAar, TA:) originally زُر. (Az, TA.)

زِيرَة: see art. زور.

زِيرَار [A kind of barnacle, used by a farrier:] an instrument with which a farrier twists the lip of a beast; (S in art. زور;) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) — See also art. زور.

زيرفون

زِيرْفُون: see art. زفن.

زيع

1. زَاع, aor. يَزِيع, inf. n. زَيْع (S, O, Mgh, K) and زَيْغَان and زَيْغَوَة (O, K) and زُيُوع (TA,) He, or it, (a thing, Mgh,) declined, deviated, swerved, or turned aside, (S, O, Mgh, K,) from the right course or direction, accord. to an explanation of زَيْع by Er-Rāghib; and from the truth: (TA:) and زَاغ, aor. يَزُوع, inf. n. زَوْع, is a dial. var. thereof. (Mgh, TA.)* In the Kur iii. 5, (O,) زَيْع means A doubting, and a declining, or deviating, from the truth. (O, K.) — You say also, زَاغَتِ الشَّمْسُ, (S, Mgh, K,) aor. تَزِيع, inf. n. زَيْغ (Mgh, TA) and زُيُوع (TA,) The sun declined [from the meridian], (S,* Mgh, K,) so that the shade turned from one side to the other. (S,* K.) — And زَاغَ الْبَصَرُ, (S, O, K,) inf. n. زَيْغ (TA,) † The eye, or eyes, or the sight, became dim, or dull: (S, O, K, TA:) so in the phrase مَا زَاغَ الْبَصَرُ in the Kur [liii. 17]: (O, TA:) or, as some say, in the Kur زَاغَتِ الْاَبْصَارُ signifies the eyes turned aside from their places; as in the case of a man in fear. (TA.)

2. زَيْغَتْ فَلَانًا, inf. n. تَزِيع, I rectified the زَيْغ [or declining, or deviating, &c.,] of such a one. (Abou-Sa'eed, O, K.)*

4. اَزَاغَهُ, (S, O, Mgh, K,) عَنِ الطَّرِيقِ, (S, O,) inf. n. اِزَاغَهُ, (Mgh,) He made him to decline, deviate, swerve, or turn aside, (S, O, Mgh, K,) from the way. (S, O.) Hence, in the Kur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُزِغْ قُلُوبَنَا, (O, TA,) meaning O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray. (TA. [See another reading in the first paragraph of art. زوع.]) — And He made him to fall into الزَيْغ [app. as meaning deviation from the truth, or the right way of belief or conduct]. (TA.) — وَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ, in the Kur [lxi. 5],

means, accord. to Er-Rāghib, And when they quitted the right way, God dealt with them according to that: (TA:) or God turned their hearts from the acceptance of the truth, and the inclining to the right course. (Bd.)

5. تَزَيَّغَتْ She (a woman) ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers, (AZ, S, K,) and decked herself with apparel; like تَزَيَّغَتْ: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تَزَايَغَ i. q. تَمَائَلَ, (JK, S, O, K,) An inclining towards each other, (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغ [The rook;] a small غُرَاب [or bird of the crow-kind], inclining to white, (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the غُرَابُ نُوحَى [or Noachian crow]: (TA:) or a غُرَاب like the pigeon, black, with a dusty colour in its head; or, as some say, inclining to white; that does not eat carrion: (Mgh in art. زوع:) or a small black غُرَاب, that is eaten; also called حَذَف, of which the n. un. is with ة: (ISH, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow:] Az says, “I know not whether it be Arabic or arabicized:” (Mgh in art. زوع, and TA:) the truth is, that it is a Pers. word, [زَاغ], arabicized; originally applied to crows (غُرَابَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زِيغَان. (O, Mgh, Mgh, K.)

زَائِغ Declining, deviating, swerving, or turning aside: (TA:) pl. زَاغَة, applied to a number of men, (S, O, K, TA,) i. q. زَائِعُونَ, (S, O, TA,) like بَائِعُونَ meaning زَائِعُونَ. (O, TA.)

زيف

1. زَاف, aor. يَزِيف, (S, O, K,) inf. n. زَيْف and زَيْفَان (O, K) and زُيُوف (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (S, O, K:) or he went quickly, with an affected inclining of the body from side to side. (TA.) And زَاغَتْ فِي مَشْيَتِهَا, said of a woman, She appeared as though she were turning round, or circling, in her gait. (Z, TA.) [This is app. from what next follows.] One says of a male pigeon زَاغَ عِنْدَ الْحَمَامَةِ He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon: (S, O, L, K,* TA:) and of a female pigeon one says, تَزِيفُ بَيْنَ يَدَيِ الْحَمَامِ الذَّكَرِ, meaning She walks with boldness and presumptuousness before the male pigeon. (TA.) And a poet describing a battle says of it زَاغَتْ

meaning The hinder part thereof impelled the fore part. (L, TA.) — زَاغَ, (Kr, TA,) inf. n. زَيْف, (Kr,) said of a building, (Kr, TA,) &c., (TA,) It was, or became, high. (Kr, TA.) = تَزِيفُ الدَّرَاهِمِ, (S, MA, Mgh, Mgh, K,) aor. تَزِيفُ, (Mgh,) inf. n. زَيْف, (Mgh,) or زُيُوف, (Mgh, K,) for which the lawyers say زِيَاغَة, (Mgh,) The dirhems, or pieces of money, were bad: (MA, Mgh:) or were rejected, or returned, (Mgh, K,) عَلَيْهِ [to him], (S, Mgh, K,) because of adulterating alloy therein: (Mgh, K:) or, accord. to the M, simply, were rejected, or returned: (TA:) [and] so زُيُفَت. (Mgh.) = See also 2. = زَاغَ الْحَائِطُ, (O, K,) inf. n. زَيْف, (TA,) He leaped the wall; syn. قَفَزَهُ; (O, K;) said of a man. (O.)

2. تَزْيِيفُ is said to signify primarily The separating, or setting apart, such [money] as is passable, or current, from such as is termed زَائِف: and hence, the rejecting [money], or returning [it]: and the making [it], or proving [it] to be, false, or spurious. (TA.) One says, زَيْفُ الدَّرَاهِمِ, (S, MA, Mgh, K,) inf. n. تَزْيِيف, (Mgh,) He made, (MA, K,) or pronounced, (K,) or showed, (Mgh,) the dirhems, or pieces of money, to be bad, (MA, Mgh,) or to be such as are termed زُيُوف; (K;) as also زَاغًا. (Lh, K.) See also 1, near the end of the paragraph. — [Hence, التَزْيِيفُ in relation to speech, or language: see 2 in art. رمل.] — And زَيْغَهُ, (Kr, TA,) inf. n. as above, (Kr,) † He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood: (TA:) or he made him to be contemptible, ignominious, base, or vile, in the estimation of others: (Kr, TA:) from زَائِفٌ دِرْهَمٌ “a bad dirhem, or piece of money.” (TA.)

5. تَزْيِيفَتْ, said of a woman, [like تَزَيَّغَتْ,] She ornamented, or adorned, herself. (O.) — [Accord. to Freytag, تَزْيِيف signifies It was adulterated: and in Har p. 612 it is expl. as signifying صار زَيْفًا, which seems to have this or a similar meaning; زَيْفًا being app. a mistranscription for زَيْفًا or مَزْيِيفًا.]

زَيْفٌ: see زَائِف, in four places. = Also The زَيْفُ, i. e., (Kr, TA,) the طَنْف, (Kr, O, K, TA,) [meaning the coping, or ledge, or cornice,] that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K “and,”) the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K “and,”) i. q. شُرْف [meaning acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice]: n. un. with ة. (Kr, O, K.)

زَيَّافٌ, and with ة: see the next paragraph, in three places.

زَائِفٌ One who walks in the manner described in the first sentence of this art.; as also زَيْفٌ, which is an inf. n. used as an epithet: (TA:) [and so زَيَّافٌ, but properly in an intensive sense:] and زِيَاغَةٌ a she-camel proud and self-

conceited [in her gait]. (S.) Hence, (TA,) the زَيْفُ signifies *The lion*; as also زَيْفٌ; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) = Also, and زَيْفٌ, (S, Kr, Mgh, O, Mṣb, K,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Mṣb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Har ubi suprā:) or such as are rejected, or returned, because of adulterating alloy therein: (Mgh, O, K:) or, as some say, such as are less bad than what are termed *بهرج*, being such as are rejected by [the officers of] the government-treasury; whereas the *بهرج* are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زَيْافٌ and أَزْيَافٌ, (O, K,) [the latter a pl. of pauc.,] or the pl. of زَيْفٌ is زَيْوْفٌ, and the pl. of زَيْفٌ is زَيْوْفٌ: (Mgh, * Mṣb:) accord. to some, the زَيْوْفٌ are such as are done over with a compound of quicksilver and sulphur. (Mṣb.) [It is implied in the Mṣb that زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى الْقَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا *
* وَفِي الْقَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ *

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

زيق

5. *He ornamented, or adorned, himself, and applied كُحْلٌ to his eyes*: (K:) or تَزَيَّنَتْ, (S, O,) like تَزَيَّنَتْ, (S, O,) she ornamented, or adorned, herself, (JK, S, O,) and applied كُحْلٌ to her eyes, (S, O, TA,) and some add, and decked herself with apparel: accord. to Z, it is from الزوق; [app. meaning the زوق, syn. with الزاوق; or from زَوَاتٍ, (see 2 in art. زوق, last sentence,) so that it is originally [or it may be from زَيْق, [i. e. زَيْقُ], with ي, [meaning the “builder’s string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,”] because she who embellishes herself makes her state right by adornment. (TA.)

زَيْقُ The part, of a shirt, that surrounds the neck: (S, K:) the collar of a shirt: (KL:) or the border of a collar; (MA;) or the hemmed border of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. زِه: J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) — [Hence, † The surrounding edge of the eyelid. (See جُتَارُ.)] — And The string, or line, of the builder, [also called زَيْج, q. v., with which he makes even the rows of stones, or bricks, and] with which the building is proportioned. (JK.) — زَيْقُ الشَّيَاطِينِ, expl. by Lth as meaning

A certain thing that flies in the air, called by the Arabs لُعَابُ الشَّمْسِ, [i. e. the fine filmy cobwebs termed gossamer,] is a mistake for زَيْقُ الشَّيَاطِينِ, with رَاءَ. (Az, O, K.)*

زيل

1. *زَالَهُ* is syn. with *أَزَالَهُ*, q. v. (S, Mṣb, K.) — *زَالَهُ*, or *زَالُ اللَّهِ زَوَالَهُ*, and *زَالُ زَوَالِهِ*: see *زَوَالٌ*, in art. *زول*. And *زَيْلٌ* and *زَيْلُهُ* and *زَوَالٌ*, in art. *زول*. And for the first, see also *زَوَالٌ*, in that art. — *زَيْلُهُ*, (S, K,) aor. *زَيْلٌ*, inf. n. *زَيْلٌ*, (S,) [first pers. of *زَالَهُ*] signifies also *I put it, or set it, apart, away, or aside; removed it; or separated it*; (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and *زَالَهُ* also signifies *he separated it*; like *زَالَهُ*. (TA.) See also 4. One says, *زَلْ خَاتَمَكَ مِنْ مِعْزَاكَ*, *Remove, or separate, thy sheep from thy goats.* (S, * TA.) And *زَلْتَهُ فَلَمْ يَنْزَلْ* *I separated it [partly], but it did not become [wholly] separated.* (S, K.) = *مَا زَالَ يَفْعَلُ كَذَا* (S in art. *زول*, and Mṣb,) is like *مَا بَرِحَ*, both in its [original] measure, [which is *مَا زَيْلٌ* accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing, or he continued to do such a thing, for it denotes the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase *زَيْدٌ قَائِمٌ* *Zeyd ceased not to be, or continued to be, standing*]: (Mṣb:) [using the first pers.,] one says, *مَا زَلْتُ أَفْعَلُهُ* [and *زَلْتُ*], as appears from what follows], meaning *مَا بَرِحْتُ* [i. e. *I ceased not to do it, or I continued to do it*], (K,) aor. *أَزَالُ* [supposing the measure of the pret. to be originally *فَعَلْتُ*] (Mṣb, K) and *أَزِيلُ* [supposing the measure of the pret. to be originally *فَعَلْتُ*]: (K:) the verb is seldom [in the Mṣb “never”] used without a negative particle: (Az, TA:) one says *زَلْتُ أَفْعَلُ* meaning *أَزَعَلُ* *مَا زَلْتُ أَفْعَلُ كَذَا* and *مَا زَيْلٌ يَفْعَلُ كَذَا* (S, Mṣb, K,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition *عَنْهُ*, though Akh is not mentioned in what precedes. (TA.) The verb in *مَا زَالَ* and *مَا يَزَالُ* is used in the manner of *كَانَ* in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in *مَا زَالَ زَيْدٌ قَائِمًا*, expl. above]; but one may not say, *مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, like as one says, *مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, for *زَالَ* denotes a negation, [meaning *he did not a thing, or he was not doing &c.*], and *مَا* and *لَا* denote negation, and two negations together denote an affirmation; so that *مَا زَالَ* is affirmative like *كَانَ*; and as one may not say, *مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, so one may not say, *مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا*. (Er-Rāghib, TA.) One says also, *مَا زَلْتُ وَزَيْدًا* and *مَا زَلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذَلِكَ**

desisted not with Zeyd until he did that, (Sb, K, * TA,) inf. n. *زَيْالٌ*. (Sb, TA.) *لَمْ يَزَلْ* [He, or it, has not ceased to be &c., i. e., has ever been &c., (see *أَزَلُ*),] is said of God, as meaning *He has never been nonexistent*; and *لَا يَزَالُ*, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies “it ceased to be” or “exist,” &c.,] differ in their components; the latter being composed of *زول*; and this, of *زى ل*: or the incomplete is altered from the complete; being made to be with *kesr* to its medial radical letter, [for it is generally held to be from *زَيْلٌ* or *زَوَالٌ*,] after its having been [originally *زَوَالٌ*,] with *fet-h*: or it is from *زَالَهُ*, aor. *يَزِيلُهُ*, meaning “he put it,” or “set it, apart,” &c. (K.)

2. *زَيْلُهُ*, (S, K,) inf. n. *تَزْيِيلٌ*, (S,) *He separated it* [i. e. accompany of men, or an assemblage of things,] much (Fr, Az, S, * K, * TA,) [or *greatly*, or *widely*; or *dispersed it*;] differing in degree from *زَالَهُ* like as *فَزَيْلُنَا يَنْهَمُ* does from *مَا زَهُ*. (TA.) Hence, *فَزَيْلُنَا يَنْهَمُ* [And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read *يَنْهَمُ* *فَزَيْلُنَا*; like *لَا تَصَاعُرُ* and *لَا تَصَاعُرُ* [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce *دُون*.] *زَيْلٌ* is of the measure *فَعْلٌ* because its inf. n. is as above; for were it *فَعِلْتُ*, one would say *زَيْلَةٌ* [of the measure *فَعِلَةٌ*]. (S.) = *زَيْلٌ* is also [said to be] an [irreg.] inf. n. of *ذ*, q. v. (Lh, K.)

3. *زَيْالُهُ*, (S, Mṣb, K,) inf. n. *مُزَايَلَةٌ* and *زَيْالٌ*, (S, K,) *He separated himself from him*. (S, Mṣb, K.) [See also 1 in art. *زول*, last signification.] One says, *مَخَالَطُوا النَّاسَ وَزَايَلُوهُمْ*, meaning [*Mix ye with men in familiar, or social, intercourse, and separate yourselves from them in deeds, or actions.*] (TA.) — *زَايَلَتْهُ بِوَجْهِهَا* *She veiled her face from him*. (IAḡ on the authority of Ibn-Ez-Zubeyr, TA in art. *برز*.) [See also 6.] — *زَايَلْنَا بَيْنَهُمْ*: see 2. And see also what next follows.

4. *عَنْ مَكَانِهِ* (S) or *مِنْ مَكَانِهِ* (S, Mṣb, K) *ازَالَهُ*, (K,) inf. n. *إِزَالَةٌ* (K) and *إِزَالٌ* (Lh, K;) and *يَزِيلُهُ*, (S, Mṣb, K, and Har p. 393,) aor. *يَزِيلُهُ*, (S, K, and Har ubi suprā,) or *يَزَالُهُ*, like *يَنَالُهُ*, (Mṣb,) inf. n. *زَيْلٌ*, (S, K, Har,) or *زَيْالٌ*; (Mṣb;) both signify the same; (S, Mṣb, K;) *He removed it [from its place; as the former is expl. in art. *زول*];* (Mṣb in explanation of both, and Har ubi suprā in explanation of the latter;) and so *يَزِيلُهُ*, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprā.) See also 1, fourth sentence. [And see 4 in art. *زول*.]

5. *تَزْيِيلٌ* and *تَزْيِيلٌ*, (S, * Mṣb, K,) inf. n. *تَزْيِيلٌ* and *تَزْيِيلٌ*, (K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and *تَزَايَلُوا*, inf. n. *تَزَايَلٌ*, (K;) i. q.

تَفَرَّقُوا [i. e. *They became separated much, or greatly, or widely; or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another*]: (S, K:) [for] التَّيَّابُ signifies التَّيَّابُ: (S, K:) تَزَيَّلُوا is *syn. with* تَمَيَّزُوا: thus in the Kur [xlviii. 25], where it is said, لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا [Had they been widely separated, one from another, we had assuredly punished those who disbelieved]: (Msb, TA:) and some here read تَزَيَّلُوا. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence,] التَّزَايُلُ signifies also الإحتشامُ; (K, TA:) a tropical meaning: (TA:) one says, تَزَايَل عَنْهُ, meaning احْتَشَمَ [i. e. † *He was, or became, abashed at him*]: (O, TA:) because the مُحْتَشِم separates himself, and shrinks, from another. (TA.) — [See also مَتَزَايَلَةٌ, whence it seems that one says, of a woman, تَزَايَلَتْ, meaning *She veiled her face from men*: see likewise 3.]

7. انزَال *It was, or became, put, or set, apart, away, or aside; removed; or separated*; (S, K:) عَنْهُ [from him, or it]. (TA.) One says, زَيْتُهُ فَلَمْ يَنْزَلْ: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

زَيْل *Width between the thighs*; (S, K:) like فَجَجَ. (S.)

أَزَيْلُ or أَزَيْلُ الفَخْدَيْنِ, occurring in a trad., (TA,) *Having the thighs wide apart*. (K, TA.)

مَزِيلٌ *A man acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also مَزِيلٌ: (K:) or vehement in altercation, or litigation, who shifts (يَزُولُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, مَخْلَطًا مَزِيلًا [One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.]: (Iath, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)*

مَزِيلٌ: see the next preceding paragraph.

الحَبِيبُ المَزِيلُ [a mistranscription for الحَبِيبُ] means البَائِسُ [i. e. *The beloved, or the friend, who is in a state of separation, or disunion*]. (TA.)

مَتَزَايَلَةٌ *A woman who veils her face from men*. (IAar on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. برز.)

زين

1. زَانَةٌ (S, MA, Msb, K,) aor. يَزِينُهُ (Msb,) inf. n. زَيْنٌ (MA, Msb, KL, TA;) and زَيْنَةٌ (S, MA, Msb, K,) inf. n. تَزِينٌ (Msb, KL, TA;) and زَانَةٌ (Msb, K,) and زَيْنَةٌ (K,) Bk. I.

which is its original form, (TA,) inf. n. زَانَةٌ; (Msb;) signify the same; (S, MA, Msb, K:) *He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it.* (MA, KL, PS: [and the like is indicated in the S and Msb and K.]) زَانَةٌ said of a quality, and of an action, and of a saying, is best rendered *It adorned him, or graced him, or was an honour to him; contr. of شَانَهُ*; as is indicated in the S and K: and sometimes means *it was his pride*: and زَيْنَةٌ means as expl. above: and *he embellished it, dressed it up, or trimmed it*; said in this sense as relating to language: and *he embellished it, or dressed it up, namely, an action &c. to another (لَعِيْنُهُ)*; often said in this sense of the Devil; (as in the Kur vi. 43, &c. i.) i. e. *he commended it to him*: كَذَا زَانَهُ and زَيْنَهُ [Such a thing adorned him, &c.,] are expl. as said when one's excellence [فَضْلُهُ, as I read for فَعْلُهُ, an evident mistranscription,] appears either by speech or by action: and تَزِينٌ ٱللَّهِ لِلْأَشْيَاءِ [God's adorning, &c., of things] is sometimes by means of his creating them مُزَيَّنَةً [i. e. adorned, &c.]; and تَزِينُ النَّاسِ ٱللَّهِ [The adorning, &c., of men], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, زَانَهُ الْحُسْنُ [Beauty adorned, or graced, him, or it]. And Mejnoon says,

* يَا رَبِّ إِذْ صَيَّرْتَ لِي لِي الْهَوَى
* فَزَيَّنْتَ لِعَيْنِيهَا كَمَا زَيَّنْتَ لِيَا

[And, O my Lord, since Thou hast made *Leylâ* to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, الْهَوَى in the place of لِي الْهَوَى. [The reading in the S means of the objects of love: for هَوَى, being originally an inf. n., may be used alike as sing. and pl.]) تَزِينُ السَّلْعَةِ فِي الْبَيْعِ [means *The setting off, or commending, of a commodity in selling*; and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. زَانَةٌ and زَيْنَةٌ: see 1, first sentence. — See also the paragraph here following.

5. زَانَةٌ and زَيْنَةٌ (S, K,) the latter of the measure اِفْتَعَلَ, [originally اِزْتَيْنَ, and then اِزْتَانَ], (S,) quasi-pass. verbs, [the former of زَيْنَةٌ and the latter of زَانَةٌ] (K,) signify the same; (S;) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced;] as also زَيْنٌ (S, K,) [a variation of the first, being] originally تَزَيْنَ, the ت being made quiescent, and incorporated into the ز, and the ل being prefixed in order that the inception may be perfect; (S, TA;) and زَيْنٌ and زَانٌ (K.) One says, زَيْنَتْ ٱلْأَرْضَ بَعْشِبًا [perhaps a mistranscription for اِزَيْنَتْ, *The earth, or land, became adorned,*

&c., with, or by, its herbage]; as also اِزَيْنَتْ, originally تَزَيْنَتْ [as expl. above]; (S;) and some, in the Kur x. 25, read تَزَيْنَتْ; and some, اِزَيْنَتْ. (Bd.) And they said, اِذَا طَلَعَتِ الْجُمُعَةُ تَزَيْنَتْ السَّحْلَةُ [When الجمعة (the Tenth Mansion of the Moon) rises aurorally, the palm-tree becomes garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S.; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تَزَيْنَ is said of language, as meaning *It was embellished, dressed up, or trimmed*: and of an action &c., as meaning *it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil*. — And تَزَيْنَ also signifies *He adorned, ornamented, decorated, decked, &c., himself*. (MA, KL.) [Hence,] تَزَيْنَ بِٱلْبَاطِلِ [He invested himself with that which did not belong to him]. (S and TA in art. شمع.)

8. اِزْدَانٌ, originally اِزْتَيْنَ: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.

11: }

زَوْنٌ: see art. زون.

زَيْنٌ [as an inf. n., and also as a simple subst.,] is the contr. of شَيْنٌ (S, Msb, K:) [as a simple subst.,] i. q. زَيْنَةٌ, q. v.: (Har p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical, and also an intellectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of شَيْنٌ*: pl. اُزْيَانٌ. (K.) — Az says, I heard a boy of [the tribe called] Benoo-O'keyl say to another, وَجْهِي زَيْنٌ وَوَجْهَكَ شَيْنٌ, meaning *My face is comely and thy face is ugly*; for وَجْهَكَ دُو شَيْنٍ [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says رَجُلٌ صَوْمٌ وَعَدْلٌ. (TA.) — Also The comb of the cock. (S.)

زَانَةٌ [mentioned in this art. in the K]: see art. زون.

زَيْنَةٌ, the subst. from زَانَةٌ (Msb,) signifies مَا يَتَزَيَّنُ بِهِ [i. e. *A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself*]; (T, S, K;) any such thing; (T, TA;) [any ornament, or nature, decoration, garnish, embellishment, or grace]; and so زَيَانٌ (K;) and زَيْنٌ, also, [which see above,] signifies the same as زَيْنَةٌ: (Har p. 139:) accord. to El-Harállee, زَيْنَةٌ denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that which is adorned [thereby]: accord. to Er-Rághib, its proper mean-

ing is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come: but that which adorns him in one state or condition, exclusively of another, is in one point of view **زِينٌ**: summarily speaking, it is of three kinds; namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength, and tallness of stature, and beauty of aspect; and extrinsic, such as wealth, and rank or station or dignity; and all these are mentioned in the **Qur**: (TA:) the pl. is **زِينٌ**. (Bd in x. 25.)

زِينَةُ الدُّنْيَا [or simply **زِينَةُ الدُّنْيَا** generally means *The ornature, finery, show, pomp, or gaiety, of the present life or world*; and] particularly includes *wealth and children*. (**Qur** xviii. 44.) **زِينَةُ الْأَرْضِ** [*The ornature of the earth*] means *the plants, or herbage, of the earth*. (TA.) **يَوْمُ الزَّيْنَةِ** [*The day of ornature*] is the *festival* (**العِيدُ**); (**S**, **K**;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking [of the dam a little within the entrance] of the canal of Miṣr* [here meaning the present capital of Egypt, El-**Qáhíreh**, which we call "Cairo"], (**K**, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of]

which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the **Qur** xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the **Fáṭimees** was such as is inconceivable, as it is described in the "**Khiṭaṭ**" of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

قَمَرُ زَيْبَانَ *A beautiful moon*. (**K**.)

زَيْبَانٌ: see **زَيْنَةٌ**.

زَيْنَانَةٌ The art, or occupation, of the **زَيْنَانِ**: so in the present day.]

زَائِنٌ: see the last paragraph in this art.

زَيْنٌ: see **مُتَزَيِّنٌ**. — [Also,] applied to a man, *Having his hair trimmed, or clipped, [or shaven, by the **مُزَيِّن**]*. (**S**, TA.)

مُزَيِّنٌ i. q. **حَجَّامٌ** [i. e. *A cupper; who is generally a barber*; and to the latter this epithet (**مُزَيِّنٌ**) is now commonly applied; as it is also in the MA]. (**S**, TA.) = See also **مُتَزَيِّنٌ**.

مُتَزَيِّنٌ: see **مُزَيِّنٌ**.

مُزَانٌ: } see each in two places in what follows.
مُزْدَانٌ: }

مُتَزَيِّنٌ and **مُزْدَانٌ** and **مُزَانٌ** signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced*; as also **مُزَيِّنٌ**: and the first signifies also *self-adorned &c.*]; (TA:) the second and third are part. ns. of **أَزْدَانٌ**; the third being formed from the second by incorporation [of the **د** into the **ز**]: and the dim. of **مُزْدَانٌ** is **مُزَيِّنٌ**, like **مُخَيَّرٌ** the dim. of **مُخْتَارٌ**; and if you substitute [for the **د**], **مُزَيِّنٌ**: and in like manner in forming the pl. you say **مُزَايِنٌ** and **مُزَايِينٌ**. (**S**.) You say, **أَنَا مُتَزَيِّنٌ** **بِإِعْلَامِكَ** and **مُزَانٌ** and **مُزْدَانٌ**, meaning **مُتَزَيِّنٌ** **بِإِعْلَامِ أَمْرِكَ** [i. e. *I am graced by the making known of thy command, or affair*]. (TA.) And **مُتَزَيِّنَةٌ** **إِمْرَأَةٌ زَائِنٌ** means **مُتَزَيِّنَةٌ** [i. e. *A woman adorned, &c.*; or *self-adorned &c.*]; (**K**, TA:) in [some of] the copies of the **K**, erroneously, **مُتَزَيِّنٌ**. (TA.)

END OF THE THIRD PART OF BOOK I.

القاموس

M. S. Howell
Bengal Civil Ser.
17. 9. 72.

AN

ARABIC-ENGLISH LEXICON,

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COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN

TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 4.

ص — س

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س

The twelfth letter of the alphabet; called **سِين**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **أَسْلِيَّةٌ**, as also **ص** and **ز**, because proceeding from the tip of the tongue: its place of utterance is between that of **ص** and that of **ز**: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from **ص** by the raising of the tongue to the palate [in the utterance of the latter], and from **ز** by the suppression of the voice [in the utterance of the former]. (K in art. **سِين**.) It is one of the letters of augmentation [occurring in the form **اِسْتَفْعَلَ** and its derivatives]. (S and L in art. **سِين**.) [See also **سِين** in art. **سِين**. It is sometimes substituted for **ص**; as in **سَقَرٌ**, for **صَقَرٌ**: and for **ش**, as in **سَطْرَنْجٌ**, for **شَطْرَنْجٌ**: (see De Sacy's *Chrest. Arabe*, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it **ت**, (S and L and K* in art. **سِين**), as in the saying (S and L in art. **سِين**) of 'Alyà Ibn-Arḳam, (L ib.),

* يَا قَبْحَ اللَّهِ بَنَى السَّعَلَاتِ *
* عَمَرُو بَنَ يَرْبُوعٍ شَرَارَاتِ *
* لَيْسُوا أَعْقَاءَ وَلَا أَكِيَاتِ *

[O, may God remove far from good, or from prosperity, the sons of the Sialáh, 'Amr Ibn-Yarbooq, the worst of mankind: they are not chaste, nor sharp in intellect]: he means **النَّاسِ** and **بِأَكْيَاسِ**: (S and L ib.): and in like manner

one says **طَسَّ** for **طَسَّتْ**. (TA in art. **كَيْت**.) — **يَسَّ** in the **Kur** [commencing ch. xxxvi.] is like **يَسَّ** and **حَمَّ** at the commencement of chapters of the same; and is said by 'Ikrimah to mean **يَا إِنْسَانُ**: (S and L in art. **سِين**.)

or it means either thus, or **يَا سَيِّدَ** [O man of dignity]. (K in art. **سِين**.) = **س** is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S* and L* in art. **سِين**), as in **سَيَفْعَلُ** [He will do such a thing], (S and L ib.), and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from **سَوْفَ**, contrary to what the Koofees

hold: nor is the extent of the future with it shorter than it is with **سَوْفَ**, contrary to what the Baṣrees hold: the analytical grammarians term it **حَرْفُ تَنْفِيسٍ**, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] **لَنْ**. (S and L in art. **سِين**.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the **Kur** [iv. 93], **سَتَجِدُونَ آخَرِينَ** [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], **سَيَقُولُ الشُّقْبَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَنْ قِبَلِهِمْ** [as meaning *The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying **مَا وَلَاهُمْ**: but this the grammarians know not; and that this verse was revealed after their saying **مَا وَلَاهُمْ** is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, **فَلَانٌ يَقْرَى الضَّيْفَ** and **يَصْنَعُ الْجَمِيلَ**, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) = [As a numeral, **س** denotes *Sixty*.]

سا
سَا i. q. سَوْفَ, q. v.

سَابَ

1. **سَابَهُ**, (S, M, K,) aor. **سَبَّ**, (M, K,) inf. n. **سَابٌ**, (S, M,) *He throttled him*, syn. **خَنَقَهُ**; (S, M, Iath, K;) i. e., *squeezed his throat*: (Iath:) or, *so that he died*, (S,) or *so that he killed him*. (M, K.) — And **سَابَهُ** *He widened it*; namely, a **سَقَاءَ** [or skin for water or milk]. (S, K.) = **سَابَ مِنَ الشَّرَابِ**, (M, K,) aor. and inf. n. as above; (M;) and **سَتَبَّ**, (M, K,) aor. **سَبَّ**, (K,) inf. n. **سَابٌ**; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

زَقٌّ and **مَسَابٌ** A [skin such as is termed] **زَقٌّ**, (S, M, K,) for wine: (M:) or *such as is large*: (M, K:) or a **زَقٌّ** of any kind: (M:) or a receptacle of skin, or leather, in which the **زَقٌّ** is put: (M, K:) the former also occurs in a verse in which it is read without **ء**, for the sake of the rhyme: (M:) and its pl. is **سُؤُوبٌ**: (S, M, K:) and (so in the S, but in the K “or,”) the latter (**مَسَابٌ**) signifies a skin for honey; (S, K;) and in a verse of Abou-Dhu-eyb, (S, M, K,) cited voce **خَافَةٌ**, (S, M,) it is written **مَسَابٌ**, (S, M, K,) without **ء**: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce **مَسَادٌ**.)

إِنَّهُ in the following saying, (IJ, M,) **لَسُوْبَانٌ مَالٍ**, meaning *Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well*, (IJ, M, K,*) is from **سَابٌ** signifying “a **زَقٌّ**,” because the **زَقٌّ** is made only for the preservation of its contents, (IJ, M.)

مَسَابٌ: see **سَابٌ**. — Also, (K,) applied to a man, (TA), *Who drinks much water*. (K.)

سَادَ

1. **سَدَّ**: see 1 in art. **سَوَدَ**.

4. **إِسَادٌ** signifies *The hastening, or being quick, in journeying*; (S, K;) and is mostly used in relation to journeying by night: (S:) or the *journeying all the night*; (M;) or the *journeying in the night without alighting to rest*; (Mbr, S, K;) and **تَأْوِيْبٌ** signifies the “journeying in the day without alighting to rest:” (Mbr, S:) or the *journeying of camels night and day* (AA, S, M, K) together. (M, K.) And **سَادٌ** occurs [as an inf. n. in the sense of **إِسَادٌ**]; but [ISd says] I know not any verb [properly] belonging to it. (M.) — You say also, **أَسَادَ السَّيْرَ** *He prosecuted the journey with energy*, (M,) or *persistently, or continually*. (MA.) [See an ex. in a verse of Abou-Duwád cited voce **مَرْدُوْنٌ**.]

سَادٌ [an inf. n. of which the verb is not mentioned,] *The act of walking, or going any pace on foot*. (M.)

سَادٌ: see 4, above.

سُوْدَةٌ *Somewhat remaining of youthfulness* (S, K) and *strength* (S) in a woman. (S, K,*) [See also **سُوْدَةٌ**.]

مَسَادٌ *A skin for clarified butter*, (S, K, [see **مَسَادَةٌ**]) or for honey; as also **مَسَادٌ**, without ء; the former of the measure **مَفْعَلٌ**, and the latter of the measure **فَعَالٌ**: or a [skin of the kind called] **زَقٌّ**, smaller than the **حَمِيَّت** [which is similarly described as a skin, or small skin, of the kind called **زَقٌّ**]: (El-Ahmar, L:) but Sh says, what we have heard is **مَسَابٌ**, meaning a large [skin of the kind called] **زَقٌّ**. (L.)

مَسُودٌ: see art. **سود**.

سادج

سَادَجٌ (O, K, TA) and **سَادِجٌ** (TA) arabicized from [the Pers.] **سَادَه**: (O, K: [in some copies of the K **سَادَه**]) this is the only explanation in some of the copies of the K: (TA:) Plain; i. e. without variegation, decoration, embellishment, or engraved or sculptured work: (O, TA:) or without any hair upon it: or of one unmixed colour: this last is [said to be] the correct meaning [in many instances]; but the sheykh Welee-ed-Deen El-'Irākee says, in the Expos. of the "Sunan" of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as **خَفَانِ اسُودَانِ سَادَجَانِ** or **سَادِجَانِ**, that this phrase seems to mean *A pair of black boots of one unmixed colour*; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) — Also *Free from self-constraint*: and one who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, malevolence, malice, or spite, nor cunning: (O:) or free in intellect; and easy [or simple or artless] in nature or disposition. (TA in art. **سَدَج**.) — **سَادِجَةٌ**, also written **سَادِجَةٌ**, is used by authors on the scholastic theology of the Muslims as meaning *An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive*: and sometimes the same epithet is used [in like manner] in other cases. (L.) = In some copies of the K, it is said to be [the name of] *Certain roots and shoots, that grow in waters, useful for such and such things*; arabicized from **ساذه** [or **سَادَه**]: (TA:) or certain leaves and shoots, (O, CK,) used as a medicine, having a flower; one sort thereof called **رُومِيٌّ**; and another, **هِنْدِيٌّ**; [the latter name, i. e. **سَادِجٌ هِنْدِيٌّ**, as well as **سَادِجٌ** alone, applied in the present day to *malabathrum*, or *Indian spikenard*;] growing in waters that collect and stagnate in black muddy lands, (O,) standing up on the surface of the water, (O, CK,) like the plant called **عَدَسُ الْمَاءِ**, (O,) without attachment to a root; (O, CK;) beneficial for swellings of the eye. (CK.)

سار

1. **سَارٌ**: see 4, in two places. = **سَيْرٌ**, aor. ٢, (Msb, K,) inf. n. **سُورٌ**, (Msb,) *It remained; became left, as a residue*. (Msb, K.)

4. **اسَارَ** *He left a remainder, or somewhat remaining*; (IAar, M, K;) as also **سَارَ**, (IAar, K,) by rule it should be **مُسِيرٌ**; (S, K;) which is

or **سَارَ سُورًا**, (A,) inf. n. **سَارٌ**: (TK:) or *he left somewhat of the beverage in the bottom of the vessel from which he had drunk*; (S, TA;) as also **اسَارَ فِي الْإِنَاءِ سُورًا**: (A:) the doing of which is prescribed in a trad. (TA.) You say also **اسَارُهُ** *He left it remaining*. (Msb.) And **اسَارَ سُورًا** and **اسَارَ سُورَةً** *He left a remainder, or residue*. (T, TA.) And **اسَارَ مِنْهُ شَيْءٌ** *He left somewhat of it remaining*. (M.) And **اسَارَتِ الْإِبِلُ فِي الْحَوْضِ**; and **سَارَتْ**; *The camels left some water remaining in the trough, or tank*. (A.) Also **اسَارَ** *He left somewhat remaining of the food*. (A.) And **اسَارَ مِنْ حَسَابِهِ** *He left somewhat of his calculation unreckoned*. (M,* TA.)

5. **تَسَارَ** (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, **تَسَارَ**;) *He drank the remains*: (A:) or *the remainder of the* **تَسَارَ** (K;) or so **تَسَارَ**. (Lh, M.)

6: see what next precedes.

سُورٌ *A remainder, or residue*; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also **سُورَةٌ**: (T:) or *a remainder of beverage in the bottom of a vessel after one has drunk*; (S,* A;) such as is left by a rat or mouse &c. after drinking: (S:) properly applied to a remainder of water left by the drinker in a vessel or watering-trough: and tropically to *a remainder of food, &c.*: (Mgh:) and **سُورَةٌ** signifies likewise *a remainder of food*: (A:) pl. of the former **سُورَاتٌ**, (S, M, Mgh, Msb,) and, by transposition, **سَارَاتٌ**, like **أَبَارٌ** and **أَرَامٌ**, pls. of **بَرٌّ** and **رَامٌ**. (M.)

[See also **سَائِرٌ**, below.] **سُورَةُ الصَّغْرِ** means *What remains of the portion of the flesh of the game that is given to the hawk which has captured it*. (A.) — And **سُورَةٌ** also signifies *a remainder of youthful vigour in a man*, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also **سُودَةٌ**.] — And *What is good, or excellent, of property, or of camels or the like*: pl. **سُورٌ**. (L.) [App. because such is left when one has parted with the bad.] — **سُورَةٌ** *means A chapter of the Kur-án*; so called because it is a portion, (A,) or a remainder: (TA:) or it may be from the signification immediately preceding: (L:) or it is a dial. var. of **سُورَةٌ**: (K:) pl. **سُورٌ**. (A, TA.) — **فَلَانٌ سُورٌ** means *Such a one is very evil or mischievous*. (A.)

سُورَةٌ: see the next preceding paragraph, in five places.

سَارٌ One who leaves a remainder, or residue, (S, M, K,) of beverage in the bottom of the vessel from which he has drunk: (S, M:) [and *of food in a dish, &c.*:] deviating from rule, (S, M,) like **أَجْبَرٌ** from **جَبَرٌ**: (S:) [see **دَرَاكٌ**, which is said to be the only other instance of the kind:] by rule it should be **مُسِيرٌ**; (S, K;) which is

[said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from **سَارَ** or [irregular] from **سَارَ**. (T, TA.)

سَائِرٌ The rest, or remainder, (T, and M in art. **سِير**, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh, Msb:) not the whole, or all, as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and El-Jawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs; but whether, in this sense, it is derived from **السَّيْرُ**, as AAF and J and others hold, or from **سُورٌ** the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and **سَائِرٌ** is a dial. var. of **سَائِرَةٌ**. (S in art. **سِير**.)

— An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, **بَطْنِي عَطْرِي وَسَائِرِي ذِرِي** [*My belly perfume thou, and the rest of me leave thou*]: (K:) but in other lexicons than the K, we find **عَطْرِي**. (TA in art. **عَطَر**.) This saying is a well-known prov. (TA.) [In the TA it is added that **سَائِرِي** here signifies *the whole of me, or all of me*: but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. **عَطَر**.) — It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, **أَسَائِرُ الْيَوْمِ وَقَدْ زَالَ الظُّهْرُ** [*What, all the day, when the noon has passed?*] (K:) i. e., *Dost thou covet what is remote*, (S, K, TA, in a copy of the S and in one of the K and in the CK **مَا يَبْعُدُ**), when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. **سِير**, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

[**أَسَائِرٌ** expl. by Golius as a pl. meaning "Partes reliquæ" is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.]

سَائِرٌ: see **مُسِيرٌ**.

سأسر

سَائِسَرٌ a dial. var. of **سَائِسَرٌ** without ء; *A certain tree*; [accord. to some,] *شِمْرِي*. (TA.) [See art. **سِسْمَر**.]

سال

1. **سَالَةٌ** (S, M, K) with **كَذَا** following it, and **يَسْأَلُ**, (S,* K,) aor. **يَسْأَلُ**, (M,) **يَسْأَلُ عَنْ كَذَا**

inf. n. **سَوَّلَ** and **مَسْأَلَةً** (S, M, K,) which latter is also pronounced **مَسْأَلَةً**, without the hemzeh, (TA,) and **تَسَالٌ** and **سَالَةٌ** (M, K,) and **سَالَةٌ** or **سَالَةٌ** (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce **سَوَّلَ**, that one of these is correct, but in an excellent copy of the M, in the place thereof, I find, and **سَالَةٌ**, as a verb, doubly trans., first thus by itself, and secondly by means of **عَنْ**, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, M, K,) i. e. *He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting, such a thing:* but **سَالٌ عَنْ** is more common than **بَكَدَا**: when **سَالٌ** means the asking, or demanding, of property, it is trans. [only] by itself or by means of **مَنْ** [so that you say **سَالٌ مِنْهُ كَذَا** and **سَالَهُ كَذَا** meaning *he asked, or demanded, of him such a thing*]: (Er-Rághib, TA:) and one says also **سَالٌ**, aor. **يَسَالُ**, (Akh, S, M, Mṣb, K,) like **خَافَ**, aor. **يَخَافُ**; (Mṣb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally **و**, as is shown by the phrase, mentioned by AZ, **هَمَّا يَتَسَوَّلَانِ**, (TA:) [respecting this dial. var., see what follows:] the imperative (S, Mṣb, K, TA) of **سَالٌ** (S, Mṣb, TA) is **اسْأَلْ**; (S, M, Mṣb, K, TA;) and (S, K, &c.) that of **سَالٌ**, (S, Mṣb, TA,) and (S, Mṣb, K, TA,) dual. **سَلَا**, and pl. **سَلُوا**, [these two being] irregular; (Mṣb;) and AAF mentions that Abou-'Othmán heard one say **اسْأَلْ**, [a form omitted in some copies of the K, but mentioned in the CK,] meaning **اسْأَلْ**, suppressing the **ء**, and transferring its vowel to the preceding letter, like as some of the Arabs said **لَحْمٌ لَحْمٌ** [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the **ء** in the imperative except when they prefix to it **وَأَسْأَلْ** and **فَأَسْأَلْ** (M, TA;) saying **وَأَسْأَلْ** or **وَأَسْأَلْ** (TA:) or when **وَأَسْأَلْ** [or **فَأَسْأَلْ**] is prefixed, it is allowable to pronounce the **ء** and also to suppress it, as in saying **وَأَسْأَلُوا** and **وَأَسْأَلُوا** (Mṣb:) and for the pass. **سُئِلَ**, one may say **سُئِلَ**, and **سُئِلَ**, in this instance making the kesreh to partake of the sound of dammeh, and **سُئِلَ**; and also **سُئِلَ**, in which the middle letter is pronounced with a sound between that of **ء** and that of **ي**, or resembling that of **و**. (IJ, TA.) As Er-Rághib says, **سُئِلَ** signifies *The asking, or demanding, knowledge, or information, or what leads thereto: and the asking, or demanding, property, or what leads thereto.* (TA.) **سَالَتْهُ عَنْ الشَّيْءِ** means *I asked of him information respecting, or about, the thing*: (IB, TA: [and the like is said in the Mṣb:]) and **سَالَتْهُ الشَّيْءُ** [is sometimes used in the same sense, as has been shown above, but generally] means *I asked him, to give me, the thing*: (IB, TA:) you say, **سَالَهُ مَالًا** *He asked, demanded, or begged, of him property, and in like manner, [followed by مَالًا]:* (MA:) and **سَالَتْهُ الْغَايَةُ**, inf. n. **سَوَّلَ** and **مَسْأَلَةً**, *I begged, or sought, of God health, or freedom*

from disease, &c. (Mṣb.) The saying in the Kur [lxx. 1], **عَنْ سَالٍ سَائِلٍ بِعَذَابٍ وَاقِعٍ** means *from disease, &c. (Mṣb.) The saying in the Kur [lxx. 1], **عَنْ سَالٍ سَائِلٍ بِعَذَابٍ وَاقِعٍ** [i. e. *An asker asked respecting a falling punishment*]: (S:) [for] one says, **خَرَجْنَا نَسْأَلُ عَنْ فُلَانٍ** [meaning *We went forth asking respecting such a one*]: (Akh, S:) or the phrase in the Kur means a caller called [for a falling punishment]: (TA:) and some read **سَالٌ سَائِلٌ بِعَذَابٍ وَاقِعٍ**, (Bd, TA,) [likewise] from **سَالٌ**: (Bd:) or this means *a valley flowed with a falling punishment*; (Bd, TA;) so some say; (TA;) from **السَّيْلَانِ**. (Bd.) The saying, in a trad., **نَهَى عَنْ كَثْرَةِ السُّؤَالِ** [*He (Mohammad) forbade much questioning or inquiring*] is said to relate to subtle questions or inquiries, that are needless; like another trad., mentioned below, voce **مَسْأَلَةً**: or to the begging, of men, their property needlessly. (TA.)*

3. **سَالَتْهُ** (M, TA), inf. n. **مَسْأَلَةً** (TA:) see 1, first sentence. Abou-Dhu-eyb says,

* **أَسْأَلْتُ رَسْمَ الدَّارِ أَمْ لَمْ تَسْأَلِ** *
* **عَنِ السَّكَنِ أَمْ عَنْ عَهْدِهِ بِالْأَوَائِلِ** *

[*Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?*] (M, TA.) — In the saying of Bilál Ibn-Jereer,

* **إِذَا ضَعِفْتُمْ أَوْ سَالَيْتُمْ * وَجَدْتُ بِهِمْ عِلَّةً حَاضِرَةً ***
[*When thou becomest their guest, or askest of them, thou findest with them a ready excuse*], **سَالَيْتُمْ** is a combination of two dial. vars.; the **ء** being in the original phrase **زَيْدًا**, and the **ي** being a substitute in the phrase **زَيْدًا**; the measure of **سَالَيْتُمْ** being **فَعَالَيْتُمْ** (M, K:*) so said Ahmad Ibn-Yahya, [i. e. Th.] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K:*) — [Accord. to analogy, **سَالَتْهُ** also signifies *He asked him, &c., being asked by him, &c.* — And Freytag states that Reiske has explained **سَالَتْ** as meaning *He always demanded that another should express wishes for his health*: but I know not any instance of its being used in this sense.]

4. **سَالَتْهُ** (S, M, K, &c.) — [It is often used as a subst. properly so called; like **مَسْأَلَةً**; meaning *A question; an interrogation; correlative of جَوَابٌ: and a demand, or petition: and as such has a pl., سَوَّلَاتٌ; perhaps post-classical.]*

5. **تَسَالٌ**, in the modern language, signifies *He begged, or asked alms; as also تَسَوَّلٌ: both probably post-classical.]*

6. **تَسَاءَلُوا** *They asked, or begged, one another.* (S, Mṣb, K.) You say, **هَمَّا يَتَسَوَّلَانِ** (M,) and also **يَتَسَوَّلَانِ** (M, Mṣb, K,) and **يَتَسَوَّلَانِ** (TA.) In the Kur [iv. 1], some read **وَاتَّقُوا اللَّهَ** [i. e. *And fear ye God*], by *Whom ye demand [one of another] your rights, or dues*: (M:) or by *Whom ye ask, or demand, one of another*; (Bd, Jel;) saying, *I ask thee, or beg thee, by God; and I beseech thee, or adjure thee, by God.* (Jel.) —

One says also **تَسَاءَلُوا الْقَوْمَ**, meaning *They [together] asked, or begged, the people.* (Mgh in art. نقض.) **تَسَاءَلُوا** (with *He asked, or begged, the people.* (Mgh in art. نقض.)

سَوَّلٌ (S, M, K,) also pronounced **سَوَّلٌ**, without **ء**, (S, K,) [A petition; or a request; meaning] *a thing that people ask or beg; (S;) or a thing that one has asked or begged; (M, K;) as also سَوَّلَةٌ (IJ, M, K,) which is likewise pronounced **سَوَّلَةٌ**, without **ء**; (K;) and **سَوَّلٌ** (Har p. 422; [or this is app. pl. of **سَوَّلٌ**, like as **بُرُوجٌ** is of **بُرْجٌ**, and **سَوَّلٌ** or **سَوَّلَةٌ**, &c.]) [and **سَوَّلٌ** or **سَوَّلَةٌ**, as will be shown by what follows;] and **مَسْأُولٌ**; (Mṣb;) [and **مَسْأَلَةٌ**:] see 4: the first of these said by Z to be of the measure **فَعُولٌ** in the sense of the measure **مَفْعُولٌ**; like **عُرِفَ** and **نُكِرَ**. (TA.) Thus in the Kur [xx. 36], **قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى**, *Thou hast been granted thy petition, or the thing that thou hast asked, O Moses.* (S, M, TA.) In the saying **اللَّهُمَّ أَعْطِنَا سَأَلَاتِنَا** [*O God, grant Thou us our petitions*], mentioned by Abou-'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)*

سَالَتْ or **سَالَةٌ**; pl. **سَالَاتٌ**: see the next preceding paragraph, in two places.

سَوَّلٌ: see 4: and see also **سَوَّلٌ**.

سَوَّلَةٌ (S, K,) also pronounced **سَوَّلَةٌ**, (TA,) A *Very large man (S) who asks, or begs, much; (S, K;) as also* **سَوَّلٌ**, and **سَوَّلٌ** (TA:) such is improperly termed **سَائِلٌ**. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

سَوَّلٌ an inf. n. of 1. (S, M, K, &c.) — [It is often used as a subst. properly so called; like **مَسْأَلَةً**; meaning *A question; an interrogation; correlative of جَوَابٌ: and a demand, or petition: and as such has a pl., سَوَّلَاتٌ; perhaps post-classical.]*

سَوَّلٌ: see **سَوَّلٌ**.

سَوَّلٌ: see **سَوَّلٌ** [of which it is app. pl.].

سَالٌ: see **سَوَّلٌ**. 88.661, 738, 671.

سَائِلٌ [i. e. *Asking; meaning interrogating, questioning, or inquiring; and demanding, or begging*]; has for its pl. **سَائِلَةٌ**. (TA.) See **سَوَّلٌ**. — It also means [A beggar; i. e.] a poor man asking, or begging, a thing. (Er-Rághib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, **وَأَمَّا السَّائِلُ** [*And as for the beggar, thou shalt not chide him, or address him with rough speech*]: or, accord. to El-Hasan, it here means *the seeker of knowledge.* (TA.)

مَسْأَلَةٌ, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning *† A thing asked; i. e. a question; a problem, or proposition; a matter, or an affair, proposed for design or determination*]: (TA:) and the pl. is **مَسَائِلٌ**. (Mṣb, TA.) So in the saying, **تَعَلَّمْتُ مَسْأَلَةً** [*I learned a*

question, or problem, &c.]. (TA.) The saying, in a trad., **كَرِهَ الْمَسَائِلَ وَعَابَهَا** means + [He (Mohammad) *disliked and discommended*] *subtile questions, such as are needless.* (TA.) — See also **سُؤْلٌ**: — and see 4.

مُسْوُولٌ [pass. part. n. of 1: and used as a subst.]: see **سُؤْلٌ**.

سَامٌ

1. **سَمِهَهُ** (M, M_{sb}, K_i) and **سَمَرْتَهُ** (S, M, M_{sb}, K_i) aor. ʿ, (S, M_{sb}, K_i) inf. n. **سَامٌ** (S, M, K_i) and **سَامٌ** (K_i) and **سَامَةٌ** (S, M) and **سَامَةٌ** (S, M_{sb}, K_i) *He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, M_{sb}, K_i;) namely, a thing; (S, M, K_i;) syn. مَلَّ (S, M, M_{sb}, K_i) and ضَجِرَ (M_{sb}): **سَامَةٌ** exceeds **مَلَالٌ**. (Ham pp. 775-6.) It is said in the Kur [xli. 49], **لَا يَسْأَمُ الْإِنْسَانُ مِنْ دَعَاءِ الْخَيْرِ** [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (M_{sb}.) And in a trad., **إِنَّ اللَّهَ لَا يَسْأَمُ حَتَّى تَسْأَمُوا** Verily God will not turn away with disgust until ye turn away with disgust; like **لَا يَمَلُّ حَتَّى تَمَلُّوا** and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Aishah that she used to say to the Jews, **عَلَيْكُمْ السَّأَمُ وَالذَّامُ وَاللَّعْنَةُ** [Disgust, or loathing, and contempt, and cursing, rest upon you]: thus related with ʿ, meaning ye shall turn away with disgust from your religion: but commonly related without ʿ [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)*

4. **اسْأَمَهُ** *He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate.* (M, K_i.)

سَوْوَمٌ an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate]: (S, M, K_i;) or *much affected with vexation, or disgust; having little patience.* (Ham p. 532.)

سَاوٌ

1. **سَاءَهُ** (S, M, K_i) like **رَمَاهُ**, [or rather like **دَعَاهُ**] incorrectly [and differently] written in copies of the K_i, (TA.) i. q. **سَاءَهُ** (S, M, K_i, TA.) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, **سَاءَهُ الْأَمْرُ**, like **سَاءَهُ** [The affair displeased, grieved, or vexed, him]: (M:) and **سَاوَتُهُ**, meaning **سُوَّتُهُ** [I displeased, grieved, or vexed, him]. (S, TA.) — And **سَأَا** (K, TA.) inf. n. **سَاوٌ**, (TA.) *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them:* (K_i, TA:) mentioned by Az: app. a dial. var. of **سَعَى**. (TA.)

4. **أَسَأَيْتُ الْقَوْسَ** *I made a سَيْتَةٌ [q. v.] to the bow.* (K_i, TA.)

سَاءَهُ: } see what next follows.
سُوَّتُهُ: }

سَوْءَةٌ of a bow, and **سَوْءَةٌ**, (Ibn-Malik, Az, ISd, K, TA.) and **سَاءَةٌ**, (Ibn-Malik, K, TA.) [in the CK erroneously written **سَاءَةٌ**, and it is there implied that the other vars. are **سَيْتَةٌ** and **سُوَّتَةٌ**,] dial. vars. of **سَيْتَةٌ**, (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art. سِيو.]

مَسَاءَةٌ, like **مَسْعَاءَةٌ**, is a dial. var. of **مَسَاءَةٌ**, [or] formed from the latter by transposition; and has for its pl. **مَسَائٍ**: whence the saying, **أَكْرَهُ مَسَائِكَ**, [I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA:) and says, **مَسَاءَةٌ** is pluralized, and then the pl. is transformed, so that it is as though it were pl. of **مَسَاءَةٌ**, like **مَسْعَاءَةٌ**. (M.)

سَبَّ

1. **سَبَّهُ** (S, M, K_i) [aor. ʿ,] inf. n. **سَبٌّ** (M_i) *He cut him, or it.* (S, M, K_i.) — And i. q. **عَقَرَهُ** [i. e. *He wounded him; or hocked, houghed, or hamstrung, him; &c.*] (S, *K_i.) — And, (S, M, K_i) aor. as above, (S, TA.) and so the inf. n., (M, TA.) † *He pierced him in the سَبَّة*, i. e. the **أَسْت**. (S, M, K_i, TA.) [See an ex. in a verse cited in the first paragraph of art. سر.] — Also **سَبَّهُ** (S, M, A, M_{sb}, K_i) aor. as above, (S, M,) inf. n. **سَبٌّ** (S, M, M_{sb}, K_i) and **سَبَّيْنِي** (K_i) [but the latter, accord. to analogy, has an intensive signification,] *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K_i, Bd in vi. 108, &c.) from the same verb in the first of the senses expl. in this art. ; (M;) as also † سَبَّيْنِي (K_i;) or the latter signifies *he reviled him, vilified him, &c., much; syn. أَكْثَرَسَهُ*; (M;) or is more than **سَبَّهُ** (أَكْثَرُ مِنْ سَبَّهُ). (TA.)*

2: see what next precedes. = **سَبَّبَ لِلْأَمْرِ**, (MA,) inf. n. **تَسَبُّبٌ**, (KL, PS,) † *He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair.* (MA.) [And **سَبَّبَ**, alone, † *He, or it, caused or, occasioned.*] You say, **سَبَّبَ اللَّهُ لَكَ سَبَبَ خَيْرٍ** † [May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity]. (A, TA.) And **سَبَّبَ لِمَاءٍ مَجْرًى** † *He made, or prepared, a channel for the water.* (A, TA.)

3. **سَبَّابٌ** (S, *M, A, M_{sb}, K_i*) and **مَسَابَةٌ** (M, M_{sb}, KL, TA.) *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him.* (M, A, TA.) You say, **بَيْنَهُمَا سَبَابٌ** *Between them two is mutual reviling, &c.* (A.) And **الْمِزَاحُ سَبَابٌ** [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., **سَبَابُ الْمُسْلِمِ فُسُوقٌ**, (TA) *The mutual reviling of the Muslim is a departure from obedience to God.* (El-Munáwee in his Expos. of the Jami' es-Sagheer of Es-Suyootee.)

5. **تَسَبَّبَ** [as quasi-pass. of 2, † *It was, or became, made, or appointed, or prepared, as a*

means, or cause, of attaining, or accomplishing a thing, or an affair; followed by لَأْمُرٌ. And It was, or became, caused, or occasioned.] You say, **تَسَبَّبَ مَالُ الْفَيْءِ** † [The property of the spoil, or acquisition, or tribute, termed **فَيْءٌ** was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the **فَيْءِ** (Az, TA.) [See also 10.] — **تَسَبَّبَ بِهِ إِلَى شَيْءٍ** † *He made use of it as a means, or cause, of attaining, or accomplishing, a thing.* (M.) And **أَتَسَبَّبَ بِغُلَّانٍ إِلَيْكَ** † [I make use of such a one as a means of access to thee]. (TA in art. ذَرَعَ.) — [Hence, in the present day, **تَسَبَّبَ** is used as meaning † *He trafficked; because trafficking is a using means to procure subsistence.*]

6. **تَسَابَّ** (S, K_i) [or **تَسَابَّوْا**,] inf. n. **تَسَابُّ** (S, K_i*) [or *they (i. e. more than two persons) cut one another.*] — [Hence, (see 1, last sentence,) **تَسَابَّوْا**, (S, M, A, MA, K_i) inf. n. as above; (S;) and **اِسْتَبَّوْا**; (A, MA;) *They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another.* (S, M, A, MA.) And **بَيْنَهُمْ أَسْبُوبَةٌ** (S, M, A, *TA) *Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another.* (M, TA.)

8: see the next preceding paragraph.

10. **اِسْتَسَبَّ لِأَبَوَيْهِ** [He invited, or attracted, reviling, or vilifying, to his two parents]. (A.) It is said in a trad. of Abou-Hureyreh, **لَا تَمْشِينَ أَمَامَ أَبِيكَ وَلَا تَجْلِسَ قَبْلَهُ وَلَا تَدْعُهُ بِاسْمِهِ وَلَا أَمَامَ أُمِّكَ وَلَا تَجْلِسَ قَبْلَهُ وَلَا تَدْعُهُ بِاسْمِهَا وَلَا تَسْتَسَبِّ لَهُ** i. e. [By no means walk thou before thy father, nor sit down before him, nor call him by his name,] nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.) = **اِسْتَسَبَّبَ لَهُ الْأَمْرُ** † (A, TA) [The thing, or affair, or event, became caused, or prepared, for him: thus expl. by IbnD: see also 5].

R. Q. 1. **سَبَّسَ** † *He severed his tie, or ties, of relationship, by unkind behaviour to his kindred.* (AA.) = *He went a gentle pace.* (AA. [Freytag, on the authority of "Hamak. Waked," assigns this meaning to **تَسَبَّبَ**].) = *He smelt a foul smell.* (AA.) = *He discharged his urine.* (M, K_i.) *He made water to flow.* (K_i.)

R. Q. 2. **تَسَبَّبَ** *It (water) ran, or flowed.* (K_i.) — See also R. Q. 1.

سَبَّ *One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, M_{sb}, *K_i;) as also مُسَبِّبٌ (S, K_i.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K_i;) as also مُسَبِّبٌ.*

جَعَلْتُ فَلَانًا لِي سَبَبًا إِلَيَّ, i. e. † [I made such a one] a means of access [to such a one in the case of my want]. (TA.) Hence, (M,) أَصْبَابُ السَّمَاءِ + The places of ascent of the heaven, or sky : (M, K:) or the tracts, or regions, thereof: (S, K:) or the gates thereof. (Ibn-Es-Seed, K. [See an ex. in a verse cited voce تَجَانُّونَ.]) And the saying, رَافَقَنِي فِي الْأَسْبَابِ, meaning † He excelled [or attained to excellence] in religion. (M.) — † A road, or way. (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ اتَّبَعَ سَبَبًا, † [Then he followed a road, or way]. (Bd.) [And] so in the saying, مَا لِي إِلَيْهِ سَبَبٌ + [There is not for me any road, or way, to him, or it]. (A.) So too سَبِيَّةٌ : pl. سَبَائِبُ. (Ham p. 347.) — † A mean, or means, used in order to any end : a means by which a thing is brought about : a cause; but more properly only a second cause : an occasion, or accidental cause : and a reason, or motive.] One says, هَذَا سَبَبٌ هَذَا + [This is the cause, or occasion, of this]. (Msb.) And سَبَبُهُ كَانَ كَذَا + [Because of him, or it, it was thus, or such a thing was]. (Msb in art اجل.) And سَبَّ اللَّهُ لَكَ سَبَبٌ خَيْرٌ † [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.) — † A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from نَسَبٌ, which is by birth: from the same word as signifying “a rope by means of which one reaches, or gains access to, water.” (TA.) One says, انْقَطَعَ بَيْنَهُمُ السَّبَبُ, i. e. † The connexion, or tie, [of affinity between them was severed,] and الْأَسْبَابُ the connexions, or ties. (A) وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ [in the Kur ii. 161] means, accord. to I ‘Ab, † And their ties and affections [shall be dissundered]: or, accord. to AZ, † and their places of abode [shall be divided asunder]. (TA.) [But] قَطَعَ اللَّهُ بِهِ السَّبَبَ means † [God cut short, or may God cut short,] his life. (M, K.) — Also, [from the same word as signifying the “cord, or rope, of a بَيْت,” properly meaning “tent,” and tropically “verse,”] † A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: pl. أَسْبَابٌ. (M, K. [In some of the copies of the K, the latter kind is not mentioned.]) سَبَبٌ خَفِيفٌ + [A light cord] means a movent letter followed by a quiescent letter; as قُرْ and مِنْ: and سَبَبٌ ثَقِيلٌ + [A heavy cord], two movent letters; as ثَقِيلٌ. (KT.) سَبَبَانِ مَقْرُوعَانِ + [Two conjoined cords] means two portions in which are three successive short vowels followed by a quiescent letter; as مَفَاعِلُنْ in مَفَاعِلُنْ, and عِلَّتُنْ in مَفَاعِلَتُنْ: and سَبَبَانِ مَفْرُوعَانِ + [Two disjoined cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as مُسْتَفْعِلُنْ in مُسْتَفْعِلُنْ, and عِلَّتُنْ in مَفَاعِلُنْ. (M, TA.)

لَا تَكُنْ سَبَّابًا وَلَا سَبَّابَةً (K.). One says, *لَا تَكُنْ سَبَّابًا وَلَا سَبَّابَةً* [Be not thou a reviler of others, nor one whom others revile]. (A.)

[سَبَّابٌ Causative.]

[سَبَّابَةٌ Causality.]

سَبَّابٌ: see سَبَّ, second sentence. = Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyāshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. سَبَابٌ and أَسَابِبُ. (A, TA.) — And + A lock (خَصْلَةٌ) of hair; as also سَبَّابَةٌ: (M, K:) pl. ذَوَائِبُ: which is also expl. as † syn. with سَبَابٌ [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase امْرَأَةٌ طَوِيلَةُ السَّبَابِ † A woman having the ذَوَائِبُ long. (A, TA.)

سَبَّابٌ see سَبَّ — and سَبَّابٌ — and سَبَّابٌ. — سَبَّابٌ عَلَيْهِ سَبَابُ الدَّمِ means † Upon him are, or were, streaks of blood: (A, TA:) the sing. of سَبَابٌ in this sense is سَبَّابَةٌ. (Ham p. 347.) = Also [Trees of the kind called] عِصَاهُ abounding in a place. (M, K.)

سَبَابٌ [That cuts much, or sharply]. سَبَابُ الْعَرَاقِبِ means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عَرَاقِبِ [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عَرَاقِبِ, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Msb, and of frequent occurrence.]

السَّبَابَةُ, an epithet in which the quality of a subst. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (S, M, A, * Msb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also السَّبَّابَةُ: (K:) so called because one [often] points with it in reviling: (Msb:) called by persons praying السَّبَّابَةُ [because it is raised in assering the unity of God]. (TA in the present art. and in art. سَبَّحَ.)

سَبَّابٌ A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. مَقَارَةٌ (S, K) and قَفَرٌ: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قَفَرٌ that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (ISH, TA:) or a land affected with drought, barrenness, or dearth: (Abou-Kheyreh, TA:) and بَسْبَسٌ signifies the same: (TA:) pl. سَبَابٌ: (M, TA:) A'Obeid explains سَبَابٌ and بَسَابٌ as syn. with قَفَرٌ, [pl. of قَفَرٌ]. (TA.) One says also بَلَدٌ سَبَّابٌ (S, K,) [using the latter word as an epithet;] and بَلَدٌ سَبَابٌ (Lh, S, M, K,) thus using the pl. as though he termed every part of the بَلَدُ سَبَّابٌ; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce يُلْقِعُ q. v.) but some say سَبَابٌ, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) = Also سَبَابٌ [or سَبَّابٌ (q. v. in art. سَبَّ), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (رَحَال), are made: Ru-beh says, [accord. to one reading, another being given in art. سَبَّ, q. v.,]

* رَاحَتْ وَرَاحَ كَعَصَا السَّبَابِ *
[She went, and he went, like the rod of the sebsab, meaning, the arrow]; in which the last word is a dial. var. of السَّبَّابِ, or the † is inserted by poetic license. (TA.) — [Hence, perhaps,] السَّبَابِ (M, K,) or يَوْمُ السَّبَابِ (S, TA,) A certain festival of the Christians; (S, * TA;) i. q. يَوْمُ السَّعَاتِينِ (Abu-l-'Alā, M, K,) or يَوْمُ السَّعَاتِينِ [Palm-Sunday; now commonly called أَحَدُ السَّعَاتِينِ or عِيدُ السَّعَاتِينِ, with ش]. (TA.)

سَبَابٌ: } see the next preceding paragraph.
سَبَابٌ: }
أُسُوبَةٌ [like أَهْجُوتَةٌ, contr. of أَهْجُوتَةٌ] A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. أَسَابِبُ. (A, TA.) Using it in this sense, (M, TA,) one says, بَيْنَهُمْ أُسُوبَةٌ يَتَسَابَوْنَ بِهَا [Between them is reviling speech] (S, M, A, * K) with which they revile one another. (M, TA.)

أُسُوبَةٌ pl. of سَبَّابٌ: = and also of أُسُوبَةٌ. = أَسَابِبُ الْوُجُوهِ The beauties of the face. (TA in art. سر.)

سَبَّابٌ: see سَبَّ, first signification.

سَبَّابَةٌ: see سَبَّ, in two places: — and سَبَّابَةٌ.

سَبَّابَةٌ [Much reviled: see its verb]. — سَبَّابَةٌ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means † Goodly, or excellent: (S, A, * K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, قَاتِلْهَا اللَّهُ (S, A, TA,) and abase them: أَخْزَاهَا (A, TA:) how goodly, or excellent, are they! (TA.) = [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, لِأَمْرٍ for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, هَذَا مُسَبَّبٌ عَنْ هَذَا [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Msb.)

مُسَبَّبٌ [Reviling much: see its verb. = And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer]. مُسَبِّبُ الْأَسْبَابِ [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

مُسَبَّبٌ [act. and pass. part. n. of 8]. It is said in a trad., الْمُسَبَّبَانِ شَيْطَانَانِ (A, TA) The two

mutual revilers are two devils. (El-Munāwee in his Expos. of the Jāmi' es-Sagheer of Es-Suyootee.)

سَبَّ

1. سَبَّ الْخَمْرِ (S, M, K,) aor. سَبَّ, (M, K,) inf. n. سَبَّ (S, M, K) and سَبَّاهُ (M, K, TA,) like سَبَّاهُ (TA, in the CK سَبَّاهُ) [but see سَبَّاهُ below,] and سَبَّاهُ (S, K;) and اسْتَبَّاهُ (S, M, K;) He bought wine, syn. شَرَّاهُ (M, K,) which mostly means "he sold it," (TA,) or اسْتَبَّاهُ (S, O,) which is well known as meaning "he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبَّاهُ الْخَمْرَ, without ء (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَّاهُ; and it is itself called سَبَّاهُ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سَبَّي.] — And سَبَّ الشَّرَابِ He collected the wine in vessels: occurring in this sense in a trad. (Abou-Moosa, TA.) = سَبَّاهُ (M,) or سَبَّاتُ الْجِلْدِ (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K "and," altered, (M, K,) him, (M,) or the skin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) — And سَبَّاهُ بِالنَّارِ I burned him with fire: (AZ, S;) or سَبَّاهُ جِلْدَهُ, inf. n. سَبَّاهُ, He burned his skin; or, as some say, stripped it off: (M:) or سَبَّاهُ الْجِلْدَ he burned the skin: and سَبَّاهُ signifies also he stripped off [skin], or he skinned. (K.) — And سَبَّاهُ الرَّجُلَ (inf. n. سَبَّاهُ, TA,) I flogged the man. (S, K, *.) = سَبَّاهُ عَلَى يَمِينٍ (S, M,) aor. سَبَّاهُ, inf. n. سَبَّاهُ (M,) He passed over a false oath [that he had sworn], not caring for it: (S:) or he swore a false oath: and some say, سَبَّاهُ عَلَى يَمِينٍ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) = سَبَّاهُ is also syn. with صَافَحَ [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. اسْبَأَ He (a man) was, or became, silent. (Sh, TA in art. رَطِمَ.) — اسْبَأَ لِأَمْرِ اللَّهِ He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God. (M, L, K.) — And اسْبَأَ عَلَى الشَّيْءِ His heart became in a bad state, or heavy, (خَبَثَ, [so in the M and in a copy of the K, in the CK and TA خَبَثَ, and thus in my MS. copy of the K, but there altered from خَبَثَ, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning انْخَضَعَ, which is a signification of أَخْبَتَ, the explanation of اسْبَأَ in the next preceding sentence,]) at the thing. (M, K.)

7. انْسَبَأَ It (the skin) was, or became, stripped

off. (S, M.) — And *It* (a person's skin) *peeled off*, or *became abraded*. (TA.)

8: see 1, first sentence.

سَبَا: see سَبِيَّةٌ = سَبَا, and تَفَرَّقُوا أَيَدِي سَبَا, and تَفَرَّقُوا, (M, K,) and with ذَهَبُوا in the place of سَبَا, (T, TA,) They became scattered, or dispersed, (K, TA,) and they went away in a state of dispersion, in the ways of Seba, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سَبَا is here made indecl., (M, K, TA, [بَنُوهُ in the CK] being a mistranscription for بَنُوهُ, wherefore كما تَبَدَّد has been there interpolated, immediately before بَنُوهُ,) with the last letter quiescent, and forms, with the preceding word, a compound like خَمْسَةُ عَشَرَ [which implies that we should read سَبَا أَيَدِي سَبَا and أَيَدِي سَبَا, but I have never found it thus written]: (TA:) it is not formed from سَبَا by suppression of the *ء*, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art. سَبِي.] See N. 138.

سَبَاةٌ *A long, or far, journey*, (IAar, T, M, K,) that alters one: (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إِنَّكَ تُرِيدُ سَبَاةً *Verily thou desirest a long journey*, (IAar, M, K,*) that will alter thee. (IAar, M.) In the case of a short journey, you say, تُرِيدُ سُرْبَةً. (T, TA.)

السَّبِيَّةُ, (S, and so in a copy of the K,) or السَّبَايَةُ; (so in another copy of the K and accord. to the CK;) MF says that the former is the correct term, but both are correct; (TA;) Certain of the غَلَاةُ (S, K, TA,) i. e. *extravagant zealots of the class of innovators; a party of the شِيعَةُ of the غَلَاةُ* [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to Seba (سَبَا) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.)

سَبَا [The purchase of wine:] a subst. from سَبَاةٌ; (S;) or an inf. n. (M, K, TA.) = See also سَبِيَّةٌ, in two places:

سَبِيٌّ *The skin, or slough, of a serpent*; (K;) as also سَبِي; for it is with, and without, (TA.)

سَبِيَّةٌ (S, M, K) and سَبَاةٌ (M, K) and, accord. to Ks, سَبَا, but the form commonly known is سَبَاةٌ, with kesr to the س, and with medd, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دَكَن: and see also سَبِيَّةٌ, in art. سَبِي.]

السَّبَايَةُ: see السَّبِيَّةُ, above.

سَبَاةٌ *A vintner, or seller of wine*. (S, M, K.) — [It is said in a marginal note in my MS. copy of the K that it signifies also *A seller of grave-clothes*: but this is evidently a mistake, app. occasioned by a mistranscription, for سَبَاةٌ, with ي.]

سَبَاةٌ *A road (S, K) in a mountain*. (S.)

سبت

1. سَبَتَ, (S, M, Mgh, K,) aor. ʔ (S, Mgh) only, (S,) or ʔ, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. سَبْتٌ, (M, K, * TA,) *He rested*: (S, M, Mgh, K:*) and *ceased, or abstained, from works*: (TA:) and *was, or became, quiet, still, or motionless*: (M, TA:) and ʔ سَبَتَ signifies [the same, or] *he was, or became, motionless*: (S, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سَبَاتٌ is “rest:” and hence the former of these verbs signifies *he slept*. (S.) — And سَبَتَ الْيَهُودَ, (S, * A, K,) aor. ʔ (S, K) and ʔ, (K,) inf. n. سَبْتٌ, (S, K,) *The Jews kept, or performed, the ordinances of their سَبَت [or sabbath]*: (S, K:*) or سَبَتُوا, aor. ʔ (M, Mgh) and ʔ, (M,) inf. n. سَبْتٌ; (Mgh;) and ʔ سَبَتُوا; (S, M, Mgh;) *they entered upon the سَبَت [or sabbath]*: (S, M:) or *they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain*. (Mgh.) It is said in the Kur [vii. 163], وَيَوْمَ لَا يَسْتَوُونَ *And on the day when they were not keeping the ordinances of their سَبَت*: (S:) where some read ʔ لَا يَسْتَوُونَ, from ʔ سَبَتَ; and some, ʔ لَا يَسْتَوُونَ, in the pass. form, meaning *when they were not made to enter upon [the observance of] the سَبَت*. (Bd.) = سَبَتَتْ, aor. ʔ, inf. n. سَبْتٌ, *She (a camel) went the pace termed سَبْتٌ meaning as expl. below*. (M.) — And سَبَتَ signifies also *The outstripping in running*. (M.) = And as inf. n. of سَبَتَ said of a man, (TK,) سَبْتٌ also signifies *The being confounded, or perplexed, unable to see one's right course*, (K, TA,) and *being [therefore] silent, or lowering the eyes, looking towards the ground*. (TA.) = سَبَتَ الشَّيْءُ, (M, TA,) inf. n. سَبْتٌ, (M, A, Mgh, K,) i. q. قَطَعَهُ [meaning *He cut the thing; or cut it off; severed it; and intercepted, or interrupted it; put a stop, or an end, to it; or made it to cease*; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also ʔ سَبَتَهُ: expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سَبَتَ عِلَاقَتَهُ, (S, M,) inf. n. سَبْتٌ, (S, K,) *He smote his neck [so as to decapitate him]*: (S, M, K:) and سَبَتَتْ عِلَاقَتَهُ, *His head was cut off*. (A. [This is there said to be tropical; but why, I do not see.]) — And سَبَتَ قَطْعَتَهُ, (S, M,) i. q. قَطَعَتْهُ [i. e. *The morsel, or gobbet, obstructed, or stopped, my fauces*]: but the verb without teshdeed is the more usual. (M, TA.) — And سَبَتَ رَأْسَهُ, (M, A, Mgh, Mgh, K,) aor. ʔ, (M, Mgh, TA,) inf. n. سَبْتٌ, (S, M, A, Mgh, K,) *He shaved his head*: (S, M,

A, Mgh, Mgh, K:) and in like manner, سَبَتَ شَعْرَهُ, *he shaved off his hair*; (TA;) as also ʔ سَبَتَهُ and ʔ اسْبَتَهُ. (AA, TA in art. سَبَد.) — And سَبَتَ also signifies *The letting down the hair, or letting it fall or hang down, after (lit. from, عَنْ,) [the twisting, or plaiting, termed] الْعَقَصُ*. (S, K.) = سَبَتَ *He (a man) was, or became, affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ* [q. v.]: (IAar, M, TA:) and (TA) *he swooned*: (Mgh, TA:) and *he became prostrated like him who is sleeping, generally closing his eyes*; said of a sick man: (TA:) and also *he died*. (Mgh, TA.)

2: see 4: = and see also 1, latter half, in three places.

4: see 1, former half, in four places. — اسْبَتَ *The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground*. (TA.) = [اسْبَتَ *It (a drug) produced the kind, or degree, or semblance, of sleep termed سَبَاتٌ*: and hence, it torpified, or benumbed: often used in this sense in medical works: and ʔ سَبَتَ is also used in this sense in the present day.] = See also 1, near the end of the paragraph.

7. انْسَبَتَ [It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. —] *It became extended*: (K:) or *long and extended, together with softness*. (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِي وَجْهِهِ انْسَبَاتٌ *There was, in his face, length, and extension*. (K, * TA.) — *It (a hide) became soft by the process of tanning*. (IAar, TA.) — انْسَبَتِ الرُّطْبَةُ *The date became wholly pervaded by ripeness*: (M, TA:) and *became soft*. (TA.) And انْسَبَتِ الرُّطْبُ *The dates became all ripe, or ripe throughout*. (M, TA.)

سَبَتَ *Rest*: (S, K:) and *quiet, stillness, or freedom from motion*. (TA.) [See 1, of which it is an inf. n.] See also سَبَاتٌ. — السَّبْتُ, (M, K,) or يَوْمُ السَّبْتِ, (S, Mgh,) [The sabbath, or Saturday:] one of the days of the week; (M, K;) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سَبَت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يَوْمُ السَّبْتِ: this, he says, is an error, because [he affirms that] سَبَتَ as meaning “he rested” is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is سَبَاتٌ and [of mult.] سَبُوتٌ (S, M, Mgh, K:*)

it has no dim. (Sb, § in art. **اَمْس**). — **سَبْتٌ** also means *A week*; from the **سَبْت** to the **سَبْت** [i. e. from the sabbath to the sabbath]: so in the saying, in a trad., **فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا** [And we saw not the sun for a week]: as when one says “twenty autumns” meaning “twenty years:” or it means in this instance a space of time, whether short or long. (TA.) — *I. q. بَرَهَةٌ* [i. e. *A space, or period, or a long space or period.*] (M, K, TA) **أَقَمْتُ مِنَ الدَّهْرِ** [of time]: (TA:) so in the saying, **أَقَمْتُ سَبْتًا** [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also **سَبْتَةٌ** and **سَبْتَانِ** and **سَبْتَانِ**. (M, K.) — And *i. q. دَهْرٌ* [meaning *Time*; or a long time; or a space, or period, of time, whether long or short; &c.]; as also **سَبَاتٌ**. (S, M, K.) And [hence] **أَبْنَا سَبَاتٍ** means † *The night and the day*: (S, M, K.) Ibn Aḥmar says,

* **وَكُنَّا وَهْمًا كَابَنِي سَبَاتٍ تَفَرَّقَا** *
 * **سَوَى ثَمَرًا كَانَا مُنْجِدًا وَتَهَامِيَا** *

[And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihāmeḥ]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Aboo-Jaʿfar Moḥammad Ibn-Habeeb, **أَبْنَا سَبَاتٍ** were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihāmeḥ: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also *A certain pace* (S, M, K) of camels: (S, K:) or a quick pace: (TA:) or *i. q. عَنَقٌ* [q. v.]: (AA, S:) or a pace exceeding that termed **العَنَقُ**. (M.) — *A swift, or an excellent, horse*; (K, TA:) that runs much. (TA.) — *A boy, or young man, of bad disposition, or ill-natured, and bold, or daring.* (K) — *A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.*; (K, TA:) silent, or lowering his eyes, looking towards the ground; (TA:) and **سَبَاتٌ** signifies the same. (K, TA.) — *A man who sleeps much*; (K:) i. e. **كَثِيرُ السَّيَاتِ**. (TA.) See also **مَسْبُوتٌ**. — See also what next follows.

سَبْتٌ *A certain plant, resembling the* **خَطْمِيّ** [or marsh-mallow]; (Kr, M, K:) as also **سَبْتٌ**, (K [there expressly said to be with fet-ḥ,]) or **سَبْتٌ**: (M [so written in a copy of that work]:) said to be a certain plant used for tanning. (MF.) See the next paragraph.

سَبْتٌ *The hides, or skins, of oxen*; (M, K:) whether tanned or not tanned: so some say: (M:) or (so accord. to the M, in the K and TA “and,” but the **و** is omitted in the CK,) any tanned hide; (Aḡ, AA, M, K:) said to be so called [because the tanning removes the hair,] from **السَّبْتُ**, “the act of shaving:” (AA, TA:) or such as is tanned with **قَرَطٌ** [q. v.]: (M, K:) or only *ox-hides tanned*: so says AḤn on the authority of Aḡ and AZ: (TA:) or *ox-hides tanned with* **قَرَطٌ** (S, Mgh,) whereof are made [the sandals called] **نَعَالٌ سَبْتِيَّةٌ** (S) these are hence thus called: (Mgh:) they are sandals having no hair upon them: (M, Mṣb:) or sandals tanned with **قَرَطٌ** (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (**سَبْتٌ**, i. e. **خَلِقٌ**,) and removed by a well-known process in tanning, (Mgh,*TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAḡr says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called **سَبْتِيَّةٌ**; and so accord. to a saying of Ed-Dāwoodee, that they are called in relation to **سُوقُ السَّبْتِ** [“the Market of the Sabbath”]: it is also said that they are called in relation to the **سَبْتُ**, with **دَamm**, which is a plant used for tanning therewith; so that they should be called **سَبْتِيَّةٌ**, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed **سَبْتٌ**, as it is accord. to a copy of the M]: (TA:) see **سَبْتٌ**. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, **يَا صَاحِبَ السَّبْتَيْنِ اِخْلَعْ سَبْتِيكَ** [meaning † *O wearer of the pair of sandals of سَبْتٌ, pull off thy pair of sandals of سَبْتٌ*]: (S,*TA:) and accord. to the A, they are thus termed tropically: it is like the saying “Such a one wears wool, and cotton, and silk;” meaning “garments made thereof;” as is said in the Nh: but, as some relate it, what he said was, **يَا صَاحِبَ السَّبْتَيْنِ**, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

سَبْتٌ (M, L, K,) like **فَلَنْزٌ** (TA,) [in a copy of the M erroneously written **سَبْتٌ**,] *A certain plant*; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] **شَبْتٌ** [or **شَبْتٌ**]: (AḤn, M, L:) or *i. q. شَوْدٌ*; both words arabicized from **شَوْدٌ** [or **شَوْدٌ**]: (K:) asserted by some to be the same as **سَوْتٌ** [q. v.]: (M, L:) Az says that **شَبْتٌ**, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Baḥreyn call it **سَبْتٌ**, with the unpointed **س**, and with **ت**; that it is originally, in Pers., **شَوْدٌ**; and that it has another dial. var., namely, **سَبَطٌ** [i. e. **سَبَطٌ**]. (El-Jawāleekī, TA.)

سَبْتَةٌ: see **سَبْتٌ**, in the middle of the paragraph. — Also *Goats*, collectively. (K.)

صَحْرَاءٌ *A [desert such as is termed] صَحْرَاءٌ*: (AZ, K:) or **أَرْضٌ سَبْتَاءٌ** is like **صَحْرَاءٌ**: or a land in which are no trees: (M:) and *i. q. مَسْبُوتَةٌ* [i. e. a bare land; as though shorn of its herbage]: (TA:) pl. **سَبَاتِي**. (M.) — Also, [in like

manner] a fem. epithet, *Having spreading, or expanded, ears, whether long or short.* (K.)

سَبْتِيٌّ *One who fasts alone on the سَبْتٌ* [i. e. sabbath, or Saturday]: thus in the saying mentioned by Th, on the authority of IAḡr, **لَا تَكُ سَبْتِيًّا** [Be not thou one who fasts &c.]. (M.)

نَعَالٌ سَبْتِيَّةٌ, and **سَبْتِيَّةٌ**, and **سَبْتِيَّةٌ**; and the dual. of **سَبْتِيٌّ**, applied to a pair of sandals: see **سَبْتٌ**, in four places.

سَبْتَانٌ, with **kesr**, *Foolish, stupid, or of little sense*; (K, TA:) confounded, or perplexed, and unable to see his right course; without understanding. (TA.)

سَبَاتٌ primarily signifies *Rest* [like **سَبْتٌ**]: (S, Mṣb:) and hence, *sleep*: (S, K:) or heavy sleep: (Mṣb:) or sleep that is hardly perceptible (**خَفِيٌّ**, M, K, [in some copies of the K, as mentioned by Freytag, **خَفِيفٌ**, i. e. *light*,]), like a swoon: (M:) or the commencement of sleep in the head [and its continuance] until it reaches the heart: (Th, M, K:) or the sleep of one who is sick; i. e. *light sleep*: (TA:) and **سَبْتٌ** signifies the same as **سَبَاتٌ**. (T, TA.) Hence, in the Kur [Lxxviii. 9, and in like manner the word is used in xxv. 49], **وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا**, (S;) i. e. **قَطْعًا**; as though a man, when he slept, were cut off from [the rest of] mankind: (IAḡr, TA:) or **سَبَاتٌ** is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you*: (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, to be death*: (Bḍ:) or, *to be rest unto your bodies by the interruption of labour, or work.* (Jel.) — See also **سَبْتٌ**, latter half, in three places.

سَبُوتٌ *A she-camel that goes the pace termed سَبْتٌ*: or constantly going the pace termed **عَنَقٌ**. (M.)

سَبْتِيٌّ (S, M, K,) as also **سَبْتِيٌّ** (S,) *Bold*, 378 or *daring*; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the **ي** is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives **ة** as a termination [to denote the fem.], becoming **سَبْتِيَّةٌ** (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — Also *The leopard*; (S, M, K;) so too with **ة**; (AḤeyth, L in art. **سَبَدٌ**;) and so **سَبْتِيٌّ**: probably thus called because of his boldness, or daringness: (S:) or, as some say, the *lion*: fem. with **ة**; or the fem. signifies a bold, or daring, lioness: or a she-camel of bold, or daring, breast; but this last is not of valid authority: (M:) and a *beast of prey* [absolutely]: (L in art. **سَبَدٌ**;) pl. **سَبَاتٌ**; (K, TA;) and some of the Arabs make **سَبَاتِي** [or rather **سَبَاتٌ**] to be its pl. (TA.) — The fem. also, applied to a woman, signifies *Sharp in tongue*; or clamorous; or clamorous and foul-tongued; or long-tongued and vehemently clamorous. (TA.)

سَبْتٌ : } see سَبْتٌ in the middle of the para-
سَبْتَةٌ : } graph.

مُسَبَّتٌ Motionless; not moving. (S, K.) —

And, accord. to the L and K, *Entering upon the day called السَّبْتُ* [i. e. the sabbath]: but correctly, *entering upon the observance of the سَبْت* [or sabbath]. (TA.)

مُسَبُّوتٌ Affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ [q. v.]: (IAar, M:) or affected with a swoon: and, applied to a sick man, prostrated like him who is sleeping, generally closing his eyes: (S:) or confounded, or perplexed, and unable to see his right course: (Msb:) and مُسَبُّوتٌ signifies the same as مُسَبُّوتٌ; as in the saying, cited by As,

* يَصْبِحُ مَخْمُورًا وَيُمْسِي سَبَاتًا *

[He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.]. (T, TA.) — Also

Dead. (S, K.) = رَأْسٌ مُسَبُّوتٌ [A head cut off.] (A.) — أَرْضٌ مُسَبُّوتَةٌ: see سَبَاتٌ.

رُطَبٌ مُنْسَبِتٌ Dates that have become all ripe, or ripe throughout. (S, K.) And رُطْبَةٌ مُنْسَبِتَةٌ [A date that is ripe throughout: and also] a soft date. (TA.)

سبح

1. سَبَحَ, aor. سَبَحَ, inf. n. سَبَحٌ (Msb, K) and سَبَاحَةٌ, (S, *K), or the latter is a simple subst., (Msb,) *He swam*, syn. عَامَرَ, (S, *K), and بالتَّهَرُّقِ (MF, TA) or rather بِالْمَاءِ [in the river], (K,) or *rather* بِالْمَاءِ (MF, TA) or *in the water*, [i. e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or he swam upon the surface, without immersing himself; for,] accord. to Z, there is a difference between عَوَّمَ and سَبَحَ; the former signifying the “coursing along in water with immersion of oneself;” and the latter, the *coursing along upon water without immersion of oneself*. (MF, TA.) — [Hence,] الشُّجُورُ تَسْبَحُ (A, TA) † *The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth*. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,)

كُلُّ فِي فَلَكٍ يَسْبَحُونَ, i. e. † *All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bd and Jel ibid.) upon the surface of the water, (Bd ibid.,) or in the water; (Jel ibid.,) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) — And [hence] one says, سَبَحَ دُكْرَكَ, (A, TA) † *The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth*. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,)*

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Bk. I.

fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, *TA.) — And † *The being quick, or swift*. (MF.) — And † *The being, or becoming, remote*. (MF.) — And † *The travelling far*. (K.) You say, سَبَحَ † *He went, or travelled, far, in, or into, the land, or country*: (O, TA:) and سَبَحَ: both thus expl. by Abu-l-Jahm El-Jaafaree. (TA.) — And † *The journeying for the purpose of traffic* [تَقَلُّبٌ [q. v.]]; and [a people's] becoming scattered, or dispersed, in the land, or earth. (K.) And † *The busying oneself in going to and fro, or seeking gain*, (IAar, TA,) and occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence. (IAar, S, K, TA.) You say, فَلَانٌ يَسْبَحُ النَّهَارَ † [Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence]. (A, TA.) And سَبَحَ فِي حَوَائِجِهِ † *He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs*. (Msb.) — As used in the Kur [lxiii. 7], where it is said, إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا, it is variously explained: (S, TA:) accord. to Katádeh (S) and El-Muarríj, (S, TA,) the meaning is, † [Verily thou hast in the day-time] long freedom from occupation; (S, K, *TA;) and in this sense, also, its verb is سَبَحَ, aor. سَبَحَ: (JM:) [thus it has two contr. significations:] or, accord. to Lth, † *leisure for sleep*: (TA:) accord. to AO, the meaning is, † *long-continued scope, or room, for free action*; syn. مُتَقَلِّبًا طَوِيلًا: and accord. to El-Muarríj, it means also † *coming and going*: (S, TA:) accord. to Fr, the meaning is, † *thou hast in the day-time the accomplishment of thy needful affairs*: (TA:) or the meaning is, † [long] occupation of thyself in thy affairs of business; not being free from occupation therein for the reciting of the Kur-án. (Jel.) Some read سَبَحًا, which has nearly the same meaning as سَبَحًا. (Zj, TA.) — As inf. n. of سَبَحَ, (TK,) it signifies also † *The state of sleeping*. (K.) And as such also, (TK,) † *The being still, quiet, or motionless*. (K.) — [Also † *The glistening of the mirage*.] You say, سَبَحَ السَّرَابِ, or اللَّاتِ, meaning لَمَعَ [i. e. † *The mirage glistened*]. (O.) — And † *The digging, or burrowing, in the earth, or ground*. (K, *TA.) You say of the jerboa, سَبَحَ فِي الْأَرْضِ † *He dug, or burrowed, in the earth, or ground*. (O, TA.) — And † *The being profuse in speech*. (K.) You say, سَبَحَ فِي الْكَلَامِ † *He was profuse in speech*. (O, TA.) — See also the next paragraph in two places.

2. تَسْبِيحٌ signifies *The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory*; syn. تَنْزِيَةٌ, (S, O, Msb, TA,) and تَقْدِيسٌ: (Msb:) the magnifying, celebrating, lauding, or praising, and glorifying, God; and declaring Him to be far removed, or free, from

everything evil. (TA.) You say, سَبَّحَ اللَّهُ, (T, A, Mgh, Msb, TA,) and سَبَّحَ اللَّهُ, (Kur lvii. 1 &c., and A,) in which the ل is redundant, (Jel in lvii. 1 &c.,) inf. n. تَسْبِيحٌ, and سُبْحَانَ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَّحَ, (K, TA,) *He declared God to be far removed, or free, from every imperfection or impurity &c.*, (A, Mgh, TA,) or from what they say [of Him] who disacknowledge [his attributes]; (Msb;) [i. e. he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God:] and he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying سُبْحَانَ اللَّهِ and the like; (Msb:) and سَبَّحَ [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) he said سُبْحَانَ اللَّهِ; (Mgh, K;) as also سَبَّحَ, inf. n. سُبْحَانَ, (K, TA;) the latter, which is like شَكَرَ, inf. n. شُكْرًا, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سُبْحَانَ is an inf. n. of which the verb is obsolete: accord. to El-Mufaddal, سُبْحَانَ is the inf. n. of سَبَّحَ signifying he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سُبْحَانَ اللَّهِ or the like]; and he cites as an ex.,

* قَبَّحَ الْإِلَهَ وَجْوهَ تَغْلَبَ كَلْبًا *

* سَبَّحَ الْحَجِيجَ وَكَبَّرُوا إِفْلَالًا *

[May God remove far from good, or prosperity, or success, the persons (وَجْوهَ here meaning نفوس) of the tribe of Teghlib, whenever the pilgrims raise their voices with supplication, &c., and say وَتَحْنُ. (MF, TA.)] تَبَيَّنَ اللَّهُ أَكْبَرَ, in the Kur ii. 28, is a phrase denotative of state, (Ksh, Bd, Jel,) meaning *While we declare thy remoteness from evil [of every kind]*, (Ksh, Bd,) or *while we say سُبْحَانَ اللَّهِ*, (Jel,) praising Thee, (Ksh,) [or with the praising of Thee, i. e.] making the praising of Thee to be an accompaniment, or adjunct, to our doing that: (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, *Bd, *Jel.) تَسْبِيحُ بَاسْمِ رَبِّكَ الْعَظِيمِ, in the Kur lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself] the great name, or the great Lord: (Bd:) or it means therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]: (Kull p. 211:) [for] — تَسْبِيحٌ also signifies The act of praying. (K, Msb.) You say, سَبَّحَ meaning He prayed. (A, Mgh.) And [particularly] He performed the [supererogatory] prayer of [the period termed] الضَّحَى. (TA.) And فَلَانٌ يَسْبَحُ اللَّهُ, i. e. † *Such a one performs prayer to God, either obligatory or supererogatory*: [but generally the latter: (see*

يُسَبِّحُ عَلَى رَاحِلَتِهِ and [سُبْحَةً: supererogatory prayer] upon his camel that he is riding. (Msb.) It is said in the *Kur* [iii. 36], وَسَبِّحْ بِالْعِشِيِّ وَالْإِبْكَارِ, i. e. And pray thou [in the evening, or the afternoon, and the early morning]. (TA.) And it is related of 'Omar, أَنَّهُ جَدَّدَ رَجُلَيْنِ سَبَّحَا بَعْدَ الْعَصْرِ مَنْهُمَ مَنْ صَلَّى [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, بِيَدِهِ سُبْحَةٌ [i. e. In his hand is a string of beads by the help of which he repeats the praises of God: see سُبْحَةٌ, below]. (A, Msb.) — Also The making an exception, by saying اللَّهُ شَاءَ إِنْ [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the *Kur* [lxviii. 28], أَلَمْ أَقُلْ لَكُمْ زَلَّ [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who “swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception”]. (TA.)

3. سَابَحَهُ, [inf. n. مُسَابَحَةٌ, i. q. رَسَاهُ, (T and K in art. رَسَوُ) i. e. He swam with him. (TK in that art.) [And app. also He vied, or contended, with him in swimming.]

4. فِي سُبْحَةٍ He made him to swim (K, TA) فِي الْمَاءِ [in the water] or فَوْقَ الْمَاءِ [upon the water]. (TA.)

سَبَّحَ Garments of skins: (K:) or, accord. to Sh, سَبَّاحٌ, which is the pl., signifies shirts of skins, for boys: AO corrupted the word, relating it as written سُبْحَةٌ, with ج, and with damm to the س; whereas this signifies “a black [garment of the kind called] كَسَاءٌ” and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح: ISd, in art. سَبَّحَ, mentions سَبَّاحٌ as signifying “garments of skin,” and having سَبَّةٌ for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — [A meaning belonging to سُبْحَةٌ (q. v.) is assigned in some copies of the K to سَبَّحَ = السَّبْحَةُ, (K,) or سَبَّحَةٌ, from سَبَّحٌ as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of a horse, or mare, belonging to the Prophet: (IAth, K, TA:) and of another belonging to Jaafar the son of Abou-Talib; (K;) or this was a mare named سَبْحَةُ: (O:) and of another belonging to another. (K.)

سُبْحَةٌ Beads (S, Msb, K, TA) strung (Msb, TA) upon a string or thread, (TA,) [ninety-nine in number, and having a mark after each thirty-three,] with which (by counting them, K) one performs the act termed التَّسْبِيحُ [meaning the repetition of the praises of God, generally consisting in repeating the words اللَّهُ سُبْحَانَ اللَّهِ thirty-

three times, اللَّهُ الْحَمْدُ thirty-three times, and أَصْبَرَ اللَّهُ thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is سُبُحٌ (Msb) and سُبَحَاتٌ also. (Har p. 133.) See 2, last sentence but one. — Also Invocation of God; or supplication: (K:) and prayer, (A, Msb,) whether obligatory or supererogatory: (Msb:) or supererogatory praise; (S;) and supererogatory prayer; (S, A, Mgh, K;) because of the تَسْبِيحُ therein. (Mgh.) You say, فَلَانٌ يُصَلِّي السُّبْحَةَ, expl. above; see 2, in the latter part of the paragraph. (Msb.) And قَضَى سُبْحَتَهُ He performed, or finished, his prayer: (A:) or قَضَيْتُ سُبْحَتِي means I performed, or finished, my supererogatory praise and such prayer. (S.) And صَلَّى السُّبْحَةَ He performed the supererogatory prayer: (A:) and سُبْحَةُ الضُّحَى [the supererogatory prayer of the period termed الضُّحَى]. (Msb.) — سُبْحَةُ اللَّهِ, (IAth, K, TA,) with damm, (TA,) [but in my MS. copy of the K written سُبْحَةُ, and so in the CK,) means †The greatness, or majesty, of God: (IAth, K, TA:) or [the pl.] السُّبْحَاتُ, occurring in a trad., means †the greatness, or majesty, and the light [or splendour], of God: (Msb:) or by the saying سُبْحَاتُ وَجْهِ رَبِّنَا, with damm to the س and ب, is meant †the greatness, or majesty, of the face of our Lord: (S:) or سُبْحَاتُ وَجْهِ اللَّهِ means †the lights [or splendours], (K,) or, accord. to ISh, the light [or splendour], (TA,) of the face of God: (ISh, K, TA:) some say that سُبْحَاتُ الْوَجْهِ means †the beauties of the face; because, when you see a person of beautiful face, you say, سُبْحَانَ اللَّهِ [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning سُبْحَانَ وَجْهِهِ. (TA. [See سُبْحَانَ.] One says, [addressing God,] أَسْأَلُكَ بِسُبْحَاتِ وَجْهِكَ الْكَرِيمِ, with two dammehs, meaning †[I ask Thee] by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated. (A.) — السُّبْحَاتُ also signifies †The places of prostration [probably meaning in the reciting of the *Kur-ân*]. (K.) = Also, i. e. [the sing.,] سُبْحَةٌ, A piece of cotton. (TA.)

سُبْحَانَ is the inf. n. of سَبَّحَ as syn. with سَبَّحَ [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of تَسْبِيحٌ.

(T, TA.) — سُبْحَانَ is a proper name in the sense of التَّسْبِيحُ, and [for this reason, and also because it ends with ن and نون] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say اللَّهُ سُبْحَانَ اللَّهِ, meaning I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory,

i. e.] from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him: (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or I declare the remoteness of God, or his freedom (بَرَاءَةً), from evil, (Zj, *S, K, TA,) or from every evil; (TA;) and [especially] from the imputation of his having a female companion, and offspring: (K:) or I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods: (MF:) [it sometimes implies wonder, and may well be rendered how far is God from every imperfection! &c.:] in this case, سُبْحَانَ is a determinate noun; (K;) i. e., a generic proper name, for التَّسْبِيحُ, like as بَرَّةٌ is for البرُّ. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being أُسَبِّحُ اللَّهَ سُبْحَانَهُ; (MF;) meaning أُبْرِئُ سُبْحَانَ اللَّهِ مِنَ الشُّؤْمِ بَرَاءَةً; (S, K, MF;) سُبْحَانَ thus supplying the place of the verb: accord. to Ibn-El-Hajib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of زَيْدُ الْفَوَارِسِ and حَاتِرُ طَيْبٍ: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is سَبَّحَ, like شَكَرَ of which the inf. n. is شُكْرَانٌ: others say that it may be an inf. n. of سَبَّحَ, though far from being agreeable with analogy: and some derive it from التَّسْبِيحُ as signifying “the act of swimming,” or “the being quick, or swift,” or “the being, or becoming, remote,” &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered I betake myself quickly to the service of God, and am prompt in obeying Him;] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبَّحَ الْفَرَسُ [“the horse ran stretching forth his fore legs, as one does with his arms in swimming”]. (L.) فُسَبِّحَانَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ [in which سُبْحَانَ is used in the place of the inf. n. of سَبَّحَ, and سَبَّحُوا is understood before it,] in the *Kur* [xxx. 16], means Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak. (Fr, TA.) And سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ, in the *Kur* xxiii. 93, means Far [or how far] is God from that by which they describe Him! (Jel.) One says also, سَبَّحْتُكَ بِجَمِيعِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ سَبَّحْتُكَ [i. e. I glorify Thee by

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the land, or country; (JK, K, TA;) like سَبَخَت. (TA.)

2. تَسْبِخٌ [inf. n. of سَبَخ] The separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.) — And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وَبَر), after the separating and loosening, for a woman to spin it; (TA;) [as also سَبَخ, inf. n. of سَبَخ; see سَبِخ.] — [Hence,] † The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'Aisheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تَسْبِخِي عَنْهُ بِدَعَائِكَ عَلَيْهِ (S, A, TA,) meaning † Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, TA.) And a poet says,

* فَسَبِّخْ عَلَيْكَ الْهَرَمَ وَأَعْلَمْ بِأَنَّهُ
* إِذَا قَدَّرَ الرَّحْمَنُ شَيْئًا فَكَائِنْ

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, سَبِّخْ May God alleviate thy fever. (S.) And اللَّهُمَّ سَبِّخْ عَنَّا الْإِذَى O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.) — And † The act of stilling, quieting, rendering motionless, appeasing, tranquilizing, calming, allaying, assuaging, or quelling. (K.) — Also † The becoming [alleviated, or lightened,] still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged, or quelled. (K, TA.) One says of heat, (S, K,) and of anger, (TA,) سَبِّخْ (S, K,) inf. n. as above; and † تَسْبِخْ; (K;) † It became abated, or allayed, (S, K, TA,) and alleviated. (S.) — Also † The ceasing of veins from the throbbing occasioned by pain therein. (IAar, L, K, TA.) — See also 1, in three places.

[3. سابخ expl. by Freytag as meaning He contended with another in swimming is a mistake for سابح.]

4. اسْبِخْ He reached salt earth in digging (S, K) a well. (TA.) — See also 1, first sentence.

5: see 2, near the end of the paragraph.

[سَبَخ is expl. by Freytag as applied in the Deewan of Jereer to A dense cloud that is seen suspended apart from other clouds.]

سَبِخ; and its fem., with ة: see سَبَّخَة, in three places.

سَبَّخَة: see the next paragraph, in three places.

سَبَّخَة and سَبَّخَة [A piece, or tract, of] land that exudes water and produces salt: (K:) pl. (of the former, S, or of the latter, Msb) سَبَاخ: (S, A, Msb, K:) † أَرْضٌ سَبَّخَة [also] signifies as above; (JK;) or land containing سَبَاخ (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also † اَرْضٌ سَبَّخَة, in which the latter word is a

contraction of سَبَّخَة, and اَرْضٌ سَبَّخَة also: (Msb:) and † سَبِخ signifies a place producing salt, (Msb, TA,) and in which the feet sink: (TA:) the pl. of † سَبَّخَة is سَبَاخَات. (Msb.) The Prophet said to Anas, on his mentioning El-Basrah, إِنَّ مَرَرْتُ بِهَا وَدَخَلْتُهَا فَإِنَّكَ وَسِاخٌ meaning [If thou pass by it and enter it, then beware thou of] its tracts of land overspread with saltiness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.) — Also, (K,) or the latter, i. e. † سَبَّخَة, (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] طَحْلَب (JK, K,) or such as طحلب and the like. (TA.)

سَبِخ Cotton, and wool, and soft hair (وَبَر), separated, or plucked asunder, and loosened; as also † سَبِخَة: (TA:) [and † سَبِخَة, in which the ة is added to convert the epithet into a subst., signifies a portion, i. e. a loose flock, thereof; and its pl. is سَبَاخ, whence] one says, طَارَتْ سَبَاخُ الْفُطْنِ [The loose flocks of the cotton flew about]. (A.) — [Hence,] † Feathers (رِيش) that fall off (S, A, K) and become scattered: (K:) as also † سَبِخ: (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of † سَبِخَة as a n. un. thus used,] is سَبَاخ. (K, TA.) One says, وَرَدَتْ مَاءً حَوْلَهُ سَبِخُ الطَّيْرِ and سَبَاخَة, i. e. † [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.) — Also Cotton made wide for a medication to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and † سَبِخَة signifies a portion of cotton thus prepared for this purpose. (JK, K, TA.) — And Cotton, (S, K,) and wool, and soft hair (وَبَر), (S,) wound, after the separating and loosening, (S, K, in the former) يَنْسَبُجُ i. e. † يَنْسَبُجُ, to be spun (S, K) by a woman: (S:) and † سَبِخَة signifies a portion thereof. (S.)

سَبِخَة; and its pl., سَبَاخ: see the next preceding paragraph, in five places.

سَبِخ: see سَبِخ, in two places.

سَبَد

1: see what next follows.

2. تَسْبِيدٌ (K, TA,) inf. n. سَبَدَ شَعْرَهُ, He shaved off his hair; (AA, K, TA;) as also سَبَدَ, (AA, K,) inf. n. سَبَدَ (K, TA;) and سَبَدَهُ, (AA, TA,) inf. n. أَسْبَدَ: (K, TA:) or all signify he shaved off his hair and [so] removed it utterly: and سَبَتَ شَعْرَهُ and سَبَتَهُ also have the former signification accord. to AA: (TA:) [and] تَسْبِيدُ الرَّأْسِ signifies the removing utterly the hair of the head [by shaving]: (S:) or سَبَدَ شَعْرَهُ signifies he shaved off his hair and then left it until it had grown a little: (A'Obeid, L:) or he removed utterly his hair,

making it to be [shaven] close to the skin; (A'Obeid, M, L;) as also سَبَدَهُ. (A'Obeid, L.) — And He let the whole of his hair grow ample and long: thus it has two contr. significations. (M.) — And تَسْبِيدٌ signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, K, TA.) — And The rendering [one's hair] matted, or compacted, and dusty. (M, L.) — And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeid, S, K, TA,) and washing: and some say تَسْبِيدٌ, which signifies the same. (A'Obeid, TA.) — تَسْبِيدٌ is also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or سَبَدَ الشَّعْرُ means The hair grew so that its blackness appeared after the shaving. (S, M.) — And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, سَبَدَ الْفَرْخُ The young bird began to show its feathers, or to become fledged. (S.) — And The growing of fresh shoots upon, or among, the old portions of the [plant called] نَصَى; as also أَسْبَادُ: (K:) you say [of that plant], سَبَدَ and أَسْبَدَ: (TA:) or سَبَدَ النَّبَاتِ The plant had heads coming forth, before the spreading thereof. (M.)

4: see 2, in three places; first and last sentences.

دَاهِيَةٌ i. q. سَبَدٌ [as meaning Cunning, or very cunning: and perhaps also as meaning a calamity: pl. أَسْبَادُ]. (S, M, K.) You say, هُوَ سَبَدٌ He is cunning, or very cunning, (دَاهِيَةٌ, S, M, K,) in theft, or robbery. (S, M, K.) — And [hence, perhaps, or the reverse may be the case,] A wolf: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سَبَدًا [which has the latter meaning]. (S, TA.)

سَبَدٌ Hair [of goats]; syn. شَعْرٌ. (As, S, M;) as also سَبَدٌ: (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وَبَر. (M.) One says, مَا لَهُ سَبَدٌ وَلَا لَبَدٌ (As, S, M, K) He has neither goats' hair nor wool: (As, S, M, TA.) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning † he has neither goats nor sheep: or † neither camels nor sheep: or † neither camels nor goats: (M:) or † neither little nor much; (As, S, K, TA;) i. e. he has not anything. (TA.) [See also لَبَدٌ.] Hence سَبَدٌ is an appellation for † Cattle (مَالٌ). (TA.) Hence also the saying of 'Atikeh Bint-Zeyd,

* لَمْ يَدْعُهُ اللَّهُ يَمْشِي بِسَبَدٍ
[i. e. † God let him not walk with goats, &c.]; meaning † God reduced him to poverty, so that He left not [to him] anything. (Ham p. 495.) — Also sing. of أَسْبَادُ (TA) which signifies Black garments or cloths [app. of goats' hair or of

camels' fur]. (K, TA.) — **أَسْبَادُ**, (K, TA.) as pl. of **سَيْد**, (TA.) signifies also The heads of the [plant called] **نَصِي** when they first come forth: (K, TA:) or, as pl. of **سَيْد**, the heads of plants coming forth, before spreading. (M.) — And, likewise as pl. of **سَيْد**, Remains of plants or herbage in a land. (TA.) [See also **سَيْد**.] = **سَيْد** also signifies Unluckiness, ill luck, or evil fortune: (M:) or so **سَيْد**: (K, TA:) so says Lth, on the authority of ADK. (TA.)

سَيْد A remnant of herbage or pasturage. (K.) [See also **سَيْد**, last sentence but one.]

سَيْد A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, *K,) upon its back, (S, M,) they run off from it; (S, *M, K, *TA;) or such that when a drop of water drops upon its back, it runs [off]: (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (**خَطَافُ بَرِّي**): (As, TA:) or a bird like the **خَطَاف**; when water falls upon it, it runs off from it quickly: so says Aboo-Nasr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of As: (TA:) said by As to be a certain black bird: (so in a marg. note in one of my copies of the S:) pl. **سَيْدَان**. (S, M.) — Also A piece of cloth with which the watering-trough (K, TA) such as is termed **مَرْكُو** [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (**يَسِدُ**) [in the L **يَسِدُ**, but I know not any apposite meaning of this verb,] in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) — See also **سَيْدَة**. = And see **سَيْد**, last sentence.

سَيْدَة, (M, L,) or **سَيْد**, (K,) or both, (TA.) The pubes. (M, L, K.)

سَبُود: see **سَيْد**, first sentence.

سَيْدِي Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also **سَيْدِي**: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. [**سَيْدَاة**, like **سَيْنَاة**,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also **سَيْدِي**, (M, L,) the leopard; (As, S, M, L, K;) and so **سَيْدِي**, (As, S, L,) or **سَيْنَاة**, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. **سَيَانِدَة** and **سَيَانِد**: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (**هِيَ**) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like **سَيَادَة**. (TA.)

مُسَيْد, like **مُعْظَم**, (TA,) or **مُسَيْد**, (accord. to a copy of the M,) as meaning + Consummate, (M, *TA,) is applied as an epithet to a calamity,

دَاهِيَة, (M, TA,) which a poet terms, for the sake of the measure, **أَمْرٌ فَارٍ**, because it is termed **أَمْرٌ فَارٍ**, and **دَرْص** is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of **فَار** called] **جَرْد**, and of the jerboa. (M.)

مُسَيْد [act. part. n. of 2]. It is said of Ibn-'Abbas, **قَدِمَ مَكَّةَ مُسَيْدًا رَأْسَهُ**, meaning He came to Mekkeh having his head unanointed and unwashed. (A'Obeyd, S.) = See also the next preceding paragraph.

سبر

1. **سَبَرُ الْجَرْحِ**, (S, M, A, &c.) aor. 2 (S, M, Msh) and **سَبَر**, (M, TA,) inf. n. **سَبَر**: (S, M, Msh, K;) and **استبره**: (K;) He probed the wound; measured its depth with the **مَسْبَر**, i. e., with an iron or other instrument; (A, Mgh;) tried, (K,) or examined, (S,) or endeavoured to learn, (Msh,) its depth; (S, Msh, K;) examined its extent. (M.) — **سَبَرَهُ** + He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K, *TA.) — + He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also **استبره**. (S.) — + He elicited its true, or real, condition. (TA.) — It is related in the trad. of the cave, that Aboo-Bekr said to Moḥammad, **لَا تَدْخُلُهُ حَتَّى أُسْبِرَهُ قَبْلَكَ**, + Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) — **مَفَازَةُ لَا تُسَبَرُ** A desert of which the extent cannot be known. (A.) — **سَبَرْتُ فَلَانًا** + [I searched into such a one]. (A.) — **فِيهِ خَيْرٌ كَثِيرٌ لَا يُسَبَرُ** + [In him is much good, the extent of which cannot be known]. (A.) — **أَمْرٌ عَظِيمٌ لَا يُسَبَرُ** + [A great affair, of which the uttermost cannot be known]. (A.) — **أُسْبِرْ لِي مَا** + Learn thou for me what he has [in his mind, or in his possession]. (M.) — **سَبَرْتُ الْقَوْمَ**, aor. 2 and **سَبَر**, inf. n. **سَبَر**, + I observed the people attentively, with investigation, one after another, that I might know their number. (Msh.)

8: see 1, in two places.

سَبَر: see **سَبَر**. = Also The lion. (El-Muarrrij, K.)

سَبَر (S, M, K) and **سَبَر** (M, K) The source, or origin, [of a thing,] syn. **أَصْل**: (M, K:) pl. of both **أَسْبَار**. (M.) — + Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) — IAgar says, I heard Aboo-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, **أَمَّا السَّبَرُ فَحَضْرِي وَأَمَّا اللِّسَانُ فَبَدْوِي** + As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the

desert. (S, *TA.) — You say, **فَلَانٌ حَسَنُ السَّبَرِ**, + Such a one is beautiful and of goodly appearance. (S.) [See also **جَبَر**.] — A woman of the desert said, **أَعَجَبَنِي سَبَرُ فَلَانٍ**, + The good condition, and flourishing state of body, of such a one pleased me: and **رَأَيْتُهُ سَبَرٌ**, + I saw him to have an altered and ill appearance of body: thus she assigned to **سبر** two significations. (TA.) — One says also, **إِنَّهُ لَحَسَنُ السَّبَرِ**, + Verily he is goodly in complexion and appearance. (TA.) — **سَبَر** also signifies + A characteristic by which one knows the generousness or ungenerousness of a beast. (AZ, M.) — And + One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) — Also + Likeness; syn. **شَبَه**. (K, TA.) [In some copies of the K, **سَبَه**, which is an evident mistake.] So in the phrase, occurring in a trad., **غَلَبَ عَلَيْهِمْ سَبَرُ أَبِي بَكْرٍ** + The likeness (**شَبَه**) of Aboo-Bekr predominated in them. (IAgar, TA.) One says also, **عَرَفَهُ بِسَبَرِ أَبِيهِ** + He knew him by the appearance and likeness of his father. (TA.) — Also the former (**سَبَر**), Enmity, (K,) accord. to El-Muarrrij; but Az says that this is strange, (TA.)

سَبَرَة A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Msh:) pl. **سَبَرَات**: (S, M, Mgh, Msh, K:) which latter is also expl. as signifying the intenseness of the cold of winter, and of the year. (TA.)

&c.: **سَبَرِيَّت** and **سَبَرَوْتُ** and **سَبَرَات** and **سَبَرْتُ**: see art. **سبرت**.

سَبَرَوْر Poor; (K, TA;) possessing no property: like **سَبَرَوْتُ**, in this sense, and in that following. (TA.) — + Land in which is no herbage. (K, TA.)

سَبَار and **مَسْبَار** A probe; an instrument with which a wound is probed; (S, M, K;) as also **مَسْبَر**: (Ham p. 818:) a twist like a wick, (T, Msh,) or a similar thing, (Msh,) which is put into a wound (T, Msh) to ascertain its depth; (Msh;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, **سَبَر**; and of the second, **مَسَابِير**. (Msh.) It is said in a prov., **مَا عَرِفَ لَوْ لَا الْمَسْبَارُ مَا عَرِفَ** [Were it not for the probe, the depth of the wound would not be known]. (A.) And **بَعِيدُ الْمَسْبَارِ** is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. **خَجِي**.)

سَبَار an irreg. pl. of **سَبَرَوْتُ**: see the latter in art. **سبرت**.

سَابِرِي A coat of mail made of slender rings, and strongly: (K:) so called in relation to the king Sáboor. (TA.) — Hence, (TA,) or from

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Sáboor, a province of Persia, (Mgh, Mshb,) *A thin, or delicate, kind of garment or cloth*, (IDrd, S, M, Mgh, Mshb, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., *عَرَضَ سَابِرِي* (S, M, *K*) *A slight exhibition*: (M:) [see variations of this phrase in art. *عرض*, under *عَرَضَ الشَّيْءُ*: said to him to whom a thing is shown in a slight manner: (S:) because the garment or cloth called *سابري* (S, K,) being of the best of qualities, (S,) is desired when exhibited in the slightest manner. (S, K. [See the first paragraph in art. *عرض*; and see also *عَرَضَ عَلَى سَوْمَرٍ عَالَةً* in the first paragraph of art. *سومر*.)] — *A certain sort of dates*, (S, Mshb, K,) of good quality. (Mshb, K.) It is said that the best of the dates in El-Koofeh are the *نَرَسِيَان* and the *سابري* (S.) — *نَخْلَةٌ سَابِرِيَّةٌ* *A palm-tree of which the unripe dates are yellow and somewhat long*. (AHát, Mshb.)

مَسْبَرٌ † [The internal state or condition of a man]. You say, *حَمَدْتُ مَسْبَرَهُ* and *مَخْبَرَهُ* † [I praised his internal state or condition]: (S:) and *مَسْبَرَةٌ* also signifies † The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.)

سَبَارٌ: see *مَسْبَرٌ*.

مَسْبَرَةٌ The utmost point of a wound. (M.) — See also *مَسْبَرٌ*.

مَسْبَارٌ: see *سَبَارٌ*, in four places. — It may also be applied to † *A man who probes a wound*. (Ham p. 818.)

مَسْبُورٌ Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, TA.)

سَبَرْتُ

Q. 1. *سَبَرْتُ* He begged; and became lowly, humble, or submissive; or affected to be like the *مَسَاكِين* [or destitute, or needy, &c.]; syn. *قَتَعَ* (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written *قَتَعَ*]; and *تَمَسَّكَنَ*. (TA.)

سَبَرْتُ: see *سَبُورْتُ*.

سَبَرَاتٌ: see the next paragraph, in two places.

§. 678 *سَبُورْتُ* A desert, syn. *قَفَرٌ* (S, K,) or a plain, syn. *قَاعٌ* (M,) in which is no herbage: (M, K:) or *neah land*: (TA:) and *أَرْضُ سَبُورْتُ* and *سَبَرَاتٌ* (M) Land in which is no herbage; (M;) or land in which is nothing: (As, Lh, M:) pl. *سَبَارِيْتُ* and *سَبَارٌ*, the latter anomalous, mentioned by Lh: (M:) accord. to A'Obeid, the pl. *سَبَارِيْتُ* signifies deserts, or waterless deserts, (*فَلَوَاتٌ*) in which is nothing: and accord. to As, land [or lands] in which nothing grows: (TA:) and one says also *أَرْضُ سَبَارِيْتُ* (M, K,) a phrase of the same class as *ثَوْبٌ أَخْلَاقٌ* (K,) as though the sing. *سَبُورْتُ*

or *سَبَرْتُ* were applied to every portion thereof. (M.) — Hence, (TA,) applied to a man, (AZ, S, TA,) *Needy, in want, indigent*, (AZ, As, S, M, K, TA,) *poor*, (AZ, As, K, TA,) *possessing little*, (M, TA,) or, as some say, *possessing nothing*; (S, *M, TA;) and *سَبَرْتُ* signifies the same, (AZ, S, M, K,) as also *سَبَرَاتٌ*, and *سَبَرْتُ*: (M, K:) also *bankrupt, or insolvent*; syn. *مَفْلُسٌ*: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is *سَبُورَةٌ* and *سَبَرِيَّةٌ*; (AZ, S;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is *سَبَارِيْتُ*, applied to men and to women. (AZ, S.) — [Hence, also,] applied to a youth, or young man, *Beardless; or having no hair upon the sides of his face*. (M, K, TA. [In the K, this signification is immediately followed by the mention of the pls. *سَبَارِيْتُ* and *سَبَارٌ*].) — And *Little, or small, in quantity or number*; (S, M, K;) *paltry, or inconsiderable*: (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M, K.) Also *Tall, or long*. (M, TA.) — And *A skilful, or an expert, guide, well acquainted with the lands*. (TA.) It is mentioned by Sb, who says that it is of the measure *فُعْلُولُ*, like *زُبُورٌ* and *عُصْفُورٌ*; and most hold him to be right: but some of the authors on inflection assert that it is of the measure *فُعْلُولُ*, from *سَبَرْتُ الشَّيْءَ* meaning “I tried, proved, or tested, the thing, or proved it by experiment or experience;” and that the *ت* is added to give intensiveness to the signification; which several deny: (MF, TA:) *سَبُورٌ*, however, is mentioned in the K, in art. *سَبَر*, as meaning “poor,” and land “in which is no herbage.” (TA.)

سَبَرِيَّةٌ and *سَبُورِيَّةٌ*: see the next preceding paragraph, in three places.

سَبَرِيَّةٌ A man (TA) of evil disposition or nature. (K, TA; but omitted in the CK.)

سَبَرْتُ Bald, or bare of hair. (K, TA; but omitted in the CK.)

سَبَطَ

1. *سَبَطَ*, aor. *سَبَطَ*; (Sb, S, M, Mshb, K;) and *سَبَطَ*, aor. *سَبَطَ*; (M, Mshb, K;) inf. n. *سَبْطٌ*, of the former verb, (S, Mshb,) or *سَبَطَ*, (so in the K, as is remarked in the TA,) and *سَبُوطَةٌ* (M, Mshb, K,) which is of the latter verb, (M, Mshb,) and *سَبَاطَةٌ* and *سَبُوطٌ* (M, K,) which are also of the latter verb; (M;) *It (hair, S, Mshb) was, or became, lank, not crisp*: (S, M, *Mshb, K:*) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying *he was, or became, lank, not crisp, in his hair*. (TA.) — *سَبَاطَةٌ*, relating to a man, also signifies *The being tall*: (M:) or *the being long in the [bones called] أُلُوحَ [pl. of لَوْحَ], and even therein*. (TA.) — Also *سَبَطَ*, inf. n. *سَبَاطَةٌ*; (M, TA;) and *سَبِطٌ*, inf. n. *سَبِطٌ*; (M;) † *He (a man) was, or became, easy, or facile, in beneficence*. (M, TA.)

And *سَبُوطَةٌ* is likewise expl. as signifying † *The being liberal, bountiful, or munificent*. (M, TA.) — And *سَبَاطَةٌ*, relating to rain, † *The being abundant and extensive*. (Sh, K, TA.) — See also the part. n. *سَبِطٌ* = *سَبَطَ عَلَيْهِ الْعَطَاءُ* † *He gave to him successive and large gifts*. (Sgh, TA.) = *سَبِطَ* *He was affected with fever*. (Sgh, K.) [See *سَبَاطٌ*.]

2. *سَبَطْتُ* (M, K, &c.) inf. n. *تَسْبِطٌ* (S, K,) *She (a camel, AZ, As, M, K, and a ewe, K) cast her young one, or foetus, in an incomplete state*: (M, K:) or *before its form was apparent*; (AZ, K;) like *أَجْهَضْتُ* and *رَجَعْتُ*: (AZ:) or *when its fur had grown, before completion*; as also *سَبَعْتُ*: (As, TA:) or *سَبَطْتُ بَوْلِدَهَا* *she (a camel) cast her young one when its hair had grown*: and *سَبَطْتُ* *she (a ewe) cast her young one, or foetus, abortively*. (S.) The epithet applied to her in this case is *مُسَبِّطٌ* [without ة]. (M, K.)

4. *اسْبَطَ* *He (a man, S, M) extended himself, or became extended or stretched*, (S, M, K, TA,) *upon the ground*, (S, TA,) *in consequence of being beaten*, (M, K, TA,) &c.: (TA:) *he fell* (M, K, TA) *upon the ground*, (TA,) *and was unable to move*, (M, K, TA,) *by reason of weakness*, (M, TA,) or *from drinking medicine, or some other cause*; on the authority of AZ: (M:) *he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine*. (TA.) And *اسْبَطَ بِالْأَرْضِ* *He clave to the ground*. (Ibn-Jebeleh, M, K.) — *He was silent, by reason of fear, or fright*: (M, L, K:) *he was silent and still; or he lowered his eyes, looking towards the ground, and was still*. (O.) — *اسْبَطَ* *He shut, or closed, his eyes, or eyelids, in his sleep*. (Sgh, K.) — *اسْبَطَ عَنِ الْأَمْرِ* *He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it*. (Sgh, K.)

سَبِطٌ: see *سَبِطٌ*, throughout.

سَبِطٌ A grandchild; (S, Mshb, K;) a son's child, and a daughter's child: (M, TA:) pl. *أَسْبَاطٌ*; (S, Mshb, TA;) which is commonly used by the vulgar as signifying *daughters' children*; distinguished by them from *أَحْفَادٌ* [which they apply to son's children, pl. of *حَفِيدٌ*]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAar explained *سَبِطٌ* and *سَبْطَانٌ* and *أَسْبَاطٌ* as signifying *the particularly distinguished, and choicest, of children*. (TA.) It is said in a trad., (TA,) *الْحَسَنُ وَالْحُسَيْنَ سَبْطَا رَسُولِ اللَّهِ* *El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God*. (M, TA:*) — *A tribe of the Jews*: pl. *أَسْبَاطٌ*: (M, Mshb, K:) *سَبِطٌ* (M) and *أَسْبَاطٌ* (S, Mshb) in relation to the Jews, (M, Mshb,) or [rather] the Children of Israel, (S,) being like *قَبِيلَةٌ* (M) and *قَبَائِلٌ* (S, Mshb) in relation to the Arabs: (S, M, Mshb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, *وَقَطَعْنَا لَهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا* [And we divided them into twelve

divisions, tribes], (S, M, K,) in the Kūr [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being وقطعنا اثنتى عشرة فرقةً اسباطا (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be فرقةً اثنتى عشرة; and therefore the numeral is fem. (Abu-l-'Abbās, TA.) Accord. to Ktr, you say, هَذَا سَبْطٌ and هَذِهِ سَبْطٌ and هَؤُلَاءِ سَبْطٌ using سبط as a pl., meaning فرقةً. (TA.) The saying

* كَانَهُ سَبْطٌ مِنَ الْأَسْبَاطِ *

is [asserted to be] a mistake, inasmuch as its author imagined that سَبْطٌ meant a man: (M:) IDrd ascribes it to El-'Ajjāj or Ru-beh: it occurs in an اَرْجُوزَةٌ by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) حَسْبُنْ سَبْطٌ مِنَ الْأَسْبَاطِ, i. e. Hoseyn is [as though he were] a nation of the nations (أُمَّةٌ مِنَ الْأُمَمِ) in goodness; so expl. by Aboo-Bekr: (TA:) or one of the fathers of tribes; because of the multitude of his descendants: or one of the sons of daughters. (So in a marginal note in a copy of the "Jāmi' es-Sagheer" of Es-Suyooṭee.) — Also A generation (قَرْنٌ) that comes after another. (Zj, TA.) = And رَبِيعَةٌ, (TA in the present art. and in art. ربيع,) or رَبِيعَةٌ, (so accord. to a copy of the M, in the present art.,) A palm-tree of which the fruit ripens in the end of the summer, or hot-season. (M, TA.)

سَبْطٌ: see the next paragraph, first sentence. = Also Such as is fresh of the [plant called] حَلِيٌّ; one of the plants of the sands; (M;) [i. e.] the [plant called] نَصِيٌّ, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called حَلِيٌّ; (A'Obeyd, S, O;) a plant like the ثِيل [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with 5: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the] حَلِيٌّ, resembling hoariness, like the ثَامٍ [or panic grass]: (AHn, O: in the TA, the ثَامِ:) it is asserted that the Arabs say, "The صَبَّان is the bread of the camels, and the سَبْط is their خَبِيص:" (AHn, O:) its manner of growth is like [that of] دُخْن [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large دُخْن, falling short of [so I render] دُون, but this also signifies exceeding,] ذَرَّةٌ [q. v.], and it has grain like the grain termed بَزْر [q. v.], which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with 5: and the pl. is أُسْبَاطٌ. (M.) Also The tree that has many branches and one أصل [meaning stem]: (K:) so says Az.; adding that hence is derived أُسْبَاطٌ [pl. of سَبْطٌ]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyād, a

certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (عَلَى الطَّرِيقِ), (AHn, O,) or with the tamarisk (مَعَ الطَّرْفَاءِ); (so in the TA:) without blossom and without thorns, having thin leaves of the size of [those of] the كُرَّاث [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) — See also the last sentence of the next preceding paragraph.

سَبْطٌ and سَبْطٌ and سَبْطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Msh and K,) the first of the dial. of El-Hijáz, (TA,) from سَبْطٌ, and the second from سَبْطٌ, the last being an inf. n. used as an epithet, (Msh,) Lank, not crisp; (S, M,* Msh, K;*) applied to hair: (S, Msh:) pl. سَبَاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعْلٌ (M,) or فَعْلٌ. (TA.) — سَبْطُ الشَّعْرِ, (S, M,) and سَبْطُهُ, (M,) A man having lank hair: (S, M:) and in like manner سَبَاطٌ, alone, applied to a number of persons. (TA.) سَبْطٌ is also metonymically applied to † A foreigner, like as [its contr.] جَعْدٌ is to an Arab. (TA.) — سَبْطٌ also signifies Tall; (M, K;) applied to a man: (M:) or, as also سَبْطٌ, (TA,) or سَبْطُ الجِسْمِ, (M,) so applied, long in the [bones called] أُلُوح [pl. of لَوْح], (M, TA,) and even therein: (TA:) سَبْطُ الجِسْمِ or سَبْطُهُ, (accord. to different copies of the K,) or both, (S, TA,) goodly in stature, or person, or proportion, (S, K,) and evenness. (S.) Also Having extended limbs, and perfect in make. (TA.) And الْقَصَبُ, and سَبْطُهُ, A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA.) And سَبْطُ الْبَنَانِ and سَبْطُ سَبْطٌ, † Long in the fingers. (TA.) And سَبْطُ الْخَلْقِ A man lank in make: (L in art. رد:) and سَبْطُهُ, and سَبْطُهُ, † a woman lank, or soft, or tender, in make. (M, Z, TA.) And سَبْطٌ سَبْطٌ A man soft, or flaccid, or uncompact, in the shanks. (Ham p. 238.) — سَبْطٌ الْبَدَنِ, (M, K, TA,) and سَبْطُهُمَا, (TA, and so in the CK,) and سَبْطُ الْكَفَيْنِ, (TA,) † A man who is liberal, bountiful, or munificent. (M, K, TA.) And سَبْطٌ سَبْطٌ † A man easy, or facile, in beneficence. (M, TA.) — مَطَرٌ سَبْطٌ, (Sh, TA,) and سَبْطٌ, (Sh, K,) † Rain pouring abundantly and extensively, (Sh, K,) and consecutively. (Sh, TA.)

سَبْطٌ: see سَبْطٌ.

سَبَاطٌ Fever: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or fever attended with shivering, or trembling. (O.)

سَبَاطٌ (AA, S, M, K) and سَبَاطٌ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شبط.) The name of a month in Greek; (S;) a certain month, [next

before] آذَار; (K;) the month that is between the winter and the spring; (M;) [the fifth month of the Syrian year, corresponding with February O. S.;] it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year عَامُ الْكَيْسِ; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَيْسٌ.]

سَبَاطَةٌ Sweepings, syn. كُنَاسَةٌ, (S, M, Mgh, Msh, K,) which are thrown every day in the courts of houses. (K.) — Also A place in which sweepings (Mgh, TA) and dirt (TA) are thrown: occurring in a trad., (Mgh, TA,) and so expl. by El-Khattābee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَةٌ also is said to have both these meanings.] — Also What falls from, or of, hair when it is combed. (M, TA.) = A raceme of a palm-tree, with its fruit-stalks (عَرَاجِين) and its fresh ripe dates: of the dial. of Egypt. (TA.)

سَبَاطٌ A roof (S, M, Mgh, Msh, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Msh, K,) which is a thoroughfare: (Mgh:) pl. سَوَابِيطُ (S, Msh, K) and سَبَاطَاتُ. (S, K.)

مَا لِي أَرَاكَ مُسَبِّطًا Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body? (S.) And تَرَكْتُهُ مُسَبِّطًا I left him (meaning a sick person) not moving nor speaking. (TA.) = أَرْضٌ مُسَبِّطَةٌ (M, and so in some copies of the S,) or مُسَبِّطَةٌ, (thus in other copies of the S, and in the O,) Land abounding with سَبْط [q. v.]. (S, M,* O.)

مُسَبِّطَةٌ: see what next precedes.

مُسَبِّطٌ: see 2.

سبطر

Q. 4. اسْبَطَّرَ He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) — He (a slaughtered beast) stretched himself to die. (TA.) — اسْبَطَّرَتِ الْإِبِلُ فِي سَبْطِهَا The camels hastened, (M,* K,* TA,) and stretched themselves, in their march, or course. (TA.) — اسْبَطَّرَتْ لَهُ الْبِلَادُ The provinces became rightly disposed to him. (Fr, K,*)

سَبْطَرٌ A lion stretching himself when about to spring or leap. (S, K.) — A quick camel: pl. سَبْطَرَاتٌ: it has no broken pl. (Sb, M.) — Also, the pl. above mentioned, Camels long, upon the surface of the ground [or horizontally]. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in رَجَالَاتُ (S, K) and حَمَامَاتُ, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جَمَالٌ, which is fem. as a [broken] pl.; as is shown by the saying الْجَمَالُ سَارَتْ, and رَعَتْ, &c.: and he adds, J's saying that it is like رَجَالَاتُ and حَمَامَاتُ

is a mistake, inasmuch as he confounds رجالات with حِمَامَات; for رَجَالٌ is a fem. pl., as is shown by one's saying رَجَالٌ خَرَجَتْ, and سَارَتْ; but حِمَامٌ is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K;) [in the CK, الماضي السَّهَرِ is put by mistake for الشَّهَرِ:] or sharp in intellect, and very bold or daring or courageous. (TA.) — Lank hair. (M.) — A man (Sh) lank and tall. (Sh, K.) — And with ة, A corpulent woman. (M.)

سَبَطْرِي A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.) ١٢٧٢, ١٢٧٣, ١٢٧٤, ١٢٧٥

سَبَطْرٌ: see what next follows.

سَبَطْرٌ and سَبَطْرٌ Tall, or long. (M, K.) — Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أَبُو الْعِزَّارِ. (S.) [Freytag says, on the authority of Dmr, that it is also called مَالِكُ الْحَزِينِ. See art. مَلِك.]

سبع

1. سَبَعُهُ, aor. ٤ (S, Msb, K) and ٥ (Yoo, Msb, K) and ٦ (Yoo, Msb,) inf. n. سَبَعٌ, (Msb,) He was, or became, the seventh of them: (S, Msb, K;) or he made them, with himself, seven: (S in art. ثَلَاثُ:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Msb, and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, Msb, K.) And He made them, they being sixty-nine, to be seventy with himself. (A'Obeyd, S in art. ثَلَاثُ.) And سَبَعٌ also signifies He made sixteen to be seventeen. (T in art. ثَلَاثُ.) — سَبَعْتُ لَهُ الْإِثَامَ, aor. ٤, inf. n. as above, I completed to him the days by making them seven: and سَبَعْتُ سَبْعَةً signifies the same in an emphatic manner. (Msb.) [See also 2.] — سَبَعُ الْحَبْلِ, (K,) aor. ٤, inf. n. as above, (TA,) He made the rope, or cord, of seven strands. (K, TA.) — سَبَعُ الْمَوْلُودِ The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يَوْمُ السَّبْعِ), agreeably with an ordinance of Moḥammad; the sacrifice being for the expiation of original sin], (IDrd.) — سَبَعُ الْغَنَمِ He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) — سَبَعَتِ الْوَحْشِيَّةُ The female wild animal had her young, or young one, eaten by the سَبَعُ [or beast, or bird, of prey]. (TA.) — سَبَعَهُ He stole it; [as though, like a سَبَعٌ, he made it his prey;] as also اسْتَبَعَهُ. (AA, K.) — He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any

kind]; namely, a wolf: or he frightened him; namely, a wolf; (K;) and also, a man. (TA.) — † He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (S, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the سَبَعُ. (TA.)

2. سَبَعَهُ, inf. n. تَسْبِيعٌ, He made it seven; or called it seven; (S, K;) as also اسْبَعَهُ. (TA.) See also 1. — He made it to have seven angles, or corners; to be heptagonal. (K.) — He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سَبَعَ اللَّهُ لَكَ May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, سَبَعَ اللَّهُ لَكَ أَجْرَهُ May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سَبَعَ اللَّهُ لِفُلَانٍ is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also تَبِعَ لَهُ. (TA.) And سَبَعَ اللَّهُ لَكَ meaning May God bless thee with seven children. (TA.) — He washed it (namely, a vessel), seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

* كَفَعَتِ ابْنَتِي قَامَتْ تَسْبِيعُ سَوْرَهَا *

[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سَوْرُ [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.], thereby seeking to have her reward, or recompense, multiplied; سَوْرَهَا being used by the poet for سَوْرَهَا. (TA.)

— سَبَعُ الْقُرْآنِ [app. followed by لَهُ or عَلَيْهِ] He appointed him the reading, or recitation, of the Qur-ān [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) — أَسْبَعُ لَهَا وَعِنْدَهَا, (K, TA,) سَبَعُ لَأَمْرَاتِهِ, (TA,) He remained with his wife seven nights. (K, TA.) In like manner one says ثَلَاثُ; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سَبَعَتْ She (a woman) brought forth at seven months. (TA.) — سَبَعُ دِرَاهِمَةٍ He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner, سَبَعُ دِرَاهِمَةٍ, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كَمَلْتُهُ سَبْعِينَ. (TA.) — سَبَعَتِ الْقَوْمُ The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad. (TA.)

3. سَبَاعٌ (K,) inf. n. of سَابِعٌ, (TK,) The performing of the act of coitus, (IAar, Th, K,) with a woman. (TK.) — The vying with another in

the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAar, K:*) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAar.) — † Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسْبَعُ, said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثَلَاثُ.) — Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) — اسْبَعُ لَأَمْرَاتِهِ She brought forth her seventh offspring. (TA in art. بَكَرُ.) — اسْبَعُ: see 2, first signification. — It (a road) abounded with سَبَاعٌ [or animals of prey]. (TA.)

— اسْبَعُ الرُّعْيَانُ The pastors had their beasts fallen upon by the سَبَعُ [or animal of prey].

أَطْعَمَهُ السَّبْعُ i. q. اسْبَعَهُ (Yaaḳoob, S, K.) = [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradāt," [he gave him as food] the flesh of the سَبْعُ. (TA.) = He gave him, or delivered him, (namely, his son,) to the ظُورَةُ [which means both nurse and nurses]. (S, K.) — He left him to himself; or left him without work, or occupation; namely, his slave; syn. أَهْمَلَهُ. (S, K.) [See مُسَبِّعٌ.]

8: see 1.

Q. Q. 1; سَبَعٌ: see 2. last sentence but one.

سَبْعُ fem. of سَبْعَةٌ, q. v. = See also سَبَعٌ in two places. — السَّبْعُ The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by IAar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, [يَعْتَكُرُ, [in the CK erroneously written يَعْتَكُرُ]] the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with damm to the ب:

(TA:) or *يَوْمُ السَّبْعِ* was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

سَبْعَ (S, Msh, K) and *سَبْعَ* (Mgh, Msh, K) of which the former is a contraction, (Msh,) *A seventh part; one of seven parts;* (S, Mgh, Msh, K;) as also *سَبْعَ* (S, Msh, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Msh) and second (Mgh, Msh) *أَسْبَاعُ* (Mgh, Msh, TA.) Hence, *أَسْبَاعُ الْقُرْآنِ* [The seven sections, or volumes, of the Kur-an,] in which one reads: said to be post-classical. (Mgh.) = See also *أُسْبُوعُ*, in three places.

سَبْعَ *A certain ظَمْرُ of the أَظْمَاءُ of camels;* (T, S, K;) i. e. their coming to the water on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day; not reckoning the day of the [next preceding] return from the water. (Az, TA.) You say, *وَرَدَتْ إِبِلُهُ سَبْعًا* His camels came to the water &c. (S, K.) — Also The seventh young one, or offspring. (A in art. ثَلَاثُ)

سَبْعَ: see what next follows.

سَبْعَ (S, Sgh, Msh, K) and *سَبْعَ* (Sgh, Msh, K) a dial. var., (Sgh, Msh,) and the form in common use with the vulgar, (Msh,) adopted also by several readers of the Kur in v. 4, (Msh, TA,) and often occurring in the poems of the Arabs, (TA,) and *سَبْعَ* (Sgh, K) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA.) The animal of prey; the rapacious animal; (K;) [whether beast or bird; being sometimes applied to the latter, as, for instance, in the K, voce *مُخْلَبٌ*; but generally to the former:] or *whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey;* (Msh;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Msh, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA:) the fox, however, is not thus called, though having a fang, (Msh, TA,) because he does not attack with it nor take prey, (Msh,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Msh, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of iḥrām: but as to the jackal, it is a noxious *سَبْعَ*, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others

say that the *سَبْعَ* is any hostile beast having a *مُخْلَبٌ* [or tearing claw]: and it is said in the Mufradāt to be thus called because of the perfectness of its strength; for *السَّبْعَ* [seven] is one of the perfect numbers: (TA:) the pl. is *سَبَاعَ* (Sb, S, Msh, K,) i. e., of *سَبْعَ*, which has no other pl.; (Sb, Msh;) *أَسْبَعُ* is also a pl., (Sgh, Msh, K,) but this is pl. of pauc. of *سَبْعَ* (Sgh, Msh,) which, not being a contraction [of *سَبْعَ*, but a dial. var. thereof], has also for its pls. [of mult.] *سَبُوعَ* and *سَبُوعَةَ*, like *صُفُورَ* and *صُفُوعَةَ*, pls. of *صُفْرَ*. (TA.) See also *سَبْعَ*: [and see *سَبْعَةَ*.] You say of him who is very injurious, or mischievous, *مَا هُوَ إِلَّا سَبْعٌ مِنَ السَّبَاعِ* [He is none other than one of the animals of prey]. (TA.) — *السَّبْعُ* is also the name of †The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzw.)

سَبْعَ: see *سَبْعَ*.

سَبْعَةَ (S, K) sometimes pronounced *سَبْعَةً* but some disallow this latter, and say that it is pl. of *سَبَاعَ* (K) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. *سَبْعَ*. (S, K.) You say, *سَبْعَةَ رَجَالٍ* [Seven men]; and *سَبْعَ نِسْوَةٍ* [seven women]. (S, K.) — *سَبْعَةَ* *وَزْنِ سَبْعَةَ* — *سَبْعَةَ*: *أَخَذَهُ أَخَذَ سَبْعَةَ* *Of the weight of seven مثاقيل* (S, K:) one says, *أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزْنِ سَبْعَةَ* meaning [I took, or received, from him a hundred dirhems] every ten whereof were of the weight of seven mithqāls. (TA.) [But see *دِرْهَمٍ*.] — *إِخْدَى مِنْ سَبْعَ* [lit. One of seven;] means †a great, momentous, or difficult, thing, or affair: (Sh, K:*) *an affair difficult to decide*: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ad: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) — *السَّبْعُ الثَّمَانِي* The Fātiḥah; [or first chapter of the Kur-an;] because it consists of seven verses; or the long chapters from البقرة to الأعراف [a mistake for الأتفال]; as in the Mufradāt: or, as in the L, to التوبة, reckoning التوبة and الانفال as one chapter, for which reason they are not separated by *بِسْمِ اللَّهِ*. (TA.) [See also *مِئْتَى*.] — El-Farezdaq says,

* وَكَيْفَ أَخَافُ النَّاسَ وَاللَّهَ قَابِضُ *

* عَلَى النَّاسِ وَالسَّبْعِينَ فِي رَاحَةِ الْيَدِ *

meaning [And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?]. (K.) — See also *أُسْبُوعُ*; last sentence. — *سَبْعَةَ* is also used in a vague manner, as meaning Seven or more; or several; or many; as Bḍ says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also *سَبْعُونَ*.

— Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which *سَبْعَةَ* is imper-

fectly decl., see *ثَلَاثَةَ*. See also *سَبْعَةَ*. [*سَبْعَةَ* indecl. in every case, meaning Seventeen,] is pronounced by some of the Arabs *سَبْعَةَ عَشَرَ*: and [the fem.] *سَبْعَ عَشْرَةَ*, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced *سَبْعَ عَشْرَةَ* in the dial. of Nejd. (S in art. عَشْر.) = See also *سَبْعَةَ*, in two places.

سَبْعَةَ: see *سَبْعَةَ*.

سَبْعَةَ and *سَبْعَةً*, the latter a contraction of the former, The lioness. (ISK, S, Msh, K.) Hence the saying, *أَخَذَهُ أَخَذَ سَبْعَةَ*, (ISK, S, K,) or *السَّبْعَةَ*, (Msh,) He seized him with the seizing of a lioness, (ISK, S, K,) or of the lioness, (Msh,) which is more impetuous (أَنْزَقَ) than the lion, (ISK, S,) or more bold than the lion: (Msh:) or the saying is, *أَخَذَهُ أَخَذَ سَبْعَةَ* (S, K) he seized him with the seizing of Seb'ah, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of Seb'ah;] and hence it was said, *لَأُعَذِّبَنَّكَ عَذَابَ سَبْعَةَ* [I will assuredly punish thee with the punishment of Seb'ah]; (El-Kelbee, Lth, K:*) and *لَأَعْمَلَنَّ بِكَ عَمَلِ سَبْعَةَ* I will assuredly do with thee as was done with Seb'ah: (O:) or the man's name was *سَبْعَ*, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who say *سَبْعَةَ* instead of *سَبْعَةَ*]. (TA.) The dim. is *سَبْعِيَّةٌ*. (Msh.) [See also *سَبْعَ*.]

سَبْعِيٌّ Of, or relating to, an animal of prey.]

سَبْعُونَ [Seventy;] a well-known number; (K;) the round number that is between *سِتُونَ* and *ثَمَانُونَ*. (TA.) — The Arabs also use it as meaning [Seventy or more; or] many. (TA.) Thus it is used in the Kur [ix. 81], where it is said, *إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ*, meaning If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bḍ, TA:) and *سَبْعَةَ* and *سَبْعِيَّةٌ* and the like are used in the same manner. (Bḍ.) — [Also Seventieth.]

[*سَبَاعَ* as meaning Seven and seven, or seven and seven together, or seven at a time and seven at a time, seems not to have been used; for] A'Obeid says that more than *أَحَادَ* and *ثَلَاثَ* and *عَشَارَ* has not been heard, excepting *عَشَارَ*. (TA in art. عَشْر.)

سَبُوعَ [app. Wont to frighten]: (TA: [in which the meaning here given seems to be indicated.])

سَبُوعَ: see *أُسْبُوعُ*, in four places.

سَبْعَ: see *سَبْعَ* — and *سَبَاعَ*.

سَبْعَةٌ dim. of سَبْعَةٌ, q. v.

سَبْعِيّ A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) — A great and tall camel; (En-Nadr, K;) [as though seven cubits in height:] fem. with ة. (K.) And سَبْعِيّ الْبَدَنِ (S, K,) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) [or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce خَمَاسِي, q. v.)

سَابِعٌ [act. part. n. of 1: generally meaning Seventh]: pl. سَبْعَةٌ. (K.) You say, كُنْتُ سَابِعَهُمْ, [I was the seventh of them]. (S, K.) And هَذَا سَابِعٌ, meaning سَابِعَةٌ [This is the seventh of this: not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ سَابِعٌ سَبْعَةٍ [He is the seventh of seven]. (TA.) And هُوَ سَابِعٌ سِتَّةَ [He is making six to become seven]. (TA.) — [سَابِعَةٌ] [pl. of سَابِعٌ] Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) [See سَبْعٌ — سَابِعٌ عَشَرَ and سَابِعَةُ عَشْرَةَ, the former masc. and the latter fem., meaning Seventeenth, are subject to the same rules as ثَالِثٌ عَشَرَ and its fem., expl. in art. ثَلَاثٌ, q. v.]

أُسْبُوعٌ A certain number of days; (S, * Mṣb, K, *) i. e. seven days; a week; (Mṣb;) also termed سَبُوعٌ, (Lth, Mṣb, K,) by some of the Arabs; (Lth, Mṣb;) [and سَبْعٌ, as shown by what follows:] pl. of the first أُسْبُوعٍ. (Mṣb, TA.) One says, أَقْبَتَ عِنْدَهُ سَبْعِينَ [in the sense of أُسْبُوعِينَ, which is more common,] i. e. I remained at his abode two weeks. (TA.) — Also The seventh day; and so سَبُوعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمُ سَبُوعِهِ, meaning When his seventh day after the celebration of his marriage is come. (TA.) [يَوْمُ السَّبُوعِ is used in this sense in the present day: and also as meaning The seventh day after childbirth; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning the seventh day after the return from pilgrimage.] — And Seven circuitings [round the House of God, meaning the Kaʿbah]: (Lth, Mgh, Mṣb:) pl. أُسْبُوعَاتٌ (S, Mgh, Mṣb) and أُسْبُوعَاتٌ. (Lth, Mgh, Mṣb.) You say, طَافَ بِالْبَيْتِ أُسْبُوعًا, (S, Mgh, * K,) and سَبُوعًا, (Lth, IDrd, K,) but Abou Saʿeed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and سَبْعًا, (K,) and سَبْعًا, (TA,) He circuted round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and ثَلَاثَةَ أُسْبُوعٍ [thrice seven times, or thrice seven circuitings]. (S.)

مُسَبَّعٌ Given, or delivered, to the طُورَةُ [which means both nurse and nurses]: (Skr, S, TA:)

this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; syn. مُهْمَلٌ: (Skr, S;) or مُتَرَفٌّ, (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as مُهْمَلٌ, for he who is مُهْمَلٌ is usually مُتَرَفٌّ: (TA:) or one who is left to himself with the سَبَاع [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K:) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the سَبْع: (TA:) or one whose origin is suspected; (K;) whose father is not known: (Er-Raghib, Sgh:) or a bastard: (K;) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA:) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.)

مُسَبَّعٌ One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) = A slave finding a سَبْع [or rapacious animal] among his sheep, or goats. (Abou Saʿeed Ed-Dareer, S.)

أَرْضٌ مُسَبَّعَةٌ (S, Mgh, Mṣb, K,) with fet-h (S, Mṣb) to the first and third letters, (Mṣb,) like مَرْحَلَةٌ, (K,) and مَذَابَةٌ, with an inseparable ة, (Sb,) A land containing, (S,) or abounding with, (Mgh, Mṣb, K,) سَبَاع [or animals of prey]. (S, Mgh, Mṣb, K.) 364.

مُسَبَّعٌ A verse consisting of seven feet. (TA.) — A camel having, in the middle part of his back, between the withers and the rump, seven vertebrae redundant [app. meaning in size]. (TA.) — [See also مَثَلْتُ.]

مُسَبُوعٌ A rope consisting of seven strands. (M, voce مَثَلْتُ.) = With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سَبْع [or beast, or bird, of prey]. (S, TA.)

مُسَبَّعٌ The place of a سَبْع [or beast, or bird, of prey]. (TA.)

سبع

1. سَبْعٌ, (Mṣb, K, &c.,) aor. ٢ (MA, Mṣb) and ٣, (MA,) inf. n. سَبُوعٌ, (Mṣb, K, &c.,) It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Mṣb:) it (a thing, Lth, Mṣb, of any kind, JK, Mṣb, such as a garment, TA, a coat of mail, JK, Mṣb, TA, and the like, TA, and hair, JK, TA) was long, (JK, Mṣb, K,) from above to below, (Mṣb,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] ذُو سَبُوعٍ [The ample, or long, &c.,] was the name

of a coat of mail belonging to the Prophet. (TA.) — [Hence also] قَصِيرَى السَّبْعِ The قصيرى [app. here meaning the rib next the flank] of the horse was of full length. (TA.) — And سَبَّحَ الْمَطَرُ † The rain approached the earth, and extended. (TA.) — And سَبَّحَتِ النَّعْمَةُ, (S, Mṣb, K,) inf. n. as above, (S, Mṣb,) † The benefit, or boon, was, or became, ample. (S, Mṣb, K, TA.) One says, سَبَّحَ اللَّهُ عَلَى سُبُوحِ النَّعْمَةِ Praise be to God for the ampleness of the benefit, or boon. (TA.) — And سَبَّحَ لِبَلَدِهِ † He tended towards, and reached, his town, or country; (AA, * K;) inf. n. as above. (TA.)

2. سَبَّحَتْ, inf. n. تَسْبِيحٌ, She (a camel, As, JK, S, or a pregnant female, K) cast her young one, or foetus, (As, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (As, S, K,) or when its fur had grown; (JK;) accord. to the T, (TA,) i. q. أَجْبَضَتْ: (JK, TA:) or, accord. to AA, سَبَّحَتِ الْإِبِلُ بِأَوْلَادِهَا the camels cast their young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبَّحَتْ:] the epithet applied to her is مُسَبَّحٌ, without ة. (As, K, TA.)

4. اسْبَغَهُ He made it complete, full, ample, or without deficiency; (Mṣb;) he made it wide; namely, his garment [&c.]: and he made it long; namely, [his garment, and the like, and] his hair, (TA.) — [Hence,] اسْبَغَ اللَّهُ عَلَيْهِ النَّعْمَةَ (S, Mṣb, * K) † God made the benefit, or boon, complete, full, or ample, to him. (S, * Mṣb, * K, * TA.) And اسْبَغَ لَهُ فِي التَّفَقُّةِ † He expended upon him what was completely sufficient for his wants; bestowed upon him amply. (TA.) — And اسْبَغَ الْوُضُوءَ, (K,) inf. n. اسْبَاغٌ, (S,) † He performed completely the [ablution termed] وُضُوءٌ, (S, K, TA,) making it to reach to the proper places thereof, and giving fully to every member its due. (K, TA.) = And اسْبَغَ He put on a wide, or an ample, [or a long,] coat of mail. (KL.)

سَبَّحَ see مُسَبَّحٌ 733.

سَبَّغَةٌ † Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. (K, TA.) One says, إِنَّهُمْ فِي سَبَّغَةٍ مِنَ الْعَيْشِ † Verily they are in a state of plentifulness, &c., of life. (TA.)

سَابِغٌ, applied to a thing (JK, S) of any kind, (JK,) Complete, full, ample, or without deficiency: (S, TA:) [and] long. (JK.) You say, دَرَعٌ سَابِغَةٌ A coat of mail that is wide, or ample, (S, K, * TA,) and long: (K, TA:) or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: pl. سَوَابِغٌ. (TA.) And ذَنْبٌ سَابِغٌ A complete, a full, or an ample, tail. (S.) And دَلْوٌ سَابِغَةٌ † A long دَلْوٌ [or leathern bucket]. (TA.) And نَاقَةٌ سَابِغَةُ الضَّرْعِ † A she-camel full, or without lack or defect, in the udder: (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الضَّلُوعِ without lack or defect, and long, in the ribs. (So

both are trans. by means of إِلَى: you say, **استبقوا إلى كذا** and **تسبقوا إلى كذا** [They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so **سابقوا**: see the *Kur* lvii. 21, where **سابقوا إلى مغفرة** is expl.

by *Bd* as meaning **سارعوا مسارعة السابقين في المضمار** i. e. *Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness*. (*Msb.*) And you say, **استبقنا في العدو**, meaning **تسابقنا** [i. e. *We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running*: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (*S.*) — And **تسابقوا** and **استبقوا** † *They competed, or contended, together in shooting*. (*TA.*) † **ذهبنا نستبق** in the *Kur* [xii. 17], means † *We went to compete, or contend, together in shooting*: (*S.*, *Bd.*) or *in running*. (*Bd.*) — And † the latter of these verbs, as well as the former, signifies also *They laid bets, wagers, or stakes, one with another*. (*TA.*)

8. **بادر إليه** i. q. **استبق إليه** and **استبقه**. Thus **فأسبقوا الخيرات** in the *Kur* [ii. 143 and v. 53], means *Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto*; syn. **بادروا إليها**. (*O.*) See also 4. — You say also, **استبق إليه الأمر**, (*K* in art. *بادر*), or **سبق**, (*M* in that art.) *The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]*; syn. **بدره**, and **بدر إليه**. (*M* and *K* in that art.) — **فأسبقوا الصراط** in the *Kur* xxxvi. 66, in which **الصراط** is in the accus. case because of **إلى** suppressed before it, or by making **الاستباق** to imply the meaning of **الابتدأ** (*Bd.*) means *And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel*: (*Bd.*, *Jel.*) or † *they would go along the road and leave it behind them*, (*Bd.*, *O.*, *K.*, *TA.*) so that they would wander from the right way. (*O.*, *K.*, *TA.*) — See also 6, throughout.

سبق *A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence*: [pl. **أسباق**; and the sing. is also used as a pl.:] you say, **هم سبقي** and **أسباني**: (*L.*) and **هما سبقان** *They are two that compete &c.* (*El-Moheet*, *O.*, *K.*)

سبق *A stake, or wager, that is laid between the persons concerned in a race*, (*T.*, *S.*, *O.*, *Mgh.*, *Msb.*, *K.*) and *in a shooting-match; in the former case taken by [the owner of] the one that outstrips*; (*T.*, *TA.*) and † **سبق** signifies the same: (*K.*) pl. of the former **أسباق**. (*O.*, *K.*) It is said in a trad., **لا سبق إلا في خف أو حافر أو نصل**, meaning *There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of [the arrow-head or lance-head, i. e.] shooting or casting [the lance]*: for all these affairs are preparations for

engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (*O.*, *TA.*) — Also † *The lesson of a boy, that is learned each day in the school; also called إمام*. (*TA* in art. *إمام*.)

سبقه: see the next preceding paragraph.

سباق an inf. n. of 3 [q. v.]. (*Msb.*, *TA.*) — [As a simple subst., *A race, or contest in running*. — And *The preceding part of a discourse &c.* You say **سباق الكلام وسياقه** *The preceding and following parts of the discourse; the context, before and after*.] — **قيدان سباقا البازي** *The pair of shackles, i. e. jesses, of the hawk or falcon, of leathern thongs or straps, or of other material*. (*S.*, *O.*, *K.*)

سبوق: see **سابق**.

هو سباق غايات † *He is one who [often] obtains the winning canes* (**قصبات السبق** [see art. **قصب**]). (*O.*, *K.*, *TA.*)

سابق [act. part. n. of 1, *Preceding*, &c.]: and sometimes it means *one of the first or foremost*: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the **سابق** of horses: and sometimes it is like him who obtains the winning-cane (**قصة السبق** [see art. **قصب**]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (*Msb.*) It is applied to a horse *That outstrips*; as also † **سبوق**: (*T.*, *Msb.*, *TA.**) and the pl. [masc., i. e. pl. of the former,] applied to horses is **سوقي** and [fem., i. e. pl. of **سابقة**,] **سواقي**: (*TA.*)

[or **سواقي** may be pl. of **سابق** regarded as a subst. like **كاهل** and **غارب** of which the pls. are **كواهل** and **غوارب**. (*Ham* p. 46.) — By the **سابقات** mentioned in the *Kur* lxxix. 4 are meant *The angels that precede the devils with the revelation [that they convey] to the prophets*: (*TA.*) or *the angels that precede the jinn, or genii, in listening to the revelation*: (*T.*, *K.*, *TA.*) or *the angels that precede with the souls of the believers to Paradise* (*Bd.*, *Jel.*) and *with the souls of the unbelievers to Hell*: (*Bd.*) or *the horses [that precede in battle]*: (*Zj.*, *TA.*) or *the souls of the believers, that go forth with ease*: or *the stars [that precede other stars]*. (*TA.* [See more in the Expositions of *Bd.* and others.]) — [The pl.] **سبق**, applied to palm-trees, means † *That produce their fruit early*. (*TA.*)

سابقة [fem. of **سابق**, q. v.]: and also a subst. formed from the latter by the affix **ة**, signifying *Priority, or precedence*. One says, **له سابقة في** † *[To him belongs priority, or precedence, in this affair,] when he has preceded the [other] people [in betaking, or applying, himself] to the affair*: (*S.*, *K.*, *TA.*) like as you say, **له سبق** [mentioned above: see 1]. (*TA.*) — [Also, as used by physicians, *A predisposition to disease*.]

سابقة [The state, or condition, of preceding]. (*De Sacy's Anthol. Gramm. Ar.* p. 302.)

أسبق [More, and most, preceding or previous; more, and most outgoing or outstripping; &c.]. **من الأكار وأسبق من الأجل** are provs. [meaning *More previous than the period of death and than the thoughts*]. (*Meyd.*)

سبق *A horse much, or often, outstripped*. (*Msb.*)

مُسْبُوقَة [The state, or condition, of being preceded]. (*De Sacy's Anthol. Gramm. Ar.* p. 302.)

سبك

1. **سبك**, (*S.*, *Mgh.*, *Msb.*, *K.*) aor. **سبك**, (*S.*, *K.*) so says *El-Fārabee*, and so in the *Jm*, and in the handwriting of *Aboo-Sahel El-Harawee*, (*TA.*) or **سبك**, (*Msb.*) thus in the handwriting of *Az.* (*TA.*) inf. n. **سبك**, (*S.*, *Mgh.*, *Msb.*) *He melted*, (*S.*, *Mgh.*, *Msb.*, *K.*, *TA.*) and *cleared of its dross*, (*Mgh.*) and *poured forth* (*K.*, *TA.*) into a mould, (*TA.*) gold, (*Mgh.*, *Msb.*, *TA.*) or silver, (*S.*, *Mgh.*, *TA.*) &c.; (*S.*, *TA.*) and † **سبك** signifies the same, (*K.*) inf. n. **تسبيك**; (*TA.*) this inf. n. and **سبك** both signifying the melting of gold and silver, and pouring it forth into a **مُسْبُوكَة** [or mould] of iron, like the half of a cane divided lengthwise. (*Lth.*, *TA.*) — Hence, **سبك** is metaphorically used in the sense of **تجربة**. (*Har* pp. 140 and 211.) One says, **فلان سبكه التجارب**, † *[Such a one, tryings tried, or have tried, him]*. (*TA.*) And **كلام لا يثبت على السبك** is another tropical phrase [app. meaning † *Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing*]. (*TA.*)

2: see the preceding paragraph.

7. **انسبك** said of **تبر** [i. e. native, or unwrought, gold or silver or the like], *It melted*. (*TA.*)

سبيك, applied to **تبر** [i. e. native, or unwrought gold or silver or the like], *Melted and cleared of its dross, and poured forth into a mould*, i. q. † **مُسْبُوكَة**. (*TA.*)

سبيكة [a subst. formed from the epithet **سبيك** by the affix **ة**, *An ingot, i. e.*] a piece (*Lth.*, *Mgh.*, *Msb.*, *K.*) of gold, (*Lth.*, *Mgh.*, *Msb.*, *TA.*) or of silver, (*Lth.*, *S.*, *Mgh.*, *TA.*) &c., (*Mgh.*) [i. e.,] sometimes, of any metal, (*Msb.*) of an oblong form, (*Mgh.*, *Msb.*) that has been melted, (*Lth.*, *S.*, *Mgh.*, *Msb.*, *K.*, *TA.*) and cleared of its dross, (*Mgh.*) and poured forth (*K.*, *TA.*) into a mould, (*TA.*) [i. e.,] into a **مُسْبُوكَة** of iron like the half of a cane divided lengthwise: (*Lth.*, *TA.*) pl. **سبائك**. (*Lth.*, *S.*, *Msb.*) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, **أى سبيكة هذه** [What an ingot is this!]. (*A.*, *TA.*) — The pl. is also applied to **رقاق** [i. e. † *Thin, flat, bread*]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (**كأنه سبك منه**), and cleared from the bran. (*TA.*)

[سَبَّكَ *A melter and purifier and caster, or one who makes سَبَّكَك*, of gold, or silver, or the like. — Hence,] *هُوَ سَبَّكَ لَلْكَأَمَرِ* a tropical phrase [app. meaning † *He is a trier, or tester, or a purifier, of speech, or language*: see 1]. (TA.)

سَبَّكَ: see art. سَبَّكَ.

مَسْبَكَةٌ *A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured*: (Lth, TA:) pl. مَسَابِكُ. (TA.)

مَسْبُوكٌ: see سَبَّكَ.

مَسْبُوكٌ *resultant* (Mskh. II. 209, 216, 2640).

Q. 4. *أَسْبَطَ* i. q. *أَسْبَطَ* in its several significations: (K:) i. e., (TA) — *He stretched himself*: (TA:) *he lay upon his side, and stretched himself*: (AA, S, TA:) [&c.] — *He (a youth, or young man,) became tall*: (Lh:) and *أَسْبَطَتْ* *She (a girl) became of erect and justly-proportioned stature*. (S, K.) An ex. occurs in a verse of Imra-el-Kays, cited voce مَجُولٌ. (S.) — *It (a plant) became tall and full-grown*: (TA:) and *it (anything) became extended, and long, or tall*. (Lh.) — *He went at random, or heedlessly; without consideration, or certain aim*. (Lh.) — *It (a river) flowed*. (TA.) — *أَسْبَطَتْ عَيْنَهُ* *His eye shed tears*. (Lh.) But Isd says that this is not known in classical Arabic. (TA.)

مَسْبُوكٌ [act. part. n. of the verb above]. — *A youth, or young man, of just proportion, and full grown*. (Abou-Ziyád El-Kilábee, S, K.) — *Hair that hangs down; lank; not crisp*: (S, K:) or of just length: or full-grown, and standing out. (TA.) — And *Anything extended, and long, or tall*. (Lh.)

سبل

جَعَلَهُ فِي سَبِيلِ اللَّهِ 2. سَبِيلُهُ, inf. n. تَسْبِيلٌ, means *He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes*; (K, TA:) as though [meaning] *he made it a trodden way [whereby to advance] to [the favour of] God*. (TA.) You say, *سَبَّلَ صَيْغَتَهُ*, using the verb in this sense [i. e. *He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion*]; (S;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce سَبَّلَ.) And *سَبَّلَ الثَّمَرَةَ* *He assigned the profit to be employed in the ways of good works* (Mgh, Msh) and the various kinds of pious deeds: (Msh:) or *he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity*. (TA. [See an ex. in the first paragraph of art. حَبَسَ, relating to some palm-trees which 'Omar desired to give in

charity.]) = سَبَّلَ, [either سَبَّلَ or سَبَّلَ both app. allowable, (see the part. ns., below,)] *He (a man) was, or became, long in the سَبِيلَةِ* [q. v.]; as though he had a long سَبِيلَةٌ given to him. (TA.) — See also 4.

4. *أَسْبَلَتِ الطَّرِيقُ* *The road had many passers following, or succeeding, one another, or going repeatedly to and fro, upon it*. (M, K.) = *أَسْبَلَ* (S, M, K,) inf. n. *أَسْبَالٌ*, (TA,) *He let loose, let down, or lowered, his waist-wrapper*; (S, M, K;) and so *أَسْبَلَ* the veil, or curtain, (Msh,) or *he let down, let fall, or made to hang down, the veil, or curtain*: (Mgh:) the former act is forbidden in a trad. (TA.) And *أَسْبَلَتْ* *أَسْبَلَتْ* [She made her skirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And *أَسْبَلَ ثَوْبَهُ* *He dragged his garment [on the ground]*; (O;) and *أَسْبَلَ* signifies the same, (O, TA,) inf. n. *أَسْبَالٌ*. (TA.) And *أَسْبَلَ ذَنَبَهُ* *He made his tail to hang down; he hung down his tail*; said of a horse. (M.) — [Hence,] *أَسْبَلَ الْمَاءُ* † *He (a man) poured forth the water*. (Msh.) And *أَسْبَلَ دُمُعَتَهُ* (M, K, TA) † *He shed, or let fall, his tears*. (K, TA.) = The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, *أَسْبَلَ عَلَى الصُّدُرِ* [It fell, or hung down, upon the breast]. (Az, O, TA.) — And *أَسْبَلَ* † *The rain let fall a shower, and became dense; as though it let down a curtain*: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or *the rain fell continuously, or in consecutive showers, and in large drops*: and in like manner, *أَسْبَلَتِ السَّمَاءُ* the tears. (S, K.) — And *أَسْبَلَتِ السَّمَاءُ* (AZ, S, M, K) † *The sky let fall its rain issuing from the clouds and not as yet having reached the earth*: (AZ, S, TA:) or [simply] *the sky rained*. (K.) And *أَسْبَلَتِ أَرْوَاقُ الْعَيْنِ* † *The sides of the eye shed tears*. (O, K, TA, all in art. رَوَق.) — And *أَسْبَلَ عَلَيْهِ* † *He poured forth his speech against him abundantly, [or in torrents,] (A, K, TA,) like as rain pours*. (A, TA.) = *سَبَّلَ* (S, M, K,) and so *سَبَّلَ*; (S, Mgh, Msh;) or *put forth its سَبَّلَ*, (Msh in explanation of the former,) which is syn. with *سَبَّلَ*, (S, M, Msh, K,) or its *سَبْلَةٌ*: (K in explanation of the former:) [Mtr says,] † *سَبَّلَ* I have not found. (Mgh.)

Q. Q. 1. *سَبَّلَ*: see 4, last sentence: = and art. سَبَّلَ.

Q. Q. 2. *تَسَبَّلَ*: see 4, last sentence.

سَبَّلَ *A thing that one has let loose, let down, let fall, or made to hang down, and to drag [on the ground]; like as نَشَرَ* signifies “a thing that one has spread” &c.: whence the trad., *مَنْ جَرَّ سَبْلَهُ مِنَ الْخِيَلِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَمَةِ* [He who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection]: (O:) or *سَبَّلَ* means garments made to hang down [so as to drag]; and is pl. of *سَبْلَةٌ*; [or

rather a coll. gen. n. of which سَبْلَةٌ is the n. un.;] whence *جَرَّ سَبْلَتَهُ*, (TA,) which means [He dragged his garment; though said to mean,] his garments. (K, TA.) — Also † *Rain*: (S, M, K:) or *rain issuing from the clouds and not as yet having reached the earth*: (AZ, S, TA:) or *flowing rain*: and likewise *flowing blood*. (Ham p. 359.) — [Hence, app., as indicating swiftness,] *سَبْلٌ* is the name of † *A certain mare*, (S, K,) an excellent mare, said by As to have been the mother of *أَعُوْجُ*, and to have belonged to [the tribe of] Ghanees. (S, TA.) — And *سَبْلٌ* [or *سَبْلٌ* as a fem. proper name] is a name for † *A ewe, or she-goat*: and such is called to be milked by saying *سَبْلٌ سَبْلٌ*. (Ibn-'Abbád, TA.) = Also i. q. *سَبْلٌ*, (S, M, Msh, K,) which signifies *The ears of corn*: (MA: [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns.:]) n. un. of the former with *ة*, and so of *ة* the latter: and the pl. of *سَبْلٌ*, which is of the measure *فُعْلٌ*, is *سَبَائِلٌ*: (Msh:) or this is pl. of *سَبْلَةٌ*, (S,) as also *سَبَائِلٌ*: (Kur xii. 43 and 46:) or *سَبْلَةٌ* [in the CK (erroneously) *سَبْلَةٌ*] signifies *an ear of corn* [so I render *زَرْعَةٌ* (in the CK *زَرْعَةٌ*)] that is *bending, or inclining*, as also *سَبْلَةٌ* [mentioned in one of my two copies of the S as syn. with *سَبْلَةٌ* but not in the other copy] and *سَبْلَةٌ* (M, K) and *سَبْلَةٌ*; (K;) or, accord. to Lth, *سَبْلَةٌ* signifies *an ear (سَبْلَةٌ) of millet (ذُرَّةٌ)*, and of rice, and the like, when bending, or inclining: (O, TA:) and some say that *سَبْلٌ* signifies *spreading, or expanding, avn of the سَبْلٌ* [or ears of corn]; (M, TA:) or the extremities thereof; (TA:) and the pl. is *سَبُولٌ*; (M;) or *سَبُولٌ* is syn. with *سَبْلٌ*, in the dial. of *بنو هِمْيَانِ* [?]. (TA.) *السَّبْلَةُ* is also the name of *A certain sign of the Zodiac* [i. e. *Virgo*]: (S in the present art., and K in art. سَبْلٌ:) [or *Spica Virginis*;] a star in *Virgo*; thus called by astrologers; also called *السَّمَاءُ الْأَعَزَلُ*. (Kzw. [See art. سَبَّكَ.]) *السَّبْلُ الطَّيِّبُ* is *A well-known plant, [spikenard, which is called in the present day السَّبْلُ الْهِنْدِيُّ]*, brought from India. (O. [See also art. سَبْلٌ.]) — Also sing. of *أَسْبَالٌ*, which signifies † *The uppermost parts of a bucket*, (O,) or the *lips* thereof: (S:) or *سَبْلَةٌ* is the sing. of *أَسْبَالٌ* in these senses; and signifies † *the head of a vessel* [like as it signifies the “ear,” which is the “head,” of a culm of wheat &c.]. (TA.) You say, *أَسْبَلَهَا إِلَى أَسْبَالِهَا* † *He filled it* (i. e. the wine-cup, *الدُّوِّ*, M, TA, or the bucket, *الدُّوِّ*, O) to its edges, (M, K, TA,) and to its lips. (K.) And a poet says, (S,) namely *Bá'ith Ibn-Sureym El-Yeshkuree*, (TA,) *إِذْ أَرْسَلُونِي مَاتِحًا بِدَلَابِيهِمْ* * *فَمَلَأْتُهَا عَلَقًا إِلَى أَسْبَالِهَا* *

[When they sent me drawing with their buckets, and I filled them with blood to their brims]: he says, they sent me seeking to execute their blood-revenges, and I slew many: *الْعَلَقُ* meaning

“blood.” (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the اسبال may mean the knots that are connected with the cross-pieces of wood of the bucket.])—And † *A number of spears, few or many.* (K.) [Perhaps because their heads are likened to the heads of corn.] = Also *The nose:* (K:) pl. سِبَالٌ: so in the Moḥeet. (TA.) One says, اَرْغَمَ اللّٰهُ سَبْلَهُ [May God make his nose to cleave to the earth, or dust: or † abase, or humble, him]. (TA.) = And *Garments made of the hards, or hurds, of flax of the coarsest of qualities:* and so † سَبْلَةٌ [if one of these words be not a mistranscription for the other]. (TA.) = And *A certain disease in the eye,* [thus رِيح السَّبْلِ is expl. in the M.] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the eye, (TA.) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e. between those veins and the white tunic,] like smoke: (K:) or a film covering the eye; as though from اِسْبَالٌ meaning the “letting down” of a veil, or curtain. (Mgh.) = Also *A reviling, or vilifying.* (K.) One says, بَيْنِي وَبَيْنَهُ سَبْلٌ Between me and him is a reviling, or vilifying: so in the Moḥeet. (TA.)

سَبْلٌ [is app. a possessive epithet, meaning *Having length and flaccidity.* سَبْلَةٌ means [A scrotum] that is long (M, K, TA) and flaccid. (TA.)

سَبْلَةٌ † *A rain of wide extent.* (IAqr, O, K.)

سَبْلَةٌ: see سَبْلٌ, in five places. — Also † *The شَارِب [or mustache]:* (S:) or the دَائِرَةٌ [or small protuberance termed حُرْمَةٌ, q. v.] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شَارِب; (M, K:) whence the saying, طَالَتْ سَبْلَتَكَ فَقَصِّهَا [thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K:*) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his “Khalk el-Insán:”) or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Moḥammad] was full in the سَبْلَةُ, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عُنُون [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is سِبَالٌ, (S,

K,) [to which ة is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سَبْلَاتٌ, occurring in the saying, اِنَّهُ لَكُدُو سَبْلَاتٌ, mentioned by Lh, in which the term سَبْلَةٌ is made to apply to every separate portion [so that the meaning is, *Verily he has a سَبْلَةٌ*]. (M.) One says, of enemies, هُمْ صَبَبُ السَّبَالِ † [They are red, or reddish, in respect of the mustaches, &c.: see art. صَبَب]. (TA.) And of a man who has come threatening, one says, جَاءَ فُلَانٌ وَدَدَ تَشْرُ سَبْلَتَهُ † [Such a one came having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dhu-th-Thudaiyeh, [see art. ثَدَى], it is said, عَلَيْهِ شَعِيرَاتٌ مِثْلُ سَبَالَةِ السُّتُورِ [app. meaning † *Having upon him small hairs like the whiskers of the cat*]. (TA.) — سَبْلَةُ الْبَعِيرِ means † *The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast;* (T, M:) called also the تَرِيْبَةُ: (T:) or the fur that flows down upon that part of the camel. (M, K.) [In the CK, مَنَحْرُهُ is erroneously put for مَنَحْرُهُ.] You say فِي سَبْلَةِ النَّاقَةِ, meaning † *He stabbed, or stuck, the she-camel in the part above mentioned:* (M in art. لَتَب: [in the K, in the present art., كَتَب is erroneously put, in this phrase, in the place of لَتَب:]) Az heard an Arab of the desert say لَتَمَ فِي سَبْلَةِ بَعِيرِهِ [which means the same as لَتَبَ], and he supposes the سَبْلَةُ to be hairs in the part above mentioned. (TA.) You say also, بَعِيرٌ حَسَنُ السَّبْلَةِ, meaning † *[A camel goodly in respect of] the thinness of his skin (جلده):* so in the O and K: but accord. to the T, of his cheek (خده); and this is probably the right explanation. (TA.)

أَسْبَلٌ: see سَبْلَانِيٌّ.

سَبِيلٌ *A way, road, or path;* (S, M, Mgh, K:) and what is open, or conspicuous, thereof; (M, K:) and Er-Rághib adds, wherein is easiness: (TA:) and سَبِيلَةٌ signifies the same: (Ibn-'Abbád, K:) the former is masc. and fem.; (S, M, Mgh, Mgh, K:) like رِقَاقٌ; (Mgh:) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce رِقَاق;) but mostly fem.; (IAth, TA:) in the K̲ur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سَبَائِلٌ, (M, K,) or, accord. to ISk, it has this pl. when masc., and سُبُولٌ, like عُنُوقٌ when fem., (Mgh, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] أَسْبِلَةٌ. (TA.) In the saying, وَعَلَى اللّٰهِ قَصْدُ السَّبِيلِ [And upon God it rests to show the right way (see art. قَصْد)], (M, K,) in the K̲ur [xvi. 9], (M,) it is used as a gen. n., because it is added, وَمِمَّا جَاءَتْ (M, K.) — اِبْنُ السَّبِيلِ means † *The son of the road;* (M, K:) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Mgh, K:) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rághib:) as used in the verse of the K̲ur, (M, Mgh, Mgh,) ix. 60, (M,) it means the person to whom the way

has become cut short [so that he is unable to continue his journey]; (M, K:) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Mgh:) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafah, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.) — وَتَقَطَّعَ السَّبِيلَ, in the K̲ur [xxix. 28], means † [And ye cut off] the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.) — سَبِيلٌ means † *The way, or cause, of God, or of religion;* or the way whereby one seeks approach to God, or advancement in his favour. It is said in the K̲ur [ii. 191], وَانْفِقُوا فِي سَبِيلِ اللّٰهِ, meaning † *And expend ye in warring against unbelievers and the like, and in every good work commanded by God;* (M, K:) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, اَلَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ, meaning [Who have been slain in the cause of God, or of his religion, i. e.,] for the sake of the religion of God. (Jel.) And you say, جَعَلَ ضِعْفَتَهُ فِي سَبِيلِ اللّٰهِ † [He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.) — سَبِيلٌ also signifies † *A means of access; a connection, or a tie:* so in the saying, in the K̲ur [xxv. 29], يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا, a means of access to Paradise: (S, Mgh, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.) — [Also, in the present day, applied to A public drinking-fountain.]

سَبُولَةٌ and سَبُولَةٌ: see سَبْلٌ, in three places.

سَبِيلَةٌ: see سَبِيلٌ, first sentence.

سَبِيلٌ Travelling upon a road: pl. سَوَابِلٌ and [coll. gen. n.] سَابِلَةٌ: (TA:) this last signifies travellers, (S, M,*) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a جَمَاعَةٌ. (Mgh.) — Also, سَابِلَةٌ, (TA in art. شَعْر,) or سَبِيلٌ سَابِلَةٌ, (M, K, TA,) A travelled road; (M, K, TA:) a beaten road. (TA in art. شَعْر.) = غَيْثٌ سَابِلٌ † *Rain falling continuously, or in successive showers, and in large drops, and copiously.* (TA.)

سَابِلَةٌ: see the next preceding paragraph, in two places.

سَبْلٌ and سَبْلَةٌ: see سَبْلٌ, in five places: and see also art. سَبْلٌ. 6. 181. A

سَلْسَلِ the name of *A* certain fountain in Paradise: determinate; [without tenween;] but occurring at the end of a verse of the Kur [lxvii. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسل.

أَسْبَل † A man long in the سَلَّة [q. v., here said in the TA to mean the beard, but this is questionable], as also † سَبْلَانِي and † مُسْبِل and † مُسْبِل and † مُسْبِل. (M, K, TA.) — And the fem., سَبْلَاء, † A woman having hair in the place of the mustache. (TA.) — And † An eye having long lashes. (M, K.)

مُسْبِل: see the next preceding paragraph.

مُسْبِل A man lengthening his garment, and making it to hang down to the ground. (IAqr, TA.) [And in like manner,] applied to a woman, [though without ة,] Who has made her skirt to hang down, [app. to the ground]. (M.) — See also أَسْبَل. — And التَّسْبِيل signifies † The penis: (M, K, TA:) because of its pendulousness. (TA.) — And † The [lizard called] ضَب. (K.) — And the fifth of the arrows used in the game called المِسْر: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called البَصْفَح (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِل. (TA.) — And مُسْبِل is one of the names of *Dhu-l-Hijjah*; (M, K;*) of the time of 'Ad. (M.)

مُسْبِل: see أَسْبَل. — Also An ugly old man: (K:) app. because of the length of his beard. (TA.)

أَسْبَل: see مُسْبِل.

سَبَى

1. سَبَى العَدُوَّ (S, M, Msb, K,) and وَغَيْرَهُ (M,) aor. سَبَى (Msb, TA,) inf. n. سَبَى (S, M, Msb, K) and سَبَا (S, M, K,) or † the latter is a simple subst., as also سَبَا or سَبَى (Msb,) He made captive, captured, or took prisoner, [the enemy, and other than an enemy;] (S, K;) as also سَبَا. (S, Msb, K.) — [Hence,] تَسْبَى قَلْبُ [She captivates the heart of the man], said of a woman. (S.) — And سَبَيْتُ قَلْبَهُ and سَبَيْتُهُ † I captivated his heart. (M.) And سَبَيْتُ قَلْبَهُ, said of a girl, or young woman, i. q. سَبَيْتُهُ [i. e. † She captivated the heart of the youth, or young man.] (TA.) — One says also, إِنَّ اللَّيْلَ كَالسَّبَى لَا أُسْبَى لَهُ and طَوِيلٌ وَلَا أُسْبَى لَهُ, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — سَبَى الْخَيْرِ (S, M, K,) aor. as above, (M,) inf. n. سَبَى and سَبَا (T, M, K,) though J says only the latter, (K,) He conveyed wine from one town, or country,

to another; (S, K;) or he brought wine from one land to another; as also سَبَا. (M:) [and] so سَبَا, with hemz: (Msb:) or سَبَات, with hemz, means "I bought" (S, M) wine, to drink it. (S.) [See art. سَبَا.] — سَبَا اللَّهُ (Isk, S, M, K,) aor. as above, (S,) inf. n. سَبَى (S, M,) God estranged him; (Isk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying لَعَنَهُ اللَّهُ (S:) [or may God estrange him; &c.]: one says, مَا لَهُ سَبَا اللَّهُ [What ails him? May God estrange him; &c.]. (TA.) — سَبَى الْهَيَاءِ (M, K,) aor. as above, (M,) inf. n. سَبَى (TA,) He dug until he reached the water. (M, K.)

5. تَسَبَّى لَهُ † He manifested, or showed, love, or affection, to him; and became inclined to him. (TA.)

6. تَسَابَوْا They made one another captive. (Az, K.)

8: see 1, in four places. ٧٢٥.

مُسَبَّى i. q. مُسَبَّى [i. e. Made captive]; (M;) or التَّسْبَى signifies مَا يُسَبَّى [i. e. what is made captive; but I rather think that the right explanation is مَنْ يُسَبَّى i. e. the person who is made captive; agreeably with what follows]: pl. سَبَى (M, K:) one says قَوْمٌ سَبَى [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Msb, TA:) [but] سَبَى is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning made captive: (K:) or سَبَى is applied to a boy, or young man, or male slave, as also مُسَبَّى; and سَبَا to a girl, or young woman, or female slave, as also مُسَبَّى; (Msb;) or to a woman, in this sense: (S:) and the pl. of سَبَى (M, K,) or of سَبَا (Msb,) is سَبَا (M, Msb, K,) applied to women. (M.) — Also Women, (IAqr, M, K,) universally; (IAqr, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

سَبَا: see سَبَى. — Also A tribe of El-Yemen; regarded as a حَى, perfectly decl.; and regarded as a قَبِيلَة, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَا]: (M, TA:) or, as is said in the Msb, it is the name of a town, or province, in El-Yemen; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, دَهَبُوا أَيْدِي سَبَا and أَيْدِي سَبَا, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. They went away scattered, or dispersed: (S, M, K:) J says, (TA,) they are two nouns made one, like مَعْدَى كَرَب, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA.) [See also art. سَبَا.] — In a verse of 'Alkameh Ibn-'Abadeh, the phrase يَسْبَا الْكَتَّانِ is used for يَسْبَابُ الْكَتَّانِ. (M in art. سَب: see سَب.)

سَبَا or سَبَى: see 1, first sentence.

سَبَى: see سَبَى.

سَبَا: see 1, first sentence.

سَبَى: see سَبَى, in two places. — Also, (K,) or سَبَى A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and سَبَا and سَبَا signify the same. (K.) — سَبَى الْحَيَّةِ The slough of the serpent; (M, K;) as also سَبَا. (K in art. سَبَا.) [Accord. to different copies of the K in the present art., سَبَى or سَبَا or سَبَا, all of which are wrong.] — دَرَّةٌ سَبَا [or دَرَّةٌ سَبَا] A pearl, or large pearl, brought out by the diver (K, TA,) from the sea. (TA.) — Also, [or سَبَا] Wine brought from one town, or country, to another: (S, M, K:) if bought to be drunk, it is termed سَبَا, with ة: (S, M:) or, perhaps, the former may be an instance of the alleviation of ة. (M.) [See also سَبَا in art. سَبَا.]

سَبَا The مَشِيمَة [or membrane enclosing the fetus in the womb], which comes forth with the young: (S, K:) or a thin pellicle over the nose of the fetus, which dies if it be not removed from it at the birth: (K:) or the water that comes forth upon the head of the fetus, (T, M,) [i. e.] at the birth: (T:) pl. سَوَابِي [or سَوَابٍ]. (S.) — Hence, as being likened thereto, because of its fineness, (M,) † The dust of the burrows, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — Hence also, (M,) † Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K "and") camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, لَاحِلٌ فَلَانٌ سَبَا, meaning † [To such a one belong] numerous cattle. (TA.)

سَبَا A streak of blood; (AO, S, M, K;) as also سَبَا. (M, TA:) pl. سَبَا. (AO, S, M, K.) — And An extended thread or string of [goats'] hair. (TA.) — And [the pl.] سَبَا signifies The conspicuous tracks of a road. (TA.)

سَبَا: see the next preceding paragraph.

سَبَى: and its fem., with ة: see سَبَى, in three places.

ست

1. سَتَّة, [aor. 2, accord to rule, and inf. n. app. ست, q. v.,] *He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also سَدَّة; syn. عَابَهُ. (TA. [The sense in which عَابَهُ is there used is indicated by the context.])*

سَتَّ a dial. var. of اِسْت: see the latter word in art. سته, in two places.

سَتَّ *Foul, or evil, speech or language. (IAqr, K.)* — And also, [like سَدَّ,] *A fault, or defect, or the like; syn. عَيْب. (K.)*

سَتَّ: see سَتَّة, of which it is the fem. — سَتِّي said to a woman means, (K, TA,) accord. to the explanation of Iamb, (TA,) *يَا سِتَّ جِهَاتِي [O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAqr, TA;) and is correctly سَيِّدَتِي [my lady, or my mistress]: (K:) it may be regarded as a contraction of سَيِّدَتِي, accord. to Esh-Shihâb El-Kâsimee: (TA:) and Es-seyyid 'Eesâ Es-Safawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)*

سَتَّة (Lth, T, S, M) and سَتَّ (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying *Six*,] are originally سَدَّة (Lth, T, M) and سَدَس (Lth, T, S, M, K;) the latter س is changed into ت, and the د is incorporated into it; (Lth, T, S, M, K;) for the dim. of سَتَّة is سَتَّة (Lth, T, S, M, K;) and the pl. is سَدَسَات [and that of سَتَّ is سَدَسَات], and the pl. is اَسْدَاس (Lth, T, S.) You say, *عِنْدِي سَتَّة رِجَالٍ*, [I have with me, or at my abode, six men and women], i. e., *three men and three women*: and you may say, *عِنْدِي سَتَّة رِجَالٍ وَنِسَاء*, meaning, *six men, and also women*: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., *عِنْدِي خَمْسَةُ رِجَالٍ وَنِسَاء*. (ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijâz, and a case in which سَتَّة is imperfectly decl., see ثَلَاثَةٌ and تِسْعَةٌ.] سَتَّة عَشْر [indeed, in every case, meaning *Sixteen*,] is pronounced by some of the Arabs سَتَّة عَشْر: and [the fem.] سَتَّة عَشْرَة, thus in the dial. of El-Hijâz [and of most of the Arabs], is pronounced سَتَّ عَشْرَة in the dial. of Nejd. (S in art. عَشْر.) — سَتَّة [meaning *Six hundred*] should be written thus, without separating the two words; because سَتَّ is originally سَدَس, and the union of the two words is to compensate for the incorporation of

the د into the ت. (El-Hareere, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

سِتُون [Sixty,] one of the tenfold numbers, (M, TA,) namely, that between خَمْسُونَ and سَبْعُونَ, (TA,) is derived from سَتَّ. (M, TA.) — [Also Sixtieth.]

سَاتَّ [Sixth]. You say, *جَاءَ فُلَانٌ سَادِسًا* and *سَادِيًا* and *سَاتًا* [Such a one came sixth]; سَادِسًا being formed from سَدَس; and سَاتًا, from سَتَّة and سَتَّ: in سَادِيَا, the [latter] س [سادسا] is changed into ي; for certain letters in other cases are sometimes so changed; as in أَمَّا and أَيَّا and تَقْضَى and تَقْضَى, and تَسْتَبِي and تَسْتَبِي, and تَسْرَى and تَسْرَى, and تَلْعَى and تَلْعَى. (ISk, S.)

اِسْت: see arts. است and سته: it is properly mentioned in the latter art., being originally سَتَّة. (S, TA.)

ستر

1. سَتَر, aor. 2, (S, M) and سَتَر, (M,) inf. n. سَتْر (S, M) and سَتَر, (M,) *He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:) and سَتَر signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "sub velo, obtenso eo [sic], ne quis vir intueretur eam, custodivit puellam: et clam assercavit habuitque eam:" as on the authority of the KL: in which I find nothing of the kind but سَتَر expl. by the words در پرده داشتن (to have or hold, within a curtain).] — † He protected another. (The Lexicons passim.) = سَتَرْتُ, inf. n. سَتْرَة, † She (a woman) was, or became, سَتِيرَة, (A,) i. e., *modest, or bashful. (M.)* — And سَتَر, inf. n. سَتْر, † He was, or became, *intelligent. (M.)**

2: see the preceding paragraph.

3. سَاتَرَهُ الْعَدَاوَةَ, inf. n. مَسَاتَرَةً, † [He concealed enmity with him]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. سَتَرْتُ, (S, M, K) and سَتَرْتُ, (IAqr, M) *It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself. (S, K.)* — [Hence,] *فُلَانٌ لَا يَسْتَرُ مِنَ اللَّهِ بِشَيْءٍ* [Such a one does not protect himself from the displeasure of God by piety; i. e.,] *such a one does not fear God. (A, TA.)*

سَتَرْتُ and سَتَرْتُ [which latter see also below] and سَتَرْتُ (S, M, K) and سَتَرْتُ (K) and سَتَرْتُ and سَتَرْتُ (TA) and سَتَرْتُ (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and سَتَرْتُ (M, K,) *Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert: (S, M, K:) [and the first and second, anything by which one is protected, or sheltered:] the pl. of سَتَرْتُ and*

اِسْتَارَ (S, M, K) [the latter a pl. of pauc.] and سَتَرْتُ (M, TA;) which last is also pl. of سَتَرْتُ, (K,) like as كَتَبْتُ is of كِتَابْتُ; (TA;) and the pl. of سَتَرْتُ is سَتَارَتُ. (S, K.) — [Hence the phrase] *هَتَكَ اللَّهُ سَتْرَهُ* [lit., *God rent open, or may God rend open, his veil, or covering; meaning,] † God manifested, or made known, or may God manifest, or make known, his vices, or faults: (A:) [or God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.] And مَدَّ اللَّيْلُ اِسْتَارَهُ † [Night spread its curtains]. (A.) And اَللَّهُ يَدِّي تَحْتَ سِتَارِ اللَّيْلِ † [I stretch forth my hands in supplication to God beneath the veil of night]. (A.) — سَتَرْتُ also signifies † Fear. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And † Modesty, or bashfulness. (K.) One says, *مَا لِفُلَانٍ سِتْرٌ وَلَا حَجْرٌ* † Such a one has not modesty nor intelligence. (TA.) — And Intelligence; syn. عَقْل. (M.) In the K it is explained by عَمِلَ; but this appears to be a mistranscription, for عَقْل. (TA.)*

سَتَرْتُ A shield. (M, K.)

سَتَرْتُ: see سَتَرْتُ. — Its predominant application is to A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity. (Mgh.) [See عَنْزَةٌ: and see my "Modern Egyptians," 5th ed., p. 72.] — Also A parapet, or surrounding wall, of a flat house-top. (Mgh.) — And i. q. ظَلَّة [q. v.]. (Mgh.)

سَتَرْتُ: see سَتَرْتُ.

سَتَرْتُ: see سَتِيرُ, in two places.

سَتَرْتُ: see سَتَرْتُ, in three places.

سَتِيرُ (S, M, K) and مَسْتَوْرُ (S, A, K,) applied to a man, (S, A, &c.,) and سَتِيرَة (S, M, A, K) and سَتِيرَة and سَتِيرَة, (M,) applied to a girl (S) or female, (M, &c.,) [properly *Veiled, concealed, or covered. — And hence,] † Modest; bashful; (M;) chaste: (S, K:) pl. of سَتِيرُ, as masc., سَتَرَاء; (M;) and of مَسْتَوْرُونَ, مَسْتَوْرُونَ, and مَسَاتِيرُ; (A;) and, app. of سَتِيرُ [as fem.] and سَتِيرَة also, سَتَارَتُ; and the pl. of سَتَرْتُ is سَتَرَاتُ only, accord. to a rule laid down by Sb. (M.) — سَتِيرُ applied to God is of the measure فَاعِل, meaning † Veiling, or protecting; a veiler, or protector. (TA.)*

سَتَرْتُ: see سَتَرْتُ, in two places. — Also The piece of skin that is upon the nail. (K.)

سَتَرْتُ One who veils, or conceals, [much, or often; or who does so] well. (KL.) [Hence,] اَللَّهُ سَتَرُ الْعُيُوبِ † God is He who is wont to veil

vices, or faults]. (A.) — And The keeper of the curtain [that hangs over, and closes, the door of a chamber]. (MA.)

إِسْتَارَ: see سَتَر. — Also Four: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. چَهَار: pl. أَصَاتِيرُ and أَصَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إِسْتَارًا مِنْ الْخُبْزِ meaning I have eaten four cakes of bread. (TA.) — And The fourth of a party of people. (TA.) — And The weight of four mithkals (مِثْقَالِ) and a half: (S, K:) [see رَطْلُ:] likewise arabicized: (Az:) [app. from the Greek σάριπ:] pl. أَصَاتِيرُ. (S.)

إِسْتَارَةٌ: } see سَتَر.
مُسْتَرٌ: }

حِجَابًا مُسْتَوْرًا: see سَتِيرٌ, in two places. — in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: (S:) or مستورا is here of the measure مَفْعُول in the sense of the measure فَاعِل, like مَاتِيَّة in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying preventing, or hindering, or obstructing; and says that it is of the measure مَفْعُول because the veil itself is hidden from man. (M.)

جَارِيَةٌ مُسْتَرَّةٌ A girl kept behind, or within, the curtain. (S.)

هُوَ مُدَاجِ مُسَاتِرٌ [He is a wheedler, or cajoler, who conceals enmity]. (A.)

ستق

سُتُوقٌ (S, Mgh, K) and سُتُوقٌ (S, K,) [said to be] the only instances of the kind except سُبُوح and دُرُوح, all of which are with damm and with fet-h, (S,) [but see سُبُوح] as also تُسْتُوقُ (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed زَيْفٌ (S, K) and بُهْرَجٌ (S) or بُهْرَجٌ (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K:) accord. to El-Karkhee, such as consists for the most part of brass or of copper: and it is said in the "Risāleh Yoosufceyeh" that the سُتُوقَةُ it is unlawful to take, as being فَلُوسٌ [which means certain small coins of copper; whence it seems that سُتُوقَةُ has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سَتَوْ, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سُتُوقَةٌ: } see the preceding paragraph.
تُسْتُوقُ: }

مُسْتَقَّةٌ (S, O, K) and مُسْتَقَّةٌ (O, K,) the latter allowed by Ibn-Abbād, (O,) A fur-garment, قُرَّةٌ (K,) or one of what are termed قُرَّةٌ (S, O,) with long sleeves: (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. مُسْتَه: [or app.,

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in the sense above expl., from the Pers. مُسْتَه; and in the sense following, from the former Pers. word:] pl. مَسَاتِقُ. (S, O.) — Also An instrument with which the صَنْج [q. v.] and the like are beaten. (K.)

سته

1. سَتَّهَ (S, K,) aor. ٤, (K,) inf. n. سَتَّهَ (S,) He struck his است; (S, K;) i. e. a man's. (S.) [See است below.] — And, (K,) inf. n. as above, (TA,) He followed him from behind, (K, TA,) not quitting him; because following his است. (TA.)

4. أُسَّتْهُ He (a man) was, or became, large in the buttocks. (TA.)

است and سته: see است below.

سته: see است below, in two places.

سته: see است below, in two places. — Also Largeness of the است. (S, K.)

سته and its fem., with ٥: see استه, in two places: and see what next follows.

سَتَّهَ (S, K) and سَتَّهَ (S, K) Of, or relating to, the است; and in the same sense, if you will, you may say استي; and است also, with kesr to the ت, like as they said حَرَجَ. (S.) ٢٣٥٦

سَتَّهَ: see استه, in three places.

سَتَّهَ dim. of است, from the original of the latter, i. e. سته. (TA.)

سَتَّهَ: see استه, in two places.

سَتَّهَ: see what next follows.

سَتَّهَ, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سَتَّهَ; (TA;) One who always walks, or goes, at the rear of a people, or party, (IB, K, TA,) remaining behind them, and looking to their goods. (IB, TA.) ٦٦٧, ٢٦٥

است (S, Mgh, K, written with the conjunctive hemzeh, Msh in art. است) and سته (S, Mgh, K) and سته (K) and سته (CK) [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,] signify the same, (S, *Mgh, *K,) i. e. The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus; (S;) سته being the original form, as is shown by the pl., (S, Mgh,) which is أَصَاتِه; (S, Mgh, K;) like أَجْمَلٌ and جَمَلٌ: it may not be [سته and سته] like جَدْعٌ and قُفْلٌ, of which the pls. are also of the measure أَفْعَالٌ, because, when you restore the ٥ which is the final radical, and reject the medial radical [which is ت], you say سَه, with fet-h, (S, Mgh, *) which has both of the meanings expl. above, as also سَه (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say

سَتَّ (IKh, S, Mgh, TA,) suppressing the final radical [of سته], (S,) i. e., without ٥ at the end and without hemzeh [or ل] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., الْعَيْنُ وَكَأَنَّ اللَّهَ, or, as some relate it, السَّتْ (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سَه becomes loosed, and the excrement and wind issue. (TA.) And أَبُو الْأَسْتَاهِ means He who has large posteriors. (Az, TA.) بَاسَتْ فَلَانٌ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصَقَ الْعَارُ بَاسَتْ فَلَانٌ [May disgrace cleave to the است of such a one]. (Mgh.) And يَا ابْنِ أَسْتَهَا [O son of her, است], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's إِحْبَاض [see 2 in art. حِمِض] of the former's mother; (Z, TA;) and is said to mean أَنَّهُ وَلَدَ مِنْ أَسْتَهَا (TA:) and the Arabs called the sons of the female slave بَنُو أَسْتَهَا (Sh, TA.) And one says to a man who is deemed abject and weak, اِسْتِ أَصِيْقُ أُمِّكَ أَصِيْقُ [lit. Thy mother's است is too contracted], and اِسْتِ كَذَا وَكَذَا [Thine است is too contracted, meaning + thine ability is too small, for thy doing such and such things]: (TA:) [see also Freytag's Arab. Prov., i. 607:] and اَنْتَرَأَصِيْقُ أَسْتَاهَا مِنْ اَنْ تَفْعَلُوهُ and [in like manner] is an allusion to inability [meaning + Ye are unable to do it]. (K.) The saying of a poet,

* وَأَنْتَ مَكَانَكَ مِنْ وَائِلٍ *
* مَكَانُ الْقَرَادِ مِنْ أَسْتِ الْجَمَلِ *

† [And thou, thy place in the tribe of Wā'il is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اِسْتِ الْجَمَلِ, but اِسْتِ الْجَمَلِ. (S.) One says also to a man who is deemed low, or base, اِنْتَ السَّهَ السُّفْلَى and اِنْتَ الْاِسْتِ السُّفْلَى, meaning + Thou art among others in the condition of the است of mankind: (S, TA:) and of low, or base, men, one says, هُوَلَاءِ الْأَسْتَاهُ and of such as are excellent, هُوَلَاءِ الْأَعْيَانِ (TA.) And one says, لَقِيتُ مِنْهُ أَسْتِ الْكَلْبَةِ (A, K,) a prov., (TA,) meaning + I experienced from him, or it, what I disliked, or hated. (A, K, TA.) [See also Freytag's Arab. Prov., ii. 445.] And اَعْلَمُ: اِسْتِ الْبَائِسِ اَعْرَفُ, or اَعْلَمُ: see art. بَيْن. And مَا لَكَ اِسْتٌ مَعَ اِسْتِكَ + Thou hast no one [with thee] to assist thee: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتُهُ بَاسَتْ اَرْضِ, another prov., (TA,) meaning + I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تَرَكْتُهُ بَاسَتْ اَرْضِ + I left him on the hard ground, alone. (Meyd.) And مَا لَكَ فِي هَذَا وَلَا قَمَرٌ + Thou hast not in this thing, or affair, root nor branch: Jereer says,

* قَمَرٌ لَكُمْ اِسْتٌ فِي الْعَلَاءِ وَلَا قَمَرٌ *

[And ye have not any root in eminence, nor branch]. (TA.) And كَانَ ذَلِكَ عَلَى أَسْتِ الدَّهْرِ † That was in the beginning of time : (A, K, TA:) or in the olden time; (AO, S, TA;) as also عَلَى إِسِ الدَّهْرِ. (AO, TA.) See also art. است. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.]

667. اسْتَه, applied to a man, (ISk, S, Mgh,) Large in the است, (ISk, S, Mgh, K,) or عَجَزَ; (S;) as also اسْتَهِي, (ISk, S, Mgh, K,) and اسْتَهِي: (S;) and so, applied to a woman, اسْتَهِي [fem. of the first], and اسْتَهِي, in which the م is augmentative, (ISk, S,) and اسْتَهِي: (TA:) pl. [of the first] اسْتَهِي, like اسْتَهِي, and اسْتَهِي: (K;) and اسْتَهِي, applied to a man, signifies large in the buttocks.

312. (TA.)—And, as also اسْتَهِي and اسْتَهِي and اسْتَهِي, A seeker, or desirer, of the اسْتَهِي; (K;) or one addicted thereto; (TA;) i. q. اسْتَهِي [one addicted to the crime of the people of Lot]. (TK.)

اسْتَهِي: see اسْتَهِي, with which it is syn.

اسْتَهِي: see [its syn.] اسْتَهِي.

سته

Large in the posteriors : (K;) accord. to the S, syn. with اسْتَهِي; [see this latter, in art. سته, in three places;] and the م is augmentative: (TA:) some explain it as syn. with اسْتَهِي: the author of the K [a mistake for the S], in art. سته, as meaning large in the اسْتَهِي. (MF, TA.)

سنى

1. سنى, (K,) aor. سَنَى, said of a camel, (TA.) He hastened, made haste, or went quickly; (K, TA;) as also سَدَى: mentioned by Az. (TA.)

2: see 4, in two places.

3: سَنَاهُ, (K,) inf. n. مَسَانَةٌ, (TA,) He played with him the [game called] سَفَلَقَةٌ [expl. in art. سَفَلَق in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the سَفَلَق, q. v.]. (K.)

4. اسْتَى الثَّوبَ (S, K) and اسْتَاهُ (M, TA) are syn. with اسْدَاهُ (S, K) and اسْدَاهُ (M, TA,) [i. e. He set, or disposed, the warp of the garment, or piece of cloth,] said of a weaver; contr. of اَحْمَى; except that اسْتَى means he did so for himself and for another, whereas سَدَى means he did so for another, whereas سَدَى meaning he did so for himself. (TA.)

12 [accord. to the S and K]. اسْتَانَتْ, inf. n. اسْتَانَتْ, said of a she-camel, She became relaxed by reason of lust : (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. اتى, in which it has been explained. (TA: see 10 in art. اتى.)

سنى is syn. with سَدَى, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also اسْتَى: (K;) both signify [The warp thereof;] the contr. of اَحْمَى; like سَدَى and اسْدَى: (M:) and اسْتَاهُ is [the n. un. of the former, or] syn. with اسْدَاهُ, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, مَا أَنْتَ لِحِمَةٍ وَلَا سَنَاءَ [lit. Thou art neither a woof nor a warp: see also a similar saying voce نِير]: (TA: [see also سَدَى:] and اسْتَى signifies also اسْدَى or اسْدَى (accord. to different copies of the K) [lit. a garment, or piece of cloth, having its warp set or disposed; perhaps meaning having a good, or strong, warp; in art. اسد written, as from the L, مَسْدَى, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term سَنَى, as mentioned above, i. e. the warp. (TA. [See also اسْتَى in art. است, and اسْدَى in art. اسد and in art. سدو and سدى.]) = Also i. q. مَعْرُوفٌ [as meaning A favour, benefit, benefaction, or the like]; (K;) in this sense also a dial. var. of سَدَى. (TA.) = Also a dial. var. of سَدَى signifying Dates while continuing green and small; syn. بَلَح. (TA.)

سَنَاءَ: see the next preceding paragraph, in two places.

اسْتَى: see سَنَى, above, in two places.

سجح

1. سَجَحَ, aor. سَجَحَ, inf. n. سَجَحٌ, (so accord. to the L, and the text of the K followed in the TA,) or سَجَحٌ, (so accord. to the CK and my MS. copy of the K,) and سَجَاحَةٌ, [which last suggests that سَجَحٌ also may be used in the sense here following,] said of a cheek, It was even, and soft, and long, in moderation, with little flesh, (M, TA,) and wide: (TA:) or was smooth, and long, with little flesh, and wide. (L. [See سَجَحٌ, below.]) — سَجَحٌ, inf. n. سَجَاحَةٌ, is said of a man's natural disposition, [meaning It was, or became, gentle, or easy: (see سَجَحٌ, voce سَجَحٌ, below:)] and one says, فِي عَقْلِهِ رَجَاحَةٌ وَفِي خُلُقِهِ سَجَاحَةٌ [In his intellect is gravity, and in his natural disposition is gentleness, or easiness]. (A.) = سَجَعَتِ i. q. سَجَعَتِ [i. e. The pigeon cooed; or reiterated its voice or cry; &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) = سَجَحَ لَهُ بِكَلَامٍ He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech; as also سَجَحَ: (Az, K:) so in the "Nawádir." (Az, TA.)

2: see what next precedes.

4. اسْجَاحٌ signifies The pardoning, or forgiving, with goodness. (S, O, K.) One says, مَلَكْتُ فَاسْجَحُ; (S, A, O, TA;) a prov., relating

to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] thou hast attained thine object, then act with goodness; (A, TA;) and thou hast obtained power, then pardon, or forgive, in an easy and a good manner: (TA:) it was said by the Prophet to Ibn-El-Akwa', and by 'Áishah to 'Alee on the "Day of the Camel." (O.) And one says also, إِذَا سَأَلْتُ فَأَسْجَحُ When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle. (S.)

7. اِنْسَجَحَ i. q. اِنْسَجَحَ [app. syn. with اِنْسَجَحَ, or perhaps a mistranscription for this last word, meaning He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing]. (K.)

سَجَحٌ: see سَجَحٌ, in five places.

سَجَحٌ Beauty, and justness of proportion, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.]

سَجَحٌ Soft, or gentle, and even, or easy; as also سَجَحٌ. (K.) You say مِشْيَةً سَجَحٌ An easy (S, A) and a direct, or right, (A,) gait, or manner of going. (S, A.) And مَشَى فُلَانٌ مِشْيًا سَجَحًا, and مِشْيَةً سَجَحًا, and سَجَحًا, Such a one walked, or went, with an easy gait or manner of going: (L:) or with an equable gait, without inclining the body from side to side in pride. (T.) And خُلُقٌ سَجِيجٌ A gentle, or an easy, natural disposition. (L.) And رَجُلٌ سَجَحٌ A man easy and good in natural disposition: (Har p. 314:) and سَجِيجٌ الْخُلُقِ [which means the same]. (A.) = Also The middle of a road, (S, A, K,) or its main part, or beaten track; (A, K;) and so سَجَحٌ: (S, A, K:) because of its evenness. (TA.) One says, خَلَّ لَهْ عَنْ سَجَحٍ

سَجَحُ الطَّرِيقِ or الطَّرِيقِ [Leave thou for him the middle of the road]. (S, accord. to different copies.) And مَنْ طَلَبَ بِالْحَقِّ وَمَشَى فِي سَجَحِهِ [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) = And Measure, size, or proportion; (S, K;) as also سَجَحٌ, (S,) and سَجِيجَةٌ: (S, A, K:) so in the saying, بَنَى الْقَوْمَ بُيُوتَهُمْ عَلَى سَجَحٍ and سَجِيجَةٍ (S, K*) and وَاحِدٌ (S, A) [The people, or party, constructed their tents, or houses, of one uniform measure &c.].

سَجِيجَةٌ: see سَجِيجَةٌ.

سَجَاحٌ The air. (O, K.) [Perhaps a mistranscription for سَحَاحٌ.]

سَجَاحٌ i. q. تَجَاحٌ: (Fr, O, K:*) so in the saying, قَعَدْتُ سَجَاحَ وَجْهِهِ [I sat over against, or fronting, his face]. (Fr, O.)

سَجَحَ: see سَجَحَ, in four places.

سَجِيحَة: see سَجَحَ, in two places. — Also

Natural disposition; (S, A, K;) and so سَجِيحَة (K, in the TA سَجَحَ,) and مَسْجُوحَة and مَسْجُوح (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, هُوَ كَرِيم السَّجِيحَةِ He is generous in respect of the natural disposition. (A.) And رَكِبَ فُلَانٌ سَجِيحَةَ رَأْسِهِ Such a one followed his own opinion. (AZ, TA.)

أَسَجَحَ Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face equable in form. (A.) And رَجُلٌ أَسَجَحَ الْخَدَيْنِ (A, L, TA) A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks: (TA:) or smooth, and long, with little flesh, and wide, in the cheeks. (L.) — Also A camel thin in the lip. (Ham p. 283.) — And the fem., سَجَحَاءُ, A she-camel perfect, or complete, (L, K,) in length, or tallness, and in largeness: (L:) and a she-camel long in the back. (K.)

مَسْجُوحَ: see سَجِيحَة. — Also i. q. جَهَة [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.)

سَجِيحَة: see سَجِيحَة.

سجد

1. سَجَدَ (S, A, Msh, K, &c.,) [aor. ٤.] inf. n. سَجُودٌ (Msh,) He was, or became, lowly, humble, or submissive; syn. خَضَعَ (S, A, K, TA,) or تَطَامَنَ, and ذَلَّ (Msh:) or he bent himself down towards the ground: (Abou-Bekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:]

[or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, bending himself down; for] the primary signification of السَّجُودِ is تَذَلُّلٌ together with تَطَامُنٌ [or تَطَامُنٌ]. (Bd in ii. 32.) And اسجد He lowered his head, and bent himself; (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) and put his forehead on the ground: (Mgh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also سَجَدَ (A, Mgh, Msh,) meaning †he lowered his head, (S, A, Mgh, Msh,) or to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Msh.) — The سَجُودِ of prayer is from سَجَدَ in the first of the senses expl. above; (S;) and means The [prostrating oneself;] putting the forehead on the ground: (S, Mgh:) سَجَدَ, (ISd, Msh, TA,) aor. and inf. n. as above, (ISd, TA,) signifies he put his forehead on the ground: (ISd, Msh, TA:) but سَجُودَ to God denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands]. (Msh.) — It is said of Kisrā, in a trad., كَانَ يَسْجُدُ لِلطَّاعِ, i. e. He used to lower him-

self, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — And [as salutation is often accompanied with a bending of the body,] سَجُودٌ also signifies †The act of saluting. (L, TA.) [You say, سَجَدَ لَهُ He saluted him. And also †He paid respect, or honour, to him; or magnified him; see Ham p. 294.] — You say also, سَجَدَتِ النَّخْلَةُ †The palm-tree bent, or inclined, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّفِينَةُ تَسْجُدُ لِلرَّيْحِ †The ship bends, or inclines, by the influence of the wind. (A, TA.) — والتَّجْمَرُ وَالشَّجَرُ يَسْجُدَانِ, in the Kur [lv. 5], means, accord. to Fr, †[And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken: (TA:) or the herbs and the trees humbly submit to his will. (Bd, Jel.) The سَجُودِ of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) = Also He stood erect: (Lth, Msh, K:) so in the dial. of Teiyi. (Msh.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between الخُضُوعُ and الإِتِّصَابُ. (MF.) = سَجَدَتْ رِجْلُهُ, aor. ٤, †His leg became inflated, or swollen. (K, TA.)

4. اسجد: see 1, second sentence. — Also, (K,) inf. n. اسْجَادٌ (S,) †He looked continuedly and tranquilly: (TA:) or he looked continuedly, (S, K,) and lowered the eyelids in a languid, or languishing, manner, (S, [the inf. n. being there expl. by إِدَامَةُ النَّظَرِ وَإِمْرَاضُ الْأَجْفَانِ] or lowering the eyelids [&c.], (K,*TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or he had a languid, or languishing, eye. (L.) — And اسجدت اسجدت She lowered her eye. (A, TA.)

سَجْدَةٌ A single act of سَجُودٍ [as meaning prostrating oneself in prayer or the like: pl. سَجَدَاتٌ]: so in the phrase سَجَدْتُ سَجْدَةً [I performed a prostration of myself]: (Msh:) and قَرَأْتُ سُورَةَ السَّجْدَةِ [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S,*Msh.)

سَجْدَةٌ a subst. from سَجَدَ; (S;) A species, or sort, [or kind,] of سَجُودٍ [as meaning prostration of oneself in prayer or the like]: so in the phrase سَجَدْتُ سَجْدَةً طَوِيلَةً [I performed a long kind of prostration of myself]. (Msh.)

رَجُلٌ سَجَادٌ [A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.)

سَجْدَةٌ A [small-mat, such as is termed] خُمْرَةٌ (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called سَجْدَةٌ (A, TA,) and مَسْجِدَةٌ. (A, L, TA.) You say, بَسَطَ سَجْدَتَهُ &c. [He spread his prayer-mat, or prayer-carpet]. (A.) — And The mark of سَجُودٍ [or prostration in prayer] upon the forehead [when dust adheres to it]. (S, A, Mgh.)

سَجْدَةٌ: see the next preceding paragraph.

سَاجِدٌ act. part. n. of سَجَدَ: (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.:] pl. سَاجِدٌ (S, A, L) and سُجُودٌ. (L.) — وَأَدْخِلُوا الْآيَاتِ سَاجِدًا, in the Kur [ii. 55 and vii. 161], means And enter ye the gate bending down your heads: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) — And سَاجِدًا لِلَّهِ, in the Kur xvi. 50, means †Humbling themselves to God, with subserviency. (TA.) — You say also سَاجِدَةٌ شَجَرٌ سَاجِدٌ and سَاجِدٌ, [this last word being pl. of سَاجِدَةٌ,] †A tree, and trees, bending, or inclining: (A:) and نَخْلٌ سَاجِدٌ †palm-trees bending, or inclining: (AHn:) and نَخْلَةٌ سَاجِدَةٌ †a palm-tree bent by its fruit. (K.) [But it is said that] عُثْبٌ سَاجِدٌ, occurring in a verse of Lebeed, means †Firmly-rooted [tall] palm-trees. (IAar.) — And فُلَانٌ سَاجِدٌ †Such a one is abject, low, humble, or submissive. (A, TA.) — And عَيْنٌ سَاجِدَةٌ †A languid, or languishing, eye. (A, K.)

أَسْجَدُ †Having his leg inflated, or swollen: (K, TA:) applied to a man. (TA.)

الإِسْجَادُ (S, O, K,) or دَرَاهِمِ الْأَسْجَادِ (O, K,) thus some relate it, with kesr to the ء, (O, K,) in the saying of El-Aswad Ibn-Ya'afur.

* مِنْ خُمِرٍ ذِي نَظْفٍ أَعْنٍ مُنَظِّقٍ *
* وَآفَى بِهَا لِدَرَاهِمِ الْأَسْجَادِ *

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i. e., of a foreigner: he brought it for what are termed دَرَاهِمِ الْأَسْجَادِ, (S,*O,K, but in the copies of the K, كَدَرَاهِمِ, [which I think a mistranscription,]) means dirhems whereon were effigies to which people performed the act of سَجُودِ: (S, O, K:) it is said that upon them was the effigy of Kisrā, and he who beheld them lowered his head to them and showed humility [as the Persians in the present day do to the picture of their King]: (I'Ab, TA:) or الْأَسْجَادُ means the tax called جَزِيَّة: (O, K:) so says AO, (O,) or A'Obeid: (TA:) or the Jews and the Christians: (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the ء, and expl. as meaning the Jews, (O, K,) by IAar. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

مَسْجِدٌ The forehead, (S, K,) where is the

mark made by the **سُجُود** [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of **مَسَاجِدُ** which signifies The parts of a man that are the places of **سُجُود**; (Lth, Mgh, Msb, L;) **الْمَسَاجِدُ** meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven **أَرْبَاب**; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. **أَرْبَاب**;) such, accord. to some, is its meaning in the **Qur** lxvii. 18. (L.) — See also the next paragraph, in two places.

مَسْجِدٌ [Any place in which one performs the act of **سُجُود**, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of **سُجُود**; (IB;) a house of prayer; (Mgh, Msb;) any place in which one performs acts of worship or devotion: (Zj:) a word of well-known meaning; (K;) sing. of **مَسَاجِدُ**; (S, Mgh, K;) and also pronounced **مَسْجِدٌ**; (S, K;) this latter word signifies, accord. to **IAar**, the **مَحْرَاب** [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of **سُجُود**: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the **مَفْعَل** of every verb of the class of **فَعَلَ** having its aor. of the measure **يَفْعُلُ** is with fet-h to the medial radical letter, whether it be a subst. or an inf. n., (S, K,) without any difference, so that you say, **دَخَلَ مَدْخَلًا**, and **هَذَا مَدْخَلُهُ**; (S;) except some words (S, K) among substs., (S,) as **مَسْجِدٌ** and **مَسْجِدٌ** (S, K) and **مَغْرِبٌ** (S) and **مَشْرِقٌ** and **مَسْقَطٌ** (S, K) and **مَرْقُوقٌ** and **مَسْكِنٌ** and **مَجْرُورٌ** and **مَرْقُوقٌ** (S, K) from **رَفَّقَ**, aor. **يَرْفِقُ** (S,) and **مَنْبِتٌ** and **مَنْسَكٌ** (S, K) from **نَسَكَ**, aor. **يَنْسَكُ** (S;) these being with kesr (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: **مَسْكِنٌ** and **مَسْكِنٌ** have been transmitted; and we have heard **المَسْجِدُ** and **المَسْجِدُ**, and **المَطْلَعُ** and **المَطْلَعُ**; and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of **فَعَلَ** having its aor. of the measure **يَفْعُلُ**, the n. of place [or time] is with kesr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, **نَزَلَ مَنْزِلًا**, meaning **نَزُولًا**, and **هَذَا مَنْزِلُهُ**, meaning **دَارُهُ**. (S, K.)* — [Hence **مَسْجِدٌ جَامِعٌ** A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] **المَسْجِدُ الْحَرَامُ** [The sacred mosque of Mekkeh]. (Msb in art. **حَرَامٌ**.) **المَسْجِدُ الْأَقْصَى** The furthest mosque [which is in Jerusalem]. (Msb in art. **قَصَوُ**.) **المَسْجِدُ الْخَيْفُ** The mosque of the **خَيْف** [q. v.] in Minè. (S & c. in art. **خَيْفٌ**.) And **المَسْجِدَانِ**

The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. **ثَرَوٌ**. (S.)

مَسْجِدَةٌ: see **سَجَادَةٌ**.

سجر

1. **سَجْرَةٌ**, (S, A, Msb, K,) aor. **سَجَرَ**, (Msb,) inf. n. **سَجِرٌ** (Msb, TA) and **سَجُورٌ**; (TA;) and **سَجْرَةٌ**, inf. **تَسْجِيرٌ**; (TA;) He filled it; (S, A, Msb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also **سَكْرَةٌ**; (TA;) with water. (S.) You say, **سَجَرَ السَّيْلُ الْآبَارَ** [The torrent filled the wells]. (A.) And **سَجَرَتِ التَّمَادُ** The **تَمَاد** [see its sing. **تَمَدٌ**] became filled by the rain. (S.) In the **Qur** [lxxxix. 6], **وَإِذَا الْبَحَارُ سُجِّرَتْ**, some read thus; and others, **سَجِرَتْ**; (Zj;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA:) or **سَجِرَتْ** signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd:) and there are other explanations of the above-mentioned words of the **Qur**, which see below. — **سَجَرَ الْهَاءَ فِي حَلْقِهِ** He poured the water into his throat. (K.) **سَجَرَ التَّنُّورَ**, (S, A, Msb, K,) aor. **سَجَرَ**, inf. n. **سَجِرٌ**; (S;) and **سَجْرَةٌ**; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Msb:) or filled it with firewood, to heat it: (Mgh Bd:) or he heated it fully with fuel. (TA.) The words of the **Qur** quoted above, **وَإِذَا الْبَحَارُ سُجِّرَتْ**, are said to signify And when the seas shall be set on fire: (El-Hasan El-Basree:) or shall become without water, (Katadeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaab.) You say also, **سَجَرَ الْوُقُودَ بِالْهَجْرِ** [He stirred the fuel with the **مسجرة**]. (A.) = **سَجَرَتِ النَّاقَةُ**, (S, A, K,) aor. **سَجَرَ**, (S,) inf. n. **سَجِرٌ** (S, A, K) and **سَجُورٌ**; (S, K;) and **سَجِرَتْ**, inf. n. **تَسْجِيرٌ**; (A;) † The she-camel prolonged her yearning cry (**حَنِينٌ**, S, A, K) after her young one, (A, S, A,) and filled her mouth with it. (A.) = **سَجْرَةٌ**, inf. n. **سَجِرٌ**; [and **سَجْرَةٌ**, and **سُوجِرَةٌ**; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA. [See also **شَعْرَهَا**].) = **سَجْرَةٌ**; (A, K;) and **سَجْرَةٌ**, (A,) inf. n. **تَسْجِيرٌ**; (TA;) and **سُوجِرَةٌ**; (IJ, A, K;) He put a **سَاجُورٌ** upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a **سَاجُورٌ**. (K.)

2. **سَجَرُ الْهَاءِ**, inf. n. **تَسْجِيرٌ**, He opened a way to the water; made it to flow forth, (Abou-Sa'eed, K,) whithersoever he would. (Abou-Sa'eed.) — See also 1, throughout.

3. **سَاجِرَةٌ**, (A,) inf. n. **مَسَاجِرَةٌ**, (A, K,) † He acted or associated with him as a friend, or as a true friend; (A, *K, *TA;) mixed, or held intercourse, with him: from **سَجَرَتِ النَّاقَةُ**. (A.)

7. **انْسَجَرَ** It (a vessel) became full. (TA.) — [It (hair) hung down. (See the part. n., voce **مَسْجُورٌ**.)] — **انْسَجَرَتِ الْإِبِلُ** The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K:*) [but in some copies of the K, for **السَّيْرِ**, **انْسَجِرَ فِي السَّيْرِ**, is put **أَسْجَرَ**:] or they advanced and hastened; as also **انْشَجَرَ**. (TA.)

Q. Q. 1. **سُوجِرَةٌ**: see 1, last two sentences.

سَجَرٌ (T, S, M, K, &c.) and **سُجْرَةٌ** (T, M, K) Turbidity, or dinginess: this is the primary signification: and hence, (TA,) † an intermixture of redness in the white of the eye: (S, K:) or redness in the white of the eye: (T:) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.)

سُجْرَةٌ: see **سَجَرٌ**. — Also [A full of] rain-water which fills what are called **تَمَاد** [pl. of **تَمَدٌ**, q. v.]: pl. **سَجَرٌ**. (S.)

بُئْرٌ سَجَرٌ A full well. (TA.)

سُجُورٌ Fuel with which an oven (**تَنْوُرٌ**) is heated; (S, A, Mgh, K;) as also **مُسْجِرٌ** (K) and **مُسْجِرَةٌ**. (TA.) [See also **مُسْجِرَةٌ** below.]

† **سَجِيرٌ** A man's friend, or true or sincere friend: pl. **سَجَرَاءُ**; (S, A, K:) from **سَجَرَتِ النَّاقَةُ**; because each of two friends yearns towards the other. (A.) — And hence, † A sword. (Ham p. 265.)

سَاجِرٌ A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K:) a possessive epithet, or of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) = See also **مَسْجُورٌ**.

سَاجُورٌ A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K:) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. **سَوَاجِيرٌ** or **سَوَاجِرٌ**.] One says, **فِي أَعْنَاقِهِمْ سَوَاجِرٌ**, † Upon their necks are iron collars. (A.)

أَسْجَرٌ, applied to a pool of water left by a torrent (**غَدِيرٌ**), † Having mud unmixed with sand; or having good mud: (S, K:) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and † rain-water intermixed with turbidity and redness. (A.) — † A man having what is termed **سَجَرٌ** or **سُجْرَةٌ** in the eye or eyes: fem. **سَجْرَاءُ**. (TA.) — **عَيْنٌ سَجْرَاءُ**

† An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed سَجَر [q. v.]. (TA.) — قَطْرَةٌ سَجْرَاءُ † A turbid drop: (A, *TA:) and in like manner نُظْفَةٌ. (TA.)

سَجْرُ: see سَجُورُ: and also what here follows.

مُسَجَّرَةٌ: see سَجُورُ. — Also [and app. مُسَجَّرٌ] A piece of wood, or stick, with which the fuel in an oven (تَنْوَر) is stirred. (A, L, TA.)

سَجُورُ Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K:) [in the TA, by the omission of وَالْبَحْرُ after الْبَحْرُ, it is made to signify “a sea of which the water is more than it is itself,” a meaning which, as there remarked, is not found in other lexicons:] and سَجُورٌ بِالنَّارِ filled with fire: (‘Alee:) and سَجُورَةٌ, and مُسَجَّرَةٌ, a full eye or source; syn. مَفْعَمَةٌ. (A, TA.) — Milk of which the water is more than it is itself. (Fr, S, K.) — Made to flow forth. (TA.) — Empty. (AZ, Abou-‘Alee.) Thus it bears two contr. significations. (TA.) — Kindled. (K.) — Still, or quiet; (K:) as also سَاجِرٌ: (TA:) or still, or quiet, and full at the same time. (A’Obeyd, TA.) —

لُؤْلُؤٌ مَسْجُورٌ Pearls strung and hanging down: (A’Obeyd, S, K:) or that have fallen and become scattered from their string: and لُؤْلُؤَةٌ مَسْجُورَةٌ is said to signify a pearl of much brilliancy. (TA.) — سَجُورٌ, (TA,) and مُسَجَّرٌ, and سَجُورٌ, (K,) and مُسَجَّرٌ, (S, K,) Hair made to hang down; (K:) hanging down. (S, K.) — كَلْبٌ مَسْجُورٌ, (AZ, A,) and مُسَجَّرٌ, (A,) and مَسْجُورٌ, (S, A,) A dog having a سَاجِرٌ (q. v.) upon his neck. (AZ, S, A.)

مُسَجَّرٌ: see مَسْجُورٌ, in three places. — Also, Dried up; of which the water has sunk into the ground. (TA.)

مَسْجُورٌ: see مَسْجُورٌ, in two places.

مُسَجَّرٌ: see مَسْجُورٌ.

سجس

1. سَجَسَ, (S, A, K,) aor. -, (K,) inf. n. سَجْسُ, (TA,) It (water) became altered, changed in odour, or stinking; syn. تَغَيَّرَ. (IAar, A’Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISK, A, K:) or it became corrupted, and stirred up. (TA.)

2. سَجَسَهُ, inf. n. تَسْجِيسٌ, He made it (namely, water,) turbid, thick, or muddy. (K, TA.)

سَجَسَ: } see the next paragraph, in five places.
سَجَسَ:
سَجَسَ:

سَجَسَ مَاءٌ Water that is altered, changed in odour, or stinking; syn. مَتَغَيَّرَ: turbid, thick, or muddy: as also سَجَسَ, (K, TA,) and سَجَسَ: (TA:) or corrupted, and stirred up; as also سَجَسَ: or the last signifies made turbid, thick,

or muddy, and stirred up: the [only] form mentioned in the S is سَجَسَ: but Abou-Sahl says that سَجَسَ is the form learned by him in reading under Abou-Usameh in the Musannaf; and as to سَجَسَ, it is only an inf. n. (TA, from a note in the handwriting of Abou-Zekereyya.) — Hence the saying, (TA,) لَا آتِيكَ سَجِيسٌ اللَّيَالِي I will not come to thee to the end of nights: (TA:) or ever; (S, K:) as also سَجِيسٌ اللَّيَالِي (S, K,) and سَجِيسٌ الْأَوْجِسِ (S, K,) and سَجِيسٌ الْوَجِيسِ (K,) and سَجِيسٌ الْوَجِيسِ (S, K:) or while time lasts; as also سَجِيسٌ الدَّهْرِ, and سَجِيسٌ الْأَوْجِسِ (A:) it is from سَجِيسٌ meaning “turbid,” because water thus termed is the last that remains: سَجِيسٌ is a corroborative; and سَجِيسٌ الْوَجِيسِ signifies “the last part of the night.” (TA:) or سَجِيسٌ اللَّيَالِي means while the nights glide along continuously. (Ham p. 243.)

سَاجِسٌ A ram having much wool: fem. with ة: (A:) or a ram having white wool, good for tugging, or covering, and of excellent breed. (K, *TA.) And Certain sheep [i. e. a breed of sheep] belonging to the Benoo-Teghlib, (K, *TA,) in El-Jezeerah. (TA.)

سَجِسٌ: see مَسْجِسٌ.

سجع

1. سَجَعَ, aor. -, inf. n. سَجْعٌ, He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, or لِي or إِلَى being perhaps understood; as in the following phrase:] سَجَعَ ذَلِكَ الْمَسْجَعَ He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) — And It was even and uniform, one part thereof being like another. (TA.) — [Hence,] سَجَعَتِ الْحَمَامَةُ, (IDrd, S, Msb, K,) aor. -, (Msb, K,) inf. n. سَجْعٌ, (Mbr, TA,) and quasi-inf. n. سَجْعٌ, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mbr, in the “Kamil;” and TA:) or cooed: or reiterated its voice or cry: syn. رَدَّدَتْ (S, Msb:) and صَوَّتَتْ (Msb:) or هَدَّرَتْ. (IDrd, K.) It is said in a prov., لَا صَوْتَهَا. (IDrd, K.) [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — You say also, سَجَعَتِ النَّاقَةُ, (S, TA,) inf. n. سَجْعٌ, (TA,) The she-camel prolonged her yearning cry in one uniform manner. (S, TA.) — And سَجَعَتِ الْقَوْسُ † The bow prolonged its twang in one uniform manner, monotonously. (TA.) — And hence by way of comparison to the سَجْعُ of the pigeon, سَجْعٌ كَلَامُهُ † He (a man) made his speech, or language, [to be rhyming prose, i. e.,] to have فَوَاصِلُ like the rhymes of verse, without its being measured. (Msb.) And سَجَعَ [alone], (S, K,) aor. -, (K,) inf. n. سَجْعٌ; (S, TA;) and سَجَعَ, inf. n. تَسْجِيعٌ;

(S, TA;) † He (a man, S) spoke, or uttered, [or composed,] (S, *K, TA,) rhyming speech or language, (S,) [i. e., rhyming prose, i. e.,] speech, or language, having فَوَاصِلُ (K, TA,) like the فَوَاصِلُ of verse, without measure: as is said in a description of Sijistan, وَمَتَرَهَا * وَلِصَبَا بَطَل * وَتَمَرَهَا * دَقْل * إِنَّ كَثَرَ الْجَيْشَ بِهَا جَاعُوا * وَإِنْ قَلُّوا ضَاعُوا * [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعَ بِالشَّيْءِ, meaning † He uttered the thing in the manner above described. (TA.) [See also سَجْعٌ, below.]

2: see the preceding paragraph.

سَجْعٌ; [originally inf. n. of سَجَعَ, q. v.;] (S, Msb, K, &c.) or, as some say, سَجْعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذَبْحٌ meaning “what is slaughtered,” unknown, however, in the lexicons, and probably one of the instances of the elicitation of the foreigners, (MF, TA,) the object of him who says that it is سَجْعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعَ said of the pigeon; [see سَجَعَتِ الْحَمَامَةُ;] (TA;) and أُسْجُوعَةٌ; (S, *K;) † Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فَوَاصِلُ like the rhymes of verse, without being measured; so called as being likened to the سَجْعُ of the pigeon; (Msb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a consecution [of clauses] of speech or language, with one رَوِيٌّ [which is the principal, or only, rhyme-letter]: (Jm, K:*) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قَوَافٍ) [of verses]: (Mbr, in the “Kamil;” TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also سَجْعٌ كَلَامٌ مُسَجَّعٌ (S) and سَجْعٌ كَلَامٌ مُسَجَّعٌ, meaning the same as سَجْعٌ: (TA:) the pl. of سَجْعٌ is أُسْجَاعٌ (S, K) and, accord. to IJ, سَجُوعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أُسَاجِيعٌ, (S,) or this last is pl. of أُسْجُوعَةٌ (K) [and is also a pl. pl., i. e. pl. of أُسْجَاعٌ, like as أَزَاهِيرُ is pl. of أَزْهَارٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَالٌ is properly a measure of a pl. of paucity]. السَّجْعُ الْمَطْرُفُ is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سَجْعُ but not in measure; as الأَمْرُ and الرِّمْمُ and السَّجْعُ is that in which the measure is observed in the two words as well as the letter of the

سَجْعٌ; as الْقَمْرُ and الْقَسْرُ. (KT.) It is said in a trad., that Mohammad forbade سَجْعٌ in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْعٌ, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْعٌ is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْعٌ is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in رَسَائِلُ and خُطَبٌ. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجْعُ الْكُهَّانِ [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, بَيْنَهُمْ أُسْجُوعَةٌ [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (S.)

سَجْعٌ: see سَجَعَتِ الْحَمَامَةُ — and see سَجْعٌ.

سَجُوعٌ }
سَجَاعٌ } see سَاجِعٌ.
سَجَاعَةٌ }

سَاجِعٌ Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] † in speech, &c. (K, TA.) Dhu-r-Rummeh says,

* قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَحِيهَا *
* إِذَا مَا عَلَوْهَا مُكْفَأٌ غَيْرَ سَاجِعٍ *

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرًا غَيْرَ قَاصِدٍ [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكْفَأًا,) not direct], (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعٍ [which is evidently a mistranscription; the right reading being غَيْرَ جَائِرٍ عَنِ الْقَصْدِ, or the like]. (TA.) — [Hence,] A face justly proportioned; [symmetrical;] well, or beautifully, formed. (K.) — [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and سَجُوعٌ, (K,) without ة, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سَوَاجِعٌ and [of the former] سَجْعٌ. (K.) — And نَاقَةٌ سَاجِعٌ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K مُطَرِبَةٌ, but correctly مُطَرِبَةٌ,] in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority

beside that of AA. (TA.) — [And hence,] سَاجِعٌ also signifies † [A rhyming-prose, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سَجْعٌ: and in like manner, [سَجَاعٌ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سَجْعٌ much: and] † سَجَاعَةٌ [meaning one who does so very much: the three epithets being similar to رَاجِزٌ and رَجَازٌ and رَجَازَةٌ]. (K, TA.)

أُسْجُوعَةٌ: see سَجْعٌ, in three places.

مَسْجَعٌ A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقْصِدٌ. (K.)

مَسْجَعٌ }
مَسْجُوعٌ } see سَجْعٌ.

سَجَف

1. سَجَفَ الْبَيْتُ: see 2. = سَجِفَتْ, aor. ٤, inf. n. سَجِفٌ, She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also سَجِفٌ, below.]

2. سَجَفَ الْبَيْتُ, (K,) inf. n. تَسْجِيفٌ, (TA,) He let down the curtain (السَّجْفُ) upon [the entrance of] the tent, or chamber; as also سَجَفَهُ, and سَجِفَهُ: (K, TA:) accord. to the T, التَّسْجِيفُ signifies the letting down of the سَجْفَانِ [or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA.) [See also what next follows.]

4. اسْجَفَ السُّتْرَ He let down the curtain. (S, K, TA.) — [Hence,] اسْجَفَ اللَّيْلُ † i. q. أَسْدَفَ, (S, K, TA,) i. e. The night became dark. (TA.) — See also 2.

سَجْفٌ: see the next paragraph.

سَجْفٌ and سَجِفٌ [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also سَجَافٌ, and سَجَافَةٌ: (TA:) or a pair of curtains having an opening between them: (IDrd, K;) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also سَجَافٌ, (K, TA:) this last is not a pl. of سَجِفٌ: (TA:) thus السَّجْفَانِ signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábigah Edh-Dhubáynee cited in the second paragraph of art. رَفَعَ: (S, TA:) the pl. of سَجِفٌ and سَجْفٌ is سَجَافٌ; and the pl. of سَجُوفٌ and أُسْجَافٌ is سَجِفٌ. (TA.) [Hence] one says, ارْغَى اللَّيْلُ أُسْجُوفَهُ † The night let down its curtains. (TA.) — سَجِفٌ also signifies The part that is behind a door or an entrance. (O, TA.)

سَجَفٌ Slenderness of the waist: and lankness of the belly. (K.) One says فِي خَصْرِهِ سَجَفٌ In his waist is slenderness: and فِي بَطْنِهِ سَجَفٌ In his belly is lankness. (TA.) [See also سَجِفَتْ, in the first paragraph.]

سُجُفَةٌ A period (سَاعَةٌ) of the night; (K;) like سُدُفَةٌ. (TA.)

سَجَافٌ: see سَجِفٌ, in three places. — Hence, The thing [i. e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.)

سَجَافَةٌ: see سَجِفٌ. — Hence the saying of Umm-Selemeh to 'Aisheh, وَجَّهَتْ سَجَافَتَهُ i. e. وَجَّهَتْ سَجَافَتَهُ + أَخَذَتْ وَجْهَهَا وَهَنَتْ سِتْرَهُ (as in the JM in art. وَجْهٌ in explanation of (Thou hast rent open his veil, or covering; both of these explanations meaning the same, as is said in the O and K in art. سَدَفٌ: but it is also related otherwise, i. e. وَجَّهَتْ سَدَافَتَهُ, which has the same meaning. (TA.) [See art. سَدَفٌ.]

بَيْتٌ مُسَجَّفٌ [A tent, or chamber,] having a pair of curtains (سَجْفَانِ) upon its entrance, or door. (As, TA.) El-Farezdaq applies this masc. sing. epithet to a pl. n., saying الْحِجَالُ الْمُسَجَّفُ. (TA.)

سَجَل

1. سَجَلَ الْمَاءُ, (S, K,) inf. n. سَجْلٌ, (TA,) He poured out, or forth, the water, (S, K, JM, TA,) continuously. (JM, TA.) — Hence, سَجَلَ الْقُرْآنَ He read, or recited, the Kur-án continuously. (JM.) [See also سَجَلَ.] — See also 2: — and 4.

2. سَجَلَ, inf. n. تَسْجِيلٌ, (S, Msh, K,) said of a judge, (S,) or kádee, (Msh,) He wrote a سَجْلٌ [q. v.]: (S, K;) or he decided judicially, and recorded his sentence in the سَجْلُ: (Msh:) and Mṭr says that سَجْلٌ may be syn. with تَسْجِيلٌ, signifying the writing of سَجَلَاتٍ [pl. of سَجْلٌ], though not found by him in the lexicons: (Ḥar p. 473:) [but I have found it, for Sgh says,] the سَجْلُ of the kádee and his تَسْجِيلُ are one [in meaning]. (O.) You say, سَجَلَ بِهِ He decided it judicially, [and recorded it in the سَجْلُ;] or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyeḥ, he established it and recorded it [in the سَجْلُ]. (TA.) And سَجَلَ الْقَاضِي سَجْلًا لِفُلَانٍ The kádee secured to such a one his property [by a judicial decision recorded in the سَجْلُ]. (TA.) And سَجَلَ عَلَيْهِ الْقَاضِي [The kádee decided judicially against him, and recorded his sentence in the سَجْلُ]. (Mgh.) — And سَجَلَ أَرْغَى عَلَيْهِ بِكَذَا + He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) = And سَجَلَ بِهِ He threw it from above; as also سَجَلَ, inf. n. سَجْلٌ. (K.) = And سَجَلَ, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)

3. ساجله (K,) inf. n. مُسَاجَلَةٌ (S, IB, TA,) [and app. سَجَال also, (see سَجَل)] *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him;* (S, IB,* K;) *doing like as he did;* (S, IB;) *originally in the drawing of water;* (S,* IB;) *each of them bringing forth in his سَجَل [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome:* (IB:) and also, † *in running:* or *in watering.* (S.) Hence, فَلَانٌ يُسَاجِلُ فَلَانًا † *Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome.* (IB.) El-Faql Ibn-'Abbás Ibn-'Otbeh Ibn-Abee-Lahab says,

* مَنْ يُسَاجِلُنِي يُسَاجِلُ مَا جِدَا *

* يَمْلَأُ الدَّلْوُ إِلَى عَقْدِ الدَّرَبِ *

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars:* and hence the saying, الْحَرْبُ سَجَالٌ. (S. [See سَجَل.])

4. اسجله *He gave him a bucketful* (سَجَلًا) or *two bucketfuls* (سَجَلَيْنِ): (K:) or, as some say, † *he gave him much.* (TA.) — And اسجل الحوض *He filled the watering-trough, or tank;* (S, K;) as also سَجَلَهُ. (JM.) — أُسْجِلَتِ الْبَيْمَةُ *The beast was sent forth, or set loose or free, with its mother.* (TA.) It is said in a trad., لَا تُسْجِلُوا أَنْعَامَكُمْ, meaning *Set not loose your cattle in men's fields of seed-produce.* (TA.) — And you say, اسجل الناس *He left, or left alone, the people.* (K.) — And اسجل لهم الأمر † *He made the affair free, or allowable, to them.* (K.) — And أُسْجِلْتُ الْكَلَامَ † *I made the speech, or language, to be unrestricted.* (S.) = اسجل *He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men.* (TA.) = أُسْجِلْتُ لِلرَّجُلِ, inf. n. إِسْجَالٌ, *I wrote a writing for the man.* (Msb.) — See also 2.

6. تساجلوا *They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, † in other things: (see 3:)]* (S, TA:) and هَمَا يَتَسَاجَلَانِ *They two vie, &c., each with the other.* (K.)

7. انسجل *It (water) poured out, or forth; or became poured out, or forth;* (S, K;) [app., continuously: see 1.]

سَجْلٌ *A full bucket:* so accord. to Az and El-Farábee and others: (Msb:) or *a bucket containing water, whether little or much: such as is empty is not called سَجْلٌ nor ذُنُوبٌ:* (S:) or *a great bucket:* (Msb: [see also سَجَل.]) or *a great bucket that is full* (K, TA) *of water:* (TA:) and *a bucketful; the quantity that fills a bucket:* (K:) it is of the masc. gender [though دَوْنُو (the most common word for “a bucket”) is generally fem.]: (S, K:) pl. سَجَالٌ. (S.) — And [hence,] † *A share, or portion;* (Msb;) like دَلَالَةٌ [which

likewise originally signifies “a bucket”]. (S in art. دلو. [See also سَجَل.] And hence is derived the saying, الْحَرْبُ سَجَالٌ, [as though meaning † *War is an affair of shares, or portions;*] i. e. *the victory in war is shared by turns among the people [engaged therein]:* (Msb:) [but it is implied in the S that it is from المُسَاجَلَةُ, and that سَجَال is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered *war is a contention for superiority:* (see 3:)] or the saying الْحَرْبُ بَيْنَهُمَا سَجَالٌ means † [*War between them consists of portions, in such a manner that] a سَجَل [or portion] thereof is against these, and another is against these:* (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.)

You say also, أَعْطَاهُ سَجَلَةً مِنْ كَذَا † *He gave him his share, or portion, of such a thing; like as one says, ذُنُوبُهُ.* (Har p. 19.) The phrase سَجْلٌ بَيْنَ مَنْ سَجَلٌ سَجْلٌ سَجْلٌ in the saying سَجْلٌ سَجْلٌ سَجْلٌ سَجْلٌ (K,* TA) has an intensive signification; (K, TA;) [the saying app. meaning † *They have, of glory, a large share.*] — Hence likewise, metaphorically applied to signify † *A gift:* one says الْجَوَادُ عَظِيمُ السَّجَلِ † [*A bountiful man who is large in gift.*] (Har ibid. [The first word in this saying is there written جَوَاد.] One says also, لَهُ بِرٌّ فَائِضُ السَّجَالِ † [*He has overflowing goodness or beneficence.*] (TA.) — Also † *A bountiful man.* (Abu-l-'Omeythil, K.) — And † *A great udder:* pl. سَجَالٌ and سَجُولٌ. (K.) = See also سَجَلٌ, in two places.

سَجْلٌ: see the next paragraph.

سَجْلٌ *A writing; or paper, or piece of skin, written upon;* (K,* TA;) as also سَجْلٌ (TA) and سَجْلٌ (K, TA) [and سَجْلٌ, as appears from what follows]: or *a طُومَارٌ [meaning a roll, or scroll, or the like,] for writing upon or written upon:* (Bd in xxi. 104:) and *a written statement of a contract and the like;* (K, TA;) i. e. (TA) i. g. صَدَقٌ (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سَجْلٌ]) *the record of a kádee, or judge, in which his sentence is written;* (Msb;) *a judicial record:* (Mgh:) [see also مُحَضَّرٌ:] pl. سَجَلَاتٌ. (Msb, K.) كَطَى السَّجْلَ لِلْكِتَابِ in the Kur xxi. 104, means *Like the folding of the طُومَار for the purpose of writing [thereon]: or for what is to be written:* (Bd:) or *upon what is written;* (Bd,* Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السَّجْلُ here has the third of the meanings here following: (Bd, Jel:) or the second thereof. (Bd.) — And *A writer, or scribe:* (K:) and so some explain it in the verse above cited. (TA.) — And السَّجْلُ *A certain scribe of the Prophet.* (K.) — And *A certain angel, (K,) who folds the written statements of [men's] works.* (Bd ubi suprâ.) — And, without

the article, *A man, in the Abyssinian language.* (K.) In the verse cited above, I 'Ab read السَّجْلُ, and explained it as meaning *A certain man:* but it is also said to mean *a certain angel:* and another reading is السَّجَلُ, a dial. var. mentioned above. (TA.)

السَّجَالُ a name for *The ewe.* (Ibn-'Abbád, O.) — And سَجَالٌ سَجَالٌ [i. e. سَجَالٌ سَجَالٌ, so in my MS. copy of the K, but in the CK سَجَالٌ سَجَالٌ] is *A call to the ewe to be milked.* (Ibn-'Abbád, O, K.)

سَجُولٌ *A she-goat abounding in milk:* thus correctly, as in the O: in the copies of the K, in the place of عَنَرٌ is put عَيْنٌ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.)

سَجِيلٌ, applied to a bucket (دَلْو), *Large, or big;* as also with ة: (K:) or سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies *a large, or big, bucket.* (S.) — And, applied to an udder (ضَرْع), *Long:* (S:) or *pendent and wide;* as also سَجِيلٌ (K:) or this latter, applied to an udder, but only of a sheep or goat, *wide, flaccid, and tossing about; striking the animal's hind legs, from behind.* (ISH, TA.) — And, with ة, applied to a testicle (خَصِيَّة), *Flaccid and wide in the scrotum.* (K.) — See also سَجْلٌ. — Also *Hard, and strong.* (K.) = And *A share, or portion:* (K:) I 'Aar says, it is of the measure فَيْصِلٌ from سَجْلٌ meaning “a full bucket” [and likewise “a share, or portion”]; but, he adds, it does not please me. (TA.)

سَجَالَةٌ, in a testicle, *Flaccidity and wideness in the scrotum.* (K.)

سَجِيلَةٌ: see سَجِيلٌ.

سَجِيلٌ *Stones like lumps of dry, or tough, clay:* arabicized from سَنَكٌ وَكَلٌ (K, TA;) which are Pers. words, meaning “stone and clay;” the conjunction falling out in the arabicizing: (TA:) or *baked clay:* (Jel in xi. 84 and xv. 74 and cv. 4:) or *stones* (S, K) *of clay* (S) *baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]:* (S, K:) so in the Kur; as is indicated therein, in li. 33 and 34: (S:) or مِنْ سَجِيلٍ in the Kur means *مِنْ سَجَلٍ*, i. e. of what had been written [or decreed] for them, that they should be punished therewith; and سَجِيلٌ means the same as سَجِينٌ, mentioned and expl. in the Kur lxxxiii. 8 and 9: (K:) AO says that سَجِيلٌ من سَجِيلٍ means *many and hard;* and that سَجِينٌ is syn. with سَجِيلٌ in this sense: (TA:) it is also said to be from سَجِينٌ meaning *Hell;* the ن being changed into ج: (Bd in xi. 84:) also, to be from أُسْجَلَتْهُ meaning “I sent forth him or it:” or from أُسْجِلْتُ meaning “I gave;” and to be from السَّجْلُ. (TA.) = Also i. q. دَائِرَةٌ; and so سَجِينٌ [q. v.]. (L in art. سجن.)

سَجْنَجُلٌ *A mirror:* (S, K:) or *a Chinese* 3.3 4 (رُومِيٌّ) *mirror:* (MA:) [said to be] a Greek word (رُومِيٌّ),

(S, K,) arabicized: (S:) and some say زَجْنَجَل. (Az, TA.) [Pl., accord. to Freytag, سَنَاجِل. — And † Pieces such as are termed سَبَائِك, of silver; (K, * TA;) as being likened to the mirror. (TA.) — And Gold. (K.) — And Saffron. (K.)]

أَسْجَلٌ: see سَجِيلٌ. — سَجْلَاءٌ, [the fem.,] applied to a she-camel, (S, K,) means † Long in the udder: (S:) or big in the udder: pl. سَجَلٌ. (K.) — And, applied to a woman, † Big in the posteriors: (K:) pl. as above. (TA.)

مُسْجَلٌ Allowed, or made allowable, to every one; (S, K;) not denied to any one. (S.) — Mohammad Ibn-El-Hanafeeyeh said, in explaining the words of the Kur [lv. 60] هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ [Shall the recompense of doing good be other than doing good?], هِيَ مُسْجَلَةٌ لِلْبِرِّ وَالْفَاجِرِ, meaning † It is unrestricted in its relation to the righteous and the unrighteous: a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (As, S, TA.) — And one says, فَعَلْنَاهُ وَالْذَّهْرُ مُسْجَلٌ † [We did it when fortune was unrestricted], i. e., when no one feared any one. (K.)

سجر

1. سَجَرُ الدَّمْعِ (S, K, JM,) aor. 2, (JM,) inf. n. سَجَرٌ and سَجَمٌ; (S, K;) and انسجر; (S, JM;) The tears flowed: (JM:) or poured forth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) — And سَجَرَ عَنِ الْأَمْرِ † He held back from the thing, or affair, delaying to do it; (A, K, TA;) and shrank from it. (A, TA.) = سَجَمَتِ الْعَيْنُ سَجَمٌ and سَجَمٌ, (S, K, *) aor. 2 and - inf. n. سَجَمٌ and سَجَمٌ, The eye shed its tears in drops: or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, سَجَمَتِ السَّحَابَةُ السَّحَابَةً † The cloud poured forth the water, (K, TA,) little or much: (K:) and السَّحَابَةُ اسْجَمَتْ † The cloud rained continually; as also اسْجَمَتْ: (IAar, TA:) and اسْجَمَتِ السَّمَاءُ The sky poured forth [rain]; as also اسْجَمَتِ (S.) And سَجَمَهُ [He poured it forth, app. meaning either دَمَعَهُ or الْمَاءَ]; and [so] اسْجَمَهُ; and [app. in an intensive sense] اسْجَمَهُ, inf. n. اسْجَمٌ and تَسْجَمٌ. (K: omitted in the TA.)

2: see the last sentence above.

4: see 1, last two sentences.

7: see 1, first sentence. — انسجر الكلامُ † The language was, or became, rightly, or regularly, ordered, arranged, or disposed. (TA.)

سَجَمٌ and سَجَمٌ (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth].

سَجَرٌ Tears: (K:) or flowing tears. (TA.) — And Water: (so in copies of the K:) i. e. the

water of the sky: (TA:) or water that is apparent, or manifest. (CK.) = Also The leaves of the [tree called] خَلَّاف [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

سَجَمٌ an inf. n. used as an epithet: see سَجَمٌ. (TA.)

عَيْنٌ سَجُورٌ [An eye shedding many tears]. (S, TA.) — And سَحَابٌ سَجُورٌ † [Clouds pouring forth much rain; like سَجَمٌ]. (TA.) — And نَاقَةٌ سَجُورٌ † A she-camel yielding much milk: (A, TA:) or that parts her hind legs on being milked, and raises her head: (K, TA: [in the CK, سَطَعَتْ is erroneously put for سَطَعَتْ:] as also سَجَمٌ. (K.) — رجلٌ سَجُورٌ عَنِ الْمَنَامِ † A man who shrinks from generous actions. (TA.)

سَجُورٌ: see سَجَرٌ. [As it is originally an inf. n., used as an epithet,] you say also عَيْنٌ سَجُورٌ Eyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i. q. سَوَاجِرُ [pl. of سَاجِرٌ fem. of سَاجِرٌ, of which last, accord. to Freytag, سَجَمٌ is a pl.]. (TA.)

سَحَابٌ سَجَامٌ † Clouds pouring forth much rain. (TA. [See also سَجُورٌ.]

سَاجِرٌ; and its fem., with ة: see سَجُورٌ.

سَاجُورٌ A certain dye. (K.)

أَسْجَرُ A camel that does not utter the grumbling cry termed رَغَاءٌ: (S, TA:) or that does not bray clearly: (TA:) i. q. أَزِيمٌ. (K.)

سَجَمٌ: see سَجُورٌ.

أَرْضٌ مَسْجُومَةٌ † Land watered by rain. (S, TA.)

سجن

1. سَجَنَهُ (S, Msh, K,) aor. 2, inf. n. سَجَنٌ, (S, Msh,) He imprisoned him. (S, Msh, K.) — [Hence,] it is said in a trad., مَا شَيْءٌ أَحَقُّ بِطُولٍ † [There is not anything more deserving of long restraint than a tongue]. (L.) — And سَجَنَ الْبَرَّ † He secreted anxiety; did not reveal it. (L, K.) A poet says,

* وَلَا تَسْجَنْ الْبَرَّ إِنْ لِسَانِهِ *
* عَنَاءٌ وَحِيلُهُ الْمَارِي التَّوَاجِيَا *

† [And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh]. (L.)

2. سَجَنَهُ, inf. n. تَسْجِينٌ, i. q. شَقَّقَهُ [He cut it, or divided it, lengthwise; clave it; split it; &c.]. (K.) — And سَجَنَ النَّخْلَ He made the palm-trees to be such as are termed سَلْتِينَ [or سَجِينَ; i. e. he dug at their feet trenches to conduct the water to them when it did not reach to them]. (K.)

سَجْنٌ A prison; (S, L, Msh, K;) as also سَجِينٌ: (L:) pl. of the former سَجُونٌ. (Mgh, Msh.)

سَجِينٌ is syn. with مَسْجُونٌ [Imprisoned]; pl. سَجِينَةٌ and سَجِنَى: and is applied to a female likewise, as also سَجِينَةٌ; pl. سَجِنَى and سَجَانٌ. (K.)

سَجَانٌ The keeper of a prison. (K.)

سَجِينٌ: see سَجْنٌ. — [In the Kur lxxxiii. 7,] A certain place in which is the record [of the deeds] of the wicked; (S, L, K;) or, as I 'Ab says, in which are their registers: AO says, it is of the measure قَيْلٌ from السَّجْنِ, like القَيْلُ from الفَيْقُ: (S, L:) or a certain valley in Hell: or a certain stone, [or rock,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L, K:) [these explanations are given by those who hold that مَا سَجِينٌ in the next verse is for مَا كِتَابٌ مَا سَجِينٌ:] or it there means a register comprising the deeds of the wicked, (Bd, Jel,*) of the jinn, or genii, and of mankind, (Bd,) or of the devils and the unbelievers: (Jel:) or مَا سَجِينٌ in the next verse is for مَا كِتَابٌ سَجِينٌ, and the meaning is the place, (Bd, Jel,) which is beneath the seventh earth, the abode of Iblees and his forces: (Jel:) IAth says, it occurs in a trad. with the article ال; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also سَجِيلٌ.] = Also Anything hard: (L:) and hard, vehement, or severe; (S, L, K;) applied to a beating. (S, L.) — And Continuing, lasting, or everlasting; syn. دَائِمٌ; (L, K;) as also سَجِيلٌ: so accord. to El-Muarrif. (L. [See, again, سَجِيلٌ.] = And i. q. عَلَانِيَةٌ (L, K:) so in the saying, عَمِلَ ذَلِكَ سَجِيئًا [He did that openly, or publicly]. (L.) = Also Palm-trees (نَخْلٌ) such as are termed سَلْتِينَ (As, L, K) in the dial. of the people of El-Bahreyn; (As, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say سَجِينٌ in the place of سَلْتِينَ, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. سَلْتَن.)

سَاجُونٌ Iron such as is termed أُنَيْث [i. e. female, meaning soft]. (L.)

[مَسْجِنَةٌ, accord. to Freytag, The act of imprisoning: but it seems rather to be a word of the class of مَجْبَنَةٌ and مَبْخَلَةٌ &c., and to signify a cause of imprisonment.]

سَجِينٌ: see مَسْجُونٌ.

سجو

1. سَجَا (S, Msh, K, &c.) aor. سَجُوَ (S, Msh,) inf. n. سَجُوٌ (S, K, TA) and سَجُوءٌ (TA,) said of the night, (Fr, IAar, Msh, TA,) &c., (TA,) It was, or became, silent, quiet, or still: (Fr, IAar, S, K, TA:) and dark: (Fr, TA:) or its darkness became extended: (IAar, TA:) or it covered, or concealed, by its darkness. (Msh, TA.) وَاللَّيْلُ إِذَا سَجَا, in the Kur [xciii. 2], means And the night when it becomes still, silent, or quiet:

(IAqr, Zj, S, Jel:) or when it covers with its darkness: (Jel:) or when its people become silent: or when its darkness becomes still: from سَجَا inf. n. سَجُو. The sea became calm. (Bd.) And one says, سَجَتِ الرِّيحُ The wind became still. (TA.) — سَجَتِ النَّاقَةُ The she-camel prolonged her حنين [or cry of yearning towards her young one]. (K.) — See also 2.

2. سَجَى He covered anything; as also سَجَى and سَجَا. (IAqr, TA.) You say, سَجَى الْمَيِّتِ, (S, Mgh, Msb,) inf. n. تَسْجِيَةٌ, (S, Mgh, K.) He covered the dead person (Mgh, Msb, K) with a garment, or piece of cloth, (Mgh, Msb,) and the like. (Msb.)

3. سَجَا, (K,) inf. n. مُسَاجَاة, (TA,) He touched it. (K.) One says, أَتَانَا بِطَعَامٍ فَمَا سَاجَيْنَاهُ i. e. [He brought us food, and] we did not touch it. (AZ, TA.) — And i. q. عَالَجَهُ [meaning He worked, or laboured, upon it, or at it; &c.]. (K.) One says, هَلْ تُسَاجِي ضَيْعَةً i. e. تُعَالِجُهَا [meaning Dost thou work, or labour, upon a landed estate? or, probably, dost thou cultivate a landed estate by the work, or labour, of others?]. (Aboo-Málik, TA.)

4: see 2. — اسجَت النَّاقَةُ The she-camel had much milk. (Sgh, K.)

[سَجِيٌّ A sincere companion and friend. (Golius, from Meyd.)]

سَجِيَّةٌ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خُلُقٌ, and طَبِيعَةٌ, (S,) or غَرِيزَةٌ, (Msb:) or a faculty, or quality, firmly rooted in the mind, not easy of removal: (MF:) pl. سَجَايَا. (Msb.)

نَاقَةٌ سَجَوَاءٌ A she-camel still, or quiet, when being milked. (M, K.) — And A she-camel whose fur is unruffled: and شَاةٌ سَجَوَاءٌ a sheep whose wool is unruffled. (TA.) — And رِيحٌ سَجَوَاءٌ A gentle wind. (TA.) — And امْرَأَةٌ سَجَوَاءٌ الطَّرْفِ meaning A woman languid, or languishing, in the eye. (TA.)

سَاجٌ Still, silent, or quiet: thus applied to the sea [as meaning calm, or unruffled]. (S, K.) And نَيْلَةٌ سَاجِيَّةٌ A calm night, in which the wind is still, and such as is not dark: (T, TA:) or a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark. (M, TA.) And طَرَفٌ سَاجٌ A still, or motionless, eye: (S, K:) [or] عَيْنٌ سَاجِيَّةٌ, accord. to IAqr, means an eye that has a languid, or languishing, look; which is an accessory to beauty in women. (TA.) See also the next preceding paragraph.

سح

1. سَحَ, (S, A, TA,) aor. سَحَّ, (S, TA,) inf. n. سَحٌّ, (S, K, &c.,) He poured out, or forth, (S, A, K,) water, (S, A,) &c.: (S:) or, accord. to IDrd, سَحَّ signifies the pouring out, or forth, in consecutive quantities: or, accord. to the Msb, [but this art. is not in my copy of that work,]

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the pouring forth much, or abundantly; and the like is said in the Jami' of Kz. (TA.) You say also, سَحَتِ السَّمَاءُ مَطَرَهَا [The sky poured forth its rain]. (A, TA.) See also an ex. of the inf. n. voce سَحَاءٌ, below. — [Hence,] one says, اسْتَشْدَدْتُ قَصِيدَةً فَسَحَّهَا عَلَيَّ † [I asked him to recite an ode, and he poured it forth to me; lit., upon me], inf. n. as above. (A.) — [Hence likewise,] سَحَّ signifies also † The act of flogging.

(K, TA.) One says, سَحَّهُ مِائَةَ سَوْطٍ, (S, TA,) aor. and inf. n. as above, (TA,) † He inflicted upon him a hundred stripes of a whip. (S, TA.) — And † The act of beating, striking, or smiting. (K.) — And † The act of thrusting or piercing [with a spear or the like]. (TA.) = سَحَّ, (S, A,) aor. سَحَّ, (S,) so says Fei, or, accord. to some, agreeably with analogy, (TA,) inf. n. سَحٌّ (S, K) and سَحُوحٌ, (K,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) It flowed from above; (S, K;) [i. e. it flowed down;] said of water, (S,) and of rain, and of tears; (S, A;) as also † تَسَحَّحَ and † تَسَحَّحَ, (K:) or سَحَّ signifies, or signifies also, it poured out, or forth, vehemently: (TA:) and † تَسَحَّحَ, it flowed; said of water, (S, TA,) and of a thing. (TA.) — [Hence,] سَحَّتِ النَّاقَةُ, (S, A, TA,) and الْبَقَرَةُ, (TA,) aor. سَحَّ, (S, TA,) or, accord. to Lh and Z, تَسَحَّحَ, (TA,) inf. n. سَحَّ, (K,) or سَحُوحٌ, (S, A,) or both, (TA,) and سَحُوحَةٌ, (S, Ibn-Et-Teiyánee, TA,) † The sheep or goat, and the animal of the ox-kind, became fat: (AZ, AHn, S, TA:) or became fat to the utmost degree: (K:) or became fat so as to flow with grease: (A:) or became fat, but not to the utmost degree. (TA.)

5: see 1, in the latter half of the paragraph.

7. انسَحَّ عَرَقًا It (a camel's arm-pit) poured with sweat. (TA.)

R. Q. 2. تَسَحَّحَ: see 1, latter half, in two places.

سَحٌّ Rain pouring abundantly and extensively: (K in art. سبط:) and سَحَّاحٌ (S, K) and سَحَّحَ (K) rain pouring vehemently, (S, K, TA,) paring the surface of the earth: (TA:) and سَحُوحٌ, applied to rain that falls in large drops, pouring much, or abundantly; and also applied to a thundering cloud, حَنَانَةٌ, i. e. سَحَابَةٌ, [or, accord. to the S and A, to any cloud, سَحَابَةٌ,] pouring forth much rain: (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and عَيْنٌ سَحَّاحَةٌ, so in a copy of the K, [and thus in my MS. copy of it,] in other copies سَحَّاحَةٌ, but the former is the right, (TA,) an eye pouring forth tears abundantly, or much: (K, TA:) and طَعْنَةٌ مُسَحَّحَةٌ (S, TA) [a spear-wound, or the like,] flowing [with blood]. (TA.) — [Hence,] حَلَفَ سَحَّ † A swearing in which oaths pour forth consecutively. (L.) = Also † i. q. قَسَبٌ [i. e. Dry, or tough, dates, that

crumble in the mouth and have hard stones]: (K:) Az relates his having heard the Bahránees thus term a certain kind of قَسَب: (TA:) or † scattered dates: (A:) or † dry, or tough, dates, (K, TA,) not sprinkled with water [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) scattered (K, TA) upon the ground, not collected in a receptacle, and not packed; (TA;) as also سَحَّ, (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.)

سَحَّ: see what next precedes.

سَحَّ The air. (Fr, T, O, K.) [See also سَحَّاحٌ, which is perhaps a mistranscription.]

سَحَّ: see سَحُوحٌ.

سَحَاءٌ a fem. epithet, an instance of فَعْلَاءٌ having no أَفْعَلٌ [i. e. not having أَفْعَلٌ for the masc. form], occurring in a trad., in which it is said, يَمِينُ اللَّهِ سَحَاءٌ لَا يَغِيضُهَا شَيْءٌ: اللَّيْلُ وَالنَّهَارُ (A, TA) i. e. † The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day: or, as some relate it, the phrase is يَمِينُ اللَّهِ مَلَأَى سَحَاءً [the right hand of God is full, with pouring forth]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) — You say also غَارَةٌ سَحَاءٌ (A, TA) † [An incursion into the territory of an enemy] that pours calamity upon people with sudden impetuosity. (TA.) — [Golius explains سَحَاءٌ, on the authority of Meyd, as signifying † A hot wind: it is probably a mistranscription for سَحْنَاءٌ.]

سَحَّاحَةٌ: see سَحَّ.

سَحَّحَ: see سَحَّ. — Also, applied to land (أَرْضٌ), † Wide, or spacious: but IDrd says, I know not the truth of this. (TA.) = Also, and سَحَّحَةٌ, A court, or a spacious portion in which is no building or that is vacant, of a house, (S, K, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAqr as meaning a man's quarter, or tract, in which he alights. (TA.)

سَحَّحَةٌ: see what next precedes.

سَحَّاحٌ and its fem., with ة: see سَحَّ — and see also the fem. in what here follows.

شَاةٌ سَحَّ, (A, K,) after the manner of a possessive noun, (TA,) and سَحَّاحَةٌ, (K,) the latter occurring in a trad., or, as some relate it, سَحَّاحَةٌ, which means the same, (TA,) † A sheep, or goat, that is fat: (S, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below:) or that flows with grease by reason of its fatness: (A:) or full of fat: (TA:) or fat in the utmost degree: (K:) [or fat, but not in the utmost degree; for] one says مَبْزُولٌ then مَتْنٌ when it has become a little

fat; then **شَنُونٌ**; then **سَمِينٌ**; then **سَاحٌ**; and then **مُتْرَطِمٌ**, which means fat in the utmost degree: (Aboo-Ma'add El-Kilábee, TA:) pl. **سُحَاحٌ**, (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or **سُحَاحٌ** (IKtt, K) and **سُحَاحٌ**, which is extr. [in form]. (K.) And **لَحْمٌ سَاحٌ** + Fat flesh-meat; as though, by reason of its fatness, it poured forth grease. (As, S, TA.)

فَرَسٌ مِسَحٌ † A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.)

سَحٌّ **طَعْنَةٌ مُسْحِجَةٌ**: see **سَحٌّ**.

سحب

1. **سَحَبَهُ** (S, A, Msb, K,) aor. **سَحَبَ**, (Msb, K,) inf. n. **سَحَبٌ**, (Msb, TA,) He dragged it, or drew it along, (S, A, Msb, K,) namely, his **ذَيْلٌ** [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Msb, K, TA.) One says of a woman, **تَسَحَبَ ذَيْلُهَا** [She drags, or draws along, her skirt upon the ground]. (TA.) And **سَحَبَتِ الرِّيحُ الثَّرَابَ** [The wind drew along the dust upon the ground]. (TA.) — [Hence,] **سَحَبَتِ الرِّيحُ أَذْيَالَهَا** † [The winds dragged their skirts upon the ground; i. e., blew so as to efface the traces upon the ground]. (A: in the TA, **الرِّيحُ**.) And **أَسْحَبَ ذَيْلَكَ عَلَى مَا كَانَ مِنِّي** † [Drag thy skirt over that which has proceeded from me; i. e. efface what has proceeded from me, as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And **مَا أَتَّبَعِي رَجُلٌ وَدَّ صَاحِبِهِ** † [A man has not preserved, or kept alive, the love, or affection, of his companion with anything that is in its effect like his dragging the skirt over his vices, or faults]. (A, TA.) — [Hence likewise, as will be shown by what next follows,] **سَحَبَ**, aor. **سَحَبَ**, (K, TA,) inf. n. as above, (S, TA,) means also † He ate and drank vehemently. (S, K, TA.)

4. **أَسْحَبْتُ مِنَ الطَّعَامِ وَالشَّرَابِ** † I took, or ate and drank, much of the food and beverage; as also **تَسَحَّبْتُ**: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5: see 4. — **تَسَحَّبَ عَلَيْهِ** † He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishness, and feigned opposition. (Az, MA, TA.)* — **تَسَحَّبَتْ فِي حَقِّهِ**, occurring in a trad. of Sa'eed and [a woman named] Arwā, means † She took his right, or rightful property, by force, and annexed it to her own, and to her land. (TA.)

7. **انْسَحَبَ** It was, or became, dragged, or drawn along, (S, A, Msb, K,) upon the ground: (Msb, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) — [Hence,]

انْسَحَبَتْ فِيهَا ذَلَالُ الرِّيحِ † [The skirts of the wind were, or became, dragged upon it, i. e., upon the ground (الأرض), so as to efface the traces upon it]. (A, TA.)

سُحْبَةٌ **غِشَاوَةٌ** [app. as meaning particularly A covering, or film, upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning *oculorum caligo*]. (K.) — And **رَمَائِمُ** of water in a pool left by a torrent; as also **سُحَابَةٌ** (K, TA:) dim. of the former **سُحْبَةٌ**. (TA.)

رَجُلٌ سَحْبَانٌ A man who takes, or carries, or sweeps, away everything by which he passes. (K.) — [Golius explains **سَحْبَانٌ**, as on the authority of Meyd, as meaning A portion of water remaining in a skin or other thing: but I think that this is a mistranscription for **سُحْبَةٌ**.]

سَحَابٌ [termed in the S and K pl. of **سَحَابَةٌ**, as also **سَحَبٌ** and **سَحَابٌ**], is, accord. to As, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and **سَحَابَةٌ** is its n. un.; (MF, Msb, TA;) and **سُحُبٌ** is pl. of **سَحَابٌ** or of **سَحَابَةٌ**; (L, Msb, MF, TA;) it may be pl. of either of these; (L, MF, TA;) and **سَحَابٌ** is pl. of **سَحَابَةٌ** absolutely, and of **سَحَابٌ** when used as fem.: (MF, TA:) it signifies Clouds [or a collection of clouds]; (S, K, KL, TA, &c.) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Msb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. **حَبَوٌ**.) One says, **مَطَرَتِ السَّحَابَةُ** [The cloud rained upon them]. (A.) — [Hence,] **أَقَمْتُ عِنْدَهُ سَحَابَةَ نَهَارِي** † I remained at his abode the whole of my day: originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And **مَا زِلْتُ أَفْعَلُهُ سَحَابَةَ يَوْمِي** † I ceased not to do it the whole of my day. (K, TA.) — **السَّحَابُ** [properly The water of the clouds] is a term for † nine. (TA in art. **جَفَنٌ**.) — **السَّحَابُ** is a name of † The Prophet's turban; (Mgh, TA:) it was thus called as being likened to the **سحاب** of the rain because of its being drawn along in the air. (TA.) — Also the name of A sword of **Dirar Ibn-El-Khatāb**. (K.)

سَحَابَةٌ n. un. of **سَحَابٌ** [q. v.]. (As, Msb, &c.)

سُحْبَةٌ: see **سَحْبَةٌ**.

سُحْبَةٌ dim. of **سَحْبَةٌ**, q. v. (TA.)

أَسْحُوبُ † A man who eats and drinks much, (S, A,) or vehemently: (K:) Az says that the word known to him in the former sense is **أَسْحُوتُ**, with **ت**; but that perhaps **أَسْحُوبُ** is allowable. (L, TA.)

مَسْحَبٌ A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. **مَسَاحِبٌ**: see **Har** p. 78.]

سحت

1. **سَحَتَهُ**, [aor. **سَحَتَ**, inf. n. **سَحْتٌ**], He exterminated

it, eradicated it, exterminated it, or destroyed it utterly; as also **أَسَحَتَهُ**: (S, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, **سَحَتِ الْخَتَانُ**, inf. n. as above; and **أَسَحَتَهُ**; He performed the circumcision so as to remove the prepuce utterly. (TA.) And **سَحَتَ شَعْرَهُ** He removed his hair utterly in shaving and cutting: (A:) and **سَحَتَ رَأْسَهُ**, inf. n. as above; and **أَسَحَتَهُ**; He shaved his head so as to remove the hair utterly. (Lh, TA.) And **سَحَتَ الشَّحْمَ عَنِ اللَّحْمِ**, (aor. as above, K,) He peeled off the fat from the flesh; (S, A, K;) as also **سَحَفَهُ**. (S.) And **سَحَتَ شَيْئًا**, aor. and inf. n. as above, He peeled, or peeled off, a thing by little and little. (L, TA.) And **سَحَتَ وَجْهَ الْأَرْضِ** He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) **فَيَسْحَتُكَ بِعَذَابٍ**, in the **Kur** xx. 64, means *Lest He destroy you [by a punishment]*, (Bd, Jel,) or utterly destroy you; (Bd;) and some read **فَيَسْحَتُكَ**, (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or † lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or † lest He pare you [from the surface of the earth thereby]. (TA.) **أَسَحْتَاهُمْ** and **سَحَتْنَاهُمْ** both signify † We harassed, or distressed, or afflicted, them: and **سَحَتَهُمْ** [and **أَسَحْتَهُمْ**], He slaughtered them. (TA.) — See also the next paragraph, in two places.

4: see above, in six places. — [Hence,] **أَسَحْتُ**, said of a man, † His property went away. (Lh, TA.) — **أَسَحْتُ** He gained, or earned, what is termed **سَحْتٌ** [i. e. gain that was unlawful, &c.]; (S, A, K;) as also **سَحَتَ**: (K:) or he earned little. (Msb.) You say, **أَسَحْتُ فِي تِجَارَتِهِ** He earned such gain in his traffic; (S, A;) as also **سَحَتَ فِيهَا**: (TA:) or he earned little therein; and so **أَسَحْتُ تِجَارَتَهُ**. (Msb.) And **أَسَحَتَتْ تِجَارَتُهُ** His traffic was, or became, disapproved, abominable, or foul, and unlawful. (K.)

سَحْتُ inf. n. of 1 [q. v.]. (L, TA.) — Also † Vehemence of eating and drinking. (TA.) — And † Punishment, castigation, or chastisement. (TA.) — **بَرْدٌ سَحْتُ**, (K,) [as also **سَحْتُ**, q. v.,] and **صَادِقٌ سَحْتُ**, (TA,) [and **لَحْتُ**], i. e. † Vehement, or intense, cold: see **بَحْتُ** &c.]. (K.) — See also **سُحُوتٌ** — and **مَسُحُوتٌ** — and see the paragraph here following, in two places.

سُحْتُ (S, A, Msb, K) and **سَحْتُ** (S, Msb, K,) the former a contraction of the latter, (Msb,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K “or”) what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a dog, and of wine, and of a pig; (TA;) any pro-

perty that is forbidden, not lawful to be gained (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Kur v. 46, some read **لِلْشَّت**; and some, **لِلْشَّت**; (Bd, TA;) and it has also been read as the inf. n., **لِلْشَّت**: (Bd:) the pl. is **أَشَات**. (K.) — Also *Little, or small, in quantity or number; paltry, mean, or inconsiderable.* (Msb.) — **سَحَتْ** or **سَحَتْ** (accord. to different copies of the K [the former the better known]) *His property may be taken and destroyed with impunity: and in like manner, سَحَتْ دَمُهُ* *His blood may be shed with impunity.* (K, TA.) — See also **مَسْحُوتٌ**.

سَحَتْ: see the next preceding paragraph.

سَحْتِي: see what next follows.

سُحُوتٌ *An old and worn-out garment or piece of cloth; as also سَحَتْ and سَحْتِي.* (K.) — [A mess of] **سَوِيْق** [or meal of parched barley, &c.,] *having little grease or gravy [mixed with it]; as also سَحْتِي*; (K;) the latter a dial. var. of **سَحْتِي** [q. v.] (TA.) — And *A desert (مَفَاةٌ) of which the earth is soft.* (K.)

سَحْتِي: see the next preceding paragraph.

سَحَابَةٌ: see **مَسْحُوتٌ**, in two places. — **سَحَابَةٌ** *A cloud that carries away, or sweeps away, that by which it passes.* (TA.)

سَحَاتٌ and **أَرْضٌ سَحَاتٌ**, + *A year, and a land, in which is no pasture.* (K.)

أُسْحُوتٌ } see the following paragraph.
مَسْحُوتٌ }

مَسْحُوتٌ + *Property (مَالٌ) made to go away, or depart; made away with, made an end of, or destroyed; as also مَسْحَتْ, (S, K,) as in a verse cited voce مَحْلَفٌ, (S,) and سَحَتْ and سَحْتِي.* (K.) — + *A man who eats and drinks vehemently; as also سَحَتْ and سَحْتِي:* (TA in the present art.) and **أُسْحُوتٌ** signifies [the same, or] a man who eats and drinks much. (Az, TA voce **أُسْحُوتٌ**, q. v.) And **مَسْحُوتُ الْجَوْفِ** + *A man (S) who does not become satiated: (S, K:) having a capacious belly, (K, TA,) and who does not become satiated with food: (TA:) and as some say, hungry: (TA:) and one who suffers much from indigestion.* (K, TA.) And **مَسْحُوتُ الْمَعِدَةِ** + *A man having a greedy, or gluttonous, stomach.* (A, TA.)

سج

1. **سَجَّهَ**, (S, A, K, TA,) aor. **سَجَّهَ**, (K, TA,) inf. n. **سَجَجَ**, (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part; (S, A, K, TA;) relating to one's skin: (S, A, TA:) and he scratched him; or wounded him in the outer*

skin: also he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part; as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] الْوَجَى. (TA.) You say, سَجَّهْتُ جِلْدَهُ I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And أَصَابَهُ شَيْءٌ فَسَجَّهَ وَجْهَهُ [A thing hit him, and abraded the cuticle of his face]. (S.) And سَجَّهَ الْعُودَ بِالْجَبْرِ He abraded the outer part of the wood, or piece of wood, or stick, with the file. (TA.) And يَسْجَحُ الْأَرْضَ بِخَفِّهِ, referring to a camel, (S, K, TA,) He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole. (TA.) And سَجَّهَتِ الرِّيحُ الْأَرْضَ [The winds pared the surface of the earth, removing the dust and pebbles: like سَجَّهَتْ]. (A.) — Also He bit him so as to make a mark, or marks, upon him; [or so as to lacerate his skin;] used especially in relation to wild asses; and so سَجَّهَهُ, [but in an intensive sense, i. e. he so bit him much, or many times, (see مَسَجَجَ,) inf. n. تَسْجِجٌ and مُسَجِّجٌ [of which latter see an ex. in the next paragraph]. (TA.) — سَجَّجَ also signifies The combing gently upon the skin of the head: (K, TA:) [combing the hair with a gentle pressure upon the skin of the head:] one says, سَجَّجَ شَعْرَهُ بِالْمِسْطِ, inf. n. سَجَجَ, He combed his hair [pressing the comb] gently [upon the skin of his head]. (TA.) — And The going quickly [as though paring the surface of the earth with the feet, or making marks upon it]. (O, K.) You say, مَرَّ يَسْجَحُ He passed along going quickly: and [so] يَسْجَحُ السَّيْرُ. (O, TA.) — And A running of beasts falling short of such as is vehement. (K.) — And [hence, app.,] سَجَّحَ الْأَيْمَانُ, (TA,) aor. as above, (K, TA,) + He made the oaths to follow one another with little, or no, interruption. (K, TA.) — See also 7.

2. **سَجَّهَ**, (S, K,) inf. n. تَسْجِجٌ and مُسَجِّجٌ, [of which latter, see an ex. in what follows,] (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part, much, or often.* (S, K.) — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the “Jeemeeyeh” of El-'Ajjāj:

جَابًا تَرَى بِلَيْتِهِ مَسْجَحًا *

[A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard by AHāt from the mouth of AZ, and thus recited by the former to AS, who disallowed it, and said, **تَلَيْتُهُ** [i. e. whose neck, or cheek, thou seest to be much bitten, &c., instead of بِلَيْتِهِ], but abstained from objecting after AHāt had adduced other exs. [of similar inf. ns.], and among them the saying in the Kur [xxxiv. 18], وَمَزَقْنَاهُمْ كُلَّ مَذْرَجٍ: Az says that **مَسْجَحًا** is here made an inf. n., like تَسْجِجًا. (TA.)

5. **تَسَجَّحَ** It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often: (S, K:) said of the skin [&c.]. (S.)

7. **انْسَجَحَ** It had its outer integument, or superficial part, abraded, or otherwise removed: (S, K:) said of the skin: (S:) [and it seems from the phrase سَجَّحَ الْفَخْدَيْنِ occurring in the O and K in art. بَذَحَ, that سَجَّحَ, inf. n. سَجَجَ, may signify the same: but سَجَّحَ may there be a mistranscription for سَجَّجَ.] One says, **انْسَجَّحَ جِلْدُهُ مِنْ شَيْءٍ مَرَّ بِهِ** His skin had its cuticle abraded in consequence of a thing that passed by him. (TA.)

سَجَّحَ inf. n. of سَجَّحَ. (TA.) — And [hence, Dysentery, or the like; because attended by abrasion, or excoriation, of the colon;] a certain disease of the bowels; (PS;) an abrading disease in the belly. (TA.) You say, **بِهِ سَجَّحٌ** (S) i. e. In him is the disease above mentioned. (PS.)

سَحُوجٌ: see سَحَّاجٌ.

سَجَّحَ Having its outer integument, or superficial part, abraded, or otherwise removed; as also **مَسْحُوجٌ**. (TA.)

سَحَّاجٌ A camel that pares the surface of the ground with his foot, (S, K, TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) — Also + A man who makes oaths to follow one another with little, or no, interruption: (TA:) and so **مَسْحَاجٌ** and **سَحُوجٌ** applied to a woman. (K, TA.) And **حَلَفَ سَحَّاجٌ** + A swearing in which the oaths are made so to follow one another. (TA.)

سَحَّاجٌ act. part. n. of سَجَّحَ: fem. with ة: pl. of the fem. **سَوَاجِحٌ**. Hence, **رِيَّاحٌ سَوَاجِحٌ** [Winds paring, or that pare, the surface of the earth, removing the dust and pebbles]. (A, TA.)

مَسَاحِجٌ A place of abrasion, &c.: pl. **مَسَاحِجٌ**. — Hence, one says, of an ass, (A,) i. e. a wild ass, (TA,) **عَلَيْهِ الْمَسَاحِجُ** Upon him are the marks, or scars, of the biting of other asses. (A, TA.)

مَسْجَحٌ The [instrument called] مِبْرَاةٌ with which one pares, or shapes, wood. (O, K.) — [And hence, app., A rain that is as though it pared the surface of the earth. Accord. to Freytag, **مَسْجَحٌ** occurs in this sense in the Deewán of Jereer: pl. **مَسَاحِجٌ**: but the correct word is evidently **مَسْجَحٌ**.] — Also, and **مَسْحَاجٌ**, (O, K, TA,) A wild ass that bites [other asses] much, or frequently: (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] that runs a pace falling short of such as is vehement. (O, K.)

مَسْجَحٌ An ass [i. e. a wild ass] much bitten. (S, A, K.) — [See also 2.]

سَحَّجَ: see مَسَحَّجَ — and see also سَحَّجَ.
مَسَحَّجَ: see سَحَّجَ.

سحر

1. سَحَرَهُ He, or it, hit, or hurt, his سَحَر [or lungs, &c.], (Mgh, TA.) or his سَحَرَةٌ [i. e. heart]. (TA.) — And the same, aor. سَحَر, inf. n. سَحْر, (T, TA.) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فَعَلَ, aor. يَفْعَلُ, inf. n. فَعْلٌ, (MF.) † He turned it, (T,) or him, (TA.) عَنْ وَجْهِهِ [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Qur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَرَكَ عَنْ وَجْهِ كَذَا وَكَذَا, † What has turned thee from such and such a course? (Yoo.) أَفْكَ and سَحَر are syn. [as meaning † He was turned from his course &c.]. (TA.) — And † He turned him from hatred to love. (TA.) — Hence, (TA.) aor. and inf. n. as above, (T, S, TA.) and inf. n. also سَحَر, (KL, TA.) † He enchanted, or fascinated, him, or it; (S, *K, *KL, PS;) and so سَحَرَهُ (MA, TA) [in an intensive or a frequentative sense, meaning he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time]: and سَحَرَتْهُ He enchanted, or fascinated, his eye. (MA.) You say, سَحَر الشَّيْءَ عَنْ وَجْهِهِ, meaning † He (an enchanter, سَاحِر) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was. (T, TA. [See سَحَر, below.]) And الْمَرْأَةُ تَسَحَرُ النَّاسَ بِعَيْنِهَا † [The woman enchants, or fascinates, men by her eye]. (A.) And سَحَرَهُ بِكَلَامِهِ † He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition. (Msb.) — † He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K, *) as also سَحَرَهُ, [but app. in an intensive or a frequentative sense,] (K, TA.) inf. n. تَسْحِير. (TA. [accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) — And in like manner, † He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. عَلَّلَهُ; as also سَحَرَهُ, inf. n. تَسْحِير. (S, TA.) One says, سَحَرَهُ بِالطَّعَامِ وَالشَّرَابِ, and سَحَرَهُ, † He fed him, and diverted him [from the feeling of want], with meat and drink. (TA.) — And سَحَرْتُ الفِضَّةَ † I gilded the silver. (Ham p. 601.) — سَحَر is also syn. with فَسَادٌ [as quasi-inf. n. of أَفْسَدَ, as is indicated in the TA; thus signifying The act of corrupting, marring, spoiling, &c.: see the pass. part. n. مَسْحُور. (TA.) [Hence,] one says, سَحَرُ الْمَطَرِ الطِّينَ and الثَّرَابَ, † The rain spoiled the clay, and the earth, or dust, so

that it was not fit for use. (TA.) — And one says of the adhesion of the lungs to the side by reason of thirst, يَسْحَرُ الْبَاقُ الْغَنِيمَ, meaning † It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) — سَحَر also signifies He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;) said of a man. (T, TA.) — سَحَر, aor. سَحَر, † He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَكَرَ. (O, K. [See also 4.]

2. سَحَر, inf. n. تَسْحِير: see 1, in four places. — Also † He fed another, or others, with the food, or meal, called the سَحُور: (M, Mgh, TA.) or سَحَرَهُم signifies he gave to them the meal so called. (Mgh.)

4. اسحَر † He was, or became, in the time called the سَحَر; (S, A, K;) as also اسحَر. (TA.) And † He went, or journeyed, in the time so called: (S, K, TA.) or he rose to go, or journey, in that time; and so اسحَر: (TA.) or this latter signifies he went forth in that time. (A. [See also 1, last sentence.])

5. تَسَحَّرَ (A, Mgh, Msb) and تَسَحَّرَ السَّحُورَ (Az, TA) † He ate the food, or meal, [or drank the draught of milk,] called the سَحُور. (Az, A, Mgh, Msb, TA.) — And تَسَحَّرَ بِهِ † He ate it, (S, *K, *TA,) namely, food, or سَوِيق [q. v.], [or drank it, namely, milk,] at the time called the سَحَر. (TA.)

8. اسحَر: see 4, in two places. — Also † He (a cock) crowed at the time called the سَحَر: (S, K;) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.)

سَحَر, and سَحَرَهُ, (S, Mgh, Msb, K,) sometimes thus because of the faucial letter, (S,) and سَحَر, (S, Msb, K,) and, accord. to El-Khaffajee, in the 'Ināyeh, سَحَر, but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Msb, K;) or what adheres to the gullet and the wind-pipe, of [the contents of] the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA.) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:*) and سَحَر signifies also the liver; and the core, or black or inner part, (سَوَاد) and sides, or regions, of the heart: (TA.) and سَحَر, the heart; (El-Jamee, K;) as also سَحَرَةٌ: (TA:) the pl. (of سَحَر, S, Msb) is سَحُور, and (of سَحَر, S, Msb, and of سَحَر, Msb) أَسْحَار. (S, Msb, K.) — Hence, اسْتَفْحَسَ سَحَرَهُ, (S, A, K,) and اسْتَفْحَسَ, † His lungs became inflated, or swollen, by reason of timidity and cowardice: (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says سَحَرَهُ, and that the meaning is, [as given also in the K,] he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the

heart is raised to the gullet: and of the same kind is the phrase in the Qur [xxxiii. 10] وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ. (TA.) — And الْمُقَطَّعَةُ الْأَسْحَارِ, † [She that has her lungs burst asunder], an appellation given to the أَرْبَابُ [i. e. hare, or female hare], (S, K,) or to the swift أَرْبَابُ, (TA in art. قَطَعَ,) by way of good omen, meaning that her lungs will burst asunder; like الْمُقَطَّعَةُ النَّبَاتِ: (S:) and some (of those of later times, S) say الْمُقَطَّعَةُ, with kesr to the ط; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who pursues her. (ISh, Sgh.) — And انْقَطَعَ مِنْهُ سَحَرِي † I despaired of him, or it. (A, K.) And أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحَرِي † I am not in despair of him, or it. (A, B.) صَرِيرٌ سَحَرِي is also expl. as signifying † Having his hope cut off: and † anything despaired of. (TA.) And صَرَمَ سَحَرَهُ means † His hope was cut off. (TA.) — Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) — And The upper, or highest, part of a valley. (TA.) — See also سَحَارَةٌ. — And see سَحَر, in two places.

سَحَر: see the next preceding paragraph, in three places.

سَحَر: see سَحَر, first sentence. — [Also] an inf. n. of سَحَرَهُ, meaning † The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:]) and hence, (T, TA,) † enchantment, or fascination: (T, *S, *MA, KL, PS:) for when the enchanter (السَّاحِر) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhr-ed-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أَخَذَهُ [meaning a kind of enchantment, or fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخُذُهُ) is subtle: (S, K:) accord. to Ibn-Abee-'Aisheh, سَحَر is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. أَسْحَارُ and سَحُور. (TA.) — Also † Skilful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is in the saying of Moḥammad, لِسِحْرٍ لِسِحْرٍ, †

†[*Verily there is a kind of eloquence that is enchantment*]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سحر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سحر properly so called: and it is said to be السحر الحلال [or lawful enchantment]. (Mṣb.) The saying of Moḥammad mentioned above was uttered on the following occasion: Keys Ibn-'Asim El-Minkaree and Ez-Zibriḳān Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibriḳān; whereupon he spoke well of him: but Ez-Zibriḳān was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered:" then Moḥammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سحر. (TA.) — Also † Skill; science: Moḥammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السَّحْرِ [He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — Also † Food; aliment; nutriment: so called because its effect is subtle. (TA.) — غَيْثٌ دُوسِرٌ means † Superabundant rain. (TA.)

سَحَر: see سَحَر, in two places. = Also, (S, A, Mgh, Mṣb, K, &c.,) and سَحَرٌ, (TA,) and سَحَرٌ, (Mṣb,) and سَحَرِي, and سَحَرِيَّة, (K,) † The time a little before daybreak: (S, K:) or [simply] before daybreak: (Mṣb:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of سَحَر (Mṣb) and of سَحَرٌ (TA) and of سَحَرٌ, (Mṣb,) is أَسْحَار: (Mṣb, K, TA:) the سَحَر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مَتَقَس [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السحر الأعلى, [or the earlier

سَحَر,] (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says "the false dawn" and "the true:" (A:) the earlier سَحَر is also called سَحَرَةٌ: (S, K:) or the سَحَر is the same as the سَحَر: or it is the last third of the night, to daybreak. (TA.) Using سَحَر indeterminately, you make it perfectly decl., and say, أَتَيْتُهُ بِسَحَرٍ [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, سَحَرَةٌ [in the earlier سَحَر]: (S, K:) you also say سَحَرًا, and سَحَرَةٌ, (A,) and سَحَرًا مِنَ الْأَسْحَار: and مَا زَالَ سَحَرًا [He ceased not to be with us, or at our abode, from a little before daybreak]: and بِأَعْلَى السَّحَرِ, and بِأَعْلَى سَحَرَيْنِ, and فِي أَعْلَى السَّحَرَيْنِ, (TA,) and بِأَعْلَى السَّحَرَيْنِ, (A, TA,) [I met him in the earlier سَحَر]; but سَحَرًا, a phrase used by El-'Ajjāj, is erroneous: (TA:) and لَقِيتُهُ سَحَرِيًّا هَذِهِ اللَّيْلَةَ and سَحَرِيَّتَهَا [I met him in the time a little before daybreak of this last night]. (TA.) When, by سَحَر alone, you mean the سَحَر of the night immediately preceding, you say, لَقِيتُهُ سَحَرًا يَافِئًا [I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from السَّحَر, (S,) or because it is for السَّحَر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say سَحَرًا: (TA:) and you say, سِرْ عَلَى فَرَسِكَ سَحَرًا يَافِئًا [Go thou on thy horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سِرْ I find سِير]: you do not make it to terminate with ḍamm, [like قَبْل and بَعْد &c.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقِيتُهُ سَحَرَةً يَافِئًا [I met him in the earlier سَحَر of this last night, O thou man]. (TA.) If you make سَحَر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original form, like أَخْر: you say, سِرْ عَلَى فَرَسِكَ سَحِيرًا [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سِرْ I find سِير]: you do not make it to terminate with ḍamm, [like قَبْل &c.,] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) — سَحَرٌ also signifies † Whiteness overspreading blackness; (K;) like سَحَر; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حَمَارٌ أَصْحَرُ; (TA;) and سَحَرَةٌ signifies the same; (TA;) i. q. صَحْرَةٌ. (K.) — And † The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,

or of anything: (K:) from the time of night so called: (A:) pl. أَسْحَار. (T, A, K.)

سَحَرِي: see سَحَرِي.

سَحَر: see سَحَر, first sentence, in two places.

سَحَرَةٌ: see سَحَر = and سَحَر, in five places.

سَحَرِي and سَحَرِيَّة: see سَحَر; each in two places.

سُحُور A meal, or food, (Mgh, Mṣb, TA,) or [particularly] سَوِيْق [generally meaning meal of parched barley], that is eaten at the time called the سَحَر; (S,* Mgh, Mṣb, K,* TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramaḍān, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with ḍamm, [i. e. سُحُور, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سُحُور, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسَحَّر], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called the سُحُور [q. v.]. (Mṣb, TA.)

سَحَرِي: see سُحُور. — Also A man having his lungs (سَحَرَة) ruptured; and so سَحَرِي. (TA.) — And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) — And A horse large in the belly, (K,) or in the جَوْف [which often means the chest]. (TA.) = [And An arrow wounding the lungs: so accord. to Freytag in the "Deewān el-Hudhaleeyeen."]

سَحِيرًا: see سَحَر, in the latter half of the paragraph.

سَحَارَةٌ The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سَحَر,) and the windpipe, (K, TA,) and the appendages of these. (TA.)

سَحَار: see سَحَار, in two places.

سَحَارَةٌ † A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A,* TA:) it is also called سَحَر: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

سَاحِرٌ † [A magician, sorcerer, wizard] † [An enchanter;] a man who practices سَحَر; as also سَحَار [in an intensive sense, or denoting habit or frequency]: pl. of the former سَحَرَةٌ and سَحَار; and of † the latter, سَحَارُون only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ † [She has an enchanting, or a fascinating, eye], and عَيُونٌ سَوَاحِرُ [enchanting, or fascinating, eyes]. (A, TA.) And أَرْضُ سَاحِرَةٍ † [A land of delusive mirage]. (A, TA.) — And † Knowing, skilful, or intelligent. (S,* TA.)

مُسْحَرٌ, of which the pl. occurs in the K_{ur} xxvi. 153 and 185, means *Having سَحَر* or *سَحَر* [i. e. *lungs*]; (Bd, TA;) or *created with سَحَر* [or *lungs*]; (S;) i. e. a human being: (Bd:) or *diverted [from want] with food and drink*: (S,* TA:) and this seems to be implied by the explanation in the K; which is *hollow*; from Fr: (TA:) or *enchanted time after time, so that his intellect is disordered, or rendered unsound*: (A, TA:) or *enchanted much, so that his reason is overcome*: (Bd, Jel:) [see also مُسْحَرٌ:] or *deceived, deluded, beguiled, circumvented, or outwitted*. (TA.)

مُسْحَرٌ *Having his lungs (سَحَر)*, or *his heart (سَحَر)*, *hit, or hurt*; as also *سَحِرَ* [q. v.]. (TA.) — [† *Enchanted, or fascinated*.] — † *Deprived of his reason or intellect; corrupted or disordered [in his intellect]*. (IAar, Sh.) [See also مُسْحَرٌ.] — † *Food (طَعَامٌ) marred, or spoilt*, (K, TA,) *in the making thereof*. (TA.) † *Herbage marred, or spoilt*. (TA.) † *A place marred, or spoilt, by much rain, or by scantiness of herbage*. (K.) The fem., with *ة*, accord. to Az, signifies † *Land (أَرْضٌ) marred, or spoilt, by superabundant rain, or by scantiness of herbage*: accord. to Ish, † *land in which is little milk*; i. e. [because] *without herbage*: accord. to Z, [in the A,] † *land that produces no herbage*. (TA.) — And the fem., applied to a she-goat, † *Having little milk*: (A, TA:) or *large in her udder, but having little milk*. (Ham p. 26.)

مَسَاحِرُ: see سَحَرٌ, second sentence.

سحق

1. سَحَقَهُ (S, K, TA,) aor. ٤, (K, TA,) inf. n. سَحَقٌ (S, TA,) *He pared it, or peeled it, off*; (S, K, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISk. (S, TA.) — And سَحَقَهُ (Lth, TA,) inf. n. as above, (Lth, K, TA,) *He removed it, or stripped it off, namely, hair from skin, so that none of it remained*. (Lth, K, TA.) — Hence, (TA,) سَحَقَتِ الإِبِلُ † *The camels ate what they would*. (K, TA.) — And سَحَقَتِ الرِّيحُ السَّحَابَ † *The wind removed the clouds*; (Lth, K;) as also سَحَقَتْهُ (Zj, K, TA: in the CK سَحَقَتْهُ.) — سَحَقَ رَأْسَهُ (S, K,) inf. n. as above, (TA,) *He shaved his head* (S, K, TA) so as to remove the hair utterly. (TA.) — سَحَقَ الشَّيْءَ, and التَّخْلَةُ وَغَيْرَهَا (K,) aor. and inf. n. as above, (TA,) *He burned the thing, and the palm-tree &c.*; (K, TA;) *in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off*. (Abou-Naṣr, TA.) — And سَحَقَهُ *He* (i. e. God) *caused him to be affected with سَحَاف, i. e. consumption, or ulceration of the lungs*. (TA.)

4. اسحق *He sold the fat termed سَحَقَةٌ*. (K.) — See also 1.

سَحَقَ Fat, as a subst.: pl. سَحَاف. (TA.)

An Arab of the desert said, أَتُونَا بِصَحَافٍ فِيهَا لَحَامٌ, They brought us bowls in which were sorts of flesh-meat and of fat. (IAar, K,* TA.)

سَحَقَةٌ A piece, or portion, of fat; in a general sense: (TA:) or the portion of fat that is upon the back, (S, K, TA,) sticking to the skin, in the part between the two shoulder-blades, extending to the haunches: so says ISk: (S, TA:) or that is upon the two sides and the back: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) — And [the dual] سَحَقَانِ The two sides of the tuft of hair that is between the lower lip and the chin: (Abou-Sa'eed, K:) pl. سَحَقَات. (TA.) — See also سَحِيفٌ. — [Freytag makes it to be also syn. with مُسْحَقٌ, as on the authority of the K, in which I do not find it in this sense.]

سَحَقَةٌ: see what next follows.

سَحَقِيَّةٌ (in which the ن is augmentative, TA) A man having the head shaven; (IB, K, TA;) as also سَحَقَةٌ. (IB, TA.) — And with the article ال, What one has shaven off: thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) — Also A certain beast, or creeping thing: (Seer, TA:) [SM says,] I think it is the سَحَفِيَّة [or tortoise]. (TA.)

سَحَاف Consumption; or ulceration of the lungs; syn. سِل. (S, K.)

سَحُوفٌ A bucket (دَلْوٌ) that takes, and bears away, the water that is in a well. (Seer, K.) — Also, applied to a she-camel, Of which the fat has gone away. (ISd, TA.) — And, applied to a sheep or goat, or to a ewe or she-goat, (شَاةٌ) Having a portion of fat such as is termed سَحَقَةٌ, or two such portions of fat; as also سَحُوفٌ: (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) having abundance of سَحَاف (S,* K, TA,) pl. of سَحِيفَةٌ [q. v.]; or having abundance of the fat termed سَحَقَةٌ. (TA.) — Also A she-camel long in the teats. (IDrd, K.) — And A she-camel narrow in the orifices of the teats. (IDrd, K.) — And A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along; (K, TA;) so says some; i. e., by reason of fatigue: a dial. var. of زَحُوفٌ. (TA.) — And A sheep, or ewe, thin in the wool of the belly. (K.) — In the K, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَةٌ, and each of the others to سَحِيفٌ. (TA.)

سَحِيفٌ (ISk, S, Sgh, TA,) accord. to the context in the K سَحُوفٌ, which is wrong, in this and the next sense, (TA,) The sound of the mill when one grinds. (ISk, S, Sgh, K,*) And The sound of the streaming of milk from the udder; (O, K,* TA;) as also سَحِيفَةٌ. (K,* TA.)

سَحِيفَةٌ The fat called سَحَقَةٌ that one has pared off from the back of a sheep or goat. (ISk, S,*)

— And sing. of سَحَائِف, (Lth, TA,) which signifies The layers of fat between the layers [of flesh] of the flanks: and similar wide portions of fat that are seen adhering to the skin. (Lth, K, TA.) — Also A rain (مَطَرَةٌ) that sweeps away that along which it passes: (S, O, L, TA:) in the K, by the omission of كَسْفِيَّة, this meaning is erroneously assigned to سَحُوفٌ: accord. to Aṣ, a sharp rain, that sweeps away everything: and سَحِيفَةٌ, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَائِف and سَحَائِق. (TA.)

سَحُوفُ الْأَحَالِيل (K,) mentioned by Ish, on the authority of Abou-Aslam, (TA,) and سَحُوفُ الْإِحَالِيل (K,) thus accord. to Sb, (TA,) A she-camel wide in the orifices of the teats: (Abou-Aslam, K:) or having much milk, the streaming of which causes a sound to be heard. (Abou-Malik, K,* TA.)

مُسْحَقٌ The mark, or track, of a serpent, upon the ground; (Ibn-'Abbād, K;) as also مَزْحَقٌ. (TA.)

أَرْضٌ مُسْحَقَةٌ, with fet-h [to the ح, or perhaps to the م and ح], A land of which the herbage is thin [or scanty]: mentioned in the K in art. مُسْحَقٌ, as being [written مُسْحَقَةٌ] like مُسْحَقَةٌ. (TA.)

مُسْحَقَةٌ A thing with which flesh, or flesh-meat, is pared. (Ibn-'Abbād, K.)

مُسْحُوفٌ A man affected with سَحَاف, i. e. consumption, or ulceration of the lungs; (S;) syn. مَسْلُوفٌ. (K.)

سحق

1. سَحَقَهُ (S, Mgh, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. سَحَقٌ (Mṣb,) *He bruised, brayed, or pounded, it*; syn. دَقَهُ; (Mgh, K;) namely, a thing, (S, TA,) or medicine: (Mgh, Mṣb:) or i. q. سَكَنَهُ [app. as meaning he bruised, brayed, or pounded, it coarsely; but see this latter verb]: (S, K:) or it signifies [he did so in a degree] less than what is meant by دَقَهُ: (Lth, K:) or [he powdered, or pulverized, it; i. e.] he bruised, brayed, or pounded, it finely: or he bruised, brayed, or pounded, it time after time. (TA.) — [Hence,] سَحَقَتِ الرِّيحُ الْأَرْضَ (K,) aor. and inf. n. as above, (TA,) † *The wind effaced the traces of the ground, (K, TA,) and carried away the broken particles [that were upon it]*: (M, TA:) or passed along as though it were bruising, or braying, or pounding, (كَانَتْ تَسْحَقُ) the dust: (O, K:) or pared, or abraded, the surface of the earth by its vehement blowing; as also سَحَقَهَا [q. v.]. (T, A, TA.) — And سَحَقَهُ (K, TA,) aor. and inf. n. as above, (TA,) † *He wore it out*; namely, a garment. (K, TA.) And سَحَقَهُ مَرَّ † *The course of time rendered it (a garment) thin and worn out*. (O, TA.) And سَحَقَهُ الْبِلَالُ † [Wear wasted it]; namely, a garment. (TA.) — Also He, or it, rendered it soft, or

smooth; namely, a hard thing. (K.) — And † *He destroyed it*; and so *اسحقه*. (Har p. 257-8.) — *سحق القملة* *He killed the louse.* (K.) — *سحق رأسه* *He shaved his head.* (K.) — *سحقت العين دمعها* *The eye spent its tears*; (K, TA;) *shed them, or let them fall.* (TA.) — See also 4. = *سحق*, aor. 2, inf. n. *سُحِقْتُ*, † *It* (a garment) *was, or became, old, and worn out*; (K;) [and so, app., *سحق*, inf. n. *سحق*, accord. to a usage of this noun, in the Deewān el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase *سُحِقْتُ*, mentioned below;] as also *اسحق*, (Yaakoob, S, Mṣb, K,) inf. n. *إِسْحَاق*. (Mṣb.) = *سحق*, (S, Mṣb, K,) aor. 2; and *سحق*, aor. 2; (K;) inf. n. *سُحِقْتُ* (S, *Mṣb, *K) [and app. *سحق* also]; *It* (a thing, S, or a place, Mṣb) *was, or became, distant, or remote*; (S, Mṣb, K;) as also *اسحق*, and *انسحق*. (TA.) *سحق* and *سُحِقْتُ* are both syn. with *بعد*. (S, K.) One says, *سحقاً له*, (S, Mṣb,) a form of imprecation, (Mṣb,) meaning *May God alienate him, or estrange him, from good, or prosperity! or curse him!* i. e. may he not be pitied with respect to that which has befallen him! like *بُعْدًا لَهُ*: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, *يُبعد له*, and *سُحِقْتُ*. (TA in art. بعد.) — *سحقت النخلة* *The palm-tree became tall*: (K:) or *tall with smoothness [of its trunk]*. (TA.) = *سحقت الدابة*, [inf. n. *سحق*], *The beast ran vehemently: or ran a pace above that termed سُحْقٌ and below that termed حُضْرٌ*, (K, TA,) agreeably with what is said in explanation of *السحق* in the S: or *below that termed حُضْرٌ and above that termed سُحْقٌ*. (TA.)

3. *مُساخقة النساء* [meaning † *The mutual act, of women, indicated by the epithet سَخَاقَة* (q. v.), as also *تَسَاحُقٌ*] is post-classical: (T, TA:) such it is said to be. (Mgh.)

4. *اسحقه*: see 1. — Said of God, (S, TA,) *He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity*; syn. *أبعده*; (S, O, K, TA;) [accord. to the CK *انسحقه*, which is wrong;] as also *سحقه*: or, *from his mercy*. (TA.) = *اسحق* as intrans.: see 1, in two places. — Also, [in the CK, erroneously, *انسحق*,] said of a camel's foot, *It was, or became, smooth, with a degree of hardness*; syn. *مرن*. (ISK, S, O, K.) — And said of an udder, *It lost its milk, and became wasted, and clave to the belly*: (ISK, S, O, K:) or *it dried up*: (Aṣ, TA:) or *it went away*; and *wasted*. (A'Obeid, TA.) — And *اسحقت الدلو* *The bucket became empty of what was in it.* (TA.)

6. *تَسَاحُقٌ* *The act of rubbing together.* (KL.) See also 3.

7. *انسحق* [*It was, or became, bruised, brayed, or pounded*: &c.:] quasi-pass. of *سحقه* as expl. in the first sentence of this art. (S, O, K.) — Said of a garment, *It was, or became, [worn out; or thin and worn out; (see 1;) or] threadbare,*

or *napless, while new.* (TA.) — And [said of a place,] *It was wide, or ample.* (O, K.) — See also 1. — *انسحق الدمع* *The tears were shed.* (TA.)

سحق *An old and worn-out garment*, (S, Mgh, O, Mṣb, K,) *that has become thin, (O,) and threadbare*; (Ham p. 591;) also used as a prefixed noun, (Mgh, Mṣb,) so that you say *سُحِقْتُ ثوبٌ* [meaning as above], (Mgh,) and *سُحِقْتُ بُرْدٌ* [*an old and worn-out turban*], and *سُحِقْتُ عِمَامَةٌ* [*an old and worn-out turban*]: (Mgh, Mṣb;) and one says *ثوبٌ سحق*, [using it as an epithet,] (O, TA,) and *ثوبٌ سحق*, (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and *ثوبٌ مُسْحَقٌ* likewise signifies *an old and worn-out garment*: (TA:) *سحق* applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is *سُحُوقٌ*. (TA.) Hence one says *سُحِقْتُ ذِرْهَمِي*, meaning † *A [bad] dirhem [or] such as is termed زَائِفٌ*. (Mgh.) — Also *A pastor's bag* (*كِنْفٌ*): so in a verse cited voce *خُفٌّ*. (S in art. خف.) — And † *Thin clouds*: (K:) likened to an old and worn-out garment. (TA.) — And *The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white*: (TA:) [like *سَلَقٌ* and *سَلَقٌ*.]

سحق: see the next preceding paragraph.

سحقة *Baldness*: of the dial. of El-Yemen. (Freytag, from IDrd.)

سُحُوقٌ *Tall*; applied to a palm-tree; (S, Mṣb, K;) as also *سُحُوقٌ*; (S;) and to a he-ass and to a she-ass; (S, K;) and by some, metaphorically, to a woman; (TA;) and *سُحُوقٌ* signifies the same, (K,) applied to a man; (TA;) and *سُحُوقٌ* long in respect of the legs: (IB:) or *سُحُوقٌ* applied to a palm-tree signifies *tall so that its fruit is far above the gatherer*; Aṣ says, I know not whether that be by a bending: or, accord. to Sh, so applied, *smooth and tall, having no stumps of the branches remaining [upon the trunk]*; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, *tall, and advanced in age*: (TA:) pl. *سُحُوقٌ*, (S, O, Mṣb,) like *رُسُلٌ*, (Mṣb,) or *سُحُوقٌ*. (So in the K.) One says also *جَنَّةٌ سُحُوقٌ*, meaning *A garden of tall palm-trees.* (TA.)

سُحِيقٌ *Bruised, brayed, or pounded*: (Mgh:) [&c.: (see 1, first sentence:)] i. q. *مُسْحُوقٌ*: (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ورس.) — And *Distant; remote*; (S, Mṣb, K;) applied to a thing, (S,) or to a place; (Mṣb, K;) as also *أَسْحَقٌ*; (IB, TA;) and *سَاحِقٌ* in the same sense, applied to a place, is allowed in poetry. (TA.) One says, *إِنَّهُ لَبَعِيدٌ سَاحِقٌ* [app. meaning *Verily he, or it, is very distant or remote*]. (TA.)

سَحِيقَةٌ *A great rain that sweeps away that*

along which it passes: (K:) or, accord. to Aṣ, *سَحِيقَةٌ*, with *ف*, has this meaning; and the former word signifies a *vehement rain, consisting of large drops*, (TA in the present art,) but of little width: pls. *سَحَائِفٌ* and *سَحَائِفٌ*. (TA in art. سحف.)

سَخَاقَةٌ [*Fricatrix; quæ confictu libidinem alterius explet*: (Golius, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. *سَخَاقَاتٌ*: of such it is said that they are cursed by God. (Mgh.)

سُحُقٌ سَاحِقٌ: see *سَحِيقٌ*. — You say also *سُحُقٌ سَاحِقٌ*, meaning *Great distance or remoteness.* (TA.)

سُوحُقٌ: see *سُحُوقٌ*, in two places.

أَسْحَقٌ: see *سَحِيقٌ*. — [Also *Bald*: of the dial. of El-Yemen. (Freytag, from IDrd.)]

مُسْحَقٌ *An instrument with which one bruises, brays, or pounds*: &c.: (يَسْحَقُ بِهِ): [see 1, first sentence.] (TA.)

مُسْحُوقٌ: see *سَحِيقٌ*.

مُسْحَقٌ: see *سَحِيقٌ*. — Also *Wide, or ample.* (TA.) — *دَمْعٌ مُسْحَقٌ* *Tears pouring forth*; syn. *مُنْدَفِقٌ*: (Lth, Az, TA:) in the K, *مُنْدَفِعٌ*: (TA:) pl. *مَسَاحِقٌ*, which is extr.; (K;) like *مَكَايِيرٌ*, pl. of *مُنْكَسِرٌ*. (TA.)

سحل

1. *سَحَلَهُ*, aor. 2, (K,) inf. n. *سَحْلٌ*, (S, TA,) *He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off*: (S, K, TA:) this is the primary signification: (S:) and *he filed it.* (TA.) It is said in a trad., *فَجَعَلَتْ تَسَحُلًا لَهُ*, i. e. *And she betook herself to paring off from it the flesh that was upon it for him: or, as some relate it, تَسَحُلًا*, which means the same. (TA.) — [Hence,] *الرِّيحُ تَسَحُلُ* *The winds strip off what is upon the earth*, (K, TA,) or *the surface of the earth.* (TA: and the like is said in the S.) — And *سَحَلَهُ مائة سوط*, (S, K,) inf. n. as above, (TA,) *† He struck him a hundred lashes, or strokes of a whip*, (S, K, TA,) and *pared off his skin*, (TA,) or *as though he pared off his skin.* (S.) — And *سَحَلُ فُلَانٍ* *† Such a one reviled [another], and blamed [him: like as you say, قَتَرَ بِلِسَانٍ]*. (K.) [See *مَسْحَلٌ* as meaning “a tongue.”] One says, *وَجَدَ النَّاسَ يَسْحَلُونَهُ* *† He found the people reviling him*, (K, TA,) and *blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) — *سَحَلْتُ الشَّيْءَ*, i. q. *سَحَقْتُهُ* [*I bruised, brayed, or pounded, the thing: or pulverized it: &c.*]. (S.) — *سَحَلَ الثِّيَابَ* *He washed the clothes, [beating them in doing so,] and removed [or rubbed off] from them the soils.* (TA.) — *سَحَلْتُ الدَّرَاهِمَ* *I made the pieces of money smooth.* (S.) Accord. to ISK,

I poured out, or forth, the pieces of money; as though I rubbed them, one against another. (S.) [Or] **سَحَلَ الدَّرَاهِمَ**, aor. as above, (K,) and so the inf. n., (TA,) *i. q.* **اِسْتَقْدَمَا** [which signifies *He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money*]. (K.) And **سَحَلْتُهُ مِائَةَ دِرْهَمٍ** *I paid him a hundred dirhems in ready money.* (S.) [Or] **سَحَلَ الْغَرِيرَ مِائَةَ دِرْهَمٍ** *He paid the creditor a hundred dirhems in ready money.* (K.) **سَحَلَ الثَّوْبَ**, (K,) aor. and inf. n. as above, (TA,) *He wove the garment, or piece of cloth, of spun thread not formed of two twists: (K:) or he wove it without having twisted its warp [i. e. without having made its warp to consist of threads of two twists].* (TA.) — And **سَحَلْتُ الْحَبْلَ** *I formed the rope of a single twist; (S, TA;) and accord. to some, one says also أَصْحَلْتُهُ, but the former is the chaste expression.* (TA.) [Hence,] **سَحَلْتُ مَرِيْرَةً فُلَانٍ** is said of one whose strength has become weakened; meaning *† His well-twisted rope, or rope of two twists, has become a rope of a single twist.* (TA.) — **سَحَلَ الْقِرَاءَةَ**, inf. n. **سَحَلَّ**, *He performed the reading, or recitation, in consecutive portions, continuously: and some relate it with ج [i. e. سَحَلَّ] is syn. with سَرَدَ, signifying the making [a thing] to be consecutive in its parts, or portions.* (TA.) — **بَاتَتْ السَّمَاءُ تَسَحُلُ لَيْلَتَهَا** *† The sky continued pouring forth water that night:* (Aṣ, S, TA:) inf. n. as above. (TA.) — And **سَحَلَتِ الْعَيْنُ**, (K,) aor. as above, (TA,) inf. n. **سَحَلَّ** and **سَحُولٌ**, *† The eye wept; (K;) poured forth tears.* (TA.) = **سَحَلَ**, aor. (S, K) and (K), inf. n. **سَحِلَّ** and **سَحَالٌ**, (S, *K, [the latter inf. n. erroneously written in the CK **سَحَال**]) *He (an ass) made a rolling sound in his chest; whence the ass of the desert is called مِسْحَلٌ: (S: [see also سَحِلٌّ below:]) he (a mule, K, and an ass, TA) brayed.* (K, TA.)

3. **سَاحِلُوا**, (S, K,) inf. n. **مُسَاحَلَةٌ**, (TA,) *† They took, (S,) or came, (K,) to the سَاحِل [or shore, &c., of the sea].* (S, K, TA.) Hence, in a trad. respecting Bedr, **فَسَاحَلَ بِالْعَبِيرِ** *And he brought the caravan to the سَاحِل of the sea.* (TA.) = **هُوَ يَسَاحِلُهُ**, inf. n. **سَحَالٌ** and **مُسَاحَلَةٌ**, *He contends, disputes, or litigates, with him.* (TA.)

4. **اِسْحَلَ فُلَانًا** *† He found the people reviling such a one, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) = See also 1, in the latter half of the paragraph.

7. **اِنْسَحَلَ** *It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off.* (K.) It is said, in this sense, of the surface of the earth [as meaning *† It was stripped of what was upon it by the wind: see 1, third sentence*]. (TA.) — **اِنْسَحَلَتِ الدَّرَاهِمُ** *The*

pieces of money became smooth. (S.) = *It poured out, or forth; or became poured out, or forth.* (TA.) — **اِنْسَحَلَتِ النَّاقَةُ** *† The she-camel was, or became, quick, or swift, in her going, or pace.* (Aṣ, TA.) — **اِنْسَحَلَ بِالْكَلَامِ** *† He (an orator, S, TA) ran on with speech: (S, K, TA:) or was fluent, and diffuse, or without pause, or hesitation, therein.* (TA.)

سَحْلٌ *A white garment or piece of cloth: (Mṣb:) or a white, thin garment or piece of cloth: (TA:) or a white garment or piece of cloth, of cotton, (S, K,) of those of El-Yemen: (S:) pl. [of mult.] سَحُولٌ and سَحَلٌ (S, Mṣb, K) and [of pauc.] أَصْحَالٌ. (K. [See also ثِيَابٌ سَحُولِيَّةٌ, below.]) — And A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also سَحِيلٌ: (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Abou-Naṣr, it (the latter) is applied also to a garment, or piece of cloth, of which the spun thread is a single yarn: the مَبْرَم is that of which the spun thread is twisted of two yarns: and the مَتَامَر is that of which the warp and the woof are each of two yarns. (S, TA.) — Also, (K,) or سَحِيلٌ, (S,) or both, (TA,) *A rope that is of a single strand; (K, TA;) or the latter, a rope that is twisted of one twist, like as the tailor twists his thread: the مَبْرَم is that which is composed of two twists twisted together into one: (Abou-Naṣr, S, TA:) such a rope is also termed مَسْحُولٌ; but not مَسْحَلٌ, for the sake of [analogy to] مَبْرَم: (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also مَسْحَلٌ:])* سَحِيلٌ likewise signifies *thread not twisted; (Abou-Naṣr, S, TA;) or spun thread not composed of two twists.* (TA.) = Also *Ready money: (S, TA:) an inf. n. used as a subst. [properly so termed].* (TA.)*

سَحَالٌ: see سَحِيلٌ.

سَحَالٌ: see مِسْحَلٌ.

سَحُولٌ *One who beats and washes and whitens clothes: hence, accord. to some, ثِيَابٌ سَحُولِيَّةٌ [q. v.].* (TA.)

سَحِيلٌ: see سَحْلٌ, in three places. = Also, and سَحَالٌ, [both mentioned above as inf. ns., (see 1, last sentence,)] *The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass.* (TA.)

سَحَالَةٌ *Filings of gold and of silver (S, K) and the like, (S,) or of anything.* (TA.) — *The husks of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called] دُخْن: accord. to Az, the particles that fall off of rice and of millet (ذُرَّة) in the process of bruising, or braying, or pounding, like bran.* (TA.) — And [hence,] *† The refuse, or lowest or basest or meanest sort, of a people or party of men.* (IṣṣAr, K, TA.)

ثِيَابٌ سَحُولِيَّةٌ *Certain garments, or pieces of cloth, (S, Mgh, Mṣb, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to سَحُولٌ, (S, Mgh, Mṣb,) a place, (S, K,) or town, (Mgh, Mṣb,) of El-Yemen, (S, Mgh, Mṣb, K,) where they are woven, (K,) or whence they are brought: (Mṣb:) some say سَحُولِيَّةٌ, with ḍamm; (Mgh, Mṣb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سَحُولٌ, pl. of سَحْلٌ, (Mgh, Mṣb, *TA,) meaning “a white garment or piece of cloth (Mgh, TA) of cotton;” (TA;) but this is [said to be] a mistake; (Mṣb;) or it is allowable because **فَعُولٌ** sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitened; so called in relation to سَحُولٌ meaning “one who beats and washes and whitens clothes.” (TA.)*

سَاحِلٌ *† A shore of a sea or great river (S, Mṣb, K, TA) [and] of a river (نَهْرٌ) like جَدُّ; (Mgh in art. جَدُّ) [generally, a sea-shore, sea-coast, or seaboard;] and a tract of cultivated land, with towns or villages, adjacent to a sea or great river: (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُولٌ, (IDrd, K,) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like تَامِرٌ وَلاَبِنٌ] meaning *having abrading water (ذُو سَاحِلٍ مِنَ الْمَاءِ) when the tide flows and ebbs and so sweeps away what is upon it.* (K.) And *The side (سَيْفٌ) of a valley.* (K in art. سَيْف.) Pl. **سَوَاحِلُ**. (Mṣb.)*

اِسْحَلٌ *A kind of trees, (AḤn, S, K,) resembling the [species of tamarisk called] أَثْل, and growing in the places where the [trees called] أَرَاك grow, in plain, or soft, tracts: (AḤn, TA:) its twigs are used for cleaning the teeth: (AḤn, K, *TA:) and Imra-el-Kays likens the fingers of a woman to tooth-sticks (مَسَاوِيك) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إِخْرٌ and إِجْرِدٌ and إِيْلَمٌ and إِئْمِدٌ. (TA.)*

أَسَاحِلٌ [a pl. of which the sing. is not mentioned] *Water-courses, or places in which water flows.* (Ibn-ʿAbbād, K.)

مُسْحَلٌ: see سَحْلٌ.

مِسْحَلٌ *An implement for cutting, hewing, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — A file. (S, K.) — [Hence,] † The tongue, in an absolute sense: (K, TA:) [see مَبْرَدٌ: or as being an instrument of reviling,] from سَحَلَ “he reviled.” (TA.) J explains **الْبَسَانُ الْخَطِيبُ** (K, TA,) and MF defends this as meaning *The tongue that speaks well: (TA:) [and it is said in the Ḥam p. 683 to signify the tongue that does not prepare itself for speech; i. e. the ready tongue:] but [F says that] the right reading is **الْبَسَانُ وَالْخَطِيبُ** (K) [i. e.] —**

مُسَحِّل also signifies i. q. خَطِيبٌ + [A speaker, an orator, or a preacher; or a good speaker &c.]: and an eloquent خَطِيبٌ (K, TA); one who scarcely, or never, stops short in his speech; excelling such as is termed مِصْقَعٌ (TA.) — + One who is skilled in the reading, or reciting, of the Kur-án: (K:) from سَحَلَ meaning the “making” [a thing] “to be consecutive in its parts, or portions;” and the “pouring forth” [water &c.]. (TA.) — A copious rain: (K:) from سَحَلَ meaning the act of “pouring forth.” (TA.) — A water-spout (مِيزَابٌ) of which the water is not to be withstood [so I render يَطَاقُ مَاؤُهُ, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — The mouth of a مَزَادَةٌ [or leathern water-bag]. (O, K.) — A brisk, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — Extreme (نَهَائِيَّةٌ) in bounty, or munificence. (O, K.) — A courageous man, who acts, (يَعْمَلُ, so in the M and K, TA,) or charges, or makes an assault or attack, (يُحْمِلُ, so in the O, TA,) alone, or by himself. (M, O, K.) — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the Sultán. (O.) = I. q. لَجَامٌ [as meaning The bridle, or headstall and reins with the bit and other appertenances]; as also سَحَالٌ (K); like as you say مَنْطَقٌ and نِطَاقٌ, and مُنْزَرٌ and إِزَارٌ:

(TA:) or its فَأْسٌ (K); which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the “Book of the Saddle and Bridle:” (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the شَكِيم of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the مَسْحَل of the bridle is a piece of iron which is beneath the lower jaw; and the فَأْس is the piece of iron that stands up in the شَكِيم; and the شَكِيم is the piece of iron that lies crosswise in the mouth: and the pl. is مَسَاحِل: (TA:) or the مَسْحَلَان are two rings at the two extremities of the شَكِيم [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the خَدَان [lit. two cheeks] of the bridle: (TA:) the مَسْحَل is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce قَيْبٌ. [See also لَجَامٌ and فَأْسٌ.] One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, رَكِبَ مَسْحَلَهُ [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] + He (a man, TA) followed his error, not desisting from it: (K, TA:) مَسْحَلٌ signifying + error: (K:) and [in like manner] طَعَنَ فِي مَسْحَلِ ضَلَالَتِهِ means + He hastened, and strove in his error. (TA.) Also, the former of these two phrases, + He resolved, or determined, upon

the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] مَسْحَلٌ signifies also + decisive resolution or determination. (O, K, TA.) And + He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) — Also, [from the same word as meaning the “bridle,” or “headstall &c.”] † The side of the beard: [like as it is called عَذَار because it is in the place corresponding to that of the عَذَار of a horse or the like: (جَانِبٌ in the CK is a mistake for جَانِبٌ:)] or the lower part of each عَذَار [or side of the beard], to the fore part of the beard; both together being called مَسْحَلَان: (K, TA: [أَسْفَلُ in the CK is a mistake for أَسْفَلُ:] or the place of the عَذَار: (Az, TA:) or the temple; مَسْحَلَان meaning the two temples: (TA:) and (K) the عَارِض [or side of the cheek] of a man. (Ibn-Abbád, O, K.) One says, شَابَ مَسْحَلَهُ, meaning † The side of his beard became white, or hoary. (TA.) = A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also سَحَلَ.] — A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed مُبْرَمٌ and مُغَارٌ. (TA. [See, again, سَحَلَ.] — A sieve. (O, K.) = The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) — A brisk, lively, sprightly, or active, ass. (O.) — A low, vile, mean, or sordid, man. (O, TA.) — A devil. (O, TA.) — The name of The تَابِعَة (S, O) or [familiar] jinnee or genie (K) of [the poet] El-Aashà. (S, O, K. [In the K it is implied that it is with the article ال: but accord. to the S and O and TA, it is without ال.]])

مُسْحَلَةٌ A ball of spun thread. (AA, TA.)

مَسْحُولٌ [Pared, peeled, &c.: see 1. — And hence, because abraded by the feet of men and beasts,] A road. (TA in art. رَفْعٌ. — And An even, wide place. (O, K.) = See سَحَلَ. = As an epithet applied to a man, Small and contemptible. (O, K.) — And the name of A camel belonging to [the poet] El-Ajjáj. (O, K.)

سحر

1. سَحِمٌ, aor. ٤, inf. n. سَحِمٌ; and سَحِمٌ; He, or it, was, or became, black. (Msb.)

2. سَحِمُوا وَجْهَهُ. They blackened his face; syn. سَحِمُوهُ; as also سَحِمُوهُ. (A, TA.)

4. اسْحَمَتِ السَّمَاءُ The sky poured forth its water: (K:) mentioned as on the authority of IAqr: but it has been mentioned before, on his authority, as with ج. (TA.)

سَحْمٌ: see سَحْمَةٌ. = A sort of tree; (S, K;) like سَحْمَةٌ: (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be a certain plant: and by AHn, to be a plant that grows like the نَصِي and صَلِيَان and عُنْكَث, except that it is taller; the سَحْمَةٌ [i. e. the single plant of this species] being sometimes as tall as a man,

and larger. (TA.) = Also Iron: (IAqr, K:) n. un. with ٥; meaning a lump, or piece, of iron. (IAqr, TA.)

سَحْمٌ [a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (IAqr, K.)

سَحْمَةٌ Blackness; (S, Msb, K;) as also سَحِمٌ, [mentioned above as inf. n. of سَحِمٌ,] and سَحَامٌ; (K;) like سَحْمَةٌ and سَحِمٌ: (TA in art. سَحِمٌ:) a blackness like the colour of the crow to which the epithet سَحِمٌ is applied. (Lth, TA.)

سَحَامٌ: see the next preceding paragraph.

سَحِيمٌ: see the next following paragraph.

أَسْحَمٌ Black; (S, Msb, K;) like أَسْحَمٌ; (TA in art. سَحِمٌ;) applied to the crow; see سَحْمَةٌ: (Lth, TA:) fem. سَحْمَاءُ; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the نَصِي when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and إِسْحَمَانٌ signifies anything black (ISd, K) accord. to some; but this is a mistake, for it is only أَسْحَمٌ. (ISd, TA.) — [Hence,] الأَسْحَمُ is the name of A certain idol, (K, TA,) which was black. (TA.) — And The night. (TA.) — [Hence likewise,] أَسْحَمٌ signifies also Clouds (سَحَابٌ) (S, K:) or, as some say, black clouds: and سَحْمَاءُ signifies a black cloud. (TA.) — Also Blood into which are dipped the hands of persons swearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of El-Aashà,

* وَضِيعِي لَبَانٌ تُدِي أُمَّ تَحَافَا
* بِأَسْحَمٍ دَاجٍ عَوْضٌ لَا تَفَرَّقُ

[Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (قَبِيلَةٌ) or a company of men (جَمَاعَةٌ), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — The womb. (S.) — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — A skin such as is termed زَق, for wine: (S, K:) because of its blackness: and سَحِيمٌ also signifies a زَق. (TA.) — Also A horn: (S, K:) thus in the saying of Zuheyr,

* وَتَدْبِيهَا عَنْهُ بِأَسْحَمٍ مَذُودٌ
[And the frequent repelling of her, or them, from him with a horn; so that مَذُود is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (S, TA:) or [أَسْحَم is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase بِسَحْمَاوَيْنِ, [so in the TA, app. a mistranscription for تَدْبٍ,] i. e., [reading تَدْبٍ, She repels] with a pair of horns; using the fem. as meaning بِصَيْصَيْنِ;

as though he said بِصَيِّتَيْنِ سَحَاوَيْنِ [with two black horns]. (IAar, TA.) — The fem., السَّحَاءُ, also signifies *The دُبُر* [here meaning anus]: (K:) because of its colour. (TA.) — For another signification of the fem., see سَحَر.

أُسْحَمَانُ *Of the colour termed أَدْمَةٌ* [here app. meaning tawny] in an intense degree. (TA.)

5724. — Also *A sort of tree.* (M, K.) A poet uses the phrase الأَسْحَمَانُ الأَسْحَمَانُ [The black, or dark, اسحمان]. (M, TA.)

سَحَمَانُ: see أَسْحَمُ, first sentence.

سحن

1. سَحَنَ (S, L, K,) aor. سَحَنَ, (K,) inf. n. سَحْنٌ, (L,) *He broke a stone.* (S, L, K.) And *He crushed, bruised, brayed, or pounded, a thing.* (L.) — Also *He rubbed* [in the CK *ذُكَّ* is erroneously put for *ذُكَّ*] a piece of wood so as to make it smooth, (L, K,) with an instrument called مِسْحَنٌ, without taking anything from it. (L.)

3. سَاحَنَ الْمَالَ: see 5. — The inf. n. مَسَاحَنَةٌ signifies also *The meeting* [another] face to face. (L, K.) — And you say, سَاحَتَكَ, (L,) inf. n. مَسَاحَتَةٌ, (S, L, K,) *I mixed with thee in familiar, or social, intercourse:* (L:) and *did so in a good manner.* (S, L, K.) And سَاحَنَهُ الشَّيْءَ *He joined, or took part, with him in the thing.* (L.)

5. سَحَنَ الْمَالَ *He looked at the سَحْنَاءُ* [or aspect &c.] of the مال [i. e. cattle, or other property]; as also سَاحَنَهُ, (L, K.) You say, تَسَحَّنْتُ الْمَالَ فَرَأَيْتُ سَحْنَاءَهُ حَسَنَةً [I looked at the aspect of the cattle, or other property, and saw the aspect thereof to be goodly]. (S, L.)

سَحْنٌ *A numerous congregation:* so in the phrase يَوْمَ سَحْنٍ [A day of a numerous congregation]. (K.)

كَنْفٌ *Quarter, shelter, or protection;* syn. كَنْفٌ: so in the saying, هُوَ فِي سَحْنِهِ [He is in his quarter or shelter or protection]. (K.)

سَحْنَةٌ and سَحْنَةٌ, (L, K,) or the latter, and, as sometimes pronounced, سَحْنَةٌ, (S,) and سَحْنَاءٌ, (S, L, K,) pronounced سَحْنَاءُ by Fr, the only person heard by A'Obeid to pronounce it thus, and said by Ibn-Keysán to be thus pronounced because of the faucial letter, (S, L,) but سَحْنَاءُ is better, (L.) *Aspect, appearance, or external state or condition:* (S, L, K:) and simply state, or condition: (L:) and colour: and softness, or smoothness, of the external skin: and i. q. نَعْمَةٌ [as meaning softness, or delicateness: in the CK, النَعْمَةُ is erroneously put for النَعْمَةُ]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَةِ (L) and سَحْنَاءُ (S, L) [Verily he is goodly in aspect, &c.]: and هَؤُلَاءِ قَوْمٌ حَسَنُ سَحْنَتِهِمْ [These are a people, or party, whose aspect, &c., is goodly]. (S, L.) And سَحْنَةٌ is also expl. as signifying *The beauty of the hair, and of the complexion, and of the external skin, of a man.* (L.) And it occurs in a trad. as meaning *The external skin*

of the face; and is sometimes pronounced سَحْنَةٌ, and is also called the سَحْنَاءُ. (L.)

سَحْنَةٌ: see what next precedes.

سَحْنَةٌ: see سَحْنَةٌ, in two places.

سَحْنَاءُ and سَحْنَاءُ: see سَحْنَةٌ; the former in four places.

مُسْحَنٌ *A horse goodly in condition;* as in the saying, جَاءَ الْفَرَسُ مُسْحَنًا [The horse came goodly in condition]: fem. with ة: (L, K:) you say فَرَسٌ مُسْحَنَةٌ, (L,) or مُسْحَنَةٌ, (S, [so in my copies,]) *a mare goodly in condition and in aspect,* (L,) or *goodly in aspect.* (S.)

مُسْحَنٌ *An instrument with which wood is rubbed so as to make it smooth without taking anything from it.* (L.)

مُسْحَنَةٌ *A thing with which stones are broken.* (S, L, K.) I. q. صَلَاةٌ [i. e. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things]. (L, K.) [In the CK, الصَّلَاةُ is erroneously put for صَلَاةٌ or its var. الصَّلَاةُ.] *A thing with which gold is rubbed so that it becomes smooth and glistening.* (Skr pp. 154 and 155.) And its pl. مَسَاحِنٌ is said to signify *Stones with which are crushed, or brayed, the stones of* [i. e. containing] silver. (Skr, L.) And *Mill-stones with which one grinds.* (Skr.) And *Thin stones with which iron is made thin,* (L, K,) [in the former of which يَبَيِّ is erroneously put for يَبَيِّ,] like [as is done with] the مَسَنَ. (L.) And *Stones of* [i. e. containing] gold and silver: (Skr, K:) so says Ibn-Habeb. (Skr.)

مُسْحَنٌ: see مُسْحَنَةٌ.

سَحَى *beginning of rain and wind* (Fr. 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

1. سَحَوْتُ (S, Mshb) first pers. سَحَوْتُ, (K,) and سَحَيْتُ, (S,) aor. يَسْحُو, (S, Mshb, K,) and يَسْحَى, (S, K,) inf. n. سَحْوٌ (Mshb, TA) and سَحَى, (K, TA,) *He scraped off,* (S, K,) or *cleared away,* (Mshb, K,) [the clay, soil, or mud,] عَنْ وَجْهِ الْأَرْضِ [from the surface of the earth], (S, Mshb,) with the مَسْحَا [q. v.]. (Mshb.) — سَحَا الْجَمْرَ *He cleared, or swept, away the live, or burning, coals:* (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with سَحَى. (TA.) [See سَحَا.]

سَحَا الشَّحْمَ عَنِ الْإِمَامِ, inf. n. سَحْوٌ, *He scraped, or pared, off the fat from the skin, or hide.* (TA.) It is said in a trad., as some relate it, فَجَعَلْتُ تَسْحَاها, or, as others relate it, تَسْحَلُها, both meaning the same, i. e. *And she betook herself to paring, or stripping, off from it the flesh that was upon it.* (TA in art. سَحَل.) And تَسْحَى signifies *He pared, or stripped, off the flesh.* (TA.) — سَحَا الشَّعْرَ, (K,) aor. يَسْحُو, and يَسْحَى, inf. n. [app. سَحْوٌ and سَحَى], (TA,) *He shaved off the hair;* as also سَحَاهُ, (TA,) and سَحَاهُ, (K, TA,) with و [and],

أَسْحَى, aor. سَحَيْتُهُ, and سَحَوْتُ الْقُرْطَاسَ (K,) *I scraped off, or otherwise removed, the superficial part of the paper.* (S.) [And] سَحَا مِنْ الْقُرْطَاسِ *He took a little from the paper.* (K, TA.) [See سَحَاةٌ, second sentence.] — سَحَا, first pers. سَحَوْتُ and سَحَيْتُ, (S,) aor. يَسْحُو, and يَسْحَى, (TA,) *He bound the writing* (S, K) with a سَحَاةٌ (K) or with the سَحَاةُ [q. v.]; (S;) and so سَحَاهُ, (K,) inf. n. تَسْحِيَةٌ; (TA;) and اسْجَاهُ, (K;) as in the M. (TA.)

2: see the next preceding sentence.

4. اِسْحَى *He (a man S) had many اسْحِيَّةٌ* [pl. of سَحَاةٌ, (q. v.), n. un. of سَحَاةٌ]. (S, K.) = See also 1, last sentence.

7. اِنْسَحَى *It was, or became, pared; or pared off.* (TA.)

8: see 1, in two places.

سَحَا: see the next paragraph, in two places.

سَحَاةٌ *The قَشْرُ* [or covering, integument, peel, or the like,] of anything: pl. [or rather coll. gen. n.] سَحَا. (S.) See also سَحَاةٌ. = *A certain thorny tree;* (K, TA;) *the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree.* (TA.) = *A bat:* (ISh, S, K:) pl. سَحَا; (K;) or [rather] it is the n. un. of سَحَا, which is syn. with خَفَاشٌ [used as a gen. n.]: (ISh, S;) and سَحَاةٌ is a dial. var. of سَحَا used in this sense, accord. to Az. (TA.) = I. q. سَاحَةٌ [i. e. The court, or open area, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَا أَرَىكَ بِسَحْسَحَى, [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)

سَحَاةٌ: see سَحَاةٌ, in two places. = Also *A certain plant,* (S, K,) *having thorns,* (K,) and *having a blossom of a red hue inclining to whiteness, called the بهرنه* [app. a mistranscription for بَهْرَمَة]: (TA:) *the bees feed upon it,* (S, K,) and *their honey in consequence thereof becomes sweet* (S, K*) *in the utmost degree.* (K.) = See also سَحَاةٌ.

سَحَاةٌ, of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, سَحَاةٌ,]) and سَحَاةٌ, (TA,) or [rather] the former is the n. un. of the latter, (S,) *A certain thing with which a writing is bound;* (S, K, TA;) called in Pers. مُهْر نَامَه, (PSh,) or بُنْد نَامَه, (Adillet el-Asmâ of Meyd, cited by Golius;) and in Turkish نَامَه بَاغِي; (Mir'ât el-Loghah, cited by the same;) [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kâdee to another kâdee is perforated for the سَحَاة, and is then sealed [upon this strip:] (Mgh in art. خَزَم.) pl. أُسْحِيَّةٌ. (S.) [The same seems to be meant by what here follows:] سَحَاةُ الْقُرْطَاسِ (K, TA,) with و [and], (TA,) and سَحَاةٌ, (K, TA,) with و [and],

(TA,) or **سَخَاتُهُ**, (so in the CK,) or this last also, like **سَخَاة**, is a dial. var. of the first, (TA,) and **سَخَايَتُهُ**, (K, TA, [in the CK written with fet-h to the س, but it is]) like **كَتَابَةُ**, with **ي**, (TA,) *What is taken from paper; (K;) the small portion [or strip, app.,] that is taken from paper: (TA:) pl. أَسْحِيَّة [as above]. (K.)* — Also, (S, M,) or **سَخَايَةُ**, (K,) *A portion (K) of cloud. (S, K.) One says, مَا فِي السَّمَاءِ سَخَاةٌ [There is not in the sky a portion of cloud]. (S.)* — **السَّخَاةُ** [in the CK **السَّخَاةُ**] also signifies *The meninx; for SM adds, in which is the brain; (TA;) as also السَّخَايَةُ, with kesr [to the س]. (K.)*

سَخَايَةُ, (K, TA,) [in the CK **سَخَايَةُ**, but it is] with kesr, (TA,) *Anything that is pared, or peeled, from a thing. (K, TA.)* — See also **سَخَاةٌ**, in three places. = Also *The art, or craft, of making the kind of implement called مِسْحَاة: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.)*

سَخَاةٌ *A maker of the kind of implement called مِسْحَاة. (T, K.)*

سَاجٍ, applied to a [lizard of the species called] **سَحَاة**, *That feeds upon the plant called سَحَاة. (S.)*

سَاحِيَّةٌ, (S, K,) [from **سَاجٍ**,] the **ة** denoting intensity, (TA,) *A torrent that carries away everything; (K;) that pares and sweeps away everything. (TA.)* — And *A rain that falls with vehemence, (S, K,) paring the surface of the earth. (S.)*

أُسْحِيَّةٌ (with damm, TA) *Any integument of skin upon the portions of flesh that are on bones. (Az, K.)*

أُسْحَوَانٌ, with damm, (S, K,) *A man (S) that eats much. (S, K.)* — And (K) *Beautiful, or comely, (K,) so expl. by AO, (TA,) [and] tall, (K,) thus expl. by Fr, likewise applied to a man. (TA.)*

مِسْحَاةٌ *A shovel, or spade, of iron; (MA, PS;) an implement (S, Msb, K) like the مَجْرَفَةُ, except that it is of iron, (S, Msb,) with which clay, soil, or mud, is cleared away (Msb, K) from the surface of the earth: (Msb:) a مِسْحَاة [for digging, i. e. a spade,] has a cross piece of wood upon which the digger presses his foot: (K, voce عَتَرُ:) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. كَنْدَر: (S:) pl. مَسَاجٍ. (S, Msb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مَسَاجٍ; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) — **مِسْحَاةُ النَّارِ** means [The fire-shovel;] a thing with which the fire is stirred. (TA voce مِجْرَاتُ.)*

سَخَب

1. **سَخَبٌ** [inf. n. of **سَخَبَ**] *i. q. صَخَبٌ [inf. n. of **صَخَبَ**], (A, K,) signifying *The raising a loud cry, or a clamour: (TA:) or it [is used as a subst., and] signifies a confusion of sounds. (Mgh, MF, TA.)* The substitution of **س** for **ص** is allowable in every word containing **خ**: [for instance,] in a trad. [cited voce **خَشَبٌ**, q. v., as some relate it], the hypocrites are described as **خَشَبٌ بِاللَّيْلِ سَخَبٌ بِالنَّهَارِ**. (TA.)*

سَخَابٌ *A necklace (قِلَادَةٌ) made of [the composition termed] سَكٌ and of other things, without any jewels: (S:) or a قِلَادَةٌ of cloves and سَكٌ and مَحَلَبٌ [q. v.], without jewels, (A, K, TA,) and without pearls: and likewise, of gold: and of silver: or, accord. to Az, it is, with the Arabs, any قِلَادَةٌ, whether with jewels or without: accord. to IATH, a string on which are strung beads, worn by boys and by girls: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سَخَبٌ. (S, K.) [Hence] one says, وَجَدْتُكَ وَارِثَ السَّخَابِ [I have found thee to be the inheritor of the سَخَاب], meaning, †like the boy that has no knowledge. (A, TA.)*

سَخِير

سَخِيرٌ *A certain kind of trees, (S, K,) the heads of which, when it grows tall, bend and hang down; [a coll. gen. n.;] n. un. with **ة**: (TA:) it resembles the إِذْخَر; (K;) or it is like the ثَمَام [or panic grass], and has a [root such as is termed] جَرْتُومَةٌ; its branches, or twigs, are, in abundance, like the كَرَاث [app. كَرَاث, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: (AHn:) serpents make their abodes at its roots. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'áwiyeh, لَا تُطْرُقْ إِطْرَاقَ الْأَفْعَوَانِ, meaning, †Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar; meaning †do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged. (TA.) One says also, رَكِبَ فَلَانٌ السَّخِيرَ, meaning, †Such a one acted perfidiously, treacherously, or unfaithfully. (S.) And a poet says,*

وَالْعَدْرُ يَنْبُتُ فِي أَصُولِ السَّخِيرِ

†[And perfidy grows at the roots of the sakhbar]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سَخَت

سَخَتٌ, (S, K,) originally Pers., (TA,) *Vehement, or intense; (S, K;) as also سَخِيْتُ (K)*

and **سَخَتٌ**. (S, K.) One says, هَذَا حَرٌّ سَخَتٌ, (Lh, S,) or **سَخَتٌ لَخْتُ**, (TA,) *This is vehement, or intense, heat; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, مَسْجَحٌ for مَسْجَحٌ. (Lh, S, TA. [See also سَخَتٌ.])* And **خَلْفٌ** *Vehement swearing. (S.)* And **كَذِبٌ** *A vehement lie: and a pure, or an unmixed, lie. (TA.)* — Also, from the Pers., *Anything hard and thin or fine. (TA.)*

سَخِيْتُ: see the preceding paragraph: — and that here following.

سَخِيْتُ: see the first paragraph, in three places. — Also *Dust rising very high: (S, K:) and سَخِيْتُ likewise signifies [the same, or] dust rising high; (TA in art. شَخْت;) as also شَخِيْتُ and شَخِيْتُ and شَخِيْتُ (K in that art.) said to be arabicized words from the Pers. سَخْتِ: (TA in that art.) and the first (سَخْتِ) [and app. the others also], fine dust. (TA in the present art.) And *Anything fine; as, for instance, flour, or meal. (AA, TA.)* **سَوِيْقٌ** [or meal of parched barley, &c.]: (As, TA:) or **سَوِيْقٌ** that is not moistened with any seasoning, or savoury admixture: (S:) or **سَوِيْقٌ** having little grease or gravy [mixed with it]; as also **سَخِيْتُ** and **سَخْتُوتٌ**. (K and TA in the present art. and in art. سَحْت.) And *Fine حَوَارَى [or white flour]. (As, K.)**

سَخْتِيَانٌ and **سَخْتِيَانٌ** (K, TA) and accord. to some **سَخْتِيَانٌ**; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafájee], in the “Sharh esh-Shifá,” mentions only the form with kesr to the س and fet-h and kesr to the ت; and Ibn-Et-Tilimsánee mentions only the form with damm to the س and fet-h and kesr to the ت, adding that it is also written with ج; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with ج, which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] tanned goat's skin; an arabicized word, (K,) from the Pers.: expl. by IATH as *juzube-coloured [or dark dull red] skins (جَلُودٌ) (عَنَابِيَّةٌ); not [such as from their red colour are termed] أَدَمٌ. (TA.)*

سَخْتِيَانٌ *A preparer and seller of سَخْتِيَانٌ. (K, *TA.)*

سَخَد

سَخَدٌ [The matter contained in the secundines;] a yellow, thick water [or fluid], that comes forth with the fetus; (S, M, K;) as also **سَخْتٌ**: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, **سَخَدٌ** upon the face; (S, *L:) or *blood and water in the membrane that envelops the fetus of a beast: or what comes forth with the membrane that envelops the fetus: said to be*

peculiar to the human species: or common to the human species and beasts: (L:) or the *water* [or *fluid*] in that membrane; as also **سُخْتُ** and **نُخْتُ** and **فَقَى**: (IAar, TA in art. **فَقَى**: or [the *placenta*; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fetus of a beast: sometimes children play with it: or that membrane itself: and i. q. **رَهْل** [which is expl. as meaning yellow water in the **سُخْد**, and it is also the inf. n. of **رَهَلَ**, q. v.]: and **صُخْد** is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) — Also The urine of a camel's fetus (**فَصِيل**) in its mother's belly. (L.) — And † **Yellowness in the face** [as in the trad. above mentioned]. (L.)

مُسَخَّرٌ + Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow, (S, K,) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.)

سَخِرَ

1. **سَخِرَ مِنْهُ**, (Fr, Akh, S, A, Mṣb, K,) and **بِهِ**, (AZ, Akh, S, Mṣb, K,) like as one says **ضَحَكَ مِنْهُ** and **بِهِ** and **هَزَيْتُ مِنْهُ** and **بِهِ**, (Akh, S,) but the former is the more chaste, (En-Nāwawee, TA,) and is that which occurs in the *Kur* ix. 80, and xi. 40, [&c.,] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. **سَخَرَ**, (S, Mṣb, K,) inf. n. **سَخَرٌ** (S, Mṣb, K) and **سَخْرٌ** (K) and **سُخْرٌ** and **سُخَرٌ** (S, K) and **سُخْرَةٌ** (K) and **مُسَخَّرٌ**, (S, K,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him*; (S,* A, Mṣb, K, &c.;) as also **استَسَخَرَ**: (A,* K:) and **يَسْتَخِرُونَ**, in the *Kur* xxxvii. 14, signifies, accord. to Ibn-Er-Rummānee, *they invite one another to mock, scoff, deride, or ridicule*. (TA.) — It is said in a trad., **أَتَسَخَّرُ مِنْيَ وَأَنَا الْمَلِكُ** *Dost thou mock at me, or deride me, when I am the king?* or, as some say, it is tropical, and means, *† dost thou put me in a place which I do not regard as my right?* so that it seems to denote a species of mockery. (TA.) — And in another trad. it is said, **أَسْخَرُ وَلَا أَسْخَرُ** [I say so, and I do not jest]; meaning I say not aught but the truth. (A,* TA.) — The words (of the *Kur* [xi. 40] TA) **إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ** are said to signify *If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant*. (K.) — **سَخَرَهُ**: see 2. — **سَخَرَتِ السَّيْفَةُ**, aor. **سَخَرَتْ**, † *The ship had a good wind and voyage*; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] *it obeyed, and ran its course*. (TA.)

2. **سَخَرَهُ**, inf. n. **تَسْخِيرٌ**, *He constrained him, or compelled him*, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also **تَسْخَرُهُ**: (S, Mgh,* K:) and [in like manner,] **سَخَرَهُ**, aor. **سَخَرَ**, inf. n. **سَخَرِي** and **سُخْرِي**, *he constrained him to do what he did*

not desire; compelled him: (K:) or **سَخَرَهُ**, *he made use of him without compensation*, (A, Mṣb,) **فِي الْعَمَلِ** [in work]. (Mṣb.) You say, **تَسَخَّرْتُ دَابَّةً لِفُلَانٍ** *I rode a beast belonging to such a one without recompense*. (TA.) — *He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable*. (S, K.) You say, **سَخَّرَ اللَّهُ الْإِبِلَ** *God hath made the camels subservient, or submissive, and manageable*. (Mṣb.) And in the *Kur* [xiv. 37], it is said, **وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ** + *And He hath made subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]*. (TA.) **سَخَّرَ لَهُ** [as also **تَسَخَّرَ لَهُ**] signifies † *It (anything) was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire*. (TA.) You say also, **سَخَّرَ اللَّهُ الشَّيْئَةَ**, inf. n. **تَسْخِيرٌ**, † *God made the ship to obey and to run its course; to have a good wind and voyage*. (TA.) **سَخَّرَهَا عَلَيْهِمُ**, in the *Kur* lxix. 7, means † *He sent it upon them by force; namely, the wind*: (Jel:) or *made it to prevail against them by his power*. (Bd.)

5: see 2, in three places.

10: see 1, in two places.

سُخْرَةٌ *One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock*; (S, A, K;) as also **سُخْرِيٌّ** and **سُخْرِي**; (Az, A;) which are used as sing., as in the phrase **اتَّخَذُوهُ سُخْرِيًّا** *they made him a laughingstock*; (A;) and as pl., as in **هَؤُلَاءِ سُخْرِيٌّ**, and also **سُخْرِيَّةٌ**, the former being masc. and the latter fem., *they are to thee laughingstocks*; the former occurring in the *Kur* [see xxiii. 112, and xxxviii. 63, and xliii. 31.] with *ḍamm* and with *keṣr* accord. to different readings. (Az, TA.) — Also *One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages*; (JK, S,* Mgh,* Mṣb,* K,* TA;) applied to a servant, (JK, S, Mṣb,) and to a beast; (JK, Mṣb;) as also **سُخْرِيٌّ** (Mṣb, K) and **سُخْرِي**; (K;) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and **سُخْرَةٌ** is also used as a pl., (JK, A,) as in the phrase **هَؤُلَاءِ سُخْرَةٌ لِلْإِسْلَامِ** *these are persons made use of without compensation for the Sultān*: (JK,* A:) it also signifies *one who employs any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages*: (K, TA:) [or this is a mistake, and the correct signification is] *one who is so employed by him who has subjected him*. (L.) — It is also *syn. with تَسْخِيرٌ* [inf. n. of 2]. (TA in art. **سَمِعَ**.)

سُخْرَةٌ *One who mocks at, scoffs at, laughs at, derides, or ridicules, others*, (S, K,) much. (S.) [See also **مُسَخَّرَةٌ**.]

سُخْرِيَّةٌ and **سُخْرِيٌّ** (T, S, Mṣb, K) and **سُخْرِيَّةٌ** (T, S, K) *Mockery; scoff; derision; ridicule*. (T, S, Mṣb, K.) — See also **سُخْرَةٌ**, in three places.

سَخَّرَ *A certain herb, or leguminous plant*, (Sgh, K,) in *Khurāsān*; (K;) accord. to AHn, i. q. **سَيِّكْرَانُ** [q. v.]. (TA.)

سَفِينَةٌ سَاخِرَةٌ [pl. of **سَفِينَةٌ سَاخِرَةٌ**] † *Ships obeying, and having a good wind*. (S.)

مُسَخَّرَةٌ [An occasion, or a cause, of mockery, scoffing, derision, or ridicule]: pl. **مَسَاخِرٌ**. (A.)

You say **رَبِّ مَسَاخِرٍ يَعْذُّهَا النَّاسُ مَقَاخِرَ** [Many occasions of mockery, &c., men reckon occasions of boasting, or glorying]. (A.) And **مُسَخَّرَةٌ** *هو* [He is a cause of mockery, &c.]. (A.) [See also **مُخْسَرَةٌ**.] — Also *One who mocks at, scoffs at, laughs at, derides, or ridicules, others*. (A.) [See also **سُخْرَةٌ**.]

مُسَخَّرٌ *Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint*. (TA.) — **وَالنُّجُومُ** [in the *Kur* xvi. 12 means *And the stars are made subservient, or submissive, running their courses*. (Az, TA.)

سَخَطٌ

1. **سَخَطٌ**, aor. **سَخَطَ**, inf. n. **سَخَطٌ** (S,* Mṣb, K*) [and **مَسَخَطٌ**, (see **نُخْتُ**, below,)] *He was, or became, displeased, or discontented*; (S,* K, TA;) as also **تَسَخَطَ**; (K, TA;) *syns. كَرِهَ and تَكْرَهُ* [the latter of which, app. referring particularly to **تَسَخَطَ**, properly and generally signifies, when intrans., *he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred*]: (TA:) *he was, or became, angry*; (S, Mṣb, TA;) and **تَسَخَطَ** signifies the same; or *he became angered*; *syn. تَغَضَّبَ*. (TA.) You say, **سَخَطَ عَلَيْهِ** [He was, or became, displeased, or discontented, or angry, with him]. (*Kur* v. 83.) And **سَخَطَهُ** *He was, or became, displeased, or discontented, with him*; as also **تَسَخَطَهُ**; both expl. by **لَمْ يَرْضَ بِهِ** (*Ham* p. 502;) and the latter by **تَكْرَهُهُ** [which signifies as above, *like كَرِهَهُ*, and also *he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it*]; (K, TA;) and **لَمْ يَرْضَهُ**; (TA;) as in the saying, **كُلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَطَهُ** [Every time that I did for him a deed, he expressed, or showed, dislike of it, &c.]; and in like manner, **أَعْطَاهُ قَلِيلًا تَسَخَطَهُ** [He gave him little and he expressed, or showed, dislike of it, &c.]: (TA:) and [hence,] **عَظَاهُ** *He deemed his gift little, and it did not stand with him in any stead*; expl. by **لَمْ يَقَعْ مِنْهُ** *مَوْعِدًا*. (S, K.) You say also, **اللَّهُ يَسْخَطُ لَكُمْ كَذَا**, meaning *God forbiddeth you such a thing: or will punish you for such a thing: or it may refer to the desire of punishing for it*. (TA.)

4. **اسْخَطَهُ** [He displeased, or discontented, him: he angered him; made him angry. (S, Mṣb, K.)

5: see 1, in seven places.

سُخْطُ (S, Mgh, K,) a subst. from سَخَطَ (Mgh,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of رَضِيَ (S, K, TA;) as also صُخْطُ (Sgh, K) and سَخَطُ (S, K) and مَسَخَطُ (Sgh, K:) [the last two of which are inf. ns.:] anger; (Mgh;) as also سَخَطُ. (TA.)

سَخَطُ: see سُخْطُ, in two places.

سُخْطُ: see سُخْطُ.

سَخَطُ [Displeased; discontented:] angry. (S.)

مَسَخَطُ: see سُخْطُ.

مَسَخَطَةٌ [A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent: and, of anger: or a cause, &c., of procuring dislike, &c.: pl., app., مَسَاخِطٌ and مَسَاخِطَةٌ. Hence the saying,] اِبْرُؤْ مَرْضَاةَ لِلرَّبِّ مَسَخَطَةً لِلشَّيْطَانِ [Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil]. (TA.)

مُسْخُوطٌ Disliked, disapproved, or hated: (A, K:) in this sense applied to a gift. (A, TA.) You say also, هُوَ مُسْخُوطٌ عَلَيْهِ He is an object of anger. (TA.) — [Hence,] Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape: [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and short: but thus applied, it is a vulgar term. (TA.)

سَخَفَ

1. سَخَفَ, [aor. 2,] inf. n. سَخَافَةٌ (Mgh, Mgh, TA) and سُخْفٌ, or, accord. to Kh, the former only, (Mgh,) said of a garment, or piece of cloth, (Mgh, Mgh, TA,) It was, or became, thin, flimsy, or unsubstantial; (Mgh;) scanty in the yarn; (Mgh, Mgh;) or thin in texture. (TA.) And سُخْفٌ, (TA,) inf. n. سَخَافَةٌ, said of anything, It was, or became, thin, slender, or unsubstantial. (Mgh, TA. [See سَخَافَةٌ below, voce سُخْفٌ.]) And سُخْفٌ, inf. n. سُخْفٌ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out. (TA.) — سُخْفٌ, aor. سَخَافَةٌ, [or سُخْفٌ, q. v. infra,] is also said of a man, meaning He was, or became, slender, or shallow, or weak, in intellect. (S, K,*) And it is also said of the intellect, meaning It was, or became, slender, &c. (K, TK.)

2. سَخَفَهُ, inf. n. تَسْخِيفٌ, [It rendered him thin, lean, or emaciated,] said of hunger. (A, TA.)

3. سَاخَفَهُ (S, K,) inf. n. مُسَاخَفَةٌ, (TA,) i. q. حَامَفَهُ [He aided him in his foolishness, or stupidity]. (S, K.) = مُسَاخَفَةٌ signifies [also] The showing, or making a show of, foolishness or stupidity. (KL.)

4. اسْخَفَ, inf. n. اِسْخَافٌ, said of a man, His property became little, or scanty. (TA.) =

سَخَفَهُ مَا اسْخَفَهُ How [slender, shallow, weak,] deficient, or defective, is he in intellect! (Sb, TA.)

[10. استسَخَفَهُ He deemed him slender, shallow, or weak, in intellect: but this is perhaps post-classical.]

سُخْفٌ Slenderness of the means of subsistence. (AA, K.) — See also the next paragraph.

سُخْفٌ (AA, JK, S, Mgh, Mgh, K) and سُخْفٌ (JK, K) and سُخْفَةٌ and سُخْفَةٌ (K) Slenderness, shallowness, or weakness, of intellect, (AA, JK, S, Mgh, Mgh, K,) &c.: (K:) or, as some say, a lightness [of body] incident to a man when he is hungry: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سُخْفَةٌ, below:)] and some say that سُخْفَةٌ signifies weakness of intellect; or deficiency thereof: (TA:) or سُخْفٌ is in the intellect; and سُخْفَةٌ is [thinness, &c., (see 1,)] in everything; (Kh, Mgh, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

سُخْفَةُ الْجُوعِ (S, K,) and سُخْفَتُهُ (JK, K,) The thinness, and leanness, or emaciation, consequent upon hunger. (JK, S, K.) One says, بِهِ سُخْفَةٌ مِنَ الْجُوعِ In him is thinness, &c., consequent upon hunger. (S, TA.)

سُخْفَةٌ: see سُخْفٌ, in two places: — and see the paragraph here next preceding.

سُخْفٌ, applied to a garment, or piece of cloth, (JK, Mgh, Mgh, K, TA,) Thin, flimsy, or unsubstantial; (Mgh;) scanty in the yarn; (Mgh, Mgh;) or thin in texture. (JK, TA.) It is also applied to anything, as, for instance, clouds (سَكَابُ), and herbage, (JK,) in both of these cases meaning Thin; (TA;) and to a skin for water or milk [as meaning unsound, altered for the worse, old, and worn out; see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning long and broad [and app. thin]. (AHn, TA.) — Also, applied to a man, Slender, or shallow, or weak, in intellect: (JK, S, Mgh, Mgh, K,*) and, thus applied, (K,) or سُخْفُ الْعَقْلِ, (TA,) lightwitted; or light, or unsteady, in intellect: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Mgh.)

سَخَافَةٌ: see سُخْفٌ, in two places. [And see also 1, of which it is an inf. n.]

أَرْضٌ مُسَخَفَةٌ A land in which is little herbage: (ISH, K:) from سُخْفٌ as an epithet applied to a garment, or piece of cloth. (TA.) [See also اَرْضٌ مُسَخَفَةٌ, in art. سَحَفَ.]

سَخَلَ

1. سَخَلَهُ, aor. 2, (K,) inf. n. سَخْلٌ, (TA,) He drove away, repelled, or banished, them: (K, TA:) [in the CK, نَقَاهُمْ is erroneously put for نَقَاهُمْ:] and سَخَلَهُ signifies the same. (TA.) — And سَخَلَ الشَّيْءُ He took the thing by deceit

(K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from خَلَسَ, like as they said جَذَبَ and جَبَذَ, and بَضَّ and بَضَّ. (TA.)

2. سَخَلَتِ التَّخْلَةُ, inf. n. تَسْخِيلٌ, The palm-tree bore dates such as are termed [سُخْلٌ, i. e.] شَيْص: (S, TA:) so in the dial. of El-Hijáz: (TA:) or it was weak in its date-stones and its dates: or it shook off its dates. (K, TA.) = And سَخَلَ (K,) or سَخَلَ التَّخْلَةُ, (TA,) said of a man, He shook the palm-tree in order that its dates might fall off. (K, TA.) = And سَخَلَهُ, (S,) or سَخَلَهُ, inf. n. as above, (K,) He attributed, or imputed, to him, or them, a vice, fault, or defect, (S, K, TA,) and reckoned him, or them, weak: of the dial. of Hudheyl. (S, TA.)

4. اسْخَلَهُ It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him. (K, TA.)

سَخْلٌ: see سَخْلَةٌ. — Also † An infant that is an object of love to his parents: (IAar, O, TA:) originally, the “offspring of the sheep or goat” [app. as a sing. as well as a coll. gen. n.]. (TA.) — See also سَخْلٌ, in two places.

سَخْلَةٌ A lamb, or kid, in whatever state it be; (K:) male or female: (TA:) or a lamb, or kid, when just born; male or female: (S, M, O, Mgh, K:) or, accord. to some, peculiarly applied to a lamb; and this is affirmed by 'Iyād and Er-Ráfi'ee: accord. to some, peculiarly to a kid; and so affirms IATH: (TA:) [see also سَخْلٌ, in three places:] pl. سَخْلٌ, (S, O, Mgh, K,) [or rather this is a coll. gen. n.] like as سَخْلٌ is of سَخْلَةٌ, (Mgh,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سَخَالٌ (S, O, Mgh, K) and سَخْلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جَبَاةُ]. (K.)

سَخْلٌ (Az, S, O, K) and سَخَالٌ, (Az, O, K,) applied to men, Weak; (S, O, K;) bad, vile, or base; (K;) or low, ignoble, mean, or sordid: (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is سَخْلٌ: (K, TA: in the CK سَخْلٌ [like the former pl.]) so says Khálid. (IJ, TA.) — Also سَخْلٌ, (CK,) or سَخْلٌ, (TK,) [in the TA without any syll. signs,] Anything not completed. (IJ, K.) — Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) The sort of dates termed شَيْص (S, O, K,) i. e. of which the stones do not become hard: (TA:) or, accord. to 'Eesà Ibn-'Omar, dates of which two or three grow together in one place, intermingling. (O, TA.)

سَخَالَةٌ Refuse; syn. نَفَايَةٌ. (JK, O, K, TA: in the CK نَفَايَةٌ.)

سَخَالٌ: see سَخْلٌ.

مَسْخُولٌ Pronounced to be low, base, vile, mean, or contemptible: (K:) like مَسْخُولٌ. (TA.) —

Unknown: (S, O, K:) and so مَحْضُولٌ. (O.) A poet says,

وَأَتَمَّرَ كَوَاكِبَ مَحْضُولَةٍ تَرَى فِي السَّمَاءِ وَلَا تُعْلَمُ
[And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it, مَحْضُولَةٌ. (S, O.)

سخم

2. سَخِمَ وَجْهَهُ, [inf. n. تَسْخِيمٌ], He blackened his face (S, Mgh, Mṣb, K) with سُخَامٌ, i. e. crock of the cooking-pot, (Mṣb,) or it is from السَّخَامُ; (Mgh;) like سَحِمَهُ, (Z, TA,) which is from الاسْحَمَ. (Mgh.) 'Omar said of him who bears false witness, يَسْخِمُ وَجْهَهُ [His face shall be blackened]. (TA.) And one says, سَخِمَ اللَّهُ وَجْهَهُ, i. e. May God blacken his face: (S:) [or † may God disgrace him:] or † may God hate him, or hate him in the utmost degree; and be angry with him. (Mṣb.) — سَخِمَ الْمَاءَ, He heated the water, (IAqr, K, TA,) and made it to boil. (IAqr, TA.) — And سَخِمَ بَصْرَهُ, inf. n. as above, † He angered him. (K.) = سَخِمَ اللَّحْمُ, (K,) inf. n. as above, (TA,) The flesh-meat became stinking; (K, TA;) became altered [for the worse]. (TA.)

5. تَسَخَّمَ عَلَيْهِ. † He became affected with rancour, malevolence, malice, or spite, against him: (K:) or he became angered against him. (TA.)

سَخِمَ: see what next follows.

سُخْمَةٌ, (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سُخْمَةٌ], with damm, (TA,) Blackness; (S, TA;) as also سَخِمَ, (K, TA,) and [سُخْمَةٌ and] سَخِمَ. (TA.) — And † Anger. (TA.) See also سُخْمَةٌ.

سُخَامٌ Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Mṣb, K.) — And Charcoal: (K:) heard in this sense from a man of Himyer. (Aṣ, TA.) — [Hence,] Black hair. (TA.) And سُخَامٌ نَيْلٌ and † سُخَامِيٌّ Black night. (Ham p. 38.) = Also Soft feathers beneath the upper feathers of a bird: (K,* TA:) n. un. with ة. (TA.) — And Soft to the feel, (K, TA,) and goodly; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزّ; and cotton; and the like: (K, TA:) you say ثَوْبٌ سُخَامٌ الْمَسِّ a garment soft to the feel; such as خَزّ: and رِيَشٌ قُطُنٌ سُخَامٌ feathers soft to the feel: it is not from the signification of "blackness." (S.) And hence, (S,) خَمِرٌ سُخَامٌ Wine that descends smoothly and easily [down the throat]; as also سُخَامِيَّةٌ (S, K) and † سُخَامِيٌّ, (K,) or, accord. to 'Alee Ibn-Hamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سُخَامٌ food that is soft, or smooth, and easy in descent. (IAqr.)

سَخِمَ, applied to water, Neither hot nor cold; as also سَخِينٌ. (AA, L in art. سخن.)

سَخِيمَةٌ (S, K) and † سَخْمَةٌ (K) Rancour,

malevolence, malice, or spite; (S, K;) and anger in the soul: (S, TA:) pl. of the former سَخَائِمٌ. (TA.) [See two exs. in the first paragraph of art. سل.] — And the former, by a metonymy, is used as meaning † Excrement, or dung: so in the trad., مَنْ سَكَ سَخِيمَتِهِ فِي طَرِيقِ الْمُسْلِمِينَ [Whoso voids his excrement in the road, or path, of the Muslims, him God curses]. (TA.)

سَخَامِيٌّ, and سَخَامِيَّةٌ: see سَخَامٌ, in three places.

أَسْخَمُ Black; (S, K;) like أَسْخَمُ. (TA.) — [The fem.] سَخِيَّةٌ is said to be applied to wine (خَمْرٌ) as meaning Inclining to blackness: but what has been said above [app. as to the word and the meaning] is more approved. (TA.) — Also, applied to a [stony tract such as is termed] حَرَّةٌ, Of which what is smooth, or soft, or plain, thereof, is intermixed with what is rugged. (K.)

مُسَخَّمٌ One in whom is سَخِيمَةٌ, i. e. rancour, malevolence, malice, or spite. (K.)

سخن

1. سَخَنَ, (JK, S, MA, L, Mṣb, K,) aor. 2; (TA;) and سَخِنَ, (S, MA, L, Mṣb, K,) aor. 2; (TK;) and سَخِنَ, (L, Mṣb, K,) which is of the dial. of Benoo-ʿAmir, (L,) aor. 2; (TK;) inf. n. سَخُونَةٌ, (JK, S, MA, L, Mṣb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سَخْنَةٌ, (JK, L, K,) which is of the first, (JK,) and سَخْنٌ, (MA, L, K,) [accord. to some copies of the K, in which سَخْنٌ is put instead of بَضْمٌ after these three inf. ns., سَخْنٌ,] which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Mṣb, K,) [also of the first accord. to general analogy,] and سَخْنٌ, (K,) [which is of the third verb;] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Mṣb,) &c. (S, MA, L, Mṣb.) And سَخَنَتِ النَّارُ, and سَخْنٌ, [and سَخْنَتْ,] aor. 2, inf. n. سَخْنٌ and سَخُونَةٌ, [The fire, and the cooking-pot, became hot.] (L.) And سَخَنَتِ وَسَخَنَتِ الْأَرْضُ [The ground became hot]. (L.) And سَخَنَتِ الشَّمْسُ [The sun became hot upon him]: in the dial. of Benoo-ʿAmir سَخَنَتِ. (L.) And سَخِنَ, (L, Mṣb,) and سَخِنَ, aor. 2, and some say سَخِنَ, aor. 2, inf. n. سَخْنٌ and سَخْنٌ, [The day was, or became, hot, or warm.] (L.) And سَخَنَتِ الدَّابَّةُ The beast, being made to run, became hot in its bones, and light, or agile, in its running; [or simply, became hot, or heated; (see EM pp. 172 and 173;)] as also سَخَنَتِ. (L.) And سَخَنَتِ عَيْنُهُ, with kesr, (JK,* S, MA, L, K,) and سَخَنَتِ, (JK, L,) or the former only, (L,) inf. n. سَخْنَةٌ (JK, S,* MA, L, K,) [in the CK, erroneously, سَخْنَةٌ,] and سَخُونٌ (JK, L, K) and سَخْنٌ, (L, K,) [accord. to the CK سَخْنٌ, but this is a mistake,] contr. of قَرَّتْ (S,* L, K*) [i. e.] His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears. (MA.)

2: see the next paragraph.

4. اسْخَنَهُ; (L, Mṣb, K;) inf. n. اِسْخَانٌ (S, L,) He heated it, or warmed it; made it hot, or warm; (S,* L, Mṣb,* K;) namely, water, (S, L, Mṣb,) &c.; (L, Mṣb;) as also سَخْنَهُ, (L, Mṣb, K,) inf. n. تَسْخِينٌ. (S, L.) And اسْخَنَ اللَّهُ عَيْنَهُ, (S, L, K,) and بَعَيْتُهُ, (L, K,) [God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply,] made him to weep. (S, L, K.)

سَخْنٌ: see سَخْنَةٌ. — [The signification of "calor aquae aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.]

سَخْنٌ an inf. n. of 1 [q. v.]. (MA, L, K.) — Also Hot, or warm; (MA, PS;) i. q. حَارٌّ; (S, MA, Mgh, L, K;) contr. of بَارِدٌ (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Mṣb;) as is also (in the same sense, JK, MA, Mgh, L) سَخِينٌ, (JK, S, MA, Mgh, L, Mṣb, K,) and سَاخِنٌ, (Mṣb,) and مُسَخِّنٌ, syn. with سَخِينٌ like as مُبَرِّمٌ is with بَرِيمٌ, &c., (IAqr, S, L,) or مُسَخِّنٌ, [which is syn. with سَخِينٌ as meaning heated, or warmed,] like مَعْظَمٌ [in measure], (K,) and سَخِينٌ, (L, K,) and سَخَاخِينٌ, which is the only instance of the measure, (S, L, K,) [which measure is said in the S to be فُعَاعِيلٌ, but in the K فُعَالِيلٌ,] and which is also applied to food; (L;) syn. حَارٌّ: (L, K:) or, accord. to AA, سَخِينٌ, applied to water, means neither hot nor cold; as also سَخِيمٌ. (L.) And سَاخِنٌ and يَوْمٌ سَخِينٌ, (S, L, Mṣb, K) and سَخْنَانٌ or سَخْنَانٌ, (accord. to different copies of the S,) or both these, (K,) and سَخْنَانٌ, (L, K,* [in the CK and in my MS. copy of the K written سَخْنَانٌ, which is incorrect, and in like manner سَخْنَانٌ is there written سَخْنَانٌ, but this, as well as سَخْنَانٌ, may be correct, for it appears that سَخْنَانٌ has سَخْنَانٌ for its fem. as well as سَخْنَانَةٌ,] and سَخَاخِينٌ signifies the same, [i. e. A hot, or warm, day,] or, accord. to IAqr, يَوْمٌ سَخَاخِينٌ signifies a day that is [so hot as to be] hurtful, and painful: (L:) and لَيْلَةٌ سَخْنَةٌ (S, L, Mṣb, K) and سَاخِنَةٌ (L, Mṣb, K) and سَخْنَانَةٌ or سَخْنَانَةٌ, (S, accord. to different copies,) or both, (K,) and سَخْنَانَةٌ, (L, K,) [i. e. a hot, or warm, night,] or يَوْمٌ سَخْنَانٌ signifies a day intensely hot, and لَيْلَةٌ سَخْنَانٌ [the latter word being fem. of سَخْنَانٌ] a sultry night, or intensely hot so that it takes away the breath: (JK:) and it is said in a trad. of Mo'awiyeh Ibn-Kurrah, سَخْنَانُ الشَّيْءِ السَّخِينِ, meaning [The worst of winter is] the hot in which is no cold; in the "Ghareeb" of El-Harbee, السَّخِينِ, expl. as meaning the same, but this is probably a mistranscription. (L.)

سَخْنٌ an inf. n. of 1 [q. v., last sentence]. See also سَخْنَةٌ.

سَخْنَة: see the next paragraph.

سَخْنَة an inf. n. of 1 [q. v.]. (JK, S, * & c.) [Hence,] one says, *إِنِّي لَأَجِدُ فِي نَفْسِي سَخْنَةً* (L, K, *) as also *سَخْنَةً* (S, L, K, the only form mentioned in the S in this case) and *سَخْنَةً* (L, K) and *سَخْنَةً* and *سَخْنًا* (K, *) or *سَخْنًا*, (JK, *) and *سَخْنَةً* (L) and *سَخْنَةً* (L, K) [and *سَخْنَةً* (in the JK erroneously written *سَخْنَةً*) contr. of *إِبْرَدَةً*], meaning [*Verily I find, or experience, in myself, an excess of heat arising from pain: (S, L:) or [simply] heat: or fever. (L, K.)*] [Hence also,] *سَخْنَةُ الْعَيْنِ* contr. of *قُرْنَهَا* [i. e. it signifies *A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye: see L, last sentence.*] (S, L, K, *)

سَخْنَة: see the next preceding paragraph. —

One says also, *عَلَيْكَ بِالْأَمْرِ عِنْدَ سَخْنَتِهِ*, meaning † [*Keep thou to the affair*] while it is in its first state, before it become cold [i. e. unmanageable, like cold iron]. (L.)

سَخْنَة: see سَخْنَة.

سَخْنَاء [as fem. of سَخْنَان]: see سَخْن, latter part. — See also سَخْنَة.

سَخْنَان and سَخْنَان and سَخْنَان and سَخْنَان in two places, and the same with ة: see سَخْن.

سَخُون Broth heated, or made hot. (S, L, K, *)

سَخِين: see سَخْن, in three places. [See also a saying of 'Amr Ibn-Kulthoom cited in the first paragraph of art. سخو and سخى. — Also, (K, *) or سَخِين الْعَيْنِ (S, MA, L, *) *A man whose eye is [hot, or heated, or inflamed, by weeping, or by grief or sorrow; or] hot in its tears. (S, * MA, L, * K, *)* — And *ضَرَبَ سَخِينًا* (K, *) or *سَخِينًا* (L, *) † *A hot, [i. e.] painful, smiting. (L, K, *)* [Both are probably correct: that the latter is so is shown by what here follows.] Ibn-Mukbil says,

* *ضَرَبًا تَرَامَتْ بِهِ الْأَيْطَالُ سَخِينًا* *
[*A smiting which the brave men cast, one at another, burning, or painful: the measure (بسيط) requires us to read the last word thus, with teshdeed to the ع.*] (L.)

سَخُونَة: see سَخِينَة.

سَخُونَة an inf. n. of 1 [q. v.]. (JK, S, & c.) See also سَخْنَة.

سَخِينَة *A certain thin food, made of flour; (K, *) a kind of food made of flour, thinner than [the kind of gruel called] عَصِيدَة and thicker than [the soup called] حَسَاء; like نَفِيَّة, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L, *) for they ate it much; and were called سَخِينَة: accord. to Az, it is also called *سَخُونَة*: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked,*

and then eaten [with dates (see خَزِير)], or supped; and this is what is called حَسَاء: [it is said in the Mgh to be the same as حَسَاء:] accord. to others, hot food: or food made of flour and clarified butter: or, of flour and dates, thicker than حَسَاء and thinner than عَصِيدَة. (L.)

سَخِين: see سَخْن and سَخِين, in two places. — Also, (L, K, *) in the S سَخِين, which is a mistake, (K, *) *A مِسْحَة [or shovel, or spade]: or a curved مِسْحَة: of the dial. of 'Abd-El-Kays: (S, L, *) pl. سَخَايِين. (L, K, *)* [And] *The مَر [or shovel, or spade,] with which one works in earth or mud: (JK, *) or the handle of the [implement called] مِحْرَاث [q. v.]; (L, K, *) i. e., (L, *) its مَر, which is also called مَعْرَق. (IAqr, L, *) And *A knife: or a butcher's knife: pl. as above. (IAqr, L, K, *)**

سَخَايِين: see سَخْن, in three places. Also *Rain coming in the intense heat of summer. (JK, *)*

السَّخَايِين: see سَخْن, last sentence.

سَاخِن; and its fem., with ة: see سَخْن, in three places.

سَخْنَة contr. of *إِبْرَدَة*: (K, *) [see the latter word: and] see سَخْنَة.

تَسَخْن and تَسَخْنَان: see the next paragraph; the latter, in two places.

تَسَاخِين, accord. to Th, (Mgh, L, Msh, *) a pl. having no sing., (S, Mgh, L, Msh, K, *) like تَعَاشِيْب (S, *) or its sing. is *تَسَخْنَان* and *تَسَخْنَان* (Mgh, L, Msh, K, *) *Boots; syn. خَفَاف [pl. of خَفَف]: (JK, S, Mgh, L, Msh, K, *)* occurring in a trad., in which it is said, *أَمَرَهُمْ أَنْ يَمْسُحُوا عَلَى الْمَسَاوِدِ وَالتَّسَاخِينِ* (S, L, *) [expl. as] meaning [*He ordered them to wipe the turbans and the boots. (L, *)*] [But see what here follows.] — Also *A kind of thing like the طَبَائِس [pl. of طَبِيسَان, q. v.]: (K, *)* Hamzeh El-Isbahānee says, *تَسَخْنَان* is an arabicized word from [the Pers.] تَشْكَن [?], the name of a certain kind of head-covering, which the learned men, and the lawyers of the Persians, or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L, *) — Also *مَرَاجِل [i. e. Cooking-pots, or copper cooking-pots, &c.; pl. of مَرَجَل, q. v.]. (L, K, *)* [In the CK, المَرَاجِلُ الْخَفَافُ is erroneously put for المَرَاجِلُ وَالْخَفَافُ. See also مَسْخَنَة.]

مُسَخْن: see سَخْن, second sentence.

مَسْخَنَة [*A cause of heat or warmth*]: see an ex. voce مَبْرَدَة [which signifies the contrary].

مَسْخَنَة *A cooking-pot (قِدْرُ JK, S, L, *) of the kind called بِرَام [pl. of بَرَمَة, q. v.], (L, K, *) like the [vessel called] تَوْر [q. v.], (JK, S, L, K, *)*

in which food is heated: or accord. to ISh, a small cooking-pot in which one cooks for a child. (L.)

مُسَخْن: see سَخْن, second sentence.

سخى and سخو

1. سَخَا, aor. يَسْخُو; (S, Msh, K, *) and سَخَى, aor. يَسْخَى; (K, *) and سَخَى, aor. يَسْخَى; and سَخُو, aor. يَسْخُو; (S, Msh, K, *) inf. n. سَخَاء; (S, * M, Msh, * K, TA, *) of the first verb, (M, Msh, * TA, *) and of the second, (TA, *) and سَخُو, (M, K, TA, *) [in the CK سَخُو,] of the first verb, (M, TA, *) or of the last, (TA, *) and سَخُو, (M, K, TA, *) of the first verb, (M, TA, *) or of the third, (TA, *) and سَخَى, (Msh, K, TA, *) of the third verb, (Msh, TA, *) سَخَاوَة, of the last verb; (S, Msh, TA, *) *He was, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous; (S, * Msh, * K, * TA, *) syn. جَاد, and تَكْرَم; (TA, *) the inf. ns. signifying جَوْد (S, Msh) and كَرَم (Msh) [or تَكْرَم]. And سَخَتْ نَفْسُهُ *His mind was, or became, liberal, &c. (Msh, *)* [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]*

* *إِذَا مَا الْمَاءُ خَالَطَهَا سَخِينًا* *
means [*When the water mixes with it, and we drink it, we are, or become, liberal, or bountiful, with our riches; and the assertion that سَخِينًا is from السَّخُونَة, in the accus. case as a denotative of state, is a mistake: (S, *) the former is the saying of AA; and the latter, of Aq; but IB says, on the authority of IKt, that the right explanation is that which J disallows; and Es-Safadee says the like. (TA, *)*] [See also 5.] — [Hence,] *سَخَيْتُ نَفْسِي عَنِ الشَّيْءِ I left, or relinquished, the thing. (S, *)* And *سَخَا بِنَفْسِهِ عَنْهُ He left, or relinquished, it: (TA, *) or he held himself far from it; or withdrew his heart from it; as also سَخَى بِنَفْسِهِ عَنْهُ and سَخَى بِنَفْسِهِ عَنْهُ: (MA, *) or سَخَيْتُ نَفْسِي عَنْ هَذَا الشَّيْءِ and سَخَيْتُ نَفْسِي عَنْهُ I left, or relinquished, this thing, and my soul did not strive with me to incline me to it. (JK, *)* And *سَخَا قَلْبِي عَلَيْكَ I endured [perhaps a mistranscription for عَنْكَ] I endured with patience the being debarred from thee. (JK, *)* — سَخَا, (K, *) aor. يَسْخُو, inf. n. سَخُو, (TA, *) *He (a man) rested from his state of motion: (K, *) from ISd. (TA, *)* — سَخَا النَّارَ, aor. يَسْخُو, inf. n. سَخُو; (AA, S, K, *) and سَخَاهَا, aor. يَسْخَى, inf. n. سَخَى; (AA, S, *) and سَخَاهَا, aor. يَسْخَى, inf. n. سَخَى; (Sgh, K, *) *He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled: (T, S, *) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K, *) or سَخَا النَّارَ signifies فَتَحَ عَيْنَهَا [i. e. he made an opening in the live coals of the fire, that had become collected together, (as expl. in the TK in art. صَخُو, i. e., that had become compacted; in order that it might burn up well]; as also صَخَاهَا or, as some say, he cleared, or swept, away the*

live, or burning, coals of the fire; as also with *سَخِيْتُ* (TA: [see *سَخَا*]) and *النَّارُ* *سَخِيْتُ*, inf. n. *سَخِيْتُ*, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, *اِسْخِ نَارَكَ*, Make thou a place upon which to kindle thy fire. (S.) — And *الْقَدْرُ* *سَخَا* (K), aor. *يَسْخُو*, inf. n. *سَخُو* (TA), He made a way [or vent] for the fire beneath the cooking-pot; (K;) mentioned by ISd, who adds that one says also, *سَخَا الْجَمْرُ مِنْ تَحْتِ الْقَدْرِ* (TA:) or the former phrase, [and app. the latter also,] he put aside the live coals from beneath the cooking-pot; (JK, TA;) as also *سَخَاهَا* (JK.) = *سَخَى*, aor. *يَسْخَى*, inf. n. *سَخَا*, said of a camel, (S, K,) and of a young weaned camel, (S,) He became affected with a limping, or halting, (S, K,) having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulder-blade: (S:) the epithet applied to the animal in this case is *سَخِي* (S, K,) mentioned by Yaḥkoob, (S,) and *سَخِي* (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure *فَعْل*, with damm to the medial radical; (TA;) and the pl. of this latter epithet is *سَخَايَا* and *سَخَاوَى*. (JK.)

2: see above, in four places.

5. *تَسَخَى* He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) *عَلَى أَصْحَابِهِ* [over and above his companions]. (S.)

سَخُو مِنْ كَلَامٍ Somewhat of speech. (JK.)

سَخَى: see *سَخَى* = and see also 1, last sentence.

سَخِي Liberal, bountiful, munificent, or generous; (S, *Mṣb, K;) as also *سَخَج* and *سَخَج*: (Mṣb, TA:) fem. of the first with *ة*: pl. masc. *سَخِيَّات* and *سَخَوَات*: and pl. fem. *سَخِيَّات* and *سَخَايَا*. (K.) — [Hence,] one says, *إِنَّهُ لَسَخِيٌّ* [Verily he is content to leave, or relinquish, it]. (TA.) = See also 1, last sentence.

سَخَاةٌ A certain plant of the [season called] *ربيع*: n. un. with *ة*: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the *بَنَوَات* [which is variously explained], and a heart, or kernel, (*لَبَاب*) the grain of which is a remedy for wounds: it is also called *سَخَاةٌ*; but the more approved pronunciation is with *س*. (TA in art. *سَخُو*.)

سَخَوَات: see the next paragraph.

سَخَاوَى applied to a place, and *سَخَاوِيَّةٌ* applied to a land (*أَرْض*), Soft in the earth [thereof]; (S, TA;) to which is added in the *س*, *مُسَوِيَّةٌ* [and it is a rel. n.]; but in the handwriting of Aboo-Zekereyà, *مُسَوِيَّةٌ* [i. e. and such as is

even, or level]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies land soft in the earth [thereof]: or wide, or ample: as also *سَخَوَات* (K:) or this last signifies a soft, or plain, and wide, or ample, land: (S:) and its pl. is *سَخَاوَى* and *سَخَاوَى* [or rather *سَخَاوَى*, when indeterminate]: (S, K:) [in the former, these two pls. are correctly written with the article *السَّخَاوَى* and *السَّخَاوَى*:] or, accord. to AA, *سَخَاوَى* signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner *سَخَاوِيَّةٌ* [but app. as a n. un.]: accord. to Aṣ and A'Obeyd, land; but correctly lands: (TA:) or width, or wide extent, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and vehemence of heat thereof. (JK.)

سَخَى: see *سَخَج*.

أَسْخَى [More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce *لَافِظٌ*.

مَسَخَى النَّارِ The place that is widened [or hollowed], in the fire, beneath the cooking-pot, in order that it may be able to burn up well: and hence, some say, is derived *السَّخَاةُ* meaning *الجُودُ*; because the bosom becomes expanded on the occasion of giving. (TA.)

سد

1. *سَدَّ* (S, M, A, Mgh, Mṣb, K,) aor. *سَدَّ*, (S, M, Mṣb, K,) inf. n. *سَدَّ*; (S, M, Mgh, Mṣb;) and *سَدَّد* (M;) [but the latter has an intensive signification, or relates to several objects;] He closed, or closed up, an interstice, or intervening space: (M:) and stopped, or stopped up, (M,) or repaired, and made firm or strong, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Mṣb, K,) and the like. (S, Mṣb.) — [Hence one says,] *سَدَّتْ عَلَيْهِ الطَّرِيقُ* [The road, or way, became closed, or stopped, against him]. (K.) And *سَدَّ طَرِيقَهُ مِنْ* [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And *سَدَّ الْأَفَقُ* [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, *K.) And *سَدَّ عَلَيْهِمُ*, and *أَسَدَّ* and *أَسَدَّد*, It closed, or obstructed, against them, the horizon; [the latter being understood;] said of a collection of clouds rising. (M.) And *سَدَّ مَا وَرَاءَهُ* [It barred, or excluded, what was behind it]. (M.) — [Hence also,] *سَدَّدْتُ عَلَيْهِ بَابَ الْكَلَامِ* [I closed, or stopped, to him the door of speech; i. e.] I prevented him from speaking; as though I closed, or stopped, his mouth. (Mṣb.) And *مَا سَدَّدْتُ* *مَا سَدَّدْتُ عَلَى خَصْمِي قَطُّ* + I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyḥ, Mgh.) And *مَا سَدَّدْتُ عَلَى خَصْمِي قَطُّ* + I never stopped an adversary from speaking; (El-Fāik, Mgh, L;) on the authority of Esh-Shaḥbee: (Mgh:) occurring in a trad. (L.) — And *هُوَ يَسُدُّ مَسَدَّهُ* [He fills up, or supplies, the place of his father]:

and *يُسُدُّونَ مَسَدَّهُمْ* [They fill up, or supply, the place of their ancestors]. (A, TA.) And *يُسَدُّ بِهِ الْحَاجَةُ* [Want is supplied thereby; (M, *TA:)] [whence the saying,] *تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الْجَائِعِ* [Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jāmi' es-Sagheer.) And *يُسَدُّ الرِّمَقُ* [It stays, or arrests, the remains of life; as though it stopped the passage of the last breath from the body; or] it maintains, and preserves, the strength. (Mṣb in art. *رِمَق*). — And *سَدَّهُ* + He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; [as though he thereby stopped his mouth;] (see *سَدَّ*;) as also *سَدَّهُ*. (TA in art. *سَدَّ*). — *سَدَّ*, aor. *يَسُدُّ* (S, L, K,) with kesr, (S,) inf. n. *سَدَّادٌ* and *سُدُودٌ* (L, the former inf. n. expl. in the S and K as signifying *اِسْتِقَامَةٌ*), said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or *سَدَّ*, [sec. pers. *يَسُدُّ*,] aor. *يَسُدُّ*, with fet-ḥ to the *س*, (A,) inf. n. *سَدَّد* (TK, expl. in the S and K as signifying *اِسْتِقَامَةٌ*, like *سَدَّادٌ*, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or *سَدَّ*, aor. *يَسُدُّ*, inf. n. *سَدَّد*; (MA;) i. q. *صَارَ سَدِيدًا* [i. e. It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object]: (S, A, L, K, TA:) and [in like manner] *اِسْتَدَّ* is syn. with *اِسْتَقَامَ* [which signifies the same]; (S, K;) as also *اِسْتَدَّ* and *تَسَدَّدَ*: (TA:) *اِسْتَدَّ* said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Mṣb.) You say, *اِسْتَدَّ* *لَهُ* and *تَسَدَّدَ* It was, or became, rightly directed towards it. (M.) And *سَاعَدَهُ* and *تَسَدَّدَ* His fore arm was, or became, in a right state, or rightly directed, (A.) A poet says, *أَعْلَمَهُ الرِّمَاقُ كُلَّ يَوْمٍ فَلَمَّا اِسْتَدَّ سَاعِدَهُ رَمَانِي* [I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: Aṣ says that [the reading] *اِسْتَدَّ*, with *ش*, is not to be regarded. (S, TA.) — And *سَدَّ*, aor. *يَسُدُّ*, with kesr to the *س*, (A, Mṣb, TA,) inf. n. *سُدُودٌ* (Mṣb) [and app. also, as above, *سَدَّادٌ*, q. v. infra], is said of a man, (A, Mṣb, TA,) in like manner meaning *صَارَ سَدِيدًا* [i. e. He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object]: (A, TA:) or, (Mṣb,) as also *اِسْتَدَّ* (S, K, TA,) he hit the right thing (S, Mṣb, K, TA) in his saying (S, Mṣb, TA) and in his action; (Mṣb:) or *اِسْتَدَّ* signifies he said, or did, what was right: (Mṣb:) or he sought what was right; (L, K;) as also *سَدَّدَ*; (L;) or it has this last meaning also. (S, *L.) You say, *إِنَّهُ لَيَسُدُّ فِي الْقَوْلِ* Verily he hits the right thing in the saying. (S, L.) And *قَدَّ*

أَسَدَرْتُ (S, * L) is said to a man when he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right*; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَيْنَكَ الرَّجُلُ, aor. يَسُدُّ, inf. n. سَدَّ [app. a mistranscription for سَدَاد or سَدُود], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَّ مَلَأَهُ [He filled it up]; namely, a vessel, and a watering-trough. (Abou-Sa'eed, TA in art. خَنْق.) — And سَدَّ عَلَيْهِمْ كُلَّ شَيْءٍ قَالُوهُ + *He annulled, in opposing them, everything that they said.* (Jabir, as related by Abou-Adnán.) = سَدَّوهُ (S, A, L, Mṣb, K,) inf. n. تَسْدِيدُ (K,) *He directed it*, (A, * L, Mṣb, K,) namely, an arrow, (A, Mṣb,) إِلَى الصِّيدِ towards him or it, (A,) or إِلَى الصِّيدِ towards the game; (Mṣb;) and سَدَّوهُ, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَضَهُ (S, Mṣb,) or عَرَضَهُ (L.) — And *He taught him the art of shooting.* (TA.) — Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, of words and of actions:* (S, K:) [and the like is implied in the M and A:] said of God. (M, A.) And you say, سَدَّوْ صَاحِبَكَ Teach thou thy companion, and direct him to the right course. (Sh, TA.) — And [hence,] سَدَّوْ مَاكَ Act thou well with thy property, or cattle. (L.) And سَدَّوْ الْإِبِلِ, inf. n. as above, *He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious.* (L.) = See also 1, near the end of the paragraph.

4: see 1, near the beginning: = and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. اِنْسَدَّ, said of an interstice, or intervening space, *It became closed, or closed up*; as also اِسْتَدَّ: (M:) and both, said of a breach, or gap, (M, A,) *it became stopped, or stopped up, (M,) or repaired, and made firm or strong.* (A.) اِسْتَدَّتْ and اِسْتَدَّتْ signify the same [i. e. *The punctures made in the sewing of the skin became closed*]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: = and see also 1, in the latter half of the paragraph, in five places.

سَدَّ and سَدَّوْ Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سَدَاد:]) a dam: (Mṣb:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things: (S, Mṣb, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, anything that faces one, Bk. I.

or is over against one, and bars, or excludes, (يَسُدُّ,) what is behind it: whence goats are said to be سَدَّوْ بَرِيٍّ مِنْ وَرَائِهِ الْفَقْرُ + [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدَّ signifies what is made by man; and سَدَّوْ, what is created by God, (Zj, M, Mṣb, K,) as a mountain: (Mṣb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is اَسْدَادُ, [a pl. of pauc.,] (A, Mṣb,) or اَسَدَّةُ, [also a pl. of pauc.,] and سَدُودُ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (اَسَدَّةُ) is pl. of سَدَادُ. (M.) You say, سَدَّوْ ضَرْبَ بَيْنَهُمَا سَدَّ and سَدَّوْ [A barrier, or an obstacle, was set between them two]: and ضَرْبَتِ بَيْنَهُمَا الْاَسْدَادُ [Barriers, or obstacles, were set between them two]. (A.) And سَدَّوْ ضَرْبَتِ عَلَيْهِ الْاَرْضُ بِالْاَسْدَادِ + [The earth, or land, set barriers, or obstacles, against him]; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK ضَرْبَتِ:) the sing. of اَسْدَادُ [accord. to general analogy] is سَدَّ. (TA.) — [Hence,] the former (سَدَّ) also signifies, (Fr, S, M, L, K,) or سَدَادُ (A,) or the former and سَدَادَةُ (L,) + A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) اَسَدَّةُ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سَدُودُ (S, M, K,) or اَسْدُ [which is a pl. of pauc.]. (M.) You say, مَا يَهْ سَدَادُ + There is

not in him any fault &c.: and فَلَانٌ بَرِيٌّ مِنْ اَسَدَّةِ + Such a one is free from faults &c. (A.) And مَا يَفْلَانُ سَدَادَةً + There is not in such a one a fault that stops his mouth from speaking. (Abou-Sa'eed, L.) And لَا تَجْعَلَنَّ اِسْدَةً بِجَنْبِكَ الْاِسْدَةَ + By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb. (S, K.) — See also سَدَّوْ. سَدَّ [so in the TA, i. e. either سَدَّ or سَدَّوْ] also signifies + A she-camel by which the sportsman conceals himself from the game; also called دَرِيْعَةٌ and دَرِيْعَةٌ:

whence the saying, رَمَاهُ فِي سَدَّ نَاقَتِهِ + [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAṣr, TA.) — And سَدَّوْ (M,) or سَدَّوْ (O, K,) is also syn. with ظِلٌّ [as meaning + Shade, or shadow; or cover, or protection]. (IAṣr, M, O, K, TA.) A poet cited by IAṣr says,

* قَعَدْتُ لَهُ فِي سَدِّ نَقْصٍ مُعَوِّدٍ *

* لِذَلِكَ فِي صَحْرَاءَ جِذْمٍ دَرِيْعَتَا *

+ [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me:

and by جِذْمٍ he means "old," because الْجِذْمُ signifies الْأَصْلُ, and there is nothing older than the أَصْلُ; and he uses it as an epithet because it implies the meaning of an epithet. (M.) = سَدَّوْ also signifies A thing, (S, K,) [i. e.] a [basket such as is called] سَلَّةُ (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاقُ): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سَدَادُ and سَدُودُ (M, TA:) or, accord. to Lth, سَدُودُ signifies [baskets such as are called] سَلَالُ, [pl. of سَلَّةُ,] made of twigs, and having covers (أَطْبَاقُ); one of which is called [not سَدَّ but] سَدَّةُ: and it is said also on other authority that the سَلَّةُ is called سَدَّةُ and طَبْلُ. (L, TA.)

سَدَّوْ: see the next preceding paragraph, passim. — Also + A swarm of locusts obstructing the horizon: (M:) or so سَدَّوْ مِنْ جَرَادٍ (TA:) and جَرَادُ سَدَّوْ + locusts (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K,) by their multitude: (S, A, K:) in which case, سَدَّوْ is either a substitute for جَرَادُ and therefore a substantive, or it is pl. of سَدُودُ signifying that which obstructs the horizon and therefore an epithet. (M.) — And + A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سَدُودُ: (S, M, K:) [or] سَدَّوْ and صَدَّوْ, but the former is the more approved, signify + a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صَد.) — And A valley: (K:) so called because it becomes closed, or stopped up. (TA.) — And A valley containing stones and masses of rock, in which water remains for some time, or a long time: pl. سَدَدَةٌ: (S, L, K:) or you say, اَرْضٌ بِهَا سَدَدَةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is سَدَدَةٌ. (L.) — And + The departure [or loss] of sight: (IAṣr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدَّوْ: see سَدِيدٌ.

سَدَّةُ: see سَدَّوْ, last sentence.

سَدَّةُ A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L;) as also سَدَادُ. (S, M, L, K.) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.) [And Any obstruction in the body: pl. سَدَدُ.] — See also سَدَّوْ. = Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سَدَّةُ is what is before the door of a house: (M, A:) or, as some say, a سَقِيْفَةٌ [i. e. roof, or covering, such as projects over the door of a house &c.; or a place roofed over]; (M:) or a ظِلَّةُ [i. e. roof, or cover-

ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a *صَفَّة* [or *سَقِيفَة*] before a *بَيْت* [or house, or perhaps here meaning tent]: and a *ظَلَّة* at the door of a house (دار) (AA, TA:) or, accord. to Abou-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a *فَنَاء* pertaining to a tent of hair-cloth and the like; and those who make it to be like a *صَفَّة*, or like a *سَقِيفَة*, explain the word accord. to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeid, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. *سَدَد*. (S, L, Msb, K.) You say, *رَأَيْتُهُ قَاعِدًا بِسَدَّةِ بَابِهِ* [I saw him sitting in the vestibule of his door]: (S, TA:) and *بِسَدَّةِ دَارِهِ* [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà said, *مَنْ يَغْشَى سَدَدَ السُّلْطَانِ يَغْمَرُ وَيَقْعُدُ*, (S, L,) or *مَنْ يَأْتِ الْبَابَ*, i. e. [He who comes to the vestibules, or gates, of the Sultan] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. *قَدَم*.) this he said when he came to the gate of Mo'awiyeh and did not receive permission to enter. (L.) And it is said in a trad., *الشَّعْثُ الرَّؤُوسِ الَّذِينَ لَا تَفْتَحُ لَهُمُ السُّدَدُ*, (S, A,) meaning *الْأَبْوَابُ* [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — Hence, Umm-Selemeh, addressing 'Aisheh, termed her a *سَدَّة*, i. e. a *بَاب* [meaning + A means of communication], between the Prophet and his people. (L, from a trad.) = Also Palm-sticks, i. e. palm-branches stripped of their leaves, bound together, [side by side,] upon which one sleeps. (M.)

سَدَد: see the next paragraph, in four places: — and see also *سَدِيد*.

سَدَاد [an inf. n. of the intrans. verb *سَدَدَ*; as also *سَدَدُ*]. [Hence,] one says, *إِنَّهُ لَنَوُ سَدَادٍ* Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) — [Hence also, as a subst.,] A thing that is right, syn. *صَوَابٌ*, (S, A, Msb, K,) and *قَصْدٌ*, (S,) of what is said and of what is done; (S, A, *Msb, K;) as also *سَدَدٌ*, (S, A,) which is a contraction of the former. (S.) One says, *قَالَ سَدَادًا مِنَ الْقَوْلِ* He said a right thing [lit. of what is said, i. e., a right saying]; (S, A;) as also *سَدَدًا*. (A.) And *يَصِيبُ السَّدَادَ* He hits the right thing in speech [or action]. (S.) And *هُوَ عَلَى سَدَادٍ مِنْ* [He is following a right course of action in respect of his affair]. (A.) And *أَمْرٌ فَلَانٍ يَجْرِي عَلَى السَّدَادِ* The affair of such a one goes on according to that which is right. (S.) — [And hence the saying,] *أَتَتْنَا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ* † A wind came to us from the direc-

tion of their land. (A, TA.) — It is also used as an epithet, syn. with *سَدِيدٌ*, q. v. (L.) — And *السَّدَادُ* [as though meaning The right projector] is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) = See also *سَدَادٌ*, in three places.

سَدَادٌ: see *سَدَّة*, first sentence.

سَدَادٌ A thing with which an interstice, or intervening space, is closed, or closed up: (AO, M, L: [see also *سَدَّ*:] and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. *أَسَدَّة*. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) Somewhat of milk that dries up in the orifice of a she-camel's teat; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (S, *Mgh, *Msb, K, *TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with *كَسَر* (S, Mgh, Msb, K) only [to the س] and so in the sense next following. (S, K.) A body of horse and foot serving as blockaders of the frontier of a hostile country. (S, K, *TA.) — *سَدَادٌ مِنْ عَوَزٍ* and *سَدَادٌ*, (Isk, S, M, Msb, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from *سَدَاد* as meaning the "stopper" of a bottle; (Msb;) and some say that *سَدَادٌ*, with fet-h, is a corruption; (Msb, K;) expressly disallowed by Aṣ and ISh; (Msb;) a prov.; (Meyd;) meaning † A thing by which want is supplied, (S, M, Msb, K,) and by which life is preserved; accord. to ISh, if incomplete; and accord. to Aṣ, a thing by which somewhat of the entire wants of one's case is supplied. (Msb.) One says also, *أَصَبْتُ سَدَادًا* † I attained thereby a thing by which want was supplied; (S, K, *TA;) or a means of sustaining life. (AO, L.) — See also *سَدَّ*, in two places.

سَدَدٌ: see *سَدَدٌ*. (24.1553, L. 26.) *سَدَدٌ* applied to a spear, Seldom missing; and [to the same, and] to an arrow, that hits the mark; (TA;) and to a saying, (S, M, L,) as also *سَدَادٌ* (M, L) and *سَدَدٌ*; (L;) and an action; (TA;) and an affair, as also *سَدَدٌ*; (S, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object: (S, M, A, L, TA:) and *سَدَدٌ*, applied to speech, signifies the same; (TA;) and true. (K, TA.) — And applied to a man, meaning Who pursues a right course; as also *سَدَدٌ*; (M;) and [in an intensive sense] *سَدَادٌ*; (TA:) or, (Msb,) as also *مُسَدَّدٌ*, (S,) who hits the right thing in his saying (S, Msb) and in his action. (Msb.)

سَدَادَةٌ: see *سَدَّ*, in two places.

سَدَادٌ: see *سَدِيدٌ*.

سَادَةٌ † An eye (عَيْنٌ) of which the sight has

gone; (A;) that has become white, and with which one does not see, but which has not yet burst: (Az, A, *L, K:) or that is open, but does not see strongly: (IAar, L, K:) pl. *سَدَوْدٌ*, (IAar, L,) or *سَدَدٌ*. (K.) — Also † An old and weak she-camel. (IAar, K.)

سَدَدٌ: see *سَدِيدٌ*, in two places.

مَسَدٌ [properly A place of closing, or stopping, &c.]: see 1, in two places.

مُسَدَّدٌ: see *سَدِيدٌ*.

مُسَدَّدٌ Directed; pointed in a right direction. (S, TA.) — And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, (*يَعْمَلُ بِالسَّدَادِ وَالْقَصْدِ*, S, L,) keeping to the right way; in which sense it is related by some with *كَسَر*, *مُسَدَّدٌ*. (L.) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains *مُسَدَّدٌ*, as from the S.]

مُسَدَّدٌ: see the next preceding paragraph, in two places.

سَدَج

1. *سَدَجٌ*, (O, K,) aor. *سَدَجَ*, inf. n. *سَدَجٌ*, (TK,) He thought a thing to be in him; (O, K;) i. e. he suspected him of a thing: (TA:) or *سَدَجَ بَشِيءٌ* he imagined, or thought, a thing. (L.) — See also what next follows, in two places.

5. *سَدَجٌ*; (S, L, K;) and *سَدَجٌ*, inf. n. *سَدَجٌ*; (L;) He lied, affected lying, or lied purposely; and forged, or fabricated: (S, L, K: [in the CK, *تَخَلَّفَ* is erroneously put for *تَخَلَّقَ*:] he forged and uttered false and vain tales: (L:) or *سَدَجَ*, aor. *سَدَجَ*, signifies [simply] he lied; (O, in the present art. and in art. *سَرَج*;) like *سَرَجٌ*. (O in art. *سَرَج*.) [See also *سَرَجٌ*.]

6. *سَدَجٌ* He fell prostrate; fell upon his face; (O, K, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for *انسَدَجَ*; which seems to be better known in this sense: but it is said to be] formed by transposition from *انسَدَجَ* and [so] *انسَدَجَ*. (TA.)

سَدَاجَةٌ, used by Ibn-El-Khateeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning *Easiness*, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from *سَدَاجٌ*, an arabicized word from [the Pers.] *سَادَة*, signifying, with them, "free in intellect," and "easy in nature or disposition:" frequent usage occasioned the change of the *ذ* into *د*. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.]

سَدَاجٌ A great, or habitual, liar, (S, O, L, K,) who will not tell thee truly whence he comes, but will tell thee lyingly. (L.) [See also *سَرَّاجٌ*.]

سدر

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1. سَدْرٌ, aor. ٤, inf. n. سَدَرٌ and سَدَارَةٌ (S, K,) *He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course: syn. تَحَيَّرَ (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S, *K:) also, (TA,) or سَدِرَ بَصْرَهُ (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سَدِرَ بَصْرَهُ he was dazzled, or confounded or perplexed, and did not see well; as also أَشْدَرَهُ (A, TA.) [See also سَدَرٌ, below.] = سَدَرٌ (M, K,) or سَدَرْتُ (S,) aor. ٤, inf. n. سَدَرٌ (M,) *He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلٌ (S, K,*)* — Also سَدَرٌ, aor. ٤, inf. n. سَدَرٌ and سَدُرٌ, *He rent his garment. (Yaq-koob, M.)**

4. اسْدَرَتْ الشَّمْسُ عَيْنَهُ [The sun dazzled his eye, and confused his sight]. (K in art. جبر.)

5. تَسَدَّرَ بِثَوْبِهِ *He covered himself with his garment. (AA.)*

7. اِنْسَدَرَ It (hair, S, M, K, and a curtain or veil, M) *hung down; (S, M, K;) a dial. var. of اِنْسَدَلَ (S, K,*)* — اِنْسَدَرَ يَعْدُو *He was somewhat quick, or made some haste, running: (S, M,*) or he went down, or downwards, and persevered (A'Obeid, K) in his running, going quickly. (A'Obeid.) [In the CK, for يَعْدُو, is put by mistake يَبْعَدُ.]*

Q. Q. 4. اِسْمَدَرَ بَصْرَهُ *His sight became weak, in the manner described below, voce سَمَادِرٌ (S in art. سدر, and M and K in art. سمدِر.) It is of the measure اِفْعَلٌ, from السَدَرُ (IKt;); the م being augmentative. (S.) See also سَدِرٌ. — اِسْمَدَرَتْ عَيْنُهُ *His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. سمدِر.)**

سَدْرٌ [a coll. gen. n., The species of lote-tree called by Linnæus *rhamnus spina Christi*; and by Forshål, *rhamnus nabeca*;] the tree, or trees, of which the fruit is called نَبَقٌ and نَبَقٌ: (S, M, Mgh, Msh, K:) sing., (Msh,) or [rather] n. un., (S, M, K,) سَدْرَةٌ (S, M, Msh, K:) and sometimes سَدِرٌ is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msh:) AHn says, accord. to Abou-Ziyád, the سَدِرٌ is of the kind called عَضَاهُ, and is of two species, عَبْرِيٌّ and ضَالٌّ: the عَبْرِيٌّ is that which has no thorns except such as do not hurt: the ضَالٌّ has thorns [which hurt]: the سَدِرٌ has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضَالٌّ is small: the best سَدِرٌ that is known in the land of the Arabs is in Hejer (هَجَر), in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him

who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the سَدِرٌ is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غُسْلٌ, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the زَعْرُورٌ is so described that it may be supposed to be the wild نَبَقٌ: (Msh:) when سَدِرٌ is used absolutely, with relation to the ablution termed غُسْلٌ, it means the ground leaves of the tree so called: (Mgh, *Msh:) the pl. of سَدْرَةٌ is سَدَرَاتٌ and سَدَرَاتٌ and سَدَرَاتٌ (S, K) and سَدُرٌ (S, M, K) and سُدُورٌ (M, K,) which last is extr. (M.) — سَدْرَةُ الْمُنْتَبَى is said to be *The lote-tree in the Seventh Heaven; (Lth, K,*) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lth:) in the Shaheeh it is said to be in the Sixth Heaven: 'Iyád reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IAth, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)*

سَدِرٌ [see 1]. You say, رَفَى بَصْرَهُ سَدِرٌ, and سَمَادِرٌ, *In his sight is a confusedness, so that he does not see well. (A.)* — Some say that it signifies *An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بقل.)*

سَدِرٌ *Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. مَحَيَّرَ (K:) as also سَادِرٌ: (S, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S:) and also one having his eyes dazzled by snow; as well as by intense heat. (IAqr.) — عَيْنُهُ سَدِرَةٌ *His eye is confused in its vision, or dazzled, so that he cannot see well. (A.)* — And سَدِرَةٌ means *An old and weak she-camel. (IAqr, TA in art. سد.)* — Also سَدِرٌ *The sea: (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-s-Salt: (M:) he says,**

* فَكَانَ بِرَفْعٍ وَالْمَلَائِكُ حَوْلَهُ *
* سَدِرٌ تَوَاكَلَهُ الْقَوَائِمُ أَجْرَدُ *

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلًا; and in the S, for أَجْرَدُ, we find أَجْرَبُ, which is inconsistent with the rhyme of the poem:]; by القَوَائِمُ he means the winds; and by تَوَاكَلَهُ, [for تَوَاكَلَهُ] or rather تَتَرَكَّهُ: he likens the sky to the sea when calm: (TA:) Th quotes thus:

* وَكَانَ بِرَفْعٍ وَالْمَلَائِكُ تَحْتَهَا *
* سَدِرٌ تَوَاكَلَهُ قَوَائِمُ أَرْبَعِ *

and says that the poet likens the angels, with respect to their fear of God, to a man affected

with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدِرٌ يَدُورُ وَقَوَائِمُ أَرْبَعُ هُمُ الْمَلَائِكَةُ; to which he or ISd adds, كَيْفَ خَلَقَهُمْ, but (using a common phrase of ISd) I can only say, لَا أَدْرِي كَيْفَ هَذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سَدِرٌ, meaning the kind of tree so called, not the sea; and the author of the Námoos adopts his opinion; but MF rejects it: (TA:) some read رَفْعًا [in the place of بَرَقًا] and explain it as meaning the seventh heaven. (TA in art. رقع.)

سَدِرِيٌّ *One who grinds and sells the leaves of the سَدِرٌ. (TA.)* [See also سَدَارٌ.] 310

سَدَارٌ *A thing resembling a [curtain of the kind called] خَدَرٌ (K:) or resembling a كَلَّةٌ, which is put across a [tent of the kind called] خِبَاءٌ. (M.)*

سَدَارٌ *A seller of the leaves of the سَدِرٌ. (TA.)* [See also سَدِرِيٌّ.]

سَادِرٌ: see سَدِرٌ. — Also *Losing his way: you say, إِنَّهُ سَادِرٌ فِي الْغَيِّ Verily he is losing his way, in error. (A.)* And أَتَى أَمْرَهُ سَادِرًا i. e. [He entered into, or did, his affair] in a wrong way. (Ham p. 432.) — A man without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا, *He spoke without deliberation. (A.)* — A man who cares not for anything, nor minds what he does: (S, *M, K:) or one who occupies himself with vain or frivolous diversion. (TA.)

سَمْدُورٌ *A cloudiness of the eye; (K;) and weakness of sight: (TA:) and سَمَادِرٌ [originally pl. of the preceding, app.,] weakness of sight, (S, M, K,) or something appearing to a man by reason of weakness of his sight, (M, K,) on the occasion of, (S, M,) or [arising] from, (K,) intoxication (S, M, K) by drink &c., (M,) and from [or if the reading in the CK be correct this prep. should be omitted] the insensibility arising from drowsiness and vertigo. (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. سمدِر.) See also سَدِرٌ. = Also *A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سمدِر.)**

الْأَسْدَرَانُ *The shoulder-joints, (S, M, A, K,) and the sides: (S, K:) or (so in the M, but accord. to the K “and”) two veins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying يَضْرِبُ جَاءَ يَضْرِبُ *He came beating (with his hands, TA) his shoulder-joints (S, A, K) and his sides; (S, K;) meaning, †he came empty, (S, A, K,) having nothing in his hand, (S,) or having no occupation, (M,) and without having accomplished the object of his desire: (S, K:) and in like manner, أَصْدَرِيَّةُ (S:) and أَصْدَرِيَّةُ, جَاءَ يَنْفُضُ أَصْدَرِيَّةُ (S:)**

ye a lamp, or with a lamp]; from السَّرَاجُ (S, TA:) or one says in that dial., اُسْدَفُوا لَنَا, i. e. اُسْرَجُوا [They lighted for us a lamp, or with a lamp]. (M.) — Also He moved away or aside [in order that the light might enter a place]. (K.) When a man is standing at a door or an entrance, one says to him, اُسْدَفِ, i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA. [See also the last sentence of this paragraph.]) — [In all of these senses, perhaps excepting one, it is intrans. : in others, trans.] = You say of a woman, اسْدَفَتِ القَنَاعَ (S, TA,) and الْحِجَابَ (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA.) — And اسْدَفَ السُّتْرَ He raised [the veil, or curtain]. (K.) — One says also, اُسْدَفِ الْبَابَ Open thou the door, or entrance, in order that the chamber, or tent, may become light. (S.)

سَدَفٌ : see سُدْفَةٌ, in three places. — Also The night. (S, TA.) — And The daybreak, or dawn : (AA, S, K:) and the advent thereof : (Fr, S, K:) and the whiteness of day. (TA.) = Also A eve : (Ibn-'Abbād, K:) or such as has a blackness like that of night. (TA.) — And سَدَفٌ سَدَفٌ is A call to the eve to be milked. (K.)

سُدْفَةٌ : see the next paragraph.

سُدْفَةٌ and سُدْفَةٌ i. q. سَدَفٌ (As, S, M, K,) as meaning The darkness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K;) or as meaning the darkness of night; or, as some say, after the جَنَحَ [which here app. means the first part of the night; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the dawn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A'Obeid; (S;) or, as 'Omárah says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K:) or the first, a remaining portion of the night: (Ibn-Habīb, TA:) or the first of five divisions of the night: (TA in art. خَدَرٌ : see خُدْرَةٌ, voce خَدَرٌ) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also سَدَفٌ, the blackness of night: (K:) the pl. of the first is سُدَفٌ; as in the saying of 'Alee, كَشَفْتُ عَنْهُمْ سُدَفَ اللَّيْلِ I removed from over them the darknesses of night: (TA:) and the pl. of سَدَفٌ is اُسْدَافٌ. (M, TA.) You say also, رَأَيْتُ سُدْفَةَ شَخْصٍ مِنْ بَعْدٍ

† I saw the blackness of his body, or form, from a distance. (TA.) = Also the first, A door, or an entrance: (M, K:) or its سُدَّةٌ [i. e. vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, TA.)

سُدُوفٌ [a pl. of which the sing. is app. سَدَفٌ, like سُدْفٌ.] The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with ش : (K, TA:) but the truth is, that they are two dial. vars. (TA.)

سَدِيْفٌ A camel's hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces [or slices] of a camel's hump: (Ham p. 258:) or the fat of a camel's hump: (M, K, and Ham p. 257:) [or a very fat hump of a camel: (Freytag, from the Deewán of Jereer:)] pl. سَدَائِفٌ and سِدَائِفٌ. (TA.)

سَدَافَةٌ A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemeh to 'Aisheh, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) أَخَذَتِ وَجْهَهَا i. e. هَنَكَتِ السُّتْرَ i. e. وَجْهَتْ سِدَافَتَهُ [i. e. وَجْهَتْ سَدَافَتَهُ (JM in art. وجه) Thou hast rent open his veil, or covering, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to keep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. وَجْهَتْ وَجْهَتَهُ, mentioned before [in art. سَجَفٌ]. (TA.) One says also, وَجْهَهُ فَلَانَ سِدَافَتَهُ, meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.)

اُسْدَفٌ, as an epithet applied to night, Dark, (M, [as also مُسْدِفٌ]) or black. (K.)

مُسْدِفٌ Dark: [like اُسْدَفٌ:] and also light: having two contr. significations. (M, TA.) — And Entering upon the [period called] سُدْفَةٌ. (TA.)

سَنَامٌ مُسْدِفٌ A camel's hump cut into pieces [or slices]. (M.)

حِجَابٌ مُسْدُوفٌ A veil, or curtain, let down. (TA.)

سَدَل

1. سَدَلَةٌ, aor. 2, (S, M, Mgh, Msh, K,) and 3, (M, K,) inf. n. سَدَلٌ, (S, M, Mgh, Msh,) He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَنَةٌ signifies the same; (Fr, TA;) as also 3. اسْدَلَهُ; (M, K;) or this latter is a mistake; (Mgh;) [but this the author asserts because, he says, he had searched through books without finding it except in the "Nahj-el-Balaghah;"] not allowable; (Msh;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh, Msh;) or, as some say, he threw it upon his head,

and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not مَعْقُوفٌ [i. e. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, يَزْدَلُ تَوْبَهُ, changing the 696 into ز. (Sb, M.) The سَدَلُ that is forbidden in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the إِزَارَ [or waist-wrapper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. (TA.) سَدَلٌ عِيَامَتِهِ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning He made the end of his turban to hang down between his two shoulder-blades]. (Mgh.) And one says also, سَدَلُ شَعْرِهِ عَلَى وَعَنْقِهِ, [meaning He let his hair fall down abundant and long upon his shoulders and his neck], inf. n. تَسْدِيلٌ. (Ish, TA. [See its pass. part. n., voce مُتَسَدِّلٌ.]) — Also, aor. 2, (M, K,) inf. n. as above, (TA,) He slit it, or rent it; namely, his garment. (M, K.) — And سَدَلٌ فِي الْبِلَادِ (O, K,) inf. n. as above, (TA,) He went away into the countries, or provinces. (O, K.)

2: see 1, last sentence but two.

4: see 1, first sentence.

5: see the next paragraph.

7. اِنْسَدَلَ [and accord. to Freytag 3. تَسَدَّلَ also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] It was let loose, let down, lowered, or let fall; said of hair [&c.]. (MA, KL.) — And اِنْسَدَلَ يَعْذُو He was somewhat quick, or made some haste, running; like اِنْسَدَرَ; the 3 and 4 being app. interchangeable. (Har p. 576.)

Q. Q. 1. سَوَدَلٌ He (a man) had long mustaches, (IAar, TA,) or he had a long mustache. (As, K.)

سَدَلٌ and سَدَلٌ [the former written in a copy of the M سَدَلٌ, but said in the K to be with damm,] A veil, or curtain: pl. [of mult.] سُدُوفٌ and [of pauc.] اُسْدَالٌ (M, K) and اُسْدَلٌ. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaakooḥ, the سَدَلُ is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُدُوسُ, meaning a sort of garment: but others relate it differently, saying السَدِيلُ, which is correctly a sing. (M.) [See also سَدَنٌ.]

سَدَلٌ A string of gems or jewels: (S:) or a string of pearls or large pearls, reaching to the breast: (M, K:) pl. سُدُوفٌ. (S.) — See also سَدَلٌ.

اُسْدَلٌ An inclining. (M, K.) [See اُسْدَلٌ.]

سَدِلَتِي, of the measure فِعْلَتِي, an arabicized

word, originally, in Pers., **سه دلّه** ["three-hearted"], as though it were three chambers in one chamber (**كَأَنَّهُ ثَلَاثَةُ بَيُوتٍ فِي بَيْتٍ**), like the **كَأَرَى بِكَمَّيْنِ** [i. e., I suppose, "like the garment of El-Heereh with two sleeves;"] app. meaning that it signifies *An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides.* (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus: *Pers. سیدله seu سدره*.] **سدره**.

سَدِيلٌ The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for women called] **هُودَج** (S, O, K:) pl. [of mult.] **أَسْدَالٌ** (S, O:) and **سَدَائِلٌ** [of pauc.] **أَسْدَالٌ** (S, O:) the first of which pls. is expl. by **أَس** as meaning the pieces of cloth with which the **هُودَج** is covered; as also **سُدُونٌ** (TA.) — Also *A thing [app. a hanging or curtain] that is extended across, or sideways, (يَعْرَضُ) in the space from side to side of the [tent called] خَيْبَةً*: and (some say, M) the curtain of the **حَجَلَة** [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above. (TA.)

سَدَنَل, or **سَمَنَدَل**, (accord. to different copies of the S,) *A certain bird, that eats [the poisonous plant called] بَيْش [generally applied to the common wolf's-bane, aconitum napellus]: on the authority of El-Jáhiq.* (S.) [See also art. **سَمِنَدَل**.]

سَوْدَلٌ The mustache. (S, IAqr, K.) You say, **طَالَ سَوْدَلُهُ** (As, K,) or **سَوْدَلَاهُ** (IAqr,) *His mustache, or mustaches, became long.* (As, IAqr, K.)

ذَكَرٌ أَسْدَلٌ *An inclining penis*: (M, K:) pl. [by rule **سَدَلٌ**, but it is said to be] **سَدَلٌ**, i. e. like **كُتِبَ**. (K.)

سَدَلٌ and **مُسَدَلٌ**: see what follows.

مُسَدَلٌ Hair let loose, let down, lowered, or let fall: (S:) or *lank, or long, and pendent*; (M, K;) as also **مُسَدَلٌ** (TA:) or *abundant and long*, (Lth, TA,) and so **مُسَدَلٌ**, (ISh, TA,) *falling upon the back.* (Lth, TA.)

سدم

1. **سَدَمَ**, (S, M, K,) aor. ʿ, (K,) inf. n. **سَدَمٌ**, (S, M, K,) *He repented and grieved*: (S:) or *he was, or became, affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief.* (M, K.) [Hence,] one says, **مَا لَهُ هَمٌّ وَلَا سَدَمٌ إِلَّا ذَاكَ** [He has no object of anxiety nor of repentance and grief except that: or this saying may be from what next follows]. (S.) — **سَدِمَ بِالشَّيْءِ**, aor. and

inf. n. as above, *He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it:* (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] **السَّدَمُ** is syn. with **الْحِرْصُ**:

and **الْوَلَجُ بِالشَّيْءِ**, (M, K, [in the CK **الْوَلَجُ**]) and **مَنْ كَانَتْ الدُّنْيَا**, (TA.) Hence the trad., **هَمَّهُ وَسَدَمُهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ** [To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes]. (TA.) = And **سَدِمَ**, [i. e. **سَدِمَ**, as is indicated by the form of the part. n. **سَدَمٌ**, and by **سَدِمَ** as an inf. n. used in the sense of that part. n.,] said of water, *It became altered [for the worse] by reason of long standing, and overspread with [the green substance termed] طَحْلُبٌ, and choked with dust and other things that had fallen into it.* (A, TA.) = [And **سَدِمَ** said of a stallion, *He was withheld from covering: so in the Deewán of Jereer, accord. to Freytag: it is said of a stallion-camel: see **سَدِمَ**.] = **سَدِمَ الْمَاءُ طُولَ الْعَهْدِ** [The length of time that had elapsed since the coming thereto of the drinkers] altered the water [for the worse]. (A, TA.) — And **سَدِمَ الْبَابَ** *He shut, or closed, the door; syn. رَدَّهُ* (IAqr, M, TA;) in the K, erroneously, **سَدِمَهُ**: and so **سَطِمَهُ**. (TA.) = See also **سَدِيمٌ**.*

2. **تَسَدِيرٌ** [inf. n. of **سَدِمَ**] *The binding, or closing, the mouth of a camel [with a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below].* (KL.)

4. **أُسْدِمَ**, said of water, *It was prevented from flowing by dust and wind: so in the Deewán of Jereer, accord. to Freytag.]*

7. **انْسَدِمَ دَبْرُ الْبَعِيرِ** *The galls, or sores, on the back of the camel became healed.* (K, TA.)

سَدِمٌ, as a sing. epithet: see **سَدِمٌ**, last sentence. It is also a pl. of **سَدُومٌ**. (M, TA.)

سَدِمٌ inf. n. of **سَدِمَ**. (S, M, K.) [See 1, first four sentences.] — See also **سَدِمٌ**, in two places.

سَدِمٌ: see the latter half of the next paragraph.

سَدِمٌ [is a part. n. of **سَدِمَ**: and is also app. used as an imitative sequent to **نَدِمَ**]. You say **سَدِمٌ** and **سَدِمَانٌ** (M, K, TA) meaning *Repenting and grieving*: (TA:) or *affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief*: (M, K, TA:) and **سَدِمَ نَدِمٌ**, in which one is used as an imitative sequent to the other; and **نَادِمٌ** **سَدِمَانٌ**, and **نَادِمَانٌ** [app. in like manner,] the **سَدِمَانٌ** being seldom used without **نَدِمٌ**: (TA:) or **نَدِمٌ** **سَدِمٌ**, and **نَادِمٌ** **سَدِمَانٌ**; in which one is said to be an imitative sequent to the other; (S:) or, accord. to IAmb, **سَدِمٌ** **نَادِمٌ** in the phrase **رَجُلٌ سَدِمٌ نَادِمٌ** means, as some say, *altered [for the worse] in*

intellect in consequence of grief; from **سَدِمٌ**, i. e. "water that has become altered [for the worse]:" or, as others say, *grieving, not able to go nor to come.* (TA.) You say also **سَدِمٌ رَجُلٌ** *A man affected with wrath, or rage.* (S, TA.)

— And **عَاشِقٌ سَدِمٌ** *Affected with amorous, or passionate, desire, in a vehement degree.* (AO, K.) — And in like manner, (TA,) **فَحْلٌ سَدِمٌ** (S, M, K) and **سَدِمٌ** [which is an inf. n. used as an epithet] and **مُسَدُومٌ** and **مُسَدَمٌ** (M, K) *A stallion [camel] excited by lust for the female: (S, M, K:) or one that is sent among the she-camels, and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA:) or one that is in any manner barred from covering; (K;) or the last two epithets have this last signification. (M.) — And **نَاقَةٌ سَدِمَةٌ** *An old and weak she-camel.* (AO, TA.) = **سَدِمٌ** **مَاءٌ** and **سَدِمٌ** and **سَدُومٌ** (M, K) and **سَدِمٌ** (K) and **سَدُومٌ** (M, TA) and **سَدُومٌ** and **سَدِيمٌ** (TA) i. q. **مُنْدَفِقٌ** [i. e. *Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind*]: (M: [in the K and TA, erroneously, **مُنْدَفِقٌ**]) pl. **أَسْدَامٌ** [a pl. of pauc.] and **سَدَامٌ** [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say **مَاءٌ أَسْدَامٌ** and **سَدَامٌ**, applying pl. epithets to a sing. noun; (Z, TA;) as well as **مِيَاهُ أَسْدَامٍ** (IAmb, TA, and Ham p. 102) and **سَدَامٍ** (IAmb, TA) meaning *waters altered [for the worse]* (IAmb, TA, and Ham ubi suprâ) in consequence of long standing, and so **سَدِمٌ**: (Ham:) this last is pl. of **سَدُومٌ**, as also **سَدِمٌ**: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also **رَكِيَّةٌ سَدِمٌ** and **سَدِمٌ** meaning *a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind*: (S, K, TA: [in the CK, **مُنْدَفِقَةٌ** is erroneously put for **مُنْدَفِقَةٌ**]) or *into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up*: (Lth, TA:) and **مَاءٌ سَدِمٌ** is expl. as meaning *water that has become altered [for the worse]*: (IAmb, TA:) **مُسَدَمٌ**, also, applied to water, signifies the same as **سَدِمٌ**; (M, K;) and so does **مُسَدُومٌ**: (TA:) [or **سَدِمٌ** the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewán of Jereer.)]*

سَدِمٌ, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of **سَدُومٌ**. (M, TA.)

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graph. = Also *Mist*; syn. ضَبَابٌ or such as is thin. (M, K.) = And i. q. كَثِيرُ الذِّكْرِ (K) [app. as meaning *Remembering God, or celebrating Him, much, or frequently*: for SM adds], hence the saying,

* لَا يَذْكُرُونَ اللَّهَ إِلَّا سَدَمًا *

[app. *They remember not, or celebrate not, God, otherwise than doing so much, or frequently*: from which it seems that one says, سَدَمَ اللَّهَ, inf. n. سَدَمٌ, meaning *He remembered, or celebrated, God, &c.*] (TA.) = And i. q. تَعَبٌ [*Fatigue*: but I incline to think that this explanation is a mistranscription]. (TA.)

سَادَمٌ: see سَدَمٌ, second sentence, in four places.

سُدَمٌ: see سَدَمٌ, in the former half of the paragraph. — Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) — And A [camel of generous race, such as is termed] فَنِيْقٌ having a muzzle put upon his mouth. (S.) — And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) = See also سَدَمٌ, last sentence, in two places.

مَسْدُومٌ: see سَدَمٌ, in the former half of the paragraph: = and again in the last sentence. — Also A door shut, or closed. (TA.)

سدن

1. سَدَنٌ (S, L, K,) aor. 2, (S, L,) inf. n. سَدَنٌ and سَدَانَةٌ [or the latter, accord. to the Mṣb, seems to be a simple subst.,] *He acted as minister, or servant, of the Kaqbeh, and [so in the S and L, but in the K "or"] of the temple of idols; (S, L, K;) and performed the office of door-keeper, or chamberlain. (K.) [And] سَدَنُ الكَعْبَةِ aor. 2, inf. n. سَدَنٌ, has the former meaning. (Mṣb.) A'Obeid says, (L,) سَدَانَةُ الكَعْبَةِ signifies *The ministry, or service, of the Kaqbeh, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door. (L.)* The سَدَانَةُ and the لَوَاءُ [q. v.] belonged to [the family named] Benoo-'Abd-ed-Dār in the Time of Ignorance, and the Prophet confirmed it to them in El-Islām: (S, L:) [in the first age of El-Islām,] the سَدَانَةُ of the Kaqbeh belonged to the sons of 'Othmān Ibn-Talhah [of the family of Benoo-'Abd-ed-Dār]. (Mgh.) السَدَانَةُ signifies [also (L)] الْحَجَابَةُ [which seems to be properly a subst., meaning *The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office*]: you say, سَدَنَهُ, aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or سَدَنَهُ, inf. n. سَدَانَةٌ, signifies *he served it, or him.* (MA.) = سَدَنٌ ثَوْبُهُ (S, L, K,) and السَّرُّ (S, L,) aor. 2, and 2, (K,) *He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and the شعر the hair; like سَدَلَةٌ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سَدَنٌ]. (Fr, TA in art. سدل.)**

سَدَنٌ: see what next follows, in two places.

سَدَنٌ (L, Mṣb,) or 2, سَدَنٌ, (so in a copy of the M,) or 2, سَدَنٌ, and 2, سَدَانٌ (K,) as also 2, سَدِينٌ (AA, L, K,) A curtain, or veil: (AA, M, L, Mṣb, K:) [like سَدَلٌ and سَدَلٌ:] pl. of the first (L) or second (M) [and app. of the last also, like as أُسْدَالٌ is pl. of سَدَلٌ or سَدَلٌ and also of سَدِيلٌ]; أُسْدَانٌ; in which the ن is said by some to be a substitute for ل: (M, L:) or أُسْدَانٌ is a dial. var. of أُسْدَالٌ signifying the سُدُول of the [kind of camel-vehicles for women called] هَوَاجِج; (S, L;) [i. e.,] accord. to ISk, it signifies the pieces of cloth with which the هَوَاجِج is covered; (L;) as also سُدُونٌ; (As, TA voce سَدِيلٌ;) and its sing. is [سَدِيلٌ, like سَدِيلٌ, or] 2, سَدَنٌ. (L. [The last word is there thus written, in this instance, with fet-h.])

سَدَنٌ } see the next preceding paragraph.
سَدَانٌ }

سَدِينٌ: see سَدَنٌ. — Also *Fat*, as a subst. (AA, L, K.) — And *Blood*. (K.) — And *Wool*. (K.)

سَدَانَةٌ *Ministry, or service.* (Mṣb.) [And particularly *The ministry, or service, and superintendence, of a temple of idols; and afterwards, of the Kaqbeh*: see 1.]

سَادَنٌ A minister, or servant, of the Kaqbeh, (S, Mgh, L, Mṣb, K,) and [so in the S and L, but in the K "or"] of the temple of idols; (S, L, K;) and one who performs the office of door-keeper, or chamberlain: (K:) pl. سَدَانَةٌ (S, Mgh, L, Mṣb, K:) or سَدَانَةٌ signifies the door-keepers, or chamberlains, (حُجَاب, [pl. of حَاجِب],) of the House [of God, i. e. the Kaqbeh]; and the intendants of the idols in the Time of Ignorance; the latter being the primary application: (M, L:) but IB says that there is this difference between the سَادَن and the حَاجِب; that the latter precludes, and his license to do so belongs to another; whereas the سَادَن precludes, and his license to do so belongs to himself. (L.)

سدى وسدو

1. سَدَا بِيَدَيْهِ (M,) or 2, بِيَدَيْهِ (K,) [aor. 2, سَدَوُ (S, M, K,) inf. n. سَدَوٌ, (S, M, K,) *He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) إِلَيْهِ [towards him or it], (CṬ,) or نَحْوَ الشَّيْءِ [towards the thing], like as do camels (كَمَا تَسْدُو الْإِبِلُ) in their going along; (TA;) as also 2, اسْدَى (M, K, TA,) in [some of] the copies of the K اسدى, but the former is the right. (TA.) You say of a man, سَدَا, aor. يَسْدُو, *He stretched forth his arm, or hand, towards a thing*: and of a camel, سَدَا, inf. n. سَدَوُ, *he stretched forth his fore leg in going along*: (Mṣb:) or of a she-camel, سَدَتْ, (S, K,) aor. تَسْدُو, inf. n. سَدَوُ, (S,) *she went with wide steps; (K;) or she stretched forth her arms in going along, and went with wide steps*:*

and مَا أَحْسَنَ سَدَوَ رَجُلَيْهَا وَأَتَوَ يَدَيْهَا [*How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!*]. (S.) See also سَدَا — سَدَا (M,) or 2, سَدَا (S, M,) *He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing; (S, M;) said of a man. (S.)* — سَدَوُ also signifies *The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying; (S, M;) said in relation to camels and horses. (M.)* — Hence, (M,) سَدَا بِالْجَوَزِ (K,) aor. يَسْدُو, (TA,) inf. n. سَدَوُ, (M, TA,) *He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole; (TA;) a dial. var. of زَدَا; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also 2, اسْدَى (M, K, TA,) in [some of] the copies of the K, erroneously, اسدى. (TA.)* See also سَدَيْتٌ in art. دحو. = See also 5. = سَدَيْتٌ The land was, or became, moistened by much dew, (S, Mṣb,) either from the sky or from the ground. (S.) And سَدَيْتُ اللَّيْلَةُ The night was, or became, moist with much dew. (M,* TA.) — سَدَى الْبُسْرُ (S, K,) or الْبَلَحُ (M,) inf. n. سَدَى; (TA;) and 2, اسْدَى (M;) *The dates in the state in which they are termed بسر, or بلح, [see these words,] were, or became, lax in their ثَقَارِيق [or bases, so as to be easily detached therefrom], (S, M, K,) and moist. (M.)*

2: see 4, first three sentences, in four places. — [Hence,] one says of honey, يَسْدِيهِ التَّحْلُ [*The bees make, prepare, or produce, it*]. (M.) — See 4, again, in two places. = See also 5.

4. اسْدَى التَّوْبَ (S, Mṣb, K,) and اسْدَاهُ (S;) as also 2, سَدَاهُ (K,) inf. n. تَسْدِيَةٌ; (TA;) and 2, تَسْدَاهُ (K;) *He set, or disposed, the warp (السدى) of the garment, or piece of cloth; (S,* Mṣb, K,* TA;) he made a warp (سَدَى) in the garment, or piece of cloth: (Har p. 241:) or 2, تَسْدَاهُ means he did so for another; and 2, تَسْدَاهُ, he did so for himself. (M, TA.) [Golius explains 2, سَدَى as signifying also "Oblivit telam viscosiore aqua, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo;" as on the authority of the KL; in my copy of which I find only its inf. n., تَسْدِيَةٌ, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (تار در جامه) : and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "Cirris s. fimbriis ornavit vestem." — [Hence,] one says, هُوَ يَسْدَى الْأُمُورَ وَيَنْبِرُهَا (A in art. نبر) or يَسْدَى (TA in that art.) [meaning + *He commences things, or affairs, and completes them*]. And أَكْمَرَ مَا أُسْدَيْتُ + Complete what thou hast commenced (S and K in art. لبحر) of beneficence. (S in that art.) — Hence also, سَدَى يَنْبِرُ حَدِيثًا, or composed, or he forged, a discourse between them]. (M, TA.) — أَصْلَحَ i. q. اسدى يَنْبِرُهَا [i. e. + *He effected a**

rectification of affairs, an agreement, a harmony, or a reconciliation, between them two]. (AA, Az, K.) — And اسدى إليه + He did a benefit to him; as also سدى, inf. n. تَسْدِيَّة (K:) or اسدى إليه سدى, and سداه عليه (M, TA, [thus in the latter case, عليه, not إليه,]) or اسدى إليه (Msb,) he did to him, or conferred upon him, a benefit, benefaction, favour, or the like: (M, *Msb, TA:) [app. from اسدى التوب, and سداه; and accordingly mentioned in the M in art. سدى: or] it is from سدى [or rather سدا, inf. n. سَدُو,] as meaning "he (a camel) put forward his fore legs in going along;" for he of whom one says اَسْدَاكَ خَيْرًا [he did to thee good, like اَسْدَى إِلَيْكَ خَيْرًا] is as though he stretched forth to thee his arm, or hand, therewith, advancing: (Ham p. 696:) you say, اسدى نعمة, meaning اصطنع [i. e. he did a benefit, &c.]. (Idem p. 759.) — You say also, طَلَبْتُ أَمْرًا فَاسْدَيْتُهُ i. e. † [I sought a thing, and] I attained it, or obtained it: [as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, اَعْمَسْتُهُ (S:) or اِسْدَاْتُ signifies the attaining quickly. (KL. [There expl. by the words زود در یافتن for which Golius seems to have found in his copy زود رفتن; for he has assigned to اسدى, as on the authority of the KL, the meaning of cito incessit.]) = اسداه also signifies He left, let alone, or neglected, him, or it: (K:) he left him to himself, uncontrolled, (M, Msb,) neither commanded nor forbidden. (M.) And you say, اَسْدَيْتُ اِبْلِي, (AZ, T, S,) inf. n. اِسْدَاة (AZ, T,) I left my camels to pasture by themselves. (AZ, T, S.) = اسدى البَلَح: see 1, last sentence. — اسدى التَّخْلُ: The palm-trees had dates such as are termed سَد. (As, T, S, K.)

5. تَسْدَاه: see 4, first sentence, in two places. = Also He mounted it, or mounted upon it; (M, K;) he was, or became, or got, upon it; (S, M, K;) syn. رَكِبَهُ (M, K,) and عَلَاه (S, M, K;) namely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Keys, (TA.)

* فَلَمَّا دَنَوْتُ تَسْدَيْتُهَا * فَتَوْبًا نَسِيتُ وَتَوْبًا أَجُرُ * [And when I drew near, I got upon her, and a garment I forgot, or neglected, and a garment I was dragging upon the ground: تَوْبًا being for أَجُرُ. (S, TA.) And سدى جَارِيَتُهُ [or سدا (for أَجُرُ) meaning as expl. above is mentioned in the M in art. سدو), or it may be سدى signifies [in like manner] عَلَاهَا. (TA.) — And He followed him, (K, TA,) and overtook him. (TA.) — And He overcame, or overpowered, him; namely, a man. (TA.) And He conquered, or mastered, it; namely, an affair. (TA.)

8. اسدى: see 1, in two places. = Also, said of a horse, He sweated. (K.)

سدا inf. n. of سَدَا. (S, M, K.) Hence, سدا خَطَبَ see 1. And يَسْدُو سَدُو كَذَا or يَسْدُو سَدُو كَذَا: see 1. And الامير فَمَا زَالَ عَلَى سَدُو وَاحِدٍ i. e. [The prince, or commander, recited an oration, or a harangue,

&c., and ceased not to keep to] one prose-rhyme. (M.)

سدى of a garment, or piece of cloth, (S, M, K, &c.) The warp; (MA, KL;) contr. of لَحْمَة; (S, M, Msb;) i. e. (Msb [in the M "and it is said to mean"]) the portion [or threads] thereof extended longitudinally. (M, *Msb, K*) in the weaving: (Msb:) and it is said to mean the lower, or lowest, part thereof: (M: [but this is a strange explanation, which I do not find elsewhere:] it is [said to be] from السدو [inf. n. of سدا] signifying "the stretching forth the arm, or hand, or the fore leg, towards a thing:" (Har p. 241: [but it is mentioned in the M as belonging to art. سدى; and its dual, mentioned below, requires its being so:] and اَسْدَى (M, K,) also [and more commonly] written اَسْدَى (K,) signifies the same; (M, K;) as also سداة (S, K;) or this last is the n. un. of سدى (M, TA,) having a more special signification, (Msb, TA,) [as though meaning a warp, or a sort of warp; or the ة may be affixed for the purpose of assimilating the word to its contr. لَحْمَة, with which it is often coupled:] the dual [of سدى] is سَدَيَان: (S, Msb, TA:) and the pl. is اَسْدِيَّة (accord. to the S) or اَسْدَاة. (Msb.) مَا أَنْتَ بِالْحِمَةِ وَلَا سَدَاةُ [lit. Thou art neither a roof nor a warp] is said to him who neither harms nor profits. (TA. [See also سَتَى.]) — Hence, as being likened thereto, (M, [see 2, second sentence,]) † Honey in its comb; syn. شَدُّ or شِدُّ. (M, K, TA.) — And † A benefit, benefaction, favour, or the like. (S, M, K, TA. [See also the next two sentences.]) — The night-dew; (S, M, Msb, K;) by means of which seed-produce lives: (S, *Msb:) or, as some say, سدى and ندى are syn. [and both applied to dew in an absolute sense]: and the pl. is اَسْدَاة. (M.) — And † Liberality, bounty, munificence, or generosity; as being likened thereto; and so ندى. (S in art. ندو and ندى.) [See an ex. in a verse cited voce رَقِيَّة.] = Green dates, (M, K,) with their شَمَارِيخ [or fruit-stalks]; (M;) as also سداة (M, K;) of the dial of El-Yemen: n. un. سداة and سداة (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial. of El-Medeenah. (TA.) [See also the last sentence of the next paragraph: and see سَيَاب.] = Also sometimes used in the sense of سدى. (S, K.) See this latter word.

سد [originally سدى] Moist; applied in this sense to anything. (AHn, M.) — And [particularly] Moist with dew, [or with night-dew, or with much thereof,] applied to a place. (M.) And you say اَرْضُ سَدِيَّة A land moist with much night-dew. (S, Msb.) And ثِيْلَةٌ سَدِيَّة A night moist with much dew: (M, *TA:) the epithet [سد] is seldom applied to a day. (M, TA.) — And اَبْلَحَ سَدَ Dates in the state in which they are termed بَلَح, (S, M, K,) accord. to As, when they have fallen, (T, TA,) that have become lax in their ثَغَارِيق [or bases, so as to be easily de-

tached therefrom], (As, T, S, M, K,) and moist: (As, T, M:) one thereof [i. e. a بَلَحَة] is termed سَدِيَّة: (As, T, TA:) the ثَغْرُوق is the قِمَع of the بَسْرَة [or بَلَحَة]. (TA.) You say also بَسْرَة and بَسْرَة سَدِيَّة, which is the same as سداة [expl. above, voce سدى]. (S.)

سدى and سدى (S, M, K,) the former the more common, (S, K,) used alike as sing. and pl., (S, *M, K,) Left, let alone, or neglected; or left to pasture by itself or by themselves; (S, M, K;) applied to a camel, (K, TA,) and to camels: (S, K, TA:) you say نَاقَةٌ سَدَى (TA) and اِبِلٌ سَدَى: (S, TA:) and ساد signifies the same [as a sing. epithet]. (M, K.) اَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سَدَى in the Kur [lxxv. 36], means Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden? (M.)

سداة: see سدى, in three places: and see also سَد.

سداة: } see سدى, last sentence but two.
سداة: }

سَدُو A she-camel that stretches forth, and flings out, her fore legs in going along. (M.) [See also ساد.]

السَّدِيَّة الرُّمَّانُ السَّدَوِيَّة The pomegranate of the town near Zebeed. (K.)

ساد Stretching forth the arms, or fore legs, in going along, (M, *TA,) and wide in step; (TA;) applied to a camel: (M, TA:) and so سَوَاد, [pl. of the fem. سَادِيَّة,] applied to she-camels: (S, K, *TA:) [see also سَدُو:] or, accord. to the T, the Arabs apply the term سَوَاد as a name for the fore legs of camels, because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And ساد signifies also Good in pace or going; applied to a camel; and so زاد. (TA.) — See also سدى. = السَّادِي is also used for السَّادِس (S, K, TA;) the سِي being changed into ي. (TA.) One says, جَاءَ فَلَانٌ سَادِسًا [Such a one came sixth]. (Isk, S voce سَات, q. v.)

سدى: see اَسْدَى and اَسْدَى — The former also signifies ثَوْبٌ مَسْدَى [like اُسْتَى: see this last word, voce سَتَى]. (AHeyth, K.)

مَسْدَاة A weaver's yarn-beam, or roller; i. e., as expl. by Golius, on the authority of Meyd, the implement on which the weaver rolls the warp.]

المَسَادِي: see مِدْحَاة, in art. دحو.

سَدَب

سُدْبَة A bag, or other receptacle, for travelling-provisions or for goods or utensils &c.; syn. وَعَاءٌ. (K.)

سَدَاب, said to be an arabicized word, because [it is asserted that] س and ذ are not combined in any Arabic word; [and if so, سُدْبَة also, men-

tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) *د*, *قَبِيحٌ* (K,) which is an ancient Greek word, (TA,) [i. e. *πύργον*, meaning *Rue*;] a well-known *بَقْل* [or kind of herb], (K,) having properties described in the medical books. (TA.)

سَدَابِي *A seller of سَدَاب* [or *rue*]. (K,* TA.)

سذج

سَازَج and *سَازِج*, mentioned under this head in the O and K: see art. *سَازَج* (p. 1282).

سر

[1. *سَرَّه*, accord. to the TA, has two contr. significations: for it is there stated that “one says *سَرَّه* meaning *كَمَّه* and *سَرَّه* meaning *أَعْلَنَتْه*.” and it is added that “it will occur again soon:” but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for *سَرَّه*, first pers. of *أَسَرَّه*, q. v. = *سَرَّه*, (S, O, Msb, K, &c.,) aor. *سَرَّ*, (MS,) inf. n. *مَسَرَّة* (S, O, K) and *سُرور* [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of *سَرَّ*,] and *سَرَّ* [which is also syn. with *سُرور* in the senses assigned to the latter below] and *سَرَّ* and *سَرَّه* [which last may be also an inf. n. of *سَرَّه* expl. by Freytag as syn. with *سَرَّه* in the sense here following, but without an indication of any authority], (O, K,) *He, or it, rejoiced him; gladdened him; or made him happy; syn. أَفْرَحَه*: (Msb, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see *سُرور*, below.] And *سَرَّ*, [inf. n. *سُرور*, (see above,)] *He rejoiced; was joyful, or glad; or was happy*: (S,* A,* K:) [or he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of *سُرور*:] you say, *سَرَّه* and *أَسْتَسَرَّ* [*He rejoiced, was joyful or glad, or was happy, by reason of him, or it*]. (A.) — *سَرَّه*, (K,) aor. as above, (TA,) also signifies *He saluted him with [the offering of what are termed] المَسَرَّة*, i. e. the extremities of sweet-smelling plants. (K.) = Also *سَرَّه*, (S, M,) aor. as above, inf. n. *سَرَّ*, (S,) or *سَرَّ*, (so in a copy of the M,) *He cut his (a child's) سَرَّ*, or *سَرَّ*, i. e. navel-string. (S, M.) And *سَرَّه* *He (a child) had his navel-string cut*. (K.) — And *سَرَّه*, aor. as above, *He pierced him, or thrust him, [with a spear or the like,] in his سَرَّة* [or navel]: a poet says,

* نَسْرَهُمْ إِنْ هُمْ أَقْبَلُوا * وَإِنْ أَدْبَرُوا فَبِهِمْ مَنْ يَسْبُ
[We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; *يَسْبُ* being for *يَسْبُ*]. (S.) = *سَرَّه*, aor. as above, inf. n. *سَرَّ*, *He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زَنْد* [or piece of stick, or

wood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, *سَرَّ زَنْدَكَ فَإِنَّهُ سَرَّ* Fill up the interior of thy زَنْد, that it may produce fire, (AHn, M,) for it is [worn] hollow. (S, K.) = *سَرَّ*, [sec. pers. *سَرَّرْتُ*, aor. *يَسَرُّ*, (IAar, Sgh, L, K,) inf. n. *سَرَّرَ*, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) *He had a complaint of the سَرَّة* [or navel]. (IAar, Sgh, L, K.) — Also, aor. and inf. n. as in the next preceding case, said of a camel, *He had the pain, or disorder, termed سَرَّرَ* [q. v.]. (IAar, M.)

2: see 1, second sentence. = *سَرَّرَتْه* in the phrase *سَرَّرَتْه سَرِيَّةً* I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to *سَرَّرَتْه* for alleviation of the pronunciation. (Msb.) = *سَرَّرَه*, inf. n. *تَسَرُّرٌ*, said of water, *It reached his سَرَّة* [or navel]. (K.)

3. *سَرَّه*, inf. n. *مَسَرَّة* and *سَرَّارٌ*, (S, M,) [*He spoke, or discoursed, secretly to him or with him; he acquainted him with a secret*. (M.) You say, *سَرَّه فِي أُذُنِهِ* He spoke secretly to him in his ear. (S,* K,* TK.) And *كَانَ يَحَدِّثُهُ كَأَخِي السَّرَّارِ* occurs in a trad., meaning *He (Mohammad) used to talk to him ('Omar) in a low voice, like him who is telling a secret*. (TA.) — *يَبِيعُ السَّرَّارِ* is *The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price."* if they produce together, or do not both produce, they do thus again. (Mgh.)

4. *إِسْرَارٌ*, (S, M, A, Mgh, Msb, K,) inf. n. *إِسْرَرٌ*; (Msb;) [and accord. to the TA *سَرَّه*; but see the first sentence of this art.]; *He concealed it; suppressed it; kept it secret*; (S, M, A, Mgh, Msb, K;) namely, a story, or the like: (A, Mgh, Msb;) and, contr., *he manifested it; revealed it; published it; made it known*. (S, M, Msb, K.) Both of these significations have been assigned to the verb in the phrase *وَأَسْرَأُوا التَّدَامَةَ*, in the Kūr [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is *They will manifest repentance*: Th says, *they will conceal it from their chiefs*: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, *they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors*. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-Keys, [in his Mo'allaḡah,] *لَوْ يُسَرُّونَ مَقْتَلِي*, which Aḡ used to quote with *ش*, thus, *لَوْ يُسَرُّونَ*,

مَقْتَلِي, meaning that they might publish, or make known, my slaughter. (S.) You say also, *أَسْرَأَ إِلَيْهِ حَدِيثًا* He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kūr lxvi. 3. (TA.) And *أَسْرَرْتُ إِلَيْهِ الْمَوَدَّةَ*, and *بِالْمَوَدَّةِ*, I showed, or manifested, to him love, or affection. (S.) It is said in the Kūr [lx. 1], *تُسَرُّونَ إِلَيْهِمُ بِالْمَوَدَّةِ*, meaning, *Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or المَوَدَّةُ may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الْخَطَامَ* and أَخَذَ بِهِ (Msb:) and this interpretation is correct; for *إِسْرَارٌ* to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — *وَأَسْرَوُهُ بِضَاعَةً*, in the Kūr xii. 19, signifies *And they concealed, or kept secret, his case, making him as an article of merchandise*: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandise. (TA.) [See also an ex. voce بِالْفَاتِحَةِ, in art. رَغُو. — *وَأَسْرَأَ الْفَاتِحَةَ*, and *أَسْرَأَتْهُ*, *He recited the Fātiḡah [or First Chapter of the Kūr-ān] secretly, or inaudibly*: (Msb:) or the latter form of expression is a mistake. (Mgh.) — *أَسْرَرْتُه* also signifies *نَسَبْتُه إِلَى السِّرِّ* [which may mean either I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery]. (Msb.)

5. *أَسْتَسَرَّ*, (K,) and *تَسَرَّى*, (M, K,) and *تَسَرَّرَ*, (M,* K,* TA.) And *تَسَرَّرْتُ جَارِيَةً*, and *تَسَرَّرْتُهَا*, (S,) and *أَسْتَسَرَّرْتُهَا*, (TA,) *I took to myself a girl, or young woman, as a concubine-slave*. (S,* TA.) *تَسَرَّرْتُهَا* is [said to be] thus changed to *تَسَرَّرْتُهَا*, (T, S, Msb,) for alleviation of the pronunciation, (Msb,) on account of the three *س*s following one another, (T,) being like *تَطَنَّتْ* and *تَقَنَّتْ*. (T,* S.) Lth says that *تَسَرَّى* is a mistake; but Az says that it is correct. (TA.) *أَسْتَسَرَّرَنِي* occurs in a trad. as signifying *He took me to himself as a concubine-slave*; but by rule one should say *تَسَرَّرَنِي*, or *تَسَرَّرَنِي*: as to *أَسْتَسَرَّرَنِي*, it [more properly] signifies “He revealed to me his secret.” (TA.) — *تَسَرَّرَ فَلَانٌ بِنْتُ فَلَانٍ* [as though signifying *Such a one took to himself the daughter of such a one as a concubine-slave*] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

6. *تَسَارَوْا* They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] = *تَسَارَ إِلَى ذَلِكَ* He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for *أَسْتَسَرَّ*.]

10. *أَسْتَسَرَّ* He, or it, became concealed; or he,

or it, concealed himself or itself: (K:) it (a thing, or an affair,) became hidden or concealed or secret: (A, Mgh:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) = استسره He took extraordinary pains in concealing it, or keeping it secret. (TA.) — See also 5, in four places. — استسرنى He revealed to me his secret. (TA.) = See also 1; and see 6, last sentence.

سر A man who rejoices, or gladdens, another; or makes him happy; (S, K;) [and so سار:] fem. سرّة; with which سارة is syn. (Lh, M, K.) You say رجل بر سرّ A man who treats with goodness and affection and gentleness, and rejoices &c., (S, K, TA,) his brethren: (TA:) pl. برّون. (S, K.)

سر see سرور: = and سرّ last sentence but one. = It is also a contraction of سرور, pl. of سرير. (Sb, M.) = Also, and سرور, (S, M, K,) and سرور, (S, K, in the CK سرور) The navel-string of a child; i. e. the thing that the midwife cuts off from the navel (سرّة) of a child; (S, K;) the thing that hangs from the navel (سرّة) of a newborn child, and that is cut off: or سرور signifies the part that is cut off thereof, and that goes away: (M:) pl. (of سرور, S, [or of سرّ or سرور,]) سرور, (S, M, K,) which is extr. (M.) One says, عرفت ذلك قبل أن يقطع سرّك [I knew that before thy navel-string was cut]: one should not say سرّك; for the سرّة is not cut. (S.) And وولدت ثلاثة في سرّ واحد She brought forth three [boys] consecutively, or one at the heels of another. (M.) [See also سر, last sentence.]

سرّ A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Mṣb, K,) in the mind; (TA;) as also سريرة (S, M, A, K:) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lth:) [and the former, also, a mystery:] pl. of the former, أسرار, (S, M, A, Mgh, Mṣb, K;) and of the latter, سرائر. (S, A, K.) It is said in a prov., مَا يَوْمَ حَلِيمَةَ بِسَرّ [The day of Haleemeh is not a secret]: applied to anything commonly known: alluding to Haleemeh the daughter of El-Hārith the son of Aboo-Shemir El-Ghassānee; for, when her father sent an army to El-Mundhir the son of Má-es-Semà, she took forth for the soldiers some perfume in a vessel (مِرْكَن), and perfumed them with it. (S.) [You say also, هُوَ مَوْضِعُ سِرِّي He is the depositary of my secret, or secrets.] The words of the Kur [xxxvi. 9] يَوْمَ تَبْلَى السَّرَائِرُ signify In the day wherein the secret tenets and intentions shall be tried and revealed: (Jel:) or by السرائر is here meant fasting, and prayer, and alms-giving, and ablution on account of the pollution termed جَنَابَة. (TA.) [See also a verse cited in the third paragraph of art. عرض.] — A thing that is revealed, appears, or is made manifest: thus it has two

contrary significations. (MF.) مَحَلُّ السَّرِّ [for مَحَلُّ السَّرِّ, + The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of السَّمِير. (K in art. ضمير. [See also سريرة.]) لَا تَتَعَبُ سِرْكَ + Weary not thy heart, or mind, is a common modern phrase. And one says, of a deceased holy man, قَدَسَ اللَّهُ سِرَّهُ + May God sanctify his soul. — سرّ also signifies Secrecy; privacy; contr. of عَلَانِيَة. (S in art. علن.) You say سِرًّا وَعَلَانِيَةً [Secretly and openly; or privately and publicly]. (Kur ii. 275, &c.) — Concealment. (S.) — Suppression; contr. of إِعْلَان. (Mṣb.) [So in the phrase تَكَلَّمَ سِرًّا He spoke with a suppressed, or low, voice; softly.] — [One having private knowledge of a thing. You say,] فَلَانٌ سِرُّهُذَا الْأَمْرُ + Such a one has [private] knowledge of this thing. (TA.) — † The penis (T, S, M, K) of a man: (T:) and † the vulva, or external portion of the organs of generation, of a woman. (K.) One says, اتَّقَى السَّرَّانَ † The two pudenda met. (A.) — † Concubitus. (AHeyth, S, Mgh, K.) — † Marriage: (M, A, Mṣb, K:) pl. أسرار. (TA.) You say, واعدّها سِرًّا † He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) — † Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her عِدَّة: so expl. as occurring in the Kur ubi suprā: (TA:) or a man's demanding a woman in marriage during her عِدَّة. (Mujāhid.) — † Adultery, or fornication: (AHeyth, K:) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi suprā. (TA.) Hence the saying, لَا يُرْجَى مِنْ وَلَدِ السَّرِّ بَرٌّ † One does not hope for filial piety from the offspring of adultery, or fornication. (TK.) — † Origin; syn. أَصْل. (M, K;) as in the phrase هُوَ كَرِيمُ السَّرِّ كَثِيرُ الْبِرِّ He is of generous origin, of much filial piety. (TK.) — † The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called الْإَيَّامُ الْبَيْضُ: (TA:) but Az says, I know it not in this sense. (IAth.) — † The interior of anything; its heart. (K.) Whence السَّرُّ السَّرُّ and اللَّيْلُ † [The middle of the lunar month and of the night]. (TA.) — The marrow of anything. (TA.) — † The pure, or choice, or best, part of anything. (Fr, M, K.) You say, أُعْطَيْتُكَ سِرَّةً † I gave thee the pure, or choice, or best, part of it. (A.) — † The pure, or genuine, quality of race, or lineage: (S, A, K:) its best quality: (S, K:) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M:) as also سَرَارٌ and سَرَارَةٌ. (M, K.) One says, هُوَ فِي سِرِّ قَوْمِهِ † He is of the best [in race or family] of his people: (TA:) or of the middle sort of them. (S.) — † The low, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (Aṣ, M, TA,) part thereof: (Aṣ, S, M, K:) as also سَرَارٌ (M, K) and سَرَارَةٌ (Aṣ, S, M, K) and سِرَّةٌ (M, K:) or the last signifies the middle of a valley: (S:) the pl. of سِرٌّ is سِرْرٌ and

سُرُور (M) and أُسْرَةٌ, like as أُفْتَةٌ is of فَتْ, (S,) or the last is pl. of سَرَارٌ, like as أَفْذَلَةٌ is of فَذَلٌ; (M;) and that of سَرَارَةٌ is سَرَارٌ, (S,) or [this is a coll. gen. n., and the pl. is] سَرَائِرُ: (M:) also سِرَّةٌ + the middle of a city: and أُسْرَةٌ the middles of meadows. (TA.) And أَرْضٌ سِرٌّ + Fruitful, good, land; (M, K;) as also سِرَّةٌ. (K, TA.) — Also + Goodness; excellence. (Mṣb.) — Also, and سِرٌّ, (M, K,) and سِرْرٌ, (S, M, K,) and سُرُورٌ, (K,) and سَرَارٌ, (S, M, K,) A line of the palm of the hand, (M, K,*) and of the face, (M,) and of the forehead: (S, M, Mgh:) pl. (of سِرٌّ, TA, or of سَرَارٌ, S) أُسْرَةٌ (M, TA,) and (of the same, K, or of سِرْرٌ, S, Mgh) أُسْرَارٌ (S, M, Mgh, K;) and pl. pl., [i. e. pl. of أُسْرَارٌ,] أُسَارِيرٌ (S, M, Mgh, K:) this last, accord. to AA, signifies the lines in the forehead, from the shrivelling of the skin; and its sing. is سِرْرٌ: (TA:) some also apply the pl. أُسْرَةٌ to † lines, or streaks, of herbage; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أُسَارِيرٌ (as pl. of أُسْرَارٌ, which is pl. of سِرْرٌ, TA) also signifies the beauties of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) — وَلَدَتْ لَهْ ثَلَاثَةً عَلَى سِرِّ (K,) and عَلَى سِرِّ وَاحِدٍ (K, TA,) means Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them. (K.) [See also سرّ.]

سرّة The navel; i. e. the place from which the navel-string (سِرٌّ) has been cut off; (S;) the small cavity, or hollow, of the belly, (M, TA,) in the middle thereof; (TA;) what remains of the سِرٌّ: (M:) [see سرّ:] pl. سُرُر [in the CK erroneously سِرِر] and سُرَات. (S, K.) — [Hence,] سِرَّةُ الْفَرَسِ + [The navel of the horse,] the star, of Pegasus, that is in the head of Andromeda. (Kzw.) — [Hence likewise] سِرَّةٌ also signifies † A perforation in the middle of a jar such as is termed مَزْمَلَةٌ [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) — And † The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.) — See also سرّ, in two places, in the latter part of the paragraph.

سَرٌّ a subst. from سَارَةٌ [like its syn. نَجْوَى from نَجَاهُ, signifying Secret discourse, or a secret communication, between two persons or parties]. (M.) = See also سَرَارُ الشَّيْرِ = and سرّ, last sentence but one: = and سرّ, in two places. = Also A pain which a camel suffers in his كَرْكِرَةٌ [or callous projection upon the breast], arising from a gall, or sore: (S, K:) or sores in the hinder part of the كَرْكِرَة of a camel, nearly penetrating into his inside, but not mortal: or a disease that attacks the horse: (M:) it is said by Lth to be a pain in the navel; but Az and others say that this is a mistake. (TA.) — Also Hol-
lowness of a spear-shaft [&c.]. (S, K.) [See أسرّ.]

سَرَر: see سَر, last sentence but one: = and سَرَر. = It is also a pl. of سَرِير [q. v.]. (S, M, Mṣb, K.)

سَرَر: see سَرَار الشَّهْرِ: = and سَر, last two sentences, in three places: = and سَر, in two places. = Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and سَرِير signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for كَمَاء, is put أَكَمَة: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (Ish, TA:) pl. of the former, (Ish, S,) and of the latter, (TA,) أَسْرَار. (Ish, S, TA.)

سَرَار الشَّهْرِ and سَرَارَة (S, M, K,) but the latter is not approved by the lexicologists [in general], (Az,) and سَرَرَة (S, M, K) and سَرَرَة (M,) and لَيْلَةُ السَّرَار (S) [or السَّرَار &c.], The last night of the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدَّعْجَاء, voce أَدْعَج. = سَرَار is also syn. with سَر, in two senses: see سَر, in the latter part of the paragraph, in four places. = It signifies also [Dates in the unripe state in which they are termed] سَيَاب [q. v.]. (K.)

سَرَار: see the next preceding paragraph, in two places: = and سَر, last sentence but one, in two places: = and مَسَرَة.

سَرَر: see what next follows.

سَرَر (S, M, A, Mṣb,) or سَرَر, when used as a simple subst., (IAḥ, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and سَرَر (M, Mṣb) and سَرَرَة and سَرَرَة, (M,) Happiness, or joy, or gladness; syn. فَرَح; (M, K;*) contr. of حَزَن: (S:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas فَرَح is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فَرَح is sometimes called سَرَر, and vice versa: (Er-Rāghib, TA in art. فَرَح:) or سَرَر signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from حُبُور, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) = Also sing. of سَرَر, (TA,) which signifies The upper extremities of the stems of plants. (K, TA.) See also مَسَرَة.

سَرِير [A couch-frame; a bedstead: a raised

couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مُضْطَجَع (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أُسِرَة and [of mult.] سُرُر, (S, M, Mṣb, K,) and some, for the latter, say سَرَر, as more easy of pronunciation, (S, Mṣb,) and make the same change in other similar pls., (S,) and he who says صَيِّد [for صَيِّد, pl. of صَيَّود] says سَر for سُرُر. (Sb, M.) It is said to be derived from سَرَر, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) — Hence, and as an appellation of good omen, (Er-Rāghib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called نَعَشِي and جَنَازَة. (TA.) — [Hence,] سَرِير بَنَات نَعَشِي + [The bier of Benat-Naqsh;] the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. τ, h, v, φ, θ, e, and f; (as in Freytag's Lex.;)] also called الْحَوْض. (Kzw.) — [Hence likewise] سَرِير also signifies † Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, K:) [in some copies of each of which, we find التَّعَمَّة in the place of التَّعَمَة:] and settled means of subsistence. (M, TA.) You say, زَالَ عَنْ سَرِيرِهِ † He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دَغَل.] — And † The part where the head rests upon the neck: (S, M, K, TA:) pl. سَرَائِر and أَسْرَة. (TA.) = See also سَرَر, in two places: = and مَسَرَة.

سَرَارَة: see سَر, in the latter part of the paragraph, in three places. It signifies also † The best of the productive parts of a meadow. (TA.) — And hence, (TA,) † Purity, choiceness, or excellence, of anything: (M, K:) purity, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هُوَ فِي سَرَارَةٍ مِنْ عَيْشَةٍ † [He is in the best condition, or mode, of life]. (A.) And لَهَا عَلَيْهَا سَرَارَةٌ † She possesses superiority over her. (Fr.)

سَرِيرَة; and its pl. سَرَائِر: see سَر, first and fourth sentences, in three places. — Also The heart, or mind. (KL. [And so سَر, q. v.]) And One's inner man; syn. جَوَانِي: opposed to عَلَانِيَة and بِرَانِي [q. v.]. (T in art. بَرَانِي)

سَرَاءَة {Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رَخَاء; [or a happy state or condition;] contr. of ضَرَاءَة: (S;) i. q. مَسَرَة and سَارُورَة [contr. of مَسَرَة and ضَارُورَة]. (K.) — See also سَرَر: — and see سَر, near the end of the paragraph. — Also i. q. بَطْحَاء [q. v.]. (TA.)

سَرِي [rel. n. from سَر; Of, or relating to, anything secret: a secret, or mysterious, thing. — And] A man who does things secretly: pl. سَرِيُون. (M.)
سَرِيَة {A concubine-slave; a female slave whom

one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure نُعْلِيَة, (S, M, Mgh, Mṣb,) from سَر as signifying “concubitus,” (S, M,* Mgh, Mṣb, K,) or as signifying “concealment,” because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Mṣb, K,) by its having damm [in the place of kesr]; (S, Mṣb;) for the rel. n. is sometimes thus altered, as in the instances of الْأَرْضُ السَّهْلَة from السَّهْلِي and الدَّهْرُ ذَهْرِي [31] (S:) or it is with damm to distinguish it from سَرِيَة, which is applied to “a free woman with whom one has sexual intercourse secretly,” (Mṣb,) or “one who prostitutes herself:” (TA:) or it is from سَر in the sense of سَرَر; because her owner rejoices in her; (Akh,* S,* Mṣb;) and if so, it is agreeable with analogy: (Mṣb:) so says AHeyth; and this is the best that has been said respecting it: (TA:) or it is of the measure نُعْلِيَة, from سَر, (M, Mgh,) the latter و being changed into ي for euphony, and then the [other] و being incorporated into it and thus becoming ي like it, after which the dammeh is changed into a kesreh because the ي is next to it: (M:) the pl. is سَرَارِي (ISK, S, TA) and سَرَار; (ISK, TA;) the latter, by poetic license. (Ham p. 304.)

سَرِيَة A free woman with whom one has sexual intercourse secretly, (Mṣb, TA,*) or who prostitutes herself: (TA:) distinguished from سَرِيَة [q. v.]. (Mṣb, TA.)

سَرُور Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) You say, هُوَ سَرُورٌ مَالٍ He is one who manages well, or takes good care of, property, or cattle, (AA, M,* K,* TA,) knowing what is conducive to the good thereof. (AA, TA.) And هُوَ أَبْنٌ سَرُورٌ He is the knowing with respect to it. (T in art. بَنِي.) — A person beloved, or a friend; a special, or choice, companion; (K;) as also سَرُورَة. (TA.) = Also The نُصْل [or spun thread, that has come forth,] of the spindle. (K.)

سَرُورَة: see the next preceding paragraph.

سَرَر and its fem., with ة: see سَر.

سَرَارَة: see سَرَار.

سَر An adventive; one abiding among a people to whom he is not related; syn. دَخِيل. (S, K.) Lebeed says,

* وَجَدِي فَارِسُ الرَّعْشَاءِ مِنْهُمْ *
* رَبِّيسٌ لَا أَسْرَ وَلَا سَيِّد *
[And my grandfather, the rider of Er-Raqshà, was of them; a chief, not an adventive, nor of suspected origin]. (S.) = Also a camel having a gall, or sore, in the كَرْكَرَة [or callous projection upon the breast]: (S:) or having a pain therein, arising from a gall, or sore: (K:) or

having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed **صَبَب**, which is a tumour in the breast: (M:) fem. **سَرَاء**. (M, K.) [See **سَرَو**.] **زَنْدٌ أَسْرَ** [or piece of stick, or wood, for producing fire,] that has become hollow [by wear]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And **قَنَاةٌ سَرَاءٌ** A hollow spear-shaft. (S, M, K.)

سُرُورٌ: see **سَرَو**.

مَسْرَةٌ an inf. n. of **سَرَو** [q. v.] (S, O, K.) —

[And A cause of **سُرُور**, i. e. happiness, or joy, or gladness;] a thing whereby one is made happy, or joyful, or glad: pl. **مَسَارٌ**. (Msb.) — See also **سَرَاءٌ**. — Also, [perhaps as being a cause of pleasure,] The extremities of sweet-smelling plants; (M, O, K;) and so **سُرُورٌ**: (O, K;) or the latter, the upper halves of the stems of plants; (Lth, M, O; [but see **سُرُور**];) properly, the parts of a lotus-plant that are concealed [by the water] and are consequently succulent and soft and beautiful: and **سُرِيرٌ**, the root, or lower part, of a lotus-plant, whereon it rests: (O:) or this last, the pith of the lotus-plant; (M, K;) and so **سَرَارٌ**: (TA:) [accord. to Az,] **إِبْنُ الْمَسْرَةِ** signifies the branch [or sprig] of **رَبْحَان** [or of a sweet-smelling plant]. (T in art **بنى**.)

مَسْرَةٌ An instrument in which one speaks secretly, like a **طُومَار** [i. e. a roll, or scroll] (S, K) &c. (TA.)

مَسْرُورٌ Happy, or joyful, or glad; or affected with **سُرُور** [q. v.]. (S, TA.) = Having the navel-string cut. (TA, from a trad.) — And with **ة**, applied to the kind of jar termed **مَزْمَلَةٌ**, Having a **سَرَّة**, meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)

وَقَفْتُ عَلَى مَسْرَةٍ I became acquainted with his hidden, or secret, affair. (A, *TA.)

سَرَا

1. **سَرَاةٌ** (S, K,) aor. **سَرَا**, inf. n. **سَرَو**; (S, TA;) and **سَرَاتٌ**, inf. n. **تَسْرُتُ**; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] **ضَبٌّ**, (TA,) [and of a fish, and the like, (see **سَرَو**)] She laid eggs: (S, K, TA:) **سَرَتْ**, inf. n. **سَرَو**, is a dial. var. thereof. (TA in art. **سرو**) [And accord. to El-Kanānee, as cited in the TA, it seems that one says also, of locusts (جَرَاد) **سَرَا بِهِ** and **سَرَا الْبَيْضَ**, (جَرَاد) — Also, each of these two verbs, (K,) the former mentioned by IDrd, and **سَرَتْ** the latter by Fr, (TA,) said of a woman, She bore many children. (K.)

2: see above, in two places.

4. **اسْرَاتٌ**, said of a female locust, [and app. of a female of the lizard called **ضَبٌّ** and a fish, and the like, (see **سَرَو**)] She attained the period of laying eggs. (S, K.)

سَرَوٌ (M, K) and **سَرَاةٌ** (K [for **وَيْكَسَرُو** in the CK should be **وَيْكَسَرُو**, referring to the second form,]) and **سَرَوٌ**, (TA, [accord. to which **وَيْكَسَرُو** refers to the **س** in the first and second, but this I think improbable,]) or **سَرَاةٌ** is with **kesr** [only, i. e. **سَرَاةٌ**], (S, K, [supposing that in the latter the pronoun **هِيَ** refers to **سَرَاةٌ**, but accord. to the TA it means **الكَلِمَةُ**, so as to refer to **سَرَو** also,]) and most hold this to be correct, (TA,) The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] **ضَبٌّ**, (M, TA,) and of fish (M, K, TA) and the like; (M, TA;) and **سُرُوءٌ** signifies the same, but is originally with **ء**: (S:) accord. to 'Alee Ibn-Hamzeh El-Iṣbahānee, **سَرَاةٌ** and **سُرُوءٌ** signify the eggs of the locust; but some say, only when laid: accord. to Lth, **سَرَوٌ** [app. **سَرَوٌ**] signifies the eggs of the fish and the like, as also **سُرُوءٌ**; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called **سَرَاةٌ** [app. **سَرَاةٌ** as a n. un., agreeably with analogy; or it may be **سَرَاةٌ**]. (TA. [See also **سُرُوءٌ** in art. **سرو**: and see **دَبِي**].)

سَرَوٌ: see the next preceding paragraph.

سَرَاةٌ: see **سَرَوٌ**, in two places.

سَرَاةٌ: see **سَرَوٌ**, in four places.

سُرُوءٌ, originally **سَرَاةٌ** [q. v., voce **سَرَو**]. — Also A dust-coloured arrow: in this sense likewise originally with **ء**: thus expl. by 'Alee Ibn-Hamzeh. (TA.) [See also art. **سرو**.]

سَرَاةٌ A species of tree, of which bows are made: n. un. with **ة**. (TA.) [See art. **سرى**.]

سُرُوءٌ, applied to a female locust, (El-Iṣbahānee, K,) and to the female of the [lizard called] **ضَبٌّ**, (Lth, TA,) [and to a fish and the like, (see **سَرَو**)] Laying eggs: (El-Iṣbahānee, K, *TA:) or having eggs in her belly; not yet laid: (Lth, K, *TA:) pl. **سُرُوءٌ** (Lth, El-Iṣbahānee, K) and **سَرَاةٌ**, which latter is extr. in form as pl. of a sing. of the measure **فَعُولٌ**, (K,) and **سُرُوءٌ** [which is also extr., like **هَجُودٌ** as pl. accord. to some of **هَجُودٌ**]. (MF.)

مَسْرُوءَةٌ (S, K,) or **مَسْرُوءَةٌ**, (TA,) A land containing **سُرُوءٌ** [meaning locusts' eggs]: (El-Iṣbahānee, S:) or abounding with locusts (K, *TA) [or with locusts' eggs: for the explanation in the K is ambiguous].

سَرَانٌ and سَرَالٌ Quasi

إِسْرَائِيلُ a surname of [the patriarch] Jacob; (Ksh and Bd* and Jel* in ii. 38;) also pronounced **إِسْرَائِيلُ**, (Ksh and Bd ibid.,) and **إِسْرَائِيلُ**, (Ksh ibid.,) and **إِسْرَالُ**, and **إِسْرَائِيلُ**. (Bd ibid.) — And the name of A certain angel; also pronounced **إِسْرَائِيلُ**; in which the **ن** is asserted by Yaḡkoob to be a substitute for the **ل**. (TA.) — [But the **ل** is more properly to be regarded as a radical letter.]

سَرَب

1. **سَرَبٌ** aor. **سَرَبَ**, inf. n. **سُرُوبٌ**, He went forth:

and he went away. (M.) You say, **سَرَبَ فِي الْأَرْضِ**, (M, A, Mgh, Msb,) aor. as above, (M, Msb,) and so the inf. n., (M, A, Msb,) He went away [into the country, or in the land]. (M, A, Mgh, Msb.) And **سَرَبَ فِي حَاجَتِهِ** He went, or went away, (A'Obeid, M,) or, as some say, during the day, (M,) for the accomplishment of his want. (A'Obeid, M.) And **هُوَ يَسْرُبُ النَّهَارَ كُلَّهُ فِي حَوَائِجِهِ** [He goes, or goes away, all the day, accomplishing his wants]. (A.) — **سَرَبَ** [or rather **سَرَبَ فِي الْأَرْضِ**] also signifies He (a man) went away at random into the country, or in the land. (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khaṭem, (TA,)

* **أَتَى سَرَبَتْ وَكُنْتُ غَيْرَ سُرُوبٍ** *
[i. e. Whence hast thou gone away at random? for thou wast not one wont to go away at random:] (S, TA:) thus, **سَرَبَتْ**, as related by IDrd: accord. to others, [**سَرَبَتْ**] with **ي**. (TA.) — **سَرَبَتْ الْإِبِلُ** aor. and inf. n. as above, The camels went away into the country, or in the land, going forth whithersoever they would: and in like manner **سَرَبَ** is said of a stallion [camel]: (Az, TA:) or **سَرَبَ**, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies he repaired, or betook himself, to the place of pasture: (S, A, K:) and **سَرَبَ الْهَالُ**, aor. **سَرَبَ**, inf. n. **سَرَبَ**, the camels, or cattle, pastured during the day without a pastor. (Msb.) — **سَرَبَ الْمَاءُ**, (A, Mgh, Msb,) aor. as above, (Msb,) inf. n. **سُرُوبٌ** (Mgh, Msb;) or **سَرَبَ**, [aor. **سَرَبَ**,] inf. n. **سَرَبَ**; (M;) The water ran (A, Mgh) upon the surface of the ground: (A:) or flowed; as also **انْسَرَبَ**: (M:) [or the latter signifies it ran swiftly: (see Har p. 586:)] and in like manner one says of the **سَرَابُ** [or mirage], **يَسْرُبُ**, inf. n. **سَرَبَ**, it runs. (AHeyth, TA.) And **سَرَبَتْ الْعَيْنُ**, inf. n. **سَرَبَ**; and **سَرَبَتْ**, aor. **سَرَبَ**, inf. n. **سُرُوبٌ**; The عين [or source, or perhaps eye, (see **مَسْرُبٌ**)] flowed; as also **تَسَرَبَتْ**: so says Lh. (M.) And **سَرَبَتْ الْمَزَادَةُ**, aor. **سَرَبَ**, (S, K,) inf. n. **سَرَبَ**, (S,) The مزادة [or leathern water-bag] flowed. (S, K.) And **خَرَجَ الْمَاءُ سَرَبًا** The water came forth from the punctures made in sewing the skin. (TA.) [Or] **سَرَبَتْ** said of a new [water-skin such as is termed] **قَرَبَةٌ**, or of a new مزادة, signifies It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing. (M.) — See also **سَرَبَ**, below. — [Golius explains **سَرَبَ**, inf. n. **سَرَبَانٌ**, as on the authority of the KL, as signifying "Ingressus fuit in rem, totum subivit implevitque locum:" but this is a mistake, evidently occasioned by his finding **سَرَبَانٌ**, explained in this sense, instead of **سَرَبَانٌ**, the reading in my copy of the KL.] = **سَرَبَ** [as an inf. n.] is [also] **syn.** with **خَرَزَ** [signifying The sewing of a skin or the like]. (K, K, TA. [In a copy of the M, I find **السَّرَبُ الْخَرَزُ** erroneously written for **السَّرَبُ الْخَرَزُ**]) You say, **سَرَبْتُ الْقَرَبَةَ**, inf. n. **سَرَبَ**, I served the قربة [i. e. water-skin, or milk-skin]. (TK.) =

سُرْب (M, K,) like عُنِيَ, [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) *He became affected with suppression of the feces, or constipation of the bowels,* (أَخَذَهُ حَصْرٌ) or حَصْرٌ accord. to different copies of the K,) *by the entrance of the fume of [molten] silver [see أَسْرَبَ] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M,* TA,) and other passages: (TA:) the epithet applied to a man thus affected is مَسْرُوبٌ: (K:) sometimes he recovers, and sometimes he dies. (TA.)*

2. سُرْب app. signifies, primarily, *He sent camels in a herd or drove, together, to pasture.* And hence, — سُرِبَ عَلَى الْإِبِلِ † *He sent [against me] the camels [app. with armed riders], one detached number after another: (As, S, A, K, TA:) and in like manner, الْخَيْلُ † [the horse-men]. (S, A, Mgh, TA.)* It is said in a trad. of 'Aisheh, [referring to girls who were her play-mates,] *كَانَ يُسْرِبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ † He used to send them to me [app. party after party, and they would play with me]. (TA.)* And one says, *سَرَبْتُ إِلَيْهِ الشَّيْءَ † I sent to him the thing, one by one; or rather, portion by portion. (L, TA.)* And *سَرَبْتُ إِلَيْهِ الْأَشْيَاءَ † I gave him the things, one after another. (A, TA.)* And سُرِبَ *He sent him back in his سرب [i. e. سُرْب], meaning way [by which he had come]. (Har p. 20.)* — See also 4. = سُرِبَ سُرْبًا *He made a subterranean excavation. (M, A.)* — سُرِبَ الْحَافِرُ, (As, TA,) inf. n. تَسْرِيبٌ (S, K,) *The digger [of a well], in digging, took [i. e. dug] towards the right and left: (As, S,* K,* TA:) in some copies of the K, [and in the S,] right or left: but the former is the correct explanation. (TA.)* = سُرِبَ الْقِرْبَةُ (S, M, A,) inf. n. as above, (K,) *He poured water into the قِرْبَةُ [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قِرْبَةُ being new. (M.)*

4. سُرِبَ *He made water to flow; as also سُرِبَ. (M.)*

5: see 1, near the middle of the paragraph. — [Hence, app.,] *تَسْرِبُوا فِيهِ † They followed one another continuously in it; namely, a road. (M.)* — See also 7. = تَسْرِبٌ مِنَ الْهَاءِ *He became full of water. (TA.)*

7: see 1, near the middle of the paragraph. — *فِيهِ انْسَرَبَ He entered into it; (S, M, K;) i. e., a wild animal, into his سُرْب, (S, M, Mshb,) meaning his subterranean habitation, (S, Mshb,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also تَسْرِبٌ. (S, K.)*

سُرِبَ *Pasturing مَال, (M, A, TA,) i. e. camels: (M, TA:) or camels, and مَال [here meaning cattle in general], that pasture: (S:) or مَال [i. e. camels or cattle] pasturing during the day without a pastor; an inf. n. used as a subst. in this sense; and سَارِبٌ [meaning مَال سَارِبٌ] signifies*

the same: (Mshb:) or, accord. to IAr, (M,) *any مَاشِيَةٌ [i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to Kz, سُرِبٌ also, [q. v.,] with kesr, signifies مَالٌ [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former سُرُوبٌ (M, TA,) and some say أَسْرَابٌ [which is a pl. of pauc.]. (TA.) Hence the saying, *أَذْهَبَ فَلَا أَتْدُهُ سُرْبُكَ, i. e. Go thou away, for I will not drive back thy [pasturing] camels; (S, Mshb;*) they shall go, (S,) or I will leave them to pasture, (Mshb,) where they will; (S, Mshb;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Mshb,) *أَذْهَبِي فَلَا أَتْدُهُ سُرْبُكَ. (S, M, A.)* — [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning *A sheep-fold.*] = Also *A way, or road: (AZ, S, M, A, Mgh, Mshb, K;) and so سُرِبٌ with kesr; (M, K;) the latter accord. to Abou-'Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Abou-'Omar with kesr: (TA:) and one's way, or course; (M, K,* TA;) the way by which one goes. (T, TA.) [See also سُرْبَةٌ, and مَسْرَبٌ.] One says, *خَلَّ سُرْبُهُ Leave thou free, or unobstructed, his way (T, M, Mgh, Mshb, TA) by which he goes, (T, TA,) and his course; (M, TA;) and so سُرْبُهُ with kesr; (M, TA;) accord. to Abou-'Omar: (TA:) or خَلَّ لَهُ سُرْبُهُ leave thou free, or unobstructed, to him his way. (S, A.)* And *أَطْلَقَ الْأَسِيرَ وَخَلَّى سُرْبَهُ [He loosed the captive and left free to him his way]. (A.)* Hence, in a trad., *مَنْ أَصْبَحَ أَمِنًا فِي سُرْبِهِ, meaning مُتَقَرِّبُهُ and مُتَصَرِّفُهُ [i. e. He who has become secure in his scope, or room, for free action]: or, accord. to one reading, the last words are فِي سُرْبِهِ, meaning, † in respect of his wives, or women under covert, and his household, or family; a metaphorical sense, from the سُرْب of gazelles &c. (A, and so in the Fáik. [See also سُرِبَ.]* Hence also the saying, *إِذَا كَانَ مَخْلًى, meaning When he is made to be in ample circumstances; not straitened. (Mgh.)* And you say *وَأَسِغَ السَّرِبَ, instead of السَّرِبَ; meaning Whose way that he pursues is ample. (TA.)* [But see what follows.] = Also *The bosom, or breast; or the mind; syn. صَدْرٌ. (Mbr, M, K.)* إِنَّهُ *لَوَاسِغُ السَّرِبِ means Verily he is of ample bosom, or mind; and judgment; and love: (M, TA:) or, as some say, ample of bosom, or mind; slow of anger. (M. [The latter meaning is assigned in the Mshb and TA to وَاسِغُ السَّرِبِ: see the next paragraph.]****

سُرِبَ: see سَارِبٌ. — [Hence, app.,] *قَطِيعٌ, (S, M, K,) or جَمَاعَةٌ, (Mgh, Mshb,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Mshb, K,) and of oxen, (M, Mgh, Mshb,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Mshb,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطَا (S, Mshb,) and of birds [in general], (M,)*

and [a party, or bevy,] of women, (S, M, Mshb, K,) &c.; (K;) and, as used by El-'Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سُرْب of the [lizards called] عَقَّاء: (M:) it signifies also † a collection of palm-trees; (M, K; in some copies of the latter of which التَّحَلُّ is erroneously put for التَّخَلُّ; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and سُرْبَةٌ is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قَطِيع of the birds called قَطَا, and of gazelles, and of sheep or goats, on the authority of As; and the latter [or each] of them is applied to a قَطِيع of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابٌ; (Sh, M, Mshb, TA;) and of † the latter, سُرُوبٌ (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سُرُوبٌ] or سُرِبٌ, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سُرْبَةٌ is the n. un.,] or both. (TA. [See also سُرْبَةٌ below, where the pl. is said to be سُرِبٌ.])

— [Hence, as some explain them, two phrases mentioned below in this paragraph.] — See also سُرِبٌ, first sentence. = It is also syn. with سُرِبٌ as meaning *A way, or road: and a course: see سُرِبٌ in two places.* — Also *بَالٌ [app. as syn. with حَالٌ, i. e. State, or condition]. (S, Mshb, K.)* One says, *فَلَانٌ وَاسِغُ السَّرِبِ, meaning رَجُلٌ [i. e. Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالٌ]: (S, Mshb:) or, as some say, ample of bosom, or mind; slow of anger: (Mshb, TA:) [see also وَاسِغُ السَّرِبِ, in two places near the end of the next preceding paragraph:] MF thinks that for بَال we should read مَال, agreeably with an explanation of a phrase in what here follows. (TA.) — Also *The قَلْب [meaning heart, or mind]: (M, K;) and the نَفْس [meaning self]. (IAr, M, Mshb, K.)* One says, *هُوَ أَمِنٌ فِي سُرْبِهِ He is secure in, or in respect of, his heart, or mind: or, himself: (M:) but IDrd disallows this latter explanation; and says that the meaning is, his family, and his مَال [or camels, or cattle, or other property], and his children; as though the phrase *أَمِنٌ فِي سُرْبِهِ* were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], his مَال: or, his people, or party: (M, TA:) or as expl. above, voce سُرِبٌ, q. v.: or, accord. to Kz, *his way. (TA.)* The pl. is سُرَابٌ. (El-Hejeree, M, TA.) = See also مَسْرَبَةٌ.**

سُرِبَ *A subterranean excavation: (M, K:) or a habitation (S, Mgh, Mshb, TA) of a wild animal, (S,* Mshb,) in, (S, Mgh, Mshb,) or beneath, (TA,) the earth, or ground, (S, Mgh, Mshb, TA,) having no passage through it; also called وَكْرٌ: (Mshb:) such as has a passage through it is*

termed نَفَقَ (Mgh, Mṣb:) the *burrow*, or *hole*, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the *den*] of a lion, and of a hyena, and of a wolf; and the *place into which a wild animal enters*: (M:) pl. أُسْرَابٌ. (M, A, Mṣb.) In the saying in the *Kur* [xviii. 60], فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا [And it (the fish) took its way into the sea &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَب [or subterranean excavation, &c.]: Zj says that سَرَبَا may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of سَرَبَ, q. v.]: and AHat thinks that it here means ذَهَابًا [going away]: or, accord. to IATH, سَرَبٌ signifies a *secret*, or *hidden*, *place of passage*: or, as used by El-Moṭariḍ Edh-Dhafaree, it means [simply] a *road*, or *way*. (TA.) It signifies also *A subterranean channel or conduit, by which water enters a حَائِطُ [or garden, or walled garden of palm-trees]*. (M, K.) And طَرِيقُ سَرَبٍ means *A way, or road, in which people follow one another continuously*. (M.) — Also *Flowing water*: (M, K: [see also سَرَبَ:]) or *water flowing from a مَزَادَةٌ [or leathern water-bag] and the like*: (S:) or *water dropping from the punctures made in the sewing of a water-skin*. (A.) — And *Water that is poured into a قَرِيْبَةٌ [or skin for water or milk]*, (M, K,) when it is *new*, or into a مَزَادَةٌ [or leathern water-bag], (M,) in order that the thong [with which it is sewed] may become moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.)

سَرَبٌ *Flowing water*. (S, *M. [See also سَرَبَ:]) You say also مَزَادَةٌ سَرِيْبَةٌ, i. e. [A leathern-water-bag] flowing. (S, K.)

سَرِيْبَةٌ: see the next paragraph. = *I. q. خَرَزَةٌ* [A single puncture, or stitch-hole, made in sewing a skin or the like]. (K. [There expressly said to be, in this sense, with fet-h; but I think that we should read سَرِيْبَةٌ and خَرَزَةٌ: see, again, the next paragraph.]

سَرِيْبَةٌ *A short journey*; (IAar, M;) or so سَرِيْبَةٌ. (K. [But I think that the former is the right.]) You say, إِنَّكَ لَتَرِيْدُ سَرِيْبَةً *Verily thou desirest a short journey*. (IAar, M.) A long journey is termed سَبِيْلَةٌ. (TA.) — And *i. q. مَذْهَبٌ* (S, M, A, K) and طَرِيقَةٌ (A, K) [i. e. *A way by which one goes or goes away*, a proper meaning of the former word; and a *way, course, mode, or manner, of acting or conduct or the like*, which is a meaning of both of these words]. One says, فُلَانٌ بَعِيْدُ السَّرِيْبَةِ (S, A, TA,) meaning [Such a one is] one who takes a distant way into the country, or land: (TA:) or meaning بَعِيْدُ الْمَذْهَبِ (S, A) and الطَّرِيقَةِ (A) [i. e., *who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner, of acting or conduct or the like*. See also سَرَبٌ and مَسَرَبٌ]. Esh-Shenfarā says,

* عَدَوْنَا مِنَ الْوَادِي الَّذِي بَيْنَ مَشْعَلٍ *
* وَبَيْنَ الْحَشَا هَيْهَاتَ أُنْسَاتُ سَرِيْبَتِي *

[We passed from the valley that is between Mish'al and El-Hashā: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, إِنَّهُ قَرِيْبُ الْمَذْهَبِ, meaning قَرِيْبُ السَّرِيْبَةِ [i. e. *Verily he is one who pursues a near way*]; who hastens, or is quick, in accomplishing his want. (Th, M.) = Also *A portion, or detached number*, (S, Mgh, Mṣb,) of what compose a سَرَبٌ, (Mgh, Mṣb,) i. e., of a collection [or herd] of gazelles, and of [wild] oxen, (Mgh,) or [of a flock] of the birds called قَطَا, and of horses, and asses, and gazelles: (S:) pl. سَرَبٌ, like عَرَفٌ pl. عَرَفَةٌ. (Mṣb.) See also سَرَبٌ in two places; in the latter of which the pl. is said to be سَرَبٌ and سَرَبٌ. — *A collection of خَيْلٌ [i. e. horses, or horsemen], from twenty to thirty*, (M, K,) or *from ten to twenty*. (M.) — *A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return*. (IAar, TA.) — *A row of grape-vines*: (M, K:) and any طَرِيقَةٌ [meaning row or line]. (M.) — See also مَسَرِيْبَةٌ. — Also *i. q. خَرَزَةٌ* [i. e. *A seam, or a stitch, or a puncture, or stitch-hole, of a skin or the like*]. (M. [See also سَرِيْبَةٌ])

سَرَابٌ [The mirage;] *i. q. آل*: (Aḡ, M, TA:) or the *semblance of water*, (S, M, A, K,) of *running water*, (M,) at *midday*, (S, M, A, K,) cleaving to the ground, (M,) and [in appearance] lowering everything so that it becomes [as though it were] cleaving to the ground, having no شخص; (TA;) whereas the آل is that which is in the ضَحَى [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سَرَاب and the آل, mentioned here in the TA, see voce آل:] سَرَابٌ has no pl. (S and K voce نَهَارٌ) One says أَخَذَعَ مِنْ سَرَابٍ [More deceitful than a midday-mirage]. (A.) = سَرَابٌ, like قَطَامٌ (A, K, TA,) i. e. indecl., with kesr for its termination, as also سَرَابٌ, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article ال prefixed to it, (TA,) is the name of *The she-camel of El-Basoos (البسوس)*, (K,) or the she-camel *El-Basoos*, (A, TA,) for *El-Basoos* was her surname: (TA:) whence the saying أَشْأَمُ مِنْ سَرَابٍ [More inauspicious than Sarābi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

سَرَوْبٌ [Went to go away at random]: see 1, near the beginning of the paragraph.

سَرِيْبَةٌ *A sheep, or goat, (شَاةٌ) which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow*. (M, TA. [See also سَرِيْبَةٌ])

سَارِبٌ *Going forth: and going away*; as also سَرِبٌ; the latter expl. by IAar as syn. with

سَارِبٌ and مَاضٍ: (M: [in one place in the TA the latter is erroneously written سِيرِب:]) or *going away at random into the country, or in the land*. (S, K.) See also سَرِبٌ, first sentence. You say مَالٌ سَارِبٌ, (A,) and فَحْلٌ سَارِبٌ, (TA,) i. e. [Camels, or cattle, and a stallion-camel,] *repairing to the place of pasture*: (A, TA:) and ظَبْيَةٌ سَارِبَةٌ (M) or سَارِيْبَةٌ (TA) [a she-gazelle] *going away in her place of pasture*. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shihāb El-Teghlibee, (TA,)

* وَكُلُّ أَتَانٍ قَارِبُوا قَيْدَ فَحْلِهِمْ *
* وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهُوَ سَارِبٌ *

[And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture]: (S, M, TA: but in the last, خَلَعْنَا is put in the place of خَلَعْنَا: [in the Ham (p. 347) it begins thus: أَرَى كُلَّ قَوْمٍ:] this, says Aḡ, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the فَحْل he means the chief, whom, Abu-l-'Alā says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the *Kur* [xiii. 11], مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (S, M, TA,) i. e. [Hiding himself by night, and] appearing by day: (S:) or appearing by day in his way, or road, or in the roads: or, as is related on the authority of Akh, appearing by night, and hiding himself by day; and Kṭr says the same of سَارِب. (TA.)

أَسْرَبٌ (M, K,) and أَسْرَبٌ (M, Mṣb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Mṣb, TA,) originally أَسْرَبٌ, (M,) [or أَسْرَبٌ, or أَسْرَفٌ, (Mṣb, MF, TA,) and in the TA سَرِبٌ, *i. q. رصاص* [i. e. *Lead*], (M, Mṣb,) or أُنْك [which signifies the same, or *black lead*, or tin, or *penver*]. (K.) — And the latter, *The fume of [molten] silver*. (M. [See 1, last sentence.]

سَوْبٌ *A way by which one goes*; [like سَرِبٌ and سَرِيْبَةٌ;] syn. مَذْهَبٌ. (Har p. 448:) a place in which the مَال [i. e. camels, or cattle,] go to pasture (تَسْرِبُ); (Ham p. 99;) and مَسَرِيْبَةٌ signifies [the same, or] a place of pasture: (S, K:) pl. of the former مَسَارِبٌ, (Ham ubi suprā,) and so of the latter. (S, K.) — And *A channel of water*. (A, and Har ubi suprā.) [Hence,] one says, أَخْضَلَّتْ مَسَارِبَ عَيْنَيْهِ, i. e. † *The channels of the tears [of his eyes] became moist so as to scatter drops*. (A.)

مَسْرَبَة: see the next preceding paragraph. — Also The passage, and place of exit, of the dung; (Mgh, Mṣb, TA;) in this sense with fet-ḥ (Mgh, Mṣb) only [i. e. to the ر]; or so and likewise مَسْرَبَة: and both signify the upper part of the anus. (TA.) — See also the next following paragraph. — Also [A sitting-place] like a صَقَّة [q. v.], before a [chamber such as is called] غُرْفَة: not مشربة; for this is a غُرْفَة [itself]. (TA.)

362 مَسْرَبَة (S, M, A, Mgh, Mṣb, K;) with ḍamm to the ر, (S, Mgh, Mṣb,) and مَسْرَبَة (M, Mṣb,) with fet-ḥ, (Mṣb,) i. e. to the ر, (TA,) and مَسْرَبَة (M, K;) The narrow hair that extends from the breast to the navel: (S:) or the hair growing in the middle of the breast, extending to the belly: (M, K;) or the hair extending from the breast to the pubes: (A, Mgh:) or the hair of the breast, extending to the pubes: (Mṣb:) and مَسْرَبَة, also, signifies the hair of the breast. (TA.) [See an ex. in a verse cited voce جَذْمَر.] — The مَسَارِب of beasts are The soft parts of their bellies: (M, TA:) or the مَسْرَبَة of any beast means the upper parts, from the part next the neck to the root of the tail: and the soft parts of the belly, and the groins, or any similar parts. (A'Obeyd, TA.) — See also مَسْرَبَة.

مَسْرُوب: see 1, last sentence.

مُنْسَرِب Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.)

سربخ

Q. 1. سَرْبَخَة, inf. n. سَرْبَخْتُ فِي الْمَشْيِ, I walked, or marched, an hour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] — سَرْبَخَة signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) — And The being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance; syn. نَزَقَ and خَفَقَ. (K.)

سَرْبَخ A wide, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K, TA.)

مَهْمَة سَرْبَخ A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and مَهْمَة مَسْرَبَة a desert, or waterless desert, far extending, (K, TA,) wide, or spacious: so in a verse of Abou-Duwād cited voce مَرْدُون, q. v. (TA.)

مَسْرَبَخ: see what next precedes.

سربل

Q. 1. سَرْبَلَة (S, K,) or سَرْبَلَة سَوْبَلًا (M, Mṣb,) inf. n. سَرْبَلَة (KL,) He clad him with a سَرْبَال (S, Mṣb, K.)

Q. 2. تَسْرِبَل سَرْبَلًا (S,) or تَسْرِبَل سَرْبَالًا (Mṣb) or تَسْرِبَل (M, K,) He clad himself, or became clad, with a سَرْبَال: (S, M, Mṣb, K:) and so تَسْرِبَل, in

which, accord. to Yaḥkoob, the ن is a substitute for the ل of the former. (M.)

سَرْبَلَة Broken, or crumbled, bread, (ثَرِيد, M, K,) or a mess of broken, or crumbled, bread, (ثَرِيدَة, AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.)

سَرْبَال A shirt: (S, M, Mṣb, K:) and [so in the M, and in the Ham p. 65, but in the Mṣb and K “or”] a coat of mail: (M, Mṣb, K:) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K:) pl. سَرْبَالِي (Mṣb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سَرْبَان signifies the same as سَرْبَال, the ن being, accord. to Yaḥkoob, a substitute for the ل. (M.) — In the following words of a trad. of 'Othmān, لَا أَخْلَعُ سَرْبَالًا سَرْبَلِيهِ اللَّهُ [I will not pull off a garment with which God has invested me], it is metonymically applied to the office of Khaleefeh. (TA.)

سرين

Q. 2. تَسْرِين: see تَسْرِيل.

سِرْبَال: see سِرْبَال.

سرج

1. سَرْج (O, K,) aor. ٢, (K,) inf. n. سَرْجَ, (TK,) + He lied; as also سَرْج (O, K,) aor. ٢; (K;) but the latter is outweighed [in authority]; (TA;) like سَدَج (O:) and so سَرْج (TA:) and سَرْج (O and K* in art. شرح.) You say, + تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرْجَ عَلَيْهَا بِالسُّوْجَةِ [Such a one spoke a word, or sentence, and followed it with a lie]. (O.) — And سَرْج الْكَذِبِ, aor. ٢, inf. n. سَرْجَ, + He forged the lie. (TA.) [See also 2.] = سَرْج, as an inf. n., signifies The being bright, or shining. (KL.) — [And hence,] سَرْج (O, K,) aor. ٢, (K,) inf. n. سَرْجَ, (TK,) said of one's face, + It was, or became, beautiful: (O:) or, said of a man, (TA,) † he was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) = سَرَجَتْ شَعْرَهَا (O, K, TA, but not in the CK,) and سَرَجَتْ (K, TA, but not in the O,) [thought by SM to be a mistranscription for سَرَجَتْ, with the unpointed letter] She (a woman, O) plaited her hair; (O, K;) like سَجَرَتْهُ (O.) = [سَرْج, aor. ٢, expl. as signifying “Ephippio instruxit instravitve equum” by Goli and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is اسرج only.]

2. سَرْجَة (A, K,) inf. n. تَسْرِيجَ (K,) † He rendered it beautiful; (A, K;) namely, a person's face; said of God: (A:) † he adorned, ornamented, decorated, or embellished, it; namely, a

thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhakee and IKṭṭ and Es-Sarakustee and IKoof; but Abou-'Abd-Allah Moḥammad Ibn-Esh-Shādhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, سَرْجَ إِلَيْهِ أَمْرُكَ + Embellish and elucidate thou to him thy affair, or case. (Ham p. 326.) — And i. q. وَقَفَهُ + [He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.) — One says also, سَرْجَ عَلَيَّ أَسْرُوجَةً † [He forged against me a lie]. (A, TA.) And عَلَيَّ † سَرْجَ † He lied, or lied purposely, against me. (A, TA.) [See also تَسَدَج.] And إِنَّهُ يُسَرْجُ الْأَحَادِيثَ † [Verily he forges traditions, or stories]. (A, TA.) — See also 1, first sentence. = سَرَجَتْ شَعْرَهَا: see 1.

4. أَسْرَجْتُ السَّرَاجَ (O, Mṣb, TA) I lighted the lamp, or wick. (Mṣb, TA.) — [And اسرج signifies also He lighted himself or another with a lamp &c.; and so استرسج: or each of these, with به following it, he employed it (i. e. a lamp, or oil, &c.), as a means of light: see اصْطَبَحَ in art. صَبَحَ.] = أَسْرَجْتُ الدَّابَّةَ (S, K,*) or الْفَرَسَ (Mṣb,) I bound the saddle, or his saddle, upon the beast, or horse: (Mṣb, K:) or I made a saddle for the [beast, or] horse. (Mṣb.)

5: see 2.

10: see 4.

Q. Q. 1. سَرْجَنَ الْأَرْضَ He manured the land with سَرْجِين. (L in art. سرجن.)

سَرْج A certain appertenance of a horse or similar beast, (Mṣb, K,*) well known; (S, Mṣb;) i. e., his رَحْل [or saddle]: (TA:) an Arabic word; or, accord. to the Shifā el-Ghaleel, arabicized from سرك [which is written by Freytag, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. سَرْجِي (Mṣb:) and pl. سُرُوج. (Mgh, Mṣb, TA.) [Hence,] مَالٌ سَرْجَكُ † Thy affair, or case, was, or has become, in a disordered, or an unsound, state: a proverbial saying. (Ham p. 242.)

سَرْجَجٌ Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.)

سَرْجُوجٌ Foolish, or stupid. (O, K.)

سَرْجِين i. q. زَيْلٌ [i. e. dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]: (Mṣb, and K in art. سرجن.) سَرْكِين (Mṣb, K,) arabicized, (Mṣb, and S and K in art. سرجن,) by the conversion of the ك [or گ] into ج, and also into ق, so that one says also سَرْقِين [q. v.]: As is related to have said, I know not how to say it, and I only say رَوْتُ: it is with kesr to the first letter in order to agree with Arabic words; fet-ḥ not being allowable, because

there is no instance of the measure *فَعْلِيل*; though it is said in the M to be *سَرْجِين* and *سَرْجِين*: (Msb:) [the word being arabicized, all its letters should be regarded as radical; but] many assert the ن to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb]. (TA.)

س. 703

سَرْجُوجَة (S, O, K) and *سَرْجِيَّة* (O, K) Nature; or natural, native, or innate, disposition, or temper, or the like: (S, O, K, TA:) and a way, mode, or manner, of acting or conduct or the like. (S, O, TA.) One says, *سَرْجُوجَة* *سَرْجُوجَة* *وَاحِدَة* They are of one uniform nature or disposition. (As, S, O.) And *سَرْجِيَّة* *الْكُرْمِ مِنْ سَرْجِيَّة* Generosity is a quality of his nature or disposition. (Lh, TA.) And *إِنَّهُ لَكَرِيم* *السَّرْجِيَّة* and *السَّرْجُوجَة* Verily he is generous of nature or disposition. (AZ, TA.)

سَرْجِيَّة: see the next preceding paragraph.

سَرَج a word of well-known meaning; (S, O, K;) *مُضْبَاعٌ* [i. e. A lamp, or its lighted wick, (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Msb, TA) that gives light by night: (L, TA:) or, properly, a lighted wick; its employment to signify the place thereof [i. e. a lamp, generally a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted,] being a well-known tropical application: (MF, TA:) pl. *سُرُج*. (O, Msb, TA.) [See also *مُسْرَجَة*.] — [Hence,] the sun is called a *سَرَج* [in the Kur lxxi. 15, and also xxv. 62, and lxxviii. 13], (S, O,) and *السَّرَاج*, (K,) *سَرَجُ النَّهَارِ* † [The lamp of day]. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. *سَرَجُ أَهْلِ الْجَنَّةِ* † [The lamp of the people of Paradise]. (TA.) And one says, *سَرَجُ الْهَدْيِ سَرَج* † [The Kur'an is the lamp of the believers], (A,) or *سَرَجُ الْمُؤْمِنِ* [the lamp of the believer]. (TA.) — Also, metaphorically, † The eye; because of its being often likened to a *سَرَج*. (Har p. 554.)

سَرْجٌ dim. of *سَرْجٌ*, q. v. (Msb.)

سَرَجَة The craft, or occupation, of the *سَرَج* [or saddler]. (O, K, TA.)

سَرْجِيَّاتٌ (O, K,) or *سَرْجِيَّاتٌ* (As, S,) Certain swords so called in relation to a blacksmith named *سَرْجِيَّ*: (As, S, O, K:) or they may be so called because having much water, and [glistening] wavy marks or streaks or grain. (Ham p. 326.) [See also *مُسْرَج*.]

سَرَّاجٌ A saddler; i. e. a maker of *سُرُوج* [or saddles]: (O, K, TA:) or a seller thereof. (TA.) = Also † A great, or habitual, liar, (K, TA,) who will not tell thee truly whence he comes, but will tell thee lyingly. (TA.) One says, *إِنَّهُ سَرَّاجٌ* † Verily he is a lying person, (A,) or a great, or habitual, liar, (TA,) who adds, or exaggerates, (*يَزِيدُ*) in his narration, or talk, or

discourse. (A, TA.) And it is used alone, [without *مَرَّاجٌ*,] so that one says, *رَجُلٌ سَرَّاجٌ* † [A man who lies much, or habitually, &c.]. (TA.) [See also *سَدَّاجٌ*.]

جَبِينٌ سَارِجٌ † [A side of a forehead, or a forehead itself,] clear, or white, [and bright,] like the *سَرَج* [or lamp]. (Th, TA.)

سَيْرَجٌ *سَيْرَجٌ* *سَيْرَجٌ* (TA in the present art. and in art. *سَرْج*; [but in the present art., *سَيْرَجٌ* is erroneously put for *سَيْرَجٌ*, meaning the same as *الشَّيْرَج*;] but vulgar; (TA in art. *سَرْج*;) i. e. Oil of sesame, or sesamum: an arabicized word, from [the Pers.] *شِيرَة*. (TA in the present art.)

أَسْرُوجَةٌ † A lie. (TA.) See 1 and 2.

مُسْرَجٌ, applied to a horse, (A,) or beast (*دَابَّةٌ*), [or app., when applied to the latter, with *ة*,] Saddled; i. e. having the *سَرْج* bound upon it. (TA.)

مُسْرَجَةٌ, with fet-h (S, Mgh, O, Msb) to the م and ر, (Msb,) [A lamp; i. e.] the thing in which is the wick and the oil: (S, Mgh, O, TA:) and also the thing upon which the *سَرَج* [app. here meaning lamp] is put: (O:) or the thing upon which the *مُسْرَجَة* is placed: (Msb:) or *مُسْرَجَةٌ*, with kesr, has the last of these meanings: *مُسْرَجَةٌ*, with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] *مُسْرَجَةٌ*, with kesr, signifies the thing in which is the wick [and the oil]: and *مُسْرَجَةٌ*, with fet-h, the thing upon which that is put: (A, TA:) the pl. (of either, Mgh) *مَسَارِجٌ*. (Mgh, Msb.) [See also *سَرَج*.]

مُسْرَجَةٌ: see the next preceding paragraph, in three places.

مُسْرَجٌ † A face rendered beautiful by God. (A.) — A nose beautiful in thinness and evenness: used in this sense by El-'Ajjāj: likened by him to the kind of sword called *سَرْجِيَّ*. (S, O.)

سرحن

Q. 1. *سَرْجَنٌ* } see art. *سَرْج*.
سَرْجِينٌ }

سرج

1. *سَرْحَ الْمَالِ*, (TA,) or *سَرْحَتِ الْمَاشِيَةِ*, (S, TA,) or *الْإِبِلِ*, (Mgh, Msb,) aor. ٤, (Msb, TA,) inf. n. *سَرْوَحٌ* (S, A, Msb, K) and *سَرْوَحٌ*, (Mgh, Msb, K, TA,) The cattle, or camels, pastured, (S, Mgh, Msb, K, TA,) or pastured where they pleased, (S, K, TA,) by themselves; (S, * Msb, K, * TA:*) [or in the morning; for] you say, *سَرْحَتِ بِالْغَدَاةِ* and *سَرْحَتِ بِالْعَشِيِّ* (S:) or pastured in the morning until the *ضَحَى* [or period of bright morning-sunshine]. (AHeyth, TA.) — [Hence, app.,] *هُوَ يَسْرَحُ فِي أَعْرَاضِ النَّاسِ* [as though meaning He feeds upon the reputations of men;] i. e. † he defames men; or defames

men in their absence. (A, TA.) — And *سَرْحَتُ أَتَا*, inf. n. *سَرْوَحٌ*, I went, or went away, in the morning. (AHeyth, TA.) And *أَسْرَحَ إِلَيْكَ* I go, or walk, to thee. (Har p. 44.) — And *السَّيْلُ سَرْحٌ*, (A, TA,) aor. ٤, inf. n. *سَرْوَحٌ* and *سَرْوَحٌ*, (TA,) The torrent ran, or flowed, easily: (A, TA:) on the authority of Abou-Sa'eed. (TA.) — And *سَرْحٌ* *سَرْوَحٌ* (K) and *سَرْوَحٌ* (TA,) The urine had vent, poured out or forth, flowed, or streamed, (A, K, TA,) after its having been suppressed. (A, TA.) = *سَرْحَ الْمَاشِيَةِ* (AHeyth, S, A, * TA,) or *الْإِبِلِ*, (Mgh, Msb,) aor. ٤, (Msb,) inf. n. *سَرْوَحٌ*; (S, A, Mgh, Msb, TA;) and *سَرْوَحٌ*, (Mgh, Msb,) inf. n. *تَسْرِوَحٌ*, (Mgh, K,) but the teshdeed in this verb denotes intensiveness, or muchness, or frequency, of the action, or its application to many objects; (Msb;) He sent forth, or set free, [or drove,] the cattle, or camels, to pasture, (S, * Mgh, Msb, * K, *) or to pasture where they pleased, (S, K, TA,) by themselves: (S, * Msb, K, * TA:) [or he did so in the morning, as is indicated in the S; i. e.] he made them to go forth in the morning to the pasturage. (AHeyth, TA.) You say, *أَرْحَتِ الْمَاشِيَةَ* and *سَرْحَتَهَا* and *أَهْلَتَهَا* and *أَسْمَتَهَا* and *أَنْفَسَتَهَا*; this last alone without l. (S. [Yet Golius mentions the last also with l, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], *حِينَ تَرْيَحُونَ وَحِينَ تَسْرَحُونَ* [When ye bring, or drive, them back in the evening, and when ye send, or drive, them forth in the morning]. (AHeyth, S.) — [Hence also,] *سَرْحٌ*, aor. ٤, inf. n. *سَرْوَحٌ*; (K;) and *سَرْحٌ*, (S, A, L,) inf. n. *تَسْرِوَحٌ*; (L;) He sent (S, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (S, L,) or to accomplish some needful affair. (L.) — [And hence, app.,] *سَرْحَهُ اللَّهُ*, and *سَرْحَهُ*, † God disposed him [to what was right or good], or adapted him [thereto]: mentioned by Az, on the authority of El-Iyádee, but as being strange. (TA.) One says, *سَرْحَكَ اللَّهُ لِلْخَيْرِ* † May God dispose thee, or adapt thee, to that which is good. (A.) — And *سَرْحٌ*, aor. ٤, inf. n. *سَرْوَحٌ*, He voided his excrement, or ordure; or, in a thin state; [the objective complement being understood;] syn. *سَلَحٌ*. (K.) — And *سَرْحَتُ مَا* *سَرْوَحٌ* (K, * TA,) aor. ٤, inf. n. *سَرْوَحٌ*, (K,) † I manifested, or gave forth, (*أَخْرَجْتُ*) what was in my bosom. (K, * TA.) = *سَرْحٌ*, aor. ٤, He set out easily in his affairs. (K.)

2: see above, in four places. — *تَسْرِوَحٌ* also signifies The dismissing a wife by divorcement. (S, K.) You say, *سَرْحَهَا* He dismissed her by divorcement: (A, Msb:) from *السَّيْلِ* [expl. above]. (Msb.) And He sent her forth from his abode; (Bd in xxxiii. 48;) or let her go free; (Jel ibid.) meaning one to whom he had not gone in. (Bd and Jel ibid.) [See also *سَرْحٌ*, below; a subst. used as a quasi-inf. n. of this verb.] — [Also The putting, or sending, another away, far away, or far off; removing him far

away; or alienating, or estranging, him: see Har p. 44.] — And The act of removing, or clearing away: you say, سَرَحَ عَنْهُ *He removed, or cleared away, from him* [grief or sorrow]; syn. فَرَجَ. (L, TA.) — [And The causing water to flow; or letting it flow.] You say, سَرَحُوا الْمَاءَ *They caused the water to flow, or let it flow, into the moat*; from الإِبِلِ. (Mgh.) — And The letting down, and loosing, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and disentangling it with the comb. (Az, TA.) You say, سَرَحَتْ شَعْرَهَا (A) or الشَّعْرَ, inf. n. as above, (Msb,) *She combed* [&c.] *her hair* (A) [or the hair]. — [And it is used also in relation to poetry, or verses.] You say also, سَرَحَ الشَّاعِرُ الشَّعْرَ [app. meaning *The poet trimmed the poetry, or verses*; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) — And The act of facilitating, or rendering easy. (S, K.)

5. تَسْرَحَ *He (a man) went away, and went forth, from a place.* (TA.) — See also the next paragraph.

7. اِنْسَرَحَ The act of running, or going along [quickly and easily]. (KL.) You say of a she-camel, اِنْسَرَحَتْ فِي سُرُوحِهَا *She was, or became, quick and easy in her pace.* (A.) — And اِنْسَرَحَ *He lay upon his back, or lay as though thrown down or extended, and parted his legs.* (S.) — And *He was, or became, naked, bare, or without clothing.* (KL. [See also its part. n., اِنْسَرَحَ.]) — And *It (grief or sorrow) became removed, or cleared away*; [syn. اِنْفَرَجَ]; as also تَسْرَحَ; quasi-pass. of سَرَحَ signifying فَرَجَ. (L, TA.)

سُرْحُ Cattle, or camels &c., pasturing, (S, A, Mgh, Msb, K,) or pasturing where they please, by themselves: (S, A, K:) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeid says that سَرَحَ and سَارَحَ signify Cattle, or camels &c.: and Khálid Ibn-Jembeh says that سَارَحَ means camels and sheep or goats: and a single beast; as well as a collection [of beasts]. (TA.) — Also A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with ة: and it is said to be the same as the آء: (S:) but this is a mistake; the fact being that it bears a kind of berry termed آء, (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with ة: (Fr, Ham p. 603, TA:) or any tall trees: (K:) or [trees] of the kind called عَصَاهُ, great, with spreading branches, beneath which men alight in the صَيْف [or summer]: (Ham ubi suprâ:) accord. to Bk. I.

AHn, the سُرْحَة is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the صَيْف [or summer], and pitch tents, or build houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the أَثْل [a species of tamarisk], has small leaves, and lank branches, or twigs, and always grows slanting, its inclination among all the trees being towards the south (الْيَمِين): Lth says that the سُرْح are a kind of trees that have a fruit, and they are the آء [app. a mistranscription for الآء, i. e. the آء,]; but Az says that this is a mistake: Lth cites the saying of 'Antarah,

* بَطْلٌ كَانَ ثِيَابَهُ فِي سُرْحَةٍ *

* تَحْدَى نَعَالِ السَّبْتِ لَيْسَ بِتَوْمَرٍ *

(L,) i. e. He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سُرْحَة; sandals of سَبْت [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سُرْحَة is a large tree: but the آء [or آء] has no trunk nor tallness: IAAr says that the سُرْح are ذُكُوان that have become large; and the ذُكُوان are certain trees having beautiful [shoots such as are termed] عَسَالِيح: the pl. is سُرُوح. (L.) — The n. un., سُرْحَة, is applied to signify † A man's wife, (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a woman, or wife, a سُرْحَة growing over water, because in this case it is in the most beautiful condition. (TA.) — [Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سُرْح is applied to a plant of the class pentandria, which he terms *Cadaba farinosa*, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tihámeh.] — Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.)

سُرْحٌ Easy; as also سُرِيحٌ. (L.) You say, وَلَدَتْهُ سُرْحًا *She brought him forth with ease.* (TA.) And تَخْرُجُ سُرْحًا *It passes forth easily and quickly*: occurring in a trad., describing a draught of water that satisfies thirst (شُرْبَةُ مَاءٍ). (TA.) And نَاقَةٌ سُرْحٌ and مَسْرُوحَةٌ A quick, or swift, she-camel; (S;) as also سُرُوحٌ: (L:) or a she-camel quick and easy in pace. (A, MA, and Har p. 481.) And قَرِيصٌ سُرْحٌ and مَسْرُوحٌ (K) and سُرِيحٌ, (TA,) or خَيْلٌ سُرْحٌ, (S,) A horse, or horses, quick, or swift. (S, K.) [See also سُرَاح, and سُرَاحٌ.] And مِلَاحٌ سُرْحُ الْجَنْبِ A shoulder-blade, (TA,) or an upper arm-bone, of a camel, (Ish, T, TA,) quick to go and come [or move forwards and backwards]. (As, S, TA.) And مَشِيَّةٌ سُرْحٌ An easy gait, or manner of going; (S, K;) like سُرْحٌ. (TA.) And عَطَاةٌ سُرْحٌ † A gift promptly given, without deferring: (K:) or

† a gift that is easy and quick; a metaphorical phrase from نَاقَةٌ سُرْحٌ expl. above. (Har p. 481.) = [See also سُرِيحَةٌ, of which, in two senses, it is a pl.]

سُرْحٌ A single tree of the kind called سُرْح [q. v.]. (Fr, S, TA.) — Also A she-ass that has attained to maturity but has not become pregnant. (O, K.) — And سُرْحَة, (O,) or السَّرْحَة, (K,) is the name of A certain dog. (O, K.)

سُرْحَانُ, of the measure فَعْلَانُ, the ن being an augmentative letter, (Sb, S,) from the verb سَرَحَ, (TA,) The wolf; (S, A, Mgh, Msb, K;) as also سُرْحَالُ; (Yaqkoob, K;) fem. سُرْحَانَةٌ (Ks, S) and سُرْحَالَةٌ; (TA;) and the lion, (S, O, Msb, K,) in the dial. of Hudheyl: (S, O:) pl. سُرَاحِينُ (S, A, O, Msb, K) and سُرَاحٌ and سُرَاحٌ, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,

* سَقَطَ الْعِشَاءُ بِهِ عَلَى سُرْحَانٍ *

[The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf]: (S, Meyd:) accord. to A'Obeid, it originated from a man's going forth to seek the evening-meal, and falling upon a wolf, which devoured him: accord. to Aa, from the like accident to a beast: accord. to IAAr, from a man's being slain by another man, named سُرْحَان: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written "Hasahah" is هَزَلَةٌ; accord. to Meyd, the father, but accord. to the O, the brother, of Sirhán.]) — Hence, (Mgh, Msb,) i. e. from السَّرْحَان as meaning "the wolf," or, as some say, "the lion," (TA,) ذَنْبُ السَّرْحَانِ The false dawn; (Mgh, O, K, TA;) i. e. the first [dawn]. (TA. [A term nearly agreeing with the Greek λυκόφως.]) — السَّرْحَانُ, (O, K,) or سُرْحَانُ, (TA,) is also the name of A certain dog: and of a certain horse: and of another horse. (O, K.) — Also The middle of a watering-trough or tank: (O, K:) pl. as above. (K.)

سُرَاحٌ a subst. from تَسْرِيحُ الْمَرْأَةِ; (S, Msb, K;) [i. e., a subst.] signifying The dismissal of a wife by divorcement: (Bd in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]) like فَرَاقٌ and طَلَاقٌ, it signifies divorcement explicitly. (L.) — [And Dismissal in a general sense. Hence,] it is said in a prov., التَّارَاحُ مِنَ التَّجَاحِ † [i. e. Dismissal is a part of the accomplishment of one's want]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (S, L: [in some copies of the former, for فَأَيْسَرُهُ, we find فَأَيْسَرَهُ:] or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce سُرَاحٌ.]) — Also Haste, ex-

pedition, or promptness. (TA.) — And † *Ease*: so in the saying, *اِفْعَلْ ذَلِكَ فِي سَرَّاجٍ وَرَوَّاجٍ* (TA) i. e. † *Do thou that in a state of ease* (S and A and K in art. روج) and rest. (A in that art.) = *سَرَّاجٍ* [indecl.] like *قَطَامٍ*, [app. as meaning *The quick, or quick and easy in pace, like السَّرَّاحُ*] the name of a certain horse. (K.)

سَرَّوَج: see سَرَّاح.

سَرَّيْج: see سَرَّح. — *أَمْرٌ سَرَّيْجٌ* An affair done quickly, expeditiously, or promptly; (TA;) in which is no deferring. (A.) You say also, *لَا يَكُونُ ذَلِكَ إِلَّا فِي سَرَّيْجٍ* That will not be save with quickness, expedition, or promptness. (TA.) And *إِنَّ خَيْرَكَ لَفِي سَرَّيْجٍ* and *وَأَنَّ خَيْرَكَ لَسَرَّيْجٍ* Verily thy bounty is quick, expeditious, or prompt. (TA.) — *فَرَسٌ سَرَّيْجٌ* A horse without a saddle. (S, K.) = See also the next paragraph, in five places.

سَرَّيْحَةٌ A thong with which one sews soles or sandals or the like: (S, O, K:) pl. سَرَّايِحُ (S, O, K*) and سَرَّحُ (TA) and [coll. gen. n.] سَرَّيْحٌ (S, TA:) or, as some say, the thong wherewith is fastened, or tied, the خَدْمَةُ, which is a [thick plaited] thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal]: (TA:) the pl. سَرَّحُ is also expl. as signifying the نَعَال [or leathern shoes, or sandals,] of camels: or, as some say, the thongs, or straps, of their نَعَال; each thong, or strap, being called سَرَّيْحَةٌ: (L, TA:) Suh says, in the R, that سَرَّيْحٌ signifies a kind of thing like the نَعْلُ with which camels' feet are clad. (TA.) The سَرَّايِحُ of an arrow are The sinews that are wound around it; sing. سَرَّيْحَةٌ: and also certain marks upon it, like those of fire. (TA.) — Also A piece of a garment (K, TA) that has been much torn: (TA:) pl. مَرَّايِحُ (K, TA) and [coll. gen. n.] سَرَّيْحٌ (TA.) — And A conspicuous elongated strip of ground, (O, K,) even, (O,) narrow, and having more trees, or shrubs, (O, K,) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O, K, TA,) and rising above what surrounds it; (TA:) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed عَقَبَةٌ [app. as meaning a long mountain lying across the way, and over which one passes]: (O, TA:) pl. سَرَّايِحُ (O, K,* TA) and [coll. gen. n.] سَرَّيْحٌ (TA.) — And An oblong, or elongated, tract of blood, (K, TA,) when flowing: (TA:) pl. سَرَّايِحُ (K,* TA) and [coll. gen. n.] سَرَّيْحٌ (TA.)

سَرَّيْحَ: see سَرَّح. — Also Tall; (S, K;) as an epithet applied to a man. (TA.) = And Locusts, or the locust. (S, O, K, TA. [In the CK, and in my MS. copy of the K, الجَوَاد is erroneously put for الجَرَاد.]) And أُمُّ سَرَّيْحَ The female locust:

(Aboo-Amr Ez-Zahid, IB:) and the name of A certain woman, (S, K,) in one instance only. (Aboo-Amr Ez-Zahid, IB.) — السَّرَّيْحُ (K,) or سَرَّيْحُ (O,) is the name of A certain dog. (O, K.)

سَرَّاح [probably meaning *Quick, or quick and easy in pace, like سَرَّحُ*] the name of a horse of El-Mohallak Ibn-Hantam. (O, K.)

سَرَّحَ and سَارَحَهُ: see سَرَّح, second sentence, in three places. مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture,] means † he has not anything: (S, TA:) and sometimes it means † he has not any people, or party. (Lh, TA.) — سَيْلٌ سَارِحٌ A torrent running, or flowing, easily. (Aboo-Sa'eed, A, TA.) = سَارِحٌ is also used as a subst., signifying A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage. (TA.)

مَسَرَّحٌ A place of pasturage: (K:) or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (O:) pl. مَسَارِحُ. (TA.) مَسَارِحُ لَهُ إِيْلٌ قَلِيلَاتُ الْمَسَارِجِ occurs in a trad., of Umm-Zara, meaning [He has camels whose places of pasturage are few; i. e.] his camels do not go forth into distant pasturages, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

مَسَرَّحٌ A comb. (O, K.) — And [the dual] مَسَرَّحَانِ Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs. (AHn, TA.)

مَسَرَّحَةٌ An instrument with which hair and flax or the like are separated and combed. (TA.)

مَسَرَّوَجٌ The سَرَّاب [or mirage]: (K:) [in some copies of which, السَّرَّاب is put in the place of مَسَرَّوَج:] mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مَسَرَّوَجٌ in this sense. (TA in art. شرح.)

مُنْسَرَّحٌ and its fem., with ة: see سَرَّح, in two places. — Also the former, (K, TA,) applied to a man, (TA,) Lying upon his back, or lying as though thrown down or extended, and parting his legs. (K, TA.) — And Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad: (TA:) or coming, or going, forth from his clothes; (S, O, K;) or so مُنْسَرَّحٌ مِنْ ثِيَابِهِ. (A.) [Hence,] one says, هُوَ مُنْسَرَّحٌ مِنْ أَثَوَابِ الْكِرَامِ † He is divested, or divesting himself, of the apparel of generosity. (A.) — And [applied to a camel as meaning] Divested of his وبر [i. e. fur, or soft hair]. (TA.)

— الْمُنْسَرَّحُ is also the name of A kind of verse; (S, O, K;) [namely, the tenth;] the [full] measure of which is

* مُسْتَفْعِلُنْ مَقْعُولَاتُ مُسْتَفْعِلُنْ *

twice. (O.)

سَرْحَب

سَرْحَبُ, applied to a mare, Long-bodied; (S, K, 39 K;*) [said to be] applied only to a female: (S:) or, as some say, a mare that moves the fore legs quickly in running: and a horse of generous race, or excellent, and light, or active: said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And A she-camel swift, and long [in the body]. (TA.) It is also applied to a man, (K,) meaning Tall, and beautiful in body: and with ة, to a woman: but not known to the Kilábees as applied to a human being. (TA.) — السَّرْحَبُ The jackal; syn. ابْنُ آوَى. (K.) — And A certain blind devil, dwelling in the sea. (K.) = سَرْحَبُ سَرْحَبُ, (K, TA,) with the ب quiescent, (TA,) [in the CK with ب,] A cry by which the ewe is called on the occasion of milking. (K.)

سَرْحَل

سَرْحَل; fem with ة: see سَرْحَان, in art. سَرْح.

سَرْد

1. سَرَدَ, aor. ², inf. n. سَرَدٌ, He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: (M, L:) [and so سَرَدٌ, inf. n. تَسَرَّدٌ; or this may have an intensive signification.] — You say, سَرَدَ الدَّرَجَ, (A,) [aor. and] inf. n. as above, (S, K,) He fabricated the coat of mail (S, A, K) by inserting the rings one into another: (S, A:) [and so (as appears from an explanation of its pass. part. n.) سَرَدَهَا; or this may have an intensive signification:] and زَرَدَهَا signifies the same. (K in art. زرد.) [See also سَرَد below.] — And سَرَدَ الثَّيْبَ, (M,) inf. n. as above; (M, K;) and سَرَدَهُ, (M,) inf. n. تَسَرَّدٌ; (K;) and اسَرَدَهُ, (M,) inf. n. اسَرَادٌ; (TA;) He perforated the thing [as one does in fabricating a coat of mail, (see, again, سَرَد below,) and in sewing leather]: (M, K:) some say that سَرَدٌ signifies the act of perforating. (S.) — And سَرَدَ الثَّعْلَ وَغَيْرَهَا, [inf. n. as above and سَرَادٌ,] He sewed the sandal &c.; (A;) [as also سَرَدٌ, for سَرَدٌ (S, K) and سَرَادٌ (K) and تَسَرَّدٌ (S, K) signify the sewing of leather. (S, K.) — And سَرَدَ خُفَّ الْبَعِيرِ, inf. n. سَرَدٌ, i. q. خَصَفَهُ بِالْقَدِّ [app. meaning He covered the camel's foot with thongs interwoven]. (M.) — And سَرَدَ الْحَدِيثَ, (M, A, Mṣb) وَنَحْوَهُ, (M,) aor. ², (S, M, Mṣb,) inf. n. سَرَدٌ; (S, M, Mṣb, K;) and سَرَدَهُ, (TA;) † He carried on, or continued, uninterruptedly, (S,* M, A, Mṣb, K,*) and well, (S, K,) the narrative, or tradition, or discourse, (S, M, A, Mṣb, K,) and the like; (M;) and in

same is indicated by the explanation of the pass. part. n. in the P^S: but in the KL, I find only the inf. n. expl. by سَارِبَرَّة كَرْدَن: the verb may, however, be better expl. as signifying *he furnished with a سَادِق*, q. v.]

dim. n^o. 283.

سُرَادُقُ, said by El-Jawáleekee to be an arabized word from [the Pers.] *سَرَادَارُ* or *سَرَاطَانُ* (MF,) *An awning extended over the interior court of a house*: (Ş, O, Mşb, K:) [and the *cover of a tent*:] and *any tent of cotton*: (Ş, O, K, and mentioned in the Mşb as on the authority of J:) or a [tent of the kind called] *فُسْطَاط*; (Bđ in xviii. 28;) so says AO: (Mşb:) also (Mşb) *an enclosure around a خَيْمَة* [or tent], consisting of pieces of cloth, without a roof: (Mgh, Mşb:) or an enclosure (*حُجْرَة*) around a *فُسْطَاط*: (Ksh and Bđ ubi suprà:) or *what surrounds the [tent called] خَيْمَة* and the [tent called] *قَبَّة*: (Ĥam p. 772:) or *any wall or enclosure*, or [tent such as is called] *مَضْرَب*, or [such as is called] *خَبَاء*, that surrounds a thing: (IAth, TA:) pl. *سُرَادَقَاتُ*: (Ş, O, K:) it has this pl., though it is masc., because it has no broken pl. (Sb, TA.) El-Kedhdháḅ El-Ĥirmázee says, not Ru-beh as in the “Book” of Sb [and in the Ş], addressing Ĥakam Ibn-El-Mundhir Ibn-El-Járood,

سَرَادِقُ الْمَجْدِ عَلَيْكَ مَمْدُودُ

† [*The canopy of glory is extended over thee*]. (O, TA.) — [Hence,] † *Dust rising; or spreading, or diffusing itself*. (Az, O, K.) — And † *Smoke rising high, and surrounding a thing*. (Az, O, K.) — In the KUR xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a فُسطَاط (Bd,) or to an enclosure around a فسطاط; or as meaning the *smoke* of the fire; or a *wall* thereof. (Ksh, Bd.)

يَبْتُ مُسْرَدَقْ (Lth, S, &c.) [*A house, or tent,*] *having a* سَرَادِقْ: (Ksh in xviii. 28, and PŠ:) or *having the whole of its upper part, and of its lower part,* مُشْدُود [accord. to the TḲ here meaning *curtained*, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or مُسْدُود [*i. e. closed, &c.*]. (So in the CK.)

سوط

1. سَرَطٌ, aor. ء, inf. n. سَرَطُ (S, M, Mṣb, K) and سَرَطَانُ (M, K); and سَرَطُهُ (Sgh, K); but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA); *He swallowed it*: (S, M, Mṣb, K:); or, as in some of the copies of the S, *without chewing*: or, accord. to the A, *by little and little*: (TA:); and اسطرطه signifies the same; (S, M, Mṣb, K:); and so تَسَرَطُهُ: (Aḡ, K:); and in like manner ازدرده زرده (TA) [and تزرده]. It is said in a prov., لَا تَكُنْ حُلُوا فَسَرَطُ وَلَا مَرًّا فَتَقَى. *Be not thou sweet, so that thou shouldst be swal-*

loved; nor bitter, so that thou shouldst be put out of the mouth because of thy bitterness: (S, TA:) or, accord. to one relation, **تُفْعَى**, i. e., so that thou shouldst be disliked for being very bitter: used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4. ^{اَسْرَطْتُهُ ذِرَاعِي} *I put my fore arm upon his*
throat [from behind him], to strangle him, or
throttle him. (TA in art. ذِرْع.)

5: see 1.

7. انسرط في حلقه. *It (a thing, M) passed easily in his throat. (M, K.)*

8 : see **1**.

Q. Q. 1. سَرْطَمَ : see art. سَرْطَم.

سَرَطٌ A man *that swallows quickly*; (Ibn-
ʿAbbād, O;) as also سُرْطَةٌ (Ibn-ʿAbbād, O) and
سُرْطُوطٌ (O:) or سَرَطُوطٌ (so accord. to the
TA) and مَسْرُطٌ and سَرَّاطٌ a man *that eats
quickly*: (TA:) or the first, and سَرَطَانٌ and
سُرْطِيطٌ (M, K), a man (M) *that swallows well,
(M), or largely*. (K.) [See also سَرَّاطِيٌّ].—Also,
and سَرَطَانٌ (M, K), †A horse (M, TA) *that
runs vehemently*. (M,* K, TA.) [See again
سَرَّاطِيٌّ.]

سُرْطَةُ: see the next preceding paragraph.

سُرَاطِي and سُرُطَم: see سُرَاطِي, in three places.
— Hence, (M,) the former also signifies † *An eloquent speaker*; (M, K;) as also سُرَاطَانٌ.
(TA.) [See also art. سُرُطَم.]

سَرَطَانٌ : see سَرَطُ, in two places : and سَرَطِيّ : and سَرَطِيْمٌ. = Also [The crab ;] a certain aquatic creature ; (S;) a certain animal of the sea ; (Mṣb.) a certain creeping thing (دَابَّةٌ), of aquatic creatures ; (M;) a certain fluvial creeping thing (دَابَّةٌ) ; and also a marine kind, which is an animal that becomes hard like stone : the former kind is of much utility ; the quantity of three مَثَاقِيل of its ashes, when burnt in a cooking-pot of copper نَحَاسٍ أَحْمَرٍ [for the latter of which words we find in the CḲ خُمْر)], with water or wine, or with half its weight of gentian (جَنْطِيَانًا), is very good against the bite of the mad dog ; if its eye be hung upon a person affected with tertian fever, he is cured ; and if its leg be hung upon a tree, its fruit falls spontaneously : (Ḳ :) this is [said of] the سرطان that is bred in rivers : (TA :) of the marine kind, what is burnt is an ingredient in collyriums, (Ḳ,) for removing whiteness, (TA,) and in dentifrices (سَوْنَات), so in copies of the Ḳ and in the TA [but in the CḲ, erroneously, سُفَوَات], and strengthens the gum : (TA :) pl. سَرَطَانَات. (Mṣb.) — السَّرَطَانُ is also the name of + A certain sign of the Zodiac ; (S, M, Ḳ ;) [Cancer ;] the fourth sign ; so called because resembling the creature above mentioned in form. (TA.) — [The disease called cancer ;] a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large

سَرَطٌ : see سَرَطٌ.

سَرَط or سَرَط: see سَرَط.

سَرَطْرَاطُ (Lth, Lh, S, M, K) and سَرَطْرَاطُ (Lth, M, K,) the former said by Az to be a good form, like جَلْبَابُ and سَجَلَّاطُ, but the latter to be the only instance of its form known to him, (TA,) and سَرِيطُ, like زَبِيرُ, (accord. to the K,) or سَرِيطُ, (as in the M,) like قَبِيطُ, (TA, [in which this is said to be the right form,]) [*The kind of sweet food called*] فَاوُذُجُ (Lh, S, M, K,) or فَاوُذُجُ; (as in some copies of the K and in the TA;) so called because very delicious to eat and swallow, from سَرَطُ signifying the “act of swallowing;” (Az, TA;) of the dial. of Syria: (Lh, M:) or [*the kind of sweet food called*] خَمِيصُ. (M, K.)

سُرَاطُ: see سُرَاطِي.

سِرَاطٌ *A road, or way:* (Msb:) or a conspicuous road or way; (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K;) *i. q.* صِرَاطٌ, (S, M, Msb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the **ص** and **ط**], (M, K,) though the former is the original; (M, Msb, K;) and زِرَاطٌ; for the saying that the pronunciation with the pure **ز** is a mistake, is [itself] a mistake. (K:) [ISd says, Aṣ mentions the reading الزِرَاطُ with the pure **ز**; but this is a mistake; for he only heard the resemblance, and imagined it to be **ز**; and Aṣ was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read الزِرَاطُ and the same is related of Ḥamzeh, by Ks. (TA.) One says also, هُوَفَى † [He is, in respect of his religion, on, or in, a right way]. (TA.) [It is fem. as well as masc.: see زَقَاتٌ.]

سُرَاطِي see : سُرُوط

سُرَيْطَى and سُرَطَاطُ: see سُرَيْطُ

سُرَيْطَى and سُرَيْطَاءُ: see سُرَيْطَى

سَرَاطِي *A great eater; (K;) as also* سَرَوَاتُ †

(Seer, M, K,) and **سُرْطِمِرْ** (K:) or one *who swallows everything*; as also **سُرْوَاطْ** (M) and **سُرْطِمِرْ** and **سُرْطِمِرْ** (Lh, M;) from **الاستراط**; the **م**, accord. to IJ, being augmentative; (M;) and so **سُرْوَاطْ** (TA.) [See also **سُرْطْ**.] — Also, (S, M, K,) and **سُرْوَاطْ** (M, K,) † A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn-Habib, O, in explanation of the former word.) — **سُرْوَاطِي الْجَرِي** † A horse that runs vehemently. (K, TA.) [See again **سُرْطْ**.]

سُرْطَاءْ (Jm, M, K, TA,) or **سُرْطِي** (L,) A kind of soup, or food that is supped, (Jm, M, K, TA,) like **خَزِيرَة** [q. v.]; (Jm, M, TA;) in the K, erroneously, like **حَرِيرَة** (TA:) or resembling **خَزِيرَة**. (L in explanation of the latter word.) — See also **سُرْطِي**.

سُرْوَاطْ: see **سُرْوَاطِي**, in two places.

سُرْطْ: see **سُرْطْ**.

سُرْطِي: see **سُرْوَاطْ** — and see also the paragraph here following.

سُرْطِي a word occurring in the following prov.: **الْأَخْذُ سُرْطِي وَالْقَضَاءُ سُرْطِي** (S, K,) or **سُرْطِي** and **سُرْطِي** (so in a copy of the M, without tesheed,) and one says also **سُرْطِي** and **سُرْطِي** (O, K,) and **سُرْطَاءْ** and **سُرْطِي** (O, K, TA, in the CK **سُرْطِي** and **سُرْطِي**) and **سُرْطِي** and **سُرْطِي** (K, and so in a copy of the S,) each like **زَبِير** (TA,) or **سُرْطِي** and **سُرْطِي** (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and **الْأَخْذُ سُرْطَانْ** (O, K,) or, as some relate it, **سُرْطَانْ** (O,) **وَالْقَضَاءُ لَيَانْ** (O, K. [See 1 in art. **سَلَج**.])

سُرْطِي: see the next preceding paragraph.

سُرْطْ and **سُرْطْ** The gullet: (M, K:) also written with **ص**. (M.)

سُرْطْ: see what next precedes: — and see also **سُرْطْ**.

سرطمير

Q. 1. **سُرْطِمِرْ** He (a man) was, or became, silent. (Sh, TA in art. **رَطِمِرْ**.) — [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.]

سُرْطِمِرْ Long, or tall; (S, K;) as also **سُرْطِمِرْ** (K:) in the latter sense, the former epithet is applied to a man; as also **سُرْطَوْمِرْ** and **سُرْوَاطِمِرْ** (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase **سُرْطِمِرِ الْجَنَيْنِ** [long in the two jaw-bones]. (S.) — And The gullet; because of its width. (M.) — And, as also **سُرْطِمِرْ**, Wide in the fauces, quick in swallowing, (M, K,) or that swallows much, (TA,) with [largeness of] body and make: (M, K:) or that swallows everything: held by Kh to be of the trilateral-radical class; (M, TA;) and mentioned in art. **سُرْطْ**. (TA.) [See **سُرْوَاطِي**.]

— And hence † the latter, † An eloquent speaker: (M in art. **سُرْطْ** and in the present art., and K* in the former:) or perspicuous in speech; (M and K in the present art.;) as also **سُرْطِمِرْ** (K.) — **سُرْطِمِرْ** is also expl. as meaning **الَّذِي يَسْتَوْعِبُ الزَّمَامَ** [which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so **سُرْطِمَانْ**. (Freytag, from the Deewán of Jereer.)

سُرْطِمِرْ: see **سُرْطِمِرْ**, in three places.

سُرْطِمَانْ: see **سُرْطِمِرْ**, last sentence.

سُرْطَوْمِرْ: } see **سُرْطِمِرْ**, first sentence.
سُرْوَاطِمِرْ: }

سرع

1. **سَرَعْ**, aor. ², inf. n. **سَرَعْ** (S, M, Sb, K) and **سَرَعْ** (TA [and mentioned in the K, but app. as a simple subst.,]) and **سَرَعْ** and **سَرَعْ** (TA) and **سَرَعَة** (K,) or this last is a simple subst. from **أَسْرَع** (M, Sb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] *He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet*: [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, *i. q. أَسْرَع* [which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between **سَرَعْ** and **أَسْرَع**: see the latter below: (TA:) one says also **سَرَعْ**, aor. ²; a dial. var. of **سَرَعْ**: and **تَسْرَعْ**, said of an affair, or event, signifies the same as **سَرَعْ**. (TA.) One says, **الْوَحَاءُ السَّرَعِ** like **الْوَحَاءُ** (S, K,) i. e. [Make thou] *haste*; or *haste to be first, or before, or beforehand: haste*; or *haste to be first, &c.* (S and TA in art. **وَجِي**.) And **سَرَعْ** (S, TA,) and **سَرَعْ**, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesreh because they are difficult of pronunciation, saying **فَخَذْ** for **فَخَذْ** and **عَصْدْ** for **عَصْدْ**, but one should not say **حَجَرْ** for **حَجَرْ** (S, TA,) or the like, accord. to the Baṣrees, though the Koofees allow the contraction in the case of fet-hah also, as in **سَلَفْ** for **سَلَفْ**; (M in art. **سَلَف**;) and one says also **سَرَعْ**, as a contraction of **سَرَعْ**; all meaning *سَرَعَانْ* [i. e. *Quick was thy*

doing that: or how quick was thy doing that! or, which is nearly the same, *excellently quick was thy doing that*; for **سَرَعْ** is similar to **قَصْوْ** and **رَمَوْ**, denoting excellence]. (TA.)

2: see 4.

3. **مُسَارَعَة** signifies The hastening with another; or vying, or striving, with another, in hastening; or hastening to be, or get, before another or others; (S, K;) **إِلَى شَيْءٍ** to a thing; (S;) as also **تَسَارَعْ** syn. **مَبَادَرَة**; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of **يُدَوِّرْ**, i. e. simply the hastening to a thing,] **إِسْرَاعْ** is syn. (TA.) One says, **سَارَعُوا** **تَسَارَعُوا** **إِلَيْهِ** and **إِلَى كَذَا** [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] **سَارَعَ إِلَى الشَّيْءِ** He hastened to the thing; syn. **يَادِرْ**. (M, Sb.) And it is said in the Kūr [iii. 127], **وَسَارَعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكَم** [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170], **الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ** Who fall into unbelief hastily, or quickly, (Bd, Jel,) and eagerly. (Bd.)

4. **اسرِع** is originally trans.; (S, K;) [signifying He quickened, or hastened, himself, or his going, &c.;] and hence the saying, in a trad., **إِذَا مَرَّ أَحَدُكُمْ بِطَرَبَالٍ مَائِلٍ فَلْيُسْرِعِ الْمَشْيَ** [When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K, TA.) But [it is used also elliptically, as meaning He hastened, in an intrans. sense; he made haste; he sped; he went quickly; and hence] you say, **اسرِعْ فِي السَّيْرِ** (S, K,) like **سَرَعْ** [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] **اسرِع** signifies he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going; but **سَرَعْ** denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one **اسرِعْ فِي السَّيْرِ** it is as though [meaning] he urged himself forward with haste; or he quickened, or hastened, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] **اسرِعْ فِي** **اسرِعْ مَتْنَهُ**, inf. n. **إِسْرَاعْ**, is originally **مَتْنَهُ** [He quickened, or hastened, his pace, or going]; **اسرِعْ الْحَرَكَةَ فِي مَتْنِهِ** or **اسرِعْ الْحَرَكَةَ فِي مَتْنِهِ** [he quickened, or hastened, the motion in his going]: and **اسرِعْ إِلَيْهِ** means **إِلَيْهِ اسرِعْ** [he quickened, or hastened, the going to him]. (M, Sb.) **سَرَعْ** is syn. with **اسرِعْ**. (TA.) And you say, **تَسْرَعْ إِلَى الشَّرِّ** (S, K,) meaning He hastened, or made haste, to [do] evil, or mischief; (K;) as also **تَزْرَعْ**. (Sgh and K in art. **زَرَعَ**.) And **تَسْرَعْ**

بِأَمْرٍ *He hastened to do the thing, or affair;* syn. *بَادَرَ بِهِ*. (TA.) See also 3. — *اسرع إليه* occurs in a trad. as meaning *He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him.* (Mgh.) — *اسرع به*: see [its contr.] *بَطَأَ بِهِ*. — *أَسْرَعُوا* signifies also, *Their beasts on which they rode were, or became, quick, swift, or fleet.* (AZ, S, K.) = *مَا أَصْنَعْتَ مَا أَصْنَعْتَ كَذَا* [*How quick was thy doing that!*]. (S, K.)

5: see 1 and 4; the latter in two places.

6: see 3, in two places.

سُرْعَ [originally an inf. n. of *سَرَعَ*, like *سُرْعُ* and *سُرْعَ* accord. to the TA]: see *سُرِعَ*, in two places.

سُرْعَ: see [1 and] *سُرْعَ*.

سُرِعَ: see *سُرِعَ*.

سُرْعَة Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness; [of course, tendency, action, speech, &c.]; (S, K;) as also *سُرْعَ*; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of *سَرَعَ*:] and *اِسْرَاعَ* hastening, making haste, or speeding; i. q. *اِسْرَاعَ* [inf. n. of 4]; (TA;) or a subst. therefrom. (Mghb.) You say, *عَجِبْتُ مِنْ سُرْعَةِ ذَلِكَ* [*I wondered at the quickness, &c., of that*]. (S.)

سُرْعَانِ and *سُرْعَانِ* and *سُرْعَانِ* (S, K) and *سُرْعَانِ*, the last with damm to the ر, (IAqr), occurring in the phrase *سُرْعَانِ ذَا خُرُوجًا*, (IAqr, S, K,) meaning *سُرْعَ ذَا خُرُوجًا* [*Quick is this in coming forth: or how quick is this in coming forth! or, which is nearly the same, excellently quick &c.*], (S, K,) are dial. vars., changed from the original form, which is *سُرْعَ*, and, for this reason, (S,) made indecl., with the final vowel of *سُرْعَ* for their termination. (S, K.) The word *سُرْعَانِ* is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see *بَطَأَنَ*:] and hence the saying, (K,) *مَا لَسُرْعَانِ مَا صَنَعْتَ كَذَا* [*How quick was thy doing that!*] (S, K.) The saying *سُرْعَانِ ذَا إِهَالَةٍ* originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him "What is this?" he answered, "Her grease:" whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, *Quick, or how quick, is this snivel [coming forth] in the state of melted grease!* or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase *تَصَبَّبَ زَيْدٌ عَرَقًا*; and the meaning to be understood is, *Quick, or how quick, is the melted grease of this!* the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) = *سُرْعَانِ*; and its fem., *سُرْعَى*: see *سُرِعَ*, in two places: see also the paragraph here next following, in two places.

سُرْعَانِ النَّاسِ (S, Mgh, Msh, K,) and *سُرْعَانِ*, (IAqr, K,) *The first, or foremost, of the men, or people*, (IAqr, S, Mgh, Msh, K,) striving,

one with another, to be the first to do a thing; (K;) so says As, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from *سُرْعَانِ* in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, *سُرْعَانِ* and *سُرْعَانِ*; the latter being pl. of *سُرِعَ*. (TA.) *سُرْعَانِ الْخَيْلِ*, also, signifies *The first or foremost, of the horsemen, and sometimes they said سُرْعَانِ الْخَيْلِ*. (K.) Abu-l-'Abbás says that when *سُرْعَانِ* is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)

سُرْعَانِ: see *سُرْعَانِ*.

سُرْعَ; and its fem., with ة: see what next follows, in three places.

سُرِعَ Quick, expeditious, hasty, speedy, rapid, swift, or fleet; [in course, tendency, action, speech, &c.]; (S, Msh, TA;) as also *سُرْعَ* [and *سُرْعَ*] and *سُرْعَ*, of which the fem. is with ة, and *سُرْعَانِ*, of which the fem. is *سُرْعَى*; (TA;) i. q. *سُرْعَ*, (K,) which signifies as above; (TA;) [and which also signifies *hastening, making haste, or speeding*;] and *سُرِعَ*, also, signifies *quick, &c.*, (S, K,) to [do] good or evil: (K:) the pl. of *سُرِعَ* is *سُرْعَانِ*, (K,) and *سُرْعَانِ* is [also a pl. of the same,] syn. with *سُرِعُونَ*. (Mshb.) You say, *قَرَسَ سُرِعَ* and *سُرْعَ* [*A quick, swift, or fleet, horse*]: (IB:) and *حَجَرَ سُرْعَةً* meaning *سُرِعَةً* [*a quick, swift, or fleet, mare*]. (K.) And *اِسْعَ عَلَى رَجْلِكَ السَّرْعَى* [*Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg*]. (Fr.) And *جَاءَ سُرْعًا* meaning *سُرِعًا* [*He, or it, came quickly, hastily, speedily, &c.*]. (TA.) And God is said [in the Kur ii. 198, &c.] to be *سُرِعَ الْحِسَابِ* [*Quick in reckoning*], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] *سُرِعَ الْعِقَابِ* [*quick in punishing*]. (El-Mufradát, B.) — Also *A certain kind of going, or pace*; coupled with *سُنْبُكٌ*, which signifies another kind thereof. (Ibn-Habeeb, TA.) — *The ninth metre (بحر) in prosody, in which each hemistich originally consisted of مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولَاتُ* — And *سُرِعَ* The [shrub called] *عَرَفِج*: or the fire that is therein. (K.) [See *زَحْفَةٌ*.] = Also *A shoot, or twig, that falls from the بَشَامِ* [or tree of the balsam of Mekkeh]: pl. *سُرْعَانِ* and *سُرْعَانِ*. (K.)

أَسْرَعَ [More, and most, quick, expeditious,

hasty, speedy, rapid, swift, or fleet, of course, tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62,] *وَهُوَ أَسْرَعُ الْحَاسِبِينَ* [*And He is the quickest of the reckoners*]. (K.) [The fem.] *سُرْعَى* is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly quick or fleet*]. (IAqr, TA in art. *بَهِي*.)

سُرِعَ: see *سُرِعَ*.

سُرْعَ Very quick, or hasty, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

سرف

1. *سُرِفَ*, aor. ء, inf. n. *سُرِفَ*, *He was ignorant: or he was unmindful, negligent, or heedless.* (Mshb.) [In these senses it is trans.: you say,] *سُرِفَ*, (S, M, K,) aor. ء, (K,) inf. n. *سُرِفَ*, (S, M, K,*) *He was unmindful, negligent, or heedless, of it*; (S, M, K;) namely, a thing: (S, M:) and *he was ignorant of it*: (S, K:) and *he missed it*; (S, M, K,*) [in the first and third of which, only the inf. n. of the verb in this sense is mentioned, and expl. as syn. with *خَطَأَ*;] syn. *أَخْطَأَ*; (M.) And *طَلَبْتُهُمْ فَسُرِفْتُهُمْ* *I sought them and missed them: or was ignorant of them.* (Mshb.) And *سُرِفَ الْقَوْمَ* *He passed by the people, or party, and left them behind him.* (M.) As relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, *مَرَرْتُ بِكُمْ فَسُرِفْتُكُمْ*, meaning [*I passed by you and I was unmindful of you*]. (S.) And hence the saying of Jereer, (S, TA,) praising the Benoo-Umeiyeh, (TA,)

* *أَعْطَوْا هُنَيْدَةَ يَحْدُوها ثَمَانِيَةَ* *
* *مَا فِي عَطَائِهِمْ مِنْ وَلَا سُرِفَ* *
meaning [*They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor*] *unmindfulness: or the meaning is, nor missing (خَطَأَ)*; that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, *سُرِفْتُ يَمِينَهُ* *I was unacquainted with, or knew not, his oath.* (TA.) — *سُرِفَ* is also, as expl. below, syn. with *اِسْرَافَ*, but as a subst., having no verb properly belonging to it.] = *سُرِفَ الشَّجَرَةَ*, (Isk, S, K,) aor. ء, inf. n. *سُرِفَ*, (Isk, S,) said of the *سُرْفَةُ* [q. v.], *It ate the leaves of the tree*; (Isk, S, K:) and *سُرِفَتِ الْخَشَبَ* is likewise said of the *سُرْفَةُ* [as meaning *it ate the wood*]. (Z, TA.) And *سُرِفَتِ الشَّجَرَةَ*, (Isk, S, M, TA,) inf. n. *سُرِفَ*, (Isk,) *The tree had its leaves eaten by the سُرْفَةُ*: (S:) or *was smitten, or lighted on, by the سُرْفَةُ*: (Isk, M, TA:) and *سُرِفَ الْخَشَبَ* [the wood was eaten by the *سُرْفَةُ*], the verb in this phrase being quasi-pass. of the verb in the phrase *سُرِفَتِ الشَّجَرَةَ الْخَشَبَ*, like as *حَطَمَ* and

صَعَقَ are quasi-passives of the verbs in the phrases صَعَقَتُهُ السَّمَاءَ and صَعَقَتُهُ السَّنَ and [hence] one says also, سَرَفَ الطَّعَامُ † The wheat, or food, was, or became, cankered, or eaten away; as though smitten, or lighted on, by the سُرْفَةُ. (M, TA.) — [Hence also,] سَرَفْتُ أذنَ الشَّاةِ † The ear of the sheep, or goat, was entirely cut off. (A, TA.) — And سَرَفْتُ وَلَدَهَا † She (a mother) injured her child by too much milk. (A, K, *TA.)

4. اسرف, (Msb,) inf. n. إِسْرَافٌ, (M, Msb,) He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: (M, Msb:) or إِسْرَافٌ signifies the being extravagant in expenditure, syn. تَبْذِيرٌ; (K;) or so التَّفَقُّةُ فِي إِسْرَافٍ: (S, TA:) or, as some say, تَبْذِيرٌ means the “exceeding in respect of the right objects of expenditure,” which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the exceeding with respect to quantity [in expenditure], and is ignorance of the values of the right objects: (MF in art. بذر:) or the latter signifies the expending otherwise than in obedience of God, (Sufyán, K, *TA,) whether little or much; (TA;) as also سَرَفٌ: (M, TA:) it is also said to mean the eating that which it is not lawful to eat; and this is said to be meant in the Kur vi. 142 or vii. 29: and the putting a thing in a wrong place [as when one expends his money upon a wrong object]: and accord. to Iyás Ibn-Mo’áwiyeh, الإِسْرَافُ is that [action] whereby one falls short of what is due to God. (TA.) You say also, اسرف في ماله, meaning He was hasty in respect of his property, [i. e. in expending it,] without pursuing the just course, or keeping within due bounds. (M.) And اسرف في الكلام, or just limits, in speech, and in slaying. (M.) الإِسْرَافُ فِي الْقَتْلِ, which is forbidden in the Kur xvii. 35, is said to mean The slaying of another than the slayer of one’s companion: (Zj, M, Mgh:*) or the slaying the slayer without the authority of the Sultán: or the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer: or the slaying one higher in rank than the slayer: (Zj, M:) or the slaying two when the slayer is one: or the maiming or mutilating [before slaughter]. (Mgh.) إِسْرَافٌ also signifies The committing of many faults, offences, or crimes, and sins. (TA.) And you say, أَكَلَهُ إِسْرَافًا (TA) and سَرَفًا, (M, TA,) meaning He ate it hastily. (M, TA.)

5. تَسَرَّفَ He sucked: and ate, gnawed, or devoured. (KL. [App. from سُرْفَةُ, q. v. See also سَرَفَتِ الشَّجَرَةُ, &c., in the latter half of the first paragraph.]

سَرَفٌ inf. n. of سَرَفَ [q. v.]. (S, *M, Msb, K, *) — And also a subst. from أَسْرَفَ; (Msb;) i. q. إِسْرَافٌ; (M;) signifying Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immode-

rate, action or conduct; (M, Msb, TA;) contr. of قَصْدٌ. (S, K.) See also 4, in two places. — [Hence,] † The overflowing of water from the sides of a watering-trough, or tank; as in the saying, ذَهَبَ مَاءُ الْحَوْضِ سَرَفًا † The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides: (K, TA:) or سَرَفَ الْمَاءِ means † what goes, of water, without irrigating and without profit: [or rather its going for nought:] you say, أَرَوْتُ الْبَيْرَ التَّخِيلَ † [The well irrigated the palm-trees, and the rest of the water went for nought, in waste]. (Sh, TA.) — And Addictedness (سُرَاوَةٌ, S, K, or نَجَسٌ, M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of ‘Áisheh, (TA,) إِنَّ لِّلْبَحْرِ سَرَفًا كَسَرَفِ الْخَمْرِ [Verily there is an addictedness to flesh-meat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little self-restraint therefrom: or the meaning here is unmindfulness [of consequences with respect to flesh-meat &c.]: or corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite: (TA:) or it may be [that the meaning is, there is an extravagance with respect to flesh-meat &c.] from الإِسْرَافِ (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) — It is also said in a trad., لَا يَنْتَهِبُ الرَّجُلُ نَهْبَةً ذَاتَ سَرَفٍ وَهُوَ مُؤْمِنٌ [i. e. The man shall not take a thing as spoil that is of high and great estimation, he being a believer]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذَاتَ سَرَفٍ]. (K.)

سَرَفٌ Ignorant; (IAar, M, Msb, TA;) as also مُسَرَّفٌ: (IAar, TA:) or unmindful, negligent, or heedless. (Msb.) And رَجُلٌ سَرِفٌ الْفَوَادِ † A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein. (S, K, TA.) And رَجُلٌ سَرِفٌ الْعَقْلِ † A man having little intellect, or intelligence: or † corrupt in intellect; accord. to Z, from سَرَفَتِ السَّرْفَةُ الْخَشَبَ, of which the quasi-pass. is سَرَفٌ [q. v.; meaning that it is from سَرَفٌ as a part. n. of this latter verb]. (TA.) — وَأَرْضٌ سَرَفٌ, (S, M, K,) and وَادٍ سَرَفٌ, (M, TA,) A land, and a valley, abounding with the [worm, or caterpillar, or small creeping thing, called] سُرْفَةُ. (S, M, *K, TA.)

سُرْفٌ A certain white thing [or substance] resembling the web of the silkworm. (Ibn-‘Abbád, O, K.)

سُرْفَةُ [A certain worm, or caterpillar, or small creeping thing;] a small creeping thing that makes for itself a habitation, (S, K,) four-sided, or square, (S,) of fragments of wood. (S, K,) joining them together by means of its spittle, in the form of a نَأْوُسٌ [here meaning coffin], (S,) which it then enters, and [therein it] dies: (S, K:) or the silkworm: or a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider: or, accord. to AHn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] حَمِضٌ, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] resembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving: or a certain worm [or caterpillar] like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the size of the finger in length, a thing like the قُرْطَاسُ [or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider: (M:) pl. سُرَفٌ. (TA.) Hence the prov., أَصْنَعُ مِنْ سُرْفَةٍ [More skilled in fabricating than a سُرْفَةُ]. (S, M, K.) And one says also, أَخَفُّ مِنْ سُرْفَةٍ [Lighter than a سُرْفَةُ]. (M.)

[سَرَفٌ, accord. to Freytag, (but he has not named his authority,) The erosion of a tree by wood-fretters (“teredines,” by which he means سُرَفٌ, pl. of سُرْفَةُ).]

سُرُوفٌ Hard, severe, or difficult; great, momentous, or formidable: (O, K, TA:) an epithet applied to a day. (O, TA.)

سَرِيفٌ A row of grape-vines. (O, K.)

سَرَايِلُ see إِسْرَافِيلُ, below.

أَسْرَفٌ i. q. أَنْكَ [i. e. Lead, or black lead, or tin, or pewter]; (O, K;) of Pers. origin, (O,) arabicized, from سَرَبٌ, (O, L, K,) or أَسْرَبٌ. (CK.) [See also أَسْرَبٌ.]

إِسْرَافِيلُ (S, M, O, K,) and El-Kanánee used to say سَرَايِلُ, the name of A certain angel; (M; [in which it is mentioned among quadrilateral-radical words; but it is there said that the ! may be radical;]) the angel who is to blow the horn on the day of resurrection: (Jel in vi. 73, &c.:) [see رُوحَانِي:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to إِيْلُ: (S, O, K:) إِسْرَافِيلُ is a dial. var. of the same; (Kh, S, M, O, K;) like as they said جِبْرِيْن and إِسْمَاعِيلُ and إِسْرَائِيلُ (Akh, S, O.)

مُسَرِّفٌ [Exceeding, or transgressing, the just, or

right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4)]. — See also **سَرَفٌ**. — [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the *Kur* xl. 36. (TA.)

مَسْرُوفٌ *Eaten by the سَرْفَةٌ* [q. v.]. (TA.) And **شَجَرَةٌ مَسْرُوفَةٌ** *A tree of which the leaves have been eaten by the سَرْفَةٌ*; (S;) or smitten, or lighted on, by the سَرْفَةٌ. (ISK, TA.) — **شَاةٌ مَسْرُوفَةٌ** † *A sheep, or goat, that has had its ear entirely cut off.* (M, A.)

سرفن and سرفل

سَرَفِيلٌ and **إِسْرَافِيلٌ** and **إِسْرَافِينٌ**: see the next preceding art.

سرق

1. **سَرَقَ مِنْهُ مَالًا**, (S, Mgh, O, Msh,) or **السَّيْءُ**, (K,) and **سَرَقَهُ مَالًا**, (S, Mgh, O, Msh,) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (*Ham* p. 155,) aor. ʔ, inf. n. **سَرَقَ** (S, Mgh, O, Msh, K,) and **سَرَقَ** and **سَرَقَتْ** (Mgh, K,) and **سَرَقَ** and **سَرَقَتْ**, (K,) *He stole from him property, [or the thing,] i. e. he took it [from him] secretly, and by artifice; (Mgh;) or he came clandestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;) as also استرقه [followed by مِنْهُ]. (IAqr, K.) And سَرَقَهُمُ [alone, He stole from them; or robbed them]. (JK and K in art. بوق.) It is said in a prov., سَرَقَ السَّارِقُ فَأَتَتْحَرَّ (S, O) *The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd,* O.) And سَرَقَهُ, inf. n. تَسْرِقُ, signifies the same as سَرَقَهُ: El-Farezdaq says,**

* لَا تَحْسِبَنَّ دَرَاهِمًا سَرَقَتْهَا *

* تَمْحُو مَخَازِيكَ الَّتِي بِعَمَانِ *

[By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Omān]. (IB, TA.) And you say in selling a slave, **بَرِئْتُ إِلَيْكَ مِنَ الْإِبَاقِ وَالسَّرِقِ** [*I am irresponsible to thee for running away and stealing*]. (TA.) — One says also, **سَرَقَ السَّمْعَ**, meaning **استرقه**. (Msh. See 3.) — And **سَرَقَ صَوْتَهُ** [lit. *His voice was stolen*], meaning † *he became hoarse. (Z, TA.)* — And **سَرَقَتْ يَا قَوْمُ** [app. *سَرَقْتُ يَا قَوْمُ*, expl. as meaning *سَرَقْتُ عَرَضِي*, which I think a mis-transcription for *سَرَقْتُ عَرَضِي*, i. e. † *I have been robbed of my honour, or reputation, O my people*]. (TA.) — And **سَرَقْنَا لَيْلَةً مِنَ الشَّبْرِ** † *We passed pleasantly, or with enjoyment, a night of the month.* (TA.) — And **سَرَقَتْنِي عَيْنِي** † *My eye overcame me.* (TA.) = **سَرَقَ**, aor. ʔ, (Yoo,

IDrd, K,) inf. n. **سَرَقَ**, (TK,) said of a thing, (Yoo, IDrd,) i. q. **خَفِيَ** [*It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible, &c.*]. (Yoo, IDrd, K.) — And **سَرَقَتْ مَفَاصِلُهُ**, aor. as above, (IDrd, K,) and so the inf. n., (TA,) *His joints became weak, or feeble; (IDrd, K;) as also انسرفت. (K.)*

2. **سَرَقَهُ**: see 1. — Also, (S,) inf. n. **تَسْرِقُ**, (K,) *He attributed to him [or accused him of] theft. (S.)* It is said in the *Kur* [xii. 81], accord. to one reading, **إِنَّ أَبْنَكَ سَرَقَ** [*Verily thy son has been accused of theft*]. (S.)

3. **هُوَ يُسَارِقُ النَّظَرَ إِلَيْهِ** † *He avails himself of, (S, O,) or seeks, (K,) his inadvertence, to look at him: (S, O, K:) [he takes an opportunity of looking at him by stealth:]* and in like manner one uses the phrases **استرق** † **التَّظَرُّ** and **تَسْرُقُهُ** [as meaning † *the taking an opportunity of looking by stealth*]: and **التَّسْرِقُ** [alone] signifies † *the taking an opportunity of looking and of hearing: (TA:) [and the hearing discourse by stealth; as is indicated in the TA:]* and **استرق** † **السَّمْعَ** [and **استرق** alone, as appears from an explanation of the part. n. **مُسْتَرِقٌ**, below,] † *He listened, (S, O,) or heard, (Msh,) by stealth; (S, O; Msh;) as also سَرَقَ السَّمْعَ. (Msh.)*

5. **تَسَرَّقَ** *He stole [by degrees, or] one thing and then another. (O, K.)* So in the phrase **تَسَرَّقَ شِعْرِي** [*He stole my poetry, bit by bit*], used by Ru-beh. (O, TA.) — See also 3, in two places.

7. **انسرق** *He went, drew, or shrank, back, in order to go away, عَنْهُمْ from them. (K, TA.)* [In this and the following sense, the verb is erroneously written in the CK **أَسْرَقَ**.] — And *He was, or became, languid, and weak, or feeble. (O, K, TA.)* See also 1, last sentence.

8. **استرق**: see 1, first sentence: — and see 3, in two places. [See also **كَيْسٌ**.] — Also † *He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens. (TA.)* — And you say, **استرق الكاتبُ بَعْضَ الْحَاسِبَاتِ** † *The writer suppressed some of the items of the reckoning. (TA.)*

Q. Q. 1. **سَرَقَنَ الْأَرْضَ** *He manured the land with سَرَقِينَ*. (L in art. سرفن.)

سَرَقٌ *Oblong pieces (S, O, Msh,* K) of silk; (S, O, Msh;) accord. to A'Obeyd, (S, O,) of white silk: (S, O, K:) or silk in general: (K:) said by A'Obeyd to be arabicized from the Pers. سره, meaning "good:" (S, O:) n, un. with ʔ; (S, O, Msh;) which is expl. as meaning a piece of good silk. (TA.)*

سَرَقٌ and **سَرَقَةٌ** [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] subst. from **سَرَقَ**, [as such signifying *Theft*], as also **سَرَقَةٌ**, (O, K,) or **سَرَقَةٌ**. (Msh.)

سَرَقَةٌ }
سَرَقَةٌ } see what next precedes.

سَرَقَةٌ: see **سَرَقَ**. — Also, (Msh,) *A thing stolen; (Mgh, Msh;) and so سَرَاقَةٌ*; [pl. of the latter **سَرَقَاتٌ**]; whence the saying **عِنْدَهُ سَرَقَاتُ الشَّعْرِ** [*He has stolen things of poetry or verse*]. (TA.)

سَرَجِينٌ, (K, and S and Msh in art. سرج,) sometimes written **سَرَجِينٌ**, (K,) as also **سَرَجِين**, (Msh, TA,) *Dung of horses or other solid-hoofed animals, syn. رَوْتُ, and زَبَلٌ, (Msh,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. ذار;) a manure for land: (L:) arabicized from سركين [or سَرَجِينٌ], (Msh, K,) a Pers. word. (Msh.)* [See **سَرَجِينٌ**, in art. سرج.]

سَرَوُكٌ [*Thievish; a great thief*]; an epithet applied to a man, and to a dog: pl. **سَرَوُكٌ**. (TA.)

سَرَاةٌ: see **سَرَقَةٌ**. — Also *A stealer of poetry or verses. (TA.)*

سَرَوُكَةٌ [*Very thievish; a very great thief*]: it has no pl. (TA.)

سَارِقٌ [*Stealing; a thief; or] one who comes clandestinely to a place of custody, and takes what does not belong to him: (O:) pl. سَرَقَةٌ and سَرَقَاتٌ* (TA) and **سَرَقٌ**. (Mgh.)

سَوْرُقٌ *A certain disease in the members, or limbs. (Ibn-'Abbād, O.)*

سَارِقَةٌ sing. of **سَوَارِقٌ**, which signifies [*Collars by means of which the two hands are confined together to the neck, called also سَوَامِعُ, (O, K, TA,) of iron, attached to fetters or shackles. (TA.)* — And the pl., **سَوَارِقٌ**, signifies also *The adjuncts (زَوَائِدُ) in the catches (قَوَائِدُ) [q. v.] of a lock. (Ibn-'Abbād, O, K.)*

مَسْرُوقُ الصَّوْتِ [lit. *Having the voice stolen*], means † *hoarse in voice. (Z, TA.)* And hence, **مَسْرُوقُ الْبَغَامِ** † [*A young gazelle] having a nasal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-A'shà. (TA.)*

مُسْتَرِقٌ † *Listening by stealth, (K, TA,) like the thief. (TA.)* — † *Defective, weak in make. (Ibn-'Abbād, O, K.)* — **مُسْتَرِقُ الْقَوْلِ** † *Weak in speech or saying. (A, TA.)* — **مُسْتَرِقُ الْعُنُقِ** † *Short in the neck; (Ibn-'Abbād, O, K, TA;) applied to a man; (Ibn-'Abbād, O, TA;) contracted therein. (A, TA.)* [In the CK, **المُسْرِقُ** is erroneously put for **المُسْتَرِقُ**.]

سرقن

Q. 1. **سَرَقَنَ** }
سَرَقِينَ } see the next preceding art.

سرم

سَرْمٌ *The anus; (IAqr, T;) the place of egress of the feces; i. e. the extremity of the rectum; (S, K;) a post-classical word: (S:) or the interior of the extremity of the rectum: (Lth, TA:) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have*

claws: pl. **أَسْرَامٌ**. (M.) Hence the phrase **رَجُلٌ** **وَأَسْعُ السُّورِ ضَعْفُ الْبُلْعُومِ**, occurring in a trad., meaning † *A man strong, or vehement, and violent, or wrongful or unjust or tyrannical in conduct: or a man prodigal of wealth and of blood:* and therefore described as wide in the places of egress and ingress. (TA in art. **بُلْعُمٌ** and in the present art.)

سُوم *Pain of the anus.* (K, TA.)

سرمد

سُرْمَدٌ [signifies, or implies,] *Continuance*, or *incessant continuance*, (دَوَامٌ, Kh, M, L, and اِتِّصَالٌ, Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L.) [I have said “or implies” because I have not found it used otherwise than as an epithet, in the following senses.] — *Continuing*; or *continuing incessantly*, or *endlessly*; syn. دَائِمٌ (Zj, S, L, K;) or دَائِمٌ لَا يَنْتَبِطُ. (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning *Long*. (L, K.) — Accord. to El-Fakhr Er-Rázee, it is derived from السَّرَدُ, which denotes consecutiveness and uninterruptedness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. سَرَدٌ; its measure being قَعْبَلٌ (MF:) [thus] its م is augmentative like the م in دَلَامِصٌ (Bd in xxviii. 71.) — One says also, هُوَ لَكَ سُرْمَدًا *He, or it, is thine ever, or for ever.* (Mgh in art. سَمِد.)

سَرْمَدِی Having neither beginning nor end.
(KT.)

میرند

سَرَدَ : see art. سَرَدَ : and سَرَدَ : and سَرَدَ : see art. سَرَدَ .

سرحد

Q. 1. **سَرَفَدَ** (S, K.) inf. n. **سَرَفْدٌ** (S,) *He fed, or nourished, a child well.* (S, L, K.) = And *He cut a camel's hump [in pieces: see the pass. part. n., below].* (K.)

^{سور}
سور a term sometimes applied to The *fat*
of a camel's hump. (S, L.) = And Much wa-
ter. (L.)

مسره A fat camel's hump: (S, L, K:) or a camel's hump cut in pieces. (L.) — *Supplied with the comforts and conveniences of life, and well fed*: and, with *ḥ*, a woman fat, and well fed. (L.) [Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art. رجل.]

as inf. n. of the second verb; (M;) *He was, or became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue*: (S, Mgh:) or *manliness, or manly virtue*, (M, K,) and (M,) or *combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory*. (M, K.) = *سَرَوُ الْمَسَاكِي* means *The clearing out of what is termed مَسَاكِي* [pl. of مَسْفَاةٌ or مَسْفَاةٌ, which see in art. اسقى]. (TA.) = سَرَوُ also signifies, like تَسْرِيةٌ [inf. n. of سَرَى], and إِسْرَاءٌ [inf. n. of اسرى], *The throwing off a thing from oneself [or from another]*; (K, TA;) and *the pulling off a thing*. (TA.) You say, سَرَوْتُ الثَّوبَ عَنِّي, (Isk, S,) or عَنَّهُ, aor. أَسَرَوُ, (Mgh,) inf. n. سَرَوُ, *I threw off the garment from me*, (Isk, S,) or *I removed the garment from over him*; (Mgh;) سَرَا ثَوْبُهُ or سَرَيْتُ is a dial. var. thereof; (S;) or سَرَا ثَوْبُهُ, inf. n. سَرَوُ; and سَرَاهُ; *he pulled off his garment from him*: (M:) and سَرَوْتُ الْجِلَّ عَنِ, (Isk, S,) or سَرَيْتُهُ, (TA,) or عَنْ ظَهْرِ الْفَرَسِ, (TA,) or عَنْ ظَهْرِ الْفَرَسِ, (M,) and سَرَيْتُهُ, (S, K,*) inf. n. تَسْرِيةٌ, (TA,) † *Anxiety became removed from him*; as also سَرَوْتُ الْهَمَّ, (S, K,*) TA:) or *his anxiety became removed, or cleared away*. (M, in explanation of the first of these phrases.) And سَرَيْتُ عَنْهُ الْخَوْفَ, (S, K,*) TA:) † *Fear was made to quit him*: the teshdeed denotes intensiveness, (TA.) And hence the phrase in a trad., فَلَمَّا سَرَيْتُ عَنْهُ بُرْحَاءُ الْوَحْيِ, (S, K,*) TA:) † *And when the vehement distress of mind arising from the oppression caused by inspiration was made to quit him*; referring to the Prophet. (Mgh.) = سَرَوْتُ, (K,) inf. n. سَرَوُ, (TA,) said of the female locust, *She laid eggs*: (K:) a dial. var. of سَرَاتٌ. (TA.)

2. **الْيَوْمَ تُسْرَوْنَ**, said by the Prophet on the occasion of the expedition of Oḥod, means *To-day ye shall have your سَرِيٌّ* [or *that person, among you, who is distinguished by liberality and manliness, &c.,*] slain: and [accordingly] Hamzeh was then slain. (TA.) = See also 1, in six places.

3. سَارَاهُ, inf. n. مُسَارَاةٌ, i. q. فَخْرُهُ [i. e. *He vied with him, or contended with him for superiority, in glory, or rather in liberality and manliness, &c.*: see 1, first sentence]. (TA.)

4. *He became in, or upon, land, or ground, such as is termed سُرّاة*: belonging to the present art., accord. to Er-Rāghib: (TA:) or *he betook himself to the سُرّاة* [app. meaning the mountainous tract so called]: (K and TA in art. سُرّاة) it is like *أَنجَدَ* and *أَتَهَمَ*. (TA in that art.)
 = See also 1, in two places.

5. تَكَفَّفَ السَّرُّوُ signifies (S, K,* TA,) i. e. [*He affected, or constrained himself, to possess liberality and manliness, &c.,* (see 1, first

sentence,) or] *high or elevated rank or condition, nobility, dignity, honour, or glory, and manliness, or manly virtue*: (TA:) or it signifies **أَخَذَ سَرِيَّةً** [*he took a concubine-slave*]: (K:) 'or == one says also, **تَسَرَّى الْجَارِيَّةُ** [*He took the girl, or young woman, as a concubine-slave*], from **تَسَرَّى السَّرِيَّةُ**; said by Yaakoub to be originally **تَسَرَّرَ**, [which see in art. **سَر**.] from **السُّورُ**. (S.) — And **أَخَذَ أَسْرَاهُ** ↓ [*i. e. He took the best thereof*]. (M, TA. [See also 8.])

7: see 1, in the latter part of the paragraph.

8. *He chose, or selected, as being the best*, (S, M, K,) a thing, (M,) or men, (S, K,) and camels, and sheep or goats. (S.) And *استَرَيْتُهُ* *I took the best of it.* (T, TA.) [See also 5, last sentence.] And *إِسْتَارَ* signifies the same as *استرى*, being formed from the latter by transposition. (TA.) One says, *استرى الموتُ بني فلانٍ*, (S,) or *الحَيَّ*, (K,) i. e. *Death chose [or took] the best of the sons of such a one, or of the tribe.* (S,* K,* TA.)

سُرُو an inf. n. of 1 [q. v.]. (S, M, K, &c.)
 [Used as a simple subst., *Liberality, liberality, beautiful-
 ness, munificence, or generosity, combined with
 manliness, or manly virtue; &c.*] — Hence, أَبُو السُّرُو
 + Aloes-wood, or the like, that is used for
 fumigation; syn. الْبَخُور. (Har p. 228.) = Also
 A part that rises from [the bottom of] a valley,
 and slopes down from the rugged portion of a
 mountain: (M, K:) or that rises from the
 channel in which the water flows, and slopes down
 from the rugged portion of a mountain: (M:)
 it is like a حَيْفٌ. (S.) السُّرُو (S, K,) or سُرُو حَمِير,
 occurring in a trad., is said to mean مَحَلَّةٌ حَمِيرٌ
 [The settlement of Himyar]. (S, M, K.) = And
 A certain kind of tree, (S, M, K,) well-known;
 (K;) [the common, or evergreen, cypress; *cupressus sempervirens* of Linn.: applied thereto in
 the present day: (Delile's *Floræ Aegypt. Illustr.*
 no. 900:)] n. un. with ة. (S, M, K.) = And
 Certain worms that light upon plants, (M, K,
 TA,) and eat them: (M:) التَّيَاب in [some of]
 the copies of the K, is a mistranscription for التَّبَات:
 (TA:) sing. [or rather n. un.] with ة. (M.)

سُرَّاة The *back* (S, M, K) of anything: (S:) pl. سُرَّوَات (S, M, K:) it has no broken pl. (M.) And The *higher*, or *highest*, *part* of anything: (M in the present art., and K in art. سُرَى) so [for instance] of a mountain. (TA in art. سُرَى.) [Hence,] سُرَّاة الْيَمَنِ (M,) or السَّرَّاة [by way of preeminence, for سُرَّاة is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سُرَى], *A certain mountain* [or mountainous tract] *commencing near 'Arafât and extending to Nejrân of El-Yemen*: (Msb:) pl. as above. (M.) — The *highest* [or *most advanced* state] of the day: (TA:) [or] the *state of advancement, when the sun has become somewhat high*, (syn. اِرْتِفَاع) of the day, (M, K, TA,) and so of other things; by some said to mean the *middle* thereof; (M:) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:)

in a verse of El-Bureyk El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) — The *middle* of anything: pl. as above. (S.) The *middle and main part* of a road; (Mgh, Mṣb); the *hard and elevated part* thereof. (K.) It is said in a trad., *لَيْسَ لِلنِّسَاءِ سُرُوتُ الطَّرِيقِ* (S, Mgh) *The back and middle of the road, (S), or the middle and main parts thereof, (Mgh), are not for the women; meaning that they should walk upon the side parts. (S.)* — Accord. to Er-Rāghib, *A wide tract of land.* (TA in art. *سُرَى*.) = It is also a pl., of a rare form, (S, Mṣb), or a quasi-pl. n., (M, K,) of *سُرَى* [which see in several places]. (S, M, Mṣb, K.)

سُرُوتُ الطَّرِيقِ (S, Mgh) *The back and middle of the road, (S), or the middle and main parts thereof, (Mgh), are not for the women; meaning that they should walk upon the side parts. (S.)* — Accord. to Er-Rāghib, *A wide tract of land.* (TA in art. *سُرَى*.) = It is also a pl., of a rare form, (S, Mṣb), or a quasi-pl. n., (M, K,) of *سُرَى* [which see in several places]. (S, M, Mṣb, K.)

سُرُوتُ n. un. of *سُرُو* [q.v.] in two senses. = See also *سُرُوتُ*.

سُرُوتُ: see what next follows.

سُرُوتُ (Th, AHn, T, S, M, K) and *سُرُوتُ* (Th, M, Iāth, K) and *سُرُوتُ* (Kr, M, K) *A small arrow: (S:) or a small and short arrow: or an arrow broad and long in the head; (M, K, TA;) but therewithal slender and short; with which one shoots at the butt: (TA:) or such as is round and smooth, not broad; the broad and long being termed مَعْبَلَةٌ: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it [is an arrow that] penetrates into the coats of mail, for which reason it is called الدَّرْعِيَّةُ, its head entering like the needle: (T, TA:) or an arrow-head resembling an ordinary needle or a large needle: it is mentioned also in art. *سُرَى*, [as being a small, short, round and smooth arrow-head, having no breadth, and as being called *سُرُوتُ* and *سُرِيَّةُ*,] because the word belongs to that art. and to this: (M:) [see also *مِرْمَاةُ*; and see *سُرُوتُ* in art. *سُرَا*:] the pl. is *سُرَى* [or *سُرَى*?] accord. to the T, or *سُرَاءُ* accord. to the S. (TA.) = The first (*سُرُوتُ*) also signifies *The locust in its first state, when it is a larva; (S;) or in its first state of growth, when it comes forth from its egg: (M:) originally with hemz: (S:) [see *سُرُو*, in two places:] and *سُرِيَّةُ* is a dial. var. thereof. (S.) [See also *جَرَادُ*.]**

سُرَى, as an epithet applied to a man, (S, M, K, &c.), may be from *اسْتَرَيْتُ الشَّيْءَ* “I chose, or selected, the thing,” or from *السَّرَاءُ* “the higher, or highest, part” of a thing, (Ham p. 337,) or, accord. to Er-Rāghib, from *سُرُوتُ الثَّوبِ عَنِّي* “I pulled off the garment from me,” (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or possessing manliness, or manly virtue, (M, K,) and, (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory: (M, K:) or i. q. رَئِيسٌ [meaning a chief, or person high in rank or condition]: (Mṣb) [or a generous and manly or noble person:] fem. with ة: (M, K:) and *سُرُوتَانِ* signifies the same, ap-*

plied to a man; and *سُرُوتَانِ* applied to a woman: (M:) the pl. of *سُرَى* is *أَسْرِيَاءُ* and *سُرُوءَ* (Lh, M, K) and *سُرِيَّ* (Az, K,) which is anomalous, (TA,) and *سُرَاءُ* (T, S, Mgh, * Mṣb,) [originally *سُرُوتُ*,] which is [also] anomalous, (T, TA,) the only instance of *فَعْلَةٌ* as the measure of a pl. of a word of the measure *فَعِيلٌ* (S, Mṣb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is *سُرُوتَانِ*; (S, M, Mgh, * K;) meaning *سَادَاتُ* [or *chiefs, &c.*]; (Mgh); and *سُرَاءُ*, with damm, [originally *سُرُوتُ*,] is a dial. var. of *سُرَاءُ*, as pl. [or quasi-pl. n.] of *سُرِيَّ* (Iāth, TA:) the pl. of *سُرِيَّةُ* is *سُرِيَّاتٍ* and *سُرَايَا*. (M, K.) Also *Chosen, or choice, or select: (M:) what is good of anything; pl. [or quasi-pl. n.] سُرَاءُ* (Ham p. 337:) the *best*, (Mṣb, TA, and Har p. 56,) and in like manner *سُرَاءُ* [as a pl.]; (M, Mṣb, TA, and Ham p. 57, and Har ubi suprā;) the former, of men, (Har ubi suprā,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprā, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) = See also art. *سُرَى*.

سُرِيَّةُ, said by some to be originally of the measure *فَعُولَةٌ*, from *سُرُو*: see art. *سُر*.

أَفْعُلُ is of the measure *أَفْعُلُ* [denoting the comparative and superlative degrees] from *السَّرُو* signifying “liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:” [&c.:] whence the phrase *أَسْرَاهُمُ سُرُودًا*, meaning *The best of them in respect of chieftom or the like: or it may be from السَّرَى*; meaning in this instance that the fame of the chieftom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. *سُرَى*]) [ISd, however, assigns the word to the present art.:] see 5, last sentence.

أَرْضُ مَسْرُوتَةٍ *A land containing the سُرُوتُ, or locust in its first state, when it is a larva. (S.)* [In a copy of the M, it is said to be from *السَّرُوتُ*; and the context there indicates the meaning to be *A land infested by a worm of the kind termed سُرُو*, of which *سُرُوتُ* is the n. un.: but probably *السَّرُوتُ*, in this instance, is a mistranscription for *السُرُوتُ*, which is mentioned immediately after as meaning “the locust in its first state of growth, when it comes forth from its egg.”]

سُرَى and its fem., with ة: see *سُرَى*.

سُرُول

Q. 1. *سُرُولُهُ*, (inf. n. *سُرُوتُهُ*, TA,) *He clad him with سُرَاوِيلَ*. (S, M, K.)

Q. 2. *تَسْرُوتُ* *He clad himself, or became clad, with سُرَاوِيلَ*. (S, M, K.)

سُرُوتَانِ: see *سُرَاوِيلَ*, latter half, in two places.

سُرُوتَانِ: see *سُرَاوِيلَ*, in the latter half.

سُرُوتَانِ: see the next paragraph, latter half, in two places.

سُرَاوِيلَ a Pers. word, (S, * M, Mṣb, * K,) originally *سُرَاوِيلَ* (MA, KL, [in the former loosely expl. by the word *إِزَارَ*, and so in the PS,]) of well-known meaning, (S,) [*Draughts, trousers, or breeches; originally applied to such as are worn under other clothing; a certain under-garment; (MA;) [but now applied also to such as are worn externally;]* is masc. [and perfectly decl., i. e. with tenween], and fem. [and imperfectly decl., i. e. without tenween]; (S, M, Mṣb, K;*) sometimes masc., (Mṣb, K,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure *فَعَالِيلُ*] when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., *سُرَاوِيلِي*, [for *سُرَاوِيلَ*, the و being changed into ي, as in *سَيِّدٌ* for *سَيِّدٌ*,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. *سُرَاوِيلَ*) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry imperfectly decl. [when indeterminate]: (S, M, * IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Mukbil,

أَتَى دُونَهَا دَبَّ الرِّيَادِ كَأَنَّهُ *
فَتَى فَاوَيْسِي فِي سُرَاوِيلِ رَامِحٍ * AKB.

[There came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in draughts; one with a pair of horns]: (S, * IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is *سُرَاوِيلَاتُ* (S, M, Mṣb, K;) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Mṣb,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Mṣb,) it is a pl. of which the sing. is *سُرَاوِيلَةٌ* (S, M, Mṣb, K) and *سُرَاوِيلٌ* (S, K) and *سُرَاوِيلِي*, which is [said to be] the only instance of a word of the measure *فَعُولِيلُ* (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is *فَعُولِيلُ*, and that all the words of the present art. are quadrilateral-radical, agreeably with an assertion in the TA that *سُرُولَ* is not genuine Arabic: though it seems that all the lexicographers regard

AKB. II. 265, L. 18^{171*}

سَرِيَّةٌ [We journeyed by night a single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is سَرِيَّةٌ, and سَرِيٌّ. (S, TA.)

سَرِيَّةٌ: see the next preceding paragraph, in four places.

سَرِيَّةٌ meaning *An arrow-head*, (As, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of سَرُوَّةٌ [q. v.], (As, TA,) or formed from the latter word by the substitution of ي for و because of the kesreh, (M, TA:) accord. to the K, سَرِيَّةٌ signifies a small round arrow-head; but this is a mistake; the correct word being سَرِيَّةٌ, with kesr, and without teshdeed to the ي. (TA.) = It is also a dial. var. of سَرُوَّةٌ signifying The locust in its first state, when it is a larva. (S in art. سَرُو.)

سَرَاءٌ A certain tree, (AHn, S, M, K,) from which bows are made, (AHn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (AHn, M:) El-Ghanawee El-Aarabee says, the شَوْحَط and شَوَّح are one: (TA in art. شَحَط:) [it is also mentioned in the TA in art. سَرَأ:] n. un. سَرَاءَةٌ. (M, K.)

سَرِيٌّ i. q. نَهْرٌ [A river, &c.] (Th, M:) or a rivulet, or streamlet: (S, M, Mṣb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] أَسْرِيَّةٌ (S, M, K) and [of mult.] سَرِيَّانٌ (Sb, S, M, Mṣb, K:) as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the Kṛ xix. 24. (M, TA.) = See also art. سَرُو.

سَرِيَّةٌ A portion of an army: (S, Mṣb:) of the measure فَاعِلَةٌ in the sense of the measure فَاعِلَةٌ; because marching by night, privily; (Mgh, Mṣb;) thus originally, and afterwards applied also to such as march by day: (Ham p. 45:) or it may be from الإِسْرَاءُ “the act of choosing, or selecting;” because a company chosen from the army: (Mgh: [but if so, belonging to art. سَرُو:]) from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the “Fet-h el-Bári,” from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed طَلِيَّةٌ, not سَرِيَّةٌ: but it is related of the Prophet that he sent a single person as a سَرِيَّةٌ: (Mgh:) the pl. is سَرِيَّانٌ (S, Mṣb) and سَرِيَّاتٌ. (Mṣb.) = See also سَرِيَّةٌ.

سَرَايَةٌ A journeying, or travelling, by night, or in the night: (S, Mṣb, TA:) an inf. n.; (TA as from the K; [see 1, first sentence;]) or a simple subst. (Mṣb, TA.)

سَرِيَّانِيٌّ, from the inf. n. سَرِيَّانٌ, Pervasive: occurring in philosophical works, and probably post-classical.]

[السريانية The Syriac language.]

سَرَاءٌ One who journeys much, or often, by night. (K.)

سَارٍ Journeying, or travelling, by night, or in the night, in p. general sense: (M, TA:*) pl. سَرَاءَةٌ. (TA.) — Hence, because of his going [about] by night, (TA,) السَّارِي signifies The lion; as also المَسَارِي and المَسْتَرِي. (K, TA.)

سَارِيَّةٌ A party, or company of men, journeying by night. (Er-Rāghib, TA.) — And A cloud that comes by night: (S, Mṣb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lh, a rain that comes in the night: (M, TA:) pl. سَوَارِي [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) — One says, جَاءَ صَبِيحَةَ سَارِيَّةٍ He came in the morning of a night in which was rain. (TA.) — And the pl. السَّارِيَّاتِ signifies The asses: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) = Also A column, syn. أُسْطُوَانَةٌ. (S, M, Mṣb, K,) of stone, or of baked bricks; so in the “Bári.” (TA:) pl. سَوَارٍ. (Mgh.) — [And A mast: see صَرٌّ and حَنْ:] and see also صَارِيَّةٌ.]

أَسْرَى [More, and most, used to night-journeying]. أَسْرَى مِنْ فَنَفَذَ [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. سَرُو.]

مَسْرَى may be a n. of place and a n. of time, [signifying A place, and a time, of night-journeying,] as well as an inf. n. (Ham p. 23.) It is [used also in a larger sense, as] syn. with مَذْهَبٌ [A place, and a time, of going &c.: a way by which one goes &c.]. (Har p. 540.)

المَسَارِي: } see سَارٍ, above.
المَسْتَرِي: }

المَسْتَرِي He who goes forth in, or among, the [company termed] سَرِيَّةٌ. (IAth, TA.)

سب

سَبَسَ and سَبَسَ, (M, K,) i. q. سَبَسَ, with two s, (L, TA,) the second of which is commonly pronounced سَبَسَ, and by some سَبَسَ, (TA,) A kind of tree, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Ru-beh,

* رَاحَتْ وَرَاحَ كَعَصِي السَّبَابِ *
[She went, and he went, like the rods of the seysáb, (of which see another reading voce سَبَسَ, in art. سَب,) meaning, like arrows,] it may be that السَّبَابِ is a dial. var. of السَّبَسِ, or it may be that the t is added for the sake of the rhyme like as it is in العُقْرَابِ in a verse cited in art. عُقْرَب. (M. [Accord. to the K and TA,

السَّبَابِ is used by Ru-beh for السَّبَسَانِ; but this is evidently a mistake.]

سَبَسَ: see the preceding paragraph: — and see also سَبَسَانِ.

سَبَسَانِ, and سَبَسِي, and سَبَسِي, and سَبَسِي: see the paragraph that next follows.

سَبَسَانِ and سَبَسِي, (K,) or the former and سَبَسِي, which is mentioned by Th, (M,) A kind of tree; (M, K;) accord. to AHn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the دَقْلَى [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (خَرَاطِط) of sesame, but thinner: (M, TA:) AHn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed خَشْخَشَةٌ) [in the wind], like the [species of cassia called] عَشْرَق. (TA:) [the sesbania Aegytiaca of Persoon; æschynomene sesban of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) dolichos sesban of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] AHn further says, وَحَكَى الْفَرَاءُ فِيهِ سَبَسًا, (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَبَسِي, as it is in the accus. case: but I think that the right reading is سَبَسِي, and also سَبَسِي, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, “it is masc. and fem.,” app. indicating that it is with, and without, tenween: then it is there further and strangely added, “it is brought from India:”] a rájiz uses the form السَّبَسَانِ, at the end of a verse, for السَّبَسَانِ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَبَسَانِ: see the first paragraph, in two places.

سمر

سَامِرٌ, without ء, (AHát, TA,) A kind of tree, of which arrows are made: (AHát, M:) a kind of black tree: (S, K:) or a kind of tree (AHn, M, K) of the mountains, of the [sort termed] عَقَق, (AHn, M,) of which bows are made: (AHn, M, K:) or, (K,) as some assert, (AHn, M,) the [tree called] أَبْنُوس [i. e. ebony]: (AHn, M, K:) or, (K,) as others assert, (AHn, M,) the [tree called] شِيز: (AHn, M, K:) [in some copies of the K شِيزِي, which means the same:] but neither of these two is suitable for bows. (AHn, M.)

سطب

أُسْطَبَةٌ [an arabicized word, app. from the Greek σῦππη or σῦπη,] Tow; i. e. what falls from flaw in the process of combing. (K. [See also art. مَصْبَب.])

مَسْطَبَةٌ and مَسْطَبَةٌ are sings. of مَسَاطِبُ, which signifies The [wide benches, of stone or brick &c., generally built against a wall, called] دُكَاكِين, upon which people sit: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, رَأَيْتُهُمْ قَاعِدِينَ عَلَى الْمَسَاطِبِ, mean-

ing [I saw them sitting upon] the دَكَائِن around the court of the mosque. (A. [See also art. صطب.]) — The pl. also signifies *Blacksmiths' anvils*. (IAar, K. [See, again, art. صطب.]) — And *Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing*; syn. مَيَاهُ سُدَّتْ [q. v.]. (IAar, K.)

سطح

1. سَطَحَ, (A, K,) aor. ٤, (K,) inf. n. سَطْحٌ, (Msb.) *He spread it, spread it out or forth, or expanded it*: (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَحَ اللَّهُ الْأَرْضَ, inf. n. as above, *God spread, or expanded, the earth*. (S.) And سَطَحَ التَّمْرَ, aor. and inf. n. as above, *He spread the dates [to dry]*. (Msb.) And سَطَحَ التَّرِيدَ فِي الصَّحْفَةِ [He spread evenly the crumbled, or broken, bread in the bowl]. (A.) And سَطَحَ سَطُوحَهُ *He made even his سَطُوحَ [or flat roofs]*; as also سَطَحَهَا, (K,) inf. n. تَسْطِيحٌ. (TA.) And سَطَحَ الْبَيْتَ, aor. and inf. n. as above; [He made a flat roof to the house, or chamber;] as also سَطَحَهُ. (TA.) And سَطَحْتُ الْقَبْرَ, inf. n. as above, *I made the top [or roof] of the grave [flat] like the سَطْحَ [of a house]*: (Msb:) تَسْطِيحُ الْقَبْرِ is the contr. of تَنْشِيبُهُ. (S, A.) — *He threw him down* (A, L, K) [so that he lay] extended on the back of his neck, (A,) or spread upon the ground. (L.) And *He threw him down on his side*. (K.) And سَطَحَ النَّاقَةَ *He made the she-camel to lie down on her breast*. (TA.) — And *He sent him with his mother; namely, a lamb or kid, or a new-born lamb or kid*. (O, K.)

2: see above, in three places.

5: see what next follows.

7. انْطَحَ It was, or became, spread, spread out or forth, or expanded; as also تَسَطَّحَ. (TA.) — Said of a man, *He became extended [lying] on the back of his neck*, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Msb:) or he became thrown down [so that he lay] extended on the back of his neck. (A.)

Q. Q. 3 [accord to the S, but of an extr. form]. اسْتَطَحَ It (a thing) was, or became, long and wide. (AA, S. [Mentioned in the S in this art., as though of the measure اِفْتَنَعَلَ: see also art. سَلَطَح.])

سَطْحٌ a word of well-known meaning; (S;) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb;) [the flat top or roof of a house &c.]; the back (ظَهْر) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA:) and the upper, or uppermost, part [or surface] of anything: (K:) or it has this last meaning [primarily]: and hence the سَطْحُ of a house or chamber: (A:) pl. سَطُوحٌ. (Msb, TA.) — [In geometry, A plane; i. e.] the سَطْحُ is that which is divisible in length and breadth and is terminated by a line [or lines]. (KT.)

سَطِيعٌ Spread, spread out or forth, or expanded; as also مَسْطُوحٌ. (TA.) — Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (S,) on the back of his neck, (S, A, Msb,) in consequence of disease of long continuance, or crippleness; (S, Msb;) and مَسْطُوعٌ signifies the same: (A:) or spread [upon the ground], slow in rising, by reason of weakness, (L, K,) or disease of long continuance, or crippleness. (K.) And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA.) And *Slain, spread [upon the ground]*; as also مَسْطُوعٌ. (K.) — See also the next paragraph.

سَطِيعَةٌ One of the vessels for water; (TA;) a [leathern water-bag of the kind called] مَزَادَةٌ, (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the مَزَادَةُ [properly so called] is larger than it; (TA;) and مَسْطِيعٌ signifies the same. (S, K, TA.)

سُطَّاحٌ A certain kind of plant, (As, AHn, S, O, K,) of the plants that grow in plain, or soft, ground: (AHn, O:) n. un. with ة: (As, AHn, S, O:) accord. to Az, the سُطَّاحَةُ is a certain herb, or leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed: (TA:) or it is a certain plant growing in plain, or soft, tracts, and spreading upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (بَطِيخ), and the cucumber (قَتَّاء), and the colocynth, are all called سُورَى: and such especially as are eaten [by men], like the gourd, and the cucumber (قَتَّاء and خِيَار), and the melon or water-melon (بَطِيخ), are called يَقْطِطِينَ. (AHn, O.)

سَطُوحٌ, (Msb,) or مَسْطُوحٌ, (K,) or both, (S, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, Msb) and dried; (S, R, O;) i. q. جَرِينٌ; (K;) of the dial. of El-Yemen: (TA:) [pl. مَسَاطِحُ.] — رَأَيْتُ الْأَرْضَ مَسَاطِحَ I saw the land [bare, or] destitute of pasturage; likened to بَيْوتٌ مَسْطُوحَةٌ [i. e. flat-topped houses]. (TA.)

مَسْطِيعٌ A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.) — The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] خِيَاءٌ, (S, A, O, Msb, K,) or of a [tent such as is called] فُسْطَاطٌ. (Mgh.) — The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K.) ISH says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to

props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (خَشَبَةٌ, so in the O, in the TA [erroneously] شَعْبَةٌ,) is taken, and laid across two props, and this transverse piece of wood is called the مَسْطِيعُ, [pl. مَسَاطِحُ,] and upon the مَسَاطِحُ are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مَسَاطِحُ with the hoops are called مَسَاطِحُ. (O.) — A smooth piece of rock or hard stone, surrounded with stones, in which water collects: (S, O, K:) or a wide slab of rock or hard stone, bordered round, for the rain-water [to collect therein]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حَوْضُ. (T, TA.) [See also حَوْثَةٌ.] — Also i. q. مَسْطُوحٌ, q. v. (S, O.) — And A mat (S, O, K) woven (O) of خُوصُ (A, K) or طُفَى (O) [i. e. leaves] of the دَوْمَرُ [or Theban palm]; (O, K;) as also مَسْطُوحٌ. (A.) — A large roasting-pan (مَقْلَى) for wheat, (K, TA,) which is roasted therein. (TA.) — And A mug (كُوز) that is used in travelling, having one جنب [app. here meaning flat side]; (O, K, TA;) as also مَسْطُوحَةٌ: it is like the مِطْبُورَةُ; not four-sided. (TA.)

مَسْطُوحَةٌ: see what next precedes.

مَسْطِيعٌ [Plane, or flat; opposed to كُرْبَى &c.]. — A flat roof (سَطْحٌ) made even. (A, TA.) — A nose spreading very widely. (S, K.)

مَسْطُوحٌ: see مَسْطِيعٌ, last sentence but two.

مَسْطُوحٌ: see سَطِيعٌ, in two places. — بَيْتٌ مَسْطُوحٌ [A house, or chamber, having a flat roof made to it]. (TA.)

مَسْطِيعٌ: see سَطِيعٌ.

سطر

1. سَطَرَ, (S, M, Msb, &c.,) aor. ٢, (S, M, Msb,) inf. n. سَطْرٌ; (S, M, Msb, K;*) and سَطَّرَ; (M;) and اسْتَطَرَ; (S, M, A, Msb, K;) *He wrote* (S, M,* A, Msb, K) a writing or book. (M, Msb.) — [And سَطَرَ *He ruled a book*. (See مَسْطَرَّة.)] — Also سَطَرَ, (TA,) inf. n. as above, (K, TA,) † *He cut another man with a sword*. (K,* TA.) — And سَطَرَهُ *He prostrated him; threw him down prostrate*. (S.)

2. سَطَرَ: see 1. — Also, inf. n. تَسْطِيرٌ, *He composed* (M, K) lies, falsehoods, (TA,) or أَصَاطِيرُ, i. e. stories having no foundation, &c. (M.) — Also, [not تَسَطَّرَ as in Gol.,] *He said what was false*; and he pretended a false thing. (KL.) And سَطَرَ عَلَيْنَا *He told us أَصَاطِيرُ, i. e. stories having no foundation; or no right tendency or tenour*: (M, K;) or he told us stories resembling falsehoods: (Lth;) or he embellished stories to us with lies: (TA:) or he related to us wonderful

stories of the ancients. (A.) *سَطَّرَ فُلَانٌ فُلَانًا* Such a one told falsehoods to such a one. (Msb.) — And *سَطَّرَهُ* He made him to form wishes, or desires. (Sgh, TA.)

4. *اسطرأسى* He passed over the line in which was my name. (Az, K.) — And *اسطرأ* † He committed a mistake, or an error, (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

8: see 1, first sentence.

11. *اسطارأ*, aor. *سَطَّرَ*, [app. signifies *It* (beverage, or wine,) became what is termed *مُسَطَّر* or *مُسَطَّر*, q. v.] (TA.)

Q. 695

Q. Q. 1. *سَيَطِرْ عَلَيْنَا* (S, M, A, K,) inf. n. *سَيَطِرَةٌ*; (A;) and *سَوَطِرْ* (K;) or *سَوَطِرْ*; (so in a copy of the M; [but see what is said below respecting the pass. form of *سَيَطِرْ*]) and *تَسَيَطِرْ* (A, K;) *He had, or exercised, absolute authority over us*: (M, A, K:) or *he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action*: (S:) or *he acted as a watcher and guardian over us*, (M, K, TA,) *paying frequent attention to us*: (TA:) also written with *ص* in the place of *س*; but originally it is with *س*, from *السَّطَر*: and every *س* immediately followed by *ط* may be changed into *ص*: (TA:) the pass. form of *سَيَطِرْ* is not used. (T.)

Q. 695

Q. Q. 2. *تَسَيَطِرْ*: see the next preceding paragraph.

سَطَّرَ (S, M, A, Msb, K,) originally an inf. n., [see 1,] (S,) and *سَطَّرَ* (S, M, Msb, K,) *A line* (S, M, K) of a book or writing: (M, A, K:) and *a writing*: (S, K:) and † *a line or row* (S, M, A, Msb, K) of buildings, (S, A,) and of trees, (S, M, A, Msb, K,) &c., (Msb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., *مُسَطَّر*, q. v.:] pl. (of the former, S, Msb) *أَسْطَر* (S, M, A, Msb, K) and (of the latter, S) *أَسْطَار* (S, M, A, K) [both pls. of pauc.] and (of the former, S, Msb) *سَطُور*, (S, M, A, Msb, K,) and *أَسْطِير* (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of *أَسْطَار*. (S.) You say, *كَتَبَ سَطْرًا مِنْ كِتَابَةٍ* [He wrote a line of writing]: (A:) and *بَنَى سَطْرًا* † *He built a row* (S, A) *مِنْ بَنَائِهِ* [of his building]: (A:) and *غَرَسَ سَطْرًا* † *He planted a row* (S, A) *مِنْ وَدْيِهِ* [of his palm-shoots, or young palm-trees]. (A.) — [Hence the saying,] *اجْعَلِ اجْعَلِ* *الْأَمْرَ سَطْرًا وَاحِدًا* † *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, TA in art. *بَاج*.) = Also the former, (*سَطْر*), *A yearling* (عُتُودُ, T, M, K) of goats, (M,) or of sheep or goats: (T, K:) and *صَطْرٌ* is a dial. var. thereof, (IDrd, M.)

سَطَّرَ: see the next preceding paragraph.

سَطَّرَ: see *أَسْطُورَة*.

سَطْرَة † *An object of wish or desire.* (K, TA.)

You say, *رَاجَعْتُ فُلَانًا وَلَمْ يَسَاعِدْ سَطْرَتِي* † [I consulted such a one, and he did not aid in the accomplishment of the object of my wish or desire]. (TK.)

سَطَّرَ: see what next follows.

سَاطِرٌ † *A butcher*; (Fr, O, K, TA;) as also *سَطَّارٌ*. (Fr, O, TA.)

سَاطُورٌ *A butcher's cleaver*; (MA, O, K;*) i. e. the great knife with which the butcher cuts [the slaughtered beast: pl. *سَوَاطِيرُ*]. (O.)

أَسْطُورَة [resembling the Greek *ιστορία*] (S, M, A, Msb, K) and *أَسْطُورٌ* (M, Msb, K) and *إِسْطَارَة* (S, M, Msb, K) and *إِسْطَارٌ* and *إِسْطِيرَة* and *إِسْطِيرٌ* (M, K) sings. of *أَسْطَايِرُ*, (S, M, A, Msb, K,) which signifies *Lies*; or *falsehoods*; or *fictions*: (S, Msb, TA:) or *stories having no foundation, or no right tendency or tenour*: (لَا نِظَامَ لَهَا) [such as we commonly term *legends*:] (M, K:) or *wonderful stories of the ancients*: (A:) or their *written stories*: (Bd in viii. 31:) or their *written tales*: (Jel in lxxxiii. 13:) or their *written lies*: (Bd in xxiii. 85, and Jel in xxvii. 70:) or *stories embellished with lies*; as also *سَطَّرَ* (TA:) or, accord. to some, *أَسْطَايِرُ* is pl. of *أَسْطَارٌ* which is pl. of *سَطَّرَ*: or, accord. to AO, *اسطاير* has no sing.: (M:) or the pl. of *أَسْطَارٌ*, accord. to AO, is *أَسْطَارٌ*, i. e., without *ي*: or, as some say, *اسطاير* is an irreg. pl. of *سَطَّرَ*. (TA.)

مُسَطَّرَة *An instrument with which a book is ruled* (*سَطَّرَ*) [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.)

مُسَطَّر *Written.* (S, M.)

مُسَطَّرٌ: see *مُسَيَّرٌ*.

مُسَطَّرٌ: see *سَطَّرَ*. — † *Dust rising into the sky*; (K, TA;) as being likened to a row of palm-trees or other things. (TA.) = Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or *مُسَطَّرٌ*, (thus in the S, and in some copies of the K,) with *kesr* to the *م*, (S,) or with *teshdeed*, [*مُسَطَّرٌ*] as written by Ks, and this also shows it to be with damm, being in this case from *إِسْطَارٌ*, aor. *يَسْطَارُ* (Sgh, TA,) *A kind of wine in which is acidity*; (S;) *an acid kind of wine*: (A'Obeyd, K:) or *a kind of wine which prostrates its drinker*: (K:) or *new, or recently-made, wine*, (K,) of which the taste and odour are altered: (TA:) or *wine made of the earliest of grapes, recently*: (T, TA:) or *a wine in which is a taste between sweet and sour*; also termed *مُسَطَّرَة*: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin "mustarius," which is from "mustum,"] because it does not resemble an Arabic form: it is with *ص*, or, as some say, with *س*; and [app. a mis-

take for "or"] I think it to be of the measure *مَفْعَلٌ* from *صَارَ*, with the *ت* changed into *ط*. (TA.)

مُسَطَّرَة: see the next preceding paragraph.

مُسَيَّرٌ (S, M, A, Msb, K) and *مُسَطَّرٌ* (S, K,) as also *مُضَيَّرٌ* (S, A,) *One who has, or exercises, absolute authority* (M, A, K) *over others*: (M:) *one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action*: from *السَّطَر*: (S:) or *a watcher and guardian*; (M, K;) *one who pays frequent attention to a thing.* (Msb, TA.) *Autocrat*

سَطْرَنَج

سَطْرَنَج [commonly pronounced *سَطْرَنَج*] a dial. var. of *سَطْرَنَج*. (K in art. *سَطْرَنَج*, q. v.)

سَطْع

1. *سَطْعٌ*, aor. *سَطَعَ*, (S, Mgh,* Msb, K,) inf. n. *سَطُوعٌ* (S, K) and *سَطَعٌ* (TA) and *سَطِيعٌ*, which last is rare, (K,) *It rose*: (S, Mgh, Msb, K, TA:) or *it spread, or diffused itself*: (Mgh, TA:) *said of dust, and of the dawn*, (S, Msb, K,) [meaning as above, and *it radiated, gleamed, or shone*, (see *سَاطِعٌ*)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and † of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies *it diffused itself, and rose*: or it was originally said only of light; and was then used absolutely, as meaning *it appeared, or became apparent*. (TA.) You say also *سَطَعَ السَّهْمُ* *The arrow, being shot, rose into the sky, glistening.* (TA.) And *سَطِعُ*, the aor. of *سَطَعَ*, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning *He raises his head, and stretches his neck.* (TA.) And you say, *سَطَعَ لِي أَمْرٌ* † *Thine affair became, or has become, apparent, or manifest, to me.* (Lh.) — *سَطَعْتُ الشَّيْءَ* † *The odour of the musk rose to my nose.* (K, TA.) = *سَطَعْتُ الشَّيْءَ* I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Msb.) And *سَطَعَ يَدَيْهِ*, inf. n. *سَطْعٌ*, *He clapped with his hands*: whence the subst. *سَطْعٌ* [q. v.]. (IDrd, K.) = *سَطْعٌ*, aor. *سَطَعَ*, (K,) inf. n. *سَطْعٌ*, (TK,) *He was long-necked; he had a long neck.* (K.) [See *أَسْطَعُ*.]

2. *سَطْعُهُ*, inf. n. *تَسْطِيعٌ*, *He marked him* (namely a camel) *with the mark called سَطْع*. (K.)

(أَسْطِيعُهُ) (for أَسْطَعْتُهُ), aor. *أَسْطِيعُهُ* (for أَسْطَعْتُهُ); or *أَطِيعُهُ* (for أَسْطِيعُهُ), aor. *أَطِيعُهُ* (for أَسْطَعْتُهُ): see in art. *طَوَعَ*. (TA.)

سَطْعٌ *Length of neck.* (S.) It is said of Mo-hammad, *فِي عُنُقِهِ سَطْعٌ* *In his neck was length.* (TA.) [See *أَسْطَعُ*.] = *A clapping with the hands, or striking with one hand upon the other,*

or upon the hand of another : (K:) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And The sound of a striking or throwing: as in the saying, سَمِعْتُ لَوْعَهُ سَطْعًا شَدِيدًا [I heard, in consequence of its falling, a loud sound of a striking or throwing]. (K.) It is with fet-h to the medial radical because it is an onomatopoeia, not an epithet nor an inf. n., for onomatopoeias are sometimes made to differ [in form] from epithets. (Lth, K.)

سَطْعُ The pole of the [tent called] بَيْتُ (S, K:) and the longest of the poles of the [tent called] خِيَابَةُ: (K:) from سَاطِعٌ applied to the dawn: (Az, TA:) and a pole that is set up in the middle of the خِيَابُ and of the [tent called] رَوَاقُ pl. [of pauc.] أَصْطَعَةٌ and [of mult.] سَطْعٌ. (TA.) — Hence, as being likened thereto, † The neck. (TA.) — Hence also, (Az, TA,) † A tall, bulky, camel. (Az, Ibn-'Abbád, K, TA.) — † A mark made with a hot iron upon the neck of a camel, (Az, S, K,) or upon his side, (TA,) lengthwise: (Az, S, K, TA:) in the R, it is said to be upon the limbs, or members. (TA.)

سَاطِعٌ Tall, or long. (K.) — See also سَاطِعٌ.

سَاطِعٌ Rising: or spreading, or diffusing itself: [and radiating, gleaming, or shining:] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.]: applied to the dawn, it denotes that extending lengthwise into the sky, and called ذَنْبُ السَّرْحَانِ [q. v.]. (TA.) — Also The dawn [itself]; (TA;) and so سَاطِعٌ; (S, TA;) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA.) — نَاقَةٌ سَاطِعَةٌ A she-camel having the front of the neck, and the [whole] neck, extended. (TA.)

أَسْطَعٌ Long-necked; (K:) applied to a camel, and an ostrich: (TA:) fem. سَطْعَاءُ; applied to a she-camel, (TA,) and a she-ostrich. (S.) — عُنُقٌ أَسْطَعٌ A long, erect, neck: (TA:) and عُنُقٌ سَطْعَاءُ a neck that is long, and erect in its sinews. (AO, in describing horses; and TA.)

مُسْطَعٌ Chaste in speech; or eloquent; (Lh, K, TA;) fluent in speech. (TA.)

مُسْطَعٌ † A camel marked with the mark called سَطْعٌ; (S, TA;) fem. with ة and مُسْطَوِعَةٌ signifies the same, applied to a she-camel. (TA.) — And إِبِلٌ مُسْطَعَةٌ † Camels tall as the tent-poles called سَطْعٌ pl. of سَطْعٌ. (TA.)

مُسْطَوِعٌ: see مُسْطَعٌ.

سطل

1. سَطْلَةٌ, inf. n. سَطْلٌ, said of a medicine, It intoxicated him: but it is a vulgar word. (TA.) — [And hence, † He, or it, charmed, or fascinated, or delighted, him.]

7. اِسْطَالٌ A state of intoxication produced by the حَشِيشُ [or herb, or perhaps species of hemp,] known by the name of زِيَه; as also اِسْطَالٌ.

(De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة في اخبار مصر والقاهرة.) [Both app. post-classical: see 1, of which each is quasi-pass.]

8. اِسْطِطَالٌ: see what next precedes.

Q. Q. 2. جَاءَ يَسْطِطُلُ He came alone, having nothing with him. (Ibn-'Abbád, K.)

سَطْلٌ A طَبِيسَةٌ [or small vessel of the kind called طَسْ, or طُسْتُ, q. v.], (M, K,) like the تَوْرُ [q. v.], (M,) having a loop-shaped handle, (M, K,) like that of the مَرْجَلُ; (TA;) well known: (S, M, K:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. سَطْلُ:] and سَطْلٌ is a dial. var. thereof: (M, K:) a vessel of copper, a large [vessel of the kind called] طَاسُ [q. v.], for the hot bath; (MA;) the thing [i. e. vessel] in which water is drawn from the hot bath: (KL:) [in the present day applied to a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also سَطْلَةٌ:] and سَطْلٌ signifies the same: (S, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) a [vessel of the kind called] طُسْتُ; (M, K;) not the well-known [vessel called] سَطْلُ: (K:) the pl. [of mult.] of سَطْلٌ is سَطُولُ (M, M, K) and [of pauc.] أَصْطَالُ. (M, K.)

سَطْلَةٌ: see the next preceding paragraph.

سَاطِلُ Dust rising, or rising high; as also طَابِلُ. (K.)

سَيْطَلٌ: see سَطْلٌ. = Also A tall man: (K:) or سَيْطَلٌ سَيْطَلٌ a man tall, or long, in body. (Ibn-'Abbád, TA.)

أَسْطُولٌ A ship of war, prepared for fighting with the unbelievers on the sea: mentioned by El-Makreezee in the "Khiṭāṭ," and he says, "I do not think this word to be [genuine] Arabic:" (TA:) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)

سَطْنٌ (K, K, M, I, S, P, 32)

[2. سَطْنٌ a verb of which only the pass. part. n. (q. v. infra) is mentioned: if used, app. signifying He supported upon أَصْطَالِينَ, i. e. columns: — and hence, upon long legs: — and he made firm.]

سَاطِنٌ i. q. خَبِيثٌ [Bad, corrupt, &c.; like سَاطِنٌ. (M, L, K.)

أَسْطَانٌ [a pl. of which the sing. is not mentioned] Vessels of صَفْرُ [or brass]. (L, K.)

أَسْطَوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. اَسْتَوَن, like the word next following,] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) — What is termed

أُسْتَوَانُ البَيْتِ is well known [app. meaning The pole of the tent: (see what next follows:) and this seems to be the primary signification]. (M, L.)

أُسْطَوَانَةٌ a word of well-known meaning, (S, L,) arabicized from [the Pers.] اَسْتَوَن [which signifies the same], (K,) i. q. سَارِيَةٌ [meaning A column, of stone or of baked bricks]: (S, M, L, M, K:) pl. أَصْطَالِينَ (S, M, * L, M, K*) and أَفْعَوَالَةٌ: (M, K:) it is of the measure أَفْعَوَالَةٌ, (S, L, M, K,) because its pl. is أَصْطَالِينَ, the ن being radical, (L, M, K,) accord. to Kh (M, K) and Fr, who says that it is the only instance of this measure; (L;) or of the measure أَفْعَوَالَةٌ, (S, L, K,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., أَصْطَالِينَ, and its dim., أَصْطَيْيْنَةٌ: (L:) accord. to some, it is of the measure أَفْعَوَالَةٌ, (S, L, M, K,) but, if it were so, it would not have for its pl. أَصْطَالِينَ, as there is no instance of the measure أَفَاعِينِ. (S, L.) — [Also A portico. Hence, أَهْلُ الْأُسْطَوَانَةِ The Stoics. — And A cylinder.] — And The legs of a beast: (K:) [or rather the pl.] أَصْطَالِينَ has this meaning. (L.) — And The penis. (K.)

أَسْطَيْيْنَةٌ dim. of أَصْطَوَانَةٌ, q. v. (IB, L.) — مُسْطَنٌ [app. Supported upon أَصْطَالِينَ, i. e. columns. — And hence,] A man, and a beast, having long legs. (L.) — And أَصْطَالِينَ مُسْطَنَةٌ (S, M, L, K,) [Columns] made firm. (K.)

سطو

1. سَطَا بِهِ (S, M, M, K, &c.) and عَلَيْهِ (M, M, K,) aor. يَسْطُو. (M, K,) inf. n. سَطْوٌ (S, M, M, K,) and سَطْوَةٌ (M, M, K,) or the latter is an inf. n. un., (S,) He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. صَالَ: (M, K:) he sprang upon him and seized him violently or laid violent hands upon him: (Bd in xxii. 71:) he seized him violently with uplifted hand: (Er-Rāghib, TA:) he overbore him, overpowered him, or subdued him, (قَهَرَهُ, Lth, S, M, K, or تَطَاوَلَ عَلَيْهِ, T, TA,) by seizing him violently, or laying violent hands upon him, (Lth, S, K,) and abased him; or he seized him with great violence: (M, K:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوقَتِهِ [He springs, or rushes, upon, or he overbears, the she-camel that he covers]. (S, M, K.) — سَطَا عَلَى (S, M, K,) and سَطَوُ الْفَرَسِ, inf. n. سَطْوٌ and سَطْوٌ, (M,) He (the pastor) put his hand into the رَجْمُ [or vulva] of the she-camel, (S, M, K,) and of the mare, (M,) to extract, (S, K,) or and extracted, (M,) the sperma of the stallion: (S, M, K:) when this is not extracted, the she-camel

does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the foetus, dead*: (M, TA:) and *سَطَوَ* signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAar, one says, *سَطَا عَلَى الْحَامِلِ*, and *سَاطَ*, which is formed by transposition, meaning *He extracted the foetus, or young one, of the pregnant female*. (TA.) And A'Obeid mentions *السَّطْوُ* as used in relation to a woman: it is said in a trad. of El-Hasan, *لَا بَأْسَ أَنْ يَسْطُوَ الرَّجُلُ عَلَى الْمَرْأَةِ* [There is, or will be, no harm in the man's extracting the foetus of the woman]; (M, TA:) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — *سَطَا* said of a horse, (M, K,) inf. n. *سَطْوٌ*, (M,) *He went at random, heedlessly, or in a headlong manner, not obeying guidance*. (M, K.) — Also, said of a horse, *He went with wide step*: (S, M, K:) or *raised his tail in running*; the doing of which is approved. (M.) — Also † *It was, or became, abundant, or copious*; said of water. (S, M, Mṣb, K, TA.) — And † *He tasted food*; (K, TA:) and *took it with the hand, or with the extended hand*. (TA.) — And *عَاقَبَ* [app. as meaning *He punished*: see *سَطَوَ*, below]. (M, TA.) — And *سَطَاهَا* *He compressed her*; [and so *سَطَاهَا* and *سَطَاهَا*]; on the authority of Abou-Sa'eed. (TA.)

3. *سَاطَاهُ*, (K,) inf. n. *مُسَاطَاةٌ*, (TA,) *He treated him with hardness, severity, or rigour*: (K, TA:) so says Az, on the authority of IAar. (TA.) — And *He treated him with gentleness, or tenderness*. (IAar, T, TA.) Thus it has two contr. significations. (TA.)

سَطَوَ [as a simple subst., or] as an inf. n. un., has for its pl. *سَطَوَاتٌ*. (S.) It signifies [A spring, or rush; or an assault, or attack: &c.: (see 1, first sentence):] *impetuosity in war or battle*: a reviling: a beating: and punishment, or chastisement; as in the saying, *اتَّقِ سَطَوَتَهُ* [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.)

سَاطَ [act. part. n. of 1, *Springing, or rushing*; making an assault, or attack: &c. — Hence,] applied to a horse, *That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs*: (T, TA: [in the Ham p. 383, and raises his fore legs:]) or a horse *wide in step*: (Aṣ, S, M, K:) or *that attacks other horses*: (S:) or *that raises his tail in his running*; (S, M, K:) the doing of which is approved. (M.) — And A stallion-camel excited by lust, and going forth from camels to other camels (S, K) in consequence thereof. (S.) — And What is tall, or long, (K, TA,) of camels &c. (TA.) — *الْأَيْدِي السَّوَاتِي* *The hands that reach, or take, or take hold of, a thing*. (TA.)

سعب

5. *تَسَعَّبَ* It (a thing, TA, [such as saliva, and any thick liquid,]) *roped*; i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy*; syn. *تَمَطَّطَ*. (K.)

7. *انْسَعَبَ* It (water [&c.]) *flowed*; (K;) [or *flowed in a continuous stream*;] like *انْتَشَبَ* (TA) [and *انْدَعَبَ*].

سَعَبٌ Any kind of wine, or beverage, &c., that ropes; i. e. *that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *that is viscous, glutinous, &c.* (K.)

سَعْبُونَةٌ and *سَعْبُونٌ*: see the next paragraph.

سَعَابِيْبٌ What extend like threads, or strings, from honey (A, * K) and marsh-mallows, (K,) and the like: (A, K:) pl. of *سَعْبُونٌ*. (TA.) You say, *سَالَ فِيهِ سَعَابِيْبٌ* *His slaver extended, or stretched out, like threads, or strings*. (A, K.) And *فُوهَ يَجْرِي سَعَابِيْبٌ* *His mouth runs with clear water, having an extended [or a ropy] flow*; like *يَجْرِي تَعَابِيْبٌ*. (S.) — And *What follow the hand in milking, [stretching out] like phlegm*: pl. of *سَعْبُونَةٌ*. (ISH, TA.)

هُوَ مُسَعَّبٌ لَهُ كَذَا وَكَذَا *To him are allowed, or permitted, such and such things*: (K:) like *مُرْعَبٌ* and *مُسَقَّبٌ*. (TA.)

سَعْتَر

سَعْتَرٌ A certain plant, (S, Mṣb, K,) of the kind called *بُقُول*, (Mgh,) well known; (Mṣb, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of *origanum*, or *majoram*: so in the present day; and so says Golius, as on the authority of Ibn-Beytār, "*origani species, sc. consonante voce, satureia, Hisp. axedrea*:" accord. to Forskål, (Flora Aeg. Arab. p. cxiv.), "*thymus serpyllum*:"] some write the word in books of medicine with *ص*, in order that [when written without the diacritical points] it may not be confounded with *شَعِيرٌ*. (S, Mgh:) in the T, it is with *ص*, on the authority of AA, only; and thus in the book of Lth: in the Jāmi' of El-Ghooree, with *س* and *ص*: (Mgh:) or the *س* is changed into *ص* in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with *ص*: (Mṣb:) accord. to Abu-l-'Alà, the vulgar pronounce it with *س*, and the approved word is with *ص*. (Ham p. 462.) [In the present day, it is also written with *ز*.]

سَعْتَرِي *سَاطِرٌ* [q. v.], (K,) in the dial. of the people of El-'Irāk. (TA.) — And *Generous, noble, or high-born, and courageous, brave, or strong-hearted*. (K.) The pronunciation with *ص* is of higher authority. (K.) [This remark is probably there meant to relate to both of the words of this art.]

سعد

1. *سَعِدَ*, (S, A, Mṣb, K,) aor. *عَ*; (Mṣb, K;) and *سَعِدَ*; (S, A, Mṣb, K;) inf. n. of the former,

(Mṣb,) or of the latter, (MA,) or of both, (TA,) *سَعِدَ*, (MA, Mṣb, TA,) and of the former, (MA,) or of both, (TA,) *سَعَادَةٌ*, (MA, TA,) or this latter is a simple subst.; (Mṣb;) *He* (a man, S, A, Mṣb) *was, or became, prosperous, fortunate, happy, or in a state of felicity*; (S, MA, Mṣb, TA;) *contr. of شَقِيَ*; (S, * Mṣb, K;*) with respect to religion and with respect to worldly things. (Mṣb.) You say, *سَعِدْتُ بِهِ* and *سَعِدْتُ* [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read *سَعِدُوا* [instead of the common reading *سَعَدُوا*]. (S.) [See also *سَعَادَةٌ*, below.] — And *سَعِدَ يَوْمًا*, aor. *عَ*, inf. n. *سَعُودٌ* (S, K) and *سَعْدٌ*, (K,) *Our day was, or became, prosperous, fortunate, auspicious, or lucky*; (S, K;) [contr. of *نَحَسَ*; and in like manner the verb is used in relation to a star or an asterism &c.; and] *سَعِدَ*, inf. n. *سَعْدٌ*, signifies [likewise] the *contr. of نَحَسَ*. (Mgh.) [See also *سَعُودَةٌ*, below.] — *سَعَدَ الْمَاءُ فِي الْأَرْضِ* means *The water came upon the land unsought*; i. e., *came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation*. (TA, from a trad.) = See also 4, in three places.

3. *سَاعَدَهُ*, (A, L, Mṣb,) inf. n. *مُسَاعَدَةٌ* (S, L, Mṣb) and *سَعَادٌ*; (L;) and *اِسْعَدَهُ*, (K,) inf. n. *اِسْعَادٌ*; (S;) *He aided, assisted, or helped, him*; syn. of the former *عَاوَنَهُ*, (S, * L, Mṣb,) and of the latter *أَعَانَهُ*: (S, * K:) [like as is said of *عَاوَنَهُ* and *أَعَانَهُ*,] both signify the same: or *مُسَاعَدَةٌ* signifies the *aiding, or assisting, or helping, in any manner or case*; and is said to be from a man's putting his arm, or hand, upon the *سَاعِد* [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that *سَاعَدَهُ* more properly signifies *he aided him, being aided by him*: but see *سَاعَدَ*:] whereas *اِسْعَادٌ* signifies specially a woman's *aiding, assisting, or helping, another to wail for a dead person*: so says El-Khattābee: and this is what is meant in a trad. in which *اِسْعَادُ* is forbidden. (L.) One says, *سَاعَدَهُ عَلَيْهِ*, [He aided, assisted, or helped him against him, or it, or to do it]: and *اِسْعَدَتْهُ الْبَاتِكَةُ التَّكْلِي* *The wailing-woman assisted the woman bereft of her child to weep and wail*. (A.) Accord. to Fr, [but this is questionable,] the primary signification of *مُسَاعَدَةٌ* and *اِسْعَادٌ* is A man's performing diligently the command and good pleasure of God. (L.)

4. *اِسْعَدَهُ اللَّهُ*, [inf. n. *اِسْعَادٌ*], *God rendered him prosperous, fortunate, happy, or in a state of felicity*; (S, Mṣb, K;) as also *سَعَدَهُ*, aor. *عَ*; (T, Mṣb, TA;) but the former is the more common. (Mṣb.) And *اِسْعَدَ اللَّهُ جَدَّهُ*, (A, L,) *God made his good fortune to increase*; as also *سَعَدَ جَدَّهُ*. (L.) And accord. to Az, *اِسْعَدَهُ اللَّهُ* and *سَعَدَهُ* signify *God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course*. (L, TA.) See also 3, in four places.

5. **سَعَدَ** *He sought after the plant called سَعْدَان*. (K.)

10. **اسْتَسْعَدَ بِهِ** *He deemed it, or reckoned it, fortunate, auspicious, or lucky.* (K.) You say, **اسْتَسْعَدَ بِرُؤْيَةِ فَلَانٍ** *He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky.* (S.) — *He became fortunate by means of him, or it.* (MA.) — *He sought good fortune by means of him, or it.* (MA.) — [**اسْتَسْعَدَهُ** *He desired, or demanded, his aid or assistance: for* **اسْتَسْعَادٌ** *also signifies the desiring, or demanding, aid or assistance [of another].* (KL.)

سَعْدٌ an inf. n. of **سَعَدَ**, (Msb.) or of **سَعَدَ**, (MA.) or of both: (TA:) and of **سَعَدَ**: (K, TA:) [and also used as a simple subst.:] see **سَعَادَةٌ** [with which it is syn.]: and see also **سَعُودَةٌ** [with which it is likewise syn.]: **يَمِينُ** (S, A.) — It is also an inf. n. used as an epithet, i. e. *Prosperous, fortunate, auspicious, or lucky*, applied to a day, and to a star or an asterism [&c.: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with ة; and in this case it has for pl. of mult. **سَعُودٌ** and pl. of pauc. **سَعْدٌ**]: you say **يَوْمٌ سَعْدٌ**, as well as **يَوْمٌ سَعْدٌ** [in which it is used as a subst.]; and **كَوْكَبٌ سَعْدٌ**: and IJ mentions **سَعْدَةٌ** **نَيْلَةٌ سَعْدَةٌ** in which **سَعْدَةٌ** is like **سَعْدَةٌ** as fem. of **سَعْدٌ**. (L.) — [Hence,] **السَعْدَانِ** is an appellation of *The two planets Venus and Mercury*: like as [the contr.] **التَّحْسَانِ** is applied to Saturn and Mars. (Ibn-'Abbād, TA in art. **نَحْس**). — And [hence, also,] **سَعْدٌ** is an appellation given to *Each of ten asterisms*, (S, L, K,) *four of which are in the signs of Capricornus and Aquarius*, (S, L,) and are *Mansions of the Moon*: pl. [of mult.] **سَعُودٌ** (S, L, K) and **سَعْدٌ**; but the former is the more known, and more agreeable with analogy; and pl. of pauc. **أَسْعَدٌ**. (L:) they are distinguished by the following names: — **سَعْدُ الدَّابِجِ**, (S, L, K,) [or **سَعْدُ الدَّابِجِ**, see art. **دَبِج**.] *Two stars near together, one of which is called الدَّابِجِ because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الدَّابِجِ is a little brighter than it*; (Ibn-Kunāseh;) they are the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of **الدَّابِجِ**, which he is about to slaughter; the *Twenty-second Mansion of the Moon*: (Kzw:) [see also art. **دَبِج**.] — **سَعْدُ بَلَعٍ** (S, L, K) *Two obscure stars, lying obliquely, of which Aboo-Yahyā says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ أَتَبْلَعِي مَاكَ* [Kur xi, 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunāseh;) or *three stars* [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the *Twenty-third Mansion of the Moon*.] (Kzw, descr. of Aquarius:) [See also art. **بَلَع**.]

Bk. I.

— **سَعْدُ السُّعُودِ** (S, L, K) *Two stars, the most approved of the سَعُودِ, and therefore thus named, resembling سَعْدُ الدَّابِجِ* [app. a mistake for **سَعْدٌ** البَارِعِ, or some other **سَعْد**, not of the Mansions of the Moon,] in the time of their [auroral] rising; (Ibn-Kunāseh;) the star [β] which is on the left shoulder-joint of Aquarius, together with the star [δ] in the tail of Capricornus; [the *Twenty-fourth Mansion of the Moon*.] (Kzw, descr. of Aquarius:) or a certain solitary bright star: (S:) — **سَعْدُ الْأَخْبِيَةِ** (S, L, K) [also called **الْأَخْبِيَةُ** and **الْخَبَاءُ** (see **خَبَاءٌ** in art. **خَبِي**)] *Three stars, not in the track of the other سَعُودِ, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes*; (Ibn-Kunāseh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see **مَنَازِلُ الْقَمَرِ**, in art. **نَزَل**.] or it consists of *three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them*; (S;) the star [γ] that is on the right arm, together with the three stars [ξ, η, and π], on the right hand of Aquarius: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for “that have hidden themselves,” &c., “hide themselves beneath the ground by reason of the cold.”]) it is said that the **سَعْد** is one star, the brightest of four, the other three of which are obscure; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is the *Twenty-fifth Mansion of the Moon*: (Kzw, descr. of the Mansions of the Moon:) — the following are the other **سَعُودِ**, which are not Mansions of the Moon: (S, L, K:) — **سَعْدُ نَاشِرَةٍ** (S, L, K) [Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: — **سَعْدُ الْهَيْلَكِ** (S, L, K) *The two stars [α and ο?] on the right shoulder of Aquarius*: (Kzw:) — **سَعْدُ الْبَهَامِ** (S, L, K) *The two stars [ε and θ?] on the head of Pegasus*: (Kzw: [but in the copies of his work the name is written **سَعْدُ الْبَهَائِمِ**]) — **سَعْدُ الْبَهَائِمِ** (S, L, K) *The two stars [ξ and 31?] on the neck of Pegasus*: (Kzw:) — **سَعْدُ الْبَارِعِ** (S, L, K) *The two stars near together [μ and λ?] in the breast of Pegasus*: (Kzw:) — **سَعْدُ مَطَرٍ** (S, L, K) *The two stars [η and ο?] on the right [or left?] knee of Pegasus*: (Kzw: but there called **السَّطَرِ** سَعْدُ:) — each **سَعْد** of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (**بُزْأَع**) (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) — It is also the name of *A certain object of idolatrous worship that belonged to the sons of*

Milkān (S, K) the son of *Kindneh*, (S,) in a place on the shore of the sea, adjacent to *Juddeh*. (TA.) A poet says,

* وَهَلْ سَعْدٌ إِلَّا صَخْرَةٌ بَتْنَوِيَّةٌ *
* مِنَ الْأَرْضِ لَا تَدْعُو لِقَائِي وَلَا رُشْدٍ *

[And is *Saād* aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — **بُنْتُ سَعْدٍ** is metonymically used as meaning † *The virginity, or hymen, of a girl or woman*. (TA.) — **أَسْعَدُ أَمْرٍ سَعِيدٌ** †, meaning † *Is it a thing liked or a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that *Saād* and *So'eyd*, [the latter name erroneously written in some copies of the S and K **سَعِيد**], the two sons of *Dabbeh* the son of *Udd*, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and *Saād* returned, but *So'eyd* was lost, and his name became regarded as unlucky: (S, K, TA:) *Dabbeh* used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] — **سَعْدِيكَ**, in the saying **سَعْدِيكَ وَسَعْدِيكَ**, signifies *Aiding Thee after aiding* [i. e. time after time]; syn. **إِسْعَادًا**. (ISk, T, S, L, K:) or *aiding Thee and then aiding*: (Aḥmad Ibn-Yahyā, L:) or *aiding thy cause after aiding* [i. e. time after time]: (T, L:) and hence it is in the dual number: (IAth, L:) *El-Jarmee* says that it has no sing.; and *Fr* says the same of it, and also of **لَبِيكَ**: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the *Kur-ān* in prayer, **لَبِيكَ وَسَعْدِيكَ** and **وَالْخَيْرُ بَيْنَ يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ** [meaning *I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) = Also *The third part of the لَبِيَّة* [or *gore*] (K, TA) of a shirt: (TA:) [the dim.] **سَعِيدٌ** signifies the fourth part thereof. (K, TA.)

سَعْدٌ and **سَعَادَى** *A certain kind of perfume*, (S, K,) well known: (K:) or the former is pl. of **سَعْدَةٌ**, [or rather a coll. gen. n. of which **سَعْدَةٌ** is the n. un.,] and this last is [the name of] a certain kind of sweet-smelling root; it is a rhizoma (**أَرُومَة**), round, black, hard, like a knot; which forms an ingredient in perfumes and medicines: (AḤn:) and **سَعَادَى** is the name of its plant; (Lth, AḤn;) and its pl. is **سَعَادِيَاتٌ** (AḤn:) or the **سَعْد** is a certain plant having a root (أَصْل) beneath the ground, black, and of sweet odour: and the **سَعَادَى** is another plant: (Az:) [in the present day, the former of these two names (**سَعْد**) is applied to a species of cyperus: a species thereof is termed by *Forskāl* (in his *Flora Aegypti*. Arab, pp. lx. and 14,) *cyperus*

complanatus; and he writes its Arabic name "sæd" and "sææd:" it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.)

سَعْدٌ *A certain sort of dates.* (K, TA.)

سَعْدَةٌ: see سَعْدٌ [of which it is the n. un.].

سَعْدِيَّةٌ *Coats of mail of the fabric of a town called سَعْدِيَّة.* (TA.)

سَعْدَانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure فَعْلَانٌ except خَزَعَالٌ and قَبْقَارٌ unless it is of the reduplicative class, (S,) *A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, S, K,) called السَّعْدَانُ, (T, S,) to which the nipple [or the areola] of a woman's breast is likened: (S, K: [see سَعْدَانَةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called أَحْرَارٌ [pl. of حَرٌّ, meaning slender, and succulent or soft or sweet], dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the ربيع, and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men suck it and eat it: (Az, L:) the n. un. is with ة. (TA.) Hence the prov., وَلَا كَالسَّعْدَانِ مَرْعى [Pasture, but not like the سعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) — Also The prickles of the palm-tree. (AHn, TA.)*

السَّعَادُ, like سُبْحَانُ, is a name for الإِسْعَادُ [inf. n. of 4, and, like سُبْحَانُ, invariable, being put in the accus. case in the manner of an inf. n.]: one says, اسْبَحْهُ وَأُطِيعْهُ وَسُبْحَانَهُ, meaning اِسْبَحْهُ [i. e. I declare, or celebrate, or extol, his (i. e. God's) remoteness, or freedom, from every imperfection, or impurity, &c., (see art. سَبَحَ,) and I render Him obedience, or aid his cause]. (K, TA.)

سَعْدَانَةٌ n. un. of سَعْدَانٌ. (TA.) — سَعْدَانَةٌ *The nipple of a woman's breast; as being likened to the [head of] prickles of the plant called سَعْدَانُ, as mentioned above: (S, K:) or سَعْدَانَةُ التَّدِي, i. e. the blackness [or areola] around the nipple: (A:) or the part surrounding the تَدِي [here meaning nipple], like the whirl of a spindle. (TA.) — [Hence likewise,] سَعْدَانَةٌ signifies also The knot of the شُعْشُع [or apper-tenance that passes between two of the toes and through the sole] of the sandal, (S, A, K,) be-*

neath, (A, K,) next the ground; (S;) also called رَغْبَانَةٌ. (K in art. رَغَبَ.) — And The knot beneath the scale of a balance: (K,* TA:) the knots beneath the scale of a balance (S, A) are called its سَعْدَانَاتُ. (A.) — And the pl., سَعْدَانَاتُ, *Things in the lower parts of the [tendons, or sinews, called] عَجَايِبَ, resembling nails (أظفار).* (S, K.) — Also the sing., *The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) — And The anus: (K:) or the sphincter thereof. (TA.) — And The part of the vulva of a mare where the veretrum enters. (TA.) — Also A pigeon: or السَّعْدَانَةُ is the name of a certain pigeon. (K,* TA.)*

سَعِيدٌ, applied to a man, (S, Msb,) *Prosperous, fortunate, happy, or in a state of felicity; (T, S, A, Msb, K;) with respect to religion and with respect to worldly things; (Msb;) as also مَسْعُودٌ: (A,* K:) or the latter signifies, (T, S, Msb,) or signifies also, (K,) and so may the former signify, (T, TA,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Msb, K;) irregularly derived from أَسْعَدَهُ, (S,* K,* MF,) or regularly from سَعَدَهُ: (T, Msb:) one should not say مَسْعَدٌ: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سَعْدَاءُ, (A, Msb, TA,) and, accord. to Lh, سَعِيدُونَ and أَسَاعِدٌ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but سَاعِدٌ as pl. of سَعِيدٌ is anomalous: (TA:) the pl. of مَسْعُودٌ is [مَسْعُودُونَ and] مَسَاعِيدُ. (A, TA.) — Also A نَهْرٌ [i. e. river, or rivulet, or canal of running water,] (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهْرٌ: the نَهْرُ for irrigation of a tract of seed-produce: pl. سَعْدُ. (TA.)*

سَعِيدٌ: see سَعْدٌ, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

سَعَادَةٌ an inf. n. of سَعَدَ (MA, TA) and of سَعِدَ, (TA,) or a simple subst., (Msb,) *Prosperity, good fortune, happiness, or felicity, of a man; (S, Msb, K;) contr. of شَقَاوَةٌ; (S, Msb,* K;) with respect to religion and with respect to worldly things: (Msb;) [and so سَعْدٌ used as a simple subst.]: it is of two kinds; أَخْرَاقِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rāghib, TA in art. شَقُو.) [See also what next follows.]*

سَعُودَةٌ *Prosperousness, fortunateness, auspiciousness, or luckiness, (S, L,) of a day, and of a star or an asterism [&c.]; (L;); [as also سَعْدٌ used as a simple subst.]; contr. of نُحُوسَةٌ. (S, L.)*

السَّعِيدَةُ *A temple to which the Arabs (K, TA) of the tribe of Rabee'a (TA) used to perform*

pilgrimage, (K, TA,) at [Mount] Ohod, in the Time of Ignorance. (TA.)

سَعَادِي: see سَعْدٌ, in three places.

سَعِيدِيَّةٌ *A sort of garments of the kind called بَرُود, of the fabric of El-Yemen: (S, K:) app. so called in relation to the mountains of Benoo-Sa'eed. (TA.) — And حُلَّةٌ سَعِيدِيَّةٌ [A certain kind of dress]: so called in relation to Sa'eed Ibn-El-'As, whom, when a boy, or young man, the Prophet clad with a حُلَّة, the kind of which was thence thus named. (Har. p. 596.)*

سَاعِدٌ *The fore arm (ذِرَاع) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;) or from elbow to the hand: (Mgh, Msb:) so called because it aids the hand in seizing a thing (T, Msb) or taking it (T) and in work: (Msb:) or it signifies, (S,) or signifies also, (Msb,) the upper arm, or upper half of the arm, from the elbow to the shoulder-blade, syn. عَضُدٌ, [q. v.,] (S, Msb,) of a man: (S:) [and in like manner, of a beast, both the fore shank and the arm:] in some one or more of the dialects, the upper of the زَنْدَانِ [which may mean either the upper arm or the radius]; the ذِرَاعُ being the lower of them [which may mean either the "fore arm" or the "ulna"]; (L, TA:) of the masc. gender: (Msb:) pl. سَوَاعِدُ. (T, Mgh, Msb, TA.) One says, سَوَاعِدُكَ سَعْدٌ and سَوَاعِدُكَ سَعْدٌ [May God strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.) — And hence, [A kind of armlet;] a thing that is worn upon the fore arm, of iron or brass or gold. (Mgh.) — [Hence also,] سَاعِدَا الطَّائِرِ † *The two wings of the bird. (S, K.) — And السَّوَاعِدُ † The anterior, or primary, feathers of the wing: so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ † [A bird strong in the anterior, or primary, feathers of the wing]. (A, TA.) — Also the sing., † A chief, upon whom people rely. (TA.) — And the pl., سَوَاعِدُ, † The channels in which water runs to a river or small river (نَهْرٌ), (S, A, K,) or to a sea or large river (بَحْرٌ); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies a channel in which water runs to a valley, and to a sea or large river (بَحْرٌ): or the channel in which a large river (بَحْرٌ) runs to small rivers (أَنْهَارٌ). (L.) And † The places from which issues the water of a well: the channels of the springs thereof. (L.) — Also † The medullary cavities; the ducts through which runs the marrow in a bone. (S, K.) — And † The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being likened to the سَوَاعِدُ of the بَحْرُ: (AA, TA:) the قَصَبُ of the udder: (As, TA:) or سَاعِدٌ signifies the orifice of a she-camel's teat, from which the milk issues: and سَاعِدُ الدَّرِّ, a duct by which the milk descends to the she-camel's udder: and in like manner سَاعِدٌ signifies a duct that conveys the milk to a woman's breast or nipple. (TA.) — أَمْرٌ دُو سَوَاعِدَ means † An affair having several modes, or manners, [in which it may be per-**

formed,] and several ways of egress therefrom. (A, TA.)

سَاعِدَةٌ The bone of the shank. (TA.) — And A piece of wood, (K, TA,) set up, (TA,) that holds the pulley. (K, TA.) = سَاعِدَةٌ is a name of The lion: (S, K:) imperfectly decl., like أُسَامَةُ. (TA.)

أَسْعَدُ [More, and most, prosperous or fortunate or happy; an epithet applied to a man:] masc. of سَعْدَى: (S, K:) but IJ says that سَعْدَى as an epithet has not been heard. (TA.) = Also A [cracking of the skin, such as is termed] شَقَاق, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.)

مَسْعُودٌ: see سَعِيدٌ, in two places.

سعر

1. سَعَرَ النَّارَ, (S, A, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. سَعِرَ; (Mṣb;) and اسْعَرَهَا, (A, Mṣb, K,) inf. n. اسْعَارَ; (Mṣb;) and اسْعَرَهَا, (A, K,) inf. n. اسْعَارَ; (Mṣb;) and اسْعَرَهَا, (A, K,) inf. n. اسْعَارَ; (Mṣb;) or the last has an intensive signification; (S;) He lighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَوْقَدَهَا, (Mṣb, K,) or أَلْبَسَهَا and هَيَّجَهَا. (S, A.) In the Kur lxxxi. 12, some read سَعَرَتْ; and others, سَعَرَتْ, which latter has an intensive signification. (S.) And سَعَرَ النَّارَ He stirred the fire with a سَعْر. (TA.) — [Hence,] سَعَرَ الْحَرْبَ, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and اسْعَرَهَا, and سَعَرَهَا; (K;) † He kindled war; (K, TA;) excited, or provoked, it. (S, TA.) And سَعَرُوا النَّارَ † [They kindled, or excited, the fire of war]. (A.) — [Hence also,] سَعَرَهُمْ شَرًّا † [Evil, or mischief, excited them, or inflamed them]. (A.) And سَعَرَ عَلَى قَوْمِهِ † [He excited, or inflamed, against his people]. (A.) — And سَعَرَهُمْ شَرًّا † He did extensive evil, or mischief, to them: (ISK, S, TA:*) or he did evil, or mischief, to them generally, or in common; as also اسْعَرَهُمْ, and سَعَرَهُمْ; (TA;) or one should not say اسْعَرَهُمْ. (ISK, S, TA.) — And سَعَرْنَاَهُمُ بِالْأَيْلِ † We burned and pained them [or inflicted upon them burning pain] with arrows. (S.) — And سَعَرَ الْإَيْلَ, aor. as above, (K,) and so the inf. n., (TA,) † He (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA.) — And سَعَرَ, (S, A,) inf. n. سَعَارَ, (TA,) † He (a man) was smitten by the [hot wind called] سَمُوم. (S, A.) And † He (a man) was, or became, vehemently hungry and thirsty. (TA.) And † He was, or became, mad, insane, or a demoniac. (MA.) — You say also, سَعَرْتُ الْيَوْمَ فِي حَاجَتِي سَعْرَةً † I made a circuit during the day, or to-day, for the accomplishment of my want. (S.) And لَأَسْعُرَنَّ سَعْرَةً, i. e. لَأَطُوفَنَّ طَوْفَةً † [app. meaning I will assuredly practise circumvention like his practising thereof]. (Fr, O, K.) — And سَعَرَ اللَّيْلَ بِالْمِطْيِ, inf. n. as above, † He journeyed throughout the night with the camels, or beasts, used for riding. (ISK, TA.)

— And سَعَرْتُ النَّاقَةَ † The she-camel was quick, or swift, in her going. (TA.) [See also سَعْرَانٌ, below.]

2: see 1, in four places. = سَعْرَةٌ [from سَعَرَ], (Sgh, Mṣb,) inf. n. تَسْعِيرُ; (Mṣb;) and اسْعِرْهُ; (Sgh, Mṣb;) He assigned to it a known and fixed price: (Mṣb:) or he declared its current price, or the rate at which it should be sold. (Sgh.) And سَعَرَ لَبَنَهُ, (A, TA,) inf. n. as above; (S;) and اسْعِرْ لَبَنَهُ; (A;) He (a governor, A) fixed the amount of the prices of provisions &c. for them; (S, TA;) the doing of which is not allowable. (TA.) — And سَعَرُوا, inf. n. as above; and اسْعِرُوا; They agreed as to a price, or rate at which a thing should be sold. (K.)

[3. سَاعِرُهُ app. signifies † He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, (Ham p. 785,) it is from مَسْعَرٌ as an epithet applied to a dog, meaning “mad.”]

4: see 1, in four places. — اسْعَرْنَا قَفْزًا, said of a wild animal, means † He excited and annoyed us by leaping, or bounding. (TA, from a trad.) = See also 2, in three places.

5: see the next paragraph.

8. اسْتَعَرْتُ النَّارَ, (S, A, Mṣb, K,) and اسْتَعَرْتُ, (S, A, K,) [but the latter, app., has an intensive signification,] The fire burned; or burned up, burned brightly or fiercely, blazed, or flamed. (S, A, Mṣb, K.) — [Hence,] اسْتَعَرْتُ الْحَرْبَ † The war [raged like fire, or] spread. (K, TA.) And in like manner, (TA,) اسْتَعَرْتُ الشَّرَّ † The evil, or mischief, [raged, or] spread. (K, TA.) — And اسْتَعَرْتُ النَّارَ, (S, A, K,) or اسْتَعَرْتُ, (TA,) † The thieves, or robbers, put themselves in motion, (K, TA,) for mischief, (TA,) as though they were set on fire. (S, K, TA.) — And اسْتَعَرْتُ الْجَرْبَ فِي الْبَعِيرِ † The mange, or scab, began in the armpits and the groins or similar parts (AA, S, A, *K) and the lips (S) of the camels. (AA, S, A, K.) — And اسْتَعَرْتُ النَّاسَ فِي كُلِّ وَجْهِ † The people ate the fresh ripe dates in every direction, and obtained them; like اسْتَجَبُوا. (Abou-Yoosuf, TA.)

سَعَرَ رَمِيَّ † A vehement shooting or throwing: (A:) [or a burning, painful shooting; as is indicated in the S:] one says ضَرْبٌ هَبْرٌ وَطَعْنٌ تَرٌّ † [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.) It is said in a trad. of 'Alee, اضْرِبُوا هَبْرًا وَارْمُوا سَعْرًا, [Smite ye so as to cleave off a piece of flesh, and] shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.)

سَعَارٌ: see سَعْرٌ. — [Hence,] † Madness, insanity, or demoniacal possession; (K;) as also سَعْرٌ; (S, K:) so † the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it signifies in the former, (S,) or in the latter, (TA,) † fatigue, or nearness, or distress, or affliction, and punishment: (Fr, S, TA:) or, accord. to Az,

إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسَعْرٌ, in verse 24, may mean † verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafah, it means, in a state that would inflame and excite us. (TA.) — Also † Hunger; and so سَعَارٌ; (Fr, K, TA:) or the former signifies vehemence of desire for flesh-meat: (K, TA:) and † the latter, vehemence of hunger: (S:) or the burning of hunger: (TA:) and the burning of thirst. (A.) — And † A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عَدَوَى. (K. [See 1.]

سَعْرٌ The current price, or rate, at which a thing is to be sold: (MA, K:) pl. اسْعَارٌ. (S, A, Mṣb, K.) One says, لَهُ سَعْرٌ, meaning It is exceedingly valuable: and لَيْسَ لَهُ سَعْرٌ It is exceedingly cheap. (Mṣb.)

سَعَرٌ: see سَعْرَةٌ.

سَعْرٌ † Mad, insane, or possessed by a demon: (K:) and so مَسْعُورَةٌ applied to a she-camel: (S:) or the latter, so applied, that will not remain still; from سَعْرٌ meaning “madness, or insanity, or demoniacal possession.” (Ham p. 785:) [See also مَسْعَرٌ:] the pl. of سَعْرٌ is سَعَرَى. (K.)

سَعَرٌ: see سَعْرٌ, in two places.

سَعْرَةٌ † A cough: (O, K:) or a sharp cough; as also سَعِيرَةٌ. (IAq, TA.) — And † The beginning of an affair or a case; and the nemness thereof: (K, TA:) in some copies of the K, جِدَّتُهُ is erroneously put for جِدَّتُهُ. (TA.)

سَعْرَةٌ A colour inclining to blackness, (S, TA,) a little above what is termed أَدَمَةٌ; as also سَعْرٌ. (TA.)

سَعْرَانٌ [an inf. n.] Vehemence of running. (O, K.) [See 1, last signification.]

سَعْرَارَةٌ (S, K) and سَعْرُورَةٌ (K) † Daybreak. (K.) — And † The rays of the sun entering an aperture of a house or chamber: (K, *TA:) or the motes that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.)

سَعْرُورَةٌ: see the next preceding paragraph.

سَعَارٌ The heat (S, K) of fire; (S;) as also سَعِيرٌ; (K:) and † of night. (A.) — See also سَعَرٌ, in two places. — Also † Evil, or mischief: so in the saying, لَا يَنَامُ النَّاسُ مِنْ سَعَارِهِ [Men will not sleep by reason of his evil, or mischief], occurring in a trad. (TA.)

سَعُورٌ † A she-camel quick, or swift, in her going. (TA.) [See 1, last signification.]

سَعِيرٌ Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) [and thus] نَارٌ صَرِيعٌ and دِهَيْنٌ صَرِيعٌ; for you say نَارٌ

مُسْعُورَةٌ: (Akh, S:) or نَارٌ سَعِيرٌ signifies fire kindled, or made to burn &c., with other fire. (Lh, TA.) — Also Fire (S, K) itself; (S;) and so سَاعُورَةٌ and سَاعُورٌ: (K:) or [so in the TA, but in the K “and,”] its flame; (K;) as also سَاعُورَةٌ and سَاعُورٌ. (TA.) = السَّعِيرُ: see what next follows.

السَّعِيرُ, (O, K,) and السَّعِيرُ, (S,) or the latter is a mistake, (O, TA.) A certain idol, (S, K,) belonging peculiarly to [the tribe of] 'Anazeh. (Ibn-El-Kelbee, S.) [See an ex. in a verse cited in art. مَوْر.]

سَعِيرَةٌ: see سَعْرَةٌ.

سَاعُورٌ: see سَعِيرٌ, in two places. — Also A sort of fire-place, or oven, (تَنْوَرٌ, K, TA,) dug in the ground, in which bread is baked. (TA.) = And The chief of the Christians in the knowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally سَاعُورَاءُ, a Syriac word, meaning the investigator of the cases of the diseased. (TA.)

سَاعُورَةٌ: see سَعِيرٌ, in two places.

سَعْرٌ, applied to a man, Of the colour termed سَعْرَةٌ: fem. سَعْرَاءُ. (TA.) — And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sinews apparent, altered in colour or complexion, or emaciated, (K, TA,) and slender. (TA.)

مَسْعَرٌ The slender part of the tail of a camel. (K.) — See also مَسَاعِرٌ.

مَسْعَرٌ and مَسْعَارٌ (S, K) The thing, (K,) or wood, (S,) or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &c.]: (S, *K, *TA:) pl. (of the former, A) مَسَاعِرٌ (A, TA) and [of the latter] مَسَاعِيرٌ. (TA.) — Hence one says of a man, إِنَّهُ لَمَسْعَرٌ حَرْبٍ, † Verily he is one who makes the fire of war to rage; (S, A, *K, *TA;) a stirrer of the fire of war. (TA.) — Also the former, (مَسْعَرٌ), † Long; (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or strong. (As, K.) — And, applied to a dog, † Mad. (Ham p. 785.) [See also سَعْرٌ.] — مَسْعَرٌ as an epithet applied to a horse means الَّذِي يُطِيحُ قَوَائِمَهُ مُتَفَرِّقَةً وَلَا ضَبْرَ لَهُ [i. e., app., That makes his legs to fall spread apart, and that has no leaping with his legs put together]: (K:) or, in the words of AO, [and so in the O,] الَّذِي تُطِيحُ قَوَائِمَهُ [app. whose legs thou makest to fall &c.]: (TA:) [in the CK, لَا ضَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وَقِيلَ وَثْبٌ مُجْتَمِعُ الْقَوَائِمِ, in which وَقِيلَ is evidently a mistranscription for وَهُوَ, referring to ضَبْرٌ, which is well known as meaning وَثْبٌ and مُجْتَمِعُ الْقَوَائِمِ:] and مَسَاعِرٌ signifies the same. (AO.)

مَسْعَارٌ: see the next preceding paragraph.

مَسْعُورٌ: see its syn. سَعِيرٌ. — [Hence,] † A man

smitten by the [hot wind called] سَمُورٌ. (S, A.) — And † Vehemently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K;) and, it is said, for drink also. (TA.) — See also سَعْرٌ.

مَسَاعِرٌ [a pl. of which the sing., if it have one, is probably مَسْعَرٌ.] † The armpits, and the groins or similar parts, (S, A, *K,) and the lips, (S,) of camels. (S, A, K.)

مَسَاعِرٌ: see مَسْعَرٌ, last sentence.

سَعَط

1: see what next follows.

4. اسْعَطَهُ, (S,) or اسْعَطَهُ دَوَاءً, (AA, IDrd, Mgh, Msh, K,) He poured, (S, Mgh, Msh,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Msh, K;) as also سَعَطَهُ, aor. 2 and 3, (K,) the former of which, namely 2, is the more approved, inf. n. سَعَطٌ. (TA.) Both are also written with ص. (K and TA in art. صَعَط.) — [Hence,] اسْعَطَهُ الرَّمْحُ † He pierced him in his nose with the spear: ('Eyn, K:) or it is like أَوْجَرَهُ, meaning he pierced him in his breast, or chest, with the spear. (S.) — [Hence also,] اسْعَطَهُ عَلِمًا † He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.)

8. اسْتَطَعُ He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh;) or introduced it, or had it introduced, therein: (K:) the pass. form, اُسْتُطِعَ, is not allowable. (Mgh.)

10. اسْتَطَعُ † He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K;) then he covered her, and failed not to impregnate. (TA.)

سَعَطَةٌ وَاحِدَةٌ A single introduction of medicine into the nose; as also وَاحِدَةٌ. (Lth, K.)

سَعَاطٌ: see سَعِيطٌ, in four places.

سَعُوطٌ Medicine that is poured, (S, Mgh, Msh,) or introduced, (K,) into the nose; (S, Mgh, Msh, K;) [an errhine;] as also صَعُوطٌ (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like صِرَاطٌ for سِرَاطٌ] such as Sb mentions. (TA.) — Also Sweat. (TA.)

سَعُوطٌ: see the next paragraph, in two places.

سَعِيطٌ Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K:) and sharpness, or pungency, of odour; as also سَعَاطٌ; (K;) the former, [for instance,] of mustard, (ISk,) and so † the latter, and likewise سَعُوطٌ: (TA:) and سَعَاطٌ سَعَاطٌ signifies the odour of musk. (Fr.) A rájiz says, describing camels and their milk,

* حَمِضِيَّةٌ طَيِّبَةُ السَّعَاطِ *

[That eat the plants called حَمِضٌ, sweet in odour].

(AHn.) And you say, هُوَ طَيِّبُ السَّعُوطِ and † الإِسْعَاطُ [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for السَّعَاطُ]. (TA.) — The dregs, lees, or sediment, of wine. (S, K.) — The بَان [or ben]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K:) and the oil of the زَيْتُون [or jasmine]. (TA.) = I. q. مُسْعَطٌ [pass. part. n. of 4, q. v.]. (TA.)

إِسْعَاطٌ: see the next preceding paragraph.

إِسْعَاطَةٌ: see سَعَطَةٌ.

مُسْعَطٌ, (S, Msh, K,) and مُسْعَطٌ, (Lth, K,) the former an instance of the instr. n. with damm, (S, Msh, TA,) which is extr., (Msh, TA,) like مَنَحْلٌ &c., (TA,) The thing, (K,) or vessel, or receptacle, (S, Msh,) into which سَعُوطٌ is put, (S, Msh, K,) and from which it is poured into the nose. (K.) *Handl. Box. p. 367*

سَعَف

1. سَعَفَتْ يَدُهُ: see 4. = سَعَفَتْ بِحَاجَتِهِ, (S, TA,) inf. n. سَعْفٌ, (S, K,) His hand became cracked around the nails; (S, K, *TA;) as also سَقَفَتْ. (S, TA.) — سَعَفَتْ النَّاقَةُ, in the K, erroneously, سَعَفَتْ, with damm, (TA,) or سَعَفَ الْبَعِيرُ, (ISk, S,) The she-camel, (K, TA,) or he-camel, (ISk, S,) became affected with what is termed سَعْفٌ, meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the خُرْطُوم [i. e. nose, or fore part of the nose,] falls off, (ISk, S, K,) and the hair of the eyes: (ISk, S:) the like thereof in sheep or goats is termed غَرْبٌ: (S:) accord. to IAAr, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) — سَعَفَ, (S, K,) like عَنَى, (K,) said of a boy, He became affected with the pustules termed سَعَفَةٌ [q. v.]. (S, K.)

2. تَسْعِيفٌ The mixing of musk and the like with aromatic perfumes (K, TA) and sweet-scented oils. (TA.) One says, سَعَفَ لِي دُهْنِي [Mix thou for me my oil with aromatic perfumes]. (Ish, TA.)

3. سَاعَفَهُ, (K, TA,) inf. n. مُسَاعَفَةٌ, (S, TA,) He aided, assisted, or helped, him; [like أَسَعَفَهُ;] or [so accord. to the K, but accord. to the S “and,”] agreed, or complied, with him, (S, *K, TA,) to perform an affair, (TA,) acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him, (K, TA,) well. (TA.) — [Hence,] سَاعَفَهُ جَدُّهُ † His fortune aided him: and in like manner, سَاعَفَهُ الدُّنْيَا † [Worldly prosperity aided him]. (A, TA.)

4. اسْعَفَ, (K,) inf. n. إِسْعَافٌ, (TA,) It (a thing, TA) drew near, or approached: (K, TA:) and اسْعَفَ بِهِ it drew near, or approached, to him, or it. (TA.) — اسْعَفَ لَهُ (an object of the chase) became within his power, or reach. (K.) — اسْعَفَ إِلَيْهِ He tended, repaired, or betook

himself, to, or towards, him, or it. (TA.) — **أَسْعَفَ** *He came to his family*; syn. **أَلَمَ**. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] = **أَسْعَفْتُهُ** *I aided, assisted, or helped, him to perform his affair.* (Msb. [See also 3.]) — **أَسْعَفَهُ بِحَاجَتِهِ** (S, Msb, K, *) inf. n. **إِسْعَافٌ**, (Msb.) *He performed, or accomplished, for him the object of his want*; (S, Msb, K;) as also **بِهِ** **سَعَفٌ**, (Ibn-'Abbād, K, * TA,) aor. **سَعَفَ**, (K,) inf. n. **سَعْفٌ**. (TA.) — It is said in a trad., thus related, **فَاطِمَةُ بَضَعَتْ مِنِّي**, meaning [*Fāṭimeh is a part of me*:] *that betides, or happens to, [or affects,] me which betides, or happens to, [or affects,] her.* (TA. [See another reading in art. **بَضَعٌ**].)

سَعْفٌ *A commodity; an article of merchandise.* (O, K, TA.) One says, **إِنَّهُ سَعْفٌ سَوٌّ** *Verily it is a bad commodity.* (O, TA.) — **أَسْعَفَ** *A man vile, or mean, and despaired in all his circumstances.* (AHeyth, O, K.)

سَعْفٌ *Palm-branches, (Az, * S, Msb, K,) as long as they have the leaves upon them: when these are removed from them, called جَرِيدٌ (Msb.) or the part [or parts] of palm-branches upon which leaves have grown: (S voce سَعِبٌ:) or the leaves of palm-branches, (Mgh, K, TA,) of which are woven [baskets of the kind called] زَبَلٌ (Mgh) or زَبْلَانٌ (TA) [pls. of زَبَلٌ], and [the similar receptacles called] جَلَالٌ [pl. of جَلَّةٌ], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) such as have become dry [of palm-branches] are mostly thus called; the fresh [palm-branch] being called سَحْبَةٌ (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Msb,) with ة: (S, Mgh, Msb:) which also signifies a palm-tree itself; and its pl. is سَعَفَاتٌ. (TA.) — [Hence, as being likened to palm-leaves,] *The forelock of a horse*; so in the saying of Imr-el-Kays,*

* وَأَرْكَبُ فِي الرَّوْعِ خَيْفَانَةً *
* كَسَا وَجْهَهَا سَعْفٌ مُنْتَشِرٌ *

[*And I ride, in war, or battle, a brisk, or an agile, leaving mare, whose face a spreading forelock has clad*: which shows that سَعْفٌ [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Jac. Schultens, as mentioned by Freytag, explains it as meaning *A whiteness upon the forehead of a horse*: but this explanation is perhaps conjectural, from the verse cited above.] = *The paraphernalia (جَهَاز) of a bride*: pl. سَعُوفٌ. (IAar, K.) — *Anything good, goodly, or excellent, and consummate, such as a slave, or any precious thing, or a house that one possesses.* (IAar, K.) = *A species of fly*: mentioned by a poet as smiting a lion. (IB, TA.) = See also 1.

سَعْفَةٌ *A certain disease, (Kr, TA,) or pustules, (S, K, TA,) coming forth upon the head (Kr, S, K, TA) of a child, (S, K, TA,) and upon his face: (K, TA:) said by AHāt to be دَاءُ التَّعَلُّبِ [i. e.*

alopecia], which occasions baldness; and سَعْفَةٌ is a dial. var. thereof in this last sense. (TA.)

سَعْفَةٌ n. un. of سَعَفٌ [q. v.]. (S, * Mgh, Msb.) = See also the next preceding paragraph.

سَعَافٌ *A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbād, O.) [See 1.]*

سَعُوفٌ *Large [drinking-cups or bowls such as are called] أَقْدَاحٌ. (IAar, K.) — And The goods, or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the [drinking-vessel called] تَوْرٌ, and the bucket, and the rope, and the like. (TA.) — [See also سَعْفٌ, of which it is pl.] = Also The natural dispositions, (AA, IAar, K, TA,) generous and other, of men: (IAar, K, TA:) AA says, I have not heard any sing. thereof. (TA.)*

سَعْفٌ *A camel having the disease termed سَعْفٌ (see 1): fem. سَعْفَاءٌ, applied to a she-camel: (ISK, S, K:) A'Obeid mentions only the fem. epithet. (TA.) — Also A horse white, (S, * K,) or hoary, (S,) in the forelock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed أَصْبَغٌ. (S, TA:) so in the "Book of Horses" by AO. (TA.)*

مُسَعُوفٌ *A boy affected with the pustules termed سَعْفَةٌ [q. v.]. (S, K.)*

مَسَاعِفٌ *A place, (K,) and a place of alighting, (TA,) near. (K, TA.)*

سعل

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سَعَلٌ aor. **سَعَلَ**, (S, O, Msb, K,) inf. n. **سَعْلٌ** (S, O, K) and **سَعْلَةٌ** (K,) or the latter of these is the inf. n., and the former is a simple subst., (Msb,) [*He coughed*:] **سَعْلَةٌ** signifies [the having] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Seenā, K, TA:) wherefore the ducts of the lungs are called **قَصَبُ السَّعَالِ** [the tubes of coughing, meaning the bronchial tubes,] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, **إِنَّهُ يَسْعَلُ سَعْلَةً** [*Verily he coughs with an abominable coughing*]. (TA.) And **بِهِ سَعْلَةٌ** [*In him is a coughing*; i. e. he has a coughing, or cough]. (TA.) And **أَغْصَكَ السَّوَالُ فَأَخَذَكَ السَّعَالُ** [*The question, or petition, has choked thee, and consequently coughing has seized thee*]. (TA.) — Hence the saying, **رَمَاهُ فَسَعَلَ الدَّمُ** [*He shot him, and he consequently coughed up blood*]; i. e., he threw [up] blood from his chest. (TA.) =

سَعَلٌ, aor. **سَعَلَ**, inf. n. **سَعْلٌ**; accord. to the K, app., **سَعَلٌ**, aor. **سَعَلَ**, inf. n. **سَعْلٌ**; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) + *He was, or became, brisk, lively, or sprightly*; (K, TA;) like **زَعَلَ**, inf. n. **زَعْلٌ**. (TA. [See the part. n., سَعِلٌ, below.]

4. **أَسْعَلَهُ** *It [made him to cough, or] occasioned him a coughing.* (TA.) = And + *He, or it, made him, or pronounced him, to be like the سَعْلَةٌ* [q. v.]. (O, TA.) — And + *He, (a man, K, TA,) and it, (pasture, or herbage, O, TA,) rendered him (a horse, TA) brisk, lively, or sprightly*; (O, K, TA;) as also **أَزْعَلَهُ**. (O, TA.)

10. **أَسْتَسَعَلَتْ** † *She (a woman) became a سَعْلَةٌ, i. e., very clamorous, and foul-tongued*; (S, O;) or like a سَعْلَةٌ, (K, TA,) in badness, wickedness, or guile, and clamorousness, and foulness of tongue: (TA:) similar to استكلبت, and to استأسد said of a man, &c.: (AZ, TA.)

سَعْلٌ *Dry [dates of the bad sort termed] شَيْصٌ. (IAar, O, K.)*

سَعْلٌ, applied to a horse, + *Brisk, lively, or sprightly*; like **زَعْلٌ**. (AO, O, TA.)

سَعْلِيٌّ: see the next paragraph.

سَعْلَةٌ and **سَعْلَاءٌ** (S, O, K [app. thus, without tenween, as a fem. noun, though سَعْلَاءٌ without tenween is unusual,]) and **سَعْلِيٌّ** (S, O, TA) The [kind of goblin, demon, devil, or jinnee, called] **غُولٌ** (K:) or the female of the **غُولُ**: (Abu-l-Wefee El-Aarabee, TA in art. **غُول**; and Har p. 76:) or the worst, most wicked, or most guileful, of the **غِيلَانُ** [pl. of **غُولٌ**]: (S, O:) or an enchantress of the **جِنِّ**, or **genii**: (K:) pl. [of the first] **سَعَالٌ** [written with the article السَّعَالِي] (S, O, K) [and of the second سَعَالِيٌّ] and of the third **سَعْلِيَّاتٌ**, which is said to signify the females of the **غِيلَانُ**. (TA.) — [Hence,] **سَعْلَاءٌ** signifies † *A very clamorous, foul-tongued, woman*: (S, O, TA:) accord. to Abou-'Adnān, a woman foul in face, evil in disposition, is likened to the **سَعْلَاءُ**: but some of the Arabs say that the Arabs do not apply the epithet **سَعْلَاءٌ** to any but an old woman. (TA.) — And [the pl.] **السَّعَالِي** signifies † *Horses*; as being likened to what are [properly] so termed. (TA.) — And [the same pl.] **السَّعَالِي**, (K, TA,) with kesr to the ل, (TA,) [in the TK **السَّعَالِي**, and in the CK **السَّعَالِي**,] signifies † *A certain plant, the leaves of which make [the ulcers termed] دَبِيلَاتٌ to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough*; [wherefore it is also called **حَشِيَّةُ السَّعَالِ**; (TK;)] and causes the erection of the **ذَكَرُ** to subside (**وَيَفُشُّ الْإِثْتِصَابُ**, K, TA, for which we find in some copies of the K **وَنَفْسُ الْإِثْتِصَابِ**); even the fumigating of oneself therewith. (K.)

سَعْلَاءٌ: see the next preceding paragraph.

سَعْلٌ an inf. n. of **سَعَلَ** [q. v.]: (S, O, K:) or a simple subst. [meaning *A cough*]. (Msb.)

السَّعَالِي: see **سَعْلَاءٌ**.

سَاعِلٌ [*Coughing*]. You say **سَاعِلٌ** (O,

K,) without ة, (O,) meaning *A she-camel having a cough.* (O, K.) — And لَدُو سَعَالٍ سَاعِلٌ [Verily he has a violent cough]: (O, K.)* a phrase having an intensive meaning: (K:) by rule one should say سَعَالٌ مُسْعِلٌ; but thus the Arabs said, like as they said شَغْلٌ شَاغِلٌ and شَعْرٌ شَاعِرٌ and [in like manner] a poet cited by Lth says دُو سَاعِلٍ (O.) — See also what follows.

مُسْعِلٌ The part of the fauces, or throat, which is the place of coughing: (S, Mṣb:) or [simply] the fauces, or throat; as also سَاعِلٌ (K;) which latter is expl. by Az as meaning The mouth; because with it one coughs. (TA.)

سعى and سعو

1. سَعَى, aor. يَسْعَى, inf. n. سَعًى (S, Mṣb, K, &c.) [and مَسْعًى, agreeably with general analogy], *He walked, went, or went along,* (Er-Rāghib, Mṣb, K, TA,) *quickly:* (Er-Rāghib, Mgh, TA:) this, accord. to Er-Rāghib, is the primary signification: and hence, السَّعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ [The tripping to and fro between Es-Safā and El-Marwēh]: (TA:) and سَعَى فِي مَشْيِهِ [app. meaning *He tripped along, or he trudged along, in his walking*]: (Mṣb:) [or] السَّعَى signifies the going along with vigorousness, and with lightness, activity, or quickness. (Ham p. 665.) — *He* (a man, S) *ran;* syn. عَدَا; (IAḡr, S, K, TA;) or جَرَى: by the former of which is meant [he went] a pace below what is termed الشَّدُّ and above what is termed المَشْيُ. (IAḡr, TA.) — *I. q. قَصَدَ* [as meaning *He repaired, or betook himself*]. (K.) The saying, in the Kṣr [lxii. 9], فَاسْعُوا إِلَى ذِكْرِ اللَّهِ, is expl. as meaning فَاسْعُوا [Then repair ye to prayer to God]: (TA:) or then go ye (فَاسْعُوا) to prayer [to God]: (Jel:) and Ibn-Mes'ood read فَاَسْعُوا. (TA.) Or سَعَى إِلَى الصَّلَاةِ means *He went to prayer, in any manner* [i. e. whether quickly or not]. (Mṣb.) — *He was active, or busy and bustling, in procuring the means of subsistence:* (TA:) *he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised:* (Er-Rāghib, TA:) *he occupied himself according to his own judgment or discretion or free will, in any work, or deed:* (Mṣb:) *he worked, or wrought, or did,* (S, Mṣb, K, TA,) *any work, or deed, good or evil:* (TA:) *he earned, or gained.* (S, K, TA.) One says, هُوَ يَسْعَى عَلَى قَوْمِهِ *He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party.* (Ham p. 771, Mṣb.)* And هُوَ يَسْعَى لِقَوْمِهِ *He worked, or wrought, and earned, or gained, for them.* (TA.) And الْمَرْءُ يَسْعَى لِقَارِبِهِ, a prov., meaning *The man earns for his belly and his pudendum.* (TA.) And فِي فِكِّ رَقَبَتِهِ, سَعَى الْبُكَاتِبِ فِي عَقْقِ رَقَبَتِهِ, i. e. [The slave who had made a contract with his master to pay him a certain sum for his emancipation] laboured to earn the means of releasing himself: (Mṣb:) the inf. n. of the verb thus used is سَعَايَةٌ: (S, Mṣb:) and this term is employed

when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAḡr, TA.) The saying, in the Kṣr [liii. 40], مَا لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى means [There is nothing imputable to the man] but what he hath wrought, or done. (Mṣb.) And فَلَمَّا بَلَغَ مَعَهُ السَّعَى, in the same [xxxvii. 100], means *And when he attained to working with him: or and when he was able to assist him in his working.* (TA.) — Also *He superintended, managed, or conducted, in his own person, the collection of the poor-rates;* (K, TA;) *he went to exact them, and received them;* (TA;) and the inf. n. in this case also is سَعَايَةٌ (K, TA:) or سَعَى عَلَى الصَّدَقَةِ (S, Mṣb,) aor. يَسْعَى, inf. n. سَعًى (Mṣb,) *he officiated in the exacting, or receiving, or collecting, of the poor-rate.* (S,* Mṣb.) [And سَعَى is trans. without a prep. as meaning *He exacted the poor-rate:*] a poet says, (namely, 'Amr Ibn-'Addā, TA.)

سَعَى عَقَالًا فَلَمْ يَتْرُكْ لَنَا سَبْدًا
كَفَيْتُ لَوْ قَدْ سَعَى عَمْرُو عَقَالِينَ

[*He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?*]. (S.) — سَعَيْتُ فِي أَمْرِ فُلَانٍ is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his سَعَى [or striving, or labouring; and may be rendered *I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it*]: and وَالتَّائِبِينَ سَعَا فِي آيَاتِنَا, in the Kṣr xxii. 50 [and xxxiv. 5], means *And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions:* (Ksh in xxii. 50:) or these words of the Kṣr mean *and they who strive, or labour, to falsify, or nullify, our signs; i. e. the Kṣr-ān.* (Jel.) — سَعَى بَيْنَهُمْ means *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them; as also سَأًا, which is app., in this case, a dial. var. of سَعَى.* (TA in art. سَأَو.) [Hence,] سَعَى بَيْنَ النَّاسِ بِالْتِمَائِمِ [He created, or excited, disorder, &c., among the people by calumnies, or slanders: or it may be well rendered *he busied himself among the people with propagating calumnies, or slanders*]. (S and O in art. أَكَلَ; &c.) — And سَعَى بِهِ *He calumniated him, or slandered him,* (S, Mṣb, K,* TA,) إِلَى الْوَالِي [to the ruler, or magistrate]; (S, Mṣb, K;) inf. n. سَعَايَةٌ. (TA.) — سَعَتْ, said of a female slave, (K, TA,) aor. تَسْعَى, inf. n. سَعًى (TA,) *She committed fornication, or prostituted herself.* (K, TA.) [See also 3.] — سَاعَانِي فُلَانٌ فَسَعَيْتُهُ: see 3.

3. أَسْعَيْتُهُ فُلَانٌ فَسَعَيْتُهُ, aor. of the latter أَسْعَيْتُهُ, means [Such a one strove with me in walking, or going along, quickly, &c.,] and I overcame

him [therein]. (S, TA.) The inf. n. مُسَاعَاةٌ signifies *The walking, or going, quickly* [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in commendation of worldly enjoyments, مَنْ سَاعَاهَا مِنْ سَاعَاهَا, meaning مَنْ سَاقَبَهَا [i. e. *He who runs a race with them, they evade him, or escape his pursuit*]. (TA.) — مُسَاعَاةٌ also signifies *One's committing fornication with a female slave: and a female slave's committing fornication with any one:* (KL:) you say, of a man, زَنَى and عَمَرَ, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, قَدْ سَاعَاهَا [He has committed fornication with her]; قَدْ مُسَاعَاةٌ not being with any but with female slaves: thus in a trad., إِمَاءٌ سَاعِينَ [Female slaves that committed fornication in the Time of Ignorance]: and أَتَى عَمَرَ [There was brought to 'Omar a man who committed fornication with a female slave]: (S, TA.)* [and hence, وَلَدَ الْمُسَاعَاةِ (occurring in the L, in art. بَهَتْ, as mentioned by IAḡr on the authority of Abu-l-Mekārim), meaning *The offspring of fornication, begotten on a slave:*] or سَاعَاهَا (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication:* (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that الْمَرْءُ مُسَاعَاةُ الْمَرْأَةِ signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of [the gain of] prostitution:* and it is said in a trad. that there shall be no مُسَاعَاةٌ in El-Islām. (TA.) — [It is said in the TA in art. رُبِعَ, that مُسَاعَاةٌ from السَّاعَةِ is like مُشَاهَرَةٌ from الشَّهْرِ and مُرَابَعَةٌ from مُرَابَعَةٍ &c.; but I think that مُسَاعَاةٌ in this instance is a mistranscription for مُسَاوَعَةٌ: see art. سَوَعَ.]

4. جَعَلَهُ يَسْعَى (K, TA,) i. e. *He made him to earn, or gain.* (TA.) — And اِسْتَعَى عَلَى صَدَقَاتِهِمْ *He employed a collector of their poor-rates.* (TA.) [See also 10.] — And اِسْتَوْا بِهِ *They gave him, or performed or accomplished for him, what he desired, or sought, or needed.* (Sgh, K, TA.)

10. فِي قِيَمَتِهِ (S, Mṣb, K) اِسْتَعَى الْعَبْدُ (S, Mṣb) *He required of the slave that he should labour to earn the means of releasing himself: (Mṣb:) or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation: and سَعَايَةٌ signifies the work so imposed.* (K.) — And اِسْتَسَاعَهُ *He employed him as collector of the poor-rate.* (JM; and the like is said in the TA, from a trad.) [See also 4.]

سَعَوْ: see the next paragraph, in two places: — and see also سَعَوْ.

سَعَوْ, with kesr, (T, S, TA,) [and سَعَوْ, with fet-h, as shown by what follows,] or سَعَوْ, with kesr, (K,) or سَعَوْ, thus written in the M, with

fet-h, (TA,) and **سَعَوَاءُ**, (T, S, ISd, K, [Freytag found this last written in a copy of the **سَعَوَاءُ**, and in one of my copies of the **سَعَوَاءُ** it is written **سَعَوَاوِي**]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure **فِعْلَاءُ**,] and **سَعَوَاءُ**, (IAar, Sgh, K,) *A [portion, or short portion, such as is termed] سَاعَةٌ*, (S, M, K, &c.), of the night: (S, M, TA:) [like **سَبَوَاءُ**, q. v.:] one says, **مَضَى مِنَ اللَّيْلِ سَعُو**, (S, TA,) and **سَعُو**, with fet-h as well as with kesr, (TA, and thus in the *Ham* p. 708,) and **سَعُوَّة**, with fet-h, (TA,) [or **سَعُوَّة**,] and **سَعَوَاءُ**, (S,) [and **سَعَوَاءُ**,] *A portion (قِطْعَةً) of the night passed; (TA;) [or a short portion:] and سَبُو مِنَ اللَّيْلِ signifies the same: (Ham p. 708:) or, as some say, سَعَوَاءُ signifies more than a سَاعَةٌ, of the night, and likewise of the day; and one says, كُنَّا عِنْدَهُ فِي سَعَوَاتِ النَّهَارِ* [app. meaning *We were with him, or at his abode, during some considerable portions of the night and of the day*]: so in the T. (TA.)

سَعَى inf. n. of **سَعَى** [in most of its senses]. (S, Mṣb, K, &c.) = See also **سَعِيَّة**.

سَعَا The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA.) Hence the prov., **شَغَلْتُ سَعَاتِي جَدَوَايَ** [My occupation of myself in procuring the means of subsistence has diverted me from giving]: El-Mundhīree says that **سَعَابِي**, with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. **شَعَب**].)

سَعُوَّة: see **سَعُو**, in two places. = Also *i. q.* **سَمْعَةٌ** or **شَمْعَةٌ** [i. e. *A piece of wax, or a candle*]: (IAar, TA:) in the K, **السَمْعَةُ** is erroneously put for **الشَمْعَةُ**: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] **سَعَوَاتُ**. (TA.)

سَعُوَّة: see **سَعُو**, in two places. = Also, [accord. to the K, **سَعُوَّة**, for it is there written with the article **ال**, but] accord. to IAar without the article **ال**, [app. **سَعُوَّة**, as a proper name,] (TA.) *A woman foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty: (IAar, K,* TA:) الخَالَعَةُ in the K is a mistranscription for الجَالَعَةُ, with جيم.* (TA.)

سَعِيَّة a proper name for *The she-goat*. (K.) And she is called to be milked by the cry **سَعِي** **سَعِيَّة**. (TA.)

سَعَوَاءُ and **سَعَوَاءُ**: see **سَعُو**, in five places.

سَعَايَةٌ an inf. n. of **سَعَى**, in three of its senses. — See also 10.

سَعَاوِي One who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.)

سَاعٍ act. part. n. of **سَعَى**. (Mṣb.) *A messenger;*

*a courier, or messenger that journeys with haste; or a messenger on a beast of the post; syn. **بَرِيد**.* (TA.) [See an ex. at the end of the first paragraph of art. **رَيم**.] — *Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a thing, over a people, or party, (S,) or of an affair, and of a people, or party, whatever it be: (K:) pl. سَعَاةُ. (S,* TA.) Mostly, (S, TA,) or when used without restriction, (Mṣb,) applied to The intendant, or collector, of the poor-rate: pl. as above. (S, Mṣb, TA. [See **رَكِيب**.]) And particularly The headman of the Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate, and without whom they do not decide an affair. (TA.) And [the pl.] سَعَاةُ signifies *Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.)* — Also *A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., السَّاعِي لِيُغَيِّرَ رُشْدَهُ The calumniator is not trueborn: and in another trad., السَّاعِي مُثَلَّثٌ [The calumniator of another to the ruler is a trebler of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)**

سَعَى, syn. with **سَعَى**, [an inf. n. of **سَعَى**,] signifying *The act of running, and working, and earning or gaining, [&c., when used as a simple subst.,] has for its pl. سَعَاةُ. (Har p. 384.)*

سَعَاةُ *A means of attaining honour and eminence or elevation, in the various kinds of glory; (K;) a good, or laudable, act or endeavour; generosity: pl. سَعَاةُ. (MA.) [See an ex. voce مَدْعَاةُ, and another voce أَقْعَدَ.] J says, [in the S,] **السَّعَاةُ وَاحِدَةُ السَّاعِي فِي الْكَلَامِ وَالْجُودِ**: and the author of the K, following Sgh, says that he has committed a mistake in saying **فِي الْكَلَامِ** instead of **فِي الْكَرَمِ**: in some copies of the S is found **الْكَرَمِ**; but this is an emendation: the original reading is **فِي الْكَلَامِ**: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as **سَعَاةُ**]. (TA.)*

سَعِيٌّ بِهِ Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.)

سغب

1. **سَغَبَ**, aor. -; (S, A, Mṣb, K;) and **سَغَبَ**, aor. 2; (A, K;) inf. n. **سَغَبٌ**, (S, A,* Mṣb, K,) which is of the former, (S, Mṣb, TA,) and **سَغَبَ**, (K,) which is of the latter, (TA,) and **سُغِبَ** (K) and **سَغَابَةٌ** and **مُسْغَبَةٌ**, (A,* K,) the last syn. with **سَغَابَةٌ**; (S, Mṣb;) *He was, or became, hungry: (S, A, Mṣb, K:) or suffered hunger together with fatigue. (A, Mṣb, K.)* You say, **بِهِ سَغَبٌ** and **سَغَابَةٌ** and **مُسْغَبَةٌ**, [using these ns. as simple substs.,] *In him is hunger: or hunger together*

with fatigue. (A.) And **يَتِيمٌ ذُو مُسْغَبَةٍ** [An orphan] *having hunger. (S.)* And **فِي يَوْمٍ ذِي مُسْغَبَةٍ**, in the Kur [xc. 14], means *In a day of hunger. (TA.)* [See also **سَغَبَةٌ** and **سَغَبٌ** below.]

4. **اسْغَبَ** *He (a man, TA) entered upon a state of hunger. (K.)*

سَغَبٌ an inf. n. of **سَغَبَ** [q. v.]. (S, &c.) — It also signifies *Thirst: but is unused: (K:) [or] thirst is sometimes thus termed. (Mṣb.)*

سَاغَبَ: see **سَغَبَ**.

سَغَبَةٌ *Hunger: or hunger combined with fatigue. (TA.)* [See also 1.]

سَغَبَانٌ; and its fem., **سَغَبِي**: see the next paragraph, in three places.

سَغَبٌ and **سَغَبَانٌ** (S, A, Mṣb, K) and **سَغَبٌ** (K) *Hungry: (S, A, Mṣb, K, TA:) or suffering hunger together with fatigue: (A, Mṣb, K:) or thirsty: (TA:) fem. [of the second] سَغَبِي, (S, K,) pl. سَغَابٌ. (K.)* You say also, **هُوَ سَاغَبٌ** (A, TA) and **سَغَبَانٌ** (TA) [*He is hungry and fatigued, or fatigued in the utmost degree*]. And it is said in a trad., **دَخَلَ خَيْبَرٌ وَهُمْ سَغَبُونَ**, expl. as meaning [*He entered Kheyber*] *they being hungry. (TA.)*

مُسْغَبٌ: see its pl. in what next precedes.

مُسْعَبٌ and **هُوَ مُسْعَبٌ لَهُ كَذَا** [the latter written in the CK **مُسْعَبٌ**] *To him is allowed, or permitted, such a thing. (K, TA.)*

سف

1. **سَفَّ**, (A'Obeyd, Az, S, M, K,) aor. 2, inf. n. **سَفٌّ**; (S, TA;) and **اسْفَ**, (A'Obeyd, S, M, K,) inf. n. **اسْفَافٌ**; (TA;) *He nore (A'Obeyd, Az, S, M, Z, K) with his fingers (Z, TA) [or plaited] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like رَمَلٌ and أَرَمَلٌ. (A'Obeyd, TA.)* = **سَفٌّ** (Lth, O, K) [*aor. 2 accord. to the TK, but more probably -, agreeably with a general rule relating to intrans. verbs of this class,*] inf. n. **سَفَفٌ**, *He (a bird) went along upon the surface of the earth. (Lth, O, K.)* [See also 4.] = **سَفَفْتُ**, (S, M, Mgh,* Mṣb, K,) third pers. **سَفَفَ**, (Mgh,) aor. **أَسَفَفَ**, (Mṣb, TA,) inf. n. **سَفَفٌ**; (M, Mṣb, K;) and **أَسَفَفْتُ**; (S, M, Mṣb, K;) [in one of my copies of the S, erroneously, **أَسَفَفْتُ**;] *I took [into my mouth], (S, K,) or ate, (Mgh, Mṣb,) medicine, (S, M, Mgh, Mṣb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Mṣb,) not moistened, (S, Mṣb, K,) and not kneaded [with water &c.]; (S;) or i. q. قَمَحْتُ, (M, K, TA,) which signifies as above, (TA,) or *I took it in the palm of my hand, (A and L in art. قَمَح,) and conveyed it to my mouth, (A in that art.,) or licked it up: (L in that art.:) and سَفَفٌ signifies the doing thus once. (TA.)* And [hence,] **سَفٌّ** signifies also *Camels' eating**

dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

* تَسَفَّ الْجِلَّةُ الْخَوْرُ الدَّرِيَا *

The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنَّ أَصْفَ الثَّرَابِ Assuredly that I should eat the dust. (Mgh.)

— And أَصْفُ الْمَاءِ (M, K.) aor. أَصَفَّ, inf. n. سَفَّ, (TA.) I drank much of the water without satisfying my thirst: (M, K.) and so سَفَّتُهُ, aor. سَفَّتْ, inf. n. سَفَّت. (TA.) — سَفَّ الرَّمَادُ فِي وَجْهِهِ: see 4.

4. اسَفَّ: see 1, first sentence. — [Hence,] اسَفَّتُ الشَّيْءَ, inf. n. اسَفَّافٌ, I stuck one part of the thing to another. (Yz, TA.) — [And from the same signification, as is indicated in the O and TA,] اسَفَّ النَّظْرُ † He looked sharply, (S, M, A, O, K.) and hardly, (S, O.) and minutely, (A,) towards, or at, (إِلَى) a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) = Also He fed a camel with dry herbage. (K.) — [Hence,] اسَفَّ الفرسَ البَجَامَ † He put the bit into the mouth of the horse. (Moheet, L, K.) — And اسَفَّ الدَّوَاءَ † He stuffed the wound with the medicament: (M:) or اسَفَّ الجَرْحَ دَوَاءً † he put a medicament into the wound; (K, TA;) as though he put سَفُوفَ it. (TA.) — And اسَفَّ الوَشْمَ نَوُورًا † He filled in the tattoo with نَوُور [i. e. smoke-black of fat]. (M.) — And اسَفَّ وَجْهَهُ التَّوُورَ † His face was sprinkled with نَوُور. (S.) It is said in a trad., فَكَانَ اسَفَّ وَجْهَهُ, meaning † His face was altered, (S, K,*) as though something that altered it had been sprinkled upon it. (S.) You say also, كَانَ وَجْهَهُ اسَفَّ رَمَادًا, meaning † His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and سَفَّ وَجْهَهُ † [Ashes were sprinkled upon his face], meaning his face became altered. (Har p. 626.) = Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And اسَقَّتِ السَّحَابَةُ The cloud approached the earth. (S, K.) — Said of a stallion, He stooped his head to bite. (M, K.) And one says of a man, اسَفَّ مِنَ الْأَرْضِ [and إلى الأرض] He stooped towards the ground. (O in art. اشَب.) — And, said of a man, (S,) † He pursued small, or little, things: (S, K;) and † he followed after low, or mean, things: (K;) [† he stooped to such things:] اسَفَّ إِلَى مَدَائِقِ الْأُمُورِ وَالْأُمَمِهَا † He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M,* TA:) and اسَفَّ إِلَيْهِ, [or correctly الدَّنِيءَ], † He approached [the thing that was near, or that was low, or mean]; from اسَفَّ said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence

the saying,] تَحَفَّظَ مِنَ الْعَمَلِ السَّفْسَافِ وَلَا تَسَفَّ لَهُ † [Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) — You say also, مَا اسَفَّ مِنْهُ بَنَاتُهُ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) — And اسَفَّ He fled from his companion, (K, TA,) running most vehemently. (TA.)

8: see 1.

R. Q. 1. سَفَسَفَ (K,) inf. n. سَفَسَفَةٌ, (S, M,) He cleared, or sifted, (اسْتَحْلَ) flour, (S, M, K,) and the like, (S, K,) with the مَنخَل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ سَفَسَفَةَ المَنخَل [I heard the sifting of the sieve]. (TA.) — And سَفَسَفَ عَمَلَهُ † He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — And سَفَسَفَتِ الرِّيحُ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

R. Q. 2. لَا تَزَالُ تَسَفَسَفُ فِي هَذَا الْأَمْرِ a phrase mentioned by Ibn-'Abbād as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.)

سَفَّ, with the ف quiescent, i. q. سَوَفَ; as in the phrase سَفَّ تَفْعُلُ [Thou wilt do such a thing]: mentioned by Th. (M. [See art. سَوَفَ; and see also the letter س.])

سَفَّ, accord. to the K, or سَفَّ, with kesr, accord. to Sgh, [in the O,] (TA.) A spadix, or a spathe, (طَلْعَةُ) of a male palm-tree. (AA, O, K.) — See also سَفَّ.

سَفَّ: see what next follows.

سَفَّ and سَفَّ, (O, K,) or the former and سَفَّ, (so in a copy of the M,) The serpent called أَرْقَمَ: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أَرْقَمَ: (M:) or the male serpent. (O.) And the Hudhalee poet Ed-Dakhil Ibn-Harām uses the first of these words as meaning † A man like a سَفَّ. (M.) — See also سَفَّ.

سَفَّةُ [an inf. n. un.]: see 1.

سَفَّةُ A plait of palm-leaves, (M, K, TA,) i. e. a سَفِيفَةٌ, (TA,) made according to the measure of the زَبِيل or the جِلَّة [of which it is to form a part]. (K, TA.) — And A thing of the kind termed قَرَامِلَ [pl. of قَرْمَل], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a woman attaches to her [plaits of] hair: it was not disapproved by Ibrāheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IATH explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) = A small portion, (حَبَّة,) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — See also what next follows.

سَفُوفُ Medicine, (S, M, Mgh, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Mgh,) taken [into the mouth], (S, M,* K,) or eaten, (Mgh,) not moistened, (S, M,* Mgh, K,) or not kneaded [with water &c.]; (S;) and سَفَّةٌ signifies the same; (M, K;) each a subst. from سَفَفْتُ سَفَفْتُ الدَّوَاءَ and السَّوِيْقُ &c. (M.) = Also Blackness of the gum. (M, TA.)

سَفِيفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَج: (M:) the fore-girth of the رَحْل; because made broad, like the سَفِيف of palm-leaves. (T, TA.) [See also the next paragraph.] = A certain plant. (IDrd, K.) = The sharpness of the ears of the wolf. (M, TA.) = And السَفِيفُ is A name of Iblees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawādir," السَفِيفُ. (TA.)

سَفِيفَةٌ A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرَقٌ) &c.: (TA ibid.) pl. سَفَائِفُ. (TA.) See سَفَّة, first sentence. — A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or fastened. (M.) [See also سَفِيفٌ.] — The appertenance [or suspensory] of a water-skin (قِرْبَة), which the carrier of the قِرْبَة puts over his chest [when carrying the قِرْبَة on his back]. (K voce عَرَقٌ.) — See also جِمَانٌ. — A [receptacle for dates, such as is called] دَوَخَلَةٌ, [made of palm-leaves,] before it is woven. (M, TA.) — And [the pl.] سَفَائِفُ signifies Wide ribs: or, as some say, all the ribs. (M.)

سَفَسَفَ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنَقَر, which is the مَرْزَنْجَوِش [or marjoram]. (TA.) = See also سَفِيفٌ.

سَفْسَافٌ The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) — The fine particles of dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) — Hence, (Mgh,) سَفْسَافُ الشَّعْرِ (Mgh, K) † What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعْرِ is erroneously put for الشَّعْر; and Freytag appears to have read الشَّعِير.]]) سَفْسَافٌ signifies † Bad poetry: and † anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K.) [Compare the Hebr. שְׁפָפָה, occurring with the article, and with the quiescent, in Numbers xl. 4.] † Such as is bad of natural dispositions. (M.) And † A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللَّهَ يُحِبُّ مَعَالِيَ الْأُمُورِ وَيُبْغِضُ سَفْسَافَهَا, (S, M, Mgh, TA,) or يُكْرَهُ سَفْسَافَهَا, (S, TA,) i. e. † [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and] hates paltry, and mean, things. (Mgh, Sgh, TA.)

سَفَافٌ signifies [also] † An action, and a saying, in which is no good. (Ham p. 232; where the foregoing trad. is cited as an ex.) And † Any bad wind: (TA:) [or] **سَفَافَةٌ** signifies a wind running a little above the ground; and so **مُسَفَفَةٌ**: (M:) or the latter, a wind that raises the fine dust, and runs a little above the ground. (S, K.) — **حَلَفَ سَفَافٌ** † A false, or lying, swearing, in which is no ratification. (TA.)

سَفَافٌ Vehement hunger. (Ibn-'Abbād, K.)

سَفَفٌ [act. part. n. of 4, q. v.]. — Anything cleaving, or sticking, to another thing. (A'Obeid, TA.) — **مَرَّ سَفَفًا** He passed by fleeing from his companion, running most vehemently. (Ibn-'Abbād, TA.)

مُسَفَفَةٌ: see **سَفَافٌ**, last sentence but one. = Also, without the ة, † Ungenerous, or mean, in giving. (S, M.)

سَفَح

1. **سَفَحَ**, (S, A, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **سَفَحَ**, (Mṣb,) [and app. **سَفُوحٌ** also, mentioned in what follows,] He poured out, or forth, water: (S, A:) and he shed blood, (S, A, Mṣb, K,) the blood of another; (S, A;) and tears; (Mṣb, K;) inf. n. as above, and **سَفُوحٌ**: (K:) or **سَفَحَتِ الْعَيْنُ دُمْعًا** [the eye shed its tears]. (A.) The saying, in a trad., **فَقَتَلَ عَلَى رَأْسِ الْمَاءِ حَتَّى** [And he slew at the head of the water so that] the blood covered the water: but I Ath says that this is not consistent with the language; for **سَفَحَ** signifies the act of “pouring out, or forth;” and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) — **سَفَحَ فِي الْأَرْضِ** † [He was stretched, or extended, upon the ground], said of a camel. (K.) = The verb is also used intransitively; you say, **سَفَحَ الْمَاءُ**, (Mṣb,) and **الدَّمْعُ**, inf. n. **سَفُوحٌ** and **سَفْحَانٌ** (O, K) and **سَفَحَ**, (K,) The water, (Mṣb,) and the tears, (O, K,) poured out, or forth. (O, Mṣb, K.)

2. **سَفَحَ**, inf. n. **تَسْفِيحٌ**, † He did a deed that profited him not; (K;) likened to the arrow called **السَّفِيحُ**. (TA.)

3. **سَفَحَ**, inf. n. **سَفَاحٌ**, and perhaps **مُسَافِحَةٌ** also, He contended with him in the shedding of blood. You say, **بَيْنَهُمَا سَفَاحٌ** Between them is a shedding of blood. (TA.) — And [hence,] **بَيْنَهُمَا سَفَاحٌ** † Between them two is a contending in fight: or, in hocking [of camels] (**مُعَاوَرَةٌ**). (A, TA.) — And **سَفَاحٌ** and **مُسَافِحَةٌ** also signify † The committing fornication with another; (S, A, Mṣb, K;) **تَسَافَحَ** (Mṣb;) as also **تَسَافَحَ** † [which is said of more than one pair]. (K.) You

say, **سَافَحَهَا** † He committed fornication with her. (A, Mṣb.) And **سَافَحَتْهُ** † She committed fornication with him: (L:) or she abode with him in the practice of fornication. (TA.) [In all the copies of the S that I have been able to consult, three in number, I find **سَافَحَهُ**.] And **فِي النَّكَاحِ** **غَنِيَةٌ عَنِ السَّفَاحِ** † [In marriage is that which renders one in no need of fornication]. (A, Mṣb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, **اِنْكِحْنِي**; and when he desired fornication, he said, **سَافِحْنِي**. (TA.)

4. **أَجَرُوا إِسْفَاحًا** † They made [horses] to run without a wager. (K.) [App., like 2, from **السَّفِيحُ**, the arrow thus called.]

5. **تَسَفَحَ**, accord. to Freytag, signifies It was, or became, poured out, or forth: but he names no authority for this.]

6. **تَسَافَحُوا الدَّمَاءَ** [They mutually shed blood; lit., bloods]. (A.) — See also 3.

سَفْحٌ The base, foot, bottom, or lowest or lower part, (**أَصْلٌ**, K, or **أَسْفَلٌ**, S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (**يُسْفَحُ**) the water [from the parts above]; i. e. the part where the side thereof rests upon the ground: (S: [as also **صَفْحٌ**];) or the [part called] thereof, [see this word,] that rests its side upon the ground: or the **حَضِيضٌ** [app. as meaning the low ground at, or by, the base, or foot,] thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:];) or the face thereof: (Mṣb:) or the lowest, or lower, part thereof, where it is rugged: (Ham p. 80:) pl. **سَفُوحٌ**. (K.) — [The pl.] **سَفُوحٌ** also signifies Rocks that are soft, or smooth, (K, TA,) and slippery. (TA.)

سَفُوحٌ: see **سَافِحٌ**. You say **جَفْنٌ سَفُوحٌ** [An eyelid shedding copious tears]. (A.)

سَفِيحٌ A sack; syn. **جَوَالِي**: (K:) **سَفِيحَانٌ** signifies a pair of sacks which are placed (S, L) upon a camel, (L,) like the **خُرْجُ**. (S, L.) — And A thick, or coarse, [garment of the kind called] **كِسَاءٌ**. (O, K.) — **السَّفِيحُ** [incorrectly written by Freytag as **سَفِيحَةٌ**, as on the authority of the S.] is the name of An arrow used in the game called **الْمَيْسِرُ**, to which no portion pertains: (S, A, *K:) it is the fourth of the arrows to which the term **غُفْلٌ** is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called **المُصَدَّرُ**; the next, **المُضَعَّفُ**; the next, **الْمَنِيعُ**; and the next, **السَّفِيحُ**. (Lh, TA.) — See also **مُسَافِحٌ**.

سَفَاحٌ A shedder of much blood. (A.) [Hence,] **السَّفَاحُ** is the name of A sword of Homeyd Ibn-Bahdal. (K.) — [Hence also,] † A giver of many gifts; or one who gives much. (K.) — And † Chaste [or rather fluent or eloquent] in

speech; syn. **فَصِيحٌ**: (K:) or possessing ability for speech. (S.)

سَافِحٌ Pouring out, or forth; (O, L, Mṣb, K;) applied to water, (A, Mṣb,) [and blood,] and tears (**دُمْعٌ**): (O, L, K:) [accord. to some, unacquainted with the intrans. verb **سَفَحَ**, a possessive epithet, i. e.] meaning **ذُو سَفَحٍ**: (Ham p. 709:) syn. with **سَفُوحٌ**, [or rather this is an intensive epithet,] and **مُسَفُوحٌ** also is syn. with **سَفُوحٌ**; (TA;) or [rather] signifies poured out, or forth; (A, *L, Mṣb;) and is applied to water, (A, Mṣb,) and tears (**دُمْعٌ**). (L.)

أَسْفَحَ † Bald in the fore part of the head; (K;) as also **أَسْفَحَ** (TA) [and **أَصْفَحَ**].

مَسْفَحٌ A place where water is poured out, or forth; and where blood, and tears, are shed: pl. **مَسَافِحٌ**. One says, **لِلْوَادِي مَسَافِحٌ** The valley has places where it pours out, or forth. (A, TA.)

مُسَقِّحٌ † One who does a deed that profits him not. (K.) [See 2.]

مَسْفُوحٌ: see **سَافِحٌ**. — [Hence,] applied to a camel, it means **قَدْ سَفَحَ فِي الْأَرْضِ وَمَدَّ** † [Stretched, or extended, upon the ground; وَمَدَّ being an explicative adjunct]. (K.) — † Wide. (K.) You say **نَاقَةٌ مَسْفُوحَةٌ الْإِبْطِ** † A she-camel wide in the arm-pit. (A, K.) And **جَمَلٌ مَسْفُوحٌ الصُّلُوعِ** † A camel [wide i. e.] not contracted in the ribs. (A, TA.) — † Thick, coarse, or big. (K.) — You say also, **إِنَّهُ لَتَسْفُوحٌ الْعُنُقِ**, meaning † Verily he is long, and thick, coarse, or big, in the neck. (TA.) — And **السَّفُوحُ** is the name of † A horse of **Ṣakhr Ibn-'Amr Ibn-El-Hārith**. (K.)

مُسَافِحَةٌ † A fornicator. (TA.) And **مُسَافِحَةٌ** † A fornicatress; (TA;) a woman who does not abstain from fornication. (Abū-Is-hāq, TA.) **ابْنُ مُسَافِحَةٍ** means † A son of a fornicatress; (TA;) and [in like manner] **سَفِيحٌ** a son who is the offspring of fornication. (Sgh, TA in art. **عرض**.)

سَفَد

1. **سَفَدَ** and **سَفَدَ**, (S,) or **سَفَدَ عَلَى الْأُتَى** and **سَفَدَهَا** (K,) or **سَفَدَهَا** (M, Mṣb) and **سَفَدَهَا** (M, A,) aor. of the former ʿ, (S, M, Mṣb, K,) and of the latter ʿ, (M, K,) inf. n. **سَفَادٌ** (S, M, Mṣb) and **سَفَدٌ**, which are of both the verbs; (M;) and **سَفَادَهَا**, inf. n. **سَفَادٌ**; (A;) He leaped the female: (S, K:) said of a bird, (A, Mṣb,) &c.; (Mṣb;) or of any beast or bird of prey; (Ag, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (Ag, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA;) sometimes, also, it is used to convey an allusion to **الْجَمَاعُ** [relating to human beings]. (A.)

2. **تَسْفِيدُ اللَّحْمِ** † The arranging of the flesh-

meat upon the سَفُود, to roast: (K:) Z [app.] makes it tropical, by his derivation of سَفُود [q. v.] (TA.)

3: see 1: — and see also 6.

4. اسفده He made him to leap [the female]. (S, *K, *P, S, TK.) — أَسْفَدْنِي تَسْكُ, mentioned by Lh, means *Lend me thy he-goat in order that he may leap my she-goat*: and Umeiyeh Ibn-Abi-s-Salt uses its pass. part. n. metaphorically in relation to the زَنْد [or piece of stick used for producing fire]; saying,

* وَالْأَرْضُ صَيْرَهَا إِلَّاهُ طَرُوقَةً
* لِلْمَاءِ حَتَّى كُلَّ زَنْدٍ مُسْفَدٌ *

[And the land, God made it to be soaked by the water, so that every زَنْد was lent; no man being able to go far enough to cut one for himself]. (M, TA.)

5. تسفد فرسه He mounted his mare from behind; (M;) as also استسفدها: (AAF, M:) or بعيره استسفد he came to his camel from behind, and mounted him: (IAar, K:) and [in like manner] تسفده i. q. تعرّفه, (K,) i. e. he mounted him from behind. (TA.)

6. تسافت السباع (S) and الطيور (A), or تسافد سافدت السباع (K) and الطيور (TA), and السباع سافدت الطيور (Msb, [perhaps a mistranscription for تسافت]) The beasts of prey [and the birds and the sheep or goats] leaped one another. (TK.)

10: see 5, in two places.

سَفْدُ اللَّقَاجِ A certain game, in which boys arrange themselves one behind another, every one laying hold upon the حَجَرَةٌ [or uppermost part of the waist-ripper] of his fellow, from behind him. (T in art. جعر, and TA.)

سَفُودٌ A mare that is not allowed to be leaped [by the stallion] until she has completed her مُنِيَّة, which is a period of twenty days. (Kr, M.)

سَفُودٌ (S, M, Msb, K) and سَفُودٌ (M, TA) + An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted: (S, K:) Z makes it to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. سَفَايِدُ. (Msb, TA.) [For instances of subst. similar to سَفُودٌ and سَفُودٌ, see سَبُوح.]

إِسْفَنْدٌ and إِسْفَنْدٌ Wine: (K:) the etymologists assert that its د is a substitute for the ط in إِسْفَنْطٌ, which is one of the names of wine. (TA.)

سَفُودٌ pass. part. n. of 4, q. v.

سفر

1. سَفَرٌ, (S, M, A, K,) aor. ʔ, inf. n. سَفَرٌ, (M, K,) He swept a house, or chamber, (S, M, A, K,) &c. (M.) — And He, or it, [swept away; or took away, or carried off, in every direction: and] dispersed: (M, K:) and removed, took off, or stripped off, a thing from a thing which it covered. (M* A, *K.) You say, سَفَرَتِ الرِّيحُ

وَالرَّيْحُ, and الْوَرَقُ, + The wind swept away the dust, and the leaves: or took them away, or carried them off, in every direction. (M.) And سَفَرَتِ الرِّيحُ الْغَمِيمَ + The wind dispersed the clouds: (M, TA:) or + removed the clouds from the face of the sky. (A, *TA.) And you say of a woman, سَفَرَتْ, (S, M, A, Mgh, K,) aor. ʔ, (M,) inf. n. سَفُورٌ, (M, Mgh,) meaning She removed her veil (M, A, Mgh) عَنْ وَجْهِهَا from her face: (A, M:) and [elliptically] (M) she uncovered her face: (S, M, K:) [for] سَفَرَتْ الشَّيْءَ, [being for] سَفَرَتْ عَنِ الشَّيْءِ, aor. ʔ, inf. n. سَفَرٌ [or سَفُورٌ?], signifies I uncovered the thing; made it apparent, or manifest: (Mgh:) [but accord. to Mtr.] the phrase تَسْفِرُ وَجْهَهَا [meaning she uncovers her face] is of weak authority. (Mgh.) — Hence, i. e. from سَفَرَتْ meaning “she uncovered her face,” (M,) سَفَرَتْ بَيْنَ الْقَوْمِ, (S, M, Mgh, *Msb, K,) aor. ʔ, (S, Msb, K) and ʔ, (K,) inf. n. سَفَارَةٌ, (S, Mgh, Msb, K) and سَفَارَةٌ and سَفَرٌ, + I made peace, effected a reconciliation, or adjusted a difference, between the people; (S, Mgh, Msb, K;) because he who does so exposes what is in the mind of each party: (TA:) or I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people. (M.) [See also سَفَارَةٌ, below.] — [And likewise, perhaps, from سَفَرَتْ meaning “she uncovered her face,”] سَفَرَتْ الشَّمْسُ, aor. ʔ, inf. n. سَفَرٌ, + The sun rose. (Msb.) — See also 4, in two places. — سَفَرٌ, (S, Msb,) aor. ʔ, (S,) or ʔ, (Msb,) inf. n. سَفُورٌ, (S,) or سَفَرٌ, (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to سَفَرَتْ said of a woman, and of the sun, expl. above,] He went forth to journey: (S, Msb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, (see مَسَافَرٌ)] is obsolete; but its inf. n. سَفَرٌ is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) — [Hence, app.,] سَفَرٌ شَحْبُهُ † His fat went away. (A, TA.) — and سَفَرَتْ الْحَرْبُ † The war declined; syn. وَلَّتْ. (A, K.) = سَفَرُ الْكِتَابِ, (S, A,) aor. ʔ, inf. n. سَفَرٌ, (S,) He wrote the book, or writing. (A. [See سَفَرٌ.] = سَفَرُهُ بِالْإِسْقَارِ, (S, K,) or سَفَرُ الْبَعِيرِ, (M,) aor. ʔ, (M, K,) inf. n. سَفَرٌ; (M;) and اسفوه, (AZ, M, K,) inf. n. إِسْقَارٌ; (TA;) and سَفَرُهُ, (Kr, M, K,) inf. n. تَسْفِيرٌ; (TA;) He put the سَفَارَ [q. v.] upon the nose of the camel. (S, M, K.) = سَفَرُ الْغَنَمِ He sold the best of the sheep, or goats. (K.)

2. تَسْفِيرٌ, inf. n. تَسْفِيرٌ, He sent him to go a journey. (K, TA.) — سَفَرُ الْإِبِلِ, (K,) inf. n. as above, (TA,) He pastured the camels between sunset and nightfall, and in the سَفِيرِ, (K, TA,) i. e., the whiteness [of the sky] before night: (TA:) or he fed the camels with سَفِيرَ [q. v.]: (so in the O:) and سَفَرُ فَرَسِهِ, inf. n. تَسْفِيرٌ, He fed his horse with سَفِيرَ: or he kept him continually

going, and trained him, in order that he might become strong to journey. (JM.) — سَفَرُ النَّارِ, (K,) inf. n. as above, (TA,) He made the fire to flame, or blaze; (K, TA;) kindled it; or made it to burn, burn up, or burn brightly or fiercely. (TA.) = See also 1, last sentence but one.

3. [سافر is trans. and intrans.] You say, الْوَيَاحُ يَسْفِرُ بَعْضُهَا بَعْضًا [The winds vie, one with another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, *K, *TA.) = And سافر, inf. n. مُسَافَرَةٌ (S, Msb, K) and سَفَارٌ, (S, K,) He journeyed, or went, (K,) or went forth to journey, (S, Msb,) إِلَى بَلَدٍ كَذَا [to such a country, or town]. (S, K.) And سَافَرٌ سَفَرًا بَعِيدًا [He journeyed, or went, a far journey]. (A, Mgh.) [See also 1.] — [Hence,] † He died. (K.) — And سَافَرَتِ الشَّمْسُ عَنْ كَيْدِ السَّمَاءِ † [The sun declined from the middle of the sky]. (A.) — And سَافَرَتْ عَنْهُ الْحُمَّى † [The fever departed from him]. (A.)

4. اسفرت الشجرة The tree had its leaves blown off [and swept away] by the wind; (K, *TA;) they having become changed in colour, and white. (TA.) — And اسفر, (inf. n. إِسْفَارٌ, Mgh, Msb,) It (the dawn, or daybreak,) shone, (T, S, M, A, Mgh, Msb, K,) so that there was no doubt respecting it; (T, TA;) as also سَفَرٌ, (M, K,) aor. ʔ, (K,) inf. n. سَفَرٌ: (TA:) it has a special relation to colour; meaning it shone in colour. (B, TA.) — It (the moon) caused a shining [in the sky] before its rising. (M.) — † It (a man's face) shone (S, M) [with happiness (see مَسْفَرٌ)]; or with beauty; for you say, اسفر حسناً; (S;) as also سَفَرٌ: (M:) or became overspread with beauty. (Msb.) — And He entered upon the time of dawn, or daybreak; (M;) or the time when the dawn became white. (K.) The Prophet said, اسفروا بالفجر, meaning Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white: (S, *Msb:) or when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it; accord. to Esh-Sháfi'ee and Ibn-Hambal and others: (T, TA:) or prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white: (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or اسفر بالصلوة means he performed prayer in the shining of the dawn: and the ب is for the purpose of making the verb transitive. (Mgh.) — اسفرت الحرب † The war became vehement. (A, K.) = See also 1, last sentence but one.

5. أَتَى بِسَفَرٍ means أَتَى بِسَفَرٍ, (O, K,) i. e. He came in [the time of] the whiteness of day [either before sunrise or after sunset]. (TA.) — And تَسْفِرَتِ الْإِبِلُ The camels pastured between sunset and nightfall, (O, K,) and in the سَفِيرِ, (K, TA,)

i. e. the *whiteness* [of the sky] before night. (TA.) [But see 2, second sentence.] = **تَسْفَرُ** (O, K, TA) **عَنْ وَجْهِهِ** (O, TA) i. q. **وَأَسْتَسْفَرْنَ** (O, K, TA,) i. e. *He sought the brightest of the women in face and in beauty* (TA, TK*) for marriage. (TK.) — And **تَسْفَرُ** **شَيْئًا** † *He attained, or obtained, somewhat of the object of his want* (O, K, TA) before its becoming beyond his reach. (TA.) — And **تَسْفَرُ فَلَانًا** † *He sought to obtain of such a one the half* (التَّصْفِ, O, K, TA [in the CK التَّصْفِ, by which, if it be correct, may perhaps be meant what was equitable, and التَّصْفِ may bear the same interpretation,]) of a claim (تَبَعَةٍ) that he had upon him. (O, K, TA.) = **تَسْفَرُ الْجُلْدَ** *The skin received, or had, a mark, or an impression:* (O, K:) from **سَفَرٌ** meaning **أَثَرٌ**. (TA.)

7. **انْصَفَرَ الْغَيْمُ** † *The clouds became dispersed:* (M, TA:) [or] *became removed from the face of the sky.* (TA.) — **انْصَفَرَ مَقْدَرُ رَأْسِهِ مِنَ الشَّعْرِ** † *The fore part of his head became divested of the hair.* (S, K,*) — **انْصَفَرَ الْإِبِلُ فِي الْأَرْضِ** † *The camels went away into the country, or land.* (M, K,*)

9. **اِسْفَرَّتِ الشَّمْسُ**, inf. n. **اِسْفَرَارٌ**, app. means *The sun became white, previously to setting.* See **سَفَرٌ**.

10. **اِسْتَسْفَرَهُ** see 5. = **اِسْتَسْفَرَهُ** *He sent him as a سَفِيرٌ* [q. v.]. (JM.)

سَفَرٌ: see **مَسَافِرٌ**, in two places. = Also *A mark, an impression, a trace, or a vestige,* (أَثَرٌ, K, TA,) remaining: (TA:) pl. **سَفُورٌ**. (K.) [According to Freytag, it occurs in the Deewán El-Hudhaleeyen as meaning *The track, or trace, of a surge, or torrent.*]

سَفَرٌ *A book, or writing:* (S, M:) or a great, or large, book: or a section of the *Book of the Law* revealed to Moses: (M, K:) or a book that discovers, or reveals, truths: (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. **أَسْفَارٌ**. (S, M.) — With respect to the saying of Aboo-Sakhr El-Hudhalee,

* لَيْلَى بِذَاتِ الْبَيْنِ دَارَ عَرْفَتَهَا *
* وَأُخْرَى بِذَاتِ الْجَيْشِ آيَاتُهَا سَفَرٌ *

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, *To Leylâ there was in Dhât-el-Beyn an abode that I knew, and another in Dhât-el-Jeysh whereof the marks, or traces, are effaced:*] IJ says, [app. holding the meaning to be, the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,] the last word should be from the phrase **سَفَرْتُ الْبَيْتَ**, i. e. “I swept the house, or chamber;” as though the writing were swept off from the **طَرَسُ** [or “written paper” or the like, to which the poet seems to compare the site of the abode in Dhât-el-Jeysh. (M, TA.)

سَفَرٌ *Journey, or travel; the act of journeying or travelling:* (S, A, K;) *contr. of حَضَرٌ*: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the act of going forth to journey; an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is **أَسْفَارٌ**: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is **سَفَرَةٌ**:] you say, **كَانَتْ سَفَرَتُهُ قَرِيبَةً**, [His journey was near]: and the pl. **سَفَرَةٌ**, accord. to rule, is **سَفَرَاتٌ**. (Msb.) In law, [as relating to the obligation of fasting &c.,] *The going forth with the intention of performing a journey of three days and nights, or more.* (KT.) = Also *The whiteness of dawn or daybreak:* (A:) or the whiteness of the day: (S, M:) and i. q. **صَبَاحٌ** [dawn, or morning, or forenoon; but app. here used in the first of these senses]: (M:) and **سَفِيرٌ**, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the whiteness of day after sunset. (K.) You say also **سَفَرًا** i. e. **صَبَاحًا** [app. as meaning *In the dawn*]. (A.) And the prose-rhymers say, **إِذَا طَلَعَتْ الشَّعْرَى سَفَرًا لَمْ تَرَ فِيهَا مَطَرًا** (S, TA) i. e. *When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there].* (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of **سَفَرٌ**, is, when Sirius rises at nightfall: but this is during the usual winter-rains.]) You say also, **عِنْدَ اِسْفَرَارِ فِي سَفَرٍ**, meaning **عِنْدَ اِسْفَرَارِ فِي سَفَرٍ**, and **لَقِيْتُهُ سَفَرًا**, thus related, with **س** [in the word **اِسْفَرَارٌ** (not with **ص**), and app. meaning *I met him when the sun was becoming white, previously to the setting*]. (M.) And **بَقِيَ سَفَرٌ مِنْ نَهَارٍ** [There remained a white gleam of daylight]. (A.)

سَفَرَةٌ: see the next preceding paragraph.

سَفَرَةٌ *The food of the traveller:* (M, K;) the food that is prepared for the traveller, (S, Msb,) or for a journey: (TA:) pl. **سَفَرٌ**. (Msb.) This is the primary signification. (TA.) You say, **أَكَلُوا السَّفَرَةَ** *They ate the food for the journey.* (A.) — Hence, † *The receptacle thereof:* (TA;) the piece of skin in which it is put. (S, M, Msb, K, TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] — And hence, † *The thing [whatever it be] upon which one eats:* (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, **سَفَرَةٌ** has the last of the significations given before this, and the thing which it

denotes is thus called because it is spread when one eats upon it. (TA.)

سَفَارٌ (Lh, S, M, K) and **سَفَارَةٌ** (Lh, M) *A piece of iron,* (S, M, K,) or a cord, (M,) or a piece of skin, (K,) that is put over the nose [and jaws] of a camel, in the place of the **حَكْمَةٌ** [q. v.] (Lh, S, M, K) of the horse: (S, K:) or a cord that is attached to the **خَطَامٌ** [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lth:) pl. [of pauc., of the former,] **أَسْفَرَةٌ** (M, K) and [of mult.] **سَفَرٌ** (S, M, K) and [of either] **سَفَائِرٌ**. (M, K.)

سَفِيرٌ *Leaves which the wind sweeps away:* (M;) *leaves which fall from trees* (S, A, K) and which the wind sweeps away, (A,) or because the wind sweeps them away: (S:) or *leaves of herbs:* because the wind sweeps them away: (T, TA:) or what have fallen of the leaves of trees and of the lower portions of seed-produce. (JM.) = Also *A messenger:* (S:) and † *a mediator; or a man who makes peace, effects a reconciliation, or adjusts a difference, between a people:* (S, M, Msb;) as also **سَافِرٌ**: (Msb:) or a messenger who makes peace, &c.: (T, Mgh, TA:) [see 1:] pl. of the former **سَفَرَاءٌ**, (S, M, Mgh,) and of the latter **سَفَرَةٌ**. (Har p. 255. [See also **سَفَارَةٌ**, below.]) — And † *A commissioned agent, a factor, or a deputy; and the like:* pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) = See also **سَفَرٌ**.

سَفَارَةٌ *Sweepings.* (S, M, K.)

سَفَرٌ بَيْنَ an inf. n. of **سَفَرٌ** in the phrase **سَفَرٌ بَيْنَ الْقَوْمِ** [q. v.]. (S, Mgh, Msb, K.) [And hence, *The office of the سَفِيرِ* (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] = Also *The falling of one's hair from [above] his forehead.* (Sgh, TA.) = See also **سِفَارٌ**.

سَافِرٌ [act. part. n. of 1:] *A woman having her face uncovered:* (S, M, Mgh, K:) pl. **سَوَافِرٌ**. (TA.) — And a horse † *having little flesh:* (K:) or so **سَافِرُ اللَّحْمِ**, a phrase used by Ibn-Mukbil. (TA.) — See also **سَفِيرٌ**. — And see **مَسَافِرٌ**, in two places. = Also *A writer; a scribe:* (Akh, S, M, K:) in the Nabathæan language **سَافِرًا**: (M:) pl. **سَفَرَةٌ**: (Akh, S, M, K:) which is also applied to the angels who register actions. (M, K.)

مَسْفَرَةٌ: see **مَسْفَرَةٌ**.

مَسْفَرٌ sing. of **مَسَافِرٌ**, (A,) which signifies *The part that appears [or parts that appear] of the face.* (S, A, K.) — [Also, or **مَسْفَرٌ**, *A place of journeying or travelling: in which sense, likewise, its pl. is مَسَافِرٌ.*] One says, **بَيْنِي وَبَيْنَهُ مَسَافِرٌ** [Between me and him, or it, are far-extending tracts to be travelled]. (A.)

مُسْفَرٌ [act. part. n. of 4, q. v.:] † *A face shining with happiness.* (A.) — **الْهَاقَةُ الْمُسْفَرَةُ**

الْحُمْرَةُ [in the CK (erroneously) الْحُمْرَةُ] means + [The she-camel] that is somewhat above such as is termed صَبَاءٌ [in respect of redness]. (O, K, TA.)

مُسْفَرٌ: see مُسْفَرَةٌ. — Also A man (TA) that journeys, or travels, much; (K;) and so مُسْفَرٌ: (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also مُسْفَرٌ, thus applied. (M.)

مُسْفَرَةٌ A broom; a thing with which one sweeps; (S, M, K;) as also مُسْفَرٌ, and مُسْفِرَةٌ, of which last, (expl. by مَا يُسْفِرُ بِهِ) the pl. is تَسْفِيرٌ. (TA.)

مُسْفَرٌ i. q. مُجَلِّدٌ [i. e. One who binds books (أَسْفَرٌ, pl. of سَفَرٌ), or covers them with leather]. (A, TA.)

مِسْفَرٌ: see مُسْفَرٌ, in two places.

مُسْفُورٌ Distressed, or fatigued, by journeying or travel. (TA.)

مُسَافِرٌ A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also سَافِرٌ; (M, * K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو سَفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from سَفَرٌ, and signifies going forth on a journey: (S, Mghb:) pl. of the former مُسَافِرُونَ, (S,) and of the latter سَفَارٌ (S, M, A, Mghb, K) and أَسْفَارٌ (M, K) and سَفَرٌ; (TA;) and you also say قَوْمٌ سَافِرَةٌ [fem. of سَافِرٌ], (S, * M, Mghb, K,) and قَوْمٌ سَفَرٌ, (S, M, A, Mghb, K,) [سَفَرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, Mgh, Mghb:) and سَفَرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) — مُسَافِرَةٌ is used by Zuheyr as a name for A [wild] cow. (M, TA.)

سفرجل

سَفْرَجَلٌ [The quince; *pyrus cydonia* of Linn.;] a certain fruit, (K,) well known; (S, K;) abundant in the land of the Arabs: (AHn, TA:) it is astringent, or constipating; strengthening; diuretic; excites the appetite (K, TA) for food and venery; (TA;) allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) and pl. سَفَارِجٌ: (S, K:) the dim. is سَفْرَجٌ and سَفْرَجَلٌ, mentioned by Az. (TA.) — سَفْرَجَلٌ هِنْدِيٌّ *Annona glabra*; a species of custard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] = The saying of Sb, that there is not in the language the like of سفرجل does not mean that this word is applied to anything: and in like

manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

سقط

1. سَقَطَ, aor. ٤, (M, K,) inf. n. سَقَاطَةٌ, (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

4. مَا أَسْفَطَ نَفْسَهُ عَنْكَ How pleased, or content, is his mind to give thee up, or relinquish thee! syn. مَا أَطْيَبَهَا. (IAar, K.)

5. تَسَقَطَ الْخَمِرُ It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

8. اسْتَقَاطَ The drinking up entirely [what is in a vessel]; syn. اسْتَفَافَ. (K.)

سَقَطٌ A thing (M, Mgh, Mghb, K) like a جَوَاقِي [or sack], (M, K,) or like a قَفَّةٌ [or basket woven of palm-leaves], (K,) in which are stored perfume and similar things, (Mgh, Mghb, TA,) of the apparatus of women: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَسْفَاطٌ. (S, M, Mgh, Mghb, K.) — And hence, †A casket, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mo-hammad, asked why they had not placed the Apostle of God in a سَقَطٌ of brown aloes-wood encased with gold. (TA.)

سَفِيطٌ Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say, هُوَ سَفِيطُ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brisk, to do what is kind or beneficent. (As.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [His mind is pleased, or content, with such a thing]. (TA.) = Vile, or mean, and despised in all his circumstances: (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) of no estimation. (IAar, M, K.) Thus it has two contr. significations. (K.) — What drop from the tree, of green unripe dates. (M, L, K.) [المُسَافِطُ in the CK is a mistake for الْمُسَافِطُ.] = أَمْوَالُهُمْ سَفِيطَةٌ Their possessions are mixed among them. (AZ, S.)

سَقَاطَةٌ The goods, or utensils and furniture, of a house or tent. (IDrd, S, [but wanting in one copy], M, K.)

سَقَاطٌ A maher of what is called سَقَطٌ. (TA.)

إِسْفِطٌ (S, M, K,) so in the handwriting of J, (TA,) and إِسْفِطٌ (M, K,) also written with ص, (As, and K in art. صَفِط,) Perfumed juice of grapes: (M, L, K:) or wine in which are aromatics: (TA:) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (وَنَانٌ) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيطٌ in the first of the senses assigned to it above: (IAar, K:) or various wines mixed together: (TA:) or it signifies a certain sort of beverage or wine:

and is a Persian word, [originally اِسْفَنْد], arabicized: (S, K:) or, accord. to As, a Greek word, (S, M,) signifying wine: (TA:) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like اِصْطَبَلٌ. (TA.)

سَقَطَ الرَّأْسِ A man having a head like a سَقَطٌ. (IAar, K.)

سفع

1. سَفَعَتِ السَّيْمُورُ وَجْهَهُ, (S,) or سَفَعَتِ السَّيْمُورُ, (K,) and اِلْتَارَ, (S,) and اِلْتَمَسَ, (TA,) aor. ٤, (K,) inf. n. سَفْعٌ, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also سَفَعَهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سَفَعَةٌ signifying "blackness tinged with redness."] — [And hence,] سَفَعَةٌ, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, * TA.) — Also, aor. as above, (L, K,) and so the inf. n., (L,) + He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And + He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And + He struck him, or beat him, (K,) with a staff, or stick. (TA.) And + He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K:) and so [as is implied in the TA] in some copies of the S.) — سَفَعٌ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his نَاصِيَةٌ, (Lth, S, K,) i. e. the fore part of his head (TA) [or his forelock or the hair over his forehead]: or سَفَعٌ signifies the laying hold upon, or seizing, the سَفْعَةُ of the head, i. e. the black part of its نَاصِيَةٌ. (El-Mufradât, TA.) You say, سَفَعٌ بِنَاصِيَةِ الْفَرَسِ لِيَرْكَبَهُ [He laid hold upon, or seized, the forelock of the horse, to mount him]. (TA.) And سَفَعٌ بِرِجْلِهِ He laid hold upon, or seized, and dragged, his foot. (TA.) And سَفَعٌ بِيَدِهِ He laid hold upon his hand: (IAar:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kâde'e of El-Basrah. (Sgh.) It is said in the Kur [xcvi. 15], وَتَسْفَعًا بِالنَّاصِيَةِ; (S, K, &c.) [or تَسْفَعًا; (see in art. ١)] the Arabs [sometimes] substituting ا for the quiescent ن [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the نَاصِيَةِ (Az, S, TA) to the fire [of hell]: (Az, TA:) or we will assuredly lay hold upon his نَاصِيَةِ and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (O, K:) or we will assuredly blacken his face; the نَاصِيَةِ being put for the face because it is the fore part thereof: (Fr, Az, K:) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable:

(O, K:) or *we will assuredly abase him and make him to stand*: so in the L and other lexicons; for these, instead of *أَوْ لَنَقِمْنَهُ* in the O and K, have *وَلَنَقِمْنَهُ*, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) = *سَفَع*, aor. ٢, inf. n. *سَفَع*, *It* (a thing) *was*, or *became*, of the colour termed *سَفَعَة*, i. e. *black tinged*, or *intermixed, with red*. (Msb.)

2: see 1; first sentence.

3. *سَاعَهُ*, inf. n. *سُاعَةً*, (S, TA,) † *He slapped him, being slapped by him*: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:) [or he charged upon, or assaulted, or attacked, him, the latter doing the same; for] *سُاعَةً* is like *مُطَارِدَةً*. (S.) — † *He embraced him, being embraced by him*. (TA.)

5. *سَفَع* *He warmed himself*, (K, TA,) *بِالنَّارِ* with the fire. (TA.)

8. *اُسْتَفَع لَوْنَهُ* *His colour became altered by reason of fear, or the like*, (K, TA,) as, for instance, disease. (TA.) — [*اُسْتَفَع* *He*, or *it*, *became swollen, or affected with a tumour*; for] *اُسْتَفَع* is like *اُسْتَفَع*, (K, TA,) with ب before the ج. (TA: [in the CK *اُسْتَفَع*]) = [*اُسْتَفَع* [from *سَفَع*] *He* (a man) *put on*, or *clad himself with*, his garment: and *اُسْتَفَعَتْ* *She* (a woman) *put on her garments*. (TA.)

اُسْفَع *A mark, from fire, altering the colour of a man*. (TA.) = *سَفَع* also signifies *A garment of any kind*: (K:) but mostly such as is dyed: pl. *سَفُوع*. (TA.) — [And hence, perhaps,] The spathe, or spadix, (*طَلْع*), of a tree called *ظُمُح*. (AA, T in art. *ظُمُح*.)

سَفَع: see *اُسْفَع*, of which it is pl., though sometimes used as a subst.

سَفَعَة: see *سَفَعَة*.

سَفَعَة † *A stroke from a devil*: (TA:) or *a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his نَاصِيَة* (S, TA:) [see *سَفَع بِنَاصِيَتِهِ*]; or *a stroke with the evil eye*: (TA:) or *a stroke of an [evil] eye by which one is affected from the jinn's looking at him*; as also *نَظَرُهُ* (T in art. *نَظَر*.) or *an evil eye*. (K, TA: [in the CK, for *سَفَعَة* *أَيُّ*]) *سَفَعَة* *أَيُّ* is put *أَوْ عَيْنٌ*. One says, *سَفَعَة* *بِهِ*, *In him is a touch of madness, &c.* (S.) And *أَصَابَتْهُ سَفَعَة* *An evil eye smote him*. (K, TA.)

سَفَعَة *Blackness tinged, or intermixed, with redness*: (Lth, S, Msb, K:) or *blackness that is not much*: or *blackness with another colour*: or *blackness with blueness*; or, *with yellowness*; accord. to the Towsheeh: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] *blackness*. (Mgh.) In the face, it is *A blackness in the cheeks of a wan, or haggard, woman*: (S:) and

١ *سَفَع* [which is properly the inf. n. of *سَفَع*, q. v.,] *a blackness tinged with redness in the cheeks of a wan, or haggard, woman*, (O, K,) and *of a sheep, or goat*. (O.) One says also, *أَرَى فِي وَجْهِهِ سَفَعَةً*, *I see in his face a change to blackness in consequence of anger*. (TA.) The *سَفَعَة* of the head is *The blackness of its نَاصِيَة* [i. e. *fore part, or forelock, or hair over the forehead*]. (El-Mufradát, TA.) And *سَفَع* [which is the pl.] signifies *Black spots, or specks, on the face of a bull*. (TA.) — Also *A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground*: (S, TA:) [i. e. *a black, or dark, patch of ground where a house has stood*]; or *dung of beasts*, (K, TA,) or *sand*, (TA,) or *ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]*; (K, TA;) so says Lth. (TA.)

سَافِع [act. part. n. of *سَفَع*] *A man laying hold upon, or seizing, the نَاصِيَة* [or *forelock*] of his horse [to mount him]. (S; *and Ham p. 7.) = *سَوَافِع* [pl. of *سَافِعَة*,] *Burning blasts of the [wind called] سَمُوم*. (S, K.)

اُسْفَع *Of a black colour tinged, or intermixed, with redness*: (S, Msb:) or *black*: (Mgh:) applied to a man: (S:) fem. *سَفَعَاءَة*: (Mgh, Msb:) and *سَفَع* [is the pl., and] signifies *blacks inclining to redness*. (K.) Applied to an ostrich, i. q. *أَرَبْد* [which is variously explained, as signifying *Of a colour inclining to blackness, or of the colour of dust, &c.*]. (TA.) And the fem., applied to a ewe, *Having black cheeks, the rest of her being white*. (TA.) The masc. also signifies *A wild bull*: (K:) or, applied to a wild bull, it signifies *having in his cheeks a blackness inclining a little to redness*. (TA.) And *The hawk*; (K;) because it has spots of black: (Er-Rághib:) all hawks *سَفَع*: (S:) and the fem., *A pigeon (حَمَامَة)*; because of the *سَفَعَة* upon its neck: (S:) or, applied to a pigeon, it signifies *of which the سَفَعَة* is upon its neck, (K, TA,) exclusively of the head, (TA,) in the part on each side of the neck above the ring. (K, *TA.) It is also a name for *Sheep, or goats*; used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the *she-goat*: (TA:) thus in the phrase, *أَشْلِ إِلَيْكَ الْأَسْفَع* [Call thou to thee the sheep, or goats, or the she-goat, to be milked]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) — Applied to a garment, or piece of cloth, *Black*. (K.) — † The pl. is also applied to *The أُنَافِي*, (Lth, S, K,) or three stones upon which the cooking-pot is set up; (TA;) because of their blackness: (Lth, Er-Rághib:) [see *حَاضِن*]; and a single one thereof is called *سَفَعَاءَة*: (K:) or *an iron أَثْفِيَة* [meaning *trivet*], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA.) — *سَفَع* also signifies *The seeds, or grain, of the colo-*

cynth; (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ٥. (K.)

مُسَفَع applied to a man clad in armour, *Black from the rust of the iron*. (TA.) Applied to a bull, *Having black spots, or specks, on his face*. (TA.)

مَسْفُوع *A man* (I'Ab) *smitten by an evil eye*. (I'Ab, K.) — *مَسْفُوعُ الْعَيْنِ* *A man whose eye is sunk, or depressed, in his head*. (I'Ab, K.) — [See also *مَسْفُوع*.]

مُسَافِع † *Striking, or beating, another, being struck, or beaten, by him*. (K.) † *Charging upon, or assaulting, or attacking, another who is doing the same*. (K.) — [And hence,] † *The lion* (K, TA) *that prostrates his prey*. (TA.) — † *Embracing*. (K.) — † *I. q. مُسَافِح*; (Ibn-'Abbád, K;) i. e. *having sexual intercourse without marriage*. (TA.)

سَفَق

1. *سَفَقَ الْبَابَ*, (T, S, Msb, K,) aor. ٢, inf. n. *سَفَقَ*; (Msb;) and *اِسْفَقَ*; (T, S, Msb, K;) *He shut, or closed, the door*; (T, S, Msb, K;) or *locked it*: (Msb:) and in like manner with *ص* [in the place of the *س*]. (TA.) — *سَفَقَ وَجْهَهُ*, (inf. n. as above, TA,) *He slapped his face*. (IDrd, Msb, K.) [See also *صَفَقَ*.] — *السَّفَقُ فِي الْأَسْوَاقِ*, occurring in a trad., means *The striking of the hands* [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with *ص*. (TA.) — *سَفَقَ أَمْرَاتَهُ*, inf. n. as above, i. q. *أَصَابَهَا* [app. meaning *He compressed his wife*; like *أَصَابَ مَنَهَا*]. (TA.) = *سَفَقَ*, (S, Msb, K,) aor. ٢, (K,) inf. n. *سَفَاقَة*, (S, Msb,) *It* (a garment, or piece of cloth,) *was thick, substantial, close, or compact, in texture*; (T, S, Msb, K;) not *سَخِيف*; (T;) contr. of *سَخَفَ*: (Msb:) [and so *صَفَقَ*.]

4: see above, first sentence. — *اِسْفَقَ الْغَنَمَ* *He milked the sheep, or goats, but once in the day*: and so with *ص*. (TA.) — *اِسْفَقَ النَّوْبَ* *He* (a weaver) *made the garment, or piece of cloth, thick, substantial, close, or compact, in texture*. (TA.)

7. *اِنْسَفَقَ* *It* (a door) *became shut, or closed*: (S, TA:) and so with *ص*. (TA.)

بَايَعَهُ *أَعْطَاهُ سَفَقَةً يَبِيحُهُ* [He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him]: (O, K:) occurring in a trad., related thus and with *ص*. (TA.) — And *اِشْتَرَيْتُ الشَّيْئَيْنِ سَفَقَةً وَاحِدَةً*, (O,) or *فِي سَفَقَةٍ وَاحِدَةٍ*, (K,) *I purchased the two things by a single act of purchasing*. (O, K.)

سَفِيقٌ, applied to a garment, or piece of cloth, *Thick, substantial, close, or compact, in texture*. (T, S, Msb, K.) — And [hence,] *سَفِيقُ الْوَجْهِ* † *A man* (S, O, TA) *having little shame*. (S, O, K, TA.)

سَفِيْقَة *A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the [mats of reeds called] بَوَارِي (Lth, O, K,) above the house-tops of the people of El-Basrah. (Lth, O. [See also سَفِيْقَة.] — And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lth, O, K.)* [See, again, سَفِيْقَة.]*

سفل

1. **سَفَلَ**, aor. ʔ (S, M, O, Mṣb, K) and ʔ, (O, Mṣb, TA, &c.), inf. n. **سَفَلٌ**, (S, O, Mṣb,) *He shed, poured forth, or caused to run or flow, blood, (S, O, Mṣb, K, TA,) and tears, (S, O, Mṣb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) — And [hence,] سَفَكَ الْكَلَامَ (K,) inf. n. as above, (TA,) † *He poured forth speech profusely, (K, TA,) with haste, or quickly. (TA.)**

2. **سَفَكَهُ**, inf. n. **تَسْفِيْكُهُ**, *He fed him (i. e. his guest) with something whereby to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; i. q. لَمَجَهُ (O, TA.)*

6. **تَسَافَكُوا دِمَاءَهُمْ** [*They contended together in the mutual shedding of blood.*] (TA in art. نَجَز.)

7. **اسْفَكَ**, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed. (K, TA.)*

سَفَكَةٌ *A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; like لَمَجَةٌ. (IAar, O, K.)**

سَفُوكٌ: see **سَفَاكٌ** in two places. — Also † *The soul: (K:) [like كَذُوبٌ: app. because of its proneness to lying.]*

سَفِيْكٌ *Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA.) Shed, poured forth, or caused to run or flow; as also سَفُوكٌ. (K, TA.)*

سَفَاكٌ *One who sheds blood, and tears, much; (Mṣb;) [as also سَفُوكٌ.] You say سَفَاكٌ لِلدَّمَاءِ *A great shedder of blood. (TA.) — And † Eloquent; (Kr, K;) an able speaker. (S, K.) — And † Mendacious; a great, or habitual, liar; (TA;) as also سَفُوكٌ (K,) or سَفُوكٌ بِالْكَلَامِ. (TA.)**

سَافِكٌ *Shedding, or pouring forth, blood and tears [&c.]. (Mṣb.) You say عَيُونٌ سَوَافِكٌ *Eyes shedding, or pouring forth, tears. (TA.) — And دُمُوعٌ سَوَافِكٌ [Tears pouring forth; properly] meaning ذَوَاتٌ سَفَكٌ [having a shedding or pouring forth], the latter word being pl. of سَافَكَةٌ: so as used in a verse of Mutemmim Ibn-Nuwayreh: but the obviously-right expression is سَفُوكَةٌ. (Ham p. 370.)**

مَسْفُوكٌ † *Loquacious; garrulous. (K, TA.)*

مَسْفُوكٌ: see **سَفِيْكٌ** and **سَافِكٌ**.

سفل

1. **سَفَلَ**, aor. ʔ; (M, MA, Mgh, O,* Mṣb, K;) and **سَفَلٌ**, aor. ʔ; (M, Mṣb, K;) and **سَفَلٌ**, (O, K,) aor. ʔ; (K;) inf. n. (of the first, Mgh, Mṣb, TA, and of the last, TA) **سَفُولٌ** (M, MA, Mgh, Mṣb, K) and **سَفَالٌ** (M, MA, K, TA, in the CK [erroneously] **سَفَالٌ**,) and of the second **سَفَالَةٌ** (TA;) and **تَسْفَلُ**; (M, K;) *He, or it, was, or became, low; (M,* Mgh, O, K;*) the first contr. of عَلَا; (Mgh, O;) and the third, of عَلَى; and † both are said of a man; (O;) سَفُولٌ and سَفَالٌ being the contr. of عَلُوٌ and عَلَاءٌ (S, K;) or became lower than another: (Mṣb:) [and] the first signifies it descended, subsided, or sank downwards. (MA.) Hence the phrase بِنْتُ بِنْتٍ بِنْتٌ سَفَلَتْ † [A daughter of a daughter of a daughter, and if she be lower in descent]: سَفَلَتْ, i. e. with damm: to the ف, in this case, is a mistake. (Mgh.) And سَفَلَتْ مَنَزِلَتَهُ عِنْدَ الْأَمِيرِ † [His station with, or in the estimation of, the commander, governor, or prince, was, or became, low, or lower]. (TA.) And أَمْرُهُمْ فِي سَفَالٍ † [Their case is in a low state]. (TA.) And سَفَلَ فِي الشَّيْءِ (K,* TA, [in the former of which the context implies that it is سَفَلٌ, but it is]) like **نَصَرَ**, [aor. ʔ,] (TA,) inf. n. **سَفُولٌ**, [It subsided in the thing;] it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K.) — And **سَفَلَ**, [aor. ʔ,] inf. n. **سَفَالَةٌ** (Fr, S, MA, Mgh, O, K*) and **سَفَالِيَّةٌ** (MA) and **سَفَلٌ**, (Fr, O,) † *He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K;*) as also سَفَلٌ, with fet-h, (Fr, O,) or سَفَلٌ. (MA.) You say, سَفَلٌ, like قَتَلٌ (Mṣb,) or سَفَلٌ, like كَرَمٌ (K,) فِي خُلُقِهِ, and عَمَلِهِ (Mṣb, K,) and نَسَبِهِ (TA,) [aor. in either case ʔ,] inf. n. **سَفَلٌ** (Mṣb, K) and **سَفَلٌ** (K) and **سَفَالٌ** (Mṣb,* K, [in the former without any indication of the syll. signs,]) the last like كِتَابٌ; (K;) [and app. سَفَلٌ also accord. to the MA, as shown above;] and **تَسْفَلُ**, and **اسْتَفَلَ**; (TA;) † *He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Mṣb, inferior to others,] in respect of his disposition, and his deed, and his lineage: (TA;) † تَسْفَلُ is the contr. of جَادَ. (Mṣb.)***

2. **تَسْفِيْلٌ** *The act of lowering, or depressing; syn. تَصْوِيْبٌ. (S, O.) See سَفَلٌ below.*

3. **هُوَ يَسْفَلُ فَلَانًا** † *He vies with, or imitates, such a one in his low, base, vile, ignoble, mean, or sordid, actions. (TA.)*

5. **تَسْفَلُ** [quasi-pass. of 2,] *The being lowered, or depressed; syn. تَصْوَبٌ; (S, O;) contr. of تَعَلَّ. (TA.) — See also 1, first sentence: — and the same, last sentence, in two places.*

8: see 1, last sentence.

سَفَلٌ and **سَفَلٌ** (S, M, Mgh, O, Mṣb, K) [but it is strangely added in the Mṣb that IKt disallowed the pronunciation with damm] and **سَفَالَةٌ** (M, K) and **سَفَالَةٌ** (S, O, K) *The lowest, or lower, part [of a thing]; contr. of عَلُوٌ (S, M, Mgh, O, Mṣb, K) and عَلُوٌ (S, Mgh, O, Mṣb, K) and عَلَوَةٌ (K) and عَلَاوَةٌ (S, O, K;) [and so سَفَالَةٌ, contr. of عَلَايَةٌ: كَلَّ شَيْءٌ سَفَالَةً signifies, (K,) or is said to signify, (M,) the lowest, or lower, part of anything; i. e. أَسْفَلُهُ; (M, K;) and عَلَاوَتُهُ, [the contr., i. e.] أَعْلَاهُ. (M.)*

سَفَلٌ: see the next preceding paragraph.

سَفَلٌ from **سَفَلَ**, and **سَفِيْلٌ** from **سَفَلَ**, † *A low, base, vile, ignoble, mean, or sordid, man: (MA:) or سَفِيْلٌ signifies low (سَافِلٌ [in condition], deficient in lot, or fortune: (TA:) and سَفَلَةٌ (S, M, MA, Mgh, Mṣb, K,) said by some to be from this word as signifying the "legs" (Mgh, Mṣb) of a camel (Mgh) or of a beast, or quadruped, (Mṣb,) and سَفَلَةٌ (S, M, MA, Mgh, Mṣb, K,) a contraction of سَفَلَةٌ (S, Mgh, Mṣb,) or it may be pl. of سَفِيْلٌ, like as عَلِيَّةٌ is of عَلَى, (Mgh,) † low, base, vile, ignoble, mean, or sordid, persons; (S,* MA, Mgh, Mṣb;) or the lowest, or lower, basest, or baser, vilest, or viler, &c., of mankind, or of people; the refuse, or rabble, thereof: (S,* M, K;) and سَفَلَةٌ, with two kes-rehs, is a dial. var. of سَفَلَةٌ and سَفَلَةٌ, mentioned by Sgh and IB on the authority of Yoo and IKh, and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of سَفَلَةٌ is سَفَلٌ; (TA;) one should not say, هُوَ سَفَلَةٌ, because this is [used only as] a pl.: (S:) the vulgar say رَجُلٌ سَفَلٌ مِنْ قَوْمٍ سَفَلٍ; (S, Mgh;*) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سَفَلَةٌ (TA,) **إِنْ كُنْتُ سَفَلَةٌ فَأَنْتَ طَائِفٌ** (Mgh, TA,) meaning *If I be low, base, &c., in my intellect and my religion [thou art divorced];* (Mgh;) whence it seems that سَفَلَةٌ may be applied to a single person; but this requires consideration. (TA.) **أَيُّمَانُ السَّفَلَةِ** † [The oaths] of the ignorant: or accord. to Aboo-Haneefeh, of the heretics, or schismatics: such [oaths] are said to be **وَوَجَّهَ اللَّهُ** and **وَأَمَانَةَ اللَّهِ**. (Mgh.)*

سَفَلَةٌ: see **سَفَلٌ**: — and see also **سَفَلٌ**, in three places.

سَفَلَةٌ *The legs (S, M, Mgh, Mṣb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Mṣb:) because they are lowest. (M.) — See also سَافِلَةٌ: — and see سَفَلٌ, in three places.*

سَفَلٌ: see **سَفَلَةٌ**.

سَفَلِيٌّ [Of, or relating to, the lowest, or lower, part or place;] a rel. n. from **سَفَلٌ**. (TA.) [Hence, the pl. سَفَلِيَّوْنَ means Persons alighting,

or abiding, in the lowest, or lower, parts of a country: opposed to **عَلِيّون**. (TA in art. **علو**.)

— It is also opposed to **عَلِيّ** [in relation to condition]: whence the saying, **مَنْ يَرْحَمِ السَّفْلِيَّ** [He who has mercy on the low in condition, on him will the high in condition have mercy]. (TA.) **سَفْلِيّون**, meaning † Persons low in condition, is opposed to **عَلِيّون**, meaning “opulent persons.” (TA in art. **علو**.)

سَفِيل: see **سَفْل**, in three places.

سَفَالَة: see **سَفْل**, in two places. — One says, **فِي سَفَالَةِ الرِّيحِ**, and **قَعَدَ سَفَالَةَ الرِّيحِ** (M, K, * TA.) or **بِسَفَالَةِ الرِّيحِ** (S,) [He sat in, or on, the leeward side; like as one says in French, *sous le vent*;] in, or on, the side, or quarter, towards which the wind blew; (S, M, K, * TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]; (TA in the present art. and in art. **علو**;) opposed to **عَلَاوَتَهَا**, and **فِي عِلَاوَتِهَا** (M, K, * TA,) or **بِعِلَاوَتِهَا**. (S.)

سَافِل Low; contr. of **عَال**. (S, Msb, * TA.) See also **سَفِيل**: and see an ex. voce **أَسْفَل**.

سَافِلَة: see **سَفْل**. — [Hence,] **سَافِلَةُ الرُّمَحِ** The half that is next to the **رُج** [or pointed iron shoe, or foot,] of the spear: (M, K:) [opposed to **عَالِيَّة**.] — And **السَّافِلَة** The bottom, *podex*, posteriors, or buttocks; and the anus; syn. **الْمُقْعَدَة**, (S,) and **الدُّبُر**; (TA;) as also **السَّفِلَة**; syn. **الدُّبُر**. (L in art. **خجر**.)

أَسْفَل Lower, and lowest; contr. of **أَعْلَى**: (M, Msb, K:) fem. **سَفْلَى**: (TA:) and pl. **أَسَافِل**. (M, TA.) One says, **صَارَ أَسْفَلَ مِنْ غَيْرِهِ** [He, or it, became lower than another]. (Msb.) And it is said in the **Kur** [viii. 43], **وَالرُّكْبُ أَسْفَلَ مِنْكُمْ**, The caravan being in a place lower than ye; **أسفل** being here an adv. n.: or, as some read, **أَسْفَلَ مِنْكُمْ**, i. e. being lower than ye. (M.) — **ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ**, in the **Kur** [xcv. 5], means † [Then we rendered him the lowest of low: or] we reduced him to extreme old age, or decrepitude: or to a state of perishing, or passing away: or to a state of error; relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [we have made him to go down] to the fire [of Hell]. (Bd.) — **سَفْلَى مُضَرَّ** [The lover of *Mudar*] is said to denote those of *Mudar* with the exception of *Kureysh* and *Keys*: opposed to **عَلِيَا مُضَرَّ**. (TA in art. **علو**.) — See also **سَفْل**. — The pl. **أَسَافِل** means The lower, or lowest, parts of valleys [&c.]. (TA.) The phrase **كَلَابُ الْأَسَافِلِ** occurs in a verse of *Abou-Dhu-eyb* as meaning [The

dogs] of the lower, or lowest, parts of the valleys. (M.) — And † The young ones of camels. (Ag, S, * TA.)

سَفْل *deposited* (R. 363) **سَفْل** *deposited* (R. 363) **سَفْل** *deposited* (R. 363)

1. **سَفَنَهُ**, (S, M, L, K,) aor. **سَفَنَ**, (S, M, L,) i. q. **قَشَرَهُ** [i. e. He divested or stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it, &c.: and he, or it, pared, peeled, stripped, or rubbed, it off; namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) *Imra-el-Kays* says,

* **فَجَاءَ خَفِيًّا يَسْفِنُ الْأَرْضَ بَطْنُهُ** *
* **تَرَى التُّرْبَ مِنْهُ لَاصِقًا كُلَّ مَلْصِقٍ** *

[And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking]; (S, M, L;) but in the S, **لَاصِقًا** and **مَلْصِقٍ**; meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (S, L.) — And He pared and smoothed it; as also **سَفَنَهُ** [but app. in an intensive sense, or used in relation to several objects]. (M, L.) — And **سَفَنَتِ الرِّيحُ التُّرَابَ**, (M, L,) aor. as above, (L,) and so the inf. n., (M, L,) The wind reduced the dust to a fine powder: (M, L:) or **سَفَنَتِ الرِّيحُ التُّرَابَ عَنْ وَجْهِ الْأَرْضِ** [The wind pared off the dust from the surface of the earth]. (S, L.) — And **سَفَنَتِ الرِّيحُ**, aor. **سَفَنَ**, (Lh, M, L, K,) inf. n. **سَفُونٌ**, (Lh, M, L,) The wind blew upon the surface of the earth [app. removing the dust]; as also **سَفَنَتِ**, (Lh, M, L, K,) aor. **سَفَنَ**. (K.) — And **السَّفِينَة تَسْفِنُ عَلَى وَجْهِ الْأَرْضِ** The ship, or boat, sticks upon the ground. (L.)

2: see the preceding paragraph.

سَفْنٌ A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K) of any kind, (K,) with which one hews, or shapes out, or pares, a thing; as also **سَفْنٌ**: (S, L, K:) or an adz with which palm-trunks are pared; as also **سَفْرٌ** and **سَفَرٌ**. (Isk, L.) — Also Rough skin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the skin of the fish called **أَطْوَر**, which is a rough skin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords: (Mgh, L:*) accord. to **AHn**, (M, L,) a rough piece of the skin of the [lizard called] **صَبَب**, or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K:) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to **Lth**, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to **AHeyth**, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn [to smooth it]; also called **طَرِيدَة**.

(L in art. **طرد**.) See an ex. in a verse cited in art. **خوف**, conj. 5.

سَفُونٌ A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also **سَافِنَةٌ**: (K:) or the former, a wind always blowing: (L:) and † the latter signifies a wind as though wiping the surface of the earth; (A'Obeyd, L;) or paring it; (L;) or [simply] a wind; (S;) and its pl. is **سَوَافِنٌ**. (A'Obeyd, S, L, K.)

سَفِينٌ: see **سَفِينَة**, in two places.

سَفَانَة The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.)

سَفِينَة A ship, or boat; (M, L;) of the measure **فَاعِلَة** in the sense of the measure **فَاعِلَة**; (IDrd, S, M, L, Msb;) as though it pared the surface of the water; (IDrd, S, L, Msb;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from **سَفْنٌ** meaning “a carpenter's adz or axe with which he hews &c.,” and, if so, having the meaning of the measure **مَفْعُولَة**: (L:) the pl. is **سَفَائِنٌ** and **سُفُونٌ** (M, L, Msb, K) and [coll. gen. n.] **سَفِينٌ**: (S, M, L, Msb, K:) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (Msb,) or it is as though it were pl. of the third: (Sb, M, L:) † the third is anomalous, being of a class proper to created things, as in the instances of **نَخْلٌ** and **نَخْلَةٌ**, and **تَمْرٌ** and **تَمْرَةٌ**, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of **سَفِينَة**. (Msb.) [Hence,] **السَّفِينَة** † [The constellation *Argo*;] one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being **سُهَيْلٌ** [i. e. *Canopus*], accord. to *Ptolemy*, and it is the most remote star from the **سَفِينَة** in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called **سُهَيْلٌ**, without restriction. (Kzw.) — [Also An oblong book: and a commonplace book: app. post-classical.]

سَقَانٌ A constructor, or builder, of ships or boats: (M, L, K:) and a navigator, (M, L,) or a master, (S, Msb,) of a ship or boat. (S, M, L, Msb.)

سَقَانَة A pearl. (K.)

سَافِنَة: pl. **سَوَافِنٌ**: see **سَفُونٌ**, in two places.

السَّافِينُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the **نَبَاط** [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the “*Saphæna*,” but this is called **الصَّافِنُ**.]

سَيْفِينَة A certain bird [found] in Egypt, that

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَنَ: see مِسْفَنَ.

سَفَنُ and سَفِنْدُ.

سَفَطُ and سَفِنْدُ: see arts. سَفَطُ and سَفِنْدُ.

سفه

1. سَفَهَ, (S, MA, Mṣb,) aor. ʿ; (Mṣb;) and سَفَاهَهُ, [aor. ʿ;] (S, Mṣb;) inf. n. سَفَهٌ and سَفَاهَةٌ (S, MA, Mṣb, K*) and سَفَاهَ, (S, MĀ, K,*) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Mṣb;) and so is the third; (S;) *He* (a man, S) *was, or became, such as is termed سفه*; (S, TA;) [i. e.] *he was, or became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted.* (MA.) — The phrase سَفَهَ نَفْسَهُ, [of which an instance occurs in the KUR ii. 124, and] to which وَفَى أَمْرَهُ وَأَلَمَ بَطْنَهُ and بَطَرَ عَيْشَهُ and غَبِنَ رَأْيَهُ and سَفِهَتْ أَمْرَهُ are similar, was originally سَفِهَتْ نَفْسَ زَيْدٍ [or rather سَفِهَتْ نَفْسَهُ i. e. *Himself, or his mind, was, or became, lightwitted, &c.*]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفَهَ نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]; so say the Baṣrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غَلَامُهُ ضَرَبَ زَيْدًا, (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفَهَ نَفْسَهُ and رَأْيَهُ, (K, TA,) and حَمَلَهُ, (TA,) and سَفَهَ, and سَفَهَ, meaning سَفَهَ عَلَى حَمَلِهِ [which is virtually the same as سَفِهَ i. e. *he made himself, or his mind, lightwitted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or forbearance, or the like, to become levity, or hastiness, &c.*]; or *he attributed سفه* [i. e. *lightwittedness, &c., to himself, or his mind, and to his judgment, or opinion*]; or *he destroyed it*; (K, TA;) agreeably with the meaning assigned to سَفَهَ نَفْسَهُ by AO: (TA:) or this means *he held himself in mean, or light, estimation*; (MA, and Ksh and Bḍ in ii. 124;) and rendered himself low, base, or contemptible: (Bḍ ibid.:) but Lh says that سَفَهَ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَهٌ and سَفَاهَةٌ and سَفَاهَ, means سَفِهَ عَلَى حَمَلِهِ [or حَمَلَهَا], and is the approved form, and that some say سَفَهَ, which is rare: and accord. to J and others, (TA,) when they say سَفَهَ نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with kesr [to the ف], because فَعَلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفَهَ نَفْسَهُ became transferred from the

نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَهَ [or lightwittedness, &c.] was therein; and by rule it should be سَفِهَ زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was, or became, lightwitted, &c., as to his mind*]; it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَبِئَ بِهِ نَفْسًا and ضَعُفَ بِهِ ذَرْعًا, meaning طَبِئَ نَفْسِي بِهِ and ضَاعَ ذَرْعِي بِهِ (S, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that سَفَهَ نَفْسَهُ in the KUR [ii. 124] means سَفِهَ فِي نَفْسِهِ [but *he who is lightwitted, &c., in his mind*], i. e., who becomes سفه; [the prep. فِي being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means سَفِهَ مِنْ جَهْلٍ نَفْسَهُ, i. e., *but he who is [ignorant or silly or foolish or] unreflecting in his mind*: and in like manner, سَفِهَ رَأْيَهُ means سَفِهَ جَهْلَهُ [i. e. *he was ignorant, &c., in his judgment, or opinion*]; and his judgment, or opinion, was unsound, without rectitude: and سَفِهَ نَفْسَهُ signifies also *he lost himself, or his own soul.* (TA.) سَفِهَ الْحَقُّ is likewise expl. as meaning سَفِهَ الْحَقُّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهَتْ جَهْلٌ زَيْدًا meaning سَفِهَتْ زَيْدًا [I pronounced Zeyd lightwitted, &c.]; or the meaning is سَفِهَتْ جَهْلٌ [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غِطَ.) See also 2. — سَفِهَ عَلَيْهِ signifies سَفِهَ جَهْلَهُ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفِهَ, (K, TA,) and تَسَاهَ. (K.) — And سَفِهَتْ نَضِيبِي [and it is implied in the K that one says سَفِهَتْ نَضِيبِي also, but only the former is authorized by the TA,] *I forgot my share, or portion.* (Th, K, TA.) — And سَفِهَ صَاحِبَهُ, aor. ʿ, *He overcame his companion in what is termed مُسَافَهَةٌ* [inf. n. of 3, q. v.], (K.) You say, سَفَاهَهُ, (TA.) — سَفِهَتْ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفَهٌ, (TA,) † *The spear-wound, or the like, emitted blood which came from it quickly* (JK, K, TA) and dried up (وَجَفَ [in the TK وَخَفَ]): (K, TA:) so in the A. (TA.) — سَفِهَ الشَّرَابُ, (S, K,) inf. n. سَفَهٌ, (TA,) *He drank much of the beverage, or wine, without having his thirst satisfied thereby.* (S, K, TA.) See also 3. And سَفِهَ الْهَاءُ † *He drank the water immoderately.*

(TA.) — And سَفِهَتْ and سَفِهَتْ signify سَفِهَتْ, (so in the CK,) in [some of] the copies of the K سَفِهَتْ, but the right reading is سَفِهَتْ [i. e. *I was occupied, or busied, or diverted from a thing*]; or, accord. to the copies of the K, تَسَفِهَتْ; but correctly, or سَفِهَتْ [i. e. *I occupied, or busied, or diverted from a thing*]. (TA.)

2. see 5. — [Hence,] تَسْفِيَةً, inf. n. تَسْفِيَةٍ, (S, Mṣb, K,) signifies جَعَلَهُ سَفِيًّا [i. e. *He, or it, made him to be, or he pronounced him to be, lightwitted, &c.*]; as also سَفِيَةً; (K, TA;) on the authority of Akh and Yoo: (TA:) or *he attributed to him what is termed سفه* [i. e. *lightwittedness, &c.*]; (S, Mṣb:) or *he said to him that he was such as is termed سفه*. (Mṣb.) And سَفِهَ الْجَهْلُ حَمَلَهُ Ignorance made him light, inconstant, unsteady, irresolute, or fickle; syn. أَخَفَّهُ and أَطَاشَهُ. (TA.) See also 1, in three places.

3. سَافَهَ, (S, MA, K,) inf. n. مُسَافَهَةٌ, (S, KL,) *He acted [in a lightwitted manner,] foolishly, or ignorantly, with him*; (MA, KL;) showed lightness, levity, weakness of mind, and lack of حِلْمٌ [or gravity, &c.], with him. (KL.) You say, سَافَهَهُ فَسَفِهَهُ: see 1, near the end of the paragraph. [سَافَهَ in this instance may mean as above, or may have the meaning here next following.] — *He reviled him; or he reviled him, being reviled by him*; syn. شَاتَمَهُ: whence the prov., سَفِهَ لَمْ يَجِدْ مُسَافَهًا [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.)* [See also 5.] — سَافَهَ الدَّنَّ, (S, K,) (قَاعِدٌ) the دَنُّ [or wine-jar], (S, K,) or وطب [or milk-skin], (S,) and drank from it while after while. (S, K.) And سَافَهَ الشَّرَابَ † *He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure*; (K, TA;) as also سَفِهَهُ. (K.) And سَافَهَتْ الْمَاءُ † *I drank the water immoderately, (Lh, TA,) or without measure.* (A, TA.) [See also 1, near the end of the paragraph.] — And سَافَهَتْ النَّاقَةُ الطَّرِيقَ † *The she-camel kept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace*: (A, K, TA:) or *was light, or agile, in her pace, or going.* (TA.)

4. أَسَفِهْتُهُ I found him to be سَفِيًّا [i. e. *lightwitted, &c.*]. (TA. [There said to be tropical; but I see not why.]) — أَسَفِهَكَ اللَّهُ الشَّرَابَ † *May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby*: or أَسَفِهَهُ اللَّهُ God made him, or may God make him, to drink without having his thirst satisfied; (S, accord. to different copies:) or أَفْلَأَنَّا أَسَفِهَ اللَّهُ الْهَاءَ God made, or may God make, such a one to drink much water. (TA.)

5. تَسَقَبَتِ الرِّيحُ The winds became in a state of commotion. (TA.) — تَسَقَبَتِ الرِّيحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and سَقَبَتْ الرِّيحُ † *The wind made the trees, (Ham p. 359,) The wind made the trees, (S,) or the branches, (K,) to bend, or incline*: (S, K:) and put the branches in motion: (K,

and Ham ubi suprâ:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see what is said of the primary signification of سَفَه, below.]) — [Hence,] it is said in a prov., فَرَارَةٌ تَسْقُتُ قَرَارَةً A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness (السَّفَه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — تَسْفَهُ عَنْ مَالِهِ He deluded him, or beguiled him, of his property. (S, K.) — سَفَاهَةً تَسْفَهُ عَلَيْهِ [i. e. lightwittedness, &c.], or foolishly, towards him. (MA.) — And أَسْمَعَتْ تَسْقُتُ عَلَيْهِ signifies [as meaning I reviled him]. (S.) [See also 3.]

6. تَسَافَهُ عَلَيْهِ: see 1, in the last quarter of the paragraph. — [And تَسَافَوْا They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. — And They reviled one another: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — تَسَافَهُ أَشْدَاقًا in a verse of Khalaf Ibn-Is-hâk El-Bahrânee, [describing swift camels,] means Their sides of the mouth casting forth their foam, one at another: like the saying of El-Jarmee,

تَسَافَهُ أَشْدَاقًا بِاللِّغَامِ

[Their sides of the mouth casting forth the foam, one at another]. (TA. [تَسَافَهُ, there written without any syll. signs, is app. thus, (for تَسَافَهُ,) not تَسَافَهُ.])

سَفَه (S, TA.) as also سَفَاهَةً and سَفَاهٌ (TA.) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خَفَّة [in its proper sense of Lightness, and motion, commotion, or agitation. (S, TA.) — And hence (S, TA) the first, (S, K, TA.) like each of the others, (K, TA.) signifies [generally Lightwittedness, or the like;] the contr. of حِلْمٌ; (S, K, TA;) [i. e.] خَفَّة [as meaning lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness; for, as is said in the TA in art. رَجَح, the contr. of حِلْمٌ is described by the terms خَفَّة and جَلَل, like as حِلْمٌ is described by the term ثَقُل;] and slenderness, shallowness, or weakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves: (Bd in ii. 12, in explanation of سَفَه:) خَفَّة حِلْمٌ [i. e. slightness of gravity or staidness or sedateness or calmness &c.]: or جَبَل [i. e. ignorance, or silliness or foolishness]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَه is a deficiency in intellect or understanding: (Msb:) or a lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully. (KT.)

سَفَاهٌ: see the next preceding paragraph.

سَفِيه [Having the quality termed سَفَه; i. e., accord. to the explanation of the primary signification of the latter, above, Light; and in a state

Bk. I.

of motion, commotion, or agitation:] applied to a camel's nose-rein, (S, K.) light: (S:) or quivering; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-Rummeh says,

عَلَى ظَهْرِ مِقْلَاتٍ سَفِيهٍ جَدِيلُهَا

i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, جَدِيلُهَا is here put in the place of زِمَامُهَا.) And one says also نَاقَةٌ سَفِيهَةٌ الزِّمَامِ (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering: or] light, or agile, in pace or going. (TA: in which this, also, is said to be tropical.) — Also Lightwitted; light of intellect or understanding; (TA;) deficient in intellect or understanding; (Msb;) ignorant; (Mujâhid, K, TA;) weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding; (Mujâhid, TA;) and سَفَاهٌ, also, [which is syn. with سَفِيه in all the senses mentioned above,] is expl. by IAar as having this last meaning of foolish, stupid, &c.: (TA:) the fem. is سَفِيهَةٌ: (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سَفَاهَاتٌ, (Msb, K, TA,) and of both, سَفَاهٌ, and of the fem., سَفَاهَاتٌ also and سَفَاهَاتٌ and سَفَاهٌ. (K, TA.) In the Kur ii. 282, سَفِيهًا means, accord. to Ibn-'Arafah, Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, ignorant or صَغِيرٌ [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, "or not able to dictate, himself:" this, says Er-Râghib, denotes سَفَه in respect of worldly matters: in the Kur lxxii. 4, سَفِيهًا denotes سَفَه in religion. (TA.) In the Kur iv. 4, the pl. السَّفَاهَاتُ is said to mean Women, and young children; because they are ignorant of the proper object of expense; and I'Ab is related to have said that women are termed السَّفَاهَاتُ and السَّفَاهَاتُ: (Lh, TA:) Az, also, says that a woman is termed سَفِيهَةٌ because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) — ثَوْبٌ سَفِيهٌ † A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)

سَفَاهَةٌ: see سَفَه.

سَفَاهٌ: see سَفِيه. — Also, applied to a man, † Vehemently thirsty: and so سَاهِفٌ. (Az, TA.)

وَادٌ مَسْفُوهٌ † A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed سَفِيه: imagined to be from أَسْفَهْتُ signifying "I found him to be سَفِيه." (TA.)

طَعَامٌ مَسْفُوهٌ (K, TA, in the CK [erroneously] مَسْفُوهٌ) as also مَسْفُوهٌ (TA,) † Food that incites [in the CK يَتَعَب is erroneously put for يَبْعُث] to the drinking of much water. (IAar, K, TA.)

مَسْفُوهٌ act. part. n. of 3, q. v.

سفي and سفو

1. سَفَا (S, M,) aor. يَسْفُو, inf. n. سَفُو (S, TA,) like عَلُو (TA,) or سَفُو (so accord. to a copy of the M,) He was quick, or swift, in walking, or going, and in flying. (S, M.) = سَفَتَ الرِّيحُ الثَّرَابَ (S, M, Mgh, K,) aor. تَسْفِي (S, K,) inf. n. سَفَى (S, M,) The wind raised the dust, or made it to fly, and carried it away, or dispersed it; (S, Mgh, K;) and cast it: (Mgh:) or bore it, carried it, or carried it away; (M, K;) as also أَسْفَتَهُ (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAar mentions سَفَتَ الرِّيحُ and أَسْفَتَ, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and سَأَفَتْ سَأَفَتْ occurs in the M and L in art. الثَّرَابُ and تَسْفِي بِهِ, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رَمَتْ [which is trans. by means of ب]. (Mgh.) — And سَفَتَ الرِّيحُ The wind blew; as also أَسْفَتَ. (IAar, TA.) And سَفَتَ عَلَيْهِ الرِّيحُ [The winds blew upon him, or it]. (Z, TA.) — And سَفَى سَفَى, aor. يَسْفِي, [The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is أَنهَال.] = سَفَى: see سَفَا, below. = سَفِيَتْ يَدُهُ His hand became much cracked, or chapped, (K, TA,) in consequence of work. (TA.) = And سَفَى, [aor. يَسْفِي,] inf. n. سَفَا and سَفَاهٌ, He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. سَفَه, inf. n. سَفَه and سَفَاهٌ; (M, K;) as also أَسْفَى. (Az, K.)

3. سَافَهُ (S, K,) سَافَتِ الرِّيحُ الثَّرَابَ: see 1. = سَافَهُ (S, K,) inf. n. مَسَافَاةٌ and سَافَهُ, i. q. سَافَهُ [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) = And He treated him medically, or curatively: (K:) from سَفَاهٌ. (TA. [But see سَفَاهٌ, below.])

4. اسْفَى He took for himself a mule such as is termed سَفَوَاهٌ, i. e. quick [&c.]. (K.) = أَسْفَتَ said of the wind, intrans. and trans.: see 1, in two places. = اسْفَى said of corn, It became rough, or coarse, in the extremities [or awn] of its ears. (S, K.) — أَسْفَتَ said of بُهْمِي [or barley-grass], It let fall its سَفَا [or prickles, or awn, or extremities]. (M, K.) — And اسْفَى said of a man, He took the prickles [or awn or extremities] of the بُهْمِي [or barley-grass]. (TA.) = Also, said of a man, He removed dust, or earth, (سَفَا, TA) from one place to another.

(Az, K.) = And اسفت said of a she-camel, † She became lean, or emaciated, (K,) so that she was like the سَفَا [or prickles of barley-grass]. (TA.) = See also 1, last sentence. = اسفاه It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) — And hence, perhaps, (M,) اسفى به He did evil or ill, or acted ill, to him, or with him, (M, K,) i. e., his companion. (M.)

8. اسطرفه i. q. استفى وجهه. (Sgh, K,) i. e. He turned away his face. (TK.)

سَفَا Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K,) of the horse, in which it is discommended, (S, *Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord. to Th, it is سَفَا, with medd: which is metaphorically used by a poet as meaning scantiness in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سَفَى, said of a horse, as meaning He was, or became, light, thin, or scanty, in the forelock.] — And, accord. to IAr, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such as is termed اُدْمَر, and such as is اشقر. (M, in art. سَفُو.) = Also, [but more properly written سَفَى, the last radical in this case being ي, Dust, or earth; (S, M, K;) and so سَفَى (TA:) or this is applied to earth, or dust, [as meaning pouring down,] from سَفَى التراب [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, whatever is raised and carried away, or dispersed, by the wind: (TA:) accord. to IAr, dust, or earth, taken forth from a grave or a well: (M:) سَفَا is a more special term, (S,) the n. un., (M,) سَفَا مِنْ تَرَابٍ signifying a collection (كَبَّة) of dust, or earth. (Ham p. 810.) = Also Any kind of tree having prickles, or thorns: (K:) [but this seems to have been erroneously taken from what here follows:] the prickles [or awn or beard] of بُهْمَى [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. خدش,)] and of anything having prickles: accord. to Th, the extremities of بُهْمَى: n. un. سَفَا, as above. (M.) = Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) = It is also an inf. n. of سَفَى as syn. with سَفَه, expl. above. (M, K.)

سَفَا: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying A stopping, stopping short, or ceasing, of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase رَفَى الْبَابِنِ سَفَا [ending a verse,] referring to [she-camels such as are termed] فَلَانِص: but Az relates it differently, رَفَى الْبَابِنِ, with ب [in the place of ن; saying that سَفَا means lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of

understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows.

سَفَا, accord. to the K, signifies A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, [سَفَا signifying unsteadiness, and levity; and IAr says,] السَفَا from السَفَى is like السَفَا from السَفَى. (TA.)

سَفَى Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so سَفَى (M, K,) i. q. سَفَى; a possessive epithet, or of the measure فاعِل in the sense of the measure مفعول. (M.) [See another explanation of سَفَى voce سَفَا, from the Hamaseh. Freytag explains both سَفَى and سَفَى, as on the authority of the K, as epithets applied to the wind, not to the dust.] — Also Clouds; [app. as being driven by the wind;] syn. سَحَاب. (S.) = And i. q. سَفَى [Lightwitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that سَفَى is syn. with سَفَا, which is syn. with سَفَى.]

سَفَا: see سَفَى.

سَفَا: fem. سَفَاة, pl. سَوَاف: see this last in the next paragraph: — and for the first, see سَفَا: and سَفَى, first sentence. = See also سَفَى again, last sentence.

سَفَاة Dust, syn. غَبَار. (M, K:) or dust (تَرَاب) and dry herbage or the like: (Ham p. 445:) or dust (تَرَاب) with the wind: (M:) or wind that bears, or carries, or carries away, dust, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi supra:) and سَوَاف (TA,) pl. of سَفَاة, (Ham ubi supra,) winds that raise the dust, or make it to fly, and carry it away, or disperse it: you say, لَعِبَتْ بِهِ السَوَافِي, [The winds raising the dust, &c., made sport with him, or it]. (TA.) — [Also Tracks, or streaks, upon a pool put in motion by the wind: so says Freytag; but he names not any authority for this.]

سَفَا applied to a horse, (As, S, M, Mgh,) Light, thin, or scanty, in the hair of the forelock: (As, S, M, Mgh, K:) or short and scanty therein: fem. سَفَوَاة: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سَفَا:)] one says فَرَسٌ أَسْفَى and بَغْلَةٌ سَفَوَاة: (Mgh:) [or,] accord. to As, أَسْفَى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means † quick, or swift: (S:) or بَغْلَةٌ سَفَوَاة signifying † a she-mule that is quick, or swift, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (S,) of middling make, compact and strong in the back; (M, TA;) and in like manner سَفَوَاة is applied to a wild she-ass. (M.) — Accord. to IAr, الأَسْفَى applied to the horse signifies شَعْرَةٌ بَيَضَاء [app. meaning Distinguished by some white hairs,

though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed سَفَا [expl. above], which is particularly said by him in one place to be in such as is termed اُدْمَر, and such as is اشقر: and the fem. in this sense also is as above. (M.) — One says also رِيحٌ سَفَوَاة, meaning † A swift wind; like as one says رِيحٌ هَوَاجَةٌ. (TA.)

سَفَا [and, accord. to Golius, سَفَا, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] A calumniator, or slanderer. (K.)

سَفَى: see سَفَى.

سَقَب

1. سَقَب, aor. سَقَبْتُ, inf. n. سَقَبْتُ, He, or it, was, or became, near. (Mgh.) سَقَبْتُ is syn. with قَرُبْتُ. (S, A, K.) You say, سَقَبْتُ دَارَهُ, (S, and so in the K accord. to the TA,) with kesr [to the ق, (S,) [inf. n. as above;] or سَقَبْتُ, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سَقَبْتُ, (so in my copy of the Mgh,) or سَقُوب; (K;) [but I believe the verb to be correctly سَقَبْتُ, like its syn. صَقَبْتُ, and the inf. n. to be correctly سَقَبْتُ, and perhaps سَقُوب also;] His house was near; (S, Mgh, K;) as also الجَارُ أَحَقُّ, (S, K.) It is said in a trad., بِسَقْبِهِ, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S, *A, Mgh:) or the ب is a connective of أَحَقُّ with its complement, (Mgh, Mgh,) not to denote a cause, (Mgh,) and بِسَقْبِهِ is expl. as meaning بِالشَّفْعَةِ; (Mgh, Mgh;) i. e. the neighbour has a better, or the best, claim to the الشَّفْعَةُ [or pre-emption], when his house is contiguous: (Mgh:) IArh says that it is adduced as an evidence that الشَّفْعَةُ belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجَار as meaning the partner, or sharer: or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA.) [See also another reading (بِصَقْبِهِ), and explanations thereof, in art. صَقَب.]

4. اسقبه He made him, or it, to be near: (K:) or اسقبت دَارَهُ he made his house to be near. (S.) [And so with ج.] = See also the paragraph above. = اسقبت is also said of a she-camel, meaning She brought forth mostly males. (A, *TA.) [And اسقبت He got, or got mostly, male offspring.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

* وَكَانَتْ الْعَرْسُ الَّتِي تَخَبَا *

* عَرَاءٌ مِسْقَابًا † لِجَلِّ أَسْقَبَا *

[And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought

forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to **فحل**. (S, *TA.) [In the former, only the second hemistich is cited.]

[**تساقبت** **أبياتهم** was probably used as meaning *Their tents, or houses, were near together*: see the part. n. of this verb below.]

سَقْبُ The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also **صَقْبُ**:] when a she-camel has brought forth her young one, the latter, when just born, is called **سَلِيلٌ**, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called **سَقْبُ**: (As, TA:) the female is not called **سَقْبَةٌ**, (S, K,) but **حَائِلٌ**: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see **سَقْبَةٌ** below:] the pl. is **أَسْقِبٌ** [a pl. of pauc.] and **سَقَابٌ** and **سَقُوبٌ** and **سَقْبَانٌ**. (K.)

* **أَذَلَّ مِنَ السَّقْبَانِ بَيْنَ الْحَلَائِبِ** *
[More vile than the male young ones of camels among the milch camels] is a prov. [from a verse of Keys Ibn-El-Khaṭem]. (TA.) — **Tall**: (K:) [see also **سَكْبُ**:] or anything tall, together with plumpness; or fatness, softness, thinness of the shin, and plumpness. (S. [See also **صَقْبُ**].) Applied to a branch, *Juicy, thick, and long*: (Az, TA: [and so **صَقْبُ**:]) or anything of the like kind full and complete. (ADK, TA.) In the following verse, cited by Sb,

* **وَسَاقِبِينَ مِثْلَ زَيْدٍ وَجَعَلَ** *
* **سَقْبَانِ مَشُوقَانِ مَكْنُوزَا الْعَصَلِ** *

سَقْبَانِ signifies **طَوِيلَانِ** [tall], and is also written **صَقْبَانِ**: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al: they being two tall persons, light of flesh, compact in the muscles*: I suppose **هَمَا** to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted **مَكْنُوزَا** for **مَكْنُوزَا**, the reading in the TA, doubtless a mistranscription:] or it is for **مِثْلِ** **سَقْبَيْنِ** [meaning like two male young ones of camels]. (L, TA.) — And The pole of a [tent such as is called] **خَيْاءٌ**: (S, K;) as also **سَقْبِيَّةٌ**: and so **صَقْبُ**: (S:) pl. of the first **سَقْبَانِ**. (K.)

سَقْبٌ inf. n. of **سَقَبَ** [q. v.]. (Msb.) = See also **سَقَابٌ**, in three places.

سَقْبَةٌ The female foal of a wild ass. (S, K, *TA.) — [See also **سَقْبُ**, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سَقَابٌ A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA,) i. e. her own blood,

(TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her **قِنَاعٌ** [or head-covering], in order that people might know her to be so afflicted. (K, *TA.)

سَقُوبٌ a pl. of **سَقْبٌ** [q. v.]. (K.) — Also The hind legs of camels: (IAar, K:) pronounced also with **ص**. (IAar, TA in art. **صَقَب**.)

سَقَابٌ: see **سَقَابٌ**.

سَقْبِيَّةٌ: see **سَقْبُ**, last sentence. — Also A baker's kneading-board: or his rolling-pin. (MA.)

سَاقِبٌ [in the CK **ثَابِتٌ**] Near; (A, Msb, K;) and likewise with **ص**; (A;) as also **سَقِيبٌ** (Msb) and **سَقْبٌ**, [likewise pronounced with **ص**,] (Mgh, K, *TA,) for **دُو سَقِبٍ**, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and **مُسَقِبٌ**. (K, *TA.) You say **مَكَانٌ سَاقِبٌ** A near place: (A:) and **مَنْزِلٌ سَقْبٌ** and **مُسَقِبٌ** a near place of alighting or abode: (K, *TA:) and **دَارِي سَقْبٌ** **مِنْ دَارِهِ** My house is near his house. (Mgh.) — Also Distant: (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

* **تَرَكْتَ أَبَاكَ بِأَرْضِ الْحِجَازِ** *
* **وَرَحْتَ إِلَى بَلَدٍ سَاقِبٍ** *

[Thou leftest thy father in the land of El-Hijaz, and wentest to a distant country]. (MF, TA.)

سَوْقُبٌ A man tall and slender. (Suh, TA.)

أَسَقَبَ or **أَصَقَبَ**, occurring in a trad., accord. to different relaters, Nearer [and nearest]. (TA in art. **صَقَب**.)

مُسَقِبٌ: see **سَاقِبٌ**, in two places.

مُسَقْبٌ The dam of a **سَقْبٌ** [q. v.]; as also **مُسَقَابٌ**: (K:) [or] the latter signifies a she-camel that usually brings forth males. (S.)

مُسَقَابٌ: see what next precedes: and see a verse cited above, conj. 4.

أَبْيَاتُهُمْ مَسَقَابَةٌ Their tents, or houses, are near together. (K.)

سقر

1. **سَقَرَتْهُ الشَّمْسُ**, (S,) aor. **سَقَرْتُ**, inf. n. **سَقَرٌ**, (TA,) The sun scorched, or burned, him, altering the colour of his complexion and skin, (S, *TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And **سَقَرَتْهُ النَّارُ** The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also **صَقَرَتْهُ**. (Bd in liv. 48.) **سَقَرٌ**

The heat, and hurtful action, of the sun. (K.)

سَقَرٌ Hell: (S, K, ?) one of the [proper] names thereof: (S:) Abou-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called,

and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from **سَقَرَتْهُ الشَّمْسُ**, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

سَقَرَاتٌ The vehemence of the stroke of the sun. (S.)

مُسَقِرٌ A day vehemently hot. (S in this art., and K in art. **سَمِقِرٌ**.) This is its proper place. (TA.)

سقرع

سُقْرَعٌ, an arabicized word from **سُكْرَكَه**, (S, K,) [or **سُكْرَكَه**, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from **ذُرَّةٌ** [or millet]: (S, K:) or a certain beverage of the people of El-Hijaz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like **دُرُحْرَحٌ**. (TA.) [See also **سُكْرَكَةٌ**, and **مِزْرٌ**, and **غُبِيرَاءٌ**.]

سقط

1. **سَقَطَ**, (S, M, &c.,) aor. **سَقَطَ**, (M, MS,) inf. n. **سَقُوطٌ** (S, M, Mgh, Msb, K) and **مَسْقُطٌ**, (S, K,) It fell; fell down; dropped; dropped down; tumbled down; (M, Mgh, Msb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. **هُورٌ**) and of a **جُرْفٌ** [q. v.]: (Msb and TA in that art.:) [and often used by anatomists and physicians, as meaning it delapsd; it slipped, or fell, down:] and **إِسْقَاطٌ** [originally **تَسَاقُطٌ**] signifies the same; (K;) as in the phrase in the Kur [xix. 25], **تَسَاقُطُ عَلَيْكَ رَطْبًا جَنِيًّا**, or **يَسَاقُطُ**, accord. to different readings, It, namely the palm-tree (**نَخْلَةٌ**) accord. to the former reading, and the trunk (**جَذْعٌ**) accord. to the latter reading, shall drop upon thee with fresh ripe dates, plucked; **رَطْبًا جَنِيًّا** being transferred from its proper place, and used as a specificative; the meaning being, **يَسَاقُطُ رَطْبُ الْجَذْعِ**: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, **سَقَطَ فُلَانٌ مَغْشِيًّا عَلَيْهِ** [Such a one fell down in a swoon]. (TA.) And **نَازَعَ أَطْوَلَ مِنْهُ سَقَطًا** [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other]. (TA.) — **سَقَطَ الْوَلَدُ مِنْ بَطْنِ أُمِّهِ** —

inf. n. **سَقُوطٌ**, (Msb.) *The child, or foetus, came forth [or fell] from the belly of its mother* (Msb, K) *abortively, or in an immature, or imperfect, state*, (Msb,) *or dead*, (A,) *but having the form developed, or manifest*: (Msb:) you do not say **وَقَعَ** (Kh, S, Msb, K) unless the child is born alive. (A, TA.) — **سَقَطَ فِي يَدِهِ**, and **أَسْقَطَ فِي يَدِهِ**, (Fr, Zj, S, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahya [i. e. Th], (S,) [lit. *There was a falling, and there was a making to fall, upon his hand*; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] *he repented*, (Fr, Zj, S, M, K,) *of what he had done; and grieved for, or regretted, an act of inadvertence*; (Zj, M;) or, *and became confounded, or perplexed, and unable to see his right course*: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) *he slipped; fell into an error, or a fault; committed a mistake*. (M, K.) Hence the saying in the Kur [vii. 148], **وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ**, (S:) *And when they repented*: (S:) or *struck their hands upon their hands, by reason of repentance; accord. to AAF*: (M:) or *repented greatly; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]*: (Bd:) the phrase was not known to the Arabs before the time of the Kur-án: (O:) it has also been read **سَقَطَ فِي أَيْدِيهِمْ**, (Akh, S, M,) as though **التَّدْمُ** were understood; (Akh, S;) i. e. **سَقَطَ التَّدْمُ**; like as you say, **قَدْ حَصَلَ**, *likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye*: (M, TA:) and this, as well as the former, is tropical. (TA.) — **سَقَطَ الْقَمَرُ** *† The moon set*: and in like manner **التَّجْمُ** [the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see **سَقَطَ**]. (Mgh, TA.) — **سَقَطَ الرَّجُلُ** *† The man died*. (TA.) — [And *† The man tottered by reason of age*.] You say of an old man, **سَقَطَ مِنَ الْكِبَرِ**, *† [He tottered by reason of age]*. (S in art. **دَرَهْمٌ**.) (M, K,) inf. n. **سَقُوطٌ**, (TA,) *† The people, or company of men, alighted at my abode*: (M, K, TA:) *they came to me*. (TA.) **سَقَطَ إِلَى جِيرَانِهِ**, occurring in a trad., means *† He came to some neighbours of his, and they gave him refuge, and protected him*. (M, TA.) And it is said in a post-classical prov., **حَيْثُمَا سَقَطَ لَقَطَ**, [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) — **سَقَطَ عَلَى ضَالَّتِهِ**, *† He stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast*. (TA.) Moḥammad said to El-Hārith Ibn-Hassán, on the latter's asking him respecting a thing, **عَلَى الْخَبِيرِ سَقَطْتُ**, *† On the possessor of knowledge thou hast lighted*: and this is a prov. current among the Arabs. (TA.) And it is said in a prov.,

* سَقَطَ الْعِشَاءُ بِهِ عَلَى سِرْحَانٍ *

† [The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: or سِرْحَان, as is said in a copy of the S, is here the name of a certain man: see also art. **سِرَح**]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — **سَقَطَ** also signifies *He descended [from the place which he occupied], and his place became vacant*. (TA.) And you say, **سَقَطَ فَلَانٌ مِنْ مَنْزِلَتِهِ**, *† [Such a one fell from his honourable station]*. (TA.) And you say, **سَقَطَ فَلَانٌ مِنْ عَيْنِي**, *† [Such a one fell from the place which he held in my regard]*. (TA.) **سَقَاطَةٌ**, as an inf. n., meaning *† The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself, [as though its verb were سَقَطَ]*, is a mistake, although it has been used, for the purpose of assimilation, coupled with **وَقَاحَةٌ**. (Mgh.) — [Also, *† He dropped off; fell behind: he, or it, remained behind, or in the rear*. See **سَاقِطٌ**.] — **سَقَطَ عَنِ الطَّرِيقِ**, *† [He deviated from the road]*. (IAḡr, TA in art. **فَجَرٌ**.) — **سَقَطَ فِي كَلَامِهِ**, (M, K,) and **بِكَلَامِهِ**, (TA,) inf. n. **سَقُوطٌ**, (M, TA;) and *† He committed a mistake in his speech*. (S, TA;) *† He committed a mistake in his speech*. (M, K, TA.) And **تَكَلَّمَ فَمَا سَقَطَ بِكَلِمَةٍ**, (M, TA,) and **مَا أَسْقَطَ فِي كَلِمَةٍ**, and **مَا أَسْقَطَ كَلِمَةً**, (M, K,) *† He spoke, and did not commit a mistake in a word*. (M, K, TA.) And **تَكَلَّمَ بِكَلَامٍ**, *† [held by him on whose authority it is mentioned to mean † He spoke speech, and did not drop a letter, or a word; for this is] said by Yaakoob to be like سَقَطَ ذِكْرُهُ, and **أَدْخَلْتُهُ**, &c. (S.) — **سَقَطَ ذِكْرُهُ**, *† [The mention of him, or it, was, or became, dropped, left out, or omitted]*. (TA, passim.) And **سَقَطَ الرَّجُلُ**, *† The man's name fell out, or became dropped, from the register of soldiers or pensioners*. (TA.) — **سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الْأَمْرِ**, [His power fell short of the attainment or accomplishment, of the affair.]. (TA in art. **ذَرَعَ**.) — **سَقَطَ**, inf. n. **سَقُوطٌ**, likewise signifies *† It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped; whence سَقَطَ حُكْمُهُ*, by which phrase **بَطُلَ**, q. v., is expl. in the Msb.] You say, **سَقَطَ الْفَرَسُ**, *† [The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], meaning سَقَطَ طَلَبُهُ وَالْأَمْرُ بِهِ*, *† [the demand for it and the order for it became dropped]*. (Msb.) And **إِذَا صَحَّتِ الْمَوَدَّةُ سَقَطَتْ شُرُوطُ الْأَدَبِ وَالتَّكْلِيفِ**, *† [When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled]*. (TA.) And **سَقَطَتْ خَطَايَاهُ**, *† His sins fell [from him]; went away; or departed*. (TA in art. **خَرَجَ**.) — **سَقَطَ الْحَرُّ**, (M, K,) aor. 2, inf. n. **سَقُوطٌ**, (M,) *† The heat fell [like as one says of rain]*; (M, K;) *it befell*; (TA;) *it came*. (K.) But **سَقَطَ عَنَّا الْحَرُّ**, *† The heat left us or quitted us*: (IAḡr, M, K:) as though the verb had two contr. significations. (M, K.)* —*

سَقَطَ الْحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ [Discourse fell from thee to him, and from him to thee]: (M:) **سَقَطَ مِنْ كُلِّ عَلَى الْآخَرِ**, *† [it fell from each to the other]*. (K.)

3. **سَقَاطٌ** and **مُسَاقَاطَةٌ**, (S, M, K,) inf. n. **سَقَاطٌ**, (M, K,) i. q. **أَسْقَطَ** [q. v.]: (K:) or *he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities; syn. سَقَطَ فَلَانٌ تَابَعَ إِسْقَاطَهُ [in the CK **أَسْقَاطَهُ**]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the S; but in one copy of the S, the former only is mentioned.) A poet says, (S, M,) namely Dābi Ibn-El-Hārith El-Burjumei, (TA,) describing a [wild] bull and the dogs, (S.)*

* يُسَاقِطُ عَنْهُ رَوْفُهُ ضَارِيَاتَهَا *
سَقَاطٌ حَدِيدِ الْقَبْنِ أَخُولٌ أَخُولًا *

[His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (S, M.) — **سَاقِطٌ**, (S, M,) *† He (a horse) outstripped the [other] horses*: (TA:) [as though he made them to drop behind him, one after another.]. — **سَاقِطُ الْحَدِيثِ**, (M, K,) inf. n. **سَقَاطٌ** (S, M, A) and **مُسَاقَاطَةٌ**, (TA,) *† [He discoursed with him alternately; discourse fell (سَقَطَ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (S, K:) or he discoursed to him, telling him thing after thing. (A, TA.) — He used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse therewith. (TA, from a trad.) = سَاقِطُ الْفَرَسِ, (M, K,) inf. n. **سَقَاطٌ**, (S, M, K,) *† The horse came [running] in a slack, or languid, manner: (S, * M, K, TA:) or سَقَاطٌ in a horse is the incessantly having the foot wounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also فَرَسٌ رَيْتَ السَّقَاطِ*, *† A horse slow in running. (TA.) — سَاقِطُ الرَّجُلِ, inf. n. **سَقَاطٌ**, *† The man failed of attaining to the condition of the generous, or noble. (TA.)***

4. **اسْقَطَهُ**, *He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall*; (S, * M, Mgh, Msb;) *upon the ground*; (Mgh;) or *from a higher to a lower place*. (Msb.) See also 3, first sentence. — **أَسْقَطْتُ**, (S, Mgh, O, Msb, K,) or **اسْقَطْتُ**, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying **أَسْقَطْتُ سَقَطًا**, nor do they say, **أَسْقَطْتُ الْوَلَدَ**, (Msb, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. **أَسْقَطْتُ الْأَجْنَةَ**, occurs in an Arabic verse, (TA,) *She (a pregnant female, Mgh, Msb, or a woman, M, B, and so in a copy of the S, or a camel or other animal, as in some copies of the S and in the O, or, accord. to El-*

Qālee, only said of a woman, like as **اجهضت** is only said of a she-camel, (TA,) cast her young one, or foetus, or her young; brought forth her young one, or foetus, or her young, abortively, or in an immature, or imperfect, state, (S, * M, Msh, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Mshb.) — **اسْقَطَ فِي**

يَدِهِ: see 1. — **اسْقَطَهُ السُّلْطَانُ** † [The Sultān made him to fall, or degraded him, **من منزله**, from his honourable station]. (TA.) — **اسْقَطَ** also signifies † He dropped, left out, or omitted, a letter of a word, a word of a phrase, &c.] You say, **اسْقَطَ حَرْفًا**, and **كَلِمَةً**, and **كَلِمَةً**, and **فِي كَلَامِهِ**: see 1. And **اسْقَطَ الْفَارِضُ اسْمَهُ** † The appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name. (TA.) — [Also † He, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected; said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, **اسْقَطَهُ**, and **اسْقَطَ حُكْمَهُ**: see an ex. voce **هَدَرَ**: and see 1, near the end of the paragraph. Hence,] **اسْقَطَ مِنَ الثَّمَنِ** † He abated of the price so much; syn. **حَاطَ**. (Mgh and Mshb in art. **حَطَ**.) — **اسْقَطَهُ** is erroneously put in the K, in one instance, for **اسْتَسْقَطَهُ**. (TA.) See 5. — **اسْقَطُوا لَهُ بِالْكَلَامِ** † They reviled him with evil speech. (TA.)

5. **تَسْقَطُهُ** † He sought his mistake, or error: (S, K, TA:) † he strove, or laboured, to make him commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell; (M, K, TA:) as also **استسقطه**; (M, TA:) in the copies of the K, **أَسْقَطَهُ**, which is a mistake. (TA.) — **تَسْقَطَ الْخَبَرُ** † He took, or received, the news, or information, by little and little; (K, TA:) thing after thing: mentioned by Abou-Turāb, on the authority of Abu-l-Mikdām Es-Sulamee. (TA.)

6. **تَسَاقَطَ**: see its variation **اسْقَاطَ** in 1; first sentence. — It fell in consecutive portions, or quantities [like the leaves of a tree, &c.; by degrees; gradually]. (M, K.) A poet says,

* **وَيَوْمَ تَسَاقَطَ لَذَائِهِ * كَنَجْمِ الثَّرَيَا وَأَمْطَارِهَا** *

i. e. † [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, **تَسَاقَطَ إِلَيَّ** † [The wealth of such a one fell, or came, to me, one thing after another]. (TA.) — **تَسَاقَطَ عَلَى الرَّجُلِ يَقِيهِ** He threw himself upon the thing. (S.) You say, **تَسَاقَطَ عَلَى الرَّجُلِ يَقِيهِ** [He threw himself upon the man, protecting him with his own person]. (TA.)

٧١١. ٥٩٦ A.

10: see 5.

سَقَطَ: see **سَقَطَ**, in three places: — and **سَقِطَ**, in two places: — and **سَاقَطَ**: — and **سَقَطَهُ**.

سَقَطَ: see **سَقَطَ**, in three places.

سَقَطَ and **سَقِطَ** and **سَقَطَ** A child, or young one, or foetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Msh, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Mshb;) for otherwise it is not so called; (Mgh;) whether male or female: (Mshb, TA:) the first of these three forms is the most common: and the pl. is **أَسْقَاطَ**. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) — Hence, (M, B, TA,) the same three words, (K,) or **سَقَطَ النَّارَ** and **سَقَطَهَا** and **سَقِطَهَا**, (S, M, Mshb,) † What falls, (S, M, Mshb, K,) of fire, (S,) from the **زَنْد**, (Mshb,) or between the **زَنْدَانِ**, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K.) — Also **سَقَطَ زَمِيلَ** and **سَقَطَهُ** and **سَقِطَهُ**, (S, M, Mshb, K,) and **مَسْقَطُهُ** (M, K) and **مَسْقِطُهُ** (M, TA) [The fall, or slope, of a tract, or quantity, of sand;] the place where sand [falls, or slopes, and] ends: (S:) or the place to which the extremity of sand extends: (Mshb:) or the place where the main portion of sand ends, and where it [falls, or slopes, and] becomes thin; (M, K;) for it is [derived] from **سَقُوطٌ** [inf. n. of 1]. (M.) — Also **سَقَطَ** † The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S.) — And hence, or from the same word as used in relation to sand, (TA,) † The similar part of a [tent of the kind called] **خِيَاءَ**: (S:) or the lowest strip of cloth, that is next the ground, on either side of a **خِيَاءَ**: (A, TA:) or the side of a **خِيَاءَ**: (K:) or [each of] the two sides thereof. (M.) — Also, (S, M, K,) and **سَقَاطٌ** and **مَسْقَاطٌ**, (M, K,) † The wing; (K;) each of the two wings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And **سَقَطَ الطَّائِرِ** † The part of the wing of the bird which it drags upon the ground. (S, TA.) — [And hence,] **سَقَطَا اللَّيْلِ** † The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also **سَقَاطَاهُ**: (TA:) whence the saying of the poet, (S, TA,) namely Er-Rā'ee, (TA,)

* **حَتَّى إِذَا مَا أَضَاءَ الصُّبْحُ وَانْبَعَثَتْ * عَنْهُ نَعَامَةُ ذِي سِقْطَيْنِ مُعْتَكِرِ** *

† [Until, when the dawn shone, and the blackness of confused night became dispelled from it]: he means by **نَعَامَةُ** the “blackness” of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA.)

سَقَطَ What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K,) and held in mean estimation: (TA:) and [in like manner] **سَقَاطُهُ** the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA;) as also **سَقَاطٌ**; (K;) or, accord, to some, this last is a pl. [or rather a

coll. gen. n.], and **سَقَاطٌ** is its sing. [or n. un.]; and **سَقَاطَاتٌ** is also a pl. of this last. (TA.) [Hence,] **سَقَطَ الطَّعَامُ** † What is worthless, of food: (M, K:*) or what falls from, or of, food: (M:) and [in like manner] **سَقَاطَةُ** and **سَقَاطٌ** refuse that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the pl. of **سَقَطَ** is **أَسْقَاطٌ**. (K.) And **سَقَطَ الْمَتَاعُ** † What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods: (S, Mshb, K:) or the refuse thereof; (Mgh;) and so **سَقَاطَةُ الْمَتَاعِ**: (TA:) and **سَقَطَ الْبَيْتُ** signifies the same; (M;) or such articles of the tent or house as the needle and the axe and the cooking-pot and the like: (Lth:) pl. as above. (M.) And hence, **أَسْقَاطُ النَّاسِ** (q. v. infra, as also **سَقَطَ النَّاسِ**, voce **سَاقَطٌ**). (Lh, M.) **سَقَطَ** also signifies † Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; (M, TA;) or such as sugar and raisins. (A, TA.) Also † The parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA.) — † A mistake, or an error, (S, M, Mgh, Mshb, K,) in speech, (M, Mshb, K,) in reckoning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Mshb;) as also **سَقَاطٌ**. (M, K.) [See also **سَقَطَهُ**.] — † A disgraceful, or shameful, thing; a vice, or fault, or the like. (M, K, TA.) — **سَقَطَ الْكَلَامِ** † Evil speech. (TA.)

سَقَطَ [A fall: or] a violent fall. (M, TA.) — † A slip, lapse, fault, or wrong action; as also **سَقَاطٌ**; (S, K;) and **سَقِطٌ**; which last is also used in a pl. sense: (TA:) or the second (**سَقَاطٌ**) is pl. of **سَقَطَ**: (Mshb, K:) as sing., it is an inf. n. of **سَاقَطَ**: (TA:) and **سَقَطَهُ** also signifies a bad word or saying, that swerves from rectitude: (TA in art. **عَوَر**;) its pl., or one of its pls., is **سَقَطَاتٌ**. (TA.) You say, **لَا يَخْلُو أَحَدٌ مِنْ سَقَطَةٍ** † [No one will be free from a slip]. (TA.) And **الْكَامِلُ مَنْ عَدَّتْ سَقَطَاتُهُ** † [The perfect is he whose slips are so few that they may be counted]. (TA.)

سَقِطِيٌّ (Mgh, K) and **سَقَاطٌ**, (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K;) or of the refuse thereof; (Mgh;) of what are termed **سَقَطُ الْمَتَاعِ**: (S, Mgh, K:) those who disallow the latter epithet term such a person **صَاحِبُ سَقَطٍ**: (TA:) or † the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed **سَقَطٌ**. (M.) [See also **أَسْقَاطِيٌّ**.]

سَقَاطٌ: see **سَقَاطٌ**.

سَقَاطٌ: see **سَقَطَ**, in two places.

O, Mṣb, K;) as also ^١سَقَفُه; (Mṣb;) and ^٢سَقَفُه, inf. n. تَسْقِفُ; (O, K;) or this last has an intensive signification. (Mṣb.) = سَقَفُ; [aor. ٢, ٣] inf. n. سَقَفُ, He was, or became, tall, and bent, or bowed; said of a man, and of an ostrich, &c. (TA.) = See also 5.

2: see 1. = سَقَفُ, inf. n. تَسْقِفُ, He was made an ^١سَقَفُ [i. e. a bishop]. (O, K.)

4: see 1.

5. سَقَفُ He became an ^١سَقَفُ [i. e. a bishop]; (O, K;) as also ^٢سَقَفُ [app. سَقَفُ], inf. n. سَقِفِي [like ^١سَقِفِي inf. n. of خَلَفُ]. (TK.)

سَقَفُ The ceiling, roof, or covering, (JK, MA, PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also ^١سَقِفُ; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former سَقُوفُ and سَقَفُ, (S, Mṣb, K,) the latter pl. on the authority of Akh, (S,) extr., (Mṣb,) or, accord. to Fr, this is pl. of ^٢سَقِفُ, (S, Mṣb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say سَقَفُ and سَقُوفُ and [then] سَقَفُ [as pl. of سَقُوفُ], (TA,) and سَقَفُ [also] is a pl. of سَقَفُ. (Ham p. 227.) [In the Kur xliii. 32,] Aboo-Ja'far read سَقَفًا مِنْ فِصَّةَ; with fet-h: (TA:) others read سَقَفًا; (S, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., "we would have made to the house of every one of them a سَقَفُ of silver." (TA.) — [Hence,] The sky, or heaven: (S, K:) this is called سَقَفُ الْأَرْضِ [the ceiling, or roof, of the earth]: of the masc. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) = Also, applied to the لَحْيُ [or part on which the beard grows] Long, and flaccid, or pendulous; syn. طَوِيلٌ مُسْتَرْخٍ. (S, K.) = See also ^١سَقَفُ.

سَقَفُ see ^١سَقَفُ. = Also a pl. of سَقَفُ [q. v.: perhaps a contraction of سَقَفُ]. (Ham p. 227.)

سَقَفُ Tallness, with a bending, or bowing: (S, K:) it is in a man, (S,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

إِيَّايَ وَهَذِهِ السَّقَفَاءُ in the saying of El-Hajjáj, [Beware ye of me with respect to these السَّقَفَاءُ] [سَقَفَاءُ, (S, K, TA,) is [said to be] a word of which the meaning is unknown: (S:) Kt says, "I have asked often respecting it, and no one knew it:" but accord. to Z, as is related by IATH, (TA,) it is said to be a mistranscription for السَّقَعَاءُ, (K, TA,) pl. of سَقِيعٌ; (TA;) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Hajjáj] forbade their doing that. (TA.)

سَقِيفُ see سَقَفُ, in two places: — and see also the paragraph here following, in two places.

سَقِيفَةٌ A صَفَةٌ, (S, Mṣb, K, TA,) or the like, (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses;

(1) where the hall, or portico, of the Banu Sa'ida (JK, TA), as to which see Tr. I. 17, 2, 13, 14.

i. e.] a ^١ظِلَّةٌ; [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Mṣb:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ:

(TA:) pl. سَقَائِفُ (Mṣb) and [coll. gen. n.] ^٢سَقِيفُ. (MA.) — Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA.) And [the pl.] سَقَائِفُ signifies The طَوَائِقُ [app. a mis-transcription for طَوَائِقُ, and, if so, meaning, agreeably with a modern usage, flat stones covering a hollow such as that] of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called مَحْمِلُ: see عَارِضَةٌ and see also خُذْرُوفُ.] —

† A plank [app. of the deck] of a ship or boat: (S, K, TA:) pl. as above. (S, TA.) — † A single cranial bone of the head of the camel: (Ibn-'Abbád, K, TA:) the cranial bones being termed سَقَائِفُ الرَّأْسِ. (Ibn-'Abbád, TA.) — And † A single rib of a camel: (K, TA:) its ribs being termed سَقَائِفُ (Az, Z, O, TA) and ^٢سَقِيفُ. (O, TA.) One says, هَدَمَ السَّفَرُ سَقَائِفَ الْبَعِيرِ [Travel disjointed, or luxated,] the ribs of the camel. (Az, Z, TA.) — Also † A splint; i. e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) — And A broad and long piece of wood, which is put, or laid down, and upon which are wound the mats of reeds (الْبَوَارِقُ) above the house-tops of the people of El-Basrah. (TA.) [See also سَقِيفَةٌ.] — And † Any piece of gold, and of silver, that is beaten thin and long. (TA.) [See, again, سَقِيفَةٌ.]

سَقَائِفُ One whose occupation is the construction of ceilings or roofs (سَقُوفُ). (TA.)

سَقِيفِي [and ^١سَقِيفِيَّةٌ or ^٢سَقِيفِيَّةٌ] The office of an ^١سَقِيفُ [i. e. of a bishop]. (K, O, TA.) [See also 5.]

سَقِيفُ Tall, and bent, or bowed; (S, K;) applied to a man, (S, TA,) and to an ostrich, &c.; (K, TA;) as also with damm, (K,) i. e. ^٢سَقِيفُ: (TA:) fem. سَقِيفَاءُ, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the ^٢سَقِيفُ of the Christians, (S, K,) accord. to ISK [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] Tall; (K;) likened to the سَقَفُ [or ceiling, or roof,] in height; (TA;) and so ^٢سَقِيفُ: (O, K;) or thick and big in the bones: (K:) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a she-ostrich. (JK.) — And, applied to a camel, Having no fur upon him. (K.)

سَقِيفُ see the next preceding paragraph: — and the next following also.

سَقِيفُ and ^١سَقِيفُ, (S, Mṣb, K,) as also ^٢سَقِيفُ (K) and ^٢سَقِيفُ, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek επίσκοπος, A bishop; i. e.] a headman of the Christians (S, Mṣb, K) in religion; (S, K;) or [more exactly] one who is above the قَسِيسَ [i. e. presbyter, or priest], and below the مَظْرَانَ [or metropolitan]: (K:) or one who is learned (K, TA) in their religion: (TA:) or a king who affects lowliness in his gait: (K: [a very strange explanation:]) pl. أَسَاقِفَةٌ (Mṣb, K) and أَسَاقِفُ. (K.) See also ^١سَقِيفُ.

سَقِيفِي or ^١سَقِيفِيَّةٌ see سَقِيفِي.

سَقِيفُ Wide in the bone [or bones] of the body. (JK.) — See also ^١سَقِيفُ.

سَقِيفُ شَعْرٌ مُسَقِيفٌ (K) accord. to the TA,) or ^٢سَقِيفُ, (so in several copies of the K,) or both, (TK,) Hair that is raised, and shaggy, or dishevelled, or disordered. (K.)

سَقِيفُ see what next precedes.

سَقِيفُ سَقِيفُ سَقِيفُ

1. سَقِمَ, aor. ٢; (S, Mṣb, K;) and سَقِمَ, aor. ٢; (Mṣb, K;) inf. n. سَقِمَ, (S, Mṣb, TA,) of the former verb; (S, Mṣb;) and سَقِمَ, of the latter verb, (Mṣb,) and سَقَامَةٌ and سَقَامٌ, (TA,) [also of the latter verb, the last like جَمَالٌ of جَمَلٌ, &c.,] or the last is a simple subst.; (Mṣb;) He was, or became, diseased, disordered, distempered, sick, or ill; syn. مَرَضٌ: (S, K, TA:) or he was long diseased &c. (Mṣb.) [See also سَقِمَ below.]

2: see what next follows.

4. اسْقَمَهُ, (S, Mṣb, TA,) inf. n. اسْقَامٌ; (TA;) and ^٢سَقِمَهُ, (Mṣb, TA,) inf. n. تَسْقِيمٌ; (TA;) He (God) [or it] caused him to be, or become, diseased, disordered, distempered, sick, or ill: (S, TA:) or caused him to be long diseased &c. (Mṣb.) = And اسْقَمَ الرَّجُلُ The man had his family affected with diseases, and the diseases came afterwards upon him. (TA.)

سَقِمَ and ^٢سَقِمَ and ^٢سَقَامٌ [are all inf. ns.; or the last, accord. to the Mṣb, is a simple subst.; and all are used as substs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. مَرَضٌ: (S, K, TA:) سَقِمَ and مَرَضٌ are both said to be in the body, and also † in religion [&c., as is implied by phrases mentioned below, voce سَقِيمٌ]: (Aboo-Is-hák, TA in art. سَقِمَ) ^٢سَقِمَ pl. [of the first] اسْقَامٌ. (TA.) اسْقَامُ الجُفُونِ means † Languidness, and slowness in motion, of the eyelids. (Har p. 113.)

سَقِمَ see the next preceding paragraph, in two places.

سَقِمَ see سَقِيمٌ.

سَقَامٌ: see سَقِمَ.

سَقَامٌ

سَقِمَ *Diseased, disordered, distempered, sick, or ill;* (S, K, TA;) as also **سَقِيمٌ** (TA:) or *long diseased &c.*: (Msb:) pl. of the former **سَقَامٌ**, (Msb, K,) like **كَرَامٌ** pl. of **كَرِيمٌ**. (Msb.) See also **سَقَامٌ**, and **مُسَقِمٌ**. The phrase **سَقِيمٌ** occurring in the *Kur* [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [Verily I am] smitten with the **طَاعُونُ** [or pestilence]: or the meaning is, *I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means + verily I am sick of your worshipping what is not God: I Ath says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion.* (TA.) You say also **قَلْبٌ سَقِيمٌ** † [A diseased, a sickly, or an unsound, heart]: and **فَهْمٌ سَقِيمٌ** † [Diseased, unsound, faulty, or weak, understanding]: and **كَلَامٌ سَقِيمٌ** † [Unsound, faulty, or weak, language]. (TA.) And **هُوَ سَقِيمُ الصَّدْرِ عَلَيْهِ** † *He is affected with rancour, malevolence, malice, or spite, against him.* (TA.)

خَلَافٌ سَوْفَرٌ *A kind of tree resembling the* (TA:) or *a kind of large tree,* (AHn, K, TA,) exactly like the **أَثَابُ**, (AHn, TA,) which is a tree of the fig-kind, (TA in art. **أَثَابُ**), except that it is taller than the latter, and less broad, having a fruit like the fig (**التَّيْنُ**), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his *Flora Aegypti Arab.*, p. cxxiv., mentions **سَقِمَر**, which is evidently a mistranscription for **سَوْفَر**, and which he writes in Italic letters "sokam," as one of the names of the *figus sycomorus*; and app. of another species or variety of fig which he terms *figus sycomoroides*.]

رَجُلٌ سَقِيمٌ *A man who is diseased and whose family are diseased.* (TA.)

مُسَقِمَةٌ *A cause of disease: a word of the same class as مَجْبِيَةٌ and many others of the measure مَفْعَلَةٌ: see an ex. voce كَطَلَةٌ.*

سَقَامٌ *i. q. سَقِيمٌ* [Diseased, disordered, &c.]: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &c.: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.)

سَقْمُونِيَا

سَقْمُونِيَا (so in copies of the K,) or **سَقْمُونِيَا**, (Mgh, Msb,) said to be an ancient Greek word, [*Σκαμμωνία*], or, as some say, (Msb,) Syriac, (Mgh, Msb,) [*Scammony*]; a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper

and ginger and anised: the weight of six barley-corns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of **تُرْبَدُ**, or **تُرْبَدُ**, [so in different copies of the K, or **تُرْبَدُ**, or **تُرْبَدُ**, i. e. turpeth,] in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment. (K.)

سَقَى

1. **سَقَاهُ**, aor. **يَسْقِيهِ**, (K,) inf. n. **سَقَى**; (TA; [see also **سَقَايَةً**, which is likewise said to be an inf. n. of the same verb;]) and **سَقَاهُ**, (K,) with tesheed; (TA;) and **اسْقَاهُ**; (K, TA;) [in the CK, erroneously, **اسْتَقَاهُ**]; all have one meaning; (TA;) [i. e. *He gave him to drink, generally water, often milk, and sometimes poison or some other thing: and the first often signifies he watered him, namely, a beast; and in like manner seed produce &c., i. e. irrigated it; as will be shown by what follows:*] or **سَقَاهُ** [is said when you mean *he gave him drink*] **لِشَفَتِهِ** [to his lip], (S,) or **بِالشَّفَةِ** [by means of the lip], as also **سَقَاهُ**; and **اسْقَاهُ** means *he directed him to water*, (K,) or *he watered* (**سَقَى**) *his cattle or his land*: (S, K:) or both of them, (K, TA,) i. e. **سَقَاهُ** and **اسْقَاهُ**, (TA,) signify *he assigned to him, or gave to him, (جَعَلَ لَهُ) water, (K, TA,) or drink, or water for irrigation; so that سَقَاهُ is like كَسَاهُ, and أسْقَاهُ is like أسْقَاهُ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ I gave him water to his mouth; and أسْقَيْتُهُ, I assigned to him, or gave to him, (جَعَلْتُ لَهُ) drink, or water for irrigation, that he might do as he would; and like them are كَسَوْتُهُ and أُكْسَيْتُهُ. (Ham p. 45.)* Er-Rághib says that **السَّقَى** signifies *the giving one drink; and الإسْقَاءُ, the giving one drink so that he may take it howsoever he will; so that the latter is more ample in meaning than the former.* (TA.) Both **سَقَى** and **اسْقَى** are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the *Kur* [xxiii. 21], where it is said, **نَسْقِيكُمْ**, or **نَسْقِيكُمْ**, [i. e. *We give you to drink of what is in their bellies,*] accord. to different readings. (TA.) One says, **سَقَاهُ الْمَاءَ**, [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and **سَقَيْتُهُ الْمَاءَ** [I gave him to drink water, or the water, much, or often]: the tesheed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from *Tarafeh*, in p. 134, col. 3. One says also, **سَقَى الْمَاءَ**, without a second objective complement, *He supplied, or gave, water, or the water.*] And **سَقَيْتُ الزَّرْعَ**, [I watered, or irrigated, the seed-produce,] inf. n. as above; as also **أَسْقَيْتُهُ**. (Msb.) And **سَقَيْتُ فِي الْقُرْبَةِ** and **أَسْقَيْتُ فِيهَا** [I poured water into the water-skin]: a poet says, [in one of my copies of the S, *Dhu-r-Rummeah*,]

وَمَا شَتَا حَرْقَاءَ وَاهٍ كَلَامَهَا
سَقَى فِيهَا مُسْتَعِجَلٌ لَمْ تَبَلَّهَا
بَانَعَ مِنْ عَيْنِكَ لِلدَّمْعِ كَلَامَهَا
تَعَرَّفَتْ دَارًا أَوْ تَوَهَّمَتْ مَنَزِلًا

[And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (**تَبَلَّلًا** being for **تَبَلَّلًا**), are not more liable to the shedding of their water than are thine eyes to the shedding of tears whenever thou investigatest a dwelling or imaginest a place of alighting, or abode]. (S.) [And hence, app.,] **سَقَى فُلَانٌ فِي ذِكْرِهِ** † *Such a one became vehemently affected by sexual appetite.* (JK.) One says also, **سَقَاهُ اللَّهُ الْغَيْثَ** and **اسْقَاهُ** (S, Msb, K) *God sent down rain to him, or may God send &c.*: (K:) both of these verbs being used by Lebed in his saying,

سَقَى قَوْمِي بَنِي مَجْدٍ وَأَسْقَى
نُمَيْرًا وَالْقَبَائِلَ مِنْ هِلَالٍ

[May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilal]. (S.) [Hence,] one says, **سَقَى اللَّهُ عَصْرَ الشَّيْبَةِ** † [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. **شَيْبُ**.) And **سَقَيْتُ فُلَانًا**, (S,) and **أَسْقَيْتُهُ**, (S, K,*) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is **تَسْقِيَةٌ**, (K,) *I said to such a one سَقَاكَ اللَّهُ* [May God send down rain to thee], (S and K in explanation of the second and third,) or **سَقَايَا** [which virtually means the same, for **سَقَاكَ اللَّهُ سَقَايَا**]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord. to some, one says **سَقَيْتُهُ** when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.,] and **أَسْقَيْتُهُ** signifies *I prayed for him, saying لَكَ سَقَايَا*. (Msb.) — **سَقَى**, (JK, S, MA, K,) inf. n. **سَقَى**; (JK, S;) and **سَقَى**, (JK, I Ath, TA,) or **سَقَى**, aor. **اسْتَسْقَى**, inf. n. **سَقَى** or **سَقَى**; (MA;) and **اسْتَسْقَى**, (JK, S, K;) [in my copy of the Msb **استسقى**, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is **استسقى**, and as this is not there mentioned;] *His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum]* (JK, S, Msb, K, TA) *apparent in it*, (JK,) or *collected in it*; (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) *his belly became swollen [with dropsy]*. (MA.) — [In the phrase written in the CK **سَقَى قَلْبُهُ عَدَاوَةً**, the verb is correctly **سَقَى**: see 2.] — **سَقَى الْعَرَقُ** *The sweat flowed without stopping.* (TA.) — **سَقَى الثَّوْبَ**, and **سَقَاهُ**, *He made the garment, or piece of cloth, to imbibe a dye.* (TA.) — [**سَقَى** also signifies *He tempered*

steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شَرَحَ, سَقَى also has this meaning.] — See also 4, last sentence.

2: see 1, in six places. — سَقَى قَلْبُهُ عَدَاوَةً (K, TA, [in the CK, erroneously, سَقَى]) and بِالْعَدَاوَةِ (TA, and thus, and thus only, in the JK, inf. n. تَسْقِيَةٌ, (JK, TA,) † His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3. مُسَاقَاةٌ [The giving to drink, one with another. See a tropical usage of its verb in an ex. cited in art. شَف, conj. 8. —] The drawing of water together. (KL.) — And a man's employing a man to take upon himself, or manage, the culture [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irāk term it مُعَامَلَةً. (TA.)

4: see 1, in thirteen places. — One says also, أَسْقَيْتُهُ رَكْبَتِي I assigned to him my well [to draw water therefrom]: and أَسْقَيْتُهُ جَدُولًا مِنْ نَهْرِي I assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and أَسْقَيْتُ لَهُ مِنْهُ [which means the same]. (TA.) — And اسْقَاهُ It produced in him [dropsy, or] yellow water. (JK. [See 1, near the end of the paragraph.]) — And He gave him a made [skin such as is termed] سَقَاءَ (Az, K, TA: [it is said in the TA that وَهَبَ مِنْهُ in the K should be وَهَبَ لَهُ, as in the explanation by Az: but see art. وَهَب, in which it is said that وَهَبَ مِنْهُ is allowable, and occurs in several trads.]) or he gave him a hide to make of it a سَقَاءَ (K: or اسْقَاهُ has the latter meaning; (JK, TA:) and اسْقَى إِيَّاهُ occurs in a trad. as meaning Give thou its hide to him who will make of it a سَقَاءَ, سَقَاءَ (TA,) or make thou its hide to be a سَقَاءَ for thee. (JK.) — Also, (JK, S, K, TA,) and سَقَاءَهُ (K,) the latter mentioned as on the authority of IAar, but disallowed by Sh, (TA,) i. q. اِغْتَابَهُ † [He spoke evil of him, or traduced him, in his absence or otherwise], (JK, S, K, TA,) in a foul manner; (TA:) and imputed to him a vice, fault, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Aḥmar ending with the phrase اسْقَى سَقَائِي [app. as meaning † Who has spoken evil of me, &c.]. (TA.)

5. تَسْقَى It (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhkhil, TA) says.

* مُجَدَّلٌ يَتَسَقَّى جِلْدُهُ دَمَهُ *
* كَمَا تَقَطَّرُ جَذْعُ الدَّوْمَةِ الْقَطْلُ *
meaning [Thrown down upon the ground, his skin] becomes drenched with his blood (يَتَسَرَّبُ) [like as drips the severed trunk of the Theban palm-tree]; or, as some relate the verse, يَتَسْقَى

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[becomes overspread, here meaning suffused], from السَّوَّةُ. (S, TA.) — تَسَقَّتِ الْإِبِلُ الْحَوْدَانَ (S, TA.) — † The camels ate the حَوْدَانَ (a certain plant, TA) in its fresh and moist state, and became fat upon it. (K.)

6. تَسَاقَوْا They gave to drink, one to another, (S, MA, TA,) with the full measure of the vessel in which they were given to drink. (S, TA.) [See also 3.]

8. اسْتَقَى He drew water (TA) مِنَ الْبَيْرِ [from the well], (S, TA,) and مِنَ النَّهْرِ [from the river, or rivulet]. (TA. [Golius and Freytag make the verb in this sense, erroneously, استسقى; but the former mentions استقى also in the same sense.]) [And اسْتَقَى عَلَى بَعِيرٍ He drew water upon a camel in a manner expl. voce سَانِيَةً, q. v.: often occurring in the Lexicons.] — And † He was, or became, fat, (K, TA,) and satisfied with drinking of water. (TA.) — See also 10, in two places.

10. اسْتَقَى He sought, or demanded, drink (سَقَا, K, TA, [in the CK سَقَا] i. e. مَا يُشْرَبُ, TA;) مِنْهُ [from him]; as also اسْتَقَى (K, TA. [In the CK is immediately added after this explanation, وَسَقَا; but this is a mistranscription for وَتَقَا; expressing another signification of these two verbs, which will be expl. below.]) And He asked, begged, or prayed, for rain; (Msh, TA;) i. q. اسْتَطَرَّ. (S in art. مطر, and Msh.*) [Hence, صَلَاةُ الْإِسْتِسْقَاءِ The prayer of the petitioning for rain. And اسْتَقَى لَهَا He said اللَّهُ May God send down rain upon it, namely, a land: see Har p. 300.] — And He constrained himself to vomit; or vomited intentionally; syn. تَقَى [see a statement above, in this paragraph, respecting a mistranscription in the CK;] as also اسْتَقَى (K, TA;) mentioned by ISd. (TA.) — See also 1, in the last quarter of the paragraph.

سَقَى in the phrase سَقَى الْفُرَاتِ, which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mtr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذَات, is suppressed: or, accord. to some, it is سَقَى [q. v.], an instance of the measure فَعْل in the sense of the measure مَفْعُول; and thus it is in the handwriting of El-Hareere in his 22nd Maḳameh. (Har p. 246.) — See also the next paragraph.

سَقَى Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from سَقَا and اسْقَاهُ (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the M, drink given to camels: (TA:) pl. أُسْقِيَةٌ. (S, TA.) And [particularly] A share, or portion, of water [for irrigation]: one says, كَمْ سَقَى أَرْضِكَ [How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much,

is the share, or portion, of water for the irrigation of thy land?]. (S, TA.) — And Water, (K, TA, [in the CK ما, a mistranscription for مَاءَ,]) i. e. yellow water [meaning serum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, curable; (TA;) as also سَقَى (K: [وَيَفْتَحُ being there added: and the word as meaning “yellow water” is written only with fet-h in the JK: but in the TA, ويفتح forms part of the addition here following:]) or it is in white نَفَافِيخ [meaning cells] in the fat of the belly; [in which sense, also, the word is written only with fet-h in the JK;] and it [app. meaning the belly] is opened (وَيَفْتَحُ) on the occasion of its issuing: so says ISd: (TA:) a subst. from سَقَى بَطْنُهُ [q. v.]. (S, TA.) And A skin [or membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA:) or, as in the T, the water that is in the [membrane called] مَشِيمَةٌ, that comes forth عَلَى رَأْسِ الْوَلَدِ [meaning at the birth]. (TA.) — Also Land that is irrigated; having the meaning of the measure مَفْعُول, like نَقَضَ [in the sense of مَنقُوض]: (Er-Rághib, TA: [see also سَقَى:] or it signifies, (K,) or so سَقَى, of the same measure as سَقَى and صَبَى (Mgh,) and سَقَوَى (S, Mgh, K,) app. a rel. n. from سَقَى, not from مَسْقَى, for if it were from the latter it would be مَسْقَى (M, TA,) [or, accord. to some, if from مَسْقَى, it may be either مَسْقَى or مَسْقَوَى, (see Lumsden's Arab. Gr. p. 630,)] seed-produce irrigated (S, Mgh, K) by water running upon the surface of the earth; (S, Mgh;) [i. e., not by rain only;] † being the contr. of بَخْسَى; (Mgh;) and مَسْقَوَى, contr. of مَظْمِنَى (Mgh, TA,) which signifies “watered [only] by the rain;” and the vulgar say مِسْقَاوَى (TA.)

سَقَى A belly swollen [with dropsy]. (MA.)

سَقَا A giving of drink; [or a giving to drink;] like [the inf. n.] سَقَى. (Er-Rághib, TA.) — And A sending down of rain upon mankind and the lands: (TA:) a subst. from سَقَا اللَّهُ الْغَيْثَ. (S, K, TA.)* One says, دَعَوْتُ لَهُ بِالسَّقَا [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, سَقَا رَحْمَةً وَلَا سَقَا عَذَابَ [We ask of Thee a sending down of a rain of mercy, and not a sending down of a rain of punishment]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Msh.) One says also اَرْضٌ خَافِضَةُ السَّقَا Land easy of irrigation [either by the rain or otherwise]: (K in art. خَفَضَ:) and the contr. is termed رَافِعَةُ السَّقَا. (TA in that art.) — Also i. q. شَرَب [i. e. شَرَب, meaning A beast's share, or portion, of water]: so in the Kūr xci. 13. (Jel.)

سَقَا A skin, (KL,) or a قُرْبَةِ (JK,) [i. e.] a skin of a young goat or sheep when it has entered 683
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its second year, (M, K,) used for water and for milk, (ISK, JK, S, Msh, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed **إِبْنُ أُدِيمِر** [made of one hide; but there are larger sorts]; and if larger, it is termed **إِبْنُ أُدِيمِينَ** [made of two hides], and **إِبْنُ ثَلَاثَةِ أَدِمَةٍ** [made of three hides]: (T and TA in art. **بَنَى**.) accord. to ISK, the **وُطْبُ** is peculiarly for milk; and the **نَحْيُ**, for clarified butter; and the **قُرْبَةُ**, for water: (S:) the pl. (of pauc., S) is **أَسْقِيَّاتٌ** and **أَسْقِيَّةٌ** (of mult., S) **أَسَاقٍ**, (S, K,) or this last is a pl. pl. (T, TA.) — See also 4, last sentence. — [And see a phrase voce **حَدَو**, in art. **حَدَو**, where it is applied to + The stomach of a camel, in which water is stored.]

سَقَى: see **سَقَى**, last sentence, in two places. — Also *A cloud having large drops [of rain]*, (S, K,) *vehement in the falling [thereof]*: (S:) [like **رَمَى** and **رَوَى**] pl. **أَسْقِيَّةٌ**. (S, K.) — And *The papyrus* (**بُرْدِي**) (JK, S, K:) or *tender papyrus*: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Kays, cited voce **مُذَلَّل**: (S, TA: [but see what is said under this word, **مُذَلَّل**: and see Ham p. 555:]) n. un. **سَقِيَّةٌ**. (S.) — And *Palm-trees*; (S, K;) and **سَقِيَّةٌ** signifies [the same, or] *palm-trees that are irrigated by means of water-wheels* [**دَوَالٍ**, [pl. of **دَالِيَّةٌ**, q. v.]]. (TA.)

سَقَايَةٌ: see what next follows. **سَقَايَةٌ** and **سَقَايَةٌ** and **سَقَايَةٌ** and **سَقَايَةٌ** A place for giving to drink or for watering: (K,* TA:) what is termed **سَقَايَةُ الْمَاءِ** is well known: (S:) i. e. **سَقَايَةٌ** signifies a place made, or prepared, for the giving to drink to people: (Mshb:) a construction for water: (Mgh:) or a place in which beverage is made, or prepared, at the fairs, or festivals, &c.: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and **سَقَايَةٌ** signifies a drinking-place [in a general sense]: and he who pronounces it with **kesr** to the **م** [**سَقَايَةٌ**] makes it to be like the utensil called **الدِّيكُ** [the drinking-vessel of the cock]: (S:) [see **تُرْفَةٌ**:] and the pl. is **مَسَاقٍ**. (TA.) — **سَقَايَةٌ** also signifies *A vessel in which one is given to drink*: (K:) in the **Kur** [xii. 70], it means the king's drinking-cup; (Mgh:) his **صَوَاع**, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) — And **سَقَايَةُ الْحَاجِّ** means *The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink*: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or **سَقَايَةٌ** in this phrase is an inf. n.; so in the **Kur** ix. 19; (Mgh:) where it is said, **أَجْعَلْتُمْ سَقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَّنَ بِاللَّهِ**

وَالْيَوْمَ الْآخِرِ; the two words **سَقَايَةٌ** and **عِمَارَةٌ** being inf. ns. of **سَقَى** and **عَمَرَ**; (Bd:) the meaning being **أَجْعَلْتُمْ أَهْلَ سَقَايَةِ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ** [i. e. *Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?*]; and this is confirmed by another reading, which is, **سَقَاةُ الْحَاجِّ وَعِمْرَةُ الْمَسْجِدِ**: (Ksh, Bd:) or the meaning is, **أَجْعَلْتُمْ سَقَايَةَ الْحَاجِّ كَأَيِّمَانَ مَنْ أَمَّنَ** [&c., i. e. *have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?*]. (Bd.) [See also **رَفَادَةٌ**.] **سَقَى**, and the fem. **سَقَاةٌ** and **سَقَاةٌ**: see **سَقَى**, in six places. — **السَّقَاةُ** is also the appellation of *A certain intelligent bird, that draws water for itself*. (JK.) [It is applied in the present day, by some, to *The pelican*: and by some, to the *aquiline vulture*; commonly called **الرَّخِم**.]

سَقَى and **سَقَاةٌ** Giving to drink; or one who gives to drink: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] watering seed-produce; or a waterer of seed-produce: (Mshb:) [and the latter generally signifies a water-carrier:] the pl. of the former is **سُقَى**, (K, TA,) with **damm** and then **teshdeed**, (TA,) [accord. to the **سَقَى**, which is app. a mistranscription,] and **سُقَاةٌ**, (K, TA,) like **رَمَى** and **رَمَانٌ**, (TA,) or **سَقَاةٌ**: (CK:) [this last is a well-known pl. of **سَقَى**, and as such has occurred above, voce **سَقَاةٌ**:] the pl. of **سَقَاوُونَ** is **سَقَاوُونَ**: (K:) and a woman is termed **سَقَاةٌ** and **سَقَاةٌ**. (S, K.) It is said in a prov., **إِسْتِ رَقَاشٍ إِنَّهَا سَقَايَةٌ**.

* **سَقَى** **إِسْتِ رَقَاشٍ إِنَّهَا سَقَايَةٌ**. * [Give thou to drink to **Rakdshi**: verily she is one who gives to drink: **رَقَاشٍ** being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, S.) — [Hence,] **سَاقِي** **الْعَيْنِ** *A certain vein* [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight. (JK.) [See also the next paragraph.]

سَاقِيَّةٌ [a subst. from **سَاقِي**, made so by the affix **ة**.] *A rivulet, or streamlet*, (T, K, TA,) for the irrigation of seed-produce; (T, TA:) a small channel for the irrigation of land; (Mshb:) it is larger than a **جَدْوَل**, and than a **نَهْر**: (Mgh:) pl. **سَوَاقِي**. (Mgh, TA.) It is now vulgarly applied to designate *The [kind of water-wheel for irrigation termed] دَوَالِبُ* [q. v.]. (TA in art. **دَوَلَب**.) — And [the pl.] **السَّوَاقِي** signifies *Certain veins which discharge into the أَبْوَانِ* [dual of **أَبْوَانٌ**, q. v.]. (JK.)

مَسْقَى *A time* [and a place] of giving to drink. (JK, TA.)

مَسْقَاةٌ: see **سَقَايَةٌ**, in two places. One says **سَقَى**.

when the Sultán has dealt gently with his subjects in his government of them, **أَبْلَغَ السُّلْطَانُ الرَّائِعَ مَسْقَاتَهُ** [The Sultán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place]. (TA.) [See also **شَرْبَةٌ**.]

سَقَاةٌ: see **سَقَايَةٌ**, in two places. — Also *A thing which is made for the جرار [or water-jars], and upon which the mugs are hung*. (JK, TA.)

مَسْقَى [Given to drink: and] watered seed-produce [&c.]. (Mshb.) — [Hence,] **إِنَّهُ لَمَسْقَى** *Verily he is tinged with redness*. (JK.)

مَسْقَاوِي and **مَسْقَوِي**: see **سَقَى**, last sentence, in three places.

مُسْتَسْقٍ. *rel. n. f. 301.*

سك

1. **سَكَّ**, aor. **سَكَّ**, (TA,) inf. n. **سَكٌّ**, (K, TA,) i. q. **سَدَّ** [i. e. *He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing*]. (K,* TA.) [In the place of **سَدَّ الشَّيْءِ**, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK **سَدَّ الشَّيْءِ**: and it seems that **سَدَّ** is a correct meaning of **سَكَّ**; for it is said that] from **مَسْكُوكٌ** as signifying **مَشْدُودٌ** is the post-classical phrase as signifying **سَكَّ** [i. e. *The making fast of doors*]. (TA.) [In the present day, **سَكَّ**, aor. and inf. n. as above, means *He locked, and he bolted, the door*.] — And **سَكَّهُ**, (TA,) inf. n. as above, (S, K, TA,) *He clamped it (ضَبَّهَ) with iron*; namely, a door, (S, K, TA,) and wood. (TA.) = Also **سَكَّهُ**, aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He cut off his ears*. (S, K,* TA.) = **سَكَّ بِمَا فِي بَطْنِهِ**, (TA,) inf. n. as above, (K, TA,) *He cast forth what was in his belly*; (K,* TA;) *muted, or dinged*; (TA;) said of an ostrich: (K, TA,) and so **سَجَّ**. (TA.) And **سَكَّ**, **بَسَلَجَه**, (AA, TA,) inf. n. as above, (K, TA,) *He cast forth his excrement, or ordure*, (AA, K, TA,) in a thin state; (AA,* K, TA;) as also **زَكَّ**, (AA, TA,) and **هَكَّ**. (TA.) And **هُوَ يَسْكُ**, inf. n. as above, *He voids thin excrement or ordure*; (As, S, TA;) as also **يَسْجُ**, inf. n. **سَجَّ**. (As, TA.) And **أَخَذَهُ سَكٌّ** [*He was taken with a looseness of the bowels*;] *he had thin evacuations of the bowels*; expl. by **فَعَدَّ مَقَاعَهُ وَرَقَا**: and **أَخَذَهُ سَكٌّ فِي بَطْنِهِ**: and **فَعَدَّ مَقَاعَهُ وَرَقَا** [signifies the same; or] *his bowels became loose*; as also **سَجَّ**; so says Yaakoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — **سَكَّ فِي الْأَرْضِ** *He went at random in the land, or country, not knowing whither to go, and was perplexed*. (Ibn-'Abbád, O. [See also 7.]) — One says also, **أَيْنَ تَسْكُ** *Whither goest thou?* (Ibn-'Abbád, O.) — **مَا سَكَّ سَمْعِي مِثْلَ ذَلِكَ الْكَلَامِ** *The like of that speech has not entered my ear, or ears*: and **فِي مَسَامِعِي مِثْلُهُ** *The*

like of it has not entered my ears. (TA.) = سَكَّ [sec. pers., app., سَكَّتْ] aor. 2, (TA.) inf. n. سَكَّ (K, TA.) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, TA.) = سَكَّ (Msb, TA.) sec. pers. سَكَّتْ (Msb, K, TA.) [in the CK, erroneously, سَكَّتْ] inf. n. سَكَّ (S, Mgh, Msb, K, TA.) said of a man, &c., (K,) + He was small in the ear, (S, Mgh, Msb, K, TA.) with a sticking thereof to the head, and small projection thereof: (K, TA.) or he was short in the ear, with a sticking thereof to the part behind it: (TA.) or he was small in the قُوف [here meaning either the upper part or the helix (in the CK قُوب)] of the ear, and narrow in the ear-hole. (K, TA.) And + He was, or became, deaf. (K, TA.)

7. انْصَبَّ الإِبِلُ The camels went at random. (Ibn-'Abbād, O, TA. [See also سَكَّ فِي الْأَرْضِ above.]) انْصَبَّكَ in the case of the birds called قَطَا means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbād, O, K.)

8. اسْتَكَّ It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of 1 in the first of the senses assigned to it above; syn. اسْتَدَّ. (TA.) — [Hence,] اسْتَكَّتْ مَسَامِعُهُ † His ears became stopped up, or deaf, (S, Msb, K,*) and narrow [in the aperture]. (S, K.) — And اسْتَكَّتْ النَّبْتُ † The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S.) And اسْتَكَّتْ الرِّيَاضُ † The meadows became luxuriant and dense [in their herbage]. (As, TA.) = See also 1.

سَكَّ A nail; a pin, or peg, of iron; as also سَكَّتِي; (S, K;) like as one says دَوَّ and دَوَّى: (S:) pl. سَكَاك (S, K) and سَكُوك. (K.) [A verse of Aboo-Dahbal El-Jumahee is cited as an ex. in the TA as follows:

* دَرَعِي دَلَاصَ سَكَّهَا سَكَّ عَجَبٌ *
* وَجَوْنَهَا الْقَاتِرُ مِنْ سِيرِ الْيَلْبِ *

but see يَلْبُ. = A straight, or an even, building, and excavation, (O, K,) like a wall, without curvity, or bending. (O.) — A coat of mail narrow in the rings; (S, K;) as also سَكَّ, and سَكَاة: (K:) or, accord. to the O, soft in the rings. (TA.) — See also the next paragraph.

سَكَّ A well narrow (Lth, AZ, As, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also سَكَّ, and سَكُوك: (K:) or a well even in its cavity, or interior, and in its casing; or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow: the pl. of سَكَّ is سَكَاك; and the pl. of سَكُوك is سَكَاك, so that the latter is both a sing. and a pl. (TA.) — And A narrow road: (I'Abbād, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lh, TA.) — See also سَكَّ. — Also The hole of the scorpion, (Ibn-

'Abbād, S, O, K,) in the dial. of the Benoo-Asad; (Ibn-'Abbād, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) = Also A sort of perfume, (S, Mgh, O, Msb, K,) prepared from زَامَك [q. v.], (K,) or from musk and زَامَك, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the خَبِرِي [q. v.] in order that it may not stick to the vessel, and left for a night; then musk is pounded, or powdered, (يُسْحَقُ) and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) = Also pl. of أَسَكَّ. (K.)

سَكَّة A ploughshare; i. e. the iron thing with which the ground is ploughed; (S, TA;) the iron appertenance of the plough. (K.) Hence the trad., مَا دَخَلَتِ السَّكَّةُ دَارَ قَوْمٍ إِلَّا دَلُّوا [The ploughshare enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) — And A die, i. e. an engraved piece of iron, (S, Msb, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenars are stamped, (S, Msb,) or upon which pieces of money (دَرَاهِمُ) are struck: (K:) pl. سَكَاك. (Msb.) — And, because stamped therewith, A coined dirhem, and deenar; (TA;) which latter is called [also] سَكَّتِي (O, K, TA,) [in the CK سَكَّتِي, but it is] with kesr. (TA.) = Also A row of palm-trees, (S, O, Msb, or سَطْرُ, K, or سَطْرُ, TA) of palm-trees. (S, O, Msb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خَيْرُ الْمَالِ مَبْرَةٌ مَأْمُورَةٌ أَوْ سَكَّةٌ مَأْمُورَةٌ (S, in the O مَبْرَةٌ أَوْ مَبْرَةٌ مَأْمُورَةٌ) meaning [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA:) or, accord. to As, سَكَّةٌ مَأْمُورَةٌ here signifies a ploughshare properly prepared [for ploughing]; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that مصطفة may have been added in consequence of misunderstanding, and سطر substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] — Also A

زَقَاك [meaning street]: (S, O, Msb:) or [rather] a wide زَقَاك: (Msb:) or an even road, (K, TA,) [or street,] of such as are termed أَوَقَّة [pl. of زَقَاك]: (TA;) so called because the houses therein form a row or rows [on either side]; (O, TA;) being

likened to a سَكَّة of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. سَكَاك [as above]: (O:) and أَزَقَّة is syn. with سَكَاك as meaning [TA.] — [Hence also, app., one says,] اجْعَلِ الْأُمْرَ سَكَّةً وَاحِدَةً + Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. أُدْرِكُهُ) — And أَخَذَ الْأَمْرَ بِسَكَّتِهِ (K,) and بِسَكَّتِهِ (TA,) + [He took the thing, and he attained it, in its proper way, or] when it was possible. (K, TA.) — And صَعِبَ السَّكَّةُ † Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper. (Ibn-'Abbād, Z, O, TA.) = Also The house [or station] of the بَرِيد [or messenger that journeys on a beast of the post, or messengers on beasts of the post: it is likewise called السَّكَّةُ الْبَرِيدُ: see بَرِيد]: and أَصْحَابُ السَّكَاكِ, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means the بُرْد [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) سَكَّةُ الْبَرِيد is well known [as having the meaning assigned to it above: and also as meaning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, بَرِيد]. (Ibn-'Abbād, O.)

سَكَّتِي inf. n. of سَكَّ, sec. pers. سَكَّتْ. (Msb, TA. [See 1, last sentence but one.]

سَكَاة [a pl. of which the sing. is not mentioned,] Bustards; syn. حُبَارِيَّات. (TA.)

سَكَاك The air that is next to the clouds, or to the higher part, (عَنَان) of the sky; as also سَكَاة: (S, K:) or both signify the air, or atmosphere, between heaven and earth: like نُوح: the pl. of the second is سَكَاك. (TA.) Hence the saying, لَا أَفْعَلُ ذَلِكَ وَلَوْ نَزَوْتُ فِي السَّكَاكِ, meaning [I will not do that even if thou leap] into the sky. (S.) — Also The part, of an arrow, which is the place of the feathers. (Ibn-'Abbād, O, K.)

سَكُوك: see سَكَّ, in two places.

ضَرَبُوا بُيُوتَهُمْ سَكَاكًا [They pitched their tents] in one row: (Th, K:) and said with ش, [i. e. شَكَاك,] accord. to I'Agar: (TA:) but Th says that it is only with س, deriving it from سَكَّة signifying "a wide زَقَاك." (TA in art. شَك.)

سَكَاة Small in the ear, (M, K,) or in the ears. (I'Agar, TA.) [See also أَسَكَّ.] — And + One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. سَكَاكُ: it has no broken pl. (AZ, TA.) = See also سَكَاك.

سَكَاك pl. of سَكَاة as syn. with سَكَاك [q. v.]. (TA.) — See also سَكَّة, in the latter half of the paragraph.

سَكَّتِي: see سَكَّ.

سَكَبَ: see سَكَبَ, in the former half of the paragraph. = Also *q. برید* [meaning either *A beast of the post* or *a messenger who journeys on a beast of the post*]: a rel. n. from سَكَبَ. (Ibn-'Abbād, O, TA.)

سَكَّاءُ [A stamper of money;] one who strikes the سَكَّة. (TA.) — [And said by Golius, as on the authority of Meyd, to signify *A maker of knives*; like سَكَّان.]

سَكَاكَةٌ [as a coll. gen. n., app. derived from سَكَبَ signifying “a road,”] *Wayfarers*. (TA.)

سَكَّيْنُ, mentioned by Ibn-'Abbād in this art., and said in the Mgh to be of the measure فَعْلَيْنُ from السَّكَّ, or فَعِيلٌ from السُّكُونُ: see art. سَكَنَ.

أَسَكٌ Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or short in the ear, with a sticking thereof to the part behind it: (TA:) or small in the قَوْف [meaning either the upper part or the helix] of the ear, and narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَاءُ: (S, Mgh, O, Mṣb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطَا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Khudooree, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Mṣb:) pl. سَكَّ: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطَا: (TA:) it is said that every سَكَاءُ is oviparous, and every سَرَقَاءُ is viviparous; the former meaning a female that has no ear (S, O) apparent, or external; (O;) and the latter, “a female that has an ear (S, O) apparent, or external, (O,) though it be slit.” (S.) A rājiz says,

* لَيْلَةٌ حَاكٌ لَيْسَ فِيهَا شَكٌ *
* أَحْكُ حَتَّى سَاعِدِي مُنْفَكٌ *
* أَسْرَنِي الْأَسِيدُ الْأَسَكُ *

[A night of scratching: there is no doubt respecting it: I scratch so that my fore arm, or my upper arm, (for سَاعِدٌ is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless]: he means the fleas, using the sing. as a gen. n. (TA.) — Also *Having the ears cut off*. (TA.) [This seems to be the primary, though not a usual, signification.] — And † [Having the ears stopped up: (see 8:) or] deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) — And الْأَسَكُ was the name of A certain horse. (O, K.) — See also سَكَّ.

مَنْبَرٌ مَسْكُوكٌ [A pulpit] nailed with nails of iron: but also said to be with ش, [i. e. مَسْكُوكٌ],

meaning مَشْدُودٌ [made firm or strong, &c.]. (TA.)

سكب

1. سَكَبَ (S, A, Mṣb, K,) aor. ٤, (A, TA,) inf. n. سَكُوبٌ (S, A, Mṣb, K) and سَكَبٌ (Mṣb) and سَكَابٌ (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Mṣb, K,) and a flow of tears (دَمْعٌ), (A, TA,) and the like, (TA,) It poured out or forth; or was, or became, poured out or forth; (S, A, Mṣb, K;) as also ٥ انسكب. (S, K.) = And سَكَبَهُ (S, A, Mgh, Mṣb, K,) aor. as above, (A, TA,) inf. n. سَكَبٌ (S, Mgh, K) and سَكَابٌ (K, [the latter assigned in the S to the intrans. verb,]) He poured it out or forth; namely, water, (S, A, Mgh, Mṣb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also ٥ اسكبه. (A.) The people of El-Medeeneh say, اسكُبْ عَلَى يَدَيَّ Pour thou out, or forth, upon my hands. (A.) And it is said in a trad., هَاهُنَا تَسْكَبُ الْعِبْرَاتُ [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4: } see the next preceding paragraph.
7: }

سَكَبٌ and سَكَابٌ and سَكُوبٌ and سَكَبٌ (K) and سَكَبٌ (CK [omitted in the TA and in my MS. copy of the K]) and ٥ اسكوبٌ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA:) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like ٥ صَبٌّ and ٥ غَوْرٌ applied as epithets to water: and ٥ سَكُوبٌ, water running upon the surface of the earth without any excavation: and ٥ اسكوبٌ, water pouring out or forth, or being poured out or forth; (S;) or, as some say, pouring much: (Har pp. 469 et seq.) and also this last, running water: (TA:) or this signifies دَائِمُ الْهَطْلَانِ [i. e. continually pouring, or continually pouring dispersedly and in large drops; as also سَكَبٌ; for hence it appears evident that السَّكَبُ and دَائِمُ الْهَطْلَانِ as an explanation of السَّكَبُ and ٥ اسكوبٌ in the K is a mistake for دَائِمُ الْهَطْلَانِ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَابٌ); and to a wound made with a spear or the like (طَعْنَةٌ): and ٥ سَكَابٌ is applied as an epithet to tears (دَمْعٌ). (TA.) — [Hence] سَكَبٌ applied to a horse means † Wide in step: (S, A, K:) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, TA:) or light, or active: and ٥ اسكوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, that runs vehemently; as also ٥ فَيْضٌ likened to water pouring forth: (Eth-Thaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) † light of spirit; and brisk, lively, or sprightly, (K, TA,) in work, or action. (TA.) السَّكَبُ was the name of the first horse possessed by the Prophet;

(Mgh, *K;) as also ٥ السَّكَبُ: and the name of a horse of Shebeeb Ibn-Mo'awiyeh. (K.) — [Hence also,] † A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAr, ٥ سَكَبٌ. (T, TA.) — Applied to a man, † Tall; (K;) a dial. var. of سَكَبٌ [q. v.]. (TA.) — And † A necessary thing or affair: (A, K, TA:) and † a disgrace (سَبَّةٌ) that is necessary, or unavoidable. (A, TA.) Laḳeet Ibn-Zurarah said to his brother Maabad, when he required him to ransom him with two hundred camels, he being a captive, نَبِيطُ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سَبَّةً سَكَبًا, meaning † [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (TA.) = Also Copper, or brass; syn. نَحَاسٌ: or lead: (IAr, K:) and so ٥ سَكَبٌ (K,) in the latter sense, or in both senses, or in all the senses. (TA.)

سَكَبٌ: see the next preceding paragraph, latter half, in three places. = Also A certain kind of tree, (S, K,) of sweet odour, (S,) as though its odour were that of [the perfume called] غُلُوق [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like those of the صَعْتَرُ [a species of origanum, or marjoram], except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Hijaz make of it a [beverage such as is termed] نَبِيدٌ: its fruit does not grow forth in one year, but only in several years: AHn says that the سَكَبُ is a herb that rises to the height of a cubit, having dust-coloured leaves like those of the هَنْدَبَاءُ [or endive], and a blossom intensely white, of the form of that of the فَرْسِكُ [i. e. peach, or a species or variety thereof]: (TA:) n. un. with ٥: (S, TA:) As mentions the سَكَبُ as one of the plants of the plain, or soft, tracts. (TA.) — It is also said to be The [plant called] رِيح [app. رِيحٌ or رِيحٌ, which seem to be coll. gen. ns. of each of which the n. un. is with ٥ (see رِيحَةٌ)], having a yellow blossom. (TA.) — And The anemone (شَفَاتِي) (K.) — And One of the trees of the hot season. (TA.)

سَكَابٌ and سَكَابٌ, the latter [indecl., with kear for its termination,] like قَطَامٌ, and ٥ سَكَابٌ, [all app. meaning The fleet, or swift, like السَّكَبُ and ٥ الاسكوبُ,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبٌ: see سَكَبٌ, in two places.

سَكَبٌ: see سَكَبٌ.

سَكَابٌ: see سَكَابٌ.

سَكَابٌ: see سَكَبٌ, in two places. = [And act. part. n. سَكَبٌ. Hence,] † سَكَابُ الْمَاءِ [The sign of Aquarius;] the eleventh of the signs of the Zodiac; also called الدَّوُو. (Kzw.)

سَكَبٌ: see سَكَبٌ.

أُسْكَبَةُ The أُسْكَبَةُ [i.e. threshold] of a door. (K.)

إِسْكَابُ: see the next paragraph.

أُسْكُوبُ: see سَكَبُ, in three places. — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázineeh,

* بَرَقَ يَضِيءُ أَمَامَ الْبَيْتِ أُسْكُوبُ *

[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) — And A row of palm-trees; (IAqr, K;) as also أُسْلُوبُ: if of other than palm-trees, it is termed اِسْكَافُ, and مَدَادُ. (IAqr, TA.) = Also i.q. اِسْكَافُ [A maker of shoes or boots, or a sewer of leather, &c.]; like اِسْكَابُ: or a blacksmith. (K.)

المُسْكَبَةُ [altered in a copy of the A from المِسْكَبَةُ, which may perhaps be the right word,] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) — [In a copy of the A (in art. المِسْطَبَةُ), which I believe to be in that instance a mis-transcription for المِسْكَبَةُ, occurs expl. as meaning †The Milky Way.]

سكج

Q. 1. سَكَبَاجَ He prepared سَكَبَاجَ. (TA.)

سَكَبَاجَ an arabicized word, (O, Mṣb, K,) with kesr (Mṣb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَنْزَالٌ &c.], (Mṣb,) from سَكَبَ, meaning “vinegar,” in Pers., and سَكَبَاجَ, [arabicized from the Pers. سَكَبَا,] i.e. نُونٌ [as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that سَكَبَاجَ is in Pers. سَكَبَا,]) or from [the Pers.] سَكَبَاجَ, meaning “vinegar;” and سَكَبَاجَ, “sheep's feet,” or “trotters;” (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Mṣb;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سَكَبَا; from the Pers. سَكَبَا “vinegar,” and سَكَبَا “spoon-meat:” accord. to Golius, on the authority of the Loghat Niāmet-Allah Khaleel Soofee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrup: and سَكَبَاجَ البَقَرِ is a name given to such food prepared with beef: سَكَبَاجَ أَصْفَرُ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed أَصْفَرُ. (Mgh.)

سكبنج

سَكَبِنَجَ an arabicized word [from the Pers.

سَكَبِنَجَ; (O;) [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قَنْة [or galbanum] that changes from its original state and becomes سَكَبِنَجَ. (O.)

سكت

1. سَكَّتَ, (S, Mṣb, TA,) aor. ٤, (Lth, TA,) inf. n. سَكُوتٌ and سَكْتُ (S, A, Mṣb, K) and سَكَتٌ (S, K) and سَاكُوتَةٌ, (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَقَ; (TA;) i. q. صَمِتَ: (Lth, Mṣb, TA:) or سَكَّتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمِتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA:) or سَكَّتَ, aor. ٤, inf. n. سَكْتُ and سَكْتُ, signifies he (a man) ceased, or stopped, speaking; and سَكَّتَ, aor. ٤, inf. n. سَكْتُ, †he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is said that] †اسكت, also, is syn. with صَمِتَ, like سَكَّتَ; (Mṣb;) accord. to AZ, one says of a man, صَمِتَ and أَصَمِتَ and سَكَّتَ and أَصَمِتَ: (TA:) or, as some say, †اسكت signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Mṣb:) or سَكْتُ signifies he was, or became, silent intentionally; and †اسكت, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say تَكَلَّمَ ثُمَّ سَكَّتَ without † [when you mean he spoke and then became silent, i.e., intentionally]; (S;) but you say †اسكت when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., سَكَّتَ أَلْفًا وَنَطَقَ خُلْفًا, He held his tongue from a thousand words (سَكَّتَ عَنْ أَلْفٍ كَلِمَةً), and then uttered what was wrong. (ISk, S and Mṣb in art. خَلْف.) And you say [of the quiescent ء that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in لَمْ يَرْضَهُ and وَآ زَيْدَاهُ], هَذِهِ هَاءُ السَّكْتِ [This is the هاء of pausation]. (A, TA.) One says also, of a she-camel, سَكَّتَتْ, inf. n. سَكُوتٌ, meaning She uttered not the [grumbling] cry termed رَغَاءٌ when the saddle was put upon her. (ISd, TA.) — [Hence سَكَّتَ, aor. as above, inf. n. سَكْتُ, as syn. with سَكَنَ, meaning as expl. above; and also †It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so †اسكت.] You say, ضَرَبَهُ حَتَّى سَكَّتَتْ حَرَكَتُهُ (A) or أَصَمَّتَتْ (TA) †[He beat him until his motion became stilled]; and †حَتَّى أَصَمَّتَتْ (A) †[until he became still]. (TA.) And سَكَّتَ الْعَضْبُ i. q. سَكَنَ, (S, Mṣb, TA,) meaning †[The anger remitted; or became stilled, appeased, or

allayed]; (TA:) as also †اسكت: (Mṣb:) and سَكَّتَ عَنْهُ الْعَضْبُ †[Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kṣur [vii. 153], وَلَمَّا سَكَّتَ عَنْ مُوسَى الْغَضَبُ (S,) meaning, accord. to Zj, سَكَنَ [i.e. †And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being وَلَمَّا سَكَّتَ مُوسَى عَنِ الْغَضَبِ [And when Moses was silent, ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَّتَ الْحَرُّ, meaning †The heat became vehement, or intense, the wind being still. (TA.) — [Hence also,] †He died: (K:) occurring in this sense in a trad. (TA.) — سَاكُنَتِي فَسَكَّتْ: see 3. = سَكَّتَ said of a horse, [from السَّكْتُ,] He came in tenth in a race. (TA.)

2: see 4, in two places.

3. سَاكُنَتِي فَسَكَّتْ [may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسكت as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and اسكت عَنْ الشَّيْءِ He turned away from the thing. (TA.) = اسكته and سَكَّتَهُ (S, A, Mṣb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Mṣb;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And اسكته عَنِّي [He made him to abstain from speaking of, or to, me]. (As, TA in art. نَصَتْ.) And اسكت الصَّبِيَّ بِسَكَّتَةٍ (نَصَتْ.) [He silenced, or hushed, the child with a سَكَّتَةٍ]. (Lh, S, A, K.) And أُسَكِّتَ means He was silenced in a dispute or the like. (A, TA.) — [And hence, †He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, it.] In the Kṣur vii. 153, some read, وَلَمَّا سَكَّتَ عَنْ مُوسَى الْغَضَبُ and أُسَكِّتَ [i.e. †And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.])

سَكَّتْ an inf. n. of 1 [q. v.]. (S, &c.) — And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also سَكَّتَةٌ. (TA.) = See also سَكَّتَتْ, in two places.

سَكَّتَةٌ A single state of silence, muteness, or speechlessness. (Mṣb.) One says, لِلْحَبْلِ صَرْخَةٌ ثُمَّ سَكَّتَةٌ [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.) — In prayer, A silence [or pause] after the commencement; [i.e. after what precedes the first recitation of the Opening Chapter of the Kṣur-án;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kṣur-án. (T, TA.) — See also

سَكْتُ. — Also *A certain disease [by which a person loses his powers of speech and motion], (S, K, TA,) well known among the physicians; (TA;) [i. e. apoplexy; thus called in the present day:]* accord. to some, the word in this sense should be written **سَكْنَةُ**, because it denotes a *mode [of silence or stillness]*; but this is incorrect, being at variance with the authority of transmission. (TA.) — See also the next paragraph: — and see **سَكَيْتَ**.

سَكْنَةُ: see **سَكْنَةُ**. — Also *A thing (S, A, Mṣb, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Mṣb, K,) or other person; (S, K;) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. e., of food. (TA.) One says, مَا لَهُ سَكْنَةُ لِعِيَالِهِ, and **سَكْنَةُ**, meaning *He has not any food with which to silence, or quiet his family, or household. (Lh, TA.)**

سَكْنَةُ is a subst. from **سَكَتَ**; [signifying *Silence, &c.*; like **سَكُوتٌ** used as a subst.;] as also **سَكْنَةُ**. (Lh, TA.) — See also **سَكْنَةُ**.

سَكَاتٌ *Constant, or continual, silence. (Mṣb.)* Hence, by way of comparison, one says, **الْأَفْحَامُ سَكَاتٌ** [as though meaning *The state of being silenced in a dispute, &c., is a state of constant, or continual, silence: but it seems to mean, more probably, the الأفحام (as an act. inf. n.) is an act that silences; agreeably with what here follows]. (Mṣb.) — وَمَا بِهِ سَكَاتٌ (AZ, M, K) and **سَكَاتَةٌ**, (AZ, S, M, A, K,) to which latter is generally added **وَصَمَاتَةٌ**, (M, TA,) *He (a man, S, M, and God, TA) smote him, or afflicted him, with a thing that silenced him; (S, A, K;) thought by ISd to mean, with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent: not expl. by AZ. (TA.) — [In like manner] one says also, وَمَا بِالْبَسَكَاتِ [He smote him, or afflicted him, with the words, or acts, that silenced him]. (T in art. رَمَر, from Abou-Malik.) And بِهِ سَكَاتٌ [He has in him that which makes him silent]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And أَصَابَ سَكَاتًا *He met with, or experienced, a disease that prevented him from speaking. (TA.) — هُوَ عَلَى سَكَاتِ الْأَمْرِ* *He is at the point of accomplishing the affair. (K.) And كُنْتُ عَلَى سَكَاتِ هَذِهِ الْحَاجَةِ* *I was at the point of attaining this want, or needful affair. (S.) — حَيَّةٌ سَكَاتٌ* *A serpent that bites before one has knowledge of it; (S, A, K, TA;) as also سَكُوتٌ. (TA.)***

سَكُوتٌ: see **سَكَيْتَ**. — Applied to a she-camel, *That does not utter the [grumbling] cry termed رَعَا when the saddle is put upon her. (M, TA.) — See also سَكَاتٌ, last sentence.*

السَّكَيْتُ and **السَّكَيْتُ**: see **سَكَيْتَ**. (S, Mṣb, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Mṣb,) *The tenth horse in a race; i. e. the last of them; (Mṣb;) the last horse among those*

*that start together in a race, (S, K,) of the ten that are reckoned; (S;) also called الْفَسِكِلُ (S, Mṣb) and الْقَاشُورُ; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: الْعَاطِفُ, الْبَرْتَاخُ, الْتَالِي, الْمُسَلِّي, الْمَصْلِي, الْمَجَلِّي, الْحَظِي, الْمُؤَمَّلُ, and اللَّطِيرُ. (TA.) Sb says that سَكَيْتَ is a contracted dim. of سَكَيْتَ; the uncontracted dim. of which is سَكَيْتٌ. (TA.) — [Hence,] one says, فَلَانَ سَكَيْتَ الْحَلْبَةَ [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning † *such a one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft. (A, TA.)**

سَكَاتٌ: see **سَكَاتٌ**.

السَّكَيْتُ: see **سَكَيْتَ**. — **السَّكَيْتُ**: see **السَّكَيْتُ**.

سَكَيْتَ (S, A, Mṣb, K) and **سَاكُوتٌ** (S, A, K) and **سَكُوتٌ** (A, TA) and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** (K,) [all intensive epithets, and the last doubly intensive,] *A man constantly, or continually, silent: (S in explanation of the first and second:) or much, or often, silent, (Mṣb in explanation of the first, and K in explanation of all above-cited therefrom,) restraining himself from speech; (Mṣb;) and سَكْتُ signifies the same: (K;) and this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَذُلٌ &c.,] (AZ, K,) and **سَاكُوتٌ** and **سَاكُوتَةٌ** and **سَكْنَةُ**, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] *a man who speaks little, (AZ, K, TA,) without inability to express his mind, or to express what he would say, (AZ, TA,) and, when he speaks, does so well. (AZ, K, TA.)**

سَكَيْتَ: see the next preceding paragraph.

سَاكُوتٌ [part. n. of 1; *Silent, &c.*: pl. **سَكُوتٌ**. (TA.)

سَاكُوتٌ: } see **سَكَيْتَ**; each in two places.
سَاكُوتَةٌ: }

أَسْكَاتٌ *The temperate days in the latter, or last, part of the صَيْفُ [app. here meaning summer]. (K.) — Remains of anything: (K:) as though pl. of سَكْنَةُ, before mentioned. (TA.) — Also, (K,) or أَسْكَاتٌ مِنَ النَّاسِ, (IAqr, Lh,) *Sundry, or scattered, parties, or classes, of people: (IAqr:) or i. q. أَوْبَاشُ [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]: (Lh, K:) IAqr does not assign to it a sing.: some say that its sing. is سَكْتُ [app. سَكْتُ]; but this demands consideration. (TA.)**

إِسْكَاتَةٌ, of the measure **إِفْعَالَةٌ** from **السَّكُوتُ**; *A silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or*

speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِي إِسْكَاتَتِكَ [What dost thou say in thy silence?]. (IAth, TA.)

سَكَاتٌ رَمَاهُ بِالْمُسَكَّاتِ: see **سَكَاتٌ**.

المُسَكَّتُ *The last of the قِدَاحُ [or arrows used in the game called الْمَيْسِر]. (K.) This is omitted in some of the copies of the K. (MF.)*

الحِكْمَةُ الْمَسْكُوتُ عَنْهَا *The secrets of the science of the Divine Essence. (TA in art. حَكْمَر, q. v.)*

سكر

1. **سَكِرَ**, aor. **سَكِرَ**, inf. n. **سَكِرَ** (S, Mgh, Mṣb, K) and **سَكُرَ**, (A, Mgh, K,) or this is a simple subst., (S, Mṣb,) and **سَكُرَ** and **سَكُرَ** (K) and **سَكُرَ** (Mṣb) and **سَكُرَانٌ**, (K,) *He was, or became, intoxicated, inebriated, or drunken; (MA, KL, &c.) contr. of صَحَا. (S, A, K.) [See also سَكُرَ, below.] — [Hence,] سَكِرَ عَلَى فَلَانٍ, (A,) inf. n. **سَكِرَ**, (K,) † *Such a one was, or became, violently angry with me: (A:) or angry; or enraged. (K.) And سَكِرَ لَهُ عَلَى سَكْرٍ* † *He has violent anger against me. (A.) — And سَكِرَتْ أَبْصَارُنَا; and سَكِرَتْ الْقَوْمُ; and سَكِرَتْ عَيْنُهُ*: see 2. — Also **سَكِرَ**, aor. **سَكِرَ**, (TK,) inf. n. **سَكِرَ**, (IAqr, K,) *It (a watering-trough, or tank, TK) was, or became, full. (IAqr, K, TK.) — And سَكِرَتْ الرِّيحُ*, (A, and so in my MS. copy of the K,) or **سَكِرَتْ**, (S, O, and so in the CK,) aor. **سَكِرَ**, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Et-Tuhawee, in which it occurs, **سَكِرَ**, (O,) [indicating that the pret. is **سَكِرَتْ** or that the aor. is irreg.,] inf. n. **سَكِرَ** (S, O, K) and **سَكِرَانٌ**, (K,) † *The wind became still, (S, A, O, K,) after blowing. (S.) And سَكِرَ*, [or **سَكِرَ**,] inf. n. **سَكِرَ**, † *It (water) became still, ceasing to run: so says AZ: and † it (the sea) became calm, or motionless: so says IAqr. (TA.) And سَكِرَ*, (A,) or **سَكِرَ**, aor. **سَكِرَ**, (TA,) † *It (food [in a cooking-pot], or hot water, A, or a hot thing, TA) ceased to boil, or estuate, (A, TA,) or to burn, or be hot: (TA:) and † it (heat) became allayed, or it subsided. (TA.) — سَكِرَ*: see 4. — Also, (IAqr, TA,) aor. **سَكِرَ**, (TK,) inf. n. **سَكِرَ**, (K,) *He filled it. (IAqr, K, TA.) — Also, (S, Mgh, Mṣb,) aor. as above, (S, Mṣb,) and so the inf. n.; (S, Mgh, Mṣb, K;) and سَكِرَ, inf. n. **سَكِرَ**; (MF;) *He stopped it up, or dammed it; namely, a river, or rivulet. (S, Mgh, Mṣb, K, MF.) And hence, سَكِرَ الْبَابُ*, and **سَكِرَ**, † *He closed, or stopped up, the door. (TA.) — سَكِرَتْ أَبْصَارُنَا*: see 2.**

2. **سَكِرَ**: see 4. — And see also 1, last two explanations. — **سَكِرَتْ أَبْصَارُنَا**, in the Kur [xv. 15], means † *Our eyes have been prevented from seeing, and dazzled: (S, K:) or have been covered over: (Abou-Amr Ibn-El-'Alà, S, K:) and سَكِرَتْ*, without teshdeed, *have been prevented from seeing: (Fr, K:*) or this latter, which is the reading of El-Hasan, means, accord. to him, have been enchanted: (S:) or both mean, have been covered*

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, have been stopped up; i. e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a سَكْر [or dam]: (A'Obeid:) and another reading is سَكْرَتٌ, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:*) AO says that أَبْصَارُ الْقَوْمِ سَكْرَتٌ means †The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see; and Abou-'Amr Ibn-El-'Alá says that this signification is derived from سَكْر; as though their eyes were intoxicated: Zj says that عَيْنُهُ سَكْرَتٌ means †his eye became dazzled, and ceased to see. (TA.) — سَكْرٌ لِلْحَاجَةِ, meaning †His judgment, or opinion, was confused respecting the object of want, is said of a man only before he has determined upon the thing alluded to. (TA.) — سَكْرُهُ, inf. n. تَسْكِيرٌ, also signifies He squeezed his throat, or throttled him. (S, K.) One says, الْبَعِيرُ يَسْكُرُ آخَرَ بِذِرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ [The camel throttles another with his arm so that he almost kills him]. (S.)

4. اسْكُرُهُ It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, سَكْرُهُ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and سَكْرُهُ has the same signification; or its inf. n.] تَسْكِيرٌ signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قَرِيضٌ [app. a mistranscription for قَرِيص, which may be syn. with قَارِصٌ, meaning “sour milk,” for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6. تَسَاكُرُ He feigned intoxication, or a state of drunkenness. (S, A.)*

8. اسْتَكَرَ الضَّرْعُ The udder became full of milk. (MA.) — And اسْتَكَرَتِ السَّمَاءُ The sky rained vehemently. (MA.)

سَكْرٌ: see سَكْرَانٌ = and سَكْرٌ = Also A certain herb, or leguminous plant, (بَقْلَةٌ) of such as are termed أَحْرَارٌ [pl. of حَرٌّ], (Abou-Naṣr, K,) which is of the best of بَقُولٌ (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سَكْرٌ an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning †such a state arising from anger, or from the passion of love: a poet says,

سَكْرَانٍ سَكْرُهُوَيَّ وَسَكْرٌ مُدَامَةٍ

أَتَى يُفِيْقُ فَنَى بِهِ سَكْرَانٍ

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rághib, TA.)

سَكْرٌ a subst. from السَّكْرُ (Mgh, K) as meaning “the stopping up, or damming,” of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, * Msb, K, TA;) and سَكْرٌ, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سَكْرٌ. (K.)

سَكْرٌ Wine: (K:) so, accord. to Fr and others in the Kṛ [xvi. 69], تَتَخَذُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا, meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [beverage called] نَبِيذٌ (S, A) prepared from dried dates: (S:) so in the Kṛ, ubi suprà: (S:) or the expressed juice of fresh ripe dates when it has become strong; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A'Obeid:) a beverage, (A,) or نَبِيذٌ, (K,) made from dried dates and from كَثُوثٌ [a species of cuscuta, or dodder] (A, K) and myrtle, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and كَثُوثٌ, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (أَس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and الرِّزْقُ الْحَسَنُ is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kṛ, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

جَعَلَتْ أَغْرَاضَ الْكَرَامِ سَكْرًا

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

سَكْرٌ: see سَكْرَانٌ = and سَكْرٌ =

سَكْرَةٌ A fit of intoxication: (A, Mgh:) pl. سَكْرَاتٌ. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّخْوَةِ وَالسَّكْرَةِ He went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) — And †A fit of anger. (TA.) — And †An overpowering sensation of delight, affecting youth. (TA.) — سَكْرَةُ الْمَوْتِ †[The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in

1. 18:) the oppressive sensation, (S, A, * Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, * A, Mgh, K.) And in like manner, سَكْرَةُ الْهَمِّ, (K,) and النَّوْمُ, (TA,) †The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سَكْرَةٌ I. q. سَكْرٌ; (K;) [or resembling the سَكْرٌ (see زُرْآن);] a certain plant, app. called by the former name because a decoction thereof is used as an anæsthetic; said to be] the same that is called مُرِيرَاءُ, that is [often found] in wheat. (TA.)

سَكْرَانٌ (S, A, Mgh, Msb, K) and سَكْرَانٌ (TA, 348, 250, 677, 242 (p. 779)) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and سَكْرٌ; (K;) [in the TA سَكْرٌ, but this is afterwards mentioned in the K as an intensive epithet;] fem. [of the first,] سَكْرِي; (S, Mgh, Msb, K;) and [of the second,] سَكْرَانَةٌ; (S, Msb, K;) and [of the third,] سَكْرَةٌ; (K;) [in the TA سَكْرَةٌ;] Intoxicated; inebriated; drunken: (S, Msb, K:) [see سَكْرٌ:] pl. سَكْرَارِي [which is said in the TA to be also pl. of سَكْرٌ] and سَكْرَارِي, (S, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except عُجَالِي and غُبَارِي and غُبَارِي, (TA,) [to which should be added حَبَارِي, and probably some other instances,] and سَكْرِي; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kṛ iv. 46, El-Aṣmash read سَكْرِي, with damm, which is very strange, since no pl. of the measure فُعْلَى is known. (TA.) Th says that the words of the Kṛ [iv. 46] لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.)

سَكْرَكَةٌ, written by Sh سَكْرَكَةٌ: see art. سَكْرَك. (TA.)

سَكْرٌ: see سَكْرٌ.

سَكْرٌ [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from سَكْرٌ (K:) n. un. with ة [signifying a piece of sugar]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طَبْرَزْدٌ; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the لَيْمُون and نَارَنْج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also Like سَكْرٌ [or sugar] in sweetness: so used by Abou-Ziyád El-Kilábee. (TA.) — Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHát, T, Msb;) known to the people of El-Bahreyn, (T,) and in Sijilmáseh and Dar'ah, and, as some say, in El-Medeeneh, where, how-

ever, they require to be dried artificially. (MF.) — A kind of grapes, which, being affected by what is termed مَرَق, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K;) and are made into raisins. (TA.)

سُكَّرِي [Sugary; saccharine. — And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.)

سَكَّار One who makes, or sells, the beverage called نَبِيذ; syn. نَبَّاز. (S, K.)

سَكَّير One who intoxicates himself much, or often; a drunkard; a tippler; (K;) as also مَسْكِير (S, K) and سَكُور (IAar, K) and سَكْر: (K;) or constantly intoxicated: (S:) the pl. of سَكْر is سَكَّارِي, which is also pl. of سَكْرَان. (TA.)

رِيحٌ سَاكِة † Wind becoming still. (A.) And ثِلَّةٌ سَاكِة † A still night; a night in which the wind is still; (S, *A;) a night in which there is no wind. (TA.) And مَاءٌ سَاكِرٌ † Still, not running, water. (AZ, TA.)

سَيْكُرَان A certain plant, always green, the grain whereof is eaten: (K:) [but this description seems to be an incorrect abstract of what here follows:] Ed-Deenawaree [i. e. AHn] says, it is of the plants that continue green throughout the whole of the summer: I asked a sheikh of the Arabs of Syria, and he said, it is the سَكْر, [correctly سَكْر,] and we eat it in its fresh state, with what an eating! and, he said, it has green grains, like the grain of the رَازِيَانَج [or fennel], except that they are round: (O:) [in the present day, it is applied to henbane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.), hyoscyamus datora. See also سَيْكُرَان.]

مُسَكَّرٌ Affected with the remains of intoxication. (S, K.)

سَكَّير: see سَكَّير.

سكرج

سَكْرَجَة, or سَكْرَجَة, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سَكْرَجَه, meaning A saucer;] a sort of small bowl-shaped vessel, in [or out of] which one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkals, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]: in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dáwoodee as a small, varnished, bowl-shaped vessel. (TA.)

سكر

سَكْرَة, (Mgh, and so in some copies of the K,) thus written by IATH, (TA,) [and thus in copies

of the S and A voce مَزْر, and of the S and K voce سَقْرَع, and of the Mgh and Msh and K voce غَبِيرَاء, &c.,] or سَكْرَة, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from ذَرَّة [or millet], (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called سَقْرَع [q. v.], (TA,) and غَبِيرَاء, (Mgh and Msh and K in art. غبر, and TA in the present art.,) and مَزْر [q. v.]. (A in art. مزر.)

سكف

1. مَا سَكَفْتُ الْبَابَ, (Ibn-'Abbád, K, TA,) and بَابُهُ, (TA in art. عتب, aor. ٤, (K,)) I did not tread, or have not trodden, upon the threshold of the door, (Ibn-'Abbád, K, TA,) and of his door; (TA;) as also مَا تَسَكَّفْتُهُ (K:) and لَا أَتَسَكَّفُ لَهُ بَابًا [I will not tread upon the threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.)

4. اسكف, (inf. n. اسكاف, Msh,) He was, or became, an اسكاف [q. v. infra]. (IAar, T, Msh, K.)

5: see 1, in two places.

اسكاف The craft, or handicraft, of the سَكْفَة [q. v.]: (K:) termed by Lth an inf. n., the source of الاسكاف, having no [unaugmented] verb. (TA.)

اسكاف: see اسكاف.

سَاكِف The lintel of a door, in which turns the صَائِر, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صَائِر in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.]

سَيْكَف: see اسكاف.

أسكف: see اسكاف, in two places.

أُسْكُفُ الْعَيْنَيْنِ The parts on which grow the eyelashes of the two eyes; (IAar, K:) or the lower eyelids. (Z, K.)

أُسْكُفَة The threshold of a door, (S, O, K,) upon which one treads; (O, K;) as also أُسْكُوفَة: (TA:) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl. اسكاف [app. اسكاف, and, if so, anomalous]. (Msh.) = Also The خِرْقَة [i. e. خِرْقَة, or rag, or ragged garment, or perhaps it is a mistranscription for حِرْقَة, i. e. craft, or handicraft, like سَكْفَة,] of the اسكاف: extr.: on the authority of Fr. (TA.)

اسكاف (Sh, S, M, Msh, K, &c.) and أُسْكُوف (Sh, S, M, K) and سَكْف and سَكْف and سَكْف (K) A maker of boots, (Sh, Msh, K,) or of shoes

or sandals; (MA;) or a sewer of boots &c.: (Msh:) or the first word, (Msh, K, TA,) as used by the Arabs [of the desert], (Msh, TA,) any artificer, or artisan, (Msh, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called أُسْكُف (K, TA,) i. e. when they mean such as is called اسكاف in the cities or towns or villages: (TA:) or a carpenter; (K;) in which sense it is used by Esh-Shemmakh, but J says, [in the S,] only on the ground of supposition; (TA;) and any handicraftsman who works with an iron tool: (AA, K, *TA:) pl. أُسْكُفَة (S, Msh, TA) [and أُسْكُف]. — Also the first word, Skilful with an affair. (O, K.) Sh says, I heard El-Fak'asee say, إِنَّكَ لَأَسْكُافٌ بِهَذَا الْأَمْرِ, meaning Verily thou art skilful with this affair. (O.) = Accord. to Ibn-'Abbád, الاسكاف is also used (O, K) by Ibn-Mukbil (O) as meaning The redness of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الاسكاب. (O, K.)

أُسْكُوف: see the next preceding paragraph.

أُسْكُوفَة: see أُسْكُفَة.

سكن

1. سَكَنَ, (S, Mgh, L, Msh, K,) aor. ٤, (L,) inf. n. سَكُون, (S, Mgh, L, Msh, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msh,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (هَذَا, Abu-l-'Abbás, L, or قَر, K,) after motion; (Abu-l-'Abbás, L;) its motion [ceased, or] went away; (L, Msh;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L;) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.]; it was, or became, still, calm, tranquilized, appeased, allayed, assuaged, or quelled; [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L.) [Hence,] one says, سَكَنَ الدَّمْعُ, and الدَّمْرُ, meaning رَقَا [The tears, and the blood, stopped, or ceased to flow]. (S and Mgh in art. رقا.) [And one says of heat, and cold, and pain, &c., سَكَنَ عَنْهُ It passed away from him; quitted him. And سَكَبَتِ النَّارُ The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely.] — [Hence also, It (a letter) was or became, quiescent; i. e., without a vowel immediately following it; contr. of تَحَرَّكَ.] — And سَكَنَ إِلَيْهِ, (Msh, [where the aor. is said to be ٢, but this is either a mistake or rare, for the aor. accord. to common usage is ٤, as in the Kur vii, 189 and xxx. 20,] inf. n. سَكُون (Mgh, Msh) and سَكَن (Msh,) He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind; i. q. رَكَنَ إِلَيْهِ; (S and K &c. in art. ركن) and

أَعْتَمَدَ عَلَيْهِ [and (طمين. TA in art.)]; and (وَتَقَى بِهِ &c.; and he inclined to it; syn. and became familiar with it; syn. مَالٌ إِلَيْهِ; and agreeably with explanations here following:] namely, a thing: (Mṣb:) and سَكَنَ إِلَيْهَا, aor. 2, he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. إِطْمَأَنَّ إِلَيْهَا; (Ksh and Bḍ in vii. 189, and Ksh in xxx. 20;) and مَالٌ إِلَيْهَا; (Ksh in vii. 189, and the same and Bḍ in xxx. 20;) and أَلْفٌ, and رَأْسُهَا; (Bḍ in the same two places;) namely, his wife. (Ksh and Bḍ.) — And سَكَنَ الدَّارَ, (S, MA, Mgh, L, Mṣb, K,) and فِي الدَّارِ, (Mgh, Mṣb,) and بِالْمَكَانِ, (L,) aor. 2, (L, Mṣb, JM,) inf. n. سَكَنَى (MA, Mgh, L, JM) and سَكُونٌ (MA, L) and سَكْنٌ (MA,) or سَكْنَى is a simple subst., and the inf. n. is سَكِنَ, (Mṣb, [accord. to which the latter is app. سَكَنَ, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبَ, but this inf. n. سَكِنَ I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سَكْنَى,]) or سَكْنَى is a subst. in the sense of إِسْكَانٌ, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) وَهُوَ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ, is from السَّكْنَى (Ksh, Bḍ) or from السَّكُونُ: (Bḍ:) if from the former, (Ksh, Bḍ,) it signifies *To Him belongeth what taketh up its abode in the night and the day*; (IAḡr, Ksh,* Bḍ,* L, Jel;) meaning, what the night and the day include within their limits: (Ksh,* Bḍ:) or, if from السَّكُونُ, (Bḍ,) *what is still, or motionless*, (Abu-l-'Abbās, Bḍ, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bḍ;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbās, L.) — And سَكَنَ, (L, K,) aor. 2, (K,) He became such as is termed مَسْكِينٌ [q. v.]; (L, K;) as also سَكَنَ, (K,) and تَمَسَّكَ, and تَمَسَّكَ, (L, K:) and [thus it means particularly] he was, or became, lowly, humble, or submissive; and low, abject, abased, and weak; as also سَكَنَ, (L,) and تَمَسَّكَ, and تَمَسَّكَ, (S,* L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from المَسْكِينُ,] like تَمَدَدَ from المَدَدَةُ, and تَمَدَّدَ from المَدَدَةُ; (S, L;) and سَكَنَ, (L, Mṣb,) and سَكَنَ, of the measure اِفْتَعَلَ (L, Mṣb, K) from المَسْكَنَةُ (L, K) or from السَّكُونُ, (Mṣb,) with t added, (L, Mṣb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Mṣb, K,) or it is of the measure اسْتَفْعَلَ from الكَيْفَةُ, signifying “evil state or condition,” (Mṣb,) or from الكَيْنُ signifying “the [piece of] flesh in the interior of the vulva,” because he who is lowly and abject is the

most obscure of mankind. (L. [See also arts. كَوْنٌ and كَيْنٌ.])

2. سَكَنَهُ, (S, L, Mṣb, K,) inf. n. تَسْكِينٌ, (S, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S,* L, Mṣb, K;) namely, a thing: (S, L, Mṣb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquilized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to become still, or silent: (see 1, first sentence:)] and تَسْكِينُهُ signifies the same. (L.) [Hence,] one says of God, سَكَنَ دُمُعَهُ, meaning أَرَقَاهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. رَقَا.) — [And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرَكَةُ.] = تَسْكِينٌ also signifies The straightening a cane, or spear, (صُعْدَةُ,) with fire [which is termed السَّكْنُ]. (IAḡr, L, K.) = And The constantly riding a light and swift ass which is termed سَكِينٌ. (IAḡr, L, K.)

3. سَاكِنُهُ, inf. n. مَسَاكِنُهُ, i. q. جَاوَرُهُ [meaning He lived in his neighbourhood, or near to him]. (TA in art. جَوَرُ.)

4. اسَكَنَ: see 1, near the end, in two places. = اسَكَنَهُ: see 2, first sentence. — [Hence,] said of poverty, It made him to be little, or seldom, in motion. (Aboo-Is-hāk, L, K.) — And, said of God, He made him to be such as is termed مَسْكِينٌ [q. v.]. (L, K.) — And اسَكَنَهُ الدَّارَ, (S, L, Mṣb, K,) or المَنْزِلَ, (MA,) He made him [or gave him] to inhabit the house, or abode; (S,* MA, L,* Mṣb,* K;*) he lodged him therein. (MA.)

5. تَسَكَّنَ, said of a man, is from السَّكِينَةُ [i. e. He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8. اسْتَكَنَ, and its var. or syn. اسْتَكَانَ: see 1, near the end.

Q. Q. 2. تَمَسَّكَ He affected to be like, or he imitated, such as are termed مَسَاكِينٌ [pl. of مَسْكِينٌ, q. v.]. (IAth, L.) — See also 1, near the end, in two places. You say, تَمَسَّكَ لِرَبِّهِ, He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and تَمَسَّكَ is like تَمَسَّكَ. (Lh, L.) 332, 482, 483, 676.

سَكْنٌ, a quasi-pl. n. of سَاكِنٌ, like as شَرْبٌ is of شَارِبٌ, called by Akh a pl., (L,) The inhabitants, people, or family, of a house or tent; (S, L, K;) a household. (L.) — And The collective body of the people of a tribe: one says, تَحَمَّلَ

السَّكْنُ فَذَهَبُوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lh, L.) — See also سَكْنٌ. — And see the paragraph here next following.

سَكْنٌ: see سَكْنَى. — And see also مَسْكِنٌ, in three places. — Also, (L, JM, [thus written in both, and expressly said in the latter to be “with damm,”]) or سَكْنٌ, (thus in copies of the K,) or سَكْنٌ, (thus in the CK,) [but the first is app. the right,] Food, aliment, or victuals, syn. قُوتٌ; (L, K, JM;) like نَزْلٌ meaning “food (طَعَامٌ, L, JM) of a party alighting to partake of it,” and said to be called سَكْنٌ because by means of it a place is inhabited, like as the نَزْلُ of an army means the “appointed rations of an army alighting at a place.” (L.)

سَكْنٌ A thing, (S, L, Mṣb, K,) of any kind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Mṣb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Mṣb,) as well as to property, (Mṣb,) &c.: (L, Mṣb,) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,]

فُلَانٌ ابْنُ السَّكْنِ [Such a one is the son of the سَكْنِ]; and أَشْ used to say السَّكْنِ: (S, L:)

accord. to Ibn-Habīb, one says سَكْنٌ and سَكْنٌ. (L.) And it is said in the Kūr [vi. 96], جَعَلَ اللَّيْلَ سَكْنًا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) And in the same [ix. 104], إِنَّ صَلَاتَكَ سَكْنٌ لِّهِ, i. e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And سَكْنَةٌ seems to have a similar meaning: for] ISH says, تَغْطِيَةُ الْوَجْهِ عِنْدَ النَّوْمِ سَكْنَةٌ, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اَللّٰهُمَّ اَنْزِلْ عَلَيْنَا فِيْ اَرْضِنَا سَكْنًا, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) — Also i. q. مَسْكِنٌ. (Lh, L, and Ham p. 400.) See the latter word, in three places. — And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rājiz],

* وَسَكْنٌ تَوْقَدُ فِيْ مِظْلَةٍ *

[And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

* اَقَامَهَا بِسَكْنٍ وَاَذْهَانٍ *

meaning He straightened it with fire and oils. (L.) — And Mercy, pity, or compassion. (K.

[See also سَكِينَةٌ.] — And *i. q.* بَرَكَهٌ [A blessing; prosperity, or good fortune; increase; &c.]. (K.) = See also سَكَنَ = and سَكَنِي = and see سَاكِنٌ.

[سَكْنَةٌ A quiescence of a letter; its having no vowel immediately following; opposed to حَرَكَةٌ: pl. سَكَنَاتٌ.] — تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ: see سَكِينَةٌ.

سَكْنَةٌ: see سَكَنٌ.

سَكْنَةٌ A place; [properly] a place of habitation or abode: pl. سَكَنَاتٌ. (L.) It is said in a trad., اسْتَقَرُّوا عَلَى سَكَنَاتِكُمْ فَقَدْ انْقَطَعَتِ الْهَجْرَةُ (S, L, K,*) i. e. Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,) for emigration has [ended, having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكَنَاتِهِمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, نَزَلَتْهُمْ وَتَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or abode. (L.) — Also The part, of the neck, which is the resting-place of the head. (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L,)

* بَصْرٌ يُزِيلُ الْهَامَ عَنْ سَكَنَاتِهِ *
[With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

سَكَنٌ is an inf. n. of سَكَنَ in the phrase سَكَنَ الدَّارَ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of إِسْكَانٌ, like رَقِي in the sense of إِزْقَابٌ: (Mgh:) see L, in three places: or it is a subst. (S, L, K) also (L) from أَسْكَنَهُ الدَّارَ, (S, L, K,) like أَغْنَى is from أَغْنَاهُ, (S, L,) and so is سَكَنٌ, (Lh, L, K,) [which is app. mentioned in the Msb as an inf. n. of the former verb,] signifying, as also سَكَنٌ, [so in one place, as on the authority of Lh, in the L, and said in the MA to be, like سَكْنِي, an inf. n. of the verb first mentioned above,] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سَكْنِي being similar to عَمَرِي. (L.) — See also مَسْكَنٌ, in five places.

سَكِينٌ An ass light, or active, and quick, or swift: and سَكِينَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — The former also signifies A wild ass. (L.) — And السَّكِينَةُ is the name of The gnat that entered into the nose of Numrood [or Nimrod]. (L, K.)

سَكِينَةٌ (S, L, Msb, K) and سَكِينَةٌ (Ks, L, K) and سَكِينَةٌ (L, Msb,) mentioned in the “Na-wádir,” (Msb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Msb,) Calmness, or tranquillity;

(S, L, Msb, K;) gravity, staidness, steadiness, or sedateness; (S, L, Msb;) and a quality inspiring reverence or veneration: (Msb:) and, as some say, mercy, pity, or compassion: [see also سَكَنَ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word سَكَائِنٌ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, نَعَشِيَتْهُ السَّكِينَةُ, meaning And calmness, or tranquillity, and غَيْبَةٌ [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِنْ رَبِّكَ, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K:) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of rings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Moḥammad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds: (L:) or by the تَابُوتَ to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سَكِينَةُ is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of Alee, respecting the building of the Kaʿbeh, it is said, فَأَرْسَلَ اللَّهُ إِلَيْهِ السَّكِينَةَ, meaning [And God sent to him] the wind swift in its passage. (L.)

سَكِينَةٌ fem. of سَكِينٌ [q. v.]. (L, K,*)

الشَّوْرَةُ السَّكِينَةُ [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

سَكَّانٌ A maker of سَكَكِين [or knives], (ISd, L, K,*) pl. of سَكَّانٌ: (ISd, L;) as also سَكَكِينِي (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سَكَّانٌ The ذَنْبُ, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PS,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh,* L,) and made still, or steady; (Mgh, L;) its خَذْفُ (AA, L;) i. q. كَوْنُهَا كَوْنًا [meaning the same, or its tiller]: (AʿObeyd, L:) it is an Arabic word.

(L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

* كَسَّانٌ بُوَيْيٌّ بِدَجَلَةٍ مُصْعِدٍ *
(L, EM,) i. e. Like the سَكَّانُ of a vessel of the sort called بُوَيْيٌّ [ascending the Tigris]. (EM.) = Also pl. of سَاكِنٌ [q. v.]. (L, Msb.)

سَكِينٌ a word of well-known meaning; (S, Msb, K,*) i. e. A knife; (MA, PS;) i. q. مَدِيَّةٌ; (L;) as also سَكِينَةٌ, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (AZ, L, Msb:) of the measure فَعِيلٌ: (IDrd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فَعْلِيلٌ: (Msb:) it is masc., and sometimes fem.: (Zj, IʿAmb,* L, Msb, K,*) not heard as fem. by IʿAar: (L:) held to be only masc. by AZ and Aʿs and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مَدِيَّةٌ or شَفْرَةٌ], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَكِينٌ. (ISd, MA, L.) [See an ex. in a prov. cited voce سَكِي.]

سَكِينَةٌ: see سَكِينَةٌ.

سَكِينٌ: see سَكِينَةٌ: — and see also سَكِينٌ.

سَكَكِينِي: see سَكَّانٌ.

سَاكِنٌ Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [applied to a letter, quiescent; i. e. without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكَنَ, first sentence.]) — Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, Msb:) and سَكَنٌ signifies the same as سَاكِنٌ [app. thus used]: (L:) the pl. of سَاكِنٌ is سَكَّانٌ.

(L, Msb.) You say, هُمْ سَكَّانٌ فَلَانٌ [They are the lodgers of such a one]. (S, L.) And سَكَّانٌ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذَبْحُ. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكَنَ. — [Other meanings are indicated by explanations of its verb.]

أَسْكَنٌ More, and most, still, &c.]

مَسْكَنٌ and مَسْكِنٌ (S, L, Msb, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [A place of habitation:] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K;) a house, or a tent; (S, L, Msb;) pl. مَسَاكِين: (Msb:) and مَسْكِنٌ signifies the same as مَسْكِنٌ, [thus in the

Qur xvi. 82,] (Lh, L, and Ham p. 400,) as also **سَكْنِي**, (Lh, L,) and **سَكْنُ**: you say, **دَارُ فِيهَا**, **سَكْنِي** and **سَكْنُ**, i. e. **سَكْنِي** [or **مَسْكِنُ**, meaning *A house in which is a place of habitation, or a lodging*]: (L: [**سَكْنُ** and **سَكْنُ** are there mentioned as syn., each of them, with **مَسْكِنُ** and **سَكْنِي**, but in different places; and I incline to think that **سَكْنُ** thus mentioned may be a mis-transcription for **سَكْنُ**: I have not found it elsewhere in this sense:]) and **دَارِي لَكَ سَكْنِي**, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [*My house is for thee,*] as made [or given] to be inhabited, or as being inhabited: (Mgh:.) or **دَارِي هَذِهِ سَكْنِي**, meaning *To thee this my house is a lent dwelling-place*: and **سَكْنِي الْمَرْءَةِ** means *The wife's dwelling-place in which the husband lodges her.* (L.)

مَرْعَى مُسْكِنُ *Abundant pasturage, [that causes people to abide in it,] not requiring to go away*; like **مَرْعَى** and **مَرْعَى**. (L.) — **أَصْبَحُوا مُسْكِنِينَ**. (L.) — **مُسْكِنَةٌ**. (L, K.)

مُسْكِنَةٌ (L, Msh, K) ⁶⁷⁶ The state of him who is termed **مُسْكِنٌ**: primarily, *lowliness, humility, or submissiveness*: and meaning also *lowness, abjectness, ignominiousness, abasement, or humiliation*; and *paucity of property*; and *an evil state or condition*; also *poverty of mind*; and *weakness*: (IAth, L:.) it is from **السُّكُونُ** [an inf. n. of **سَكَنَ** meaning as expl. in the first sentence of this art.]. (L.)

مُسْكَنٌ, meaning “an earnest,” or “earnest money,” and of which [as well as of **مُسْكِنٌ**] the pl. is **مَسَاكِينُ**, belongs to art. **مَسْك**. (TA.)

مُسْكِنٌ (S, Mgh, L, Msh, K, &c.) and **مُسْكِنٌ**, (L, Msh, K,) the latter anomalous, for there is no [other] instance of the measure **مَفْعِيلُ** (L,) of the dial. of Benoo-Asad, (L, Msh,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying **مُسْكِنٌ**, (Msh,) of the measure **مَفْعِيلُ** (L) from **السُّكُونُ**, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Msh:.) primarily, (L,) it signifies *Lowly, humble, or submissive*; (IAth, Mgh, L;) and therefore the Prophet said, **اللَّهُمَّ اجْعَلْنِي مُسْكِنًا وَأَمْتَنِي مُسْكِنًا وَأَحْشِرْنِي فِي زُمْرَةِ الْمَسَاكِينِ** [*O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly*]: (Mgh,* L:.) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:.) sometimes, (S,) it signifies (S, IAth, L, Msh, K) also (IAth, L) *low, abject, ignominious, or in a state of abasement or humiliation*; (S, IAth, L, Msh, K;) and *weak*; (S, L, K;) and *subdued, or oppressed*; though possessing riches or competence: (Msh:.) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered *poor*]; you say, **مَرَرْتُ بِهِ الْمُسْكِنَ** [*I passed by him, I*

mean *the poor man*], putting it in the accus. case by the implication of **أَعْنَى**, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of **هُوَ** meant to be understood: (L:.) in other cases, (S,) it is *syn. with* **فَقِيرٌ**, (S, L, Msh,) meaning (Msh) *destitute, i. e. possessing nothing*: (L, Msh, K:.) or accord. to ISk, **مُسْكِنٌ** means thus; but the **فَقِيرُ** is he who possesses a sufficiency of the means of subsistence: (Msh:.) or the former means *possessing somewhat*; (L:.) or [rather] *needy, i. e. possessing what is not sufficient* (L, K) *for him* (K) *or for his family*: (L:.) or *caused by poverty to have little power of motion*; (L, K;) thus expl. by Abou-Is-hāk; but this is improbable; for **مُسْكِنٌ** has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:.) Yoo says the like of ISk: (Msh:.) he used to say that the **مُسْكِنُ** is in a harder condition than the **فَقِيرُ**: (S, L,* Msh:*) he says, I asked an Arab of the desert, Art thou **فَقِيرٌ**? and he answered, No, by God, but rather **مُسْكِنٌ**; (S, L,* Msh:.) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:.) [J also adds,] it is said in a trad. that the **مُسْكِنُ** is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyādet-Allah Ibn-Aḥmad says that the **فَقِيرُ** is he who sits in his house, not begging, and the **مُسْكِنُ** is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more high-minded than the latter: (L:.) accord. to As, the **مُسْكِنُ** is better in condition than the **فَقِيرُ**; and this is [said to be] the right assertion, (Mgh, L, Msh,) for the pl. of the former is applied in the Qur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Msh;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce **فَقِيرٌ**, q. v.:) 'Alee Ibn-Hamzeh says, that the **مُسْكِنُ** is better in condition than the **فَقِيرُ** is shown by a passage in the Qur [ix. 60], where it is said that the poor-rates are for the **فُقَرَاءَ** and the **مَسَاكِينِ**; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth; and he says that the same is shown by the fact that the Arabs sometimes used **مُسْكِنٌ** as a proper name, but not **فَقِيرٌ**: (L:.) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karāfee, TA in art. **فَقِيرٌ**:) [see more voce **فَقِيرٌ**:] a woman is termed **مُسْكِنَةٌ** (Sb, S, L, Msh, K) and **مُسْكِنٌ** also; (S, L, K;) the former by way of assimilation to **فَقِيرَةٌ**; (Sb,

S, L;) the latter being accord. to rule, for an epithet of the measure **مَفْعِيلُ** is regularly applied alike to a male and a female; (S, Msh;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which **مُسْكِنَةٌ** is not: (L:.) the pl. is **مَسَاكِينُ** and **مُسْكِينُونَ**, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and **مُسْكِينَاتُ** applied to females. (S, L, K.)

سل

1. **سَلَّ الشَّيْءَ**, (S, M, Mgh,) aor. **سَلَّ**, (S, M,) inf. n. **سَلَّ**, (S, M, Mgh, K;) and **اسْتَلَّ**, (M,) inf. n. **اسْتَلَّ**, (K;) [in the CK, **الاسْتَلَالُ** is put in the place of **الاستلال**]; *He drew the thing out or forth from another thing*: (Jel in xxiii. 12:.) or *he pulled out the thing, or drew it forth, gently*: (M, K:*) or *he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough.* (Mgh.) You say, **سَلَّ السَّيْفَ**, (S, Msh,) aor. and inf. n. as above; (Msh;) and **اسْتَلَّ**, both signifying the same; (S;) [i. e. *He drew the sword*;] as also **اسْلَلَّ**, inf. n. **اسْلَلَّ**. (TA.) In the saying of El-Farezdaq,

* **عَدَاةٌ تَوَلَّتْكُمْ كَأَنَّ سُبُوقَكُمْ** *
* **ذَاتَيْنِ فِي أَعْنَاقِكُمْ لَمْ تَسْلَلْ** *

[*In the morning when ye turned back, as though your swords were drawn forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., **اللَّهُمَّ اسْلَلْ سَخِيمَةَ قَلْبِي** [*O God, draw forth the rancour of my heart*]: and hence the saying **الْبَدَايَا تَسْلُ الشَّكَاكِيمَ وَتَحُلُّ** [*Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances*]. (TA.) And **سَلَّ**, said of a colt, means *He was drawn forth a سَلِيلٌ* [q. v.]. (M, TA.) — Also *He took the thing*. (Msh.) Hence one says, **تُسَلُّ الْمَيِّتُ مِنْ قَبْلِ رَأْسِهِ إِلَى الْقَبْرِ**, i. e. [*The dead body*] is taken [*head-foremost to the grave*]: (Msh:.) [or is drawn forth &c.: for] it is said of the Apostle of God, **سَلَّ مِنْ قَبْلِ رَأْسِهِ**, meaning *He was drawn forth* [&c.] from the bier. (Mgh.) — Also, aor. and inf. n. as above, *He stole the thing*: (Msh, TA:.) or *he stole it covertly, secretly, or clandestinely*; (TA;) and so **اسْلَلَّ**. (TK.) [But see 4, below, where **اسْلَلَّ** meaning “he stole” is mentioned only as intrans.] You say, **سَلَّ الْبَعِيرُ فِي جَوْفِ اللَّيْلِ** *He drew away the camel from among the other camels in the middle of the night*: and in like manner you say of other things. (TA.) — **سَلَّ**, aor. **سَلَّ**, (K,) inf. n. **سَلَّ**, (TK,) said of a man; (TA;) or **سَلَّتْ**, aor. **سَلَّتْ**, [whence it would seem that the sec. pers. of the pret. is **سَلَّتْ**, and the inf. n. **سَلَّتْ**], said of a

sheep or goat, شاة; (M;) *He, or it, lost his, or its, teeth*: (M, K:) on the authority of Lh. (M.) = سَلَّ, (M, Mṣb, K,) in the pass. form, (Mṣb,) with damm, (K,) *He was, or became, affected with the disease termed سَلَّ* [q. v.]. (M, Mṣb, K.)

4: see 1, second sentence.—اسَلَّ, (ISk, S, M, Mgh,) inf. n. اسَلَّ, (ISk, S, K,) also signifies *He stole*: (ISk, S, Mgh:) or *he stole covertly, secretly, or clandestinely*. (M, K.) See also 1, in the latter half of the paragraph. You say, اسَلَّ من البغيم *He stole of the spoil*. (Mgh.)—اسَلَّ signifies also *An open raid or predatory incursion*. (TA.)—And اسَلَّ *He aided another to steal, or to steal covertly, secretly, or clandestinely*. (TA.)—[See also اسَلَّ below. Accord. to Freytag, اسَلَّ signifies *He received a bribe*: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] = اسَلَّ *He (God) caused him to be affected with the disease termed سَلَّ* [q. v.]. (S, M, Mṣb, K.)

5. تسَلَّل: see 7: and see also 1, in the former half of the paragraph.—Also i. q. اضْطَرَبَ [It was, or became, in a state of commotion, agitation, &c.]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rāghib, TA.)

7. انسَلَّ *It (a thing) became pulled out, or drawn forth, gently*; (M;) *it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, انسَلَّ السيف من الغمد *The sword [became drawn from the scabbard: or] slipped out from the scabbard*. (TA.) And انسَلَّ قياد الفرس من يده *[The leading-rope of the horse slipped out or] came forth [from his hand]*. (Mgh.)—And [hence], as also تسَلَّل, (S, M, K,) *He slipped away, or stole away; i. e., went away covertly, secretly, or clandestinely*: (M, K:) or *he went forth, من بينهم [from among them]*. (S.) And انسَلَّت من بين يديه *I went away, and went forth, deliberately, or leisurely, and by degrees, from before him*. (TA.) Sb says that انسَلَّت [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] فعلت; like as اضمحلت is like ضَعَفَ. (M.) It is said in a prov., رَمَتْني بِدَائِهَا وَأَسَلَّتْ [She reproached me with her own fault, and slipped away]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Saad Ibn-Zeyd-Menáh, on Ruhm's reproaching her with a fault that was in herself. (Meyd, TA.) [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.] And one says also, استَلَّ بِكَذَا, meaning *He went away with such a thing covertly, secretly, or clandestinely*. (TA.)

8: see 1, first and second sentences: = and see also 7, last sentence.

10. استسلَّ النهر جدولاً † *The river had a rivulet, or streamlet, branching off from it*. (TA.)

R. Q. 1. سَلَسَلْتُ [as inf. n. of سَلَسَلَ (see سَلَسَلَ below)] signifies *A thing's being connected with another thing*. (M, K.) [It is also inf. n. of سَلَسَلَ, as such signifying *The connecting a thing with another thing*.—[Hence, or the reverse may be the case,] سَلَسَلْتُ *I bound him with the سَلَسَلَة [or chain]*. (O. TA.)—And سَلَسَلْتُ الْمَاءَ فِي الْحَقِّ *I poured the water into the throat, or fauces*, [app. in a continuous stream.]. (S, *O.)—And مَا سَلَسَلَ طَعَامًا *He did not eat food*: (K:) as though he did not pour it into his throat, or fauces. (TA.) = Accord. to IAr, سَلَسَلَ signifies *He ate a سَلَسَلَة, i. e., a long piece of a camel's hump*. (O.) = See also 1, third sentence.

R. Q. 2. تَسَلَّلَ, said of water, *It ran into the throat, or fauces*: (S, O:) or *it ran down a declivity, or declivous place*: (M, K:) or † *it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind*. (S.)—And, said of lightning, † *It assumed the form of سَلَسَل, [i. e. chains, meaning elongated streams,] pl. of سَلَسَلَة* [q. v.], in the clouds. (M.)—And تَسَلَّلَ signifies † *The glistening, and [apparent] creeping, of the diversified navy marks, streaks, or grain, [resembling a chain, (see سَلَسَلَ), and also likened to the creeping of ants, (see فَرَسَدَ, and رَدَدَ)] of a sword*. (TA. [See also أُنْثَرُ.])—And تَسَلَّلَ said of a garment, † *It was worn until it became thin*; (O, K;) like تَحَلَّلَ. (O.) تَسَلَّلَ, (S, M, K,) applied to a man, (M,) *Whose teeth are falling out*; (M;) *losing his teeth*: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شاة); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of IAr. (TA.) = See also سَلَّة, in two places.

سَلَّ: see what next follows.

سَلَّ (S, M, Mṣb, K) and سَلَّ (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareere says in the “Durrat el-Ghowwās” that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also سَلَّ and سَلَّة, (K,) [Consumption: or phthisis:] *an emaciating, oppressive, and fatal malady*: (T, TA:) *a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them*: (Mṣb:) accord. to the physicians, (TA,) *an ulcer*, (K, TA,) or *ulcers*, (Mṣb,) [or ulceration,] *in the lungs*: (Mṣb, K, TA;) *succeeding* [grammatically referring to سَلَّة] *either ذَات الرِّئَة [i. e. inflammation of the lungs] or ذَات الجَنْب [i. e. pleurisy]*: (in the CK, يَعْقَبُ ذَات الرِّئَة أو ذَات الجَنْب is [erroneously] put in the place of ذَات الرِّئَة أو ذَات الجَنْب: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or *a rheum*

(رُكَام), and *defluxions* (نَوَازِل), or *a long cough, and attended with constant fever*. (K, TA.)—Hence the saying, in a trad., غَبَارُ ذَيْلِ الْمَرْأَةِ † *[The dust of the skirt of the vitious woman occasions the loss of property]*; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سَلَّ. (TA.)

سَلَّة The drawing of swords; (S, M, K;) as also سَلَّة. (K.) So in the saying, أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ *[We came to them on the occasion of the drawing of swords]*. (S, M, K.)—And Theft: (S, Mṣb:) or *covert, secret, or clandestine, theft*; (M, K;) like اسَلَّ [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فِي بَنِي فَلَانِ سَلَّةٌ *[Among the sons of such a one is theft, or covert theft]*: (S:) and السَّلَّةُ الْخَلَّةُ تَدْعُو إِلَى السَّلَّةِ *[Want invites to theft, or covert theft]*. (TA.) = Also † The rush (دَفْعَة) of a horse among other horses, in running: (TA:) or the rush (دَفْعَة) of a horse in striving to outstrip: (S, TA: [I read سَيَاقِهِ, as in a copy of the S; instead of فِي سَيَاقِهِ, as in other copies of the S and in the TA:]) so in the saying, قَرَسَ شَدِيدَ السَّلَّةِ † *[A horse of which the rush &c. is vehement]*: (S, TA:) and خَرَجَتْ سَلَّتُهُ عَلَى الْخَيْلِ (S) or عَلَى سَائِرِ الْخَيْلِ (TA) † *[His rush in striving to outstrip proceeded against the other horses]*.—And A revulsion of shortness of breathing (اِرْتِدَادُ رُبُو) in the chest of a horse, in consequence of his suppressing such shortness of breathing [so I render يَكْبُوها, but this phrase admits of other renderings, as will be seen in art. كَبُو]: (M, K:) when he is inflated thereby, one says, أَخْرَجَ سَلَّتُهُ [app. meaning he has manifested his revulsion of shortness of breathing]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذَلِكَ الرُّبُو) passes forth. (M.)—[In a sheep or goat, or a ewe or she-goat, it seems to mean Power, or force, of long continuance: see مَسْلُولَةٌ, voce سَلَّ.] = See also سَلَّ. = Also A [basket of the kind called] جَوْنَةٌ (K:) or a thing like the جَوْنَةٌ (M,) or like the covered جَوْنَةٌ, which is also called سَبَّةٌ; so says Az: (TA:) a receptacle in which fruit is carried: (Mṣb:) [sometimes covered with red skin: (see حَوْر:) in the present day commonly applied to a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length:] and سَلَّ signifies the same: (M, K:) what is termed سَلَّةُ الْخُبْزِ [the bread-basket] is well known: (S:) سَلَّةٌ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. سَلِيلَةٌ occurs in the K voce جَوْنَةٌ, and in the Mgh voce رُبْعَةٌ, &c.]: the pl. is سَلَالٌ (M, K) and سَلَالَتٌ (Mṣb) and [coll. gen. n.] سَلَّ, of

which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of *كَوْكَبٌ* and *كَوْكَبَةٌ* [which are syn.] because this is more common than the class of *سَفِينَةٌ* and *سَفِينٌ*. (M.) = Also *A fault, or defect, in a watering-trough or tank, or in a [jar of the kind called] أَنْصَابٌ*: (M, K:) or a breach between the *أَنْصَابُ*, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K.) — And *Fishures in the ground, that steal [i. e. imbibe] the water.* (TA.) = Also *One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole.* (M, K.)

سَلَّةٌ: see *سَلَّةٌ*, first sentence.

سَلَالٌ *i. q. سَلٌّ*, q. v. (S, M, K.)

سَلِيلٌ *A drawn sword; i. q. مَسْلُوبٌ*. (M, K.) — *+ A child, or male offspring; [because drawn forth;] (S, M, Mṣb, K;) as also سُلَالَةٌ*; (M, Mgh, Mṣb, K;) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother; as also the latter; the former so called because created from the [sperma genitalis, which is termed] سُلَالَةٌ*: (Akh, TA:) fem. of the former *سَلِيلَةٌ*, (S, M, Mṣb, K,) applied to a daughter. (AA, K.) — *A colt; (M, K;) and with ة a filly; (S,* M, TA;) the ة being affixed, though سليل is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, because the word is made a subst.:* (Ham p. 102:) or, as some say, (M, in the K “and”) the former signifies a colt that is born not in a [membrane such as is called] مَاسَكَةٌ nor [in one such as is called] سَلَى: if in either of these, it is termed بَقِيرٌ [not بَقِيرٌ as in the CK].

(M, K.) [See also دَعْمُوسٌ.] — And *A young camel when just born, before it is known whether it is a male or a female.* (As, S, TA.) = *Clear, or pure, beverage or wine; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or cool beverage or wine: or such as is clear from dust or motes or particles of rubbish or the like, and from turbidness; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or such as is easy [in its descent] in the throat, or fauces.* (TA.) [See also سُلَالَةٌ, and سَلْسَلٌ.] = *The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K,*) where flows the main body of water.* (M.) And *A wide (S, M, K) and deep (M, K) valley, (S, M, K,) that gives growth to the [trees called] سَلَمٌ and سَمَرٌ, (S, K,) or that gives growth to the سَلَمٌ and سَمَرٌ and ضَعَةٌ and يَمَّةٌ and حَلَمَةٌ*: (M;) and *سَلٌّ* signifies the same: (M, K:) or this latter, *a place in which are trees: (TA:) or a narrow channel of a torrent in a valley: (As, S, TA:) or a low place surrounded by what is elevated, in which the water collects: (En-Nadr, TA:) pl. of both سَلَالٌ, (M, K,) or of the former accord.*

to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is سَوَالٌ. (En-Nadr, K, TA.) One says سَلِيلٌ مِنْ سَمَرٍ like as one says غَالٌ مِنْ سَلَمٍ. (S.) The phrase سَالِ السَّلِيلِ بِهِمْ [lit. *The wide, or wide and deep, valley, &c., flowed with them*] is used by the poet Zuheyr (S, IB) as meaning *+ they journeyed swiftly.* (IB, TA.) = *The brain of the horse.* (M, K.) — *The hump of the camel.* (M, K.) — *The نَخَاع [or spinal cord].* (M, K.) — And *سَلِيلُ اللَّحْمِ* *The [portions that are termed] خَصِيلٌ [q. v. voce خَصِيلَةٌ] of flesh: [the former word in this case being app. a coll. gen. n., of which the n. un. is سَلِيلَةٌ (q. v.); the more probably as it is added that] the pl. is سَلَالٌ.* (TA.)

سَلَالَةٌ *What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing: (M, K:) or so سَلَالَةُ شَيْءٍ*: (S:) [*an extract of a thing: and hence,] the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part.* (Mgh.) It is said in the Kur [xxiii. 12], وَلَقَدْ خَلَقْنَا مِنَ الْإِنْسَانِ مِنْ سَلَالَةٍ, meaning [*And verily we created man from] what was drawn forth from every kind of dust, or earth: (Fr, TA:) or from a pure, or choice, or most excellent, sort of earth or clay.* (Ksh, Bd, Jel.) — And [hence,] *The sperma genitalis of a man, or human being; (S, TA;) what is drawn from the صَلْب [app. here meaning loins] of the man and from the تَرَائِب [pl. of تَرِيبة, q. v.,] of the woman: (AHeyth, TA:) the water (مَاءٌ) that is drawn from the back.* (Ikrimah, TA.) — See also سَلَالٌ, second sentence, in two places.

سَلِيلَةٌ: see سَلِيلٌ, second sentence. — Also *A sinew, (عَصَبَةٌ, (M, K, or عَقَبَةٌ, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another.* (TA.) And *The oblong portion of flesh of the part on either side of the backbone: (K:) or this is called سَلِيلَةٌ*: (M:) [or] accord. to As, [the pl.] سَلَالٌ signifies the long streaks, or strips, of flesh extending with the backbone. (TA.) See also سَلِيلٌ, last sentence. [Also] *A small thin thing [or substance] resembling flesh: pl. سَلَالٌ.* (TA in art. خَشِير.) And *سَلَالُ السَّامِرِ* *Long slices cut from the camel's hump.* (TA.) — And the pl., *Oblong نَعَفَات [or portions of dry mucus or the like] in the nose.* (M.) — Also [*Goats'] hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins: (M:) or سَلِيلَةٌ مِنْ شَعْرِ signifies what is drawn forth from a ضَرِيَّة of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.*

(S.) [See also عَجِيَّةٌ.] = Also *A certain long fish, (K, TA,) having a long مَنْقَار [app. meaning beak-like snout, or nose].* (TA.)

سَلِيلَةٌ: see سَلَّةٌ (of which it is the dim.), in the latter half of the paragraph.

سَلَالٌ; n. un. with ة; mentioned in the M and K in this art. as well as in art. سَلٌّ: see the latter art.

سَلَالٌ: see سَلٌّ. = [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning *A maker of the sort of baskets called سَلَالٌ* (pl. of سَلَّةٌ): for Golius explains it, as on the authority of J, as signifying qui sportas qualosque contexit.]

سَلْسَلٌ and *سَلْسَالٌ* and *سَلْسِلٌ* (S, M, K) *Sweet water, (M, K,) that descends easily in the throat, or fauces; (M;) water that enters easily into the throat, or fauces, by reason of its sweetness and clearness: (S:) or cold, or cool, water: (M, K:) or water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear.* (Er-Raghib, TA.) And the first and *second, Mellow wine: (M, K:) the former is expl. by Lth as meaning sweet and clear, that runs [easily] into the throat, or fauces, when drunk.* (TA.) — And *غَدِيرٌ سَلْسَلٌ* [*A pool of water left by a torrent] which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the سَلْسَلَةُ [or chain].* (TA.)

سَلْسَلٌ *A boy, or young man, light, or active, in spirit; as also سَلْسَلٌ.* (IAqr, O.)

سَلْسِلٌ: see سَلْسَلَةٌ, in two places.

سَلْسَلَةٌ [as an inf. n.: see R. Q. 1. = Also] *A long piece of a camel's hump: (IAqr, O, K:) accord. to AA, it is called سَلْسَلَةٌ: accord. to As, سَلْسَلَةٌ.* (O.)

سَلْسَلَةٌ *A chain, i. q. زَنْجِيرٌ in Pers.; (KL;) rings (دَائِرٌ [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دَائِرَةٌ] of iron (S, M, K) or the like (M, K) of metals: derived from السَّلْسَلَةُ signifying “the being connected” with another thing: (M: [see R. Q. 1:] pl. سَلْسَلٌ. (S, Mgh, TA.) It was a custom to extend a سَلْسَلَةٌ over a river or a road, the ships or boats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) — [Hence,] سَلْسَلَةُ بَرْقٍ *An elongated stream of lightning [like a chain] in the midst of the clouds: (S, TA:*) or سَلْسَلُ الْبَرْقِ means what have assumed the form of chains (مَا تَسَلْسَلُ), of lightning, (M, K,) in the clouds; (M;) and السَّحَابُ [i. e., of the clouds in like manner]: (K: [but I think that السَّحَابُ in the K is evidently a mistranscription for السَّحَابُ في the reading in the M:] sing. سَلْسَلَةٌ (M, K) and *سَلْسَلٌ* (K,) thus in the copies of the K, but in the L *سَلْسِلٌ*, which is [said to be] the correct**

word. (TA.) [See, however, what follows.] And in like manner, سَلَّاسِلُ الرِّمْلِ + *What have assumed the form of chains* (مَا تَسْلَسِلُ) of sands: (M:) or سَلَّاسِلُ signifies †sands that become accumulated, or congested, (يَنْتَعِدُ) one upon another, and extended along: (A'Obeyd, S, O, K, TA:) you say سَلَّاسِلُ دُو رَمَلٍ †[sands having portions accumulated, or congested, &c.]: and سَلَّاسِلُ دَاتُ سَلَّاسِلُ, which has been expl. as meaning †elongated sands: (TA:) sing. سَلْسِلَةٌ (M, TA) and سَلْسِلٌ, (M,) or سَلْسِيلٌ; and سَلْسُولُ الرِّمْلِ, with fet-h [to the first letter], is a dial. var. of سَلْسِلَةٌ. (TA.) — And سَلَّاسِلُ كِتَابٍ †The lines of a book or writing. (O, K, TA.) — And سَلَّاسِلُ بِرْدُونٍ †[A hackney] upon whose legs one sees what resemble سَلَّاسِلُ [or chains]. (M.) = Also The وَحْرَةٌ (O, K,) which is a small reptile, [a species of lizard, the same that is called السَّلْسِلَةُ الرَّقْطَاءُ, (see رَقْطُ)] spotted, black and white, having a slender tail, which it moves about when running. (TA.)

سَلَّاسِلُ: see سَلْسِلُ, in two places.

سَلْسُولُ: see سَلْسِلَةٌ.

سَلْسِيلُ: see سَلْسِلَةٌ, in two places.

سَلَّاسِلُ: see سَلْسِلُ.

سَلَّ [act. part. n. of سَلَّ, Drawing out, or forth: &c. — Stealing: or stealing covertly, secretly, or clandestinely:] a thief; as also سَلَّالٌ [which is commonly applied in the present day to a horse-stealer and the like] and سَلَّالٌ. (TA.) = See also سَلِيلٌ.

أَسَلَّ: see the next preceding paragraph.

إِسْلَالٌ A bribe. (S, M, K.) It is said in a trad., لَا إِغْلَالَ وَلَا إِسْلَالَ There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing. (S in this art. and in art. غَل.) [See 4.]

مَسَلَّ in the phrase مَضَجَّهَ كَمَسَلِ شَطْبَةٍ in the trad. of Umm-Zarā, meaning [His sleeping-place is] like a green palm-stick drawn forth from its skin [by reason of its slenderness], or, as some say, a sword drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA.) [See also art. شَطَب.]

مَسَلَّةٌ A large needle: (S, M, Mgh, Mṣb, K:) [a packing-needle:] pl. مَسَالٌ. (S, Mgh, Mṣb.)

مُسَلِّلٌ Subtle of machination in stealing. (TA.)

مَسْلُولٌ: see سَلِيلٌ. — [Hence, elliptically,] A man (Mṣb) whose testicles have been extracted. (Mgh, Mṣb.) = Also Affected with the disease termed سَلَّ: (S, M, Mṣb, K:) [regularly derived from سَلَّ, but] anomalous [as derived from أَسَلَّةُ]: (S, M, Mṣb:) Sb says, as though the سَلَّ were put into him. (M.) = AA says that the مَسْلُولَةُ غَنَمٍ [meaning sheep or goats, i. e., applied to a

شاة, meaning a sheep or goat, or a ewe or she-goat,] is One whose pomers, or forces, are of long continuance (الَّتِي يَطُولُ قُوَاهَا): and that one says [of such] سَلَّةٌ فِي فِيمَا سَلَّةٌ [in which phrase فِي seems evidently to have been preposed by mistake: see سَلَّةٌ]. (O, TA.)

مُسَلْسِلٌ A thing having its parts, or portions, connected, one with another. (S, O.) — And [hence, (see سَلْسِلَةٌ)] Chained; bound with the سَلْسِلَةُ. (TA.) [الْمِرَاةُ الْمُسَلْسِلَةُ is the name of The constellation Andromeda; described by Kz̄w and others.] — † Lightning that assumes the form of chains (يَسْلَسِلُ) in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAqr, TA.) — Applied to hair, [as also مَسْلَسِلٌ, (K in art. حَجَن) + Forming a succession of ripples, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. جَعْدٌ. (Mgh.) — † A sword having in it, or upon it, diversified navy marks, streaks, or grain, resembling the سَلْسِلَةُ [or chain]. (TA.) [See also مَسْلَسٌ] — † A garment, or piece of cloth, figured with stripes, or lines; (K;) as also مَسْلَسٌ: as though formed by transposition. (TA.) Also, and مَسْلَسِلٌ, † A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) — † حَدِيثُ مَسْلَسِلٌ + A tradition [related by an uninterrupted chain of transmitters,] such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God. (O, TA.)

مُسَلْسِلٌ: see the next preceding paragraph, in two places. — Also † A garment worn until it has become thin. (TA.)

سَلَا

1. سَلَا السَّمْنُ, (S, M, Mgh, Mṣb, K,) aor. ٢, (M, Mṣb, K,) inf. n. سَلَّ; (M, Mṣb;) and سَلَّاهُ; (S, K;) He cooked the سَمْنُ [here meaning butter], (S, M, Mgh, Mṣb, K,) and worked it together, (S, Mgh, K,) and melted its زَيْد [or fresh, unclarified, portion], (M,) until it became clear (Mgh, Mṣb) from the milk remaining in it; (Mṣb;) he cleared the سَمْنُ [or butter] from the زَيْد [or fresh, unclarified, portion]; (Ham p. 2, in explanation of the former phrase; [i. e. he clarified the butter:] and سَلَّى سَمْنًا, said of fresh butter, it was made into سَمْنُ [or clarified butter; i. e., was clarified]. (Mgh.) — And سَلَا السَّمْسَمُ, (M, K,) [aor. and] inf. n. as above, (M,) He pressed the sesame, or sesamum, (M, K,) and extracted its oil. (M.) = سَلَا التَّخَلَّ, (AZ, S,) or التَّخَلَّةُ, (AHn, M,) or الجَذَعُ, (M, K,) and العَسِيبُ, [aor. and] inf. n. as above, (AZ, AHn, S, M,) He plucked off the prickles, (AZ, S, M, K,) i. e. (K) what are called the سَلَاةُ, (AHn, M, K,) of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the [part called] عَسِيبُ [of a palm-branch]. (AZ, AHn, S, M.)

= سَلَاةُ مَائَةِ سَوْطٍ, (As, S, M, K,*) [aor. and] inf. n. as above, (M,) He inflicted upon him a hundred lashes of the whip. (M, K,*) — And سَلَاةُ مَائَةِ دِرْهَمٍ, (As, S, M, K,*) [aor. and] inf. n. as above, (M,) He payed him, or payed him in ready money, a hundred dirhems, (As, S, M, K,*) promptly, or quickly. (K.)

8: see above, first sentence. [See also 8 in art. سَلَى.]

سَلَاةٌ [Clarified butter:] the subst. from سَلَا السَّمْنُ pl. أَسَلَّةَةٌ. (S, M, K.) El-Farezdaq says,

* كَانُوا كَسَالَةٍ حَمَقَةٍ إِذْ حَفَنْتْ *
* سَلَاةَهَا فِي أَدِيمٍ غَيْرِ مَرْبُوبٍ *

[They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) = See also what follows.

سَلَاةٌ ٦٧٢ The prickles of the palm-tree: [a coll. gen. n.:] n. un. with ٥. (S, M, Mṣb, K.) — Also, (K,) or [correctly the n. un.] سَلَاةَةٌ, (M,) A sort of arrow-head, or spear-head, (M, K,*) in shape like the prickles of the palm-tree: (M, K:) and سَلَاةٌ, app. [سَلَاةَةٌ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is سَلَاةٌ, of the same measure as حِمَارٌ. (TA.) = Also A certain bird, (M, K,) dust-coloured, and long-legged. (M.)

سَلَبَ

1. سَلَبَهُ, (S, A, K,) aor. ٢, (TA,) inf. n. سَلَبَ (S, K) and سَلَبَ, (K,) from the former of which the pl. سَلُوبٌ has been formed, on the authority of hearsay, (El-Jurjānee, Mṣb in art. قَصَد) He seized it, or carried it off, by force; (S, A, K;) as also سَلَبَهُ الشَّيْءَ, (S, K.) You say, اسْتَلَبَهُ, aor. ٢, inf. n. سَلَبَ and سَلَبَ; and اسْتَلَبَهُ إِيَّاهُ; (M, TA;) He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing]. (TA.) And سَلَبَهُ ثَوْبَهُ, (Mgh, Mṣb,) aor. ٢, (Mṣb,) inf. n. سَلَبَ, (Mgh, Mṣb,) I took away from him his garment; (Mgh, Mṣb;) as also اسْلَبْتُهُ [perhaps a mistranscription for اسْتَلَبْتُهُ, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, سَلَبْتُ ثَوْبَ زَيْدٍ [I took away the garment of Zeyd]; but the verb has been made to have زَيْد for its object, and the ثَوْب is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, سَلَبْتُهُ, meaning I took away from him what was upon him or with him, spoiled him, or plundered him,] the meaning being understood. (Mṣb.) — [Hence] one says also, سَلَبَهُ قُوَادَهُ وَعَقْلَهُ † [He, or it, despoiled him, or deprived him, of his heart and his reason], and اسْلَبِيهِ. (A, TA.) [The latter one might think to be a mistranscription for اسْتَلَبِيهِ were it not for an instance of the same verb before men-

tioned, and for the fact that it is immediately followed in the A by **وَهُوَ مُسَلَّبُ الْعَقْلِ**: perhaps, however, **مُسَلَّب** may be here a mistake for **مُسَلَّب**. — And **أَسْلَبَ هَذِهِ الْقَصَبَةَ** + *Peel thou this cane, or reed.* (TA.) — [In grammar and logic, **سَلَب** is used to signify + *Privation*, or *deprivation*, in a general sense; and + *negation*; opposed to **إِثْبَاتٌ** and **إِيجَابٌ**.] = **سَلَبٌ** [as an inf. n. of which the verb (app. **سَلَبَ**) is not mentioned] + *The going, or journeying, lightly and quickly.* (M, K.) Ru-beh says,

* قَدْ قَدَحَتْ مِنْ سَلْبِيَّتِ سَلْبًا *

* قَارُورَةُ الْعَيْنِ فَصَارَتْ وَقْبًا *

† [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: **سَلْبًا**, for **سَلْبًا**, being an absolute complement to the inf. n. in **سَلَبِيَّتِ**. (M. [See also 7.]) = **سَلَبٌ** [or **سَلَبِيَّتِ**, as appears from what follows], aor. ʔ, + *He [or she] put on black garments (K, TA) which women wear at assemblies for the purpose of mourning.* (TA. [See also 5.])

2: see 5, in three places.

[3. **سَالِبُهُ الشَّيْءُ**, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See 6.]

4. **اسْلَبَتْ**, said of a she-camel, (S, M, K,) † *She became deprived of her young one by death* (M, K, TA) or *by some other means*: (M, TA:) or *she cast her young one in an imperfect state.* (S, M, K.) — **اسْلَبَ الشَّجَرُ** † *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — **اسْلَبَ الثَّمَارُ** (S, TA) + *The ثَمَار [or panic grass] put forth its خُوص [or leaves, so that it became fit to be cut: see سَلَبٌ].* (TA.) = See also 1, in two places.

5. **تَسَلَّبَتْ**, (S, K,) said of a woman, (S,) i. q. **أَحْدَثُ** [i. e. + *She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning,*] **عَلَى زَوْجِهَا** [for her husband]: (K:) or, as some say, **إِحْدَادٌ** is for the husband; (S, A;) but **تَسَلَّبَتْ** is sometimes for another than the husband: (S, TA:) [therefore] **تَسَلَّبَتْ** signifies + *she put on the black garments of mourning*; (M, TA;) as also † **تَسَلَّبَتْ**: (M, A:) you say, **عَلَى حَمِيمِهَا** or **زَوْجِهَا** (Lh, M) + *She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]:* (M:) and **سَلَبَتْ** † *She put on the black garments of mourning for her dead one: تَسَلَّبَتْ* having a general application. (A.)

[6. **تَسَالَبَا الشَّيْءُ** *They both contended together, each endeavouring to seize, or carry off, the thing by force.* The inf. n. occurs in the S and K in art. **خَلَسَ**, as a syn. of **تَخَلَّسَ**.]

7. **انْسَلَبَ** † *He went a very quick pace:* (K:) or *he went well*; said of a horse and of a camel: (KL:) but mostly (TA) one says, **انْسَلَبَتْ النَّاقَةُ**

+ *The she-camel went so quick a pace that she was as though she went forth from her skin:* (S, TA:) [or *she outstripped*: see an ex. voce **عَاسِجٌ**.]

8: see 1, in four places.

سَلَبٌ The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the لُؤْمَةُ [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

سَلَبٌ: see **سَلَبِيَّتِ**. — **سَلَبٌ**, *Spoil, plunder, or booty*; (TA:) what is seized, or carried off, by force, (M, Mṣb, K, TA,) from a man, of spoils, whatever it be; (TA:) comprising all the clothing that is upon the man; (Mgh, Mṣb, TA;) accord. to Lth and Az (Mgh) and the Bári'; (Mṣb;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: of the measure فَعْلٌ in the sense of the measure مَسْلُوبٌ, i. e., (TA,) i. q. مَسْلُوبٌ [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. **أَسْلَابٌ**. (M, A, Mṣb, K.) You say, **أَخَذَ سَلَبَ الْقَتِيلِ** [He took the spoil of the slain man], and **أَسْلَابُ الْقَتْلَى** [the spoils of the slain men]. (A.) — Also † The hide and shanks and paunch of a slaughtered animal. (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce **بَدَنٌ**.]) — And † The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree. (TA.) And [particularly] The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar † **سَلْبِيَّةٌ**: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called] **سَلَالٌ**: (Sh, TA:) there is a market called † **سُوقُ السَّلَابِيْنَ** in El-Medeenah, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of **سَلَبٌ**: (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (يُمَلُّ), and then split asunder, whereupon there comes forth from it a white مُشَافَةٌ [or coarse fibrous substance] like [the fibres of the palm-tree, called] **لَيْفٌ**; and it is one of the best of the materials of which ropes are made: the n. un. is with ʔ: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (لَيْفٌ) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeid says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which

ropes are made: and some say that it is the خُوص [or leaves] of the ثَمَار [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskål, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms *hyacinthus aporus*.] A poet says, (S,) namely, [Murrah] Ibn-Mahkân [El-Temeemee], (M,)

* فَتَنَشَّسَ الْجِلْدَ عَنْهَا وَهِيَ بَارِكَةٌ *

* كَمَا تُنَشِّشُ كَفًّا فَاتِلِ سَلْبًا *

(S, M,*) i. e. And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]: (S in art. نش:) some read فَاتِلِ, meaning [by the word following it] “what is seized, or carried off by force, from one slain:” (M:) Aṣ read فَاتِلِ, with ف; IAṣ, with ق: Th says that the right reading is that of Aṣ. (S in the present art.)

سَلَبٌ Light, or active, (K, TA,) and quick. (TA.) You say, **رَجُلٌ سَلَبٌ الْيَدَيْنِ بِالطَّعْنِ** A man light, or active, in the arms, or hands, in thrusting, or piercing: and **سَلَبٌ الْقَرْنِ** A bull light, or active, in thrusting, or piercing, with the horn. (S, TA.) And **سَلَبٌ الْقَوَائِمِ** A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] — **سَلَبٌ** signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. **سَلَبٌ**. (M.)

سَلَبٌ, as a sing., see **سَلَبِيَّتِ**, in three places.

— It is also a pl. of **سَلَبٌ** [q. v., last sentence]: (M:) and of **سَلَابٌ**, as a subst.: (S, K:) and of **سَلُوبٌ** as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of **سَلَابٌ**, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of **سَلَبِيَّتِ** as an epithet applied to a tree. (S.)

سَلْبَةٌ i. q. جُرْدَةٌ [i. e. The denuded, or unclad, part, or parts, of the body]: (IAṣ, K:) or a state of nudity. (TA.) One says, **سَلْبَتُهَا** [How goodly is what is unclad of her person! or, her state of nudity!]. (K.)

سَلْبَةٌ: see **سَلَبٌ**, in the former half of the paragraph: — and see also **سَلَابٌ**. = Also A string, or cord, that is tied to the خَطْمُ [i. e. muzzle, or nose,] of the camel, exclusive of the خَطَامُ [q. v.]. (M.) — And A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لَيْط [or skin of the reed, or cane,] of the arrow. (M.)

سَلَابٌ sing. of **سَلَبٌ**, which signifies The black garments of women at their assemblies for mourning: (S:) MF says that the former is expl. in the K as meaning black garments, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the

author of the **K** regarded the former as a pl. without a sing.; and the latter, as a pl. pl.:] or both signify *black garments worn by women*; and the sing. is **سَلْبَةٌ** (M:) accord. to the T, **سَلَابٌ** signifies *a black garment with which a woman mourning for the death of her husband covers her head*: accord. to the R, a black **خِرْقَةٌ** [or piece torn off from a garment or cloth] that is worn by a woman bereft of her child, or of a person beloved, by death. (TA.) = See also **سَلِيبٌ**.

سَلُوبٌ: see **سَلِيبٌ**, in four places. = Also A spear that takes away life: pl. **سَلَبٌ**. (Ham p. 171.)

سَلِيبٌ i. q. **مَسْلُوبٌ** [as meaning *Seized, or carried off, by force*: — and more commonly *spoiled, despoiled, plundered, or deprived of what was upon one or with one*]: (S, A, *Msb:) as also **سَلَبٌ** [but app. in the former sense only]. (S.) [Hence] one says **شَجَرَةٌ سَلِيبٌ** † A tree despoiled, or deprived, of its leaves and its branches: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. **سَلَبٌ**, as in the phrases **نَخْلٌ سَلَبٌ** palm-trees upon which is no fruit, and **شَجَرٌ سَلَبٌ** trees upon which are no leaves; the sing. being of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: (S:) and one says also **شَجَرَةٌ سَلَبٌ** [using **سَلَبٌ** as a sing., like other words of the same measure mentioned in what follows,] meaning *a tree of which the leaves have become scattered, or strewn*. (Az, TA.) And **سَلِيبٌ** is applied to a woman as meaning † *Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him*; as also **مُسَلَّبٌ** and **سَلُوبٌ**: (Lh, M:) or **مُسَلَّبٌ**, so applied, signifies [simply] † *putting on, or wearing, the black garments of mourning*. (M. [See an ex. of this last word with the affix **ة**, used as a pl., in a verse cited voce **خَطْبٌ**; and an ex. of its pl., **مُسَلَّبَاتٌ**, in a verse cited voce **تَدْنَى**].) Also, applied, to a she-camel, and so **سَلَابٌ** and **سَلُوبٌ** and **مُسَلَّبٌ** (K,) the last in one instance in the copies of the **K** erroneously written **مُسَلَّبٌ** (TA,) and **سَلَبٌ** (K, TA,) with damm to the first and second letters, (TA,) [in the **CK** **سَلَبٌ**, and said to be with damm,] or **سَلُوبٌ** thus applied, (S, M,) and **سَلَابٌ** (M,) † *Whose young has died*: (M, K:) or that has cast her young one in an imperfect state: (S, M, K: and in this latter sense, as applied to a she-camel, **مُسَلَّبٌ** is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of **سَلُوبٌ**, S, M, or **سَلَابٌ**, M) is **سَلَبٌ** (S, M, K, TA, in the last expressly stated to be like **كُتَبٌ**, but in the **CK** **سَلَبٌ**) and sometimes they said **سَلَابٌ** **مُسَلَّبٌ**, like **نَاقَةٌ عُلُطٌ** and **فَرْسٌ فُرُطٌ**, and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure **فَعْلٌ**, without **ة**, are used as fem. epithets: (M:) or **سَلُوبٌ** signifies † a she-camel whose young one has been taken; and its pl. is **سَلَابٌ**: (A:) and, applied to a she-camel, it signifies also

الَّتِي يُرْمَى وَلَدَهَا [which may mean *whose young one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed*]: (L, TA:) and is also applied to a she-gazelle, as meaning *despoiled, or deprived, of her young one*: and so **سَلَابٌ**. (M.) Applied to a man, (M,) it signifies also **مُسَلَّبٌ** † [Despoiled, or deprived, of reason]; (M, K:) and you say [also] **مُسَلَّبٌ** **العقل**, [perhaps a mistranscription for **مُسَلَّبٌ**, see 1,] a tropical expression: (A:) pl. **سَلَبِي**. (M, K.)

سَلُوبٌ, (Lh, M, K, TA, [in the **CK**, erroneously, **سَلُوبٌ**]) of the measure **فَعْلُوتٌ**, from **فَعْلُوتٌ**, (M,) and **سَلَابَةٌ**, are [doubly intensive] epithets of which each is applied to a man and to a woman; (Lh, M, K;) meaning *Went to spoil, or plunder, people [very often, or] constantly*. (TK.)

سَلَابٌ [One who spoils, or plunders, people much or often. = And A seller, or manufacturer, of ropes, or baskets, made of **سَلَبٌ**]: see its pl., voce **سَلَبٌ**.

سَلَابَةٌ: see **سَلُوبٌ**.

سَلَابٌ: see **سَلِيبٌ**, in two places.

أُسْلُوبٌ ³⁷⁹ A road of palm-trees; as also **أُسْلُوبٌ**. (IAqr, TA in the present art. and in art. **سَكَبٌ**. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.] — A road, or way, (M, Msb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction [in which one goes]: (TA:) a way, course, mode, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sort, or species; syn. **فَنٌّ**: (S, M, *Msb, TA:) pl. **أَسَالِيبٌ**. (S, M, A, Msb.) You say, **هُوَ عَلَى أُسْلُوبٍ مِنْ أَسَالِيبِ الْقَوْمِ**, i. e. [He is following] a way of the ways of the people, or party. (Msb.) And **هُمُ فِي أُسْلُوبٍ سَوٍّ** [They are in a bad, or an evil, way]. (TA.) And **سَلَكَ أُسْلُوبَهُ** He pursued his way, course, mode, or manner, of acting or conduct or the like. (A, TA.) And **أَخَذَ فِي أَسَالِيبِ مِنَ الْقَوْلِ** He began, or entered upon, modes, manners, sorts, or species, [meaning varieties, or diversities,] of speech; syn. **فُنُونٌ**, (S,) or **أَفَانِينٌ**. (M.) And **أَنَفُهُ فِي أُسْلُوبٍ** [His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one says of him who is proud, **أَنَفُهُ فِي أُسْلُوبٍ** (M, A) [His nose is kept in one direction], meaning † *he looks not to the right nor to the left*. (A.) [Hence it is said that] **أُسْلُوبٌ** signifies also † *Elevation in the nose, from pride*. (K, TA.) — Also The aperture of a watering-trough, or tank, through which the water flows. (IAqr, TA in art. **بَيْبٌ**.) — And The neck of the lion. (K.)

أُسْلُوبَةٌ A certain game of the Arabs of the desert: or some action that they perform among

them: one says, **بَيْنَهُمْ أُسْلُوبَةٌ** [Among them is a performance of what is termed **أُسْلُوبَةٌ**]. (Lh, M.)

مُسَلَّبُ الْعَقْلِ: see **سَلِيبٌ**, last sentence.

مُسَلَّبٌ: see **سَلِيبٌ**, in three places.

مُسَلَّبٌ: see **سَلِيبٌ**, in two places. — **مَا لِي أَرَاكَ مُسَلَّبًا** i. e. [What hath happened to me that I see thee] unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, **إِنَّهُ لَوْحَشِيٌّ مُسَلَّبٌ**, meaning *Verily he is unsociable and ungentle*. (AZ, L, TA.)

مُسَلَّبٌ: see **سَلِيبٌ**, first sentence.

مُسَلَّبُ الْعَقْلِ: see **سَلِيبٌ**, last sentence.

الْمُسَلَّبُ the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Aboo-Dahbal. (K.)

سَلَت

1. **سَلَتَ الْمَعَى**, aor. **سَلَتَ**, (M, K) and **سَلَتَ**, (K,) inf. n. **سَلَتٌ**, (M, TA,) He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand. (M, K.) [In both it is expl. by **أَخْرَجَهُ بِيَدِهِ**: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.] It is said in the L that **السَّلْتُ** signifies *The griping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth*; and thus is done with a gut. (TA.) It is also said to signify *The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing*. (MF, TA.) [Hence,] **سَلَتَ خَسْمَهُ** i. e. **سَلَتَ عَنْ أَنَفِهِ** [He cleansed his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., **فَيَنْفُذُ الْحَجِيمُ إِلَى جَوْفِهِ فَيَسْلَتُ مَا فِيهِ**, i. e. [And the fire of Hell shall penetrate to his inside, and] shall excise and extirpate what is in it. (TA.) — You say also, **سَلَتَ الْقَصْعَةَ**, (S, A, K,) aor. **سَلَتَ**, inf. n. **سَلَتٌ**; (S;) and **سَلَتَهَا**; (K;) He cleansed the bowl by taking off with his finger what remained upon its sides; (S;) he wiped the bowl (A, K) with his fingers (A) or with his finger. (K.) And **سَلَتَتْ عَضَابًا عَنْ يَدِهَا**, (S, Msb, K,) aor. **سَلَتَتْ**, inf. n. **سَلَتٌ**, (Msb,) She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair: (S, K:) or she put away, or removed, that stuff from her hand: (Msb:) or she wiped off, and cast away, that stuff from her hand: (TA:) or **سَلَتَ الْخَضَابَ**, aor. **سَلَتَ**, he took away, and wiped off, the material for dyeing the hands or hair; and in like manner, a similar thing; and sweat; and blood. (Mgh.) **سَلَتَ الدَّمَ عَنَّا** occurs in a trad., as meaning *He*

removed the blood [from her or it]. (TA.) — سَلَتَ دَمَ الْبَدَنَةِ (M, K) means, accord. to Lh, *He scraped off the blood of the بدنة* [or beast brought to Mekkeh for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner دَمَ الْبَدَنَةِ هَلَّتْ is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, *he scraped off the skin of the بدنة with the knife so that he made its blood to appear.* (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: قَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا, as though meaning *he scraped off the dried blood of the بدنة so that he made its fresh blood to appear*: but in the copy of the K followed in the TA, التَّدْبَةُ (i. e. the scar) is put in the place of الْبَدَنَةِ, and the former of these two (i. e. التَّدْبَةُ) I regard as the right word.]) — سَلَتَ also signifies † *He cut off* a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, سَلَتَ أَنْفَهُ, (S, M, A, K,) aor. ʔ and ʔ, inf. n. سَلَتَ, (M,) † *He cut off his nose* (S, M, A, K) entirely (TA) with a sword. (S, A.) And سَلَتَ يَدَهُ بِالسَّيْفِ † *He cut off his hand, or arm, with the sword.* (M.) And سَلَتَ شَعْرَهُ † *He shaved off his hair.* (M, K.) And سَلَتَ رَأْسَهُ † *He shaved his head.* (As, S, L.) — سَلَتَهُ † *He beat, struck, or smote, him:* (K, TA:) and flogged him. (TA.) You say, سَلَتَهُ مِائَةَ سَوْطٍ † *I inflicted upon him a hundred strokes of the whip.* (S, TA.) — And سَلَتَ بَسَلْجَهُ † *He cast forth his excrement, or ordure.* (K.)

7. انسَلَتَ عَنَّا *He stole, or slipped, away from us without his being known to do so.* (M, K.)

8: see 1, in the former half of the paragraph.

سَلْتٌ *A species of شعير* [or barley], (Lth, S, M, Mgh, Mṣb, K,) having no husk, (Lth, S, Mgh, Mṣb,) أَجْرَدٌ [which may mean either beardless or smooth], (Lth,) [in appearance] as though it were wheat, (S,) growing in El-Ghomr and El-Hijáz; (Mgh, Mṣb;) the سَوِيق [or meal of the parched grain] whereof is employed as a cooling diet in the صَيْف [or summer]: (TA:) or i. q. شعير [i. e. the common barley]; (M, K;) as some say: (M:) or the sour (حَامِض) sort of شعير: (M, K:) or a white شعير, without husk: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for السُّلْتُ and اللَّيْضَاءُ are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of شعير with a thin husk and small grain: (IF, Mṣb:) or a grain between wheat and barley (شعير), not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley (شعير) in its nature, or quality, and in its coolness: (Az, Mṣb:) accord. to Es-Seydelanee, like barley (شعير) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Es-Saláh, Mṣb:) [gymnocrithon (i. e. hordeum nudum) of Galen: tragus of Diosc. (Golius.)]

Bk. I.

سَلَتْ دَهَبٌ مِنِّي فُلْتَنَةً وَسَلْتَنَةً It (a thing, or an affair, TA) escaped me: (K, TA:) accord. to some, سَلْتَنَة is here an imitative sequent. (TA.)

سَلْتَنَاءُ *A woman who does not make frequent use of حِنَاءَ [for tinging, or dyeing, her hands];* (S;) a woman who does not frequently tinge her hands with خَضَابٍ: (M:) or a woman who does not make use of خَضَابٍ for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

سَلَرْتَهُ *What is extracted, or made to come forth, (M, K,*) from a gut [by compressing it] with the hand.* (M.) — *What is taken off with the finger from the sides of a bowl, to clean it.* (S, K,*)

أَسَلْتُ *A man (S) whose nose has been cut off* (S, M, K) entirely. (S, K.)

مِسلَاتٌ حِنَاءٍ [app. *An instrument with which حِنَاءَ is scraped off, or removed, from the hand.*] One says, أَعْطِنِي مِسلَاتَ حِنَائِكَ [Give thou to me &c.]. (A.)

مُسَلَّتْ *That whereof the flesh that was upon it has been taken off or away, or removed.* (K.) — And *A shaven head.* (As, S, L.)

سَلَمَر

سَلَمَرٌ *A calamity, or misfortune.* (S, M, K.) — *A hard, or severe, year.* (S, M, K.) — *A [goblin, or demon, such as is termed] غُول.* (S, M, K.) — *A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it.* (K, TA. [The explanation in the CK is faulty: the last words should be لَا تَسْتَطِيعُ رَفْعَهُ]) Some say that the م is augmentative. (TA.) — One says also مَا أَصَابَ سَلَمَرًا, [in the CK سَلَمَرًا,] meaning *He got not anything.* (K, TA.)

سَلَج

1. سَلَجٌ, aor. ʔ, inf. n. سَلَجَانٌ (S, O, Mṣb, K) and سَلَجٌ, (S, O, K,) *He swallowed* (S, O, Mṣb, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Mṣb;) as also سَلَجَ, aor. ʔ; (Mṣb;) and تَسَلَجَ: (O, K:*) or سَلَجَانٌ signifies the eating quickly. (TA.) Hence the saying, الْأَكْلُ سَلَجَانٌ وَالْقَضَاءُ لَيَانٌ [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or الْأَخْذُ سَلَجَانٌ الدَّخْلُ [Taking, or receiving, is a swallowing, &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also سَرَيْطَى.]) سَلَجَ النَّاقَةَ, said of a young camel, *He sucked the she-camel*; (O, K;) as also مَلَجَهَا. (L, TA.) = سَلَجَتِ الْإِبِلُ, aor. ʔ, (S, K, TA,) inf. n. سَلُوجٌ; (TA;) and سَلِجَتْ, aor. ʔ; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness (S, K) of their bellies (S) from eating the plant called سَلَج.* (S, K.)

5. تَسَلَجَ: see 1, first sentence. — Also *He persevered, or persisted, in drinking* (Lh, O, K) the beverage called نَبِيدٌ, (Lh,) or wine; (O, K;) like تَزَلَجَ; (Lh;) meaning *he made it to enter his* سَلِجَانٌ; (O;) or as though he filled with it his سَلِجَانٌ, (K,) i. e. his حُلُقُومٌ: (TA:) and so استَلَجَ. (O, K.)

8: see what next precedes.

سَلِجٌ: see سَلَجَانٌ, below.

سَلِجَةٌ *A سَاجَةٌ* (O, K,) i. e. an oblong and squared piece of wood of the tree called سَاج, as brought from India, (TA in art. سَوْج,) from which a door is cloven, or divided off, lengthwise: (O, K:) so says AHn. (TA.) = See also what next follows.

سَلَجٌ *A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA;) also called سَلِجَانٌ, (K, TA,) or سَلِجَانٌ, (CK,) like قَمَحَانٌ; (K;) and سَلِجَةٌ: (TA:) or the سَلِجَانٌ, (O, TA,) i. e. سَلِجَانٌ, with damm to the س, and teshdeed and fet-h to the ل, (O,) is a species of the سَلِج; (O, TA;) and this last is one of the largest of the kind of trees called حَمُضٌ: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سَلِج is a large kind of trees, like the tails of the [lizards called] ضَبَاب [pl. of ضَبٌّ], green, and having thorns, and [of the kind termed] حَمُضٌ: (O, TA:) in the T it is said to be a sort of حَمُضٌ that ceases not to be green in the summer, or hot season, and in the رَّبِيع [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] رَّبِيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called حَمُضٌ. (L, TA.)*

سَلِجَانٌ or سَلِجَانٌ: see the next preceding paragraph, in three places.

سَلِجَانٌ The حُلُقُومٌ [properly the windpipe, but here app. meaning the gullet: see 5]. (O, K.) One says, رَمَاهُ اللَّهُ فِي سَلِجَانِهِ [May God smite him, or afflict him, in his سَلِجَان]. (O.)

سَلِجٌ and سَلِجَانٌ and طَعَامٌ سَلِجَانٌ Good,

or pleasant, food, (O, K, TA,) that is swallowed (K, TA) with ease. (TA.)

أَسْلَح Bald in the fore part of the head; like أَسْلَح; but the former is the more common. (TA in art سَلَح.)

سَلَجَم

سَلَجَم and سَلَجَمٌ Tall, or long; (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies long and broad: (AHn, TA:) or slender; as also سَلَمَج: and the pls. of these two words are سَلَجِم and سَلَمَج: which, applied to such iron heads or blades, signify [also] sharpened, or pointed, or sharp-pointed: (TA:) and سَلَجَمٌ applied to arrows signifies long in the iron heads. (S.) سَلَجَم and سَلَجَمٌ are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:]) thus applied, they signify Advanced in age, and strong: (K:) or the former, so applied, signifies strong: (S voce صَلَحْد:) the pl. of each is سَلَجِم, with fet-h [to the س]. (S, K.) — Also the former, applied to the نَحْي [or jaw-bone], Strong, (K, TA,) full-sized, (TA,) and thick, or compact. (K, TA.) And, applied to a head, Long in the لَحْيَان [or jaw-bones]. (K, TA.) — Also A well ancient (عَادِيَّة) and having much water. (K.) = سَلَجَم is also the name of A certain well-known plant; (K, TA;) of those termed بِقُول; which is eaten; (TA;) [namely, colza; or brassica napus oleifera: so in the present day:] it is an arabized word, [from the Pers. شَلْجَم] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say ثَلْجَم, nor شَلْجَم, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.)

سَلَجَم: see the preceding paragraph, in two places.

سَهَامٌ مُسَلَّجَاتٌ Arrows made long and broad [in their iron heads]. (TA.)

سَلَح

1. سَلَح (S, Mgh, K,) aor. ٤, (Msb, K,) inf. n. سَلَح (S, Mgh, Msb,) said of a man, (TA,) He voided his excrement, or ordure; (S, K;) [or thin excrement: see سَلَح: and] said of a bird, it muted, or dunged; (Msb;) like تَغَوَّطَ (Mgh,* Msb) said of a man: (Msb:) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. ثَلَط.)

2. سَلَحَ He armed him with a weapon or weapons. (A.) And سَلَحَهُ السَّيْفَ (K, TA,) and سَلَحَهُ الْقَوْسَ (TA,) He armed him with the sword, (K, TA,) and the bow. (TA.) = سَلَحَ الْإِبِلَ (A, TA,) inf. n. تَسْلِيح (TA,) It caused the

camels to void سَلَح [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] = سَلَحَ نَحْيَهُ, inf. n. as above, He rubbed over his نَحْي [or skin for holding clarified butter] with سَلَح, i. e. rob, or inspissated juice. (K, TA.)

4. سَلَحَ He made him to void سَلَح [or thin excrement]. (S, K.) [See also 2.]

5. سَلَحَ He wore, or put on, [or armed himself with,] a weapon, or weapons. (S, A, L, K.) — [Hence,] تَسَلَّحَتِ الْإِبِلُ بِأَسْلِحَتِهَا see سَلَح.

سَلَح Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Msb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَح, is added, وهو سَلَحَةٌ تسمى بالمصدر, plainly showing, by what follows, سَلَحَةٌ, that this word is a mistranscription for سَلَحَةٌ; and that the meaning is, “and it is its سَلَح, an instance of the inf. n. used as a subst. properly so called;” i. e., the dung of a bird is called its سَلَح; for the verb is there said to relate to a bird; though in truth it has a general application:]) or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:]) and سَلَحٌ signifies [the same: i. e.] excrement, ordure, or dung, (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or thin excrement or dung: (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سَلَحَان and سَلَحَان. (L, TA.) [سَلَحُهُ رَمَى بِسَلَحِهِ frequently occurs in the Lexicons &c., meaning He cast forth his excrement, or ordure; or properly, in a thin state.] يَا سَلَحَ [lit. O dung of the crow], an expression used by 'Omar, means يَا خَبِيثُ † [O foul, or filthy, man]. (Mgh.)

سَلَحٌ signifies رَبَّ [i. e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.)

سَلَح: see سَلَح.

سَلَح Rain-water in pools left by torrents: (K:) so says ISh: but not heard by Az from the Arabs. (TA.)

سَلَح The young of the حَجَل [or partridge]; (S, K;) like سَلَك and سَلَف: (S:) [a coll. gen. n.: n. un. with ٤: for] it is said in the T that سَلَحَةٌ and سَلَكَةٌ signify the young one of the حَجَل: (TA:) pl. سَلَحَان, (T, S, K,) like سَلَكَان. (T, TA.)

سَلَح: } see سَلَح.
سَلَحَان: }

سَلَح: see سَلَح. — [Also A looseness, or flux of thin excrement from the bowels: diarrhoea.]

سَلَح (S, A, Mgh, Msb, K, &c.,) as also سَلَحٌ

(accord. to the K) or سَلَحٌ (accord. to the Msb) and سَلَحَان, (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i. e. an instrument, or instruments, of war; (A, K;) the thing [or things] with which one fights in war, and repels, or defends oneself; (Msb;) anything with which one repels the enemy, as a sword and spear &c.: (Ham p. 73:) or a weapon, or weapons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Msb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msb,) because in the pl. it takes the form of أَسْلَحَةٌ, which is a pl. form of a masc. n., (S, Msb,*) as in the instances of أَخْمَرَةٌ, pl. of حَمَار, and أُرْدِيَّة, pl. of رَدَاء, (S,) but it is also fem., (S, Msb, K,) and has also for pls. سَلَحَان and سَلَحَان, (L,) and the pl. fem. is سَلَحَات. (Msb.) You say رَجُلٌ ذُو سَلَاحٍ [A man having a weapon or weapons]. (K.) And قَوْمٌ ذَوُو سَلَاحٍ [A people, or party, having weapons, or arms]. (S, A, K.) And لَيْسَ السَّلَاحُ [He wore, or put on, the weapon, or the weapons, or arms]. (S, A, K.) And أَخَذَ الْقَوْمُ أَسْلِحَتَهُمُ The people, or party, took their weapons, or arms, each taking his. (Msb.) — A sword (Az, Mgh, K) alone is sometimes termed سَلَاح. (Az, Mgh.) — And A bow without a string (K) is likewise thus termed. (TA.) — And A staff, or stick. (K.) — سَلَاحُ التَّوْرُ means † The horns of the bull. (S,* TA.) — ذُو السَّلَاحِ is † an appellation of السَّمَكَ الرَّامِحُ [i. e. The star Arcturus]. (A, TA.) — And أَخَذَتِ الْإِبِلُ سَلَاحَهَا and أَخَذَتْ تَسَلَّحَتْ بِأَسْلِحَتِهَا mean † The camels became fat, and of goodly appearance; (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رَمَحَ,] in art. رَمَحَ.

سَلَح A man having, (K,) or having with him, (S,) a weapon, or weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and زَابِنٌ. (TA.) = And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.)

أَسْلَحَ مِنْ حَارَى [More wont to mute than a bustard] (Meyd, A, Mgh) and مِنْ دَجَاجَةٍ [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

إِسْلِيحٌ A certain plant, the pasturing upon which causes the milk (S, K) of the camels (S) to become abundant: (S, K:) or a certain kind of tree, or shrub, that has this effect: (L:) [see also إِسْلِيح:] it was said to an Arab woman of the desert, “What is thy father's tree?” and she answered, أَبَى الْإِسْلِيحِ رَغْوَةٌ وَصَرِيحٌ وَسَنَامٌ شَجَرَةُ أَبِي الْإِسْلِيحِ رَغْوَةٌ [The tree of my father is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it]: (S,* L:) or it is a certain

herb, or leguminous plant, of those that are slender and soft (مِنْ أَحْرَارِ الْبَقُولِ), growing in the winter, that causes the camels to void سَلَح [or thin excrement] when they eat much of it: or a certain herb (عُشْبَةٌ), resembling the جَرَجِير [or rocket], growing upon tracts of sand such as are termed حُقُوف: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (سَفَقَةٌ) stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صَيْف [here meaning spring (see زَمَن)], and which causes the cattle to void سَلَح: n. un. with 3: Abou-Ziyád says that the places in which the سَلَح grows are sands. (L.)

مُسَلَّحَةٌ [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh.) like a مَرْقَب and a مَرْقَب [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an invasion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. مَسَالِح. (S, Mgh.) — Also, [in one of my copies of the S erroneously written مُسَلَّحَةٌ] A people, or party, having arms, or weapons; an armed people or party; (S, A, K, TA;) composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed مُسَلِّحٌ; (A,* L;) and مُسَلَّحَةٌ [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مُسَلَّحَةٌ: (Nh:) or the مسلحة of the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (ISh.)

مُسَلِّحٌ: see the next preceding paragraph.

سلح

Q. 4. اسْلَحَ It was, or became, right, direct, rightly directed, straight, or even. (S, K.) — It (a road) was extended: (S:) or conspicuous and extended. (K.) — [And app. It was, or became, spread out, or expanded: see the part n., below.]

سَلُوبٌ A woman who cares not for what she does nor for what is said to her. (AA, TA.)

مُسْلِحٌ Right, direct, rightly directed, straight, or even: (S, K:) like مُتَنَبِّ. (TA.) — Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like مُطْلَحٌ. (L.) — I. q. مَبْطُحٌ [app. as meaning Spread out, or expanded]. (TA.) — ظَلَّ يَوْمًا مُسْلِحًا means Our day was, or became, one of protracted journeying. (L, TA.)

سَلَحَى (AZ, Mṣb, K) and سَلَحَى (Fr, K,) pronounced by the vulgar سَلَحَى (TA,) and سَلَحَا which is the most common of the dial. vars.] (S, Mṣb, K) and سَلَحَا (Fr, K) and سَلَحَا (Mṣb) and سَلَحَا (AZ, Mṣb, K,) and سَلَحَى (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain well-known beast; (K;) [and] a certain aquatic animal; (Mṣb;) called in Pers. كَشَف and كَشَف (MA, PS) and سَنَكُ بَشَت (MA;) applied to the male and the female: (Mṣb:) pl. سَلَحَف: (S, Mṣb:) or, accord. to Fr, the male of the سَلَحَف is called غَيْلَمٌ and the female is called سَلَحَفَة in the dial. of Benoo-Asad: (Mṣb:) [it is said to be derived from the Pers. سولاخ پای because there is a hole in the body, into which the foot enters: (Freitag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seed-produce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) — [السَّلَحَفَة or السَّلَحَفَة is also a name of † The constellation Lyra; commonly called السَّلَحَفَة.]

سلخ

1. سَلَخَ (S, A, Mṣb, K, &c.) aor. ʿ, (S, K, [as in the Kṣr xxxvi. 37,]) or ʿ, (Mṣb, [but this I find in no other lexicon,]) and ʿ, (S, Mṣb, K,) inf. n. سَلَخٌ, (S, Mṣb,) He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Mṣb.) And سَلَخَ [Its skin was stripped off]. (A.) One does not say of a camel, سَلَخَتْ جِلْدَهُ; but سَلَخَتْهُ, and نَجَوْتُهُ, and أَتَجَيْتُهُ. (Mṣb.) — [Hence,] † He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, سَلَخَتْ ذِرْعَهَا, (S, TA,) and سَلَخَتْ عَنْهَا ذِرْعَهَا, (A, TA,) † She pulled off her shift; stripped it off. (S, TA.) — And [hence,] سَلَخَ الشَّهْرَ (S, A, Mṣb,) or شَهْرَهُ (K,) aor. ʿ (L, Mṣb) and ʿ, (L,) inf. n. سَلَخٌ and سَلُوحٌ, (L, Mṣb,) † He passed the month, or his month; (S, K, TA;) came to the end of it. (S, A, Mṣb, K.) سَلَخْنَا الشَّهْرَ means † We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it: and أَهْلْنَا هِلَالَ شَهْرٍ means “We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it:” then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce جَمَادَى. (T, TA.) And one says of God, سَلَخَ النَّهَارَ مِنَ اللَّيْلِ † He

drew forth gently the day from the night: (K, TA:) or He separated the day from the night. (Jel in xxxvi. 37.) — See also 7, in three places. — سَلَخَ الْحَرَّ جِلْدَ الْإِنْسَانِ and [in an intensive sense] † سَلَخَهُ [The heat made the skin of the man to peel off; or excoriated the man]. (TA.) And سَلَخَ الْجَرَبَ جِلْدَهُ † [The mange, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so سَلَخَهُ without the mention of the skin:] see سَالِخٌ. And سَلَخَ الظَّلِيمُ † The ostrich had a disease in his feathers [app. such as caused many of them to fall off]. (TA.) — سَلَخَ النَّبَاتُ † [The plant shed its foliage, and then became altogether green again: (see سَالِخ:) or] the plant became green again after having dried up. (M, K.) — فَسَلَخُوا مَوْضِعَ الْمَاءِ كَمَا يَسْلَخُ الْإِهَابُ فَخَرَجَ الْمَاءُ in a trad. respecting Solomon and the هُدُود [or hoopoe, i. e. † And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.) — سَلَخَ مِنْ بَطْنِ أُمِّهِ, said of a child, means † He was drawn out from the belly of his mother. (TA.) — سَلَخَ الشَّعْرَ is † The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed مَسْنُوع. (TA. [See Har p. 263.])

2: see 1, in the latter half of the paragraph.

5: see the next paragraph, first sentence.

7. انسلخ جِلْدَهُ and [in an intensive sense] † تَسْلَخُ [His skin became stripped off: — and † he became excoriated by heat]. (A, TA. [The latter meaning is indicated in the TA.]) — انسلخت الحية من قشرها [The serpent cast off, or divested itself of, its slough]: (S:) and سَلَخَتْ سَلَخَتْ [signifies the same, or] the serpent withdrew itself from its slough: (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed السَّالِخُ [q. v.], جِلْدَهُ † يَسْلَخُ [He casts off his slough]. (S.) — One says also of a man, † انسلخ من ثيابه [He became stripped, or divested, or he divested himself, of his clothes]. (S.) — And انسلخ الشهر (S, A, Mṣb, K) مِنْ سَنَتِهِ (S) † The month passed, or passed away [from its year]; (Mṣb, K, TA;) as also † سَلَخَ. (K.) And انسلخ النهار من الليل (S, A, K) † The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] † انسلخ منه means † It became altogether separated from it; quitted it entirely. (MF.)

9. اسْلَخَ, inf. n. اسْلِخَا, He lay upon his side. (K.)

سَلَخَ الشَّهْرَ: see مَسْلَاخٌ, in two places. — سَلَخَ † The last, or end, of the month; (Mṣb, K;) as

also **مُسْلَخُهُ** (K:) or *the last day thereof*. (MA.)

سَلَخَ: see **مِسْلَخ**, in two places.

سَلَخَ The spun thread that is upon the spindle. (K.)

سَلَخَ: see **مِسْلَخ**.

سَلِيخ A skinned sheep or goat; (L;) as also **مُسْلُوخ** (S, K) and **مُسْلُوخَةٌ** (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning *a skinned sheep or goat, without head and without legs and without belly*: (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called **شَلْو**, whether much or little. (L.) = **سَلِيخٌ مَلِيخٌ** A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) *insipid; without taste*. (JK, K, TA.) — And A man (TA) *vehement in جماء*, without impregnating. (K, TA.)

سَلَاخَةٌ وَمَلَاخَةٌ In it (accord. to the K in him, but see **سَلِيخ**, TA) is *insipidity, or tastelessness*. (K,* TA.)

سَلَاخَةٌ [app. A piece of skin, or hide, stripped off]. (K voce جَرَّ.) = The urine of the mountain-goat. (KL.) [In Pers. **سَلَاخَه**: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beytár, that it is black and viscous like pitch, and is collected from the rocks.]

سَلِيخَةٌ + A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having **شَعَب** [or forking projections]. (TA.) — + Of the [plants called] **وَمَث** (JK, S, K) **عَرْجَج** (JK, S,) [Such as has been stripped of what was good for pasture;] the portion that has in it nothing for pasture (JK, S, K, TA) remaining; (TA;) consisting only of dry wood: (S, TA:) and of the **عَرْجَج**, such as is thick, of what has become dried up. (TA.) — And + The oil of the fruit, or produce, of the **بَان** [or bent-tree] before it has been seasoned (K, TA) with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed **مَنْشُوش**; and one says of it, **نَشَّ**. (TA.) Also + **Offspring**: (JK, K, TA:) because it has been drawn out (**سَلَخَ** i. e. **نَزَعَ**) from the belly of its mother. (TA.)

سَلَخَ an extr. pl. [or quasi-pl. n.] of **سَالِخٌ**, q. v. (TA.)

سَلَاخٌ A skinner; or flayer. (KL.)

سَالِخٌ Skinning, or flaying. (KL.) — + **Mange**, or scab, in consequence of which the camel is excoriated (**يُسْلَخُ**). (K.) — [A serpent casting off its slough. And hence,] A black serpent, (JK, S, K,) intensely black: (JK, TA:) you say, **أَسْوَدٌ سَالِخٌ** (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [so

called] because it casts off its slough (**يُسْلَخُ جُلْدَهُ**) every year: (S:) the female is called **أَسْوَدَةٌ**, and is not qualified by the epithet **سَالِخَةٌ** (S, K:) and you say **أَسْوَدَانِ سَالِخٍ** (K,) not giving to the epithet the dual form, accord. to AZ and Aq; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and **سَوَالِخٌ** and **أَسَاوِدُ سَالِخَةٍ** and **سَلَخَ** and **سَلَخَةٌ** (K,) which last is extr. [i. e. anomalous]. (TA.) — Also + A plant of the kinds termed **حُمُضٌ** &c. that has shed its foliage (**سَلَخَ**) and then become altogether green again. (TA.)

أَسْلَخَ, applied to a man, (JK,) + *Very red* [as though skinned]. (JK, K.) — And [its pl.]

سَلَخَى, applied to camels, + *Having mange, or scab, by which they are excoriated*. (JK.) — Also + *Bald in the fore part of the head*: (K:) but **أَسْلَخَ** is more common in this sense. (TA.)

إِسْلِيخٌ A certain plant. (K.) [Perhaps a dial. var. of **إِسْلِيخٌ**, or a mistranscription for this latter.]

مُسْلَخٌ A place in which sheep or goats are skinned. (Msb.)

مِسْلَاخٌ A skin, or hide; (JK, S, K;) as also **سَلَخٌ**: (TA:) or, of a sheep or goat; (A:) as also **سَلَخٌ**, i. e. its skin, or hide, that is stripped off. (K, TA.) [Hence,] one says, **فَلَانٌ جَمَارٌ فِي مِسْلَاخِ إِنْسَانٍ** [Such a one is an ass in the skin of a man]. (A, TA.) — And The slough of a serpent; (JK, S, A, L, K;) as also **سَلَخٌ**, (MA, KL, and so in the CK,) or **سَلَخٌ**, (TA,) and **سَلَخَةٌ** (L, and so in copies of the K and in the TA.) — Also + A palm-tree of which the unripe dates fall and become scattered about in a green state. (S, K.)

سَلِيخٌ; and with ة: see **سَلِيخٌ**.

مَنْسَلَخُ الشَّهْرِ: see **سَلَخٌ**.

سلس (منها) ٥٠٦٠ (سلس) ٥٠٦٠ (سلس) ٥٠٦٠
1. سَلَسٌ [aor. ٥٠٦٠,] inf. n. سَلَسٌ and سَلَسَةٌ [It was, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see سَلَسٌ, below;) and also as meaning unsteady:] (M:) [in the K, سَلَسٌ and سَلَسَةٌ are said to be simply substs.: see the former of these two words below.] — سَلَسٌ, (Msb, TA,) aor. ٥٠٦٠, inf. n. سَلَسٌ (Msb) [and app. سَلَسَةٌ also, (see سَلَسٌ below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see سَلَسٌ)] He was, or became, tractable, submissive, compliant, obsequious, (TA,) or easy, (Msb, TA,) and gentle. (Msb.) You say, **سَلَسٌ لِي بِحَقِّي** [He was easy to me in giving me my due, or right]. (A, TA.) And **سَلَسٌ بَوْلُهُ**, (TA,) inf. n. سَلَسٌ, (Msb,) + *His urine flowed involuntarily; he was unable to retain his urine*; (Msb, TA;) by reason of disease. (Msb.) [The explanations of سَلَسٌ and سَلَسٌ &c. below will serve to give further illus-

trations of this verb.] — **سَلَسَتْ النَّخْلَةُ**, aor. ٥٠٦٠, *The palm-tree lost the stumps, or lower ends, of its branches*; (Ibn-'Abbád, K;) as also **أَسْلَسَتْ**: and the epithet applied to the palm-tree in this case is **مِسْلَسٌ** (K;) or, accord. to the Tekmileh and O and L, **مُسْلِسٌ**; but it seems that **نَخْلَةٌ مِسْلَسٌ** means *a palm-tree that lets fall and strews its unripe dates*; and **مِسْلَسٌ**, that usually does thus: (TA:) and **سَلَسٌ** means *what falls from the palm-tree*. (Ibn-'Abbád, TA.) — **سَلَسَتْ الْخَشَبَةُ**, (inf. n. سَلَسٌ, TA,) *The piece of wood became old and crumbling and wasted*. (Ibn-'Abbád, K.) = **سَلَسَ** (S, M, K,) inf. n. سَلَسٌ and سَلَسٌ, (IAar, M,) *He became bereft of reason*. (S, M, K.)

2. **سَلَسَ**, (Ibn-'Abbád,) inf. n. **تَسْلِيسٌ** (K,) *He set, fixed, or put together, a composite ornament, of the ornaments worn by women, not consisting of خَزَز [or beads]*. (Ibn-'Abbád, K,* TA.)

4. **أَسْلَسَتْ** She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is **مُسْلِسٌ**; and to the young one, **مُسْلَسٌ**, (TA,) and **سَلَسٌ**. (Ibn-'Abbád, TA.) — See also 1.

سَلَسٌ A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. **سَلَسٌ**: (S, M:) or [a woman's ear-drop; i. e.] the woman's ornament called **قُرْطٌ**. (Ibn-'Abbád, K.) — And [the pl.] **سَلَسٌ** signifies also *Women's mufflers, or head-coverings*; syn. **خُمُرٌ** [pl. of **خِمَارٌ**]: so says IAar; and he cites as an ex.,

* قَدْ مَلَأَتْ مَرْكُوهًا رُؤُوسًا *
* كَأَنَّ فِيهِ عَجَزًا جُلُوسًا *
* شُمُطُ الرُّؤُوسِ أَثَقَتِ السُّلُوسًا *

[They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called] **حَبِضٌ**, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلَسٌ and **سَلَسَةٌ** [said in the M to be inf. ns. of سَلَسٌ, (q. v.), and in the K to be simply substs., signify, as substs., *Looseness*; as meaning *slackness*; and as meaning *unsteadiness*: — and also] *Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness*. (S, K.) [Hence,] one says, **فِي كَلَامِهِ سَلَسَةٌ** [In his speech is easiness]. (A.) = For the former, see also 1: — and 4.

سَلَسٌ part. n. of سَلَسَ; as also **سَالِسٌ** (M:) *Loose, not tight*; meaning [slack]; (see 1, first sentence;) and also [unsteady; applied to a nail, (A, TA,) and to any other thing. (TA.) A rájiz says,

* مَمْكُورَةٌ عَرْنَى الْوِشَاحِ السَّالِسِ *
* تَضْحَكُ عَنْ ذِي أَثَرٍ غَضَارِسِ *

[A female of slender make, whose loose وشاح (q. v.) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) — *Easy*, applied to a thing: (S:) *easy*, (Msb, K,) *gentle*; (S, Msb, K;) *tractable*; *submissive*; *compliant*; *obsequious*; (S, K;) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, فَرَسٌ سَيْسٌ الْقِيَادِ [A horse easy to be led; tractable]. (A.) And مَسْلَاسٌ ۖ الْقِيَادِ and فَلَانٌ سَيْسٌ الْقِيَادِ † [Such a one is easy to be led, or persuaded; tractable, submissive, or compliant]. (A.) — † A man easy in private conference; expl. by سَهْلُ الْخُلُوَّةِ. (Msb.) — Beverage, or wine, that descends gently or easily [down the throat]. (TA.) — سَيْسُ الْبَوْلِ A man whose urine flows involuntarily; who is unable to retain his urine; (S, A, Msb, K;) by reason of disease. (Msb.)

سَبَسَةٌ *A certain herb, bearing a near resemblance to the نَصِيّ (AḤn, M, K, * TA,) except that it has a grain like that of the [species of barley called] سَلْت; (AḤn, TA;) and when it dries up, it has an awn that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts: (AḤn, M, TA:) the places of its growth are the plain, or soft, tracts. (AḤn, TA.)*

سُلَّاسُ *Loss, or departure, of reason or intellect.*
(S, M, K.)

سَلَاَسَةٌ: see سَلَسٌ, in two places.

سَالِس : see سَلِس, in two places.

مسلسل: see 4.

مُسْلِسٌ: see 1, in two places: — and see also 4.

مُسْتَسَّس A sword having navy marks resembling
a chain : occurring in a verse of Ibn-Kilābeh El-
 Hudhalee, as some relate it ; but accord. to others,
 مُسْتَسَّس, formed by transposition from مُسْتَسَّس.
 (TA.)

سَلَسٌ: see مَسَلَسٌ: — and see also 1, latter part, in two places.

Bereft of reason, or intellect; (S, M;) and [of bulk] of body, (M, TA,) as some say; but accord. to the T, one says رَجُلٌ مُسْتَوٍ in respect of his reason, or intellect, but مُهْلَوٍ in respect of his body: (TA:) possessed, or insane. (K.)

401,368, 674, 730. A. سلسيل

سَلْسِيلٌ, a quinqueliteral-radical word; (M,) *Easy* [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (سَلْبَن, so in a copy of the M, and so in the CK,) or signifying *smooth*, (سَلْبَن, so in copies of the K,)] in which is *no roughness*: (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning *easy of entrance into the throat, or fauces*. (TA.)—And *Wine*: (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawāḥah, in which it is [said to be] used as a syn. adjunct to the preceding word:

إِنَّهُمْ عِنْدَ رَبِّهِمْ فِي جَنَّاتٍ
 يَشْرَبُونَ الرَّحِيقَ وَالسَّسِيلَا

[as though meaning *Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape* : but the meaning may be, *the choicest of wine, or the sweetest thereof, &c.*, (see رَحِيقٌ,) and *wine easy to swallow, or the like*]. (TA.) — And *A certain fountain in Paradise* [mentioned in art. سَبِيل, q. v.] : (M, K.) Abou-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without *tenween*] as being determinate and of the fem. gender, but made to be with *tenween* at the end of a verse in the KUR [lxxvi. 18] in order that it may be conformable with other endings of verses ; or it may be an epithet applied to the fountain, and therefore perfectly decl. : (TA :) Sb mentions it as an ex. of an epithet : I'Ab says that he had not heard it except in the KUR-ân : (M, TA :) I'Ab says that سَسِيلَا [in the KUR]

means *that slips, or steals*, (يَنْسِلُ) *into the throats, or fauces*: [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Abou-Ja'far El-Bākir, it means *soft in the part between the حَنَاجِرَة* [or head of the wind-pipe] *and the حَلَق* [or fauces]: the explanation as meaning سَلَّ رَبِّكَ سَبِيلًا إِلَى هَذِهِ i. e. *أَشْأَلُكَ الْعَيْنَ* [Ask of thy Lord a way of access to this fountain] is a mistake, not allowable. (TA.) — The pl. is سَلَاسِبٌ and سَلَسِيبٌ: and the pl. of [the fem. سَلَسِيبَةٌ] is سَلَسِيبَاتٌ. (TA.) — [In the present day it is applied to *An artificial fountain that throws up water.*]

سلط

1. سَلَطَ, aor. أ , (M,) inf. n. سَلَاطَةٌ, (S, M, B,) *He, or it, overcame, prevailed, or predominated:* (S, TA:) *or was, or became, firm, or established, in superior power or force:* (B, TA:) *he possessed power of dominion or sovereignty or rule.* (M.) — *It* (anything, as, for instance, a solid hoof, and a camel's foot,) *was, or became, strong, or hard.* (M.) — *He was, or became, sharp.* (TA.) And the same verb, (M, Mṣb, K,) inf. n. as above (S, M, Mṣb, K) and سَلُوطَةٌ, (S, M, K,) *He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue:* (S:) *or long-tongued;* (M, K;) as also سَلِطَ, aor. أ , (K,) inf. n. سَلَطٌ, (TS, TA:) *or clamorous and foul-tongued:* (Mṣb:) [or this verb, said of a man, has the first of these three significations; but] سَلَطَتْ, inf. n. سَلَاطَةٌ, signifies *she* (a woman) *was, or became, long-tongued, and vehemently clamorous.* (Lth.) [See سَلِطَ, below.]

2. سَطَّطَهُ عَلَيْهِ, (S, M, Mṣb,) inf. n. تَسْلِطُ, (M, K,) also written with ص, (Ibn-'Abbād, and K in art. صلط,) *He* (God, S) *made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him:* (S, K:) *he made him to have mastery, dominion, or authority, and power, over him:* (Mṣb:) *he made him to have, or exercise, absolute dominion or sovereignty or rule, over him:*

(M;) or *absolute superiority of power or force*: (K;) *he gave him power over him, and superior power or force.* (TA.) [You say also, سَلَطَ عَلَيْهِ الكلابَ *He set the dogs upon him.*]

5. تَسَلَّطَ عَلَيْهِمْ *He overcame them; prevailed* (overpowered) or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior power or force over them: (S:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Msb:) he had, or received, power over them; and superior power or force; quasi-pass. of سَلَّطَ عَلَيْهِمْ. (TA.) *has not succeeded in collecting it* (R. 9 (R. 3) 666/6.

سَلَّطَ: } see سَلَّطَ; for the former, in four
 سَلَّطَ: } places; and for the latter, in seven.

سُلْطَةٌ: } see سُلْطَان; for the latter, in three
 سُلْطَنَةٌ: } places.

سُلْطَانُ *Strength, might, force, or power*; (TA;) as also *سُلْطَنَةٌ* (Bd in iii. 144:) *predominance*; the *possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power*; (Mgh;) as also *سُلْطَة* (S;) the former being *syn. with تَسَلُّط* [used as a subst.]; (Mgh;) and the latter being the subst. from *تَسَلَّط* (S;) *power of dominion; sovereign, or ruling, power*; (M;) [in this sense, as well as in the first,] i. q. *سُلْطَنَةٌ*; (Msb;) *power of a king*; (Lth, Mgh, K;) and *of a governor*; (Mgh, Msb;) [i. e.] *delegated power, or power given to one who is not a king*; (TA;) also written *سُلْطَانُ* (M, Msb, K;) which is the only instance of this form: (Msb;) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say Iamb and Zj and others: (Msb;) but ISk says that it is fem. (TA.) One says, (ISk,) or some say, (Msb,) *قَضَتْ بِهِ السُّلْطَانُ* (ISk, Msb) *The sovereign, or ruling, power decreed it.* (Msb.) And Aboo-Zubeyr says, I heard one, in whose chasteness of speech I have confidence, say, *أَتْتَنَا سُلْطَانٌ جَائِرٌ* [A tyrannical sovereign, or ruling, power, came to us]. (Msb.) It is said in a trad., *إِلَّا أَنْ تَسْأَلَ* *سُلْطَانٍ*, meaning *Unless thou ask the ruler, or governor, or the king, for thy due from the public treasury.* (Mgh.) And you say, *قَدْ جَعَلْتُكَ سُلْطَانًا عَلَيَّ أَخْذَ حَقِّي مِنْ فَلَانٍ* *I have given thee power, or authority, to take, or receive, my due from such a one.* (TA.) And *لَا يُؤَمُّ الرَّجُلُ الرَّجُلَ* [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) — *Strength, or hardness, of anything*: (M, K;) *sharpness of anything: force, or violence, of anything.* (TA.) The vehemence of winter. (TK.) *An excited and predominant state of the blood; or inflammation thereof.* (IDrd, M, K.) *The flaming, or blazing, of fire.* (IDrd.) — *A proof; an evidence; an argument.*

a plea; an allegation; syn. حُجَّة (S, M, Mgh, Msh, K,) and بَرْهَان (S, Msh): a حُجَّة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Moḥammad Ibn-Yezed, from سَلِيْتُ (M, TA,) signifying "oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حُجَّة wherever it occurs in the K̲ur. (TA.) But in the words of the K̲ur [xvii. 35], فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا, the meaning may be either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the K̲ur [lxix. 29], هَلَكَ عَتَىٰ سُلْطَانِيَّةٌ, the meaning may be My dominion, and my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the K̲ur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ [When we sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) — Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA:) a khaleefeh: (TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Msh, B,) and is of great usefulness; (B;) the word being derived from سَلِيْتُ [signifying "olive-oil"]: (Msh:) it is of the measure فَعْلَان (S:) and when [thus] applied to a person, it is masc.: (Msh:) or it is masc. and fem.: (S, TA:) accord. to Moḥammad Ibn-Yezed, (TA,) fem. because it is [originally] pl. of سَلِيْتُ applied to "oil;" as though the kingdom shone by him; or because it has the signification of حُجَّة: and sometimes masc., because regarded as meaning a man; (K, TA:) or because regarded as a sing.: so says Moḥammad Ibn-Yezed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُلٌ; and he who makes it fem. regards it as meaning حُجَّة: (TA:) the pl. is سُلْطَانِيَّةٌ. (S, Msh.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِ, used by a poet, meaning سَيِّدُ السُّلْطَانِيَّةِ [The lord of kings]; i. e. the khaleefeh: [but this may be rendered the lord of sovereign power, &c.]: or, as some say, the latter word is here pl. of سَلِيْتُ, like as رُغْفَانٌ is pl. of رَغِيْفٌ. (Msh.)

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سَلِيْتُ, and سِلْطَانَةٌ, or سِلْطَانَةٌ: see سَلِيْتُ.

سَلِيْتُ Strong, or hard; (M, K;) as also سَلَطْتُ (M,) or سَلَطْتُ. (K.) You say, سَلَطْتُ سَلَطْتُ, (M,) or سَلَطْتُ, (TA,) and سَلِيْتُ, (M, TA,) A

strong, or hard, solid hoof. (M, TA.) And دَابَّةٌ سَلِطَةٌ الحَافِرُ A beast having a strong, or hard, hoof. (M.) And بَعِيرٌ سَلِطٌ الخَفِّ A camel having a strong, or hard, foot. (M.) — Sharp; applied to anything. (K.) You say also, سَلِطَاتُ سَنَابِكِ سَلِطَاتُ Sharp edges of the fore parts of hoofs. (S, TA.) — Chaste in speech, or eloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, K:) also, (K,) long-tongued; (M, K;) and so سَلِطٌ, (M,) or سَلَطٌ (K;) fem. سَلِطَةٌ, and سَلْطَانَةٌ, (M, K,) and سَلْطَانَةٌ, (K,) or سَلْطَانَةٌ (M;) the last written [thus] with teshdeed to the ط in the Jm., and there explained as signifying long-tongued and clamorous: (TA:) or سَلِطٌ signifies clamorous and foul-tongued; and so سَلِطَةٌ applied to a woman: (Msh:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:) or سَلِطَةُ اللِّسَانِ is applied to a woman in two senses; signifying sharp-tongued; and long-tongued. (Az, TA.) You say also, لِسَانٌ سَلِطٌ, (M, K,) and سَلَطٌ, (M,) or سَلَطٌ, (K,) A long tongue. (M, K.) = Oil of olives; (S, M, Msh, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:) IDrd; in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K:) pl. سُلْطَانٌ. (Msh, K.)

أَسْلَطُ More, and most, overcoming, prevailing, predominating, or superior in power or force. (Har p. 661.) — هُوَ أَسْلَطُ لِسَانًا He is the most chaste, or eloquent, and the sharpest, [&c., (see an ex. voce سَلَقُ)] of them in tongue. (S.)

سلطح

Q. 3. اسْلُطَحَ It (a thing) was, or became, long and wide. (AA, O and L in this art.: mentioned in the S in art. سَطَحَ.) — It (a valley) became wide: (K:) accord. to IF, both the ل and ن are added to give intensiveness to the signification. (O.) — He (a man) extended himself or became extended [app. on the ground]; syn. انْبَسَطَ. (L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. انْطَبَحَ. (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-'Abbād, O:) or he (a man, L) fell upon his face: (L, K:) and upon his back. (L.)

سُلْطُوحٌ (K,) or سُلْطُوحٌ, (O,) A smooth mountain: (O, K:) so says Ibn-'Abbād. (O.)

سَلْطَحَةٌ, applied to a girl, or young woman. Broad. (K.)

سُلْطُوحٌ: see سُلْطُوحٌ.

سَلَاطِحٌ Wide. (Lth, T, O, K.) It is said of rain [as meaning Wide-spreading]. (O.)

سَلَنْطَحٌ A wide open tract; (IDrd, O, K;) as also مُسَلَنْطَحٌ. (K.)

مُسَلَنْطَحٌ: see what next precedes.

سلع

1. سَلَعَ رَأْسَهُ, aor. سَلَعَ, (S, Msh,) inf. n. سَلْعٌ, (S, TA,) He clave, or split, his head, [i. e., the skin thereof, (see سَلَعَةٌ)] (S, Msh, TA,) by striking it, with a staff, or stick. (TA.) = سَلَعْتُ, aor. سَلَعَ, (S, K,*) inf. n. سَلْعٌ, (S, K,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زَلَعْتُ. (S, TA.) [See also 5.] — سَلَعَ جِلْدُهُ بِالنَّارِ, [so in the L and TA, app. a mistranscription for سَلَعَ,] inf. n. سَلْعٌ, His skin became burned by fire so that the mark thereof was seen upon it. (L, TA.) — سَلَعَ, aor. سَلَعَ, inf. n. سَلْعٌ, He was, or became, affected with بَرَصٌ [i. e. leprosy, particularly the white, malignant kind thereof]. (IDrd, K.)

2. تَسْلِيْعٌ [inf. n. of سَلَعَ as used in the phrase ثَبْرَانُ الْوَحْشِ, (see سَلَعَةٌ)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called] عَشْرٌ, with the [species of swallow-wort called] عَشْرٌ, to wild bulls, and sending them down from the mountains, having kindled fire in the سَلْع and عَشْر; seeking thereby to obtain rain: (K, TA:) or the loading the backs of those animals with the fire-wood of the سَلْع and عَشْر, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلَعَ, where a meaning somewhat different from those above is indicated.]

4. اسْلَعَ He (a man, TA) had a [wound in the head, such as is termed] شَجَّةٌ, (K, TA,) i. e., a سَلْعَةٌ: (TA:) or he had a [kind of ulcer in the belly, called] دُبَيْلَةٌ. (TA.)

5. تَسْلَعُ عَقْبُهُ His heel became chapped, or cracked. (Sgh, K.) [See also 1; and see 7.]

7. انسَلَعَ It clave, or split, or slit, in an intrans. sense. (S, K.) [See also 1, and 5.]

سَلْعٌ A chap, or crack, in the human foot: pl. سَلَوَعٌ. (S, K.) — See also the next paragraph, in two places.

سَلْعٌ A cleft, or fissure, in a mountain, (Lh, IAar, Yaakooob, S, K,) having the form of a crack; (TA;) as also سَلْعٌ, (S, K,) accord. to some: (S, TA:) pl. [of either] أَسْلَاعٌ (Yaakooob, S, K) and (of the latter, TA) سَلَوَعٌ. (K.) = Also A like, or fellow; (AA, L, K;) and so سَلْعٌ (L, TA:) pl. أَسْلَاعٌ. (IAar, L, K.) You

say, هَذَا سَلْعٌ هَذَا This is the like of this. (TA.) And غُلَامَانِ سَلْعَانِ Two boys, or young men, that are fellows, or equals in age: and غُلَامَانِ أَسْلَاحَ (Ibn-'Abbād, K.) And أَعْطَاهُ أَسْلَاحَ إِبِلِهِ He gave him the likes, or fellows, of his camels. (L.) = And the pl. أَسْلَاحٌ signifies also The portions of flesh that cling to the نَسِيَانِ [or two sciatic veins] of a mare when she is fat. (Sgh, K.)

سَلْعٌ [originally inf. n. of سَلَعٌ, q. v.,] Marks left by fire upon the skin. (TA.) = A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تَسْلِيْعٌ; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the عَشْرُ to the tails (ذُنَابِي [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying ذُنَابِي, in the above-cited passage; that he should have said أَذْنَابٌ; but others had made this remark before the author of the K; and 'Abd-El-Kādir Ibn-'Omar El-Baghdādee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الذَّبَرُ is used in the Kṣur [liv. 45], for الأَذْيَارُ (MF, TA:) AHn cites an Arab of the desert, of the سَرَاة, as saying that the سَلْعٌ grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the سَرَاة: (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like زُرْعٌ [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] رَاخَةُ الْكَلْبِ, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Aboo-Ziyād, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed ذُكُورٌ [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Nasr: (TA:) [Forskāl found this name applied in El-Yemen to the *solanthus quadrangus*: (Flora Ægypt. Arab., pp. cv. and 33:) and the *cacalia sonchifolia*: (Ibid., p. cxix.) and the name of أَيْبُضٌ, or سَلْعٌ أَيْبُضٌ, to the *senecio hadiensis*. (Ibid., pp. cxix. and 149.)]

سَلْعَةٌ A wound by which the head is broken, syn. شَجَّةٌ (S, L, Mgh, Mṣb, K,) of whatever kind it be; as also سَلْعَةٌ: or that [only] cleaves the skin: (K:) pl. سَلْعَاتٌ (Mṣb, K, [in the CK, erroneously, سَلْعَاتٌ]) and سِلَاحٌ, and quasi-pl. n. [or coll. gen. n.] سَلْعٌ. (K.) — See also what next follows.

سَلْعَةٌ [A ganglion;] a thing like the غَدَّةُ, that comes forth upon the body, or person; (K,* TA;) as also سَلْعَةٌ, (K,) which is the form of the word now commonly known, (TA,) and سَلْعَةٌ, (K,) and سَلْعَةٌ: (Ibn-'Abbād, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [kind of spontaneous swelling that comes forth upon the body, such as is termed] خُرَاجٌ, (Mṣb,) like the غَدَّةُ, (S, Mgh, Mṣb, K,) that moves about when moved, (S, Mṣb, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (S, K;) also termed ضَوَاةٌ: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Mṣb:) or a خُرَاجٌ [vide supra] in the neck: (K:) or a غَدَّةُ in the neck: (Ibn-'Abbād, K:) pl. سَلْعٌ. (Mṣb.) — [Hence,] A thing [i. e. a knob] that comes forth in a tree. (AHn, TA in art. بِلَط.) — [Hence also,] A leech; (K;) because it attaches itself to the body like the غَدَّةُ: (TA:) pl. سَلْعٌ. (K.) = A commodity; an article of merchandise; (S,* Mgh,* Mṣb, K;*) a thing with which one trafficks: (K:) pl. سَلْعٌ. (Mṣb, K.)

سَلْعَةٌ: see سَلْعَةٌ: — and سَلْعَةٌ.

سَلْعَةٌ: see سَلْعَةٌ.

سَلِيْعَةٌ Nature, or disposition: so in the phrase إِنَّهُ كَرِيمُ السَّلِيْعَةِ [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for سَلِيْقَةٌ.]

سَوْعٌ The bitter aloë. (IAar, Sgh, K.)

أَسْلَعٌ A man having the foot chapped, or cracked: pl. سَلْعٌ. (K.) — A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.) — A man affected with بَرَصٌ [i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) — And Hump-backed. (TA.)

مُسْلَعٌ [A man having a wound in the head, such as is termed سَلْعَةٌ: (see 4; and see also مُسْلُوْعٌ) or] having a [kind of ulcer in the belly, called] دَبِيْلَةٌ. (TA.)

مُسْلَعٌ A guide that directs aright: (Lth, K:) so called because he cleaves the desert. (TA.)

يَقْفُورٌ مُسْلَعَةٌ A number of [wild] bulls or cows

having some firewood of the سَلْعٌ hung to their tails, [with عَشْرُ, and then set on fire.] (S,* TA,) or having their backs laden therewith. (TA.) [See 2, and see also سَلْعٌ.]

مَسْلُوْعٌ A man having [the skin of] his head cleft, or split; (Mṣb;) a man having [a سَلْعَةٌ, i. e.] a شَجَّةٌ; as also مُنْسَلَعٌ. (TA.) [See also مُنْسَلَعٌ.] — Having a سَلْعَةٌ, i. e. [ganglion, or] thing like the غَدَّةُ, &c. (K.) — مُسْلُوْعَةٌ The main part, or middle, of a road; the part of a road along which one travels; syn. مَحْجَّةٌ: (Ibn-'Abbād, L, K:) because it is cleft, or furrowed. (L.)

مَسْلَعٌ: see مَسْلُوْعٌ.

سَلْعٌ

1. سَلَعَتِ الْبَقَرَةُ, and السَّائَةُ, aor. ٤, inf. n. سَلُوْعٌ, The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيسٌ; (S, K;) as also صَلَعَتِ: (S:) this is in the sixth year; (S, K;) and سَلُوْعٌ in cloven-hoofed animals is like بُزُولٌ in camels: for it is the furthest of their teeth [that they then shed]: (S:) or bred its [tooth called the] نَابُ: (K:) or attained its full fatness: (TA: [or more probably, I think, its full age; for I think that سَهْنًا in the TA is a mistranscription for سَهْنًا: see ١٠٨٥]) the epithet is صَلْعٌ and صَلْعٌ, applied [to the male] ١٠٨٥ and likewise to the female, without ٥: (S:) you say سَلْعٌ بَقَرَةٌ and نَعْجَةٌ سَالِغٌ (Lth, K:) the young one of the بَقَرَةٌ in the first year being termed عَجَلٌ, then تَبِيْعٌ, (S, Sgh, K,) or, correctly, accord. to IB, in the first year عَجَلٌ and تَبِيْعٌ, (TA,) then جَدْعٌ, then ثَنِيٌّ, then رَبَاعٌ, then سَدِيسٌ, then سَالِغٌ سَتَيْنٌ and سَالِغٌ سَنَةٍ, and so on; and the young one of the شَاة in the first year being termed حَمَلٌ or جَدْيٌ, then جَدْعٌ, then رَبَاعٌ, then سَدِيسٌ, then سَالِغٌ, (S, Sgh, K:) and سَلْعٌ is [the pl.,] applied to [bovine animals and] sheep or goats, like صَلْعٌ. (TA.) — You say also, سَلْعُ الْحِمَارِ, meaning قَرِيحٌ [i. e. The ass finished teething]. (TA.)

سَالِغٌ: see the preceding paragraph. ١٠٨٥

سَلَفٌ

1. سَلَفٌ, (S, M, Mṣb, K,) aor. ٢, (S, M, Mṣb,) or, accord. to some, ٣, and accord. to IKtt, ٢, and ٣, (MF,) inf. n. سَلَفٌ. (S, K,) or سَلُوفٌ, (Mṣb,) [both app. correct,] It (a thing, K) [and also he (a man)] passed; passed away; (S, Mṣb, K;) came to an end, or to nought; or became cut off: (Mṣb:) and, (K,) inf. n. سَلَفٌ, (M, MF, and so in copies of the K,) or سَلَفٌ, (so in the CK,) and سَلُوفٌ, (M, K,) he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so سَالَفٌ, said of a camel. (K.) In a verse cited voce رَدَادٌ سَلَفٌ is used by poetic

license for سَلَفَ: but this kind of contraction is allowed by the Baṣree only in verbs of which the medial radical letter is with kesr or damm, as in عَمَرَ for عَمَّرَ, and كَرَمَ for كَرَّم. (M. [See سَرَعَ.] — You say also, سَلَفَ لَهُ عَمَلٌ صَالِحٌ, meaning *A good, or righteous, deed of his preceded [so as to prepare for him a future reward]*. (TA.) — And سَلَفَتِ النَّاقَةُ, inf. n. سُلُوْفٌ, *The she-camel was, or became, among the foremost of the camels in arriving at the water.* (TA.) — [Golius and Freytag mention also سَلَفَ as a trans. verb; the former explaining it as signifying "*Præerit, præcessit, rem;*" and the latter adding "*tempore,*" and assigning to it the inf. ns. سَلَفَ and سُلُوْفٌ; as on the authority of the K; in which I find no indication of such a usage of this verb.] = سَلَفَ الْأَرْضَ, (S, M, K,) aor. 2, inf. n. سَلَفَ; (S, M;) and اسْلَفَ; (M, K;) *He turned over the land for sowing:* (M, K;) or (so in the K, but in the M "and") *he made it even with the سُلْفَةُ* [q. v.]. (S, M, K.) — سَلَفَ الْمَزَادَةَ, inf. n. سَلَفَ, [in some copies of the K سَلَفَ] *He oiled, or greased, the مزادة [or leathern water-bag].* (K.)

2. تَسْلِيْفٌ signifies *The making [a thing] to go before, or precede.* (S, K.) — And I. q. اسْلَافٌ. (K.) See 4, in six places. — And *The giving to another the portion of food termed سُلْفَةٌ* [q. v.]. (S.) You say, سَلَفَ الرَّجُلُ, (S,) or الْقَوْمُ, (M,) inf. n. as above, (S,) *He gave to the man, (S,) or to the people or party, (M,) the portion of food so called;* (S, M;) as also [سَلَفَ لَهُ, or] سَلَفَ لِمُ. (M.) — And *The eating of the [portion of food termed] سُلْفَةٌ.* (K.) [See also 5.]

3. سَالِفٌ: see 1, first sentence. = سَالِفُهُ فِي, (Ibn-'Abbád, K,) inf. n. مُسَالَفَةٌ, (Ibn-'Abbád, TA,) i. q. سَايَرَهُ [i. e. *He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him.*] (Ibn-'Abbád, K.) — And سَالِفُهُ *He equalled him in an affair.* (Ibn-'Abbád, K.)

4. اسْلَفَهُ *He did it previously, or beforehand.* (O and TA in art. زَلَف.) — [Hence,] اسْلَفَ فِي, (S, Mgh, Mshb, TA,) inf. n. اسْلَافٌ; (TA;) and تَسْلِيْفٌ; (Mgh, Mshb, TA,) inf. n. تَسْلِيْفٌ; (Mshb, TA;) *He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see سَلَفَ),] (TA,) to be delivered at a certain period:* (S;) and اسْلَمَ signifies the same. (TA.) You say, اسْلَفْتُ إِلَيْهِ, and اسْلَفْتُ إِلَيْهِ فِي كَذَا, [I paid in advance to him for such a thing, &c.]. (Mshb.) Hence the saying in a trad., فَلْيَسْلِفْ مَنْ سَلَفَ فِي كَيْلٍ مَعْلُومٍ وَوزنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ *He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period.* (TA.)

— And اسْلَفَهُ مَالًا, (S, M, Mgh, TA,) and سَلَفَهُ, (M, Mgh, TA,) *He lent him property [to be repaid, or returned, without any profit].* (M, Mgh, TA. [See, again, سَلَفَ.]) [Whence one says, اسْلَفَهُ إِحْسَانًا, and سَلَفَهُ, meaning *† He did to him, to be requited it, a good action and an evil action;* as is shown by the words مَا اسْلَفْتُ مِنْ إِسَاءَةٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ لِقَضَاهُ in art. قَرْض in the K, and by the corresponding words مَا سَلَفْتُ مِنْ إِحْسَانٍ وَمِنْ إِسَاءَةٍ in the same art. in the S: see also Bḍ in xxxvi. 11: and see زَلَفَهُ. And hence,] a poet says,

* تَسْلِفُ الْجَارَ شَرِبًا وَهِيَ حَائِمَةٌ *
* وَالْمَاءَ لَزْنٌ بَكِيٌّ الْعَيْنِ مُقْسَمٌ *

† [They (referring to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of El-Akra' Ibn-Mo'ádh, in which the former hemistich occurs with a different latter hemistich, in the Ham p. 753.]) = See also 1, last sentence but one.

5. تَسَلَّفَ *He received payment in advance:* and اسْتَسْلَفَ [perhaps a mistranscription for اسْتَلَفَ] signifies [the same; or] *he took, or received, what is termed سَلَفَ.* (Mshb.) — [And hence,] تَسَلَّفَ مِنْهُ *He received from him a loan;* syn. اقْتَرَضَ; as also اسْتَلَفَ. (A in art. قَرْض.) And تَسَلَّفَ مِنْهُ كَذَا *He received as a loan from him such a thing.* (TA.) — See also 10. — And تَسَلَّفَ *He ate the [portion of food termed] سُلْفَةٌ.* (MA.) [See also 2.]

6. تَسَالَفَا *They two took as their wives two sisters.* (M, K.)

8: see 5, in two places.

10. اسْتَسْلَفْتُ مِنْهُ دَرَاهِمَ *I sought, or demanded, of him money as a loan;* as also تَسَلَّفْتُ. (S,* TA.) Hence, اسْتَسْلَفَ مِنْ أَعْرَابِيٍّ بَكْرًا *He sought, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed] بَكْر.* (TA.) — And اسْتَسْلَفَ ثَمَنَهُ *He sought, or demanded, its price in advance;* syn. اسْتَقْرَضَهُ. (Har p. 530.) — See also 5. = [And اسْتَسْلَفَ *He took as his wife the wife of his deceased brother:* so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

سَلَفٌ *A [bag for travelling-provisions &c., such as is termed] جِرَاب, (M, K,) of any sort:* (M:) or a large جِرَاب; (S, M, K:) [and the contr., i. e. a small one: (Freytag, from the Kitáb el-Aḍdád:)] or a hide not well, or not thoroughly, tanned: (M, K, TA:) pl. [of pauc.] اسْلَافٌ and [of mult.] سُلُوْفٌ. (M, K.)

سَلَفٌ [perhaps a mistranscription for سُلَفٌ q. v.] *A certain species of bird, not particularized.* (TA.) — See also مُسْلِفٌ.

سَلَفٌ; and its fem., with ة; and their duals:

see سَلَفَ, in five places: = and see سَلَفَ, last sentence.

سَلَفٌ *Such as have gone before, or preceded;* (M, Mshb:*) [i. e. the preceding generations;] as also سَلِيفٌ and سُلْفَةٌ and سُلُوْفٌ; all quasi-pl. ns.; (M;) of which the sing. is سَالِفٌ: (M, Mshb:*) or *such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence;* [but this addition is not always agreeable with usage;] one of whom is termed سَالِفٌ: (TA:) the pl. of سَلَفٌ is اسْلَافٌ and سَلَاْفٌ, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of سَالِفٌ, and so is سَلَفٌ [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Mshb, TA:) and, accord. to Zj, سَلَفٌ is pl. of سَلِيفٌ, and سَلَفٌ is pl. of سُلْفَةٌ, which means a company (عَصَبَةٌ) that has passed away: (M:) or سَالِفٌ and سَلِيفٌ signify the same; *going before; preceding;* syn. مُتَقَدِّمٌ. (S.) [Accord. to Abu-l-Mahāsín, السَلَفُ is particularly applied to 'Aisheh the wife of Moḥammad, the three Khaleefehs Aboo-Bekr and 'Omar and 'Othmán, Ṭalḥah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Áṣ. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And السَلَفُ الصَّالِحُ is applied to the first chief persons of the Tábi'eess. (TA.) And السَلَفُ الْمُقَدِّمُ is an appellation of the prophet Moḥammad. (Ham p. 780.) [Hence, مَذَاهِبُ السَلَفِ *The tenets of the early Muslims.*] — Also *A people, or party, going before, or preceding, in journeying.* (TA.) — And [simply] *A company of men;* as in the saying, جَاءَنِي سَلَفٌ مِنَ النَّاسِ [A company of men came to me]. (M.) — And *Any good, or righteous, deed, that one has done beforehand [by way of preparing a future reward]:* or any قَرَطٌ [i. e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it were] goes before one. (A'Obeyd, O, K.) — And i. q. سَكْرٌ; (T, Hr, Mgh, O, K, TA;) i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* (T, TA:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment; and سَكْرٌ also has this meaning: (TA:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S, O:) it is a subst. from الاسْلَافُ. (Mshb,* K, TA.) — And *A loan (قَرْض) in which is no profit* (Hr, O, Mgh, K, TA) to the lender (Hr, O, K, TA) except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it: (Hr, O, K, TA:) thus the Arabs term it: (Hr, O, TA:) and in this sense also the word is a subst.

from الإِسْلَافُ (TA.) = Also *A stallion-camel*. (IAar, M, TA.) = Also, (M,) or *سُلْفَةٌ* (O, TA.) The *prepuce of a boy*; (M, O, TA;) so says Lth; (O, TA;) and *سَلَفٌ* and *سَلْفٌ* signify the same; for this is meant by *الجِلْدُ* as an explanation of *السَّلَفُ* and *السَّلَفُ* in the K, in some copies of which *الجِلْدُ* is erroneously put for *الجِلْدُ*. (TA.)

سَلَفٌ and *سَلْفٌ* The *husband of the sister of the wife of a man*: (S, K:) and [the duals] *سَلَفَانِ* (M, TA) and *سَلْفَانِ* (M, K) signify the *two husbands of two sisters*: (M, K:) accord. to IAar, the epithet *سَلْفَةٌ* [or *سُلْفَةٌ*] is not applied to a woman; (M;) one only uses the term *سَلَفَانِ* applied to two men: (M:) or, (M, K,) accord. to Kr, *سَلَفَتَانِ* (M,) or *سَلَفَتَانِ* (K,) is applied to the *two wives of two brothers*: (M, K:) [in the present day, *سَلْفَةٌ* is used as meaning a woman's husband's sister, and her brother's wife:] the pl. applied to men is *أَسْلَافٌ* (M, K, TA,) and that applied to women is *سَلَافٌ*. (TA.) = See also *سَلَفٌ*, last sentence.

سَلَفٌ The *young one of the حَجَل* [or *part-ridge*]: (S, M, K:) or, accord. to Kr, *قَطَاة* [n. un. of *قَطَا*, q. v.]: (M:) AA says that he had not heard *سَلْفَةٌ* applied to the female; but if one said *سَلْفَةٌ*, like as one says *سَلَكَةٌ* as meaning a single female of what are termed *سَلَكَانِ*, it would be approvable: (S:) the pl. is *سَلَفَانِ* (S, M, K) and *سَلَفَانِ* (M, K:) some say that *سَلَفَانِ* signifies a species of bird, not particularized. (M.) [See also *سَلَحٌ* and *سَلَكٌ*.]

سَلْفَةٌ: see *سَلَفٌ*, first sentence, in two places. [Hence,] one says, *جَاءُوا سَلْفَةً سَلْفَةً*, meaning *They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another*. (AZ, K.) — Also *A portion of food* (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M,) before the [morning-meal called] *غَدَاءٌ*; (S, M, TA;) i. q. *لُبْجَةٌ* (K, TA) and *لُبْنَةٌ*: (TA:) or a *لُبْنَةٌ* that is supplied betimes for a guest, before the *غَدَاءُ*. (TA.) — And *السَلْفَةُ* also signifies *That which a woman reposes, or prepares, or provides, [app. of food,] to present to her visitor*. (M.) = Also *A piece, or portion, of land of seed-produce made even [with the مِسْلَقَةُ, q. v.]: pl. سَلَفٌ*. (Az, O, K.) = And *Thin skin* (M, O, K) which is put as a lining to boots, (O, K,) sometimes red, and [sometimes] yellow. (O.) — See also *سَلَفٌ*, last sentence.

سَلْفَةٌ; and its dual: see *سَلَفٌ*, in three places.

سَلْفَةٌ *أَرْضٌ سَلْفَةٌ* Land in which are few trees. (AA, K.) = [See also *سَلَفٌ*.]

سَلَفٌ (T, S, M, Mgh) and *سَلَفَةٌ* (T, M, Mgh) The *portion that flows before its being expressed*, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine:

(Mgh:) or the *first that is expressed*, of wine: or the *portion that flows without its being expressed*: or the *first that descends*, thereof: (M:) or the *clearest, or purest, and most excellent, of wine, such as flows from the grapes without their being pressed, and without steeping, or maceration*; (T, TA;) and in like manner, *such as flows from dates*, (T, TA,) and *from raisins, before water has been added to it* (T, M, TA) after the *exuding of the first thereof*; (T, TA:) or the latter signifies the *first that is expressed*, of anything: (M:) or it has this meaning also: and the former is a name for *wine* [absolutely]: (S:) or each has this meaning: (K:) or each signifies the *clear, or pure, of wine, and of anything*. (M.) — *سَلَفٌ العَسْكَرِ*: see *سَالَفٌ*.

سَلَفٌ: see *سَلَفٌ*, first sentence. — Also, applied to a she-camel, (S, M, K,) *That is among the foremost of the camels when they come to the water*: (S, K:) or *that precedes the [other] camels to the watering-trough or tank*: (M:) or *that precedes, or leads, the other camels*; opposed to *عَوْدٌ*. (El-Kaysee, TA in art. *عند*.) — And *A swift, or fleet, horse*: (M, K:) pl. *سَلَفٌ*. (K.) — And *An arrow having a long head*: (M:) or a long arrow-head. (K.)

سَلَفٌ: see *سَلَفٌ*, first sentence, in three places. = Also *A road, or way*. (TA.)

سَلَفَةٌ: see *سَلَفٌ*.

سَالَفٌ *Passing; passing away; coming to an end, or to nought; becoming cut off*: (Msb:) and *going before; preceding*: (S:) pl. *سَلَفٌ* and [quasi-pl. n.] *سَلَفٌ*: (IB, Msb, TA:) see *سَلَفٌ*, first sentence, in four places. [Hence,] *الأُمَمُ السَّالِفَةُ* The *peoples going before, or preceding, [or that have gone, or passed away, before,] those remaining, or continuing*: (K, TA:) pl. *سَوَالِفٌ*. (TA.) One says, *كَانَ ذَلِكَ فِي الْأُمَمِ السَّالِفَةِ وَالْقُرُونِ السَّالِفَةِ* [That was in the time of the preceding peoples, and the preceding generations]: the pl. in this instance being used because every portion of the *قُرُونِ* is termed *سَلَفَةٌ*. (TA.) [Hence also,] *سَلَفٌ العَسْكَرِ*, in the K, by implication, *سَلَفٌ العَسْكَرِ*, the former word like *غُرَابٌ*, whereas it is correctly like *رَمَانٌ*, *The van of the army*, as expl. in the K. (TA.)

سَالَفَةٌ [fem. of *سَالَفٌ*, q. v. — And hence, as a subst.,] The *side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow [قَلْت] [in the OK erroneously قَلْب] of the collar-bone*: (S, K:) or the *upper, or uppermost, part of the neck*: (M:) or the *side of the neck*, (M, Mgh, TA,) *from the place of suspension of the ear-ring to the حَاقَةِ* [here meaning the *pit of the collar-bone*]: pl. *سَوَالِفٌ*. (M.) In the saying *إِنَّهَا لَوَضَّاحَةُ السَّوَالِفِ* [Verily she is fair in respect of the *سَالَفَةُ*], mentioned by Lh, the term *سَالَفَةُ* is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, *تَفَرَّدَ سَالِفَتِي*

i. e. [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) — And [hence, i. e.] by the application of the name of the place to that which occupies the place, † *The locks of hair that are made to hang down upon the cheek [or rather upon the side of the fore part of the neck]*: said by MF to be metonymical, or tropical. (TA.) — Also *The fore part of the neck of a horse* (K, TA) &c.: so in the O and L. (TA.)

بَيْنَهُمَا أُسْلُوفَةٌ Between them two is *صَبْرٌ* [i. e. affinity, app. by their having married to sisters: see *سَلَفٌ*]. (O, K.)

مُسْلَفٌ (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, *سَلَفٌ* (TA,) *A woman that has attained the age of five and forty years*, (S, M, O, K,) and the like: (S, M, O:) or i. q. *نَصَفٌ* [i. e. middle-aged, or forty-five years old, or fifty years old]: (M:) an epithet specially applied to a female. (S, O.) A poet says,

* فِيهَا ثَلَاثٌ كَالدُّمَى * وَكَاعِبٌ وَمُسْلَفٌ *

[Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with *إِلَى* in the place of *فِيهَا*.)

مُسْلَفَةٌ An instrument with which land is made even, (S, M, O, K, TA,) of stone: A'Obeid says, I think it is a stone made round [or cylindrical, i. e. a stone roller,] which is rolled upon the land to make it even. (TA.) [In the present day, applied to *A harrow*.]

أَرْضُ الْجَنَّةِ مُسْلُوفَةٌ, occurring in a trad., *The ground of Paradise is made even*: (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Táif: accord. to IAth, smooth and soft. (TA.)

سَلَق

1. *سَلَقَهُ* (S, K,) [aor. *لَقَ*] inf. n. *سَلَقٌ* (TK,) *He prostrated him on the back of his neck*; (K;) or *threw him down on his back*; (S;) as also *سَلَقَهُ* inf. n. *سَلَقًا*. (S, K.) You say, *طَعَنَتْهُ سَلَقًا*, i. e. [I thrust him, or pierced him, and] *threw him down on his back*. (S.) And *سَلَقَنِي عَلَى قَفَايَ* and *سَلَقَنِي لِحَلَاوَةِ الْقَفَا* *He threw me down on my back: and so with ص; but more commonly with م.* (TA, from a trad.) And *سَلَقَهُ الطَّبِيبُ عَلَى ظَهْرِهِ* The physician extended him on his back. (TA.) And *سَلَقَهَا* (S, Msb, K,) inf. n. as above, (TA,) *He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife*: (Msb:) or he spread her, and then compressed her; (S, K;) as also *سَلَقَهَا*; (S;) namely, a girl, or young woman. (K.) — *He thrust him, or pierced him*, (K, TA,) with a spear; (TK;) and *pushed him, or repelled him; and dashed himself, or his body, against him*; (TA;) and *سَلَقَهُ* signifies the same; (K, TA;) inf. n. *سَلَقًا*: (TA:) [and he struck him, or

smote him; for the inf. n.] سَلَقَ signifies the act of striking, or smiting. (TA.) [Hence,] سَلَقَهُ بِالْكَلَامِ (S, K, TA.) aor. 2, (TA.) inf. n. سَلَقَ (S, TA.) † He hurt him, or displeased him, with speech; (S, K, TA.) spoke strongly, or severely, to him; (S, TA.) made him to hear that which he disliked, or hated, and did so much: (TA:) and سَلَقَهُ بِلسَانِهِ † he said to him that which he disliked, or hated. (Msb.) سَلَقَوْهُمْ بِاللَّسِنَةِ حَدَادَ in the Kur xxxiii. 19, means † They hurt you, or displease you, (Fr, Jel, TA,) by what they say, or bite you, (Fr, TA,) or are extravagant, or vehement, in speech to you, (AO, S, TA,) or smite you, (Bd, Jel,) with sharp tongues: (Fr, Bd, TA:) سَلَقَ signifying the act of assaulting, and smiting, with force, with the hand, or arm, or † with the tongue: (Bd:) and the verb is also with ص; but this is not allowable in the reading [of the Kur]. (TA.)—You say also, سَلَقْتُ الْأَقْدَامَ وَالْحَوَافِرَ الطَّرِيقَ (K, TA.) The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road. (K, TA.)—And سَلَقَهُ He flayed him with a whip. (K.)—He galled it; namely, the back of his camel. (TA.)—He (a beast) abraded the inner side of his (the rider's) thigh. (TA.)—He peeled it off; namely, the flesh from the bone (عَنِ الْعَظْمِ); syn. اَلْتَحَاهُ (O, K, TA;) he removed it therefrom. (TA.)—He removed its hair, (Msb, K,) and its fur, (K,) with hot water, (Msb, K,) leaving the traces thereof remaining; (K;) aor. 2, inf. n. سَلَقَ (Msb.)—He boiled it with fire: (K:) or he boiled it slightly: inf. n. as above. (TA.) You say سَلَقْتُ الْبَقْلَ I boiled the herbs, or leguminous plants, with fire, slightly: (S;) or I boiled them with water merely: thus heard by Az from the Arabs: (Msb.) and in like manner, eggs, (S, Msb,) in their shells: so says Az. (Msb.) You say also, سَلَقْتُ شَيْئًا بِالْمَاءِ I cooked a thing with hot water. (Lth, TA.) And سَلَقَ is said of anything as meaning It was [boiled, i. e.] cooked with hot water (TA.)—سَلَقَ الْبُرْدُ التَّبَاتَ The cold nipped, shrunk, shrivelled, or blasted, the herbage, or plants; syn. أَحْرَقَهُ [q. v.] (K.)—سَلَقَ الْمَزَادَةَ (inf. n. as above, TA.) He oiled, or greased, the leathern water-bag: (S, K:) and in like manner, الْأَدِيمَ [the hide, or tanned hide]. (TA.) And سَلَقَ الْبَعِيرَ (K, TA) بِالزَّيْتِ (TA) He smeared the camel all over with tar: (K, TA:) from Ibn-'Abbād. (TA.)—سَلَقَ الْجَوَالِقَ aor. 2, (TA,) inf. n. سَلَقَ (S, TA.) He inserted one of the two loops of the [sack called] جَوَالِقَ into the other: (S, TA:) or سَلَقَ الْعُودَ فِي الْعُرْوَةِ he inserted the stick into the loop [of the جَوَالِقَ]; as also سَلَقَهُ (K:) accord. to AHeyth, سَلَقَ signifies the inserting the [stick called] شَطَاظَ at once into the two loops of the [two sacks called] جَوَالِقَانِ when they are put and bound upon the camel. (TA. [See also الْجَوَالِقَ.])—سَلَقَ سَلَقَ أَفْوَاهُنَا مِنْ أَكْلِ وَرَقِ الشَّجَرِ=سَلَقَ الْحَائِطَ see 5.—سَلَقَتْ أَفْوَاهُنَا مِنْ أَكْلِ وَرَقِ الشَّجَرِ Our mouths broke out with pimples, or small pustules, from the eating of the leaves of trees.

(TA. [See سَلَقَ.]) هَذِهِ سَلِيقَتُهُ الَّتِي سَلَقَ عَلَيْهَا=سَلَقَ and سَلَقَهَا [This is his nature, to which he was constitutionally adapted or disposed]: said by Sb. (TA.)=سَلَقَ, [intrans., aor. 2,] (S, K,) inf. n. سَلَقَ (TA.) He called out, cried out, or shouted; or did so vehemently; or with his utmost force: (S, K:) a dial. var. of صَلَقَ (S:) he raised the voice: (Ibn-El-Mubarak, TA:) or he raised his voice on the occasion of the death of a man, or on the occasion of a calamity: (A'Obeid, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's slapping and scratching her face: but the first explanation is more correct. (TA.)—Also He ran. (K.) You say سَلَقَ سَلَقَ He ran a run. (Ibn-'Abbād, O.)

4. اسَلَقَ, said of a man, His camel's back became white after the healing of galls. (TA.)=And He hunted, snared, or trapped, a she-wolf, (IAqr, K,) which is called سَلَقَةٌ. (IAqr.)=See also 1, in the latter half of the paragraph.

5: see Q. Q. 3.—تَسَلَّقَ عَلَى فَرَّاشِهِ (IAqr, K, TA) ظَهْرًا لِبَطْنٍ (IAqr, TA) He was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain: (IAqr, K, TA:) but Az says that the verb known in this sense is with ص. (TA.)=تَسَلَّقَ الْجِدَارَ (S, K,) or الْحَائِطَ; and سَلَقَهُ, inf. n. سَلَقَ (TA; [comp. the Chald. ܣܠܩ]); He ascended, climbed, or scaled, the wall: (S, K, TA:) or تَسَلَّقَ signifies the ascending a smooth wall: or it is like the تَسَلَّقَ of the Messiah to Heaven. (TA.)

7. انسلق [app. signifies It was, or became, affected with what is termed سَلَقَ; said of the tongue: and in like manner said of the eye: or,] said of the tongue, 'it was, or became, affected with an excoriation: and انسلق in the eye is a redness incident thereto. (TA.)

Q. Q. 1. سَلَقَهُ &c.: see 1, in five places.

Q. Q. 3. اِنْعَنَى, of the measure اِنْعَنَى (S,) He lay, or slept, (نَامَ) on his back; (Seer, S, O, K;) like اِنْعَنَى [which belongs to art. اِنْعَنَى]; (O, K;) as also اِنْعَنَى (TA.) 300, 482

سَلَقَ The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white; (K;) [like سَلَقَ] as also سَلَقَ (S, K.)—And The mark made by the [plaited thong called] نَسْعَ upon the side of the camel, (K, TA,) or upon his belly, from which the fur becomes worn off; (TA;) and so سَلَقَتِ سَلَقَتِ [is pl. of the latter word, and] signifies the marks made by the feet of men and by the hoofs of horses or the like upon the road: (K, TA:) and to these the marks made by the [plaited thongs called] نَسْعَ upon the belly of the camel are likened. (TA.)

سَلَقَ [Bete; and particularly red garden-bete: so called in the present day; and also called سَلَقَ and سَلَقَ and سَلَقَ: a certain plant, (S, Msb,) or herb (بَقْلَةٌ) (K,) that is eaten, (S,) well known; (Msb, K;) i. q. جَعْدَر [or جَعْدَر,

whence the vulgar name سَوْنَدَر, and hence سَوْنَدَر; so says ISh; i. e. in Pers.; in some of the MSS.

جَعْدَر [a mistranscription for جَعْدَر; a plant having long leaves, and a root penetrating [deeply] into the earth, the leaves of which are tender, and are cooked: (TA:) it clears [the skin], acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent; exhilarates, and is good for the نَقْرَسَ [i. e. gout, or podagra,] and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhine, is an antidote to toothache and earache and hemicrania. (K.) [See also حَمَاضَ, and كَرْبَ.] سَلَقَ الْمَاءِ and سَلَقَ الْبَرِّ, also, are the names of Two plants. (K.)=Also The he-wolf: (S, Msb, K:) and سَلَقَةُ the she-wolf: (S, K:) or the latter signifies thus; but سَلَقَ is not applied to the he-wolf: (K:) the pl. of سَلَقَةُ is سَلَقَانِ and سَلَقَانِ (JM, TA;) or these are pls. of سَلَقَ; and the pl. of سَلَقَةُ is سَلَقَ and سَلَقَ (K,) or [rather] this last is a coll. gen. n. of which سَلَقَةُ is the n. un. (Sb.) Hence the prov., أَسَلَطَ مِنْ سَلَقَةٍ (JK, Meyd) i. e. More clamorous than a she-wolf: or it may mean more overpowering. (Meyd.)—And hence, (TA,) سَلَقَةُ is applied to a woman as meaning † Clamorous; or long-tongued and vehemently clamorous, (S, K, TA,) foul, evil, or lewd; (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سَلَقَانِ and سَلَقَانِ (K.)—سَلَقَةُ also signifies A female lizard of the kind called ضَبَّ (JK,) or a female locust, (TA,) when she has laid her eggs. (JK, TA.)=Also A water-course, or channel in which water flows, (K, TA,) between two tracts of elevated, or elevated and rugged, ground: or, accord. to Ag, an even, depressed tract of ground: (TA:) pl. سَلَقَانِ (K) and أَسَلَقَ and أَسَلَقَ, which (i. e. the second and third of these pls.) are also said to be pls. of سَلَقَ [q. v.] (TA.)

سَلَقَ An even plain: (S:) or a smooth, even, tract, of good soil: (O, K: [a meaning erroneously assigned in the CK to سَلَقَةُ]) or a depressed, even, plain, in which are no trees: (ISH:) or a low tract, or portion, of land, that produces herbage: (JK:) pl. [of mult.] سَلَقَانِ (S, O, K) and سَلَقَانِ (K) and [of pauc.] أَسَلَقَ, (JK, O, K,) and أَسَلَقَ is also a pl. of سَلَقَ, or of its pl. أَسَلَقَ, as is likewise أَسَلَقَ: (TA:) † سَلَقَ, also, with an augmentative م, signifies the same, and its pl. is سَلَقَاتِ (S:) or the pl. سَلَقَانِ signifies meadows (رِيَاضَ) in the higher parts of [tracts such as are termed] بَرَاقَ [pl. of بَرَقَةٌ] and قَفَافَ [pl. of قَفٌّ] (Az, TA in art. رَوْضَ).—See also سَلَقَ.

سَلَقَةُ: see سَلَقَ, in four places.

سَلَقَةُ A certain mode of compressing, upon the back. (Ibn-'Abbād, K, TA.) [See 1.]

سَلَقَ Pimples, or small pustules, that come

forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (دَوَاب). (TA.) — And *A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids:* (K:) thus سَلَق of the eye is expl. in the “Kānoon.” (TA.)

سَلِقُ What fall off [app. of the leaves] (S, K) from trees, (S,) or from shrubs, or small trees; (K;) or from trees which the cold has nipped, or blasted: or, accord. to As, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سَلَقٌ. (K.) — And What has dried up of [the plant called] شَبْرَق, (Ibn-'Abbād, K,) and become parched by the sun. (Ibn-'Abbād.) = Also Honey which the bees build up (Ibn-'Abbād, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, سَلِيقَةٌ signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise: (TA:) pl. سَلَقٌ. (K.) = Also The side of a road. (K.) The two sides of the road are called سَلِيقَا الطَّرِيقِ. (Ibn-'Abbād, O.)

سَلِيقَةٌ What is cooked with hot water (مَا سَلَقَ), of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طَبَخَ) with water, of the herbs, or leguminous plants, of the [season called] رَمِيع, and eaten in times of famine: pl. سَلَاتِقُ, which occurs in a trad., and, as some relate it, with ص. (TA.) — And Millet (ذُرَّةٌ) bruised, (IAqr, IDrd, Z, K,) and dressed, (IAqr, IDrd, K,) by being cooked with milk: (IAqr:) or أَقْط [a preparation of dried curd] with which are mixed [plants called] طَرَائِث. (K.) = Accord. to Lth, (TA,) The place where the [plaited thong called] نَسْع comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrase سَلَقْتُ شَيْئًا بِالنَّارِ because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَاتِقُ, signifies the strips of flesh between the two sides. (TA.) — See also سَلَقُ, in two places. = And see سَلِيقٌ. = And The nature, or natural disposition or constitution, (AZ, IAqr, S, K,) of a man. (IAqr, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمُ السَّلِيقَةِ Verily he is generous in respect of nature. (AZ.) [See also سَلِيقَةٌ.]

سَلَوَقُ [applied in the present day to *A greyhound, and any hunting-dog;*] a sort of dog: (MA:) and a sort of coat of mail: (TA:) سَلَوَقَةٌ [as a coll. n.] is applied to certain coats of mail: (S, K:*) and to certain dogs: so called in relation to سَلَوَقُ, [said by Freytag to be written in the K سَلَوَقَةٌ, but it is there said to be like صَبُور,] a town in El-Yemen; (S, MA, K:*) or a town, or district, in the border of Armenia, (K,) called اللّان [or لّان]: (TA:) or the coats of mail are so called in relation to the former

سَلَوَقُ; (so in a copy of the S;) and the dogs, in relation to سَلَوَقُ which is the city of اللّان [or لّان]: (S, TA:*) or both are so called in relation to سَلِيقَةٌ, a town in the Greek Empire, (IDrd as on the authority of As, and K,) said by El-Mes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (K, TA.) — [It is also said in the TA to signify *A sword:* but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

كَلَامٌ سَلِيقِي [Natural, or untaught, speech:] speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) And سَلِيقَةٌ [in like manner, the ة being affixed to the epithet سَلِيقِي to convert it into a subst.,] signifies The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, فَلَانٌ يَتَكَلَّمُ بِالسَّلِيقَةِ, meaning Such a one speaks according to his nature, not from having learned. (S, K.) And فَلَانٌ يَقْرَأُ بِالسَّلِيقَةِ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.)

سَلَوَقَةٌ: see سَلَوَقِي. = Also The sitting-place of the رَّبَّان [or captain] of a ship. (Ibn-'Abbād, O, K.)

سَلِيقَةٌ: see سَلِيقِي, in three places.

سَلَاتِقُ: see سَلَاتِقُ, in two places.

السَّلَاتِقُ A certain festival of the Christians; (K:) that of the Ascension of Jesus into Heaven: (TK:) derived from سَلَقَ الحَائِطُ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَمِي), and in one place said by him to be Syriac, arabicized. (TA.)

سَالِقَةٌ A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubarak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

سَمَلَقُ: see سَلَقُ: and see also art. سَمَلَقُ.

سَلِيقٌ Quick, or swift; a fem. epithet; (Ibn-'Abbād, O, K;) applied to a she-camel: (Ibn-'Abbād, O:) in the Tekmileh, سَلِيقٌ, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.)

الرَّاسَاتِي What is next to the نَبَوَات [app. here

a pl. used as a sing., meaning the uvula] of the mouth, internally: (Ibn-'Abbād, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.)

سَلَاتِقُ and مَسَلَاتِقُ and سَلَاتِقُ † An eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And لِسَانٌ مَسَلَاتِقُ and سَلَاتِقُ † A sharp, cutting, or eloquent, tongue. (TA.)

مَسَلَاتِقُ: see the next preceding paragraph.

مَسَلُوقَةٌ, meaning *A skinned fowl cooked* [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but] is [said to be] a vulgar term. (TA.)

سلك

1. السَّلَكُ الطَّرِيقُ, (IAqr, MA, Msb,) or المَكَانُ, (K,) aor. سَلَكَ, (Msb, TA,) inf. n. سَلُوكٌ (MA, Msb, K) and سَلَكٌ, (K, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) He travelled, (MA,) or went along in, (Msb,) the road, (IAqr, MA, Msb,) or the place: (K:) or المَكَانُ سَلَكٌ he entered into the place. (TK.) [In these and similar instances, it seems that the prep. فِي is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ الْبَيْتَ &c.: for it is said that] سَلَكٌ as meaning He entered (دَخَلَ) is intrans.: (Kull p. 206:) † انسلك [likewise] has this meaning: (S:) † اسلك as an intrans. verb [in the sense of سَلَكٌ] is extr. (Msb.) سَلَكٌ طَرِيقًا is also often used tropically, as meaning † He pursued a course of conduct or the like. = And سَلَكُهُ الطَّرِيقُ, (IAqr, Msb,) or المَكَانُ, and فِيهِ, (K,) [inf. n. سَلُوكٌ;] and إِتَاهُ, (Msb, K,) this also is allowable, (IAqr, TA,) and فِيهِ, and عَلَيْهِ; (K;) He made him [to travel or] to go along in [or to enter] the road, (IAqr, Msb,) or the place: (K:) and so سَلَكُ بِهِ الطَّرِيقُ: (Msb:) and سَلَكُهُ, inf. n. تَسْلِيكٌ, signifies the same as [سَلَكٌ thus used, and] اسلكه. (TA.) And سَلَكْتُ الشَّيْءَ فِي الشَّيْءِ (S, Msb,) inf. n. سَلُوكٌ, (S,) I made the thing to enter, or I inserted it, or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Msb:) and أَسَلَكْتُهُ signifies the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menáf Ibn-Ribā El-Hudhalee, voce إِذَا; cited there and here also in the S.]) You say, سَلَكَ الْخِطُّ فِي الْإِبْرَةِ He inserted the thread into the needle. (MA.) And سَلَكَ يَدُهُ فِي الْجَيْبِ He inserted [his hand, or arm, into the opening at the neck and bosom of the shirt]; as also † أَسَلَكَهَا: (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Kur [xxvi. 200], كَذَلِكَ سَلَكْنَاهُ فِي الْقُلُوبِ الْمُجْرِمِينَ Thus we have caused it to enter [into the hearts of the sinners]. (S.) And in the same [xxxix. 22], فَسَلَكْنَاهُ يَتَابِعَ فِي الْأَرْضِ [And

hath caused it to enter into springs in the earth]. (TA.)

2: see 1. — [In the present day, **سَلَك** signifies *He cleared a passage or way. And He cleaned out a pipe for smoking.* = And, from **سَلَك**, *He wound thread upon a reel or into a skein.*]

4: see 1, in four places.

7: see 1, second sentence.

سَلَك Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed **سَيْط**: (S and Mgh in art. **سَيْط**;) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is **سَلَكَةٌ**: the pl. [of pauc.] of **سَلَك** is **أَسْلَاكٌ** and [of mult.] **سُلُوكٌ**. (K.) — [Hence,] one says, **هَذَا كَلَامٌ رَقِيقُ السَّلَكِ** † This is speech, or language, [subtle; or] abstruse in its course, or tenour; i. e. **خَفِيُّ السَّلَكِ**. (TA.) — And **أَنْتَ بِمَنْجَرِ السَّلَكِ** (AZ, TA in art. **جَرَد**), or **بِمَنْجَرِ السَّلَكِ**, (so in a copy of the A in that art.,) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art.): or † thou art not celebrated, or well-known. (A and TA in that art.) = Also The first of what is emitted by the she-camel [from her udder], before the **لَبَا** [or biestings]. (Ibn-'Abbād, K.)

سَلَك The young one of the **حَجَل** [or part-ridge]; (S, K;) like **سَلَح**: (S in art. **سَلَح**;) or of the bird called **فَكَا**: (K:) fem. **سَلَكَةٌ**, (S, K,) and **سَلَكَانَةٌ**, but the latter is rare: (K:) pl. **سَلَكَانٌ**, (S, K,) like **صُرْدَانٌ** pl. of **صُرْدٌ** (S) [and **سَلَحَانٌ** pl. of **سَلَحٌ**].

سَلَكٌ: see **سَلَكٌ**.

طَعْنَةٌ سَلَكِي [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And **أَمْرٌ سَلَكِي** [An affair] rightly directed; (K, TA;) and so **رَأْيٌ** [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISk, TA.) — In the saying of Keys Ibn-'Eyzārah,

* غَدَاةٌ تَنَادَوْا ثُمَّ قَامُوا فَأَجْمَعُوا *
* يَقْتُلِي سَلَكِي لَيْسَ فِيهَا تَنَارُعٌ *

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

سَلَكُوتٌ, like **جَبْرُوتٌ** [in measure], A certain bird. (K.)

سَلَكٌ: see **سَلَكٌ**.

مَسَلَكٌ [A place of passage of a man or beast and of anything:] a way, road, or path: pl. **مَسَالِكٌ**. (TA.) — [Hence,] **مَسَلَكُ الْمَرْأَةِ** [The vagina and rectum of the woman]. (M in art. **فَيْض**. [See **أَفَاضَ الْمَرْأَةُ** in that art.]) — [Hence,

also,] one says, **خُذْ فِي مَسَالِكِ الْحَقِّ** † [Enter thou upon the ways of truth]. (TA.) — See also **سَلَكٌ**.

مَسَلَكَةٌ A border (طَرَفٌ) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the **سَلَك**. (TA.)

مُسَلَّكٌ Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And **مُسَلَّكُ الذَّكْرِ** Sharp in the head of the penis: and so **مُسَلَّكُ الذَّكْرِ**. (AA, TA.)

سلم

1. **سَلِمَ**, [aor. **سَلِمَ**, inf. n. **سَلَامَةٌ** (S, M, A, Mgh, Msh, K) and **سَلِمَ** (A, TA) and **سَلِمَ** and **سَلِمَ** (Bd in xxxix. 30,) *He was, or became, safe, or secure; or he escaped;* (M, TA;) or *he was, or became, free;* (TA;) **مِنَ الْآفَاتِ** [from evils of any kind], (S, Mgh,) or **مِنَ الْآفَةِ** [from evil of any kind], (K,) or **مِنَ الْبَلَاءِ** [from trial, or affliction], (A, TA,) or **مِنَ الْأَمْرِ** [from the affair]: (M:) *he (a traveller) was, or became, safe, secure, or free, from evils of any kind:* (Msh:) and **سَلِمَ مِنَ الْعَيْبِ** and **سَلِمَ**, or *he was, or became, free from fault, defect, imperfection, blemish, or vice;* syn. **بَرِيَ**. (Msh in art. **بَرَأَ**.) [Hence,] one says, **لَا بَدَى تَسَلَّمَ مَا كَانَ**, [Hence,] one says, **كَذَا وَكَذَا** (ISk, S, K,*) meaning *No, by God [or Him] who maketh thee to be in safety,* (ISk, S, K,) [such and such things were not;] and to two persons **لَا بَدَى تَسَلَّمَانِ**, and to a pl. number **لَا بَدَى تَسَلَّمُونَ**, and to a female **لَا بَدَى تَسَلَّمِينَ**, and to a pl. number [of females] **لَا بَدَى تَسَلَّمْنَ**. (ISk, S, K,*) And **لَا أَفْعَلُ ذَلِكَ بَدَى تَسَلَّمَ**, meaning, *I will not do that, by the Author (lit. Lord or Master) of thy safety;* and in like manner, **بَدَى تَسَلَّمَانِ**, and **بَدَى تَسَلَّمُونَ**, and **بَدَى تَسَلَّمِينَ**. (Sb, M. [See also **ذُو**].) And **إِذْهَبْ بَدَى تَسَلَّمَ**, i. e. **إِذْهَبْ بِسَلَامَتِكَ** [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] **إِذْهَبَا بَدَى تَسَلَّمَانِ**. (S, K.) **ذِي** is thus prefixed to a verb [as virtually governing it in the gen. case] like as **آيَةٌ** is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase **يَفْعَلُ فِيهِ** (Akh, S:) it is not prefixed to any but this verb **تَسَلَّمَ** [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, **سَلِمَتْ لَهُ الصَّبْعَةُ**, meaning [The landed estate] was, or became, free from participation to him; syn. **خَلَصَتْ**. (Mgh, TA.) = **سَلِمَهُ**, [app. **سَلِمَهُ**, or perhaps **سَلِمَهُ**, for some verbs of this measure are trans., as **حَسَبَ** and **وَرِثَ** inf. n. **سَلِمَ**, [app. **سَلِمَ**, q. v. infra,] *He made him a captive.* (TA.) = **سَلِمَتِ الْحَيَّةُ**, (TA,) inf. n. **سَلِمَ**, (M, K, TA,) *The serpent bit him:* (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) =

سَلِمَ, aor. **سَلِمَ**, inf. n. **سَلِمَ**, (S, K, TA,) *He tanned the skin with قَرُطُ, i. e. leaves of] the **سَلِمَ** [or *mimosa flava*]. (S, K, TA.) — **سَلِمَ** (M, K,) aor. **سَلِمَ**, inf. n. **سَلِمَ**, (M,) *He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly.* (M, K.)*

2. **تَسَلَّمَ**, (S, M, Msh, K,) inf. n. **تَسْلِيمٌ**, (K,) *He (God) made him to be safe, secure, or free; saved, secured, or freed, him;* (M, Msh, TA;) **مِنَ الْآفَاتِ** [from evils of any kind], (S, Msh,) or **مِنَ الْآفَةِ** [from evil of any kind], (K,) or **مِنَ الْأَمْرِ** [from the affair]. (M.) [Freytag assigns the same meaning to **تَسْلَمَ** also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] **التَّسْلِيمُ** is also syn. with **السَّلَامُ**, (S, K, TA,) as meaning *The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التَّخْلِيصُ (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying **سَلَامٌ عَلَيْكَ** [q. v. infra, voce **سَلَامٌ**]; syn. **التَّحِيَّةُ**. (TA.) You say, **سَلَّمَ عَلَيْهِ** [meaning *He so saluted, or greeted, him*]. (M, Msh.) [This, when said of God, virtually means **سَلَّمَ**, i. e. *He saved him;* and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** *May God bless and save him.* You say also, **سَلَّمَ عَلَيْهِ** *He saluted him with the acknowledgment of his being Khaleefeh; saying, سَلَامٌ عَلَيْكَ* [q. v. infra, voce **سَلَامٌ**]; **يَا أَمِيرَ الْمُؤْمِنِينَ** *Salutation to thee, or peace be on thee, &c., O Prince of the Faithful.* **التَّسْلِيمَةُ** signifies *The salutation that is pronounced on finishing every two rek'ahs in prayer:* (Har p. 180:) [and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the fard alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed.) and **سَلَّمَ** means *He pronounced either of those salutations.*] — [Hence also,] **سَلَّمَ إِلَيْهِ** (S, K,*) inf. n. as above; (K;) and **اسْلَمَ إِلَيْهِ** (M;) *He gave to him the thing;* (S, M, K;) or *delivered it to him:* (M:) [he resigned it to him:] and **سَلَّمَ الْوَدِيعَةَ** (Mgh,) or **سَلَّمَ الْوَدِيعَةَ لِصَاحِبِهَا**, *He delivered the deposit [to him, or] to its owner:* (Msh:) and **اسْلَمَ إِلَى الْخِيَّاطِ** (Mgh) signifies the same as **سَلَّمَ إِلَيْهِ** [i. e. *He delivered the garment, or piece of cloth, to the tailor*]. (Har p. 166.) — See also 4, in two places. — You say also, **سَلَّمَ** **الْأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ** *The hired man gave himself up, or gave authority over himself, to the hirer.* (Msh.) And **سَلَّمْتُهُ وَأَسَلَّمْتُهُ** *I left him in the power of him who desired to kill him or to wound him.* (Ham p. 115.) And **لَبَّيْكَ** [He gave him up to destruction]: in this case with [the prep.] **لِ** only. (Har p. 166.) And*

also,] one says, **خُذْ فِي مَسَالِكِ الْحَقِّ** † [Enter thou upon the ways of truth]. (TA.) — See also **سَلَكٌ**.

مَسَلَكَةٌ A border (طَرَفٌ) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the **سَلَك**. (TA.)

مُسَلَّكٌ Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And **مُسَلَّكُ الذَّكْرِ** Sharp in the head of the penis: and so **مُسَلَّكُ الذَّكْرِ**. (AA, TA.)

سلم

1. **سَلِمَ**, [aor. **سَلِمَ**, inf. n. **سَلَامَةٌ** (S, M, A, Mgh, Msh, K) and **سَلِمَ** (A, TA) and **سَلِمَ** and **سَلِمَ** (Bd in xxxix. 30,) *He was, or became, safe, or secure; or he escaped;* (M, TA;) or *he was, or became, free;* (TA;) **مِنَ الْآفَاتِ** [from evils of any kind], (S, Mgh,) or **مِنَ الْآفَةِ** [from evil of any kind], (K,) or **مِنَ الْبَلَاءِ** [from trial, or affliction], (A, TA,) or **مِنَ الْأَمْرِ** [from the affair]: (M:) *he (a traveller) was, or became, safe, secure, or free, from evils of any kind:* (Msh:) and **سَلِمَ مِنَ الْعَيْبِ** and **سَلِمَ**, or *he was, or became, free from fault, defect, imperfection, blemish, or vice;* syn. **بَرِيَ**. (Msh in art. **بَرَأَ**.) [Hence,] one says, **لَا بَدَى تَسَلَّمَ مَا كَانَ**, [Hence,] one says, **كَذَا وَكَذَا** (ISk, S, K,*) meaning *No, by God [or Him] who maketh thee to be in safety,* (ISk, S, K,) [such and such things were not;] and to two persons **لَا بَدَى تَسَلَّمَانِ**, and to a pl. number **لَا بَدَى تَسَلَّمُونَ**, and to a female **لَا بَدَى تَسَلَّمِينَ**, and to a pl. number [of females] **لَا بَدَى تَسَلَّمْنَ**. (ISk, S, K,*) And **لَا أَفْعَلُ ذَلِكَ بَدَى تَسَلَّمَ**, meaning, *I will not do that, by the Author (lit. Lord or Master) of thy safety;* and in like manner, **بَدَى تَسَلَّمَانِ**, and **بَدَى تَسَلَّمُونَ**, and **بَدَى تَسَلَّمِينَ**. (Sb, M. [See also **ذُو**].) And **إِذْهَبْ بَدَى تَسَلَّمَ**, i. e. **إِذْهَبْ بِسَلَامَتِكَ** [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] **إِذْهَبَا بَدَى تَسَلَّمَانِ**. (S, K.) **ذِي** is thus prefixed to a verb [as virtually governing it in the gen. case] like as **آيَةٌ** is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase **يَفْعَلُ فِيهِ** (Akh, S:) it is not prefixed to any but this verb **تَسَلَّمَ** [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, **سَلِمَتْ لَهُ الصَّبْعَةُ**, meaning [The landed estate] was, or became, free from participation to him; syn. **خَلَصَتْ**. (Mgh, TA.) = **سَلِمَهُ**, [app. **سَلِمَهُ**, or perhaps **سَلِمَهُ**, for some verbs of this measure are trans., as **حَسَبَ** and **وَرِثَ** inf. n. **سَلِمَ**, [app. **سَلِمَ**, q. v. infra,] *He made him a captive.* (TA.) = **سَلِمَتِ الْحَيَّةُ**, (TA,) inf. n. **سَلِمَ**, (M, K, TA,) *The serpent bit him:* (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) = **سَلِمَ**, aor. **سَلِمَ**, inf. n. **سَلِمَ**, (S, K, TA,) *He tanned the skin with قَرُطُ, i. e. leaves of] the **سَلِمَ** [or *mimosa flava*]. (S, K, TA.) — **سَلِمَ** (M, K,) aor. **سَلِمَ**, inf. n. **سَلِمَ**, (M,) *He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly.* (M, K.)*

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الرجل **أسلم** (S, * M, Mṣb, *) or **العَدُوَّ** (K,) *He left, forsook, or deserted, (M, K,) the man, (S, * M, Mṣb, *) or the enemy; (K;) or abstained from aiding, or assisting, him; (S, M, Mṣb, K;) and threw him into destruction. (IAth, TA.)* And **أسلمه** *He left him [to that bane which was in him: app. referring to the bite of a serpent, or any evil affection: see **سَلِمَ**, third sentence]. (S, * M.)* — And **أسلمه إلى الله** and **أسلمه**, both meaning the same, (S, Mṣb, K, TA,) i. e. *He committed his case to God. (TA.)* — And **أسلم الدعوى** *He acknowledged the truth [or justice] of the claim, demand, or suit; [he conceded its truth or justice;] from **سَلِمَ الودِيعَةَ** **أسلمها**, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Mṣb.) [Hence one says, **أسلم الله كذا** *He conceded that it was thus.*] — And **التسليم** signifies also [The assenting, or] the giving [one's] approval (S, K, TA) unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining from offering opposition in the case in which it is not becoming [to do so]. (TA.) You say, **أسلم لأمر الله** *He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also **أسلم**. (MA.)*; or *resigned himself to God.**

3. **أسلمه** (M, Mṣb,) inf. n. **مُسَالَمَةٌ** (S, M, Mṣb) and **سَلَامٌ** (M, Mṣb,) *He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (S, * M, Mṣb:) and سَالَمَا They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.)*

4: see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus, **أسلم** is syn. with **أسلف** [as meaning *He paid in advance, or beforehand*]; (S, M, Mgh, Mṣb;) **الْتَمَنَ** [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also **أسلم**; (M;) and **تسلم**, as occurring in a trad., where it is said, **فَلَا يَصْرِفُهُ إِلَى غَيْرِهِ** [Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, **أسلم في الطعام** (S) or **في البئر** (Mgh) [He paid in advance for the wheat], and **في الشيء** [for the thing], as also **أسلم**. (M.) And hence the saying, **إِذَا أَسْلَمَ صُوفًا فِي لَبْدٍ أَوْ شَعْرًا فِي مِسْجٍ لَمْ يَجْزُ** [If he give in advance wool for felt, or goats' hair for a garment, or piece, of hair-cloth, it will not be allowable]. (Mgh.) And so in the phrase, **أَسْلَمْتُ إِلَيْهِ** [I paid in advance to him]. (Mṣb.) — Also [He resigned, or submitted, himself; **نَفْسُهُ** being understood: or] he was, or became, resigned, or submissive; (M, K;)

and so **أسلم**: (S, M, Mṣb, K:) you say, **أسلم لله** [He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see **مُسْلِمٌ**: (Mṣb:) [or] **أسلم** signifies he entered into **السلم**, (S, Mṣb,) which here means **الإستسلام** [i. e. the state of resignation, or submission]. (S.) — And *He became a Muslim; as also **تسلم**; (M, * K;) as in the saying, كَانَ كَافِرًا ثُمَّ تَسَلَّمَ*, i. e. *أسلم* [He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim]: (M:) or he entered [the pale, or communion, of] the religion of **الإسلام**. (S, * Mṣb.) **الإسلام** as a principle of the law of God is *The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said: for this, the blood is to be spared, and one may demand the repelling of evil: (T, * M:) and if there is therewith firm belief with the heart, it is إِيْمَانٌ: (T:) this is the doctrine of Esh-Shāfi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine,] Th well and briefly says, **الإسلام** is with the tongue, and **الإيمان** is with the heart: and he says, in explaining verse 48 of ch. v. of the *Kur*, that every prophet has been sent with **الإسلام**, though the ordinances differ. (M.) — One says also, **أَسْلَمْتُ عَنْهُ**, meaning *I left it* [app. an affair, as in an explanation in the *TK*,] after *I had been [engaged] in it. (Ibn-Buzurj, K.)* And **أسلم** occurs intransitively in the saying, **كَانَ رَاعِي غَنَمٍ ثُمَّ أَسْلَمَ**, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) — [Freytag assigns to **أسلم** another signification "*Adscendere fecit* (vid. **أسلم**)," as from the *Ham*, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:*

* هَوَى الدَّلْوُ أَسْلَمَهَا الرَّشَاءُ *

(meaning, *The descent, or as the descent, of the bucket that the well-rope has let go*): and by its being there said that "you should not prefer any reading of **هَوَى** to that with **دَamm**, though it has been said otherwise:" whereas the correct reading is, in my opinion, **هَوَى**, agreeably with what here follows:] Er-Riyāshee says, on the authority of AZ, that **الهِوَى**, with fet-h, is downwards; and with **دَamm**, upwards; and he cites the saying above as an ex. of the word as meaning downwards, (TA in art. **هَوَى**).

5. **أسلم منه** *He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.)* — **أسلم** is also syn. with **أَسْلَمَ**, in two senses: see the latter, in two places. — And **أسلمه** signifies *He took it, or received it; namely, a thing given, or delivered. (S, M, Mṣb, K.)*

6. **تسالموا** (M,) and **تسالها** (K,) inf. n. **تَسَالُمٌ**, (S,)

(S,) *They, (M,) or they two, (K,) made peace, or became at peace or reconciled, (S, * M, K,) one with another, (S, M,) or each with the other. (S, K.)* [See also 8.] — One says of a man, (M,) of a great, or frequent, liar, (TA,) **لَا تَسَالُمُ** [for **تَسَالُمُ**] (M,) or **لَا يَتَسَالُمُ خِيَلُهُ** (K, TA,) [His two troops of horses will not agree in pace, each with the other;] meaning † [his assertions will not be found to agree together; or] he will not say what is true, so that it may be accepted from him: for **تَسَالُمْتُ**, said of horses, means † they kept pace, one with another; [تَسَايرَتْ [q. v.];] not exciting one another. (M, K, TA.)

8. **أسلم** *He became at peace, or reconciled. (TA.)* Hence the saying, (TA,) **هُوَ لَا يَسْتَلِمُ عَلَيَّ** *He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.)* [See also 6.] — **أسلم الزرع** *The seed-produce put forth its ears. (K.)* — **أسلم الحجر** *He touched, (S, K,) or reached, (Mgh,) the stone, [meaning the Black Stone of the Ka'beh,] by kissing, or with the hand: (S, Mgh, K:) or he wiped it, or stroked it, with the hand: (Mgh:) or he kissed the stone: or he embraced it: (M:) and **اسْتَلَمَهُ** signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Mṣb;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being **سَلَامٌ** (ISk, Mṣb,) because it is from **سَلَمَ** [pl. of **سَلَمَةٌ**] signifying "stones," (ISk, S, * M, Mṣb, *) [in the Mgh, from **سَلَمَةٌ** signifying "a stone," and in the Mṣb the pl. of **سَلَمَةٌ** is said to be **سَلَامٌ**, like **كَلَامٌ**,] accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from **السَلَامُ**, with fet-h, meaning "salutation," and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAqar, the original is with hemz, from **المَلَامَةُ**, meaning **الاجتماع** ["the coming together," &c., because denoting contact]. (Mṣb.) Abu-t-Tufeyl is related to have said, **رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى رَأْسِهِ يَسْتَلِمُ بِحُجْنِهِ وَيَقْبِلُ** [i. e. *I saw the Apostle of God (may God bless and save him) circuiting around the Ka'beh, upon his camel, touching the Black Stone with his hooked staff, and kissing the hooked staff*]. (TA.) The primary signification of **الإستسلام** is [said to be] *The wiping, or stroking, the سَلَمَةُ*, i. e. *the stone*: afterwards it was used in relation to other things, and one said **يَدَهَا**, meaning *I stroked, or kissed, her hand. (Har pp. 30 and 31.)* — **أسلم الخف قدماه** means *The boot rendered his feet soft* [after he had been accustomed to walking barefoot]. (TA.)*

10: see 4, in the former half of the paragraph. — **أسلم تكمر الطريق** *He went upon the middle of the road, not missing it. (K, * TA.)* [In the CK, after **وَأَسْلَمَ انْقَادَ**, for **وَأَسْلَمَ الطريق**, meaning *وَأَسْلَمَ تكمر الطريق*, is erroneously put **وَأَسْلَمَ**

الطَّرِيقِ, assigning to **تَسْلِم** a meaning belonging to **استسلم**.)

Q. Q. 2. **تَمَسَّلَمَ** [from **مُسْلِمٌ**] *He named, or called, himself a Muslim; or he named himself Muslim; his name having before been Mohamad: (M, K:) mentioned by Er-Ru-ásee. (M.)*

سَلَمٌ: see the next paragraph, in six places. = Also *A leathern bucket (دَلْوٌ) having one عُرْوَةٌ [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دَلَوَاتٍ) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَلْوُ of the water-carriers: (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عُرْوَةٌ [or stick fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَلْوٌ is fem.]: (M:) pl. [of pauc.] **أَسْلَمٌ** and [of mult.] **سِلَاحٌ**, (M, K,) and Lh mentions as its pl. **أَسَالِمٌ**, which is extr. [unless as a pl. pl., i. e. pl. of **أَسْلَمٌ**]. (M.)*

سَلَمٌ *Peace, or reconciliation; as also سَلَمٌ; (S, M, Mṣb, K;) masc. and fem.; (S, Mṣb, K;*) and سَلَمٌ and سَلَامٌ are like سَلَمٌ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سَلَمٌ signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also سَلَمٌ; and both are sometimes fem. as being syn. with مَصْلَحَةٌ. (L voce جَنَحَ, q. v.) In the saying of El-Aṣṣhā,*

* أَذَاقَتْهُمْ الْحَرْبَ أَنْفَاسًا *
* وَقَدْ تَكَرَّرَ الْحَرْبُ بَعْدَ السَّلَامِ * *

[*War made them, or has made them, to taste its draughts, and verily war is disliked after peace*], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like **إِبِل**, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, **أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سَلَامًا**, or **سَلَامًا**, or **سَلَامًا**, accord. to different relations, meaning [*He took forty of the people of Mekkeh peaceably*]: thus expl. by El-Homeydeh, in his "Ghareeb." (TA. [See also **سَلَمٌ** below.]) — Also *i. q.* **سَلَامٌ**, (S, K, TA,) as signifying *Self-resignation, or submission*; (TA; [and thus the latter is expl. in one place in the S:];) which is also a signification of **سَلَمٌ**: (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, **وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا**, (Bd, TA,) or **السَّلَامَ**, as some read, (Bd,) [i. e. *And say not ye to him who offers to you submission, Thou art not a believer*:] or **السَّلَامَ** here means the salutation of the **الإِسْلَامَ** [by saying **عَلَيْكُمُ السَّلَامُ**]: (Bd, TA:*) or salutation, and submission by uttering the profession of the **الإِسْلَامَ**; and so **السَّلَامَ**: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being

said that] **السَّلَامُ** is the subst. from **التَّسْلِيمُ**; (K;) [but accord. to SM,] this means *the unreserved approval of what is decreed*; and this is said to be meant by the reading **السَّلَامُ** mentioned above. (TA.) — And [hence] **التَّسْلِيمُ** signifies also **الإِسْلَامُ** [as meaning *The religion of the Muslims*; because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, **ادْخُلُوا فِي السَّلَامِ كَافَّةً**, [Enter ye into the religion of El-Islām wholly]; (S, Bd, Jel;) and so **السَّلَامُ**, as some there read; (Bd, Jel;) or both there mean *submission and obedience to God*: (Bd:) [and] **السَّلَامُ** [also] has the former meaning. (M.) = Also, (S, M, K,) and **سَلَمٌ**, (M,) *A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.)* This is said to be meant in the Kur [xxxix. 30], where it is said, **وَرَجُلًا سَلِيمًا**, as some read, i. e. *And a man who is at peace with respect to a man*: (TA:) or **سَلِيمًا** and **سَلِيمًا** and **سَلِيمًا**, three different readings, in the place of [the more common reading] **سَلِيمًا**, are all inf. ns. of **سَلِمَ**, used as epithets [syn. with **سَالِيمًا**], or **لَا** is suppressed before them. (Bd.) You say, **أَنَا سَلِمٌ لِمَنْ سَالَمَنِي** [*I am one who is at peace with respect to him who is at peace with me*]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]

* أَنَا نَائِلٌ إِنِّي سَلِمٌ * لِأَهْلِكَ فَأَقْبَلِي سَلِيمِي *
[*O Nāileh, (نَائِلَةٌ being for نَائِلَةٌ, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission*]. (TA. [It seems to be there indicated by the context that **سَلِمِي** here means *my peace, or reconciliation*; which is less appropriate than the meaning that I have assigned to it.]])

سَلَمٌ: see **سَلَامٌ**: and see also **سَلَمٌ**, in seven places. — Also, in buying or selling, (Mṣb,) the subst. from **أَسْلَمَ فِي الشَّيْءِ** and **سَلَمَ** signifying *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description*: (T and TA in art. **سَلَفَ**;) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art. :) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of **سَلَفَ**;) but it is said in a trad. that the term **سَلَمٌ** as meaning **سَلَفَ** was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) = And *The making [one] captive*. (K. [See 1, in the latter part of the paragraph.]) = And *A captive*; (K;) because he

submits himself. (TA.) One says, **أَخَذَهُ سَلَمًا**, (M, TA, [in the TK **بِالسَّلَامِ**]) *He took him [a captive], (TA,) or made him captive, (M,) without war*: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAṣr, M, TA:) and thus El-Khaṭṭābī has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce **سَلَمٌ**. (TA.) = Also *A sort of tree, (S, M, Mṣb, K,) [the mimosa flava of Forskāl, who writes its Arabic name in Italic characters syllam, and in Arabic characters سَلِيم, (Flora Aegypt. Arab., p. cxxiii.,)] a species (M) of the [kind of thorny trees called] عَصَاهُ, (S, M, Mgh, Mṣb, TA, [not عَصَاةُ, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قَرَطُ, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] بَرَمَةٌ [n. un. of بَرَمٌ, see this word, and see also حَبْلَةٌ,] which is the sweetest of the بَرَمَ in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain (حَبَّةٌ خَضِرَاءُ) [or this may mean a grain of a dark, or an ashy, dust-colour], of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ة: (S, M, Mgh, Mṣb, K:) and pl. **أَسْلَامٌ**, (M,) and **سَلَامٌ** is said by IB to be pl. of the n. un., like **إِكْرَامٌ** is of **أَكْمَةٌ**. (TA.) [Hence,] **ذَاتُ أَسْلَامٍ** *A land (أَرْضٌ) that gives growth to the [trees called] سَلَمٌ. (K.)* See also **سَلَمَانٌ**.*

سَلَمٌ *Stones; (S, M;) as also سَلَامٌ (M:) and سَلِيمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلِيمَةٌ, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Mṣb:) [or] the pl. [or quasi-pl. n.] of **سَلِيمَةٌ** in this sense is **سَلَامٌ**, like **كَلَامٌ** in measure: (Mṣb:) or **سَلِيمَةٌ** signifies *stones; (K;) or hard stones; (TA;) and سَلَامٌ is its pl.:* (K:) [said to be] so called because of their freedom (سَلَامَةٌ) from softness: (TA:) or this last signifies *stones, the small thereof and the large; and they assign to it no sing.:* (ISH, TA:) or **سَلَامٌ** [probably meaning **سَلَامٌ**] is a quasi-pl. n.: (Abou-Kheyreh, TA:) and it is also said to be a name for any broad stone. (TA.) See also **سَلَمَانٌ**. A poet says, (namely, Bujeyr Ibn-'Anameh, IB, TA,)*

* يَوْمِي وَرَائِي بِأَمْسِهِمْ وَأَمْسَلِمَةٍ *
[*He casts from behind me (i. e. defends me) with the arrow and the stone*]: this [usage of **أَمْسَلِمَةٍ** for **أَمْسَلِمَةٍ**] is of the dial. of [Teiji and] Himyer. (S, TA.)

السَّلَامُ for **السَّلَامُ**: see **سَلَمٌ**, second sentence.

سَلِيمَةٌ: see **سَلِمٌ**, in two places: and **سَلَمَانٌ**. = Also *A woman soft, or tender, in the أطْرَافَ [or fingers, or other extremities]. (K.)* — And *An old and weak she-camel. (IAṣr, TA in art. سَدَ)*

سَلَمَى A certain plant (K, TA) which becomes green in the [season called] صَيْف [app. here meaning spring]. (TA.) — *أَبُو سَلَمَى* The [species of lizard called] وَزَغ: (K:) or, some say, [as is said in the M,] *أَبُو سَلْمَانَ*. (TA.) — See also the next paragraph. — [In the CK, by a mistranscription, a meaning belonging to *سَلَامَى* is assigned to *سَلَمَى*.]

السَّلَامَة, accord. to Aboo-Mis-hal, as meaning *The earth*, occurs in the prov., *أَنْفٌ فِي الْمَاءِ وَأَسْتُ*, and if this be correct, it may be derived from *سَلَام* [i. e. *سَلَامَة*] meaning “stones:” and it may be originally *السَّلَمَى*, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, *أَنْفٌ فِي السَّمَاءِ وَأَسْتُ*.]

هُوَ سَلْمَانُ بَيْتِهِ He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, *سَلْمَانٌ مِّنَّا أَهْلُ الْبَيْتِ* [Selmán is of us, the people of the house]; referring to Selmán El-Fárisee. (Har p. 472.) — *سَلَمَى*: see *سَلَمَى*. — Also *سَلَمَى* A species of the [black beetles called] جَعْلَان [pl. of جَعَلٌ, q. v.]: (M:) or *جَعَلٌ*, (IAar, K,) or *أَبُو جَعْرَان*, with fet-h [app. a mistake for kesr] to the ج: (K, TA:) or the largest of the جَعْلَان: or a certain insect like the جَعَلٌ, having a pair of wings: (TA:) or the male of the [black beetles called] خَنْفَاس [pl. of خَنْفَاسَة, q. v.]. (IAar, TA in art. *فَرَس*.)

سَلْمَان or *سَلْمَان*, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, *كَانَ يُصَلِّي عِنْدَ سَلْمَانٍ فِي طَرِيقِ مَكَّةَ* [He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh]: each may be a pl. [or rather a quasi-pl. n.]; the former, of *سَلْمَة*, the “tree so called;” the latter, of *سَلْمَة*, “stones” [or a “stone:” but both of these explanations are strange]. (TA.)

سَلَام (S, K, TA,) in its primary acceptation, (TA,) is syn. with *سَلَامَة* (S, K, TA,) as is also *سَلَامٌ* (S, [so in one of my copies, but omitted in the other copy,]) and signifies *Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices*, (S,* [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and *from evils of any kind*: (TA:) or [simply] *safety, security, immunity, or freedom*; as also *سَلَامَة*: (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one

[and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the ة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) *سَلَامٌ عَلَيْكُمْ* is an announcement of the continuance of *سَلَامَة* [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered *Safety, &c., be, or light and abide, on you*; or, generally, *peace be, or light and abide, on you*; for] it means nothing disliked, or evil, shall befall you henceforth: (Bd in xvi. 34:) and *سَلَامٌ عَلَيْكُمْ* [may be rendered in like manner; for it virtually] means *I will not do to thee anything that is disliked, or evil*; (Bd and Jel in xix. 48;) nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee. (Bd ibid.) It may also be [rendered *May safety, &c., or peace, be, or light and abide, on you*; as] a prayer for *سَلَامَة*, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write *سَلَامٌ عَلَيْكُمْ*, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply *وَالسَّلَام*, suppressing *عَلَيْكُمْ*].) In saluting the dead, one puts *عَلَيْكُمْ* first, saying, *عَلَيْكُمْ سَلَامٌ اللَّهُ*. (Ham p. 367.) You also say, *لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا* [No, by thy safety, such and such things were not]. (S.) *السَّلَام* is also a name of God, (S, M, Msh, K,) [applied to Him in the K̅ur lix. 23, accord. to some for *السَّلَامَة*, i. e. *السَّلَامَة*] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being the Author of Safety, Security, &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making *سَلَامٌ* to be syn. with *سَلَامَةٌ*, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) *دَارُ السَّلَامِ* is an appellation of Paradise, (M, K,) [applied thereto in the K̅ur vi. 127 and x. 26,] as being the abode of everlasting safety, or security; (Zj, M, TA;) the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases [&c.]: (TA:) or as being the abode of God. (M, TA.) — See also *سَلَامٌ*, in four places. — [As is there stated,] it signifies also *Salutation, or greeting*; (M, TA;) particularly the *salutation of the الإسلام* [by saying

سَلَامٌ عَلَيْكُمْ or *سَلَامٌ عَلَيْكُمْ*, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Msh, TA) from *سَلَمَ* عَلَيْهِ, (Msh,) [i. e.] from *التَّسْلِيمُ*, (S, Mgh, TA,) like *كَلَامٌ* from *التَّكْلِيمُ*. (Mgh. [See 2, third sentence.]) — In the saying in the K̅ur [xxv. 64], *وَإِذَا خَاطَبْتُمُ الْجَاهِلُونَ قَالُوا سَلَامًا* [And when the ignorant speak to them, they say, *سَلَامًا*], this last word signifies *تَسْلِيمًا*, (Sb, M,) or *تَسْلِيمًا مِنْكُمْ* [for *تَسْلِيمًا مِنْكُمْ* We declare ourselves to be clear, or quit, of you], and *لَكُمْ* [for *مُتَارَكَةٌ* we relinquish you], (Bd,) [and means] *there shall be neither good nor evil between us* (Sb, M, Bd) and you: it is not the *سَلَام* that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the K̅ur, which was promulgated afterwards, at El-Medeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of *سَلَامٌ* when addressed to a Muslim by one not a Muslim is to be returned only by saying *وَعَلَيْكُمْ* or *وَعَلَيْكُمْ*:] or the meaning in xxv. 64 is, *they say a right saying, in which they are secure from harming and sinning*. (Bd.) Sb asserts that Aboo-Rabee'ah used to say, *إِذَا لَقِيتُ أَتَسَلَّمُ مِنْكَ* [for *تَسْلِيمًا* meaning *فَلَانًا فَقُلْ سَلَامًا*, i. e. *When thou meetest such a one, say, I declare myself to be clear, or quit, of thee*]: and he says that some of them said *سَلَامٌ*, meaning *The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing*. (M.) [It is usual, in the present day, to say, *وَالسَّلَام*, meaning *Do thou such a thing, and there will be an end of altercation between us*.] — See also *سَلِيمٌ*. — Also *A kind of trees*; (S, M, Msh, K;) they assert that *they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عَضَاهُ*: (AHn, M:) they are also called *سَلَامٌ* (K;) or this is pl. of *سَلْمَة* [n. un. of *سَلَمٌ*], which is of another kind; like as *إِكَامٌ* is pl. of *أَكْمَة*: (IB, TA:) n. un. with ة. (S, M.) *السَّلَامُ عَلَيْكَ* was said to an Arab of the desert; and he replied, *الْجَنَاحُ عَلَيْكَ*: and being asked, “What is this reply?” he answered, “They are two bitter trees: thou hast put upon me one, so I have put upon thee the other.” (K.) — See also *سَلِيمٌ*, in two places.

سَلَامٌ: see *سَلِيمٌ*, in two places: — and the paragraph here next preceding, last sentence but two.

سَلِيمٌ i. q. *سَلِيمٌ*, (S, M, K,) which means *Safe, secure, or free, (Msh,) from evils of any kind*; (K, Msh, TA;) applied to a man: (M:) pl. *سَلَامَة* (M, K, TA;) in some copies of the K̅ur like *جَرِيحٌ* pl. of *جَرِيحٌ*; (TA;) [but this is probably its pl. only when it is used in the sense of *جَرِيحٌ* or the like, as seems to be the case from what follows.] Also, (M,) applied to a

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heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the *Kur* xxvi. 89, means *With a heart free from unbelief*: (M, TA:) or, *divested of corruptness, or unsoundness*: (Er-Rāghib, TA:) in the *Kur* xxxvii. 82, some say that it means *with a grieving, or sorrowful, heart*; from سَلِيمٌ in the sense here next following. (Bd.) — Also *q. لدَيْغٍ* [meaning *Bitten by a serpent*]; (S, M, K;) as also سَلَامٌ (S, K) and مُسْلُومٌ: (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مُسْلَمٌ) to that [bane] which is in him: (IAar, S, M:) and sometimes it is metaphorically used as meaning † *wounded*: (M:) or it means *wounded, at the point of death*, (M, K,) as some say: (M:) pl. سَلَمَى. (M, and Ham p. 214.) = Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the أَشْعَر [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is between the أَمْعَر [q. v.], (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلَامٌ, in three places. = Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.)

سَلَامَى, a noun of the fem. gender, (Msb,) *A certain bone that is in the فَرْسَن [q. v., here meaning foot] of the camel*: (S, K:) this is said by A'Obeid to be the primary signification: (S:) or the سَلَامَى of the camel are the bones of the فَرْسَن [or foot]: (M:) [for] سَلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سَلَامِيَّاتٌ (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سَلَامِيَّةٌ, signifying the أَثْمَلَةُ [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَخ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سَلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سَلَامِيَّاتٌ (S, TA,) or سَلَامَى (M, Msb,) also signifies the bones of the أَصَابِع (S, M,) so says Kh, and Zj adds that they are also called the قَضَب (Msb,) of the hand and of the foot; (M;) [i. e., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; namely, the phalanges of the fingers and of the toes;] that are between every two joints [and what are beyond the extreme joints] of the أَصَابِع: accord. to Lth, the سَلَامَى are the bones of the أَصَابِع [or fingers and toes] and the أَشَاجِع and the أَكَارِع, and are hard and compact bones like كَعَاب [pl. of كَعْب]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:] accord. to IAar, (M,) certain small bones, of the length of the إَصْبَع [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سَلَامَى and سَلَامِيَّاتٌ are sometimes applied, (see أَشَاجِع and

مُشْطُ)] in the hand and in the foot, (K,) [i. e.] in each hand and foot: (M:) Ktr says that the عَظَامِيَّات are the عُرُوق [app. a mistake for عَظَام i. e. bones] of the outer side of the hand and foot: (Msb:) سَلَامَى is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six سَلَامِيَّات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سَلَامَى is applied to each of the pastern-bones and to the coffin-bone; these three corresponding to the phalanges of a human being: see قَضَب]: (TA:) it is not allowable to write سَلَامَى otherwise than with what is termed the short alif. (MF, TA.) = سَلَامَى (M, K,) like سَكْرَى (K, TA, [in the CK like سَكْرَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [south, or southerly, wind called] جَنُوب. (M, K.)

سَلَامَانٌ *A kind of tree*, (S, M, K,) 'growing in soft, or plain, tracts: (M:) AZ says, it is like the أَلَاء, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَّة), except that it is smaller than the أَلَاء; tooth-sticks (مَسَاوِيك) are made from it; and its produce is like that of the أَلَاء; and it grows in the sands and the deserts: (TA in art. الأ:) n. un. with ة. (M.)

نَمَلٌ سَلِيمَانٌ *Red ants* [lit. the ants of Solomon]. (TA voce أَخَوَى in art. حو.)

سَلَمٌ *A ladder, or a series of stairs or steps*, syn. مَرْقَاة (M, K,) and دَرَجَةٌ (M,) or مِعْرَاج (Msb,) upon which one ascends; (S, Mgh;) either of wood or of clay [&c.]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَةَ) by means of it: (Er-Rāghib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هِيَ السَّلَمُ وَهِيَ السَّلَمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلَالِمٌ (S, Mgh, K) and سَلَالِمٌ (K,) [which latter is the original, for] the سَلَالِمُ in سَلَامِي is added by poetic license. (M, TA.) [Hence,] السَّلَمُ † *Certain stars, below [those called] العَائِنَة, on the right of them*; (K;) as being likened to the سَلَمُ [above-mentioned]. (TA.) — And The غَرْز [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) — And † *A means to a thing*; (K, TA;) because it leads to another thing like as does the سَلَمُ upon which one ascends. (TA.) — And السَّلَمُ is the name of *The horse of Zebbán* (in the CK Zeiyán) Ibn-Seiyár. (K.)

سَلَمٌ: see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce شَاجِبٌ] — [Hence,] كَلِمَةٌ سَلَامَةٌ الْعَيْنَيْنِ † *A good word or expression or sentence*. (TA.) = The saying of J [in the S], (K,) in which he has followed

his maternal uncle El-Farábee, (TA,) that it signifies *The portion of skin between the eye and the nose, is a mistake*; (IB, K;) and his citation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (K) in which he says,

وَجِلْدَةٌ بَيْنَ الْعَيْنِ وَالْأَنْفِ سَلِمٌ

(TA,) is futile: (K:) for, as IB says, Sálím was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمٌ [More, and most, safe or secure or free from evils of any kind]. You say, هَذَا هَذَا أَسْلَمٌ مِنْ هَذَا [This is more safe &c. than this]: and هَذَا هَذَا أَسْلَمٌ [This is the most safe &c.]; and هَذِهِ السَّلْمَى. (Ham p. 214.) = And الإِسْلَامُ [app. اللطْفَى] signifies, like الطَّفَى [i. e. الطَّفَى], *The leaves (خُوص) of the دَوْمَر [or Theban palm]*. (Ibn-Beytár, app. from AHn, cited by De Sacy in his *Chrest. Arabe*, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, q. v. — It is the general term for *The religion of Moḥammad*: differing from الإِيمَان, as shown above: see 4. — And hence, for أَهْلُ الإِسْلَام, or the like,] *The Muslims, collectively*. (M in art. بِيض, &c.)

إِسْلَامِيٌّ [Of, or relating to, الإِسْلَام, as meaning *the religion of Moḥammad*. — And particularly] *A poet of the class next after the مَحْضَرُونَ and next before the مُؤَدِّدُونَ*. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdaq, El-Akḥṭal, and Dhu-r-Rumme, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi suprà, and Ibn-Khillikán in art. جَرِير.) — لَفْظٌ إِسْلَامِيٌّ *A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإِسْلَام, by means of the *Kur-án* &c.* (Mz 20th نوع.)

الْأَسْلَمُ [The vena salvatella;] *a certain vein* (S, M, K) in the hand, (M,) between the little finger and the finger next to this: (S, K:) it occurs only [thus] in the dim. form. (M.)

وَأَجَعَلْنَا مُسْلِمٌ act. part. n. of 4 [q. v.]. (Msb.) مُسْلِمٌ, in the *Kur* ii. 122, means *And make both of us self-resigned, or submissive, to Thee*: (Bd, Jel:) or, *sincere in religion, or without hypocrisy, towards Thee*; syn. مُخْلِصِينَ (M, Bd:) and therefore مُسْلِمِينَ is made trans. by means of ل. (M.) — [It commonly means *One who holds, or professes, the religion of الإِسْلَام*.] And one says, كَانَ كَافِرًا ثُمَّ هُوَ الْيَوْمَ مُسْلِمٌ [He was an unbeliever: then, to day, he has become a Muslim]. (M.)

مُسْلِمَةٌ: see what next precedes.

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renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K,*) whereupon his love dies: (K:) or rain-water poured upon a certain bead (خَرَزَةٌ) called سُلْوَانَةٌ, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K:) called by the physicians مُفَرِّح: (S:) or a certain bead (خَرَزَةٌ) for captivating, or fascinating, also called سُلْوَانَةٌ (Lh, M, K,) and سُلْوَانَةٌ (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or سُلْوَانَةٌ signifies [or, accord. to the K, signifies also] a certain bead (خَرَزَةٌ, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K:*) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says,

* لَوْ أَشْرَبَ السُّلْوَانَ مَا سَلَيْتُ *

* مَا بِي غِنَى عَنْكَ وَإِنْ غَنَيْتُ *

(S, M,*) and Nuṣeyr Ibn-Abee-Nuṣeyr, in answer to a question of Aṣ respecting the meaning of السُّلْوَان, said that it is a bead (خَرَزَةٌ) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but Aṣ disallowed this, and said that it is an inf. n. of سَلَوْتُ, and that the meaning is لَوْ أَشْرَبَ السُّلْوَانَ [i. e. + Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also سُلْوَةٌ.

سُلْوَانَةٌ: see the next preceding paragraph.

سُلْوَانٌ: see سَلَوَى — and see also سُلْوَانٌ, in three places.

سَلَى, [said to be] like رَبَّى, [but it may be سَلَى, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سَلَى.)

سَالٍ [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.)

مَسْلَاةٌ [a noun of the class of مَبْخَلَةٌ and مَجْنَنَةٌ &c., originally مَسْلُوءَةٌ]. One says, فِيهِ مَسْلَاةٌ عَنِ, meaning he is low, base, vile, or sordid. (TA.)

الْكُرْبِ [In him is a cause of forgetfulness of, or freedom from, anxieties]: like مَعْلَاةٌ [in form]. (TA.)

النَّسْلِي The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يُسَلِّيهِ). (Ham p. 46.)

مَسْلَى [a noun of place from 5]. One says, مَا عَنْهُ مَسْلَى [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

سلى

1. سَلَيْتُ (M, K,) aor. ٤, (K,) inf. n. سَلَى, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَاهَا) became disrupted [in her belly]. (M, K.) = سَلَاهَا, inf. n. سَلَى (M;) or سَلَاهَا, inf. n. تَسْلِيَةٌ (S, K;) He pulled out or off, or removed from its place, her secundine (سَلَاهَا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And سَلَيْتُ النَّاقَةَ I drew [forth] the she-camel's secundine (سَلَاهَا) after the bringing forth without letting it fall (بَعْدَ الرَّحِمِ or الرَّحِمِ). (Lh, M.) = سَلَيْتُهُ a dial. var. of سَلَوْتُهُ, mentioned by Esh-Shereeshee. (TA.) See 1 in art. سلو, first sentence.

2: see the preceding paragraph.

8. اسْتَلَتْ She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (سَلَاهَا). (K, TA.) — She (a ewe, or goat,) became fat. (K in art. سلو, and TA in the present art.) = اسْتَلَتْ سَمْنًا [i. e. سَمْنًا] She collected سَمْن [or clarified butter]. (TA. [See also 8 in art. سَلَا.]

سَلَى [thus differently written, the former the more correct, unless the word be derived from السَّلْوَةُ, as it is said to be in the Ham p. 656, but this is improbable,] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fetus, or young, [in the womb,] (S, M, Mṣb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيمَةٌ (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. اسْلَاءٌ. (M, Mṣb, K.) [Hence,] one says, انْقَطَعَ السَّلَى فِي الْبَطْنِ [The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السَّكِّينَ الْعَظْمَ [The knife reached to the bone]. (S, K.) And هُوَ آكِلُ الْإِسْلَاءِ [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ الْقَوْمُ فِي سَلَى جَبَلٍ [The people, or

party, fell into the like of the secundine of a he-camel]; meaning they fell into a difficult affair or case; (S, K,*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سَلَى. (S, Meyd.)

سَلِيَةٌ A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine (سَلَاهَا) has become disrupted [in her belly]. (S, K.) — And A ewe, or she-goat, [or she-camel,] whose secundine (سَلَاهَا) has been pulled out or off, or removed from its place. (TA.)

سَلَى, [or سَلَى,] mentioned in this art. in the TA: see art. سلو.

سمر

1. سَمَرْتُ (S, Mṣb, K,) aor. ٢, inf. n. سَمَرٌ (Mṣb,) He put poison into it; [poisoned it; infected it with poison;] namely, food. (S, Mṣb, K.) And He gave him to drink poison. (S, K.) And سَمَرْتُ الْهَامَةَ The هَامَةُ [or venomous reptile or the like] smote him with its poison. (M.) — [Hence, perhaps, He suggested it, إِلَيْهِ to him: a signification mentioned by Freytag, but without any indication of the authority.] — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] مَسَمَرٌ may be an inf. n. of the verb [signifying نَفَذَ], and may also signify a place of نُفُوذ. (Mṣb.) — And, (K,) aor. ٢, (S, TA,) inf. n. سَمَرٌ (TA,) † He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — Also, inf. n. سَمَرٌ i. q. شَدَّةٌ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَّةٌ; for] you say, سَمَرْتُ الْقَارُورَةَ وَتَحَوُّهَا, (S, K,*) inf. n. as above, (TA,) meaning سَدَدْتُ [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K,*) — Also, (M, K,) aor. ٢, inf. n. سَمَرٌ (TA,) i. q. أَصْلَحَهُ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And سَمَرْتُ بَيْنَ سَمَرَيْنِ (K,) aor. ٢, [for the verb is trans., الْأَمْرُ being understood, or بَيْنَ meaning ذَاتَ الْبَيْنِ] (M,) inf. n. سَمَرٌ (S, M,) i. q. أَصْلَحَ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S, M, K.) — And سَمَرْتُ الْوَدَعَ He strung the وَدَع [or conveys]; which, when strung, are termed سَمَرَةٌ and سَمَرٌ. (M.) — سَمَرَةٌ, inf. n. سَمَرٌ, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَمَرْتُ النِّعْمَةَ He so appropriated the benefit, or bounty. (K.) And سَمَرْتُ النِّعْمَةَ The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-Ajjāj says,

* هُوَ الَّذِي أَنْعَمَ نَعْمَى عَيْتٍ *

* عَلَى الَّذِينَ أَسْلَمُوا وَسَمْتُ *

(S,) or the latter hemistich is

* عَلَى الْبِلَادِ رَسْنَا وَسَتَتْ *

(M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S.) — [And i. q. قَصَدَهُ:] you say, سَمِعْتُ قَصَدَكَ, i. e. قَصَدْتُ قَصَدَكَ [which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S.) = [سر] It was smitten by the wind called سَمُومٌ, applied to a plant; and in like manner to a man: see its part. n., مَسْمُومٌ. And [سر يَوْمَنَا] with damm [to the س], Our day was, or became, attended with the wind called سَمُومٌ. (S, K.)

2. تَسْمِيرٌ signifies The making loops to the [girth called] وَضِينٌ. (TA.) [You say, سَمِرَ الْوَضِينُ He made loops to the وَضِين: see the pass. part. n., below. And also He adorned the وَضِين with سَمُومٌ, i. e. strung cowries: see, again, the pass. part. n.]

R. Q. 1. سَمِيرٌ He (a man) walked, or went along, gently. (IAar, TA.) And He (a fox) ran; [or ran in a certain manner;] inf. n. سَمِيرَةٌ (TK:) the latter signifies the running, (K,) or a sort of running, (M,) of the fox. (M, K.)

سر Poison, or venom; (PS, TK;) or deadly poison or venom; (KL;) or the poison, or venom, of the serpent; (MA;) a certain deadly thing, (S, M, Mṣb, K,) well known; (K;) as also سر, (S, M, Mṣb, K,) which is of the dial. of the people of El-'Āliyah, (Yoo, Mṣb, TA,) and is said to be the most chaste; (MF, TA;) and سر, (Mṣb, K,) which is [said to be] of the dial. of Temeem, (Mṣb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Mṣb:) pl. سَمَامٌ (S, M, Mṣb, K) and سَمُومٌ (S, Mṣb, K:) and سَمِيرٌ signifies the same, in the sing. sense. (ISk, K, TA.) [In some copies of the K, by a mistranscription وَالسَمِيرُ or السَمِيرُ for السَمِيرُ or السَمِيرُ is made to be syn. with سَمِيرٌ as signifying "a fox." That the right reading is that which I have followed is shown in the TA by an ex., in which سَمِيرٌ is spoken of as drunk.] — [Hence,] سَمِرُ الْفَأْرِ Arsenic; [in like manner called by us ratsbane;] syn. الشَّكُّ (K, TA,) i. e. الرَّهَجُ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to The hyoscyamus muticus of Linn. (Delile's Floræ Aegypt. Illustr., in the Descr. de l'Égypte, no. 242.)] — And سَمِرُ الْحِمَارِ The [tree called] دُقْلَى [q. v.]. (K.) — And سَمِرُ السَّيْكِ The tree called مَاهِيَزَهْرَه [or زَهْرَه], (K,) which latter appellation is Pers., meaning the same, [i. e. "fish-poison,"] (TA,) and also known by the name of الْبُوصِيرُ: it is beneficial for pains of the joints,

and pain of the hip and the back, and the نَقْرَس [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its لَحَاء [or bark]: (K, TA:) when somewhat thereof, (K, *TA,) kneaded with leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA:) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.) — سَمِرُ الْبَرَص: see سَمَامٌ. = Also, and سَمِيرٌ, (S, M, Mṣb, K,) and سَمِيرٌ, (Mṣb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Mṣb, K,) of anything; (M;) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Mṣb, TA;) as in the Kur vii. 38; [see جَمَلٌ] and the hole of the nose, and of the ear: (TA:) pl. سَمُومٌ, (M,) or سَمَامٌ, (Mṣb,) or both. (S, K.) The سَمُوم and سَمَام of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. is سر and سر: (S;) or the سَمُوم of a human being, and of a horse or the like, are the clefts (مَشَاتِق) of the skin thereof. (M.) And the سَمُوم of the horse are The thin portions of the hard bone, [extending] from the two sides of the nasal bone to the channels of the tears: sing. سر: (M:) or, as some say, (M,) the سَمَان, (S, M,) or the سر, (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (أَنْف, M, or خَيْشُوم, S, K, [which latter often means the same as the former,]) of the horse: (S, M, K:) accord. to Lth, سَمُومٌ, as pl. of سر, signifies the channels of the tears of the horse: AO says that in the face of the horse are سَمُوم; and the bareness of his سَمُوم is approved, and is regarded as indicative of generous breed. (TA.) By the سَمُوم of the horse are also meant Any bone [or rather bones] in which is marrow. (TA.) And the سَمُوم of a sword are Notches therein, whether new or old. (TA.) — أَصَابَ سَمْرٌ [is app. from سر as signifying the "eye" of a needle, or the like, and] means + He hit, or attained, the object of his aim or pursuit: (M, K:) and in like manner, هُوَ بِصِيرٍ بِسَمْرٍ حَاجَتِهِ [He is knowing, or skilful, in respect of the object of his aim or pursuit]. (M.) — [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَالَهُ سَمْرٌ وَلَا حَمْرٌ, (S, M,) meaning + He has no object in his mind except thee; syn. هَمْرٌ: (M:) and in like manner, مَالَهُ سَمْرٌ وَلَا حَمْرٌ and سَمْرٌ وَلَا حَمْرٌ [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from سَمِعْتُ حَمْرٌ and حَمِمْتُ حَمْرٌ meaning سَمِعْتُ حَمْرٌ and حَمِمْتُ حَمْرٌ being the inf. ns., and سَمْرٌ and حَمْرٌ the simple substs.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little

nor much. (K and TA in art. حَمْر.) — سر also signifies The loop (عُرْوَة) of the [girth called] وَضِين: pl. سَمُومٌ. (TA. [See سَمِيرٌ.]) — And Anything like وَدَع [or cowries] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or سر and سَمَة, (M,) Strung وَدَع [or cowries]: (M, TA:) pl. سَمُوم. (TA.)

سر: see the next preceding paragraph, in seven places.

سر: see سر, in two places.

سَمَة The meatus of the vagina of a woman; (Aḡ, TA;) as also سَمَامٌ, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سَمَامٌ as signifying the "eyes" (تُقَب) of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. e. of the labia majora. (TA.) — See also سَمَة. = Also السَمَة, (AA, TA,) or سَمَة, (TA,) The heart, or cerebrum, of the palm-tree: pl. سَمِير [app. سَمِير, or سَمِير]. (TA.)

سَمَة: see سر, last sentence. = Also A mat, (Aḡn, M,) or a سَفْرَة [q. v.], (K,) or a thing like a wide سَفْرَة, (T, TA,) made, (Aḡn, M,) [i. e.] woven, (T, TA,) of خُوص [or leaves] (Aḡn, T, M, K) of the غُصَف [a tree resembling a dwarf-palm-tree]: (Aḡn, M:) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what become scattered (T, K, TA) of the dates: (T, TA:) pl. سَمَامٌ, (Aḡn, M, TA,) or سَمِير, (K,) or, as in the T, سَمُوم. (TA.) = See also سَمَام, latter part, in two places.

سَمَة The إِسْت [here app. meaning anus]; as also سَمَة [q. v.]. (K.)

سَمَامٌ A sort of bird, (T, S, M,) less than the species called قَطَا, in make, (T, TA,) like the سَمَانِي [or quail]: (M, TA:) [accord. to explanations of سَمَامَة in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طَيْرُ أَبَابِيل: but this is app. said in relation to an assertion of 'Āisheh, mentioned in art. اِبِل in the Mṣb, that the birds termed أَبَابِيل in the Kur cv. 3 were most like to swallows:] the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with سَمَة, (S, M,) pl. سَمَائِر: (Meyd:) see سَمَائِر. — And hence, as being likened thereto, A banner, an ensign, or a standard; syn. لَوَاء: (M:) or so سَمَامَة. (K.) — And [hence, also, perhaps, without سَمَة, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift she-camel: (S, IB, TA:) [pl. سَمَائِر, mentioned by Freytag, from Reiske, as signifying swift she-camels.] — Also, and سَمَامٌ and سَمَائِر and سَمَائِن and سَمَائِن, applied to anything, [of men and of beasts &c.,] Light, active, or agile, and slender, and swift; (M, K;)

peculiar, or special." And hence,] السَّامَةُ signifies also † *The حَاصَّة* [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IATH, K, TA) of a man; (IATH, TA;) and † السَّامَةُ, pl. سَمَرٌ, signifies the same; (M;) and so † السَّامَةُ, like as السَّامَةُ signifies the relations, syn. القَرَابَةُ; (K;) or the particular, or choice, relations: (TA:) and † السَّامَةُ أَهْلُ السَّامَةِ signifies the relations; syn. الأَقَارِبُ; (M;) or the حَاصَّة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, كَيْفَ السَّامَةُ وَالْعَامَةُ † [How are the people of distinction, &c., and the common people, or people in general?]. (S.) And عَرَفَهُ السَّامَةُ وَالْعَامَةُ † [The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سَامَةٌ [fem. of سَامَرٌ: see the latter in several places]. = السَّامَةُ also signifies *Death*: (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامَرُ, [belonging to art. سَوَمَ] without teshdeed (M, TA) to the م, and without ة. (TA.)

أَسْمَرٌ A nose narrow (K, TA) and fat (TA) in the nostrils. (K, TA.)

مَسْمَرٌ A place of perforation, of transpiercing, or of passing through: pl. مَسَامِرٌ. (Msb.) [Hence,] مَسَامِرُ الْجَسَدِ (S, K) or مَسَامِرُ الْبَدَنِ (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) مَسَامِرُ [thus] applied to the مَنَافِذ [of the body] is a term of the physicians. (Mgh.)

سَامَرٌ: see سَامَرٌ.

مِسْمَرٌ One who eats what he is able to eat. (K.)

أَهْلُ السَّامَةِ وَالْعَامَةِ: see سَامَرٌ.

مُسْمَرٌ, applied to a [girth such as is called] وَضِيعٌ, Having three سُمُوم, i. e. loops (عُرَى) [attached to it]. (TA.) And also, thus applied, Adorned with سُمُوم, i. e. strung cowries. (TA.)

مُسْمُومٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — Also Smitten by the wind called سُمُوم; applied to a plant; and in like manner to a man. (TA.) See also سَامَرٌ.

سِت

1. سِتٌّ [as an inf. n.] is syn. with قَصْدٌ [in an intrans. sense], (S, *Msb,) and هُدًى [in the sense of رِشَادٌ], and اسْتِقَامَةٌ: (Msb:) or قَصْدٌ نَحْوُ: (M, K:) you say, سَمِتَ, aor. ٢, (S, M, K,) and ٣, (K,) or in this case the former only, (TA,) inf. n. سَمِتٌ, (M, TA,) He pursued a right course; syn. قَصْدٌ: (S, TA:) or † he followed a good direction (M, K, *TA) in the way

of religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbeh, it signifies † The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Kays, says,

* سَوِّفَ تَجَوِّبِينَ بَغِيرِ نَعْتٍ *
* تَعَسَّفًا أَوْ هَكَذَا بِالسَّمِتِ *

i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تَعَسَّفًا, or thus, pursuing a right course, السَّمِتُ meaning الْقَصْدُ. (TA.) Accord. to Sh, السَّمِتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — السَّمِتُ also signifies i. e. قَصْدُ الطَّرِيقِ [i. e. the road's having a right, or direct, tendency]: (M:) or [سَمِتُ الشَّيْءِ] signifies قَصْدُ الشَّيْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمِتَ الشَّيْءِ as well as سَمِتَ نَحْوَهُ, meaning قَصْدَهُ: it is سَمِتَهُ that (like سَمِتَ نَحْوَهُ) signifies قَصْدَهُ; not سَمِتَهُ, for سَمِتَ is always intrans.] — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

* لَيْسَ بِهَا رِيعٌ لِسَمِتِ السَّامِتِ *
[There is not, or was not, in it, a road of any kind (see رِيعٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — And The pursuing a course, or direction, [of any kind,] and [particularly] † in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمِتُ سَمِتَهُ, doing as he [the latter] does. (TA.) [سَمِتَهُ is here an absolute (not an objective) complement of يَسْمِتُ; like سَيْرُهُ in the phrase هُوَ يَسِيرُ سَيْرَهُ. See also سَمِتٌ below.] — Also سَمِتَ, aor. ٢, inf. n. سَمِتٌ, † He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — And سَمِتَ لَهْمٌ, aor. ٣, (Fr, K,) inf. n. سَمِتٌ, (Fr, TA,) † He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. تَسْمِيتٌ The keeping to the سَمِت [i. e. road, &c.]. (K.) It is said in a trad., فَأَنْطَلَقْتُ لَا أَدْرِي فَأَنْطَلَقْتُ لَا أَدْرِي إِلَّا أَتَيْتُ أَسْمِتَ, meaning [And I departed, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — Also † The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيتُهُ, inf. n. of رَسَمِي]

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمِتَ عَلَى الطَّعَامِ † He mentioned the name of God upon, or over, the food. (TK.) — And سَمِتَ لَهُ عَلَيْهِ, inf. n. تَسْمِيتٌ, † He prayed for what was good for him; prayed for a blessing upon him; as also سَمِتَ. (L and TA in art. سَمِتَ, q. v.)

In a trad. respecting eating, it is said, سَمُوا اللَّهَ وَدُّنَا وَسَمُّنَا, meaning † [Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. دَنُو and سَمُو) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — التَّسْمِيتُ also signifies, (M, K,) or تَسْمِيتُ الْعَاطِسِ, (S, Msb,) † The praying for the sneezer; (M, Msb, K;) saying, هَذَاكَ اللَّهُ إِلَى السَّمِتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, اللَّهُ يَرْحَمُكَ اللَّهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيتُ signifies the saying بَارَكَ اللَّهُ فِيكَ [May God bless thee]: (Ish, TA:) it is with س and with ش: (S, M, Msb:) one says سَمِتَهُ, (T, M, Msb,) i. e. سَمِتَ الْعَاطِسِ, meaning He prayed for the sneezer, [saying as above,] (A,) and سَمِتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمِتُ signifying الْقَصْدُ, (S, M, Msb,) and الْمَحَجَّةُ, and الْإِسْتِقَامَةُ, (Msb,) and الْمَحَجَّةُ, (S,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الْحَمْدُ لِلَّهِ [Praise be to God]; and he who prays for him (الَّذِي يَسْمِتُهُ) [or يَسْمِتُهُ], يَرْحَمُكَ اللَّهُ, and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ, [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3. سَامَتُهُ, inf. n. مُسَامَتُهُ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5. تَسْمِيتُهُ, (As, S, A, TA,) [and] تَسْمِيتُ لَهُ, (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصْدُهُ, (S, M,) or تَعَمُّدُهُ, and نَحْوُهُ. (As, A, TA.)

سَمِتٌ inf. n. of 1 [q. v.]. (M, TA.) — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحَجَّةٌ, (Th, S,) and نَحْوُ: (A:) [pl. سَمُوتٌ]. One says, اذْكُرْ هَذَا السَّمِتَ Keep thou to this road, or way. (TA.) — And [hence,] † The way, or course, that one pursues in his religion and his worldly affairs: (TA:) † a way, mode, or manner, of acting or conduct or the like: (S, TA:) † the mode, or manner, [of life,] syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in

respect of goodness of person: (TA:) a metaphorical meaning, from the same word as signifying "a road," or "way." (Mgh.) One says, **هُوَ حَسَنُ السَّمْتِ** † *Verily he is good in respect of the way, or course, that he pursues in his religion and his worldly affairs*: (TA:) or **هُوَ حَسَنُ السَّمْتِ** means † *he is good in his هَيْئَة* [i. e., as here used, *mode, or manner, of life*]. (Msb.) And **مَا أَحْسَنَ سَمْتَهُ** † *How good is his way, mode, or manner, of acting or conduct or the like!* (S, A,* Mgh,* TA.) — [Hence,] † *Gravity, staidness, steadiness, sedateness, or calmness*. (Msb.) — **السَّمْتُ** also signifies *The region, or quarter, to which, or towards which, the course, or aim, is directed*. (M.) — [And hence, *The bearing, or direction, of an object by the compass*. And more particularly, *The azimuth*. — And **سَمْتُ الرَّأْسِ** *The zenith; or vertical point in the heavens*. ("Zenit" appears to have been, as Golius observes, a mistranscription for "zemt," or "semt.") — **سَمْتُ الشَّمْسِ** *The path of the sun; the ecliptic*: from **سَمْتٌ** signifying "a road," or "way." — **سَمْتُ الإِغْتِدَالِ** *The equinoctial colure*. And **سَمْتُ الإِنْقِلَابِ** *The solstitial colure*.]

سَامَتٌ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

مُسَمِّتٌ † Any one praying, or who prays, for what is good, (S and TA in art. **سَمْتٌ**,) **لِأَحَدٍ** (S, TA in that art.); as also **مُسَمِّتٌ**: (S and TA in that art.): any one praying, or who prays, for a return to the right, or good, way, and continuance therein. (Msb.)

مُسَمِّتُ النَّعْلِ *The part of the sandal that is below its مَخَصَرٌ* [or narrow part, more commonly called its خَصَرٌ, extending thence] to its extremity. (K.)

سمح

سَمَحَ, [aor. 2,] inf. n. **سَمَاحَةٌ** (S, O, Msb, K) and **سَمُوحَةٌ**; (L, TA;) and **سَمَحَ**, [aor. 2,] (Lh, TA, and so in a copy of the A,) inf. n. **سَمَاحَةٌ**; (A;) *It* (a thing, S, O, Msb) *was, or became, foul, unseemly, or ugly*; (S, A, O, Msb,* K;) or *devoid of beauty*. (A, L, Msb.)

2. **سَمَحَهُ**, (A, O, L, Msb, K,) inf. n. **تَسْمِيحٌ**, (O, K,) *He, or it, rendered it foul, unseemly, or ugly*; (O, Msb,* K;) or *devoid of beauty*. (L, Msb.) One says, **مَا سَمَحَهُ عِنْدِي إِلَّا كَذَا** [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)

4. **مَا أَسَمَحَ فَعَلُهُ** [How foul, or unseemly, is his deed!]. (A.)

10. **أَسَمَحَهُ** *He reckoned it, or esteemed it, foul, unseemly, or ugly*; (S, O;) or *devoid of beauty*. (L.) One says, **أَنَا أَسَمَحُ فَعَلَكَ** [I reckon, or esteem, thy deed foul, or unseemly]. (A, TA.)

سَمَحَ, (S, O, K,) like **ضَخَمَ** from **ضَخْمٌ**, (S, O, K,) like **خَشِنَ** (S, A, O, Msb, K,) like **خَشْنٌ** (S, A, O, Msb) from **خَشَنٌ** (S, O,) and **سَمِيحٌ**, (S, A, O, Msb,* K;) or *devoid of beauty*: (A, L, Msb:) pl. **سَمَاحٌ**, (S, O, K,) [of **سَمَحَ**,] like **ضَخَامٌ** [pl. of **ضَخَمَ**, or of **سَمِيحٌ**, like **قَبَاحٌ** pl. of **قَبِيحٌ**,] applied to a number of men, (S, O,) and, so applied, **سَمَاحِي**, [of **سَمَحَ**,] like **قَبَاحِي** pl. of **قَبِيحٌ**, or of **سَمِيحٌ**, like **قَبَاحِي** pl. of **قَبِيحٌ**,] (IF, O, L,) and **سَمَاحَةٌ**, [of **سَمِيحٌ**,] and **سَمِجُونٌ**: (L:) **سَمِيحٌ** is of the dial. of Hudheyl; and is said by some to signify *possessing no good, or no good things*. (L.) One says also **لَيْسَ سَمِيحٌ** and **لَيْسَ سَمِيحٌ** and **لَيْسَ سَمِيحٌ**, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. **لَمَحَ**, q. v.) — **سَمَحٌ** applied to milk signifies *Greasy, and bad, or foul, in flavour*; as also **سَمِيحٌ**; (S, O, K;) and so **سَمَحٌ** and **سَمِيحٌ**: (S:) or *having no flavour*; (L;) or so **سَمِيحٌ**: (Msb:) and *bad, or foul, in odour*. (L.)

سَمَحَ: see the next preceding paragraph, in three places.

سَمِيحٌ: see **سَمَحَ**, in four places.

سمح

1. **سَمَحَ**, (S, Msb, K,) aor. 2, (Msb, K,) inf. n. **سَمَاحَةٌ** and **سَمُوحَةٌ** and **سَمُوحٌ** and **سَمَاحٌ** and **سَمَاحٌ**, (K,) *He was, or became, liberal, bountiful, munificent, or generous*; (S,* Msb,* K;) as also **سَمَحَ**: (Msb, K;) but the un-augmented verb commonly known, but faultily omitted in the K, is **سَمَحَ**, aor. 2; and this is the only one mentioned by IKt and IKoot and a number of other authors: **سَمَحَ**, like **كَرَّمَ**, means

he became of the people of السَّمَاحَةُ [i. e. liberality, &c.]: (MF:) [but **سَمَحَ** and **سَمَحَ** both signify as above; *he was, or became, liberal, &c.*; and *he gave from a motive of generosity and liberality*: this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, **سَمَحَ بِهِ**, (S, A, Msb,) aor. 2, inf. n. **سَمَاحَةٌ** and **سَمُوحَةٌ** (S,* A,* Msb) and **سَمُوحٌ**, (Msb,) *He was liberal, bountiful, munificent, or generous, with it*; (S, A, Msb;) and *gave it*; and *complied therein with that which was desired of him*; as also **سَمَحَ**. (Msb.) [And **سَمَحَ لَهُ** *He was liberal, &c., to him*; as also **سَمَحَ**; whence,] God is represented, in a trad., as saying, **أَسَمَحُوا لِعَبْدِي** *Be ye liberal, &c., to my servant, [meaning Moḥammad,] like as he is liberal, &c., to my servants*. (L.) And **سَمَحَ لِي**, (S,) or **لَهُ**, (A,) *He gave (S, A) to me, (S,) or to*

him: (A:) and **سَمَحَهُ بِكَذَا** *he gave him such a thing*. (Msb.) And **سَمَحَ لِي بِذَلِكَ**, and **سَمَحَ**, and **سَمَحَ**, *He complied with my desire in that thing*. (L: see also a similar phrase below.) — **سَمَحَتْ**, said of a she-camel, means *She became submissive, and went quickly*: (L:) and **أَسَمَحَتْ** said of a beast (دَابَّةٌ), it became gentle and submissive after being refractory: (L, K:*) and in like manner **سَمَحَ**; (A;) and **سَمَحَ**, inf. n. **تَسْمِيحٌ**; (L;) said of a camel: (A, L:) or **تَسْمِيحٌ** signifies *the going an easy pace*: (S, L, K:) and *the going quickly*: (L, K:) or (so in the L, but in the K "and") *the act of fleeing*. (L, K.) And **سَمَحَ** *It became easy and submissive*. (L.) You say, **أَسَمَحَتْ قَرُونَتَهُ**, (S, A, K,) and **قَرُونَتَهُ**, as also **سَمَحَتْ**, (L,) *His mind became submissive*, (S, A, L, K,) *to* **لِذَلِكَ الْأَمْرِ** *that thing*. (L.) — **سَمَحَ**, inf. n. **سَمَاحٌ**; (L;) and **سَمَحَ**, (Mgh, L,) inf. n. **تَسْمِيحٌ**; (L, K;) and **سَمَحَ**, (Mgh, L,) inf. n. **مُسَامَحَةٌ**; (S, A, L, K;) and **سَمَحَ**, (Mgh,) and **سَمَحَ**; (L;) also signify *He acted in an easy, or a gentle, manner*; (S, A, Mgh, L, K;) and *he made easy, or facilitated*; (L;) *in an affair*: (Mgh, L:) and **مُسَامَحَةٌ** signifies *the acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running*. (L.) It is said in a well-known trad., **السَّمَاحُ رِبَاحٌ** *The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof*. (L.) And you say, **سَمَحَهُ فِي الْأَمْرِ** *He acted in an easy, or a gentle, manner with him*. (TK.) And **سَمَحَ لَهُ**, and **سَمَحَ بِهِ**, and **سَمَحَ**, *He made [a thing] easy to him*. (L.) And **أَسَمَحَ يَسْمَحُ لَكَ** (Meyd, Mgh, L) and **أَسَمَحَ يَسْمَحُ لَكَ** (Meyd, L) and **بَكَ**, (L,) a trad., (Mgh, L,) meaning *Facilitate thou, and facilitation shall be rendered to thee*: (Aṣ, Sh, L:) or *act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee*: (Mgh:) or *be thou compliant, and compliance shall be rendered to thee*. (Meyd.) And **سَمَحَ لَهُ بِحَاجَتِهِ**, and **سَمَحَ**, *He made easy to him the object of his want*. (IAar, L: see also a similar phrase above.) — **سَمَاحَةٌ** (A, TA) and **سَمُوحَةٌ**, (TA,) [app. inf. ns. of which the verb is **سَمَحَ**,] in a branch, or rod, signify † *The being even and smooth, without any knots* [or inequality of thickness: see **سَمَحٌ**]. (A, TA.)

2: see 1, in two places. — **تَسْمِيحُ الرَّمْحِ** means † *The straightening, or making even, of the spear*, (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.])

3: see 1, in six places.

4: see 1, in all but four sentences.

5: see 1, in the latter half of the paragraph: — and see also the paragraph here following, in two places.

6. *تَسَامَحُوا* They acted in an easy, or a gentle, manner, one with another. (S, A, K.) — [Hence] *تَسَامَحٌ* [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also] *تَسْمَحٌ* or *ا* a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned *سَمَح* [app. to denote that the authority is Isma'eel Haḥḥee].) [See also *تَسَاهُلٌ*, which is often used as though it were syn. with *تَسَامَحٌ*.] — The primary meaning of *تَسَامَحٌ* and *تَسْمَحٌ* is [said to be] The being wide, or ample: whence the phrase *فِي الْحَقِّ مَسْمَحٌ* [expl. below]. (Mṣb.)

7. *اَنَسَمَحَ* [app. syn. with *اَسَمَحَ*, or perhaps a mistranscription for the latter word]: see *اَسَمَحَ*.

سَمَحٌ (T, S, A, Mgh, Mṣb, K) and *سَمَحٌ*, of which the former is a contraction, (Mṣb,) [but which is seldom used,] as also *سَمِيعٌ* and [in an intensive sense] *مَسْمِيعٌ* (T, M, TA) and *سَمِيعٌ* (T, S, *M, A, *K, *TA) [and *سَمِيعٌ*, occurring in the K voce *نَعُوسٌ*, the last three fem. as well as masc.], *Liberal, bountiful, munificent, or generous*: (T, S, M, A, Mgh, Mṣb, K, TA:) fem. *سَمِيعَةٌ*: (T, S, M, A, K:) pl. *سَمَائِحٌ*, (Th, T, S, M, A, Mṣb, K,) applied to women (Th, S, Mṣb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and *سَمَائِحٌ*, (T, S, M, A, Mṣb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of *سَمِيعٌ*, (S, K,) and *مَسَامِيعٌ*, (T, S, M, A, K,) applied to men and to women, (T, M, A, *) pl. of *مَسَامِيعٌ*, (A,) or as though pl. of *سَمِيعٌ*. (S, K.) The dim. of *سَمَحٌ* is *سَمِيعٌ* and *سَمِيعٌ*; (K;) but the latter is by some disallowed. (TA.) You say also, *فُلَانٌ سَمَحٌ لَنَحْ* and *سَمِيعٌ لَنَحْ* [app. meaning *Such a one is very liberal, &c.*; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) — *دَابَّةٌ سَمَحَةٌ* [A beast that is submissive, or easy, or gentle: and probably also *quick*: see 1]. (A, voce *جَمَحَةٌ*, q. v.) — [Hence, app.,] *سَمَحَةٌ* is the name of A mare of Ja'far the son of Abou-Talib. (K. [See also *سَمَحَةٌ*].) — And *أُمُّ سَمَحَةٍ* The she-goat. (T in art. am.) — And *قَوْسٌ سَمَحَةٌ* + A pliant bow. (K, *TA.) — And *عُودٌ سَمَحٌ* + A branch, or rod, that is even and smooth, (A, *Mṣb, *TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also *سَاجَةٌ سَمَحَةٌ* + [An oblong squared piece, or a board or tablet, of the wood of the *سَاجٌ* (q. v.), that is even and smooth]. (TA.) — And *مِلَّةٌ سَمَحَةٌ* + A reli-

gion in which is no straitness (K, TA) nor difficulty. (TA.) — The saying of 'Omar Ibn-'Abd-El-'Azeer *أَذِّنْ أَذَانًا سَمَحًا* means + [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

سَمَحٌ: see the next preceding paragraph.

سَمَائِحٌ Tents (*بُيُوتٌ*) made of skins. (Ibn-El-Faraj, K.)

سَمِيعٌ: see *سَمَحٌ*, first sentence.

سَمِيعٌ: see *سَمَحٌ*, in two places.

سَمِيعٌ and *سَمِيعٌ* dims of *سَمَحٌ*, q. v. (K.)

أَسَمَحٌ [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce *لَافِظٌ*.

عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَمَسْمَحًا, (A, Mṣb, *K, *) Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by *مَسْمَحًا*, (A, Mṣb, K,) and *مَنْدُوحَةٌ عَنِ الْبَاطِلِ*. (A, Mṣb.)

سَمِيعٌ } see *سَمَحٌ*, first sentence.
مَسْمِيعٌ }

سَمَح

سَمَحٌ, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) *Long in the back*; (S, O, K;) as also *سَمِيعٌ* (O, K) and *سَمِيعٌ*: (O:) [see an ex. in a verse cited voce *شَغَبٌ*:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeid and by Kr, *سَمَائِحٌ*: (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) having thick and strong flesh: (TA:) applied only to females. (K.) — Also, applied to a bow, *Long*. (O, K.)

سَمَحَةٌ Length in anything. (T, O, K.)

سَمِيعٌ: see *سَمَحٌ*.

سَمِيعٌ: see *سَمَحٌ*. — Also *Tall and hateful or hated*; (O, K;) applied in this sense to a man. (O.)

سَمَحِي

سَمَحِي [The pericranium; i. e.] the thin skin, (T, Mgh, Mṣb,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Mṣb, K:) and any thin skin resembling that; (Mṣb;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) pl. *سَمَائِحِي*. — Hence, one says, *عَلَى ثَرْبِ الشَّاةِ سَمَائِحِي* (S, K, TA,) i. e. + [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integuments of fat]. (TA.) — And *سَمَائِحِي السَّمَاءِ* + The [strata or] thin portions of cloud. (S, K, TA.) — *سَمَائِحِي* also sig-

nifies [The cicatrix which is] the mark of circumcision. (TA.) — And A wound by which the head is broken (*شَجَّةٌ* [q. v.]) reaching to the thin skin, or integument, thus called. (T, S, Mṣb, K.)

سَمَحِي Tall; applied to a palm-tree; (S, O, K;) as also *سَمَحِي*: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[J held the *م* in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. *سَحَقٌ*.]

سَمَد

1. *سَمَدٌ*, (S, M, &c.,) aor. *سَمَدُ*, (M, L,) inf. n. *سَمَدٌ*, He (a man, IAḥr) was, or became, high, or elevated. (IAḥr, S, M, L, K. [عَلَا in the CK is a mistake for عَلَا.]) — He raised his head; (L; [and the same is implied in the S; see *سَامِدٌ*];) and so *سَمَدٌ*: (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bḍ in liii. 61.) — Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — And hence, (A,) + He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, *سَمَدٌ* signifies the act of singing in the dial. of Himyer. (L.) — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) + He diverted himself, sported, or played. (S, M, K, TA. [For *لَبَّى* in the CK, I read *لَبَّى*, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with *لَبَّى*].) — He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) — He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. *بُهِتٌ*: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. *قَامَ مُتَحَبِّرًا*. (K. [After this explanation and *لَبَّى* immediately following it, it is said in the K, *وَالسَّمَدُ يَكُونُ حَزَنًا وَسُرُورًا*; meaning that it is by reason of grieving, or mourning, as signifying the “standing confounded” &c.; and by reason of rejoicing, or being happy, as signifying the “diverting oneself” &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. *رَد*, and which are cited in the present art. in the L and TA.]) — Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) — He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And *سَمَدَتِ الإِبِلُ* (S, M, K) *فِي سَبِيلِهَا* (S,) aor. and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or weariness. (M.) [See also *سَمَدٌ*, (which is likewise, perhaps,

an inf. n. of the same verb,) below.] = سَيِّدَةٌ, inf. n. سَيِّدٌ, i. q. قَصَدَهُ [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; like صَيِّدَهُ (M.) = And سَيِّدُ الْأَرْضِ, inf. n. سَيِّدٌ, He made the land, or ground, plain, or smooth, or soft. (M.)

2. سَيِّدَةٌ (M, TA,) inf. n. تَسْيِيدٌ (TA,) + He diverted him: (M, TA:) [and in like manner, واسَيِّدَهُ; for] one says to a slave-songstress, اُسَيِّدِينَا, [in one of my copies of the S, erroneously, اراسَيِّدِينَا] meaning *Divert thou us by singing*. (S, O, L, TA.) = سَيِّدُ الْأَرْضِ (M, Msh, K,) inf. n. as above, (S, Msh, K,) He manured the land with سَيِّاد [q. v.]: (S, Msh, K:) he dunged, or manured, the land; syn. زَيْلَهَا. (M. [So in a copy of the M: in the TA زَيْلَهَا, without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) = سَيِّدُ شَعْرَةٍ (M,) or الشَّعْرَ (K,) inf. n. as above, (TA,) He removed utterly his hair, or the hair; (M, K, TA;) taking the whole of it [in shaving]: a dial. var. of سَيِّدٌ. (TA.) — The removing utterly the hair of the head [by shaving]: a dial. var. of تَسْيِيدُ الرَّأْسِ (S.) — And تَسْيِيدٌ is also used [alone, the objective complement being app. meant to be understood,] as meaning *The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing: and so تَسْيِيدٌ*. (A'Obeyd, TA in art. سَيِّد.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. اِسْمَادٌ (S, M, L,) inf. n. اِسْمَادٌ (S,) He, or it, became swollen: (M, L:) or became much swollen: (AZ, M, L:) or he (a man) became swollen with anger; (S, L;) or so اِسْمَادٌ, inf. n. اِسْمَادٌ; and اِسْمَدٌ, inf. n. اِسْمَادٌ. (K.) One says, اِسْمَادَتْ يَدُهُ His arm, or hand, became swollen: and اِسْمَادَتْ رِجْلُهَا Her leg, or foot, became inflated and swollen. (L, TA.) — Also, said of anything, It went, or passed, away: or perished; and so اِسْمَدْتُ. (L, TA.) And اِسْمَادٌ مِنَ الْغَضَبِ He perished by reason of anger. (L.)

سَيِّدٌ Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see سَيِّدَةُ الْإِبِلِ, and what next precedes it, in the latter part of the first paragraph.] — هُوَ لَكَ سَيِّدَا (K, TA,) or سَيِّدَا (M,) [in my copy of the Mgh سَيِّدَا, and in the O سَيِّدَا] He, or it, is thine ever, or for ever; syn. سَرْمَدًا (Th, M, Mgh, O, K,) and أَبَدًا (Th, M, Mgh.) And لَا أَفْعَلُ ذَلِكَ سَيِّدًا, or سَيِّدًا (M,) I will not do that ever. (M, TA.)

سَيِّدَا: see the next preceding paragraph, in two places.

سَيِّدٌ A compost, or manure, consisting of سَرَجِين (S, Mgh, Msh,) or سَرَجِين (K,) [both meaning dung of beasts, such as horses, camels,

sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Msh:) or a manure consisting of strong earth. (M.)

حَوَارَى i. q. سَيِّدٌ (A, K) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread]: accord. to Kr, i. q. طَعَامٌ [app. as meaning wheat]; and said by him to be with the unpointed د: (K:) but more chastely, (K,) and better known, (TA,) with ذ. (K, TA.) [In the present day, applied to Semoulia; a kind of paste made of very fine wheat-flour, reduced to small grains. See also اِسْمِيدٌ, below.]

سَامِدٌ Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) — A man standing: (IAqr; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — [And hence, as is indicated in the A, (see 1,)] + A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) — [Hence also,] Behaving proudly. (I'Ab in explanation of the pl. in the Kur liii. 61; and IAqr.) — Diverting himself; playing; or sporting. (IAqr, S, M; and Bd in liii. 61.) — Negligent, inattentive, inadvertent, inconsiderate, or heedless. (Lth, IAqr A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) — Standing in a state of confusion, perplexity, or amazement: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or confounded, perplexed, or amazed, by reason of inordinate exultation. (IAqr.) — And Silent. (So in a copy of the S.) — And Grieving, or mourning, and lowly, humble, or submissive. (So, too, in a copy of the S.) — In the saying of Ru-beh, (K,) describing camels, (TA,)

* سَوَامِدُ اللَّيْلِ خِفَافُ الْأَزْوَادِ *

the meaning is, Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies: (L:) F says that J has erred in saying that the meaning is, “having no fodder in their bellies:” but this is the explanation of the words خِفَافُ الْأَزْوَادِ, as IM and others have expressly stated; and this necessarily indicates that سَوَامِدُ has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, خِفَافُ الْأَزْوَادِ means not having upon their backs [much] provision for the riders. (TA.) — سَامِدٌ as an epithet applied to a rider. (TA.) — وَطْبٌ [or skin in which milk is put] means † Full, [so as to be] standing upright. (A, TA.)

اِسْمِيدٌ What is called in Persian سَيِّدٌ [app. a mistranscription for سَيِّدٌ, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as سَيِّدٌ expl. by Kr as signifying طَعَامٌ, or not. (M.)

زَيْلٌ i. q. مَسْمِدٌ [i. e. A basket of palm-leaves; probably one used for carrying سَيِّاد, or manure]: so says Lh; adding that one should not say مَسْمِدَةٌ. (M.)

سيدر

Q. 4, accord. to the M and K, اِسْمِيدٌ: and سَيِّادِيرٌ and سَيِّدُورٌ: and سَيِّدٌ: see art. سيدر.

سيدر

فَعِيلٌ (S, K, &c.,) of the measure فَعِيلٌ (Sb, L, TA,) so accord. to the grammarians, but Abou-Usameh Junadeh El-Azdee says that it is of the measure فَعِيلٌ, from سَدَعٌ as syn. with ذُبَحٌ and بَسَطٌ (Sgh, TA,) pronounced by the vulgar سَيِّدَعٌ, with damm to the س, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure فَعِيلٌ, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; (Eyn, S, O, K;) to which Et-Teiyānee adds, from As, on the authority of Munteji' Ibn-Nebhān, (TA,) of easy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by AHāt also; (TA;) generous; noble, or elevated in rank; liberal, bountiful, or munificent: (O, K;) and also (K) courageous: (Lth, K;) and goodly, and stout, bulky, or corpulent: (AZ, Et-Teiyānee:) pl. سَمَادِعٌ. (IJ.) — The lion. (Ibn-Ed-Dahhān, T, S, O.) — And hence, [accord. to SM, but the reverse I think more probable,] † A chief, or person of authority. (TA.) — The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) — And hence, (TA,) † A man active, agile, or prompt, in accomplishing his wants. (K, TA.) — And A sword. (K.)

سيدر

سَيِّدٌ i. q. سَيِّدٌ [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. سيدر:) [but] accord. to Kr, it is with the unpointed د. (M in that art.)

سيدر

سَمَرٌ (S, M, K,) aor. 2, (S, M,) inf. n. سَمَرٌ and سَمُورٌ (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K;) and سَمِرٌ may signify the same; or may be of the same class as اُسْمِنٌ and اُسْمِنٌ, and thus signify he had, or came to have, a سَمَرٌ [or conversation, or discourse, by night]. (M.) [See also 3.] — سَمَرَتِ الْمَاشِيَةُ, aor. 2, inf. n. سَمُورٌ, † The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, إِنَّ إِبِلَنَا تَسْمِرُ, meaning † Verily our camels pasture by night: (TA:) and سَمَرَتِ الْإِبِلُ لَيْلَتَهَا كُلَّهَا † The camels pastured during their night, the whole of it. (A.) And سَمَرَتِ الْمَاشِيَةُ اللَّيْلَ † The cattle pastured upon the herbage; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one says,] سَمِرَ الْخَمْرُ † He drank wine, or the wine, (K, TA,) by night: (TA:) and يَسْمُرُونَ بِأَتَاوَا.

الْحَمَرُ † They passed, or spent, their night drinking wine, or the wine. (A.) — See also سَمِير, in three places. = سَمِير, (S, M, Mṣb, K,) aor. 2; (K;) and سَمِير, (S, K, in a copy of the M. سَمِير,) aor. 2; inf. n. of each سَمِيرَة; (K;) and اسْمَارُ, (S, M, K,) inf. n. اسْمِيرَارُ; (S;) He, or it, was, or became, [tawny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed سَمِيرَة [expl. below]. (S, M, Mṣb, K.) = سَمِيرَة: see 2, first signification. — [Hence,] سَمِيرَ عَيْنِهِ i. q. سَمَلَهَا (M, K,) which signifies He put out, or blinded, (فَقَا), his eye with a heated iron instrument: (S and Mṣb in art. سَمَل:) or he put out, or blinded, (كَحَل), his eye with a سَمِير [or nail] (Mgh, Mṣb, TA) of iron (TA) made hot (Mgh, Mṣb, TA) in fire: (Mṣb:) or [simply] he put out, or blinded, his eye; syn. فَقَاهَا. (K.) = سَمِيرَ اللَّيْنِ = سَمِيرَ سَمِيهِ: see 2.

2. سَمِيرَة, (S, M, Mgh, Mṣb, K,) inf. n. تَسْمِيرُ; (S;) and سَمِيرَة, (S, M, Mgh, &c.,) aor. 2 (M, Mṣb, K) and سَمِير, (M, K,) inf. n. سَمِير; (M, Mṣb;) or the former has an intensive signification; (Mṣb;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, * M, * Mgh, Mṣb, K, *) namely, a door [&c.]. (Mgh, Mṣb.) [See also سَمِير = سَمِير, (M, TA,) inf. n. تَسْمِير; (S;) and سَمِيرَة, (K, TA,) aor. 2; (TA;) He made the milk thin with water; (S;) made it to be what is termed سَمِير [q. v.]. (M, K.) = سَمِير, inf. n. as above, is also syn. with سَمِير (S, M, K) and أَرْسَلَ. (M, K.) You say, سَمِيرَ سَمِيهِ He discharged, or shot, his arrow; (M, TA;) as also سَمِيرَة: (K, TA:) or the former, he discharged it, or shot it, hastily; (K;) opposed to خَرَقَ; for one says, سَمِيرَ فَقْدَ أَخْطَبِكَ الصَّيْدَ [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and خَرَقَ حَتَّى يَخْطَبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, سَمِيرَ جَارِيَتِهِ He dismissed his female slave, or let her go free. (S and M, from a trad.) A'Obeyd says that this is the only instance in which سَمِير, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمِيرَ الْإِبِلِ He let the camels go, or left them: and he hastened them; syn. كَمَسَهَا; as also أَسْمَرَهَا; originally with ش: (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by day; syn. أَهْمَلَهَا. (M, TA.) And سَمِيرَ السَّفِينَةِ He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3. سَامِرُهُ, (M,) inf. n. مَسَامِرَةٌ, (S, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.]

4: see 1: — and سَمِير, in four places: — and see also 2.

11. اسْمَارُ: see 1, in the latter half of the paragraph.

Bk. I.

سَمِير Conversation, or discourse, by night; (S, M, K;) as also مَسَامِرَةٌ. (S, A. *) It is said in a trad., السَمِيرُ بَعْدَ الْعِشَاءِ, or, accord. to one relation, السَمِير, Conversation or discourse by night is after nightfall. (TA.) And you say, لَا أَفْعَلُهُ السَمِيرَ وَالْقَمَرَ I will not do it as long as men hold conversation or discourse in a night when the moon shines: (S:) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M:) or ever. (M.) [See also below. The pl., اسْمَارُ, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] — † Conversation, or discourse, by day. (TA.) — A place in which people hold conversation or discourse by night; or in which they wake, or remain awake; (M, K;) as also سَامِيرُ; (S, * M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) — A people's assembling and holding conversation or discourse in the dark. (TA.) — And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying حَلَفَ بِالسَمِيرِ وَالْقَمَرِ He swore by the darkness and the moon. (As.) — Night: (M, K:) you say, أَتَيْتُهُ سَمِيرًا I came to him in the night. (A.) — A night in which there is no moon: hence the saying لَا أَفْعَلُ ذَلِكَ السَمِيرَ وَالْقَمَرَ I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] — The shade of the moon. (M, K.) — The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) — The time of daybreak: you say, طَرَقَ الْقَوْمُ السَمِيرَ The people were come to at daybreak. (AHn, M.) — See also سَمِير.

سَمِير A certain kind of tree, (M, K,) well known; (K;) i. q. طَلْح [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Mṣb;) or [a species] of the طَلْح, (S,) of the kind called عَضَاهُ, (Mgh, Mṣb,) having small leaves, short thorns, and a yellow fruit (بَرْمَة) which men eat: there is no kind of عَضَاهُ better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حَبْلَة [q. v.]: (TA in art. حَبْل:) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمِيرَة: (M, Mgh, Mṣb, K:) [in the S, سَمِير is said to be pl. of سَمِيرَة: but it is a coll. gen. n.:] the pl. of سَمِيرَة is سَمِيرَات, and سَمِير, a pl. of pauc., of which the dim. is أَشْبَهُ شَرَج. (S.) It is said in a prov., أَشْبَهُ شَرَجًا لَوْ أَنَّ أُسْمِيرًا [Sharj would resemble Sharj if a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أَصْحَابَ السَّمِيرَةِ [O people of the gum-acacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

سَمِيرَة [A tawny, or brownish, colour, of various shades, like the various hues of wheat; (see أَسْمَرُ;) duskiness; darkness of complexion or colour;] a

certain colour, (S, Mṣb,) well known, (Mṣb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term أَدَمَة is more common, and accord. to IAar it is in water also; (M;) in men, the same as وَرْقَة [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white: (IAth:) from سَمِير signifying the "shade of the moon." (TA.)

السَمِيرَة: see السَامِرَة.

إِبِلٌ سَمِيرِيَّةٌ Camels that eat the tree called سَمِير. (AHn, M, K.)

سَمِيرَة The [demon called] غُول. (Sgh, K.)

سَمَار Thin milk: (S:) milk containing much water: (Th, M, K:) or [diluted] milk of which water composes two thirds: n. un. with ة, signifying some thereof. (M.) — [See also a tropical usage of this word in a prov. cited voce رَيْضُ.] = [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the juncus acutus β of Linn.]

سَمُور, applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.)

سَمِير i. q. مَسَامِيرُ; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, أَنَا سَمِيرُهُ and مَسَامِيرُهُ [I am his partner &c.]. (A.) — Afterwards used unrestrictedly [as signifying † A partner in conversation, or discourse, at any time]. (TA.) — [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] — ابْنُ سَمِيرِ The night in which is no moon: [contr. of ابْنُ تَمِير:]

a poet uses the phrase مَا أَسْمَرُ ابْنَ سَمِيرِ meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M. [See also another explanation of this phrase in what follows.]) — سَمِير is also syn. with دَهْرٌ [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also سَمِيرُ, (Fr, M, K,) whence the saying فَلَانٌ عِنْدَ فَلَانِ السَمِيرِ Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (S,) ابْنَا سَمِيرِ means The night and the day. (S, M, K.) You say, لَا أَتِيكَ الدَّ and لَا أَفْعَلُهُ مَا سَمِيرُ ابْنَا سَمِيرِ (M,) and مَا سَمِيرُ السَّيْرِ, and مَا سَمِيرُ ابْنِ سَمِيرِ (M, K,) and مَا أَسْمَرُ ابْنًا سَمِيرًا (M, K,) and مَا أَسْمَرُ ابْنًا (K,) i. e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And لَا أَفْعَلُهُ السَّيْرِ اللَّيَالِي (S, M) [I will not do it] to the end of the nights. (M.) — ابْنَا جَالِسٍ وَسَمِيرِ is expl. by AHeyth, in

his handwriting, as meaning *Two roads that differ, each from the other.* (Az, TA.)

سَمِيرَةٌ *A certain kind of ships.* (S.) [سَمِيرِي signifies the same, (Golius on the authority of Meyd.,) applied to *A single ship of that kind.*] — IAr mentions the saying, *أَعْطَيْتُهُ سَمِيرَةً مِنْ دَرَاهِمٍ كَأَنَّ الدُّخَانَ يَخْرُجُ مِنْهَا*, without explaining it: [ISd says,] *I think he meant, [I gave him] دَرَاهِمٍ, i. e. dusky dirhems, as though smoke were issuing from them by reason of their duski-ness: or dirhems of which the whiteness was fresh.* (M.)

سَمُورٌ [The sable; *mustela zibellina*, or *viverra zibellina*;] a certain beast, (Mgh, K,) or animal, (Msb,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the *ichneumon*; in some instances of a glossy black; and in some, of the [reddish] colour termed *شَقْرَةٌ*: (Msb, TA:) costly furred garments are made of its skin: (K, TA:) pl. *سَمَامِيرُ*. (Msb.) — Also *A جَبَّةٌ* [or any garment] made with its fur. (TA.)

سَمِيرٌ *A companion of* [or one who habitually indulges in] conversation, or discourse, by night. (M, K.)

سَامِرٌ *A man holding, or who holds, a conversation, or discourse, by night:* (S:) pl. *سَمَارٌ* (S, M, K) and *سَمَرٌ*. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce *مَرَمَر* in art. *رَمَر*,] and is syn. [as such] with *سَمَارٌ*, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M:) or persons waking, continuing awake, not sleeping; as also *سَامِرَةٌ* [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) *سَامِرٌ* is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase *تَرَكْتُهُمْ سَامِرًا* [I left them holding a conversation &c.]. (Lh, M.) — Also *A camel pasturing by night.* (TA.) — See also *سَمَرٌ*.

سَامِرَةٌ: see *سَامِرٌ*. — *السَّامِرَةُ* (M, Msb, K) and *السَّمِرَةُ* (TA) [The Samaritans; a people said to be] one of the tribes of the Children of Israel: (M;) or a sect, (Msb,) or people, (K,) of the Jews, differing from them (Msb, K) in most, (Msb,) or in some, (K,) of their institutes: (Msb, K:) Zj says, they remain to this time in Syria, and are known by the appellation of *السَّامِرِيُّونَ*: (M:) most of them are in the mountain of En-Nábulus: (TA:) *سَامِرِيٌّ* is the rel. n. of *السَّامِرَةُ*. (M, Msb, K.)

سَامِرِيٌّ, and its pl.: see the next preceding paragraph.

أَسْمَرٌ [Tawny, or brownish; dusky; dark-complexioned or dark-coloured;] of the colour termed *سَمِرَةٌ* [q. v.]: (S, M, K, &c.): fem. *سَمِرَاءٌ*: (Msb, &c.): and pl. *سَمَرٌ*. (A.) You say *بَعِيرٌ أَسْمَرٌ* *A*

camel of a white colour inclining to *شَبَّةٌ* [which is a hue wherein whiteness predominates over blackness]. (M.) And *قَنَاةٌ سَمِرَاءٌ* [A tawny spear-shaft]. (M.) And *حَنْطَةٌ سَمِرَاءٌ* [Tawny wheat]. (M.) — [Hence,] *السَّمِرَاءُ* Wheat: (S, Msb, K:) because of its colour. (Msb.) And *السَّمِرَانُ* Wheat and water: (AO, S, K:) or water and the spear. (S, K.) — *الْأَسْمَرُ*, also, signifies Milk: (M:) or milk of the gazelle: (IAr, M, K:) app. because of its colour. (M.) — And [for the same reason] *السَّمِرَاءُ* signifies also Coarse flour, or flour of the third quality, full of bran; syn. *خُشْكَارٌ*. (K.) You say *خُبْزُ السَّمِرَاءِ* Bread made of such flour. (L in art. *خَرَج*). — And The [kind of milking-vessel called] *عَلْبَةٌ*. (Sgh, K.) — And *عَامٌ أَسْمَرٌ* † *A year of drought, in which is no rain.* (M.)

أَسْمَرٌ dim. of *أَسْمَرٌ*: see *سَمِرٌ*, in two places.

مِسْمَارٌ *A nail; a pin, or peg, of iron;* (Mgh;) *a certain thing of iron;* (S, K;) *a thing with which one makes fast, firm, or strong:* (M, K:) pl. *مَسَامِيرُ*. (S, Msb, K.) — Also, (K, TA,) or *مِسْمَارُ إِبِلٍ*, (A, O,) † *A good manager of camels;* (A, O, K, TA;) *a skilful, good pastor thereof.* (A.)

مُسْمُورٌ *Nailed; made fast, firm, or strong, with a nail [or nails].* (S, * Mgh.) — † *A man, (TA,) having little flesh, strongly knit in the bones and sinews.* (K, TA.) — And, with *ة*, † *A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body, (M, A, O, K,) not flabby in flesh.* (M, O, K.) — *عَيْشٌ مُسْمُورٌ* † *A turbid life:* (M, O, * K, * TA:) from *سَمَارٌ* applied to milk. (M, TA.)

مُسَامِيرٌ: see *سَمِيرٌ*, in two places.

سمرج

Q. 1. *سَمَرَجَةٌ* [inf. n. of *سَمَرَجَ*] The collecting of the [tax called] *خَرَجٌ*: (Ibn-'Abbád, O:) [and the giving, or paying, thereof: for] one says, *لَهُ سَمَرَجٌ*, meaning *Give thou to him [the tax so called]*. (ISH, O, K.) [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is *أَعْطَاهُ*, that *الْخَرَجُ* is to be understood after it.]

سَمَرَجٌ [written without any syll. signs, and therefore probably *سَمَرَجٌ* sing. of *سَمَارَجٌ*, (TA,) which signifies *Even, or plain, places [or tracts] of land.* (T, * Ibn-'Abbád, O, TA. *)

سَمَرَجَةٌ and *سَمَرَجَةٌ* (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. *سه* “three” and the Arabic *مَرَّةٌ* for *مَرَّةٌ* “a time,”] The levying of the [tax called] *خَرَجٌ* at three several times [or instalments]: (S, O, K:) or the name of the day on which payment of the *خَرَجُ* is received; (K;) thus the former word is expl. by ISh; (O;) the day of

the collecting of the *خَرَجُ*; (Ibn-'Abbád, ISd, O, TA;) a day when the foreigners, or Persians, (العَجَم) levy the *خَرَجُ* at three several times [or instalments]: also mentioned as written with *ش*. (TA.)

سَمَرَجَةٌ: see the next preceding paragraph.

سمس

سَمَسٌ: see art. *سَمَرٌ*.

سمسور

Q. 1. *سَمَسُورٌ*, inf. n. *سَمَسُورَةٌ*, He acted as a *سَمَسَارٌ* [q. v.]. (K.)

سَمَسَارٌ *A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K,) for effecting the sale; whom people call دَلَّالٌ, because he directs the purchaser to the merchandise, and the seller to the price:* (TA:) pl. *سَمَسَارَةٌ*: (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) or one who sells wheat to the people: (M, TA:) or (TA, in the K “and”) the possessor of a thing: (K:) or (TA, in the K “and”) one who has the care of a thing. (K.) — † *A messenger, or mediator, (سَمَسِيرٌ), between two lovers or friends.* (K.) — *سَمَسَارُ الْأَرْضِ* † *He who is acquainted with the land, or country;* (K;) *an acute scrutinizer of its circumstances:* (TA:) fem. with *ة*. (K.) — *هُوَ أَبْنٌ سَمَسَارِيهَا* [app. means † *He is the careful and skilful manager of it*]. (Fr, TA voce *جَلَسَ*.)

سميط

1. *سَمِطَةٌ*, and *سَمِطٌ*, and *سَمِطٌ*, (S, M, Msb, K,) inf. n. *سَمِطٌ*, (S, M, Msb,) namely, a kid, (S, M, Msb, K,) and a lamb, (M,) *He removed its hair, (Msb,) or wool, (K,) or cleansed it of the hair, [or wool,] (S,) by means of hot water;* (S, Msb, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or he plucked from it the [hair, or] wool, after putting it into hot water. (A.) — [And *It scalded it: for*] you say, of boiling water, *يَسْمِطُ الشَّيْءَ* [it scalds the thing]. (TA.) — *سَمِطَةٌ* (M, K,) inf. n. as above, (M,) also signifies *He hung it; suspended it; namely, a thing;* (M, K;) as also *سَمِطَةٌ*, inf. n. *تَسْمِيطٌ*: (TA:) or the latter, *he hung it, or suspended it, upon, (S, K,) or by means of, (so in some copies of the K and in the TA,) سَمِطٌ*, (S, K,) meaning *thongs, or straps.* (TA.) And *سَمِطٌ*, (M,) inf. n. *تَسْمِيطٌ*, (TA,) *He hung the coat of mail upon the hinder part of his horse.* (M.)

2: see 1, in two places. — *سَمِطُتُ الشَّيْءَ*, inf. n. *تَسْمِيطٌ*, also signifies *I kept, or clave, to the thing:* hence a verse cited voce *دَرِينٌ*. (TA in art. *دَرِن*.)

5. *تَسْمِطٌ* It (a thing, TA) was, or became, hung, or suspended. (K.)

سَمِطٌ *A thread, or string, having upon it beads*

(S, Mgh) or pearls; (Mgh); otherwise it is called *سَلَك* (S, Mgh): a string of beads or the like; (M, K); so called because it is hung, or suspended; (M); a single string thereof; like *يَك* [in Persian]; a necklace of two strings thereof being called *ذَات سَمِطَيْن* (IDrd); or it signifies, (M,) or signifies also, (K,) a necklace longer than the *مَخْنَقَة* (IDrd, M, K); or [simply] a necklace: (Msb) pl. *سَمُوط* (M, K); which also signifies the things that are suspended (مَعَالِيْق) from necklaces. (TA.) — A thong, or strap, that is suspended from the horse's saddle; (S, K); sing. *سَمُوط* (S). — The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades: (K); pl. as above. (TA.) — A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K). — † A trail, or long and elevated tract, (حَبْل) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) = See also *سَمِط*, in two places.

نَعْل سَمِط (M, K,) and *سَمِيط* (S, M, K,) and *أَسْبَاط* (M, K,) which last is pl. of *سَمِيط*, (TA,) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], (*طَاقٌ وَاحِدٌ*, S, TA,) in which is no patch: (S, M, K); or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M); as also *سَمِط*. (So in the K, voce *قَرْد*.) — *ثَوْب سَمِط* (the latter word occurring twice in art. *لَجِف* in the TA, and there opposed to *مَبْطُن*, and said to be masc. and fem.,) i. q. *ثَوْب سَمِط* A garment having no lining; [either] a *طَيْكَسَان*, or such as is of cotton: (ISh, K); but one does not say *سَمِطٌ كَسَاءٌ* nor *مَلْحَقَةٌ سَمِطٌ*, because such are not [ever] lined: (ISh); or [accord. to some] *سَمِطٌ* signifies a garment that is lined below; expl. by saying, *أَو السَّمِطُ مِنَ الثِّيَابِ*, *مَا ظَهَرَ مِنْ تَحْتِ* (K, TA, [in the CK, and in a MS. copy of the K, for *ظَهَرَ*, we find *ظَهَرَ*]) i. e. *جَعَلَ لَهُ ظَهَرَ* (TA): [but I think that *ظَهَرَ* is undoubtedly the right reading; and that *سَمِطٌ* means any portion that appears of a garment worn beneath a shorter garment:] see *سَدَن*, last sentence. — *سُرَاوِيلٌ أَسْبَاطٌ* Trousers, or drawers, not stuffed: (M, K); i. e., (K), or, as Th says, (M,) of single cloth, *طَاقٌ وَاحِدٌ* (M, K). — *نَاقَةٌ سَمِطٌ* (Kr, M, K,) and *أَسْبَاطٌ* (K,) A she-camel without any brand, or mark made by a hot iron. (Kr, M, K.) = *سَمِطٌ* is also a pl. of *سَبَاطٌ* [q. v.]. (K.)

سَبَاطٌ A rank of people: (M, K); or a side, or lateral part or portion: (Msb); each of the two sides, or lateral portions, of men, and of palm-trees. (S, Msb.) You say, *قَامَ بَيْنَ السَّبَاطَيْنِ* He stood between the two ranks. (TA.) And *قَامَ الْقَوْمُ حَوْلَهُ سَبَاطَيْنِ* The people stood around him in two ranks. (TA.) And *هَمَزٌ عَلَى سَبَاطٍ وَاحِدٍ* They are according to one order. (K.) And *مَشَى بَيْنَ السَّبَاطَيْنِ* He walked between the two sides. (S, Msb.) And *خَذُوا سَبَاطِي الطَّرِيقِ*

Take ye the two sides of the fresh, or moist. (TA.) And *اجْعَلِ الْأَمْرَ سَبَاطًا وَاحِدًا* Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. *بَاج*). — The part of a valley which is between the upper extremity and the lower: (M, K); pl. *سَبِطٌ*. (K) — *سَبَاطُ الطَّعَامِ* The thing upon which food is spread: (K); pronounced by the vulgar *سَبَاط*: [and applied by them to such as is long, prepared for a large company of people:] pl. *أَسْبِطَةٌ* [a pl. of pauc.] and *سَبَاطَاتٌ*. (TA.)

سَمِيطٌ and *مَسْمُوطٌ*, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K); in order to its being roasted: (S); or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M); or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth); and a roasted sheep or goat: the former word of the measure *نَعِيلٌ* in the sense of the measure *مَفْعُولٌ*. (TA.) = See also *سَمِيطٌ*, and its pl. *أَسْبَاطٌ*, voce *سَمِطٌ*; the pl. in three places.

يَسْمُطُ Boiling water, that scalds (*يَسْمُطُ*) a thing. (TA.) = Hanging a thing by a rope behind him; from *السُّمُوطُ* [pl. of *السَّمِطُ*]. (TA.)

سَمِيطٌ: see *مَسْمُوطٌ*.

سمع

1. *سَمِعَهُ* (S, Msb, K,*) aor. *ع*, (K,) inf. n. *سَمِعٌ* (S, Msb, K) and *سَمِعٌ*, or this latter is a simple subst., (Lh, K,) and *سَمَاعٌ* (S, K,) or this last [also] is a simple subst., (Msb,) and *سَمَاعَةٌ* and *سَمَاعِيَةٌ* (K) and *مَسْمُوعٌ* (TA,) [He heard it, (namely, a thing, as in the S,) or † him;] and *تَسْمَعُ* (Msb, K,) also written and pronounced *اسْمَعُ*; (K, TA;) and *استمع* (Msb); are syn. with *سَمِعَ* (Msb, K) as trans. by itself; (Msb); and *استمع* [also] is syn. with *سَمِعَ* [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or *استمع* denotes what is intentional, signifying only he gave ear, hearkened, or listened: but *سَمِعَ*, [as also *تَسْمَعُ* and *استمع*], what is unintentional, as well as what is intentional. (Msb.) You say, *سَمِعَ الشَّيْءَ* [He heard or listened to, the thing]. (S.) And *تَسْمَعُ الصَّوْتُ* [He listened to, or heard, the sound]. (TA.) [And *سَمِعْتُ لَهُ صَوْتًا* I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And *سَمِعَهُ مِنْهُ* He heard it from him. And *سَمِعَهُ عَنْهُ* He heard it as related from him; he heard it on his authority. And *سَمِعَهُ كَذَا يَقُولُ* He heard him say such a thing.] And *سَمِعَ التَّكْلِمَ بِهِ* [He heard of it; for *التَّكْلِمَ بِهِ*, or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means

of *ل* alone, or *إِلَى*, it denotes what is intentional.] You say, *سَمِعْتُ لَهُ* (S, Msb, TA,) and *إِلَيْهِ* (S, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (S, Msb, TA;) and *لَهُ* *تَسْمَعْتُ*, (Msb,) or *إِلَيْهِ*, and *اسْمَعْتُ* (S, TA,) signify the same; (S, Msb, TA;) and so *لَهُ* *استمعت* (S, Msb, K,) and *إِلَيْهِ*. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, *لَا يَسْمَعُونَ إِلَى الْمَلَائِكَةِ الْأَعْلَى*, and *لَا يَسْمَعُونَ*, and *يَسْمَعُونَ إِلَى الْمَلَائِكَةِ الْأَعْلَى*: (S); or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel); or the exalted angels: (Bd); and † the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And in the same [xvii. 50], *نَحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ*, *بِهِ إِذْ يَسْمَعُونَ إِلَيْكَ* [We are cognizant of that on account of which they hearken when they hearken to thee]; *بِهِ* meaning *بِسَبَبِهِ* (Bd, Jel,) and *لِأَجْلِهِ* (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of *سَمِعَ* and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] — It also signifies *He understood it*; (TA); *he understood its meaning*; i. e., the meaning of a person's speech. (Msb.) You say, *كَمْ تَسْمَعُ مَا قُلْتُ لَكَ* Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, *إِنْ كَانَ يَسْمَعُ الْخَطِيبَ* [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, † if he hear the voice of the preacher. (Msb.) — Also *He knew it*: as in the saying, *سَمِعَ اللَّهُ قَوْلَكَ* [God knew thy saying]. (Msb.) — Also † *He accepted it*; namely, evidence, and praise: or, said of the latter, † *he recompensed it by acceptance*: (Msb.) † *he paid regard to it, and answered it*; namely, prayer: † *he answered, or assented to, or complied with, it*; namely, a person's speech. (TA.) The saying *سَمِعَ اللَّهُ لَيْنَ حَمْدِهِ* means *May God accept the praise of him who praiseth Him*: or, accord. to Iamb, *may God recompense by acceptance the praise of him who praiseth Him*: (Msb.) or *may God answer the prayer of him who praiseth Him*. (TA, as on the authority of Iamb.) — Also † *He obeyed him*: as in the saying in the Kur [xxxvi. 24], *إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ*, [Verily I believe in your Lord, and do ye obey me]. (TA.) — Lth says that the phrase *سَمِعْتُ أَدْنَى وَكَذَا* means † *My eye saw Zeyd doing such and such things*: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say *سمعت ادنى* as meaning *my eye saw*: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. *تَسْمِيعٌ* [inf. n. of *سَمِعَ*, as also *تَسْمِيعَةٌ*, q. v. infra, voce *تَسْمِيعَةٌ*] is syn. with *إِسْمَاعٌ* [The making one to hear]. (K.) You say, *سَمِعَهُ* *اسْمَعُهُ* [He made him to hear the sound]. (S.) And *سَمِعَهُ الْحَدِيثَ* (TA) and *اسْمَعُهُ* (S, TA) [He made him to hear the narra-

epithet: thus, **رَجُلٌ سَمِعٌ** means **يُسَمِعُ** [A man who makes others to hear of him]: or one says, **هَذَا أَمْرٌ ذُو سَمِعٍ**, and **ذُو سَمَاعٍ**, [This is a man of fame, or notoriety], (K,) whether good or bad. (Lh, TA.) — Also A certain mongrel beast of prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Msh, K:) fem. with ة: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., **أَسَمِعُ مِنَ السَّمْعِ الْأَزَلِّ** [More quick of hearing than the سمع that is lean in the buttocks and thighs; or than the light, or active, سمع]: and sometimes they said **أَسَمِعُ مِنَ سَمْعٍ** [more quick of hearing than a سمع]. (S.)

سَمِعَةٌ A single hearing, or hearkening, or listening. (K.) — **سَمِعَةٌ أَذْنِي فَلَانًا يَقُولُ ذَلِكَ**: see **سَمِعٌ**. — See also **سَمِعَةٌ** = **سَمِعَةٌ**: see **سَمِعٌ**.

سَمِعَةٌ is syn. with **تَسْمِعٌ**, like as **سُخْرَةٌ** is with **تُسْخِرُ**. (TA.) You say, **فَعَلَهُ رِئَاءً وَسَمِعَةً**, He did it [to make men to see it and hear of it, or] in order that men might see it and hear of it. (S.) And **فَعَلَهُ رِئَاءً وَلَا سَمِعَةً**, and **سَمِعَةً**, and **سَمِعَةً**, He did it not making it notorious so as to make [men] to see and to hear [it]. (K.) And **فَعَلْتُهُ** **تَسْمِعَتِكَ**, and **تَسْمِعَةً لَكَ**, I did it in order that thou mightest hear it. (AZ, K.) [See also **سَمِعٌ**, where similar phrases are mentioned and explained.] — **السَّمِعَةُ**, also, signifies What is heard, of fame, or report, &c.: (Har p. 34:) and [particularly] good report. (Id. p. 196.)

سَمِعَةٌ A mode, or manner, of hearing, hearkening, or listening. (K.) You say, **سَمِعْتُهُ سَمِعَةً حَسَنَةً** [I heard it with a good manner of hearing]. (TA.) — **سَمِعَةٌ أَذْنِي فَلَانًا يَقُولُ ذَلِكَ**: see **سَمِعٌ**.

سَمِعٌ: see **سَمِعَةٌ** = **سَمِعَةٌ**: see **سَمِعٌ**.

سَمِعٌ: **أَذْنٌ سَمِعَةٌ**: see **سَمِعٌ**.

سَمِعَةٌ نَظَرَةٌ, and **سَمِعَةٌ نَظَرَةٌ**, (S, K,) the former accord. to AZ, the latter accord. to El-Ahmar, (S,) and **سَمِعَةٌ نَظَرَةٌ**, (K,) or the second and third are without tesheed, and mentioned by Yağkoob also, (TA in art. **نَظَرٌ**, [but this, I think, is a mistake,]) applied to a woman, Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it, or opines it: (S,* K,* [the latter in art. **نَظَرٌ**,] and TA:) and one also applies to her the epithet **سَمِعَةٌ**, meaning who listens, or hearkens, and does so much, or habitually. (K.)

سَمِعٌ (of the measure **فَعْلَلٌ**, S) Small in the head, (S, K,) and in the body; for **الْحِمَةُ** in the K is a mistranscription for **وَالْجَنَّةُ**: (TA:)

cunning, or very cunning: (K, TA:) light of flesh, quick in work, wicked, and clever: (TA:) or [simply] light and quick: and applied as an epithet to a wolf. (K.) — Also A woman that grins and frowns in thy face when thou enterest, and nails after thee when thou goest forth. (K,* TA.) — And A tall and slender man: (K, TA:) fem. in this sense with ة. (TA.) — And A wicked, deceitful, or crafty, devil. (TA.)

سَمَاعٍ [an imperative verbal n.] Hear thou: (S, K:) like **أَذْرِكْ** and **مَنَاعٍ**, meaning **أَذْرِكْ** and **أَمْنَعِ**. (S.)

سَمَاعٍ: see its syn. **سَمِعٌ**; first sentence. — Also syn. with **إِسْمَاعٍ**, as in three exs. expl. above; see **سَمِعٌ**, in the middle portion of the paragraph. — Also [an inf. n. used in the sense of a pass. part. n., meaning What has been heard, or heard of:] a thing that one has heard of, and that has become current, and talked of. (TA.) [Hence, used in lexicology and grammar as meaning What has been received by hearsay; i. e. what is established by received usage: as in the phrase, **السَّمَاعُ مَقْصُورٌ عَلَى السَّمَاعِ** restricted to what has been received by hearsay; &c.: and in the phrase **شَاذُّ السَّمَاعِ** deviating from the constant course of speech with respect to what has been received by hearsay; &c.; which virtually means deviating from what is established by received usage: “what has been received by hearsay” always meaning “what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times.”] — [Also What is heard, or being heard, of discourse, or narration, and of matters of science. See an ex. voce **مَرْدُ**, in art. **رَدٌّ**.] — And [hence,] Singing, or song; and any [musical performance whether vocal or instrumental or both combined, or any other] pleasant sound in which the ears take delight: as in the saying, **بَاتَ فِي لَهْوٍ وَسَمَاعٍ** [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.) [See an ex. in a verse cited voce **مَشَارٌ**, in art. **شُور**.] — See also **سَمِعٌ**, in three places.

سَمَاعٌ, in two places.

سَمَاعٌ: see **سَمِعٌ**.

سَمَاعٌ, in six places. — It is, also syn. with **مَسْمُوعٌ** [Making to hear; &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, **سَمِعٌ** may be syn. with **سَمَاعٌ** or **مَسْمُوعٌ**; but it is mostly syn. with **سَمَاعٌ**, like as **عَلِمٌ** is with **عَالِمٌ**, and **قَدِيرٌ** with **قَادِرٌ**. (TA.) — Also [Made to hear; or] told; applied to a man. (Msh.) — **أَمْرُ السَّمِيعِ**: see **سَمِعٌ** = **سَمِعٌ**. — **السَّمِيعَانِ** Two long pieces of wood [fixed] in the yoke with which the bull is yoked for ploughing the land. (Lth, TA.)

سَمَاعَةٌ an inf. n. of **سَمِعَ**. (K.) — And i. q. **إِسْمَاعٍ**, whence a phrase expl. above: see **سَمِعٌ**.

سَمَاعِيٌّ, in lexicology and grammar, applied to a word &c., means Relating, or belonging, to what has been received by hearsay; i. e., to what is established by received usage. See **سَمَاعٍ**.

سَمِعٌ Light, active, or agile: and applied as an epithet to a **غُولٌ**. (K.)

سَمَاعٌ One who hearkens, or listens, much to what is said, and utters it. (TA.) [Its primary signification is simply One who hears, hearkens, or listens, much, or habitually: and it signifies also quick of hearing.] See also **سَامِعٌ**. — A spy, who searches for information, and brings it. (TA.) — † Obedient. (TA.)

سَامِعٌ and **سَمِيعٌ** are syn.; [signifying Hearing; and hearkening, or listening;] (Az, S, Msh, K;) like **عَالِمٌ** and **عَلِيمٌ**, and **قَادِرٌ** and **قَدِيرٌ**. (Az, TA.) [The latter has also an intensive signification; and hence,] **السَّمِيعُ**, applied to God, signifies He whose hearing comprehends everything; who hears everything. (TA.) And [hence, also,] † this same epithet is applied to The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar. (K, TA.) You say also, **أَذْنٌ سَامِعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعٌ**, and **سَمَاعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**: [the first signifying A hearing, or a hearkening or listening, ear: and the last two, and app. all but the first, an ear that hears, or hearkens or listens, much; or that is quick of hearing:] the pl. of † the last is **سَمِيعٌ**. (K.)

سَامِعَةٌ fem. of **سَامِعٌ** [q. v.]. — [It is also used as an epithet in which the quality of a subst. is predominant: see **سَمِعٌ**, in the latter half of the paragraph.]

أَسَمِعُ [More, and most, quick of hearing]: see **سَمِعٌ**; last sentence.

تَسْمِعَةٌ [an inf. n. of 2]: see **سَمِعَةٌ**.

مَسْمُوعٌ A place whence [and where] one hears, or hearkens, or listens. (IDrd, K.) You say, **هُوَ مَتَى بِمَرَأَى وَمَسْمُوعٍ** He is where I see him and hear his speech; (IDrd, K;) and in like manner, **مَرَأَى وَمَسْمُوعًا**; (TA;) and **هُوَ مَتَى مَرَأَى وَمَسْمُوعٍ**; (M and K in art. **رَأَى**, q. v.) and sometimes they said **فُلَانٌ فِي مَنَظَرٍ وَمَسْمُوعٍ**. (TA.) And **مَنْظَرٌ وَمَسْمُوعٌ** Such a one is in a state in which he likes to be looked at and listened to. (T, A, TA, in art. **نَظَرٌ**.) — See also **سَمِعٌ**, in the latter half of the paragraph, in two places. — It is also an inf. n. of **سَمِعَ**. (TA.)

وَأَسْمِعْ غَيْرَ [pass. part. n. of 4, q. v.]. — **مُسْمِعٌ**, in the Kur [iv. 48], means [And hear thou without being made to hear; i. e.] mayest thou not be made to hear: (Ibn-'Arafah, K:) or mayest thou not hear, (Akh, S, Bd, Jel,) by

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rāghib:) or *hear thou without being made to hear speech which thou wouldest approve: or not being made to hear what is disliked*; accord. to which explanation, it is said hypocritically: or *hear thou speech which thou wilt not be made [really] to hear*; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or *hear thou without having thine invitation assented to*: (Bd:) or *without having what thou sayest accepted*. (Mujāhid, K.)

مُسْمِعٌ [act. part. n. of 4, q. v.] — [Hence,] مُسْمِعَةٌ A female singer. (S, K.) [See an ex. of the pl. in a verse cited voce شَارِبٌ.] — And hence, (TA in art. زمر,) the former is applied to † A shackle. (K, and TA in art. زمر.)

مُسْمِعٌ An instrument of hearing. (TA.) — See مَسْمِعٌ, in the latter half of the paragraph, in four places. = † A loop which is in the middle of the [large bucket called] عَرَبٌ, and into which is put a rope in order that the bucket may be even; (S, K;) so called as being likened to an ear: (El-Mufradāt, TA:) or the part of the [leathern water-bag called] مَزَادَةٌ which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) — Also, (K,) or مِسْمَعَانِ, (El-Aḥmar, TA,) † The two pieces of wood that are put into the two loops of the [basket called] زَبِيلٌ when earth is taken forth with it from a well. (El-Aḥmar, K, TA.) — And the latter, (i. e. the dual,) A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement. (TA.)

مُسْمِعٌ † Shackled: the explanation in the K, shackled and collared, applies to مَسْمِعٌ مَسْمُوعٌ together; not to the former of these two words alone. (TA.) [See مَسْمُوعٌ.]

مَسْمُوعٌ *Caused to hear* (S, H. 13, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

مَسْمُوعٌ is pl. of مَسْمُوعٌ (Msb, K) [and of مَسْمُوعٌ]. As a pl. without a sing., it is applied to All the holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus. (TA.)

مَسْمُوعٌ: see مَسْمُوعٌ, in the latter half of the paragraph.

سمك

السَّمَكَانِ The two sides of the mouth, beneath the two extremities of the mustache, on the right and left; a dial. var. of السَّمَكَانِ [q. v.]. (Idrd, K.)

سمي

1. سَمِيٌّ (S, O, L, K,) aor. 2, (O, L,) inf. n. سَمُوٌّ (S, O, L, K) and سَمِيٌّ (L,) It was, or became, high, or tall: (S, O, L, K:) or tall in the highest degree: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palm-tree. (L.) — See also سَمِيٌّ.

سَمِيٌّ Tall; applied to a man. (Kr, TA.) [See also سَمِيٌّ.]

سَمِيٌّ Pure; sheer; unmixed. (S, O, K.) You say سَمِيٌّ كَذِبٌ A sheer, unmixed, lie; (S, O;) and سَمِيٌّ حُبٌّ pure, unmixed, love; meaning such as have overtopped (سَمِيٌّ) every lie and love. (O.)

سَمِيٌّ: see سَمِيٌّ.

سَمِيٌّ: see سَمِيٌّ. = The dual, سَمِيَّانِ, signifies The [yokes or] two pieces of wood that belong to the نِير, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's denlap, and bound with a cord: (Z, TA:) pl. أَسَمِيَّةٌ. (TA.) — And [its pl.,] أَسَمِيَّةٌ, Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لَبِن,) are conveyed. (Ibn-'Abbād, O, L, K.)

سَمِيٌّ (S, O, K) and سَمُوٌّ (O, K,) in the Tekmileh with tesheed, [i. e. سَمُوٌّ] (TA,) [Sumach; the rhus coriaria of Linn.; or its berry:] a certain fruit, (K,) well known; (S, K;) a certain acid thing, with which one cooks; (O;) the fruit of certain trees of the [high grounds termed] قَفَافٌ and of the mountains, acid, consisting of bunches of small berries, which are cooked; (Aḥn, TA;) not known to Aḥn as growing in any part of the land of the Arabs except in Syria; and he says that it is intensely red: in the T, said to be the acid berry called عَرَبٌ: n. un. with 2: (TA:) it excites appetite; stops chronic diarrhœa; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] سَلَقٌ and for ophthalmia. (K.)

سَمُوٌّ: see the next preceding paragraph.

عَرَبِيَّةٌ: see عَرَبِيَّةٌ, in art. عرب.

سَمِيٌّ and سَمُوٌّ High, or tall; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also سَمِيٌّ.]

سمقر

سَمَقَرٌ: see سَمَقَرٌ.

سمك

1. سَمَكٌ, [aor. 2,] inf. n. سَمُوٌّ, It (a thing) rose, or became high or elevated or lofty. (S, K.) — And, aor. and inf. n. as above, He ascended. (TA.) One says, سَمَكٌ فِي الرَّيْرِ Ascend thou the stairs. (S, TA.) [See رَيْرٌ.] = And سَمَكٌ (S, K,) aor. as above, (TA,) inf. n. سَمُوٌّ, He raised, elevated, upraised, or uplifted, it. (S, K.) So in the phrase, سَمَكَ اللَّهُ السَّمَاءَ [God raised the heaven]. (S.)

سَمَكٌ The roof of a house, or chamber: (S, Mgh, *K:*) or the interior uppermost part [i. e. the ceiling] of a house, or chamber; the exterior

uppermost part thereof being called سَمُوَّةٌ (Ḥam p. 725:) or [the height] from the top to the bottom of a house or chamber. (K.) [And hence, The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upwards. (Bd in lxxix. 28.) And The stature, or height in a standing posture, of anything: (K:) thus expl. by Lth: one says بَعِيرٌ طَوِيلُ السَّمَكِ [A camel tall of stature]. (TA.) [In the present day, it signifies The extent of anything from top to bottom; its height, depth, and thickness: and is vulgarly pronounced سَمَك.]

سَمَكٌ Fish; syn. حَوْثٌ; (K;) a kind of aquatic creatures: [a coll. gen. n.:] n. un. with 2: pl. of the former سَمَاكٌ and سَمُوكٌ. (S, TA.) شَوَى سَمَكَةً فِي الْحَرِيقِ [He broiled his fish in the fire of a burning house] is a post-classical prov. of the people of Baghdād, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; originating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mṭr, in Ḥar pp. 481-2.) — السَّمَكَةُ [is a name of † The constellation Pisces; also called السَّمَكَانِ;] a certain sign of the Zodiac; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called السَّمُوت. (TA.)

سَمَاكٌ A thing with which a thing is raised, elevated, upraised, or uplifted; (K, TA;) whether a wall or a roof: (TA:) pl. سَمَاكٌ. (K.) = السَّمَاكَانِ is the name of Two bright stars; السَّمَاكُ الرَّامِحُ and السَّمَاكُ الْأَعْزَلُ: (S, O, K:) the former is a star [namely α] in Virgo, called by astrologers السَّمَكَةُ [or Spica Virginis]; (Kzw;) and is one of the Mansions of the Moon, (S, O, and Kzw in his descr. of the Mansions of the Moon,) the Fourteenth thereof; (Kzw ibid.;) it is one of the أَنْوَاءُ [pl. of نَوَاءٌ, q. v.], and rises auro rally in تَشْرِيقُ الْأَوَّلِ [October, O. S.; its auro rally rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]; it is called الْأَعْزَلُ because it has no star [near] before it, like the اعْزَلُ that has with him no spear; or, as some say, because, when it rises [auro rally], it is not accompanied by wind nor by cold: (TA:) the latter سَمَاكٌ, i. e. الرَّامِحُ, [thus called for a reason expl. in art. رَمَحٌ, q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any نَوَاءٌ [here meaning supposed influence in bringing rain &c.]; it is towards the north; the former being towards the south; (TA;) and is also called السَّمَاكُ الْهَرُزْمِيُّ: (AZ, TA in art. رَمَحٌ:) [it is erroneously said that] the سَمَاكَانِ are in the sign of Libra: (TA:) and it is said that they are the two hind legs of Leo (رِجْلَا الْأَسَدِ) (S, O, K:*) [for it appears, as I have before observed, (voce ذُرَاعٌ) that the ancient Arabs, or many of them, extended the figure of Leo (as they did

also that of Scorpio) far beyond the limits which we assign to it: and hence,] **السَمَكُ الِاعْزَلُ** was also called **سَاقُ الْأَسَدِ** [the thigh, or the hind shank, of Leo]. (Kzw in his descr. of Virgo.) The rhyming-proser says, **إِذَا طَلَعَ السَّمَكَ دَهَبَ الْعِكَاءُ فَأَصْلَحَ فَنَّاكَ وَأَجَدَ حَدَاكَ فَإِنَّ الشَّيْءَ قَدْ أَتَاكَ** [When the **سَمَكُ** rises aurorally, (i. e. **الِاعْزَلُ**), the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy sandal, for the winter has come to thee: **فَنَّاكَ** and **حَدَاكَ** being contractions of **فَنَّاكَ** and **حَدَاكَ**, for the sake of the rhyme]. (O, TA.) The **نَوَّ** [here app. meaning the rain consequent upon the auroral setting] of **الِاعْزَلُ** [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the **نَشْرُ** [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the Mansions of the Moon.) [The epithet **سَمَاكِي** is applied to the rain above mentioned.] — **السَّمَكَ** also signifies, (K,) or **السَّمَكَ التَّرْقُوةَ**, (Ibn-'Abbād, O,) The upper part of the chest, next to the collar-bone. (Ibn-'Abbād, O, K.)

سَمَاكِي: see the next preceding paragraph.

سَمِيكَ i. q. **حَسَّاسٌ**; (S, O, K;) i. e. Certain small fish, which are dried; also called **هَفْ**. (O, TA.)

سَمَاكٌ A fishmonger. (MA.)

سَمَامٌ A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.) — **سَمَامٌ** † **شَرَفٌ تَامٌ** † [Thy nobility is lofty, and thy good fortune is high]. (A and TA in art. **تَمَك**.)

السَّمَكَاتُ The heavens; (K;) which are seven in number: (TA:) or so **السَّمُوكَاتُ**: (S:) or this is wrong; or it is a dial. var.: (K:) the latter word is used by the vulgar, but is correct. (TA.)

سَمَاكٌ A pole of a [tent such as is called] **سَمَاكٌ**, (S, K,) which latter is raised thereby. (S.)

سَمُوكٌ Tall; (IDrd, O, K;) applied to a man. (IDrd, O.) — And, applied to a horse, [من **الْحَبْلِ** in the CK being a mistake for **الْخَيْلِ**], † **فَرِمٌ** (Ibn-'Abbād, Z, O, K, TA) in the [ribs called] **جَوَانِحَ**. (Z, TA.) — **السَّمُوكَاتُ**: see **السَّمَكَاتُ**.

سَمِيكٌ and **بَيْتٌ مُسَمِيكٌ** A tall house or tent. (TA.)

سَمِيكٌ: see what next precedes.

سَمَل

1. **سَمَلٌ** (S, *M, Mgh, *Msb, K,) aor. **سَمَلْتُ**, (M, Msb,) inf. n. **سَمَلٌ**, (S, M, Msb,) He put out, or blinded, (فَقَأَ), his eye (S, M, Mgh, Msb, K, TA) with an iron instrument (S, Msb, TA) made hot; (S, Msb;) or with some other thing; sometimes with a thorn; (TA;) like **سَمَرَهَا**: (M

and K in art. **سَمَر**;) and he pulled it out: (Mgh:) and **سَمَلَهَا** signifies the same. (Fr, K.) — **سَمَلُ الْحَوْضِ**, (S, M, K,) inf. n. as above; (M;) and **سَمَلْتُ**, (M, K,) inf. n. **تَسْمِيلٌ**; (TA;) He cleansed, or cleared, the watering-trough, or tank, (S, M, K,) from the **سَمَلَةُ**, (M, K,) [i. e.] from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay. (S.) And **سَمَلْتُ الْبَيْتَ** I cleansed, or cleared out, the well. (Msb.) — **سَمَلْتُ بَيْنَهُمَ**, (S, M, Msb, K,) aor. and inf. n. as above, (S, M,) He effected a rectification of affairs, or an adjustment, or a reconciliation, between them; as also **سَمَلْتُ**: (S, M, K;) or he strove, laboured, or exerted himself, in effecting a rectification between them; and so **فِي الْمَعِيشَةِ** [in respect of the means of subsistence]. (Msb.) — **سَمَلْتُ**, (S, M, K,) aor. **سَمَلْتُ**, (M,) inf. n. **سَمُولٌ** (S, M, K,) and **سَمُولَةٌ**, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) It (a garment, or piece of cloth,) was, or became, old, and worn out; as also **سَمِلْتُ**; (S, M, K;) and so **سَمِلْتُ** like **كَرَمْتُ**; (K;) and **سَمِلْتُ** inf. n. **اسْمِلَالٌ**. (TA.) — See also the next paragraph.

2. **سَمَلُ الْحَوْضِ**: see 1. — **سَمَلُ الْحَوْضِ**, (M, K,) inf. n. **تَسْمِيلٌ**, (K,) The watering-trough, or tank, yielded but little water. (Lh, M, K.) And in like manner, (K,) **سَمَلْتُ الدَّلْوُ**, (M, K,) inf. n. as above, (K,) The bucket yielded, (M,) or produced [from the well], only what is termed **السَمَلَةُ**, (K,) i. e., (TA,) little water; (M, TA;) as also **سَمَلْتُ**, (K,) inf. n. **سَمَلٌ**; but the former verb is said by Fr to be preferable. (TA.) — **سَمِلْتُ** **فَلَانًا بِالْقَوْلِ** He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one, (وَقَّقَ لَهُ, in the CK **لَهُ** وَقَّقَ لَهُ,) in speech. (K.) — And accord. to IDrd, **تَسْمِيلٌ** signifies A lawlessness of the **ذَكَرُ** on the occasion of **جِمَاعٍ**. (TA.)

4: see 1, in two places.

5. **تَسْمَلُ سَمَلًا**, (M,) or **تَسْمَلُ**, (K,) He drank, or took, remains in a vessel, (M, K,) of wine, or beverage, &c. (M.) — And **تَسْمَلُ النَّبِيذَ** He persevered, or persisted, in the drinking of the [beverage called] **نَبِيذٌ**. (Lh, M, K.)

8: see 1, first sentence.

Q. Q. 4. **اسْمِلَالٌ**, (S, O, K,) inf. n. **اسْمِلَالٌ**, (S,) He (a man, O) was, or became, slender, lean, or lank, (S, O, K,) in the belly. (S, *O, *K.) — Said of the shade, It contracted; or went away; syn. **قَلَصَ**, (O,) or **ارْتَفَعَ**. (TA.) The phrase **إِذَا اسْمِلَالُ التَّبَعِ**, in a verse which is here cited in the S and O and TA, [and which I have cited in art. **رَجَعَ الظِّلُّ**] means [accord. to J,] **إِذَا رَجَعَ الظِّلُّ إِلَى أَصْلِ الْعُودِ** [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i. e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by **التَّبَعِ** is meant [the star, or asterism, called] **الدَّبْرَانُ**, and the phrase means when **الدَّبْرَانُ** rises. (TA. [See art. **تَبَع**].)

— Said of a person's face, It became altered in consequence of emaciation. (TA.) — See also 1, last sentence but one.

سَمَلٌ: see **سَمَلَةٌ**, in three places. — Applied to a garment, or piece of cloth, Old, and worn out; (S, M, K;) as also **سَمَلَةٌ** and **سَمِيلٌ** and **سَمُولٌ** (M, K) and **سَمِلٌ** and **مُسَمِيلٌ** (K:) the pl. of **سَمَلٌ** is **أَسْمَالٌ**: (A'Obeyd, TA:) and one says also **رُمَحٌ أَقْصَادٌ**, (S, M, K,) like **تَوْبٌ أَسْمَالٌ** and **رُبْمَةٌ أَعْشَارٌ**. (S.) The phrase **سَمَلٌ قَطِيفَةٌ** occurs in a trad. [as meaning An old and worn-out garment of the kind called **قَطِيفَةٌ**]: and in another trad., **أَسْمَالٌ مُلَبَّتِيْن** [meaning two old and worn-out small garments of the kind called **مَلَبَّةٌ**]; being a dim. of **مَلَبَّةٌ**. (TA.) And **سَمُولٌ** signifies [in like manner] An old and worn-out [garment of the kind called] **كِسَاءٌ**, on the authority of Ez-Zejjajee. (M.) — Also, (i. e. **سَمَلٌ**), applied to a ewe, Having ragged wool: — and **سَمَلٌ سَمَلٌ** is A cry by which a ewe is called to be milked. (O, TA.)

سَمَلٌ: see the next preceding paragraph.

سَمَلَةٌ Tears poured forth (AZ, K) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K,) as though putting out the eye. (AZ, K.) — See also the next following paragraph.

سَمَلَةٌ A small quantity of water (S, M, K) remaining in the bottom of a vessel &c.; like **سَمَلَةٌ**: (S:) as also **سَمَلَةٌ**: (S, M, *K: [app., accord. to the M, the latter is syn. with the former absolutely:] pl. **سَمَلٌ**, (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] **سَمُولٌ** (As, S) and **أَسْمَالٌ** [a pl. of pauc.]: (AA, S:) and **سَمَلَانٌ** [app. pl. of **سَمَلٌ**, agreeably with analogy,] signifies remains of [the beverage called] **نَبِيذٌ**, (M, K,) and of water also. (TA.) Also A remaining portion of water in a watering-trough, or tank: (M, K:) and, (K,) as some say, (M,) black mud, or black fetid mud, (M, K,) therein: (M:) pl. **سَمَلٌ** [or rather this is a coll. gen. n., as observed above,] and **سَمَالٌ**; (M, K;) and **سَمَائِلٌ** is pl. of the latter of these pls. (TA.) — See also **سَمَلٌ**.

سَمَلَانٌ: see the next preceding paragraph.

سَمُولٌ }
سَمِيلٌ } see **سَمَلٌ**.

سَمَالٌ [One who puts out the eyes of others]. A certain tribe were called **بَنُو السَّمَالِ**, (M, K, *) or **بَنُو سَمَالٍ**, (S, TA,) because their founder had put out the eye of a man. (S, M, K.)

سَامِلٌ One who strives, labours, or exerts himself, (S, M, K,) in, (S,) or for, (M, K,) the right management of affairs for procuring the means of subsistence. (S, M, K.)

سَمُولٌ: see **سَمَلٌ**.

فَنَجَانَةٌ *A small [cup of the kind called]* فَنَجَانَةٌ (S, M, K, TA,) which latter is a post-classical word, originally فَنَجَانَةٌ: or the سَوْمَلَة, as some say, is a small فَنَاجَة, an arabicized word from the Pers. پَيَالَه; which is also called طَرَجَارَةٌ (TA;) and this is the same as the فَنَاجَان (TA voce طَرَجَارَة.)

مُسَمِّلٌ *Slender, lean, or lank, in the belly;* (M, K;) applied to a man. (TA.) — See also سَمَلٌ. = Also *A certain bird.* (K.)

سَلَقَ

سَلَقَ *An even plain;* (K, TA;) like سَلَقٌ; mentioned by J in art. سَلَقَ; or a desert in which is no herbage: or an even tract of land destitute of herbage: and [the pl.] سَلَقَاتٌ signifies [deserts such as are termed] صَحَارَى or, accord. to El-Wáhidí, far-extending, long land. (TA.) [See an ex. in a verse cited voce أَرَقَل: and another voce رِيَاغ, in art. رِيَاغ.] — [Hence,] †A woman that bears no offspring: likened to land that does not give growth to anything. (TA.) — †A woman bad in sexual intercourse: as also with س. (TA.) And the latter, †A woman that has no اِسْتِكْنَان [or labia majora of the vulva]: (TA:) [or] a woman having no buttocks. (ISK, TA in art. رَقَعَ.) — And †A clamorous old woman: or, accord. to AA, one of evil disposition. (TA.)

كَذَبَ سَلَقٌ [like سَلَقٌ] *A sheer, unmixed,* lie. (TA.)

سَمِنَ

1. سَمِنَ (S, M, L, Mṣb, K,) aor. ٤; (L, Mṣb, K;) and سَمِنَ, aor. ٢; (Mṣb;) inf. n. of the former سَمِنَ (S, M, L, K) and سَمَانَةٌ (M, L, K,) or the former is a simple subst. (Mṣb) [and the latter by rule inf. n. of the latter verb]; *He was, or became, fat, or plump;* (S, M, L;) or in the condition of having much flesh and fat: (Mṣb:) and †سَمِنَ has a like meaning [i. e. he was, or became, fattened, rendered plump, or made to have much flesh and fat]. (S, L.*) A poet says,

رَكِبْنَاهَا سَمَانَتَهَا فَلَمَّا

بَدَتْ مِنْهَا السَّائِنَ وَالضُّلُوعَ

(IAar, M, L,) meaning *We rode her during her state of fatness, or plumpness, [but when the edges of her vertebræ, and the ribs, became apparent, . . .]* (M, L.) — [Hence,] سَمِنَ الْبُرَّ, inf. n. سَمِنَ, †The wheat became full in the grain. (A in art. صَفَر.) = سَمِنَهُ (S, M, L, K,) aor. ٢, inf. n. سَمِنَ (S, M, L,) *He made it, [or prepared it,] namely, food, with سَمِنَ [q. v. infra];* (M, L, K;) as also †سَمِنَهُ, and †اسْمِنَهُ: (K;) or the first signifies, (S,) or signifies also, and so †the second and †third, (M, L,) he moistened it, and stirred it about, (S, M, L,) namely, food, (S, L,) or bread, (M, L,) with سَمِنَ (S, M, L,) لِبَرٍّ for them. (S.) — Also, and †اسْمِنَهُ (L,) or سَمِنَ الْقَوْمَ (M, K,) aor. and inf. n. as above, (M,) *He fed him, or the people, or party, with سَمِنَ* (M, L, K.) —

And سَمِنْتُ لَهُ *I seasoned his bread for him with سَمِنَ.* (L.)

2. سَمِنَهُ (S, M, L, Mṣb, K,) inf. n. تَسْمِينٌ; (K;) *He, or it, rendered him fat, or plump;* (S, M, L, K;*) or *caused him to have much flesh and fat:* (Mṣb:) and †اسْمِنَهُ signifies the same. (M, L, Mṣb.) It is said in a prov., يَكْلِكُ سَمِنَ كَلْبِكَ *[Fatten thy dog, and he will eat thee].* (S, L, Mṣb. [See Freytag's Arab. Prov., i. 609.]) — سَمِنَهُ (S, M, L,) inf. n. as above, (S, L,) *He furnished them with سَمِنَ for travelling-provision, &c.* (S, M, L.) — See also 1, in two places. = تَسْمِينٌ also signifies *The act of cooling,* (S, M, L, K,) in the dial. of Et-Táif (S, M, L) and El-Yemen. (S.) A fish was brought to El-Hajjú, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) سَمِنَهَا (S, M, L,) meaning *Cool it:* (S:) the man who brought it knew not what he meant; so 'Ambesah Ibn-Sa'ed said to him, *He says to thee Cool it* (M, L) a little. (L.)

4. اسْمِنَ *He (a man, M, L) was fat, or plump, by nature.* (M, L, K.) — *He (a man, S, M, L) possessed a thing that was fat, or plump:* (S, M, L, K;) or *bought such:* (M, L, K;) or *gave such* (S, M, L, K) to another. (S.) And الْقَوْمُ اسْمِنَ *The people, or party, became in the state of those whose cattle had become fat, or plump.* (M, L, K;*) — Also *He bought سَمِنَ.* (L.) — And اسْمِنُوا *They became in the condition of having much سَمِنَ.* (M, L, K.) = اسْمِنَهُ: see 2: — and see also 1, in three places.

5: see 1. — [Hence,] تَسْمِينٌ also signifies †*He prided himself in the abundance of his wealth, and collected it but did not expend it:* (TA in art. هُنَا:) or *he made a boast of abundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness.* (L.)

10. اسْتَسْمِنَهُ *He deemed, or reckoned,* (S, L, Mṣb, K,) or *he found,* (M, L, K,) it, or him, (namely, a thing, M, L, and flesh-meat, L, or a man, K,) to be fat, or plump, (S, M, L, K,) or to have much flesh and fat: (Mṣb:) or he sought it, or demanded it, fat, or plump. (M, L.) = And جَاؤُوا يَسْتَسْمِنُونَ *They came seeking, or demanding, that سَمِنَ [in the CK السَّمِين i. e. that which was fat or plump] should be given to them.* (S, M, L, K;*)

سَمِنٌ *Clarified butter; ghee; i. e. سَلَاةٌ of fresh butter,* (M, L, K,) or of milk; (L;) it is of the cow, and sometimes of the goat: (S, L:) what comes forth, (Mgh,) or is made, (Mṣb,) [or clarified, by cooking it, or boiling it, sometimes with an admixture of سَوِيْق (or meal of parched barley or wheat), or dates, or globules of gazelles' dung, (see خَلَاصَةٌ, and قَشْدَةٌ, and قَلْدَةٌ,)] from the milk of cows, and of goats, (Mgh, Mṣb,) or sheep: (Mṣb:) [n. un. with ٥:] pl. [of mult.] سَمِنَانٌ (S, M, L, Mṣb, K, in the CK [erroneously] سَمِنَانٌ

and سَمُونٌ and [of pauc.] اُسْمِنٌ: (M, L, K;) it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed] كَلَفٌ and نَمَشٌ from the face, applied as a liniment. (K.) — سَمِنُ الْبَيْدِ *[Decocted juice of the colocynth, or of its pulp, or seed].* (TA voce خَوَّلَع, q. v.)

سَمِنٌ *Fatness, or plumpness; contr. of هَزَالٌ;* (M, L;) or the condition of having much flesh and fat. (Mṣb.) [See 1, first sentence.]

سَمِنَةٌ (M, L,) or †سَمِنَةٌ, with damm, (K,) *A certain herb, (M, L, K,) having leaves, and slender twigs, and a white flower: said by AHn to be of the [kind called] جَنْبَةٌ, (M, L,) which grows forth بَنْجُومُ الصَّيْفِ [which may mean either by the influence of the stars of the season called الصَّيْف, i. e., of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen.* (M, L, K.)

سَمِنَةٌ *A medicine for fattening, or rendering plump:* (M, L, K;) or a medicine by which women are fattened, or rendered plump. (T, S, L.) — See also سَمِنَةٌ.

السَّمِينَةُ *A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations;* (S, Mṣb;) a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting, (M, L, K,) and assert the doctrine of metempsychosis: (K:) the word is said to be an irregular rel. n. from سَمُونَاتٌ, a town of India. (Mṣb.)

سَمِينٌ *Fat, or plump;* (S, M, L, K;*) contr. of هَمَزُولٌ; (S, L;) or having much flesh and fat; (Mṣb;) and †سَامِنٌ signifies the same: (M, L, K;) fem. with ٥: (M, L, Mṣb:) [see سَاخٌ:] pl. (of the first, and of its fem., Mṣb) سَمِنَانٌ (Sb, M, L, Mṣb, K,) used instead of سَمِينَةٌ, which they did not say: (Sb, M, L:) accord. to Lh, (M, L,) †سَمِينٌ signifies fat, or plump, by nature; (M, L, K;) applied to a man: and some say امْرَأَةٌ مُسَمِينَةٌ meaning a woman fat, or plump, syn. مَكْرَمَةٌ (M, L,) or †امْرَأَةٌ مُسَمِينَةٌ [in measure], meaning [a woman rendered fat, or plump,] by nature; (K;) and بِالْأَدْوِيَةِ *[rendered fat, or plump, by medicines];* (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) — [Hence,] اَرْضٌ سَمِينَةٌ *[Fat land; i. e.] land of good soil, with few stones, strong to foster plants or herbage:* (M, L:) or land consisting of soil in which is no stone. (K.) — And كَلَامٌ سَمِينٌ †Chaste, eloquent, or excellent, language. (L in art. قَصْد.) — See also سَمُونٌ.

سَمَانِيٌ [accord. to those who make the alif to be a sign of the fem. gender] or سَمَائِيٌ [accord. to those who make that letter to be one of quasi-coordination] *A certain bird,* (S, M, L, Mṣb, K,)

well known; (Msb;) [the quail; tetrao coturnix: so called in the present day; and also called سَلَوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سَمَانَةٌ (S, M, L, K;) pl. سَمَانِيَّاتُ (S:.) one should not say سَمَانِي, with tesheed. (S, L.)

سَمَانٌ A seller of سَمْن. (S, M, L.) = Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also سَمَانٌ in art. سمر.] = سَمَانٌ, the name of A certain plant, see in art. سمر.

سَمْنٌ: see سَمِينٌ. — Also A possessor of سَمْن: (M, L, K:) like تَامِرٌ and لَابِنٌ as meaning “a possessor of milk” and “of dates.” (L.)

أَسْمَانٌ Waist-wrappers; syn. أَزْرُ [pl. of أَزْرُ]: and old and worn-out garments or pieces of cloth: (L:) or old and worn-out أَزْرُ. (K.)

سَمِينٌ: see its fem., with ة, voce سَمِينٌ.

سَمِينٌ; and its fem., with ة: see سَمِينٌ. — قَوْمٌ مُسَمَّنُونَ A people, or party, whose cattle have become fat, or plump. (L.)

طَعَامٌ مُسَمَّنَةٌ لِلْجَسْمِ [Food that is a cause of fattening to the body]. (M, L, K:*) in the CK [erroneously]. (مُسَمَّنَةٌ.) [See also an ex. voce كَفَلَةٌ.]

سَمِينٌ: see its fem., with ة, voce سَمِينٌ.

سَمْنٌ Food made [or prepared] with سَمْن: (L:) or moistened, and stirred about, therewith: (S:) [and سَمِينٌ signifies the same; for] a rājis says,

* فَبَاكَرَتْنَا جَفْنَةٌ بَطِينَةٌ * لَحْمٌ جَزُورٌ عَتَّةٌ سَمِينَةٌ * [And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i. e. مَسْمُونَةٌ, from السَّهْنُ, not from السَّهْنُ. (S, L.)

سبندل

سَبَنْدَلٌ [The phoenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (K, M, K:*) [mentioned in the M as a quadriliteral-radical word; the n being regarded by ISd as augmentative:] also called سَبَنْدَلٌ, with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سَبْدَلٌ, in art. سدل.]

سبندر Note a. s. 677.

سبندر

سَبْدَرٌ Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) — † The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) — Applied to a country, or region, (بَكْدٌ) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness.

(TA.) — A land far-extending; that causes one to lose his way in it. (K, TA.)

سَمِير

Q. 1. سَمِيرٌ, said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.)

Q. 4. سَمِيرٌ It (a spear, TA) was, or became, hard. (S, K.) — It (a thorn) was, or became, dry, or tough, and hard. (S.) — It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA:) and, said of darkness, it became disagreeable, and intense. (K.) — He (a man) became vehement in fight. (S.) — It (a penis) became straight and erect. (K, TA.)

قَنَاءٌ سَمِيرَةٌ (S, K,) and رُمْحٌ سَمِيرٌ (S, K,) hard spear, (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named سَمِير (S, K,) husband of رَدِيْنَةٌ (K,) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called سَمِير: so says Ez-Zubeyr Ibn-Bekkār, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رِمَاحٌ سَمِيرَةٌ [Hard spears; &c.]. (S.) — وَتَرٌ سَمِيرٌ A strong bow-string. (TA.) — قَدٌّ سَمِيرٌ A straight stature. (TA.)

مُسَمِيرٌ A tough thorn. (TA.) — A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذَكَرٌ, is put by mistake for عَرْدٌ:] or the penis [itself]. (K.) — Straight. (AZ.)

سمو Case 9

1. سَمَا (S, M, Msb, K,) first pers. سَمَوْتُ, like عَلَوْتُ (S,) aor. يَسْمُو (Msb, TA,) inf. n. سَمُو; (S, M, K;) and سَمِيْتُ (Th, S, TA,) like عَلِيْتُ (S;) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K:) and سَمَاً signifies the same. (MA. [See also 5.]) — سَمَا لِي الشَّيْءُ The thing became raised from afar so that I plainly distinguished it: (K:) or, as in the S, سَمَا لِي الشَّيْءُ the form, or figure, seen from a distance, rose, or became raised, to me [i. e. to my view] so that I plainly distinguished it. (TA.) — سَمَا الْهَيْلَالُ The moon near the change rose مُرْتَفِعًا [app. meaning upreared, not decumbent: see أَذَقْتُ]. (TA.) — [أَذَقْتُ] نَحْوَهُ سَمَا لَهْ He rose, and betook himself, to, or towards, him, or it. Hence, مَا سَمَوْتُ لَكُمَّ I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) — سَمَا بَصَرُهُ His sight, or eye, rose; or became raised. (S, TA.) [And سَمَا طَرَفُهُ lit. signifies the same; but means † His look was lofty; or he was proud: see سَامِرٌ below.] — سَمَا is also said of him who is termed

حَسِيْبٌ and شَرِيْفٌ [i. e. it signifies He was, or became, noble; or high, or exalted, in rank].

(TA.) — سَمَتْ هَمَّتُهُ إِلَى مَعَالِي الْأُمُور [His ambition soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) — سَمَا بِي [A yearning, or longing, of the soul arose in me after it had ceased]. (TA.) — هُمْ يَسْمُونَ عَلَى الْمَائَةِ They exceed [or are above] the number of a hundred. (TA.) — سَمَوْا (S, K, TA,) and اسْتَمَوْا (S,) They went forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الْوَحْشَ, and يَسْتَمِيهَا, meaning he sees, or looks to see, (يَتَعَيَّنُ,) the coming forth of the wild animals, and pursues them. (M. [See also 8 below.]) — سَمَا الْقَحْلُ inf. n. سَمَاوَةٌ, The stallion sprang, or rushed, upon, (S,) or he overbore, (S, M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) = سَمَا بِهِ: see 4. = See also 2.

2. سَمَاهُ فَلَانًا (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ, and in like manner اسْمَاءُ (S,) i. e. اسْمَاءُ, (M, K,) and accord. to Th, سَمَاهُ فَلَانًا and سَمَاهُ فَلَانًا, (K, [in the correct copies of which the form of the verb first mentioned is without tesheed, while in the CK the first and last are both alike with tesheed, or, as is said in the M, Th has mentioned سَمَوْتُهُ, but none other has mentioned it,]) He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) — [One says also, سَمَى اللَّهَ عَلَى شَيْءٍ, or simply عَلَيْهِ, which is the more common, meaning He pronounced the name of God, saying بِسْمِ اللَّهِ (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, سَمُوا وَدَنُوا, [cited, with some variations, and expl., in arts. سَمَتْ and دَنُو] meaning سَمُوا اللَّهَ [Pronounce ye the name of God, &c.]; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.)

3. سَامَاهُ (S, M, K, TA,) inf. n. مُسَامَاةٌ (TA,) He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. عَالَاهُ (M,) or فَاحَرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lie [against 'Aisheh], لَمْ تَكُنْ أَمْرَةً تَسَامِيهَا غَيْرَ زَيْنَبَ, meaning There was not any woman that vied with her in eminence (تَعَالِيهَا وَتَفَاخَرُهَا) except Zeyneb; (TA.) And one says, فَلَانٌ لَا يَسَامِي وَقَدْ عَلَا مِنْ سَامَاهُ [Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.]. (S.) And إِنَّ أَمَامِي مَا لَا أَسَامِي said when one fears an affair, or event, before him; on the authority

of IAar; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says,

* بَاتَ ابْنُ أَدْمَاءَ يُسَامِي الْأَنْدَرَا *
* سَامَى طَعَامَ الْحَيِّ حَتَّى نَوْرَا *

and he says that سَامَى means رَافَعَ and صَعَدَ; but [it seems that the verse should be rendered, *Ibn-Admā passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,*

* قَارَعَ يَدَيْكَ ثَرَسَامِ الْحَنْجَرَا *

[And raise thy hands, then endeavour to reach the windpipe]; explaining سَامِ الْحَنْجَرَا as meaning raise thy hands to his حَلَقَ [or throat, properly, fauces]. (M.)

4. *اسْمَاهُ* He raised, upraised, uplifted, up-reared, exalted, or elevated, him, or it; as also سَمَا [lit. he rose, &c., with him, or it]. (M, K.) — *أَسَمَيْتُهُ مِنْ بَلَدٍ* I made him to go up, or away, from a town, or country. (TA.) — *اسْمَانَا*, (TA,) or *أَسْمَانَا*, (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) = Also He looked at, or towards, his, or its سَمَاوة [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) = And *اسْمَى* He (a man) took the direction of, (S,) or came to, (M,) *Es-Semāweh* (السَّامَاة, S, M) a certain water in the desert (البَادِيَة, M) or a place between *El-Koofeh* and *Syria*, (K,) a well-known desert. (TA.) = See also 2.

5. *تَسَمَّى* [expl. by Golius, first, as meaning *Altus fuit, eminuit*; like سَمَا; but for this he names no authority, and I find none for it. =] He named himself. (KL.) — *تَسَمَّى زَيْدٌ* He was named Zeyd: (S, * M, * Mšb, K, *) *تَسَمَّى بِكَذَا* means *Such a thing became his name*: it is quasi-pass. of سَمَاهُ and سَمَاهُ. (TA.) — And *تَسَمَّى بَنِي فُلَانٍ*, (M,) or *بِالْقَوْمِ*, (K,) *وَالْبَيْتِ*, (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.)

6: see 1, first sentence. — *تَسَامَوْا عَلَى الْخَيْلِ* They mounted upon the horses. (TA.) — And *تَسَامَوْا* They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) = And *تَسَامَوْا* signifies also *They called one another by their names*. (TA.)

8. *الصَّاعِدُ* *استَمَى* He (a hunter, or sportsman, [الصَّاعِدُ,] in the CK being a mistranscription for الصَّائِدُ,) attired himself with the socks, or stockings, called *مِسْمَاة*, (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunt-

ing of gazelles, in the time of heat. (M.) And (M, in the K "or") *استَمَاهُ* He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K, *) i. e. for the hunting of gazelles at midday. (TA.) And *استَمَى*, (M, CK,) or *استَمَى الظِّبَاةَ*, (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, *فِي غَيْرِهَا*, M, and so in copies of the K, by the *غَيْرَانِ* being meant the كُنُس, M,) or in what was not their time, or season, *فِي غَيْرِهَا*, thus in some copies of the K,) at the auroral rising of *Canopus* (سَهْبَلٌ [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K:) so says IAar. (M.) [Freytag says, on the authority of scholia to the *Deewān* of Jereer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — And He hunted, or chased, wild animals. (M.) — See also 1, latter part, in two places. — And see 4. = *أَسَمَيْتُهُ* also signifies *I made him the object of a visit*: or *I perceived in him good, or goodness, by a right opinion formed from its outward signs*. (K.) — And *استَمَاهُ* He chose it, took it in preference, or selected it. (IAar, L voce اقْتَرَحَ.) — And IAar mentions the saying, *الْبَكْرَةُ مِنَ الْإِبِلِ تُسَمَّى بَعْدَ أَرْبَعِ عَشْرَةَ لَيْلَةً أَوْ بَعْدَ إِحْدَى وَعِشْرِينَ*, as meaning [The youthful she-camel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: but Th disallows this, and says that the word is *تُسَمَّى*, from *الْمُنَّةِ*, which means "the period by the end of which one knows whether or not the she-camel is pregnant." (M.)

10. *فَلَانَا* [or *استسمى فُلَانًا*, the word *فَلَانَا* having app. been inadvertently omitted by a copyist,] He asked, or demanded, his [or such a one's] name. (TA.)

سَمَرٌ and *سَمَرٌ* and *سَمَرٌ*: see *اسْمَرٌ*, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمَا: see *سَمَاءَ* = and see also *اسْمَرٌ*, near the beginning of the paragraph.

سَمَا and *سَمَا*: see *اسْمَرٌ*, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَاةُ The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) — [In its predominant acceptation,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or heaven;] the canopy of the earth: (M, Mšb, TA:) in this sense (M, Mšb) masc. and fem.; (IAmb, S, M, Mšb, K, *) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Mšb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَاءَةٌ: (TA:) or it is as

though it were pl. of سَمَاوة, [or rather its coll. gen. n.,] like as سَحَابٌ is of سَحَابَةٌ: (Mšb, TA:) Er-Rāghib says that the سَمَاءَ as opposed to the أرض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur ii. 27 [where it is shown to apply to seven heavens]; and that it is like نُحُلٌ and شَجَرٌ and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is أَسْمِيَّةُ [a pl. of pauc.] (S, M, K) and the latter [originally سَمَوِيٌّ] of the measure فُعُولٌ, and both [also] pls. of سَمَاءَ in another sense, mentioned in what follows, (TA,) and سَمَوَاتٌ or سَمَوَاتٌ, (S, M, Mšb, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَاءَ in all its senses,] سَمَا, [in the CK سَمَا] but in the M سَمَا [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَاءَةٌ or سَمَاوة; (TA;) and a poet assigns to سَمَاءَ the anomalous pl. سَمَاءَ, by his saying,

سَمَاءُ الْإِلَهِ فَوْقَ سَبْعِ سَمَائِيَا
(M. 951)

[The heaven of God, above seven heavens]: (S, M:) the dim. is سَمِيَّةُ. (Ham p. 452.) — And Any canopy, or covering over-head, of a person. (S, Mšb, * TA.) — And hence, (S, TA,) The ceiling, or roof, (S, Mšb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Mšb, TA;) and سَمَاةُ also has this meaning. (S.) — And The رِوَاقُ, (M, K,) i. e. the شَقَّةُ [or oblong piece of cloth] that is beneath the upper, or uppermost, شَقَّةُ, (M,) of a بَيْتَ [or tent]; (M, K;) in which sense it is fem., and sometimes masc.; (M;) as also سَمَاةُ; (M, K;) [and so, app., سَمَايَةٌ; for] one says, *أَصْلَحَ سَمَايَتَهُ*, with kesr, [He repaired his سَمَايَة,] meaning, his سَمَاوة. (TA.) — And The clouds; (Zj, K;) because of their height: (Zj, TA:) or a cloud. (Mšb.) — And Rain; (S, M, Mšb, K;) because it comes forth from the سَمَاءَ [i. e. sky or clouds]: (TA:) or a good rain (مَطَرٌ جَيِّدٌ) (K, TA:) or a new rain (مَطَرٌ جَدِيدٌ) (T, TA:) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the "clouds" &c.]: (Er-Rāghib, TA:) [but] one says, *مَا زَلْنَا نَطَأَ السَّمَاءَ حَتَّى أَتَيْنَاكُمْ* [We ceased not to tread upon the rain until we came to you]: (S, TA:) applied to rain, it is masc., and fem. also because of its connexion with the سَمَاءَ that canopies the earth; (M;) or it is fem., as meaning سَحَابَةٌ: (Mšb:) the pl. [of mult.] is سَمِيَّةُ (S, M, Mšb, TA) and [of pauc.] أَسْمِيَّةُ. (S, TA.) *بَنُو مَاءِ السَّمَاءِ* is an appellation of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by *مَاءِ السَّمَاءِ* is meant *Zemzem*, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — [Hence, app., as

being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Šakhr the brother of El-Khansā, (M,) was named السَّيَّاءُ. (M, K.) — [Hence, likewise, as being likened to rain, + Bounty.] One says, أَصَابَنِي بَرُوحَةٌ مِنْ سَيَّاءِهِ [He gave me a gift from his store of bounty]. (A in art. رُوح.) — Also + Herbage; because produced by the rain, which is thus called. (TA.) — And The back of a horse; (S, Mṣb, K;) because of its height: coupled with [its opposite] أَرْضُ [q. v.]. (S, TA.) — And of a sandal, [in like manner opposed to أَرْضُ,] The upper part [of the sole, i. e. the upper surface thereof], upon which the foot is placed. (M.) = See also سَمَاوَةٌ.

سَمَاوَةٌ: see سَمَاوَةٌ.

سَمِيٌّ: see سَامٍ, in two places. — [Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excellence; i. q. مُسَامٍ. (S, TA.) and مَطَاوِلُ (TA:) thus the word, in the accus. case, is said to signify in the Kūr xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) — A like, or an equal: (S, M, K, TA:) and this meaning the word, in the accus. case, is said by some to have in the Kūr xix. 8: or in this instance it has the meaning here following. (M, TA.) — A namesake of another. (S, M, K, TA.) — The fem. is سَمِيَّةٌ. (M, TA.)

سَمِيٌّ dim. of سَامٍ, q. v. 277, 667.

سَمِيَّةٌ dim. of سَمَاءٌ, q. v.

سَمِيٌّ and سَمَوِيٌّ: see سَمِيٌّ.

سَمَاوَةٌ: see سَمَاءٌ, in three places. — Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] سَمَائٌ and سَمَائٌ; the latter mentioned by Ks. (M, TA.) El-'Ajjāj says,

سَمَاوَةُ الْهَيْلَالِ حَتَّى أَحْقُوقَهَا

[The form, &c., of the moon when near the change, until it became curved]. (S.)

سَمَائَةٌ: see سَمَاءٌ, in the middle of the paragraph.

سَمَائِيٌّ and سَمَائِيٌّ [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. ns. from سَمَاءٌ. (Mṣb, TA.) 304.

سَامٍ [High, or lofty; as also سَمِيٌّ: pl. of the former سَوَامٍ; applied to women as pl. of سَامِيَّةٌ, whence the phrase سَوَامِي الطَّرْفِ in a verse cited voce بُضْعُ; and to irrational animals, as in an instance here following]. One says الْقُرُومُ السَّوَامِي The stallions [meaning the stallion-camels high in their heads, or] raising their heads high. (S, TA.) And سَامِيَّاتُ, [pl. of سَامِيَّةٌ,] applied to camels, That raise, or raise high, their eyes and their heads. (Ḥam p. 791.) And رَدَدْتُ مِنْ سَامِيٍّ

طَرْفِهِ [app. an elliptical phrase, نَحْوَتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. + I repelled the pride, or haughtiness, of him who was lofty in look;] meaning I contracted to him [or to the lofty in look] his soul, and annulled his pride, or haughtiness. (S, TA.) And الْأَنْفُ سَمِيٌّ [lit. High-nosed] means + disdainful, or scornful. (T and K in art. أَنْف.) — [Also act. part. n. of 1 in all its senses. — And hence,] سَمَائَةٌ (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called مَسَامَةٌ. (M.)

سَمِيٌّ (S, M, Mṣb, K,) with the conjunctive إِ, [i. e. written سَمِيٌّ], but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the إ is disjunctive], (Lḥ, M, TA,) and سَمِيٌّ (S, M, K,) of the dial. of Benoo-Amr-Ibn-Temeem and of Kūdā'ah, (M, TA,) mentioned by IḤār, (TA,) and سَمِيٌّ and سَمِيٌّ (S, M, K) and سَمِيٌّ (K,) and سَمِيٌّ (M, K) and سَمِيٌّ (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written] conveying knowledge of a thing; syn. عَلَامَةٌ: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munāwee, in the "Towkeef," the اسم is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اسْمٌ عَيْنٌ; and if denoting what does not subsist by itself, [i. e. an accident or attribute,] whether existent, as الْعِلْمُ [i. e. knowledge], or non-existent, as الْجَهْلُ [i. e. ignorance], it is termed اسْمٌ مَعْنَى: (TA:) the pl. is أَسْمَاءٌ [a pl. of pauc.] and أَسْمَاوَاتُ (S, M, K,) the latter said by Lḥ to be a pl. of اسم, but it is rather a pl. of أَسْمَاءٌ, for otherwise there is no way of accounting for it, (M,) and أَسْمَاءُ (S, M, K) and أَسْمَائِيٌّ (M, K) are [likewise] pls. of أَسْمَاءٌ: (K, TA:) the word اسمٌ [i. e. اسمٌ or اسمٌ] is derived from سَمَوْتُ (S, TA,) or from السَّوْمُ (Mṣb, Er-Rāghib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S, Er-Rāghib, TA:) it is of the measure أَفْعُ [or أَفْعُ, accord. to different dialects], the last radical, و, being wanting in it, (S, Mṣb, TA,) and the hemzeh [or rather إ] being prefixed by way of compensation for it, accord. to a general rule; (Mṣb, TA;) for it is originally سَمُو (S, Mṣb, Er-Rāghib, TA) or سَمُو (S, Mṣb, TA,) its pl. being أَسْمَاءُ, and its dim. being سَمِيٌّ [originally سَمِيٌّ]: (S, Mṣb, Er-Rāghib, TA:) some of the Koofees hold that it is from الْوَسْمُ, meaning الْعَلَامَةُ, the و, which is the primal radical, being

rejected, and the hemzeh [or إ] being substituted for it, so that its measure is أَفْعُلُ [or أَفْعُلُ]; but this is a weak opinion, for, were it so, the dim. would be وَسْمِيٌّ and the pl. would be أَوْسَامٌ. (Mṣb, TA.) One says, اسْمُ هَذَا كَذَا [The name of this is thus, or such a word]; and if you will you may say, اسْمُ هَذَا كَذَا; and in like manner, سَمِيٌّ and سَمِيٌّ: Lḥ says that اسْمُهُ فَلَانٌ [His name is Such a one] is the [common] phrase of the Arabs; and he mentions اسْمُهُ فَلَانٌ as heard from [the tribe of] Benoo-Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kūdā'ah, the saying,

بِاسْمِ اللَّيْلِ فِي كُلِّ سُوْرَةٍ سَمِيٌّ

[In the name of Him whose name is in every chapter of the Kūr-an], and سَمِيٌّ as heard from others, not of Kūdā'ah. (M.) سَمِيٌّ عَلَى اسْمِ اللَّهِ is an elliptical phrase [for سَمِيٌّ مَعْنَى عَلَى ذِكْرِ اسْمِ اللَّهِ, Journey thou relying upon the mention of the name of God]. (IJ, M in art. دَل: see دَلِيلُ.) — [Hence,] اسمٌ signifies also + Fame, renown, report, or reputation, of a person: (TA:) and so سَمِيٌّ, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ اسْمُهُ فِي النَّاسِ, i. e. His fame &c. [went, or spread, among mankind, or the people]. (TA.)

اسْمِيٌّ [Of, or relating to, a name or noun or substantive;] rel. n. from اسمٌ; as also سَمَوِيٌّ and سَمَوِيٌّ. (S, TA.) [Hence,] جُمْلَةٌ اسْمِيَّةٌ A nominal proposition or phrase; as distinguished from فِعْلِيَّةٌ, or verbal.]

اسْمِيَّةٌ The quality of a name or noun or substantive.]

مَسَامَةٌ The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

هُوَ مِنْ مَسْمُومٍ [Named]. — [Hence,] one says, هُوَ مِنْ مَسْمُومٍ مَسْمُومٍ, meaning + He is of the best of his people or party. (TA.)

سَمِيٌّ: see سَمِيٌّ.

سن

سَنَ (M, L, K,) [aor. 2,] inf. n. سَنَ (M, L) He (a man, M, L) bit him (another man, M, L) with his أَسْنَانُ [or teeth]. (M, L, K: but in the K, with the أَسْنَانُ.) [Hence, app.,] سَتَتِ الْأَرْضُ The herbage of the land was eaten. (L, K.) — And, (M, L, in the K "or,") aor. and inf. n. as above, (M, L,) He broke his (a man's, M, L) سَنَتِ الْبَدَنَةَ [or teeth]. (M, L, K.) — سَتَتِ الْبَدَنَةَ: and سَتَتِ اللَّهُ: see 4. — Also, (accord. to the M and L, but accord. to the K "or,") aor. and inf. n. as above, (M, L,) He pierced him, or thrust him, with the سَنَانُ [or spear-head]. (M, L, K.) And سَتَتِ بِالرُّمَحِ He pierced him, or thrust him, with the spear. (L.) — And He fixed, or mounted, upon it (i. e. the spear) the سَنَانُ [or iron head];

(M, L, K;) and **أَسَنَّهُ** he put to it a **سَنَان**. (L.) — Also, (S, M, L, Mṣb, K,) aor. and inf. n. as above, (M, L, Mṣb,) *He sharpened it, whetted it, or made it sharp-pointed*, (S, M, L, Mṣb, K,) and *polished it*, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Mṣb, K;) and so **سَنَنَهُ**: (M, L, K;) and **سَنَ** he sharpened, whetted, or made sharp-pointed, a spear-head upon the **مِسَنَ**: (L:) and he rubbed, or grated, a stone upon a stone. (Fr, L.) — [Hence,] **سَنَنِي هَذَا الشَّيْءُ** + *This thing [sharpened my appetite;] made me desirous of food.* (K.) The Arabs say [also] **الْحَمِضُ تَسَنُ** **الْإِبِلُ عَلَى الْخَلَّةِ** + *The [plants, or trees; called] خَلَّة strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] خَلَّة, like as the whetstone strengthens [or sharpens] the edge of the knife.* (L.) — [Hence also,] **سَنَ** **أَضْرَاسَهُ**, (M, L, K,*) aor. and inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose*; (M, L, K;) as though he polished them. (M, L.) — And **سَنَ** **الْإِبِلَ**, (ISk, S, M, L,) or **الْمَالَ**, (K,) aor. and inf. n. as above, (M, L,) *He tended well, (K,) or pastured and tended well, (ISk, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISk, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mange or the like;] as though he polished them.* (ISk, S, M, L, K.) — And **سَنُوا الْمَالَ** *They sent the cattle into the pasturage.* (El-Muärrij, S, L, K,*) — And **سَنَ الْإِبِلَ**, (M, L, K,) [aor. and] inf. n. as above, (M, L,) *He drove the camels quickly*: (M, L, K:) or, as some say, **السَّنَ** signifies **السَّيْرَ الشَّدِيدَ** [i. e. *the making to go vehemently*; **السَّيْرَ** being here syn. with **التَّسْيِيرَ**]: (M, L:) you say, **سَنَنْتُ النَّاقَةَ** *I made the she-camel to go (سَرَّتَهَا, S, or سَيَّرْتُهَا, L) vehemently.* (S, L.) — **إِنَّمَا أُنْسِيَ لِأَسَنَ**, occurring in a trad., meaning *I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs to them*, may be from **سَنَ** [expl. above as] meaning “he pastured and tended well” the camels. (L.) — **سَنَ عَلَيْهِ الْمَاءَ**, [aor. and inf. n. as above,] *He poured forth the water upon him, or it*; (M, L, K;) as also **أَسَنَهُ**: (Ḥam p. 611:) or he discharged the water gently upon him, or it. (M, L.) You say, **سَنَنْتُ الْمَاءَ عَلَى وَجْهِ**, (S, L,) or **سَنَ الْمَاءَ عَلَى وَجْهِهِ**, (Mṣb,) or **رَفَى وَجْهِهِ**, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, سَنَنْتُ: (S, L:) or I, or he, poured the water gently (Mgh, L, Mṣb) upon the face, (Mṣb,) or upon his face.* (Mgh, L.) And **سَنَ التُّرَابَ** *He poured the dust, or earth, gently upon the ground*: (S, L:) and he put it gently upon a corpse. (L.) And **سَنَتِ الْعَيْنُ** **الدَّمْعَ**, aor. and inf. n. as above, *The eye poured forth tears.* (M, L.) And **أَسَنَّ قُرُونُ فَرْسِكَ** *Make the [issues of] sweat to flow from thy*

horse by plying him hard, in order that he may become lean, or light of flesh: and **سَنَ لَهُ قُرُونٌ**, *An issue, and issues, of his sweat, was, and were, made to flow.* (L.) **سَنَ عَلَيْهِ الدَّرْعَ**, (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) *He put (lit. poured) upon him the coat of mail.* (S, M, L, K.) — **سَنَ الْفَحْلُ النَّاقَةَ** *The stallion threw down the she-camel (كَبَّهَا, in copies of the K [erroneously] رَكَبَهَا) upon her face.* (L, K,*) [See also 3.] — **سَنَ الطِّينَ** *He plastered pottery with the clay*: (M, L:) or he made the clay into pottery. (M, L, K.) — **سَنَهُ**, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies *He formed it, fashioned it, or shaped it*; (S, L, K;) namely, a thing: (K:) and some say, *he made it long.* (L.) — And [from the former of these two meanings, app.,] *He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as, a custom &c. to be followed by others after him.* (L.) You say, **سَنَنْتُ لَكُمْ سَنَةً فَاتَّبَعُوهَا** *[I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it].* (L.) And **سَنَ فُلَانٌ طَرِيقًا مِنَ الْخَيْرِ**, aor. and inf. n. as above, *Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued.* (L.) And **سَنَ اللَّهُ سُنَّتَهُ لِلنَّاسِ** *God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men*: (M, L:) and **سَنَ اللَّهُ سَنَةً** *God manifested, or made known, a right way [of acting &c.]:* (L:) [and in like manner one says of any one,] **سَنَ الْأَمْرَ** *He manifested, or made known, the thing, affair, or case.* (K.) — And **سَنَ سَنَةً**, (M, L,) or **طَرِيقَةً**, (K,) [aor. and] inf. n. as above, (M, L,) *He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also استَنَاهَا*; (M, L;) or **استَنَاهَا**; (so in the K;) and **بَهَا** and **استَنَاهَا** [They followed, or pursued, a good, or pious, way of acting]. (L.) It is said in a trad. respecting the Magians, **سَنُوا بِهِمْ سَنَةً** **أَهْلَ الْكِتَابِ**, i. e. *Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] جَزْيَةٌ.* (Mgh, L,*) — **سَنَ** is also expl. as meaning *He, or it, became altered for the worse, or stinking*: so in a trad. of Barwaa the daughter of Wāshik, where it is said, **كَانَ زَوْجَهَا سَنَ فِي بَيْتٍ**, *[Her husband had become altered for the worse, or stinking, having died, in a well which he had descended]:* from the saying in the Kur **حَبَا مِنْ حَبَا** **سَنُونِ**: [see **سَنُونِ**]: but some say that he [who used this phrase] meant [to say, or meant thereby,] **أَسَنَّ**, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned.* (L.)

2. **سَنَنَهُ**: see 1, near the beginning. — [Hence,]

سَنَنَ الْمَنْطِقَ + *He made the speech good, or beautiful*; (M, L, K;) as though he polished it. (M, L.) — And **سَنَنَ إِلَيْهِ الرَّمْحَ**, (M, L, K,) inf. n. **تَسْنِينٌ**, (M, L,) *He directed, or pointed, the spear towards him, or it.* (M, L, K.)

3. **سَنَانُ النَّاقَةِ**, inf. n. **مُسَانَّةٌ** and **سِنَانٌ**, (S, M, L, K,) *He (the stallion-camel) bit the she-camel with the fore part of the mouth*: (L:) or he opposed himself to her, (M, L,) or drove her, (S, L,) or bit her with the fore part of the mouth, and drove her, (K,) to make her lie down, (S, M, L, K,) in order that he might cover her: (S, M, L, K,*) or he covered her without her desiring it, or before she desired it, by force. (IB, L.)

4. **أَسَنَّ**, (S, M, L, Mṣb, K,) inf. n. **إِسْنَانٌ**, (Mgh, L, Mṣb,) said of a man, (S, M, L, Mṣb, K,) and of other than man, (Mṣb,) i. q. **كَبَّرَ**, [meaning *He became advanced in age, or full-grown*], (S, L, Mṣb,) or **كَبَّرَتْ سَنَهُ** [which means the same]; (M, L, K;) as also **أَسْتَسَنَ**: (K:) but Az says that **الإِسْنَانُ** in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming forth of the [permanent] **ثَنِيَّةٌ** [or central incisor]: (Mṣb:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] **ثَنِيَّةٌ** [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed **الْشُّلُوعُ** [which is in the sixth year]; and at the utmost in camels, [the attaining to the age of] what is termed **الْبُزُولُ** [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning *His tooth grew forth*: but the right explanation is one given in the Mgh and L; i. e. *his tooth whereby he became مُسِنٌ grew forth.*] **لَمْ يُسَنَّ**, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for **لَمْ يُسِّنْ**. (Mgh, L.) And **سَنَّتْ الْبَدَنَةَ**, a phrase mentioned by Kt, as meaning *The teeth of the bednē grew forth*, is also a mistake [for **أَسَنَّتْ**]. (L.) — You say also, **أَسَنَ سَدِيسُ النَّاقَةَ** *The [tooth called] سدیس of the she-camel grew forth, i. e. in the eighth year.* (S, L.) — Also, said of God, *He made a tooth to grow forth.* (S, L, K.) **وَيُدْنَةُ** [referring to the teeth of a **دُنَّةٌ** **اللَّهِ** **أَسَنَهَا**], a phrase mentioned by Kt, is a mistake [for **أَسَنَهَا**]. (L.) — See also 1, in the former half of the paragraph, in two places.

5. **تَسَنَنَ بِهِ** [He took him, or it, as an exemplar, example, or object to be imitated]. (K) voce **تَسَنَنَ فِي عَدْوِهِ** *He (a man) went at random, heedlessly, or in a headlong manner, in his running*; as also **أَسَنَ**. (M, L.) — See also 5 in art. **سَنَهُ**, last signification.

6. **تَكَادَمَتْ** i. q. **تَسَانَتْ الْفُحُولُ** [meaning *The stallion-camels bit one another with the fore part of the mouth*]. (L, K.)

8. **أَسَنَ** *He rubbed and cleaned his teeth with the سَوَاك [or piece of stick used for that purpose];*

(S, M, L, K;) he made use of the سَوَاك, passing it over his teeth. (L.) — And He took, or seized, with the teeth. (KL.) = اسْتَتَّ الْعَيْنُ. The eye poured forth its tears. (M, L.) — اسْتَقْن said of the blood of a wound made with a spear or the like, It issued in a gush. (AZ, L.) — Said of the سَرَاب [or mirage], It was, or became, in a state of commotion, went to and fro, or quivered. (M, L, K.) — Said of a horse, i. q. قَمَص [app. as meaning He pranced, leaped, sprang, or bounded]: (S, K;) he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from سَن as signifying “he poured forth” water, and as signifying “he sharpened” iron upon a whetstone. (Har p. 47.) It is said in a prov., اسْتَتَّ الْفِصَالُ حَتَّى الْقَرْعَى (S, Meyd, L,) or الْفِصَالُ, (Meyd,) i. e. The young weaned camels leaped, sprang, or bounded; (S, * L;) even those affected with the small pustules called قَرَع; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (جَبَاب) of camels’ milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, الْقَرْعَى [which is the dim. of الْقَرْعَى]; (Meyd;) and الْقَرْع [which is pl. of الْأَقْرَع, q. v.]: and some say that اسْتَتَّ الْفِصَالُ signifies the young weaned camels became fat, or plump, and their skins became [sleek] like مَسَان [or whetstones]. (L.) And it is said in a trad. of ‘Omar, رَأَيْتُ أَبَاهُ يَسْتَنُّ بِسَيْفِهِ كَمَا يَسْتَنُّ الْجَمَلُ, meaning [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L.) See also 5. — [Also He took, held, or followed, the سَن, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, خُذْ مَا أَسْتَنُّ, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce اِسْتَدْبَ.) — See also 1, near the end of the paragraph, in two places.

10: see 4: = and see also 1, near the end of the paragraph, in two places. — اسْتَتَّتِ الطَّرِيقُ The road was travelled. (K.)

R. Q. 1. سَنَسَتِ الرِّيحُ The wind blew coldly, or coolly; as also نَسَنَتْ: so in the Nawādir. (L.)

سَن i. q. ضَرْس [as meaning A tooth; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K;) [or, accord. to some, a single tooth; i. e.

one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Mgb:) pl. أَسْنَان (S, M, L, Mgb, K) and أَسْنَةٌ and أَسْنٌ, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the سَنَان of the spear; but may also be pl. of أَسْنَان as pl. of سَن applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A’Obeyd, T, L:) the vulgar say إِسْنَان and أَسْنَان, which are wrong: (Mgb:) the أَسْنَان of a human being consist of four ثَنَائَا, and four رَبَاعِيَات, and four أُنْيَاب, and four نَوَاجِذ, and sixteen أَضْرَاس: or, as some say, four ثَنَائَا, and four رَبَاعِيَات, and four أُنْيَاب, and four نَوَاجِذ, and four أَضْرَاس: (Mgb:) or the أَسْنَان and أَضْرَاس together make up the number of thirty-two; the ثَنَائَا are four, two above and two below [in the middle]; next are the رَبَاعِيَات, which are four, two above and two below; next are the أُنْيَاب, which are four [likewise, two above and two below]; and next are the أَضْرَاس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the أُنْيَاب are the ضَوَاحِك; next to each نَاب, above and below, is a ضَاحِك; next to the ضَوَاحِك are the أَرْحَاء, also called the طَوَاجِن, which are twelve, on each side [above and below] three; and next to these are the نَوَاجِذ, which are the last of the teeth in growth, and the last of the أَضْرَاس, on each side of the mouth one above and one below: (Zj in his “Khalk el-Insān:”) the dim. of سَن is سَنِيَّة, because it is fem. (S.) One says, لَا آتِيكَ سَنُ الْحِجَلِ (S, M, L,) i. e. I will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] ضَب; (M, L;) meaning, ever; (S, M, * L;) because the حِجَل never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufaddal, سَنَى حِجَلًا; [using the dual form of سَن]; and [it may be rendered, accord. to the former reading, † during the life of the young one of the ضَب, for] he says, they assert that the ضَب lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Abou-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

* فَجَاءَتْ كَسَنَ الظَّبِّي لَمَّا رَأَى مِثْلَهَا *
* بَوَاءَ قَتِيلٍ أَوْ حُلُوبَةَ جَائِعٍ *

[And they came; † like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. ظَبِي, instead of that in the present art. in the S and L, in which سَنَاء and سَنَاء are put in the place of بَوَاء, app. for سَنَاء, an inf. n. of سَنَاءَة, and as such here meaning a soothing, or the like:)] he means that they were ثَنَائَان

[pl. of ثَنِي], because the ثَنِي is one shedding [or that has shed] his ثَنِيَّة, and the gazelle has no ثَنِيَّة [in the upper jaw], so that he is always [one that may be termed] ثَنِي. (S, L.) It is said in a trad., إِذَا سَأَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الرُّكْبَ, أَسْتَبَهَا, [expl. as] meaning When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage: (S, L:) but Az states that A’Obeyd says, I know not أَسْتَبَهَا except as pl. of the سَنَان of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of أَسْنَان; for سَن [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is أَسْنَان; one says, أَسْنَانٌ مِنَ الْمَرْعَى; and the pl. of أَسْنَان is أَسْنَةٌ: Abou-Sa’eed says that this last is pl. of سَنَان, not of أَسْنَان, and سَنَان is applied to the [plants, or trees, called] حَفْص, as meaning † a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] خُلَّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سَنٌ مِنَ الْمَرْعَى [a portion of pasturage], this is termed سَنَانٌ عَلَى السَّيْرِ [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A’Obeyd: it is also related, on the authority of Fr, that السَّن signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أَصَابَتِ الْإِبِلُ الْيَوْمَ سَنًا مِنَ الْمَرْعَى [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that أَسْتَبَهَا means † Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to أَسْنَةٌ [as meaning “spear-heads”] pl. of سَنَان: [see also أَخَذْتُ رِمَاحَهَا, said of camels, voce رَمَح:] or if the pl. of سَن be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., أَعْطُوا السَّنَ, i. e. Give ye the possessors of the سَن [meaning tooth] their share of the سَن which is the pasture. (L.) السَّن is also used for ذَوَاتُ السَّن [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as حَفْص and حَافِر are used,] in a trad. of ‘Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, لَا وَطَنَ أَسْنَانُ الْعَرَبِ, ذَوَى أَسْنَانِ الْعَرَبِ كَعَبَهُ, meaning [I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But اسنان in this instance may be pl. of سَن in the sense here next following; so that ذَوَى اسنان

may be rendered *the advanced in age*.] — Hence, (L,) † *Life*; (S, M, L, Mṣb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life:] the *measure*, (K,) or *extent*, of *life*; (Mṣb, K;) [the *age attained*;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Mṣb,) because meaning *مُدَّة*: (Mṣb:) pl. *أَسْنَانٌ* (M, L, K,) only. (M, L.) You say *رَجُلٌ حَدِيثُ رَجُلِ السِّنِّ*, meaning † *A young man*. (S, Mṣb, K, all in art. *حدث*.) And *جَاوَزَتْ أَسْنَانُ أَهْلِ بَيْتِي* † [I have exceeded] the lives of the people of my house. (L.) And *صَدَقَنِي سَنٌ بِكُوهِ* [and expl. in art. *بكر*]. (L.) — And † *A like, an equal, or a match, in age, of another*; (M, L, K;) like *تَنٌ*; (M, L;) as also *سَنِينٌ* (M, L, K,) and *سَنِينٌ* (L,) or *سَنِينَةٌ*: (M, K:) in this sense also fem.; and [therefore] the dim. is *سَنِينَةٌ*: (L;) one says, *ابْنِي سَنِينَةٌ أَبْنِكَ* [My son is the equal in age of thy son]: (El-Kānānee, L:) and the pl. is *أَسْنَانٌ* and *أَسْنٌ*. (L.) — Also † *A tooth of a منجل* [or *reaping-hook*]: (M, L, K:*) pl. *أَسْنَانٌ*, signifying its *أُشْر*. (L and K in art. *أش*.) — [And † *A tooth of a comb*.] The Arabs say *كَأَسْنَانَ البُشْطِ* meaning † [Like the teeth of the comb] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

* سَوَاسِيَةٌ كَأَسْنَانَ الْحَبَارِ *

[Equals like the teeth of the ass]; *سواسية* being an anomalous pl. of *سَوَاءٌ*. (Ḥar p. 39.) — And † The *nib*, i. e. the *place of paring*, of a writing-reed: (S, L, K:) [and each lateral half of that part; for] the writing-reed has a right *سَنٌ* and a left *سَنٌ*: (TA in art. *حرف*.) [and *سَنَِّةٌ* occurs in the K voce *جَلَفَةٌ* as meaning the *point of a writing-reed*.] One says, *أَطْلُ سَنٍ قَلْبِكَ وَسَمِّهَا* [Make long the nib, or pared portion, of thy writing-reed, and make it thick (lit. fat), and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right]. (S, L:*) — *A tooth* [or *pin*] of a key [app. of the kind of wooden lock called *ضَبَّة*, q. v.]. (MA.) — See also *سُنُنٌ*. — Also, (M, K, and A and K in art. *فص*.) or *سَنَِّةٌ* (S, JM,) *A clove*, (*فَصٌ*, S and A as syn. with *سَنٌ* in art. *فص*, and JM in explanation of *سَنَِّةٌ* in the present art., or *قَصَّةٌ*, S and L in explanation of *سَنَِّةٌ*,) or *a حَبَّةٌ* [app. here meaning *small distinct portion*] of the head [app. here meaning *bulb*], (M and L and K in explanation of *سَنٌ*,) of *garlic*. (S, M, A, L, K, JM.) = [Accord. to some,] one says, *وَقَعَ فَلَانٌ فِي سَنِ رَأْسِهِ*, meaning *Such a one fell into [what equalled] the number of his hairs, of good*, (M,* L, K,*) and of *evil*: (L:) or, as some say, *into what he willed, or wished, and had authority to decide*: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is *فِي سَنِ رَأْسِهِ* (Az, Meyd, L,) and

سَوَاءٌ رَأْسُهُ, meaning *he fell into a state of enjoyment, or welfare*; (Meyd:) the former sometimes expl. as meaning, [he lighted upon, or came upon, what equalled] the number of the hairs of his head, of *wealth, or good*: (A'Obeyd, Meyd:) or *what equalled [the hairs of] his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life*: (Az, L, and Meyd* on the authority of IḤar:) the saying is a prov. (Meyd.) = *السِّنُّ* also signifies *The wild bull*. (L, K.)

سَنَِّةٌ (K,) or *سَنَِّةٌ* (so in the L,) *A she-bear*; syn. *دَبَّةٌ*. (K: in the L *دَبَّةٌ*.) And *A she-lynx*: syn. *فَهْدَةٌ*. (L, K.)

سَنَِّةٌ *A way, course, rule, mode, or manner, of acting or conduct or life or the like*; syn. *طَرِيقَةٌ*, (Mgh, L, Mṣb,) as also *سَنَنٌ* (S, L,) and *سِيرَةٌ*; (S, M, L, Mṣb, K;) whence the saying, *سَنُوا بِهِمُ سُنَّةَ أَهْلِ الْكِتَابِ*, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khālid Ibn-Zuḥeyr] cited in the first paragraph of art. *سير*. (S;) and this is [said to be] the primary signification; (L;) whether *good, or bad*; (M, L;) *approved or disapproved*: (Mṣb:) or, accord. to Sh, *a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them*; and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting &c. that is commended, or approved, and right*; wherefore one says, *فَلَانٌ مِنْ أَهْلِ السَّنَةِ* [Such a one is of the people of the commended and right way of acting &c.; generally meaning, of those who follow the institutes, or ways, of the Prophet]; and is from *سَنَنٌ* signifying “a way,” or “road;” (T, L;) and is also syn. with *سَنَنٌ*: (L:) and [the laws, i. e.] the statutes, or ordinances, and commands and prohibitions, of God: (Lh, M, L, K:) [also a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, (see Kull p. 203,) as handed down by tradition:] when used unrestrictedly in matters of the law, *السَّنَةُ* means only *what the Prophet [Moḥammad] has commanded, and what has been handed down from him by tradition*, [or, as in the JM, and what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the *Kur-ān*; wherefore one says, in speaking of the directions, or evidences, of the law, *الْكِتَابُ وَالسَّنَةُ* meaning *the Kur-ān and the Traditions*: (L:) [thus used, it may be rendered *the institutes of the Prophet*; or *his rule or usage*:] or in the law it signifies *the way of acting &c. that is pursued in religion without being made obligatory, or necessary*; it is *what the Prophet persevered in doing, or observing, with omitting, or neglecting*, [it] sometimes; and if the said persevering is in the way of religious service, it constitutes [what are termed] *سُنَنُ الْهَدْيِ*; if in the way of custom, *سُنَنُ الزَّوَائِدِ*: so that *السَّنَةُ* [the

of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and *سُنَّةُ الزَّوَائِدِ* [the *سُنَّةُ* of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) *سُنَنٌ* is the pl. (Mṣb.) *سُنَّةُ الْأَوَّلِينَ*, in the *Kur* xviii. 53, i. e. *سُنَّتَانِي الْأَوَّلِينَ* [The way pursued by us in respect of the former, or preceding peoples], means the destruction decreed to befall them; (Jel;) or extirpation; (Bḍ;) or, as Zj says, their beholding punishment; (*أَنَّهُمْ عَائِنُوا الْعَذَابَ*) [or, as expl. in the K, *مُعَانِيَةُ الْعَذَابِ*]; for the believers in a plurality of gods said, [as is related in the *Kur* viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) — Also *Nature*; *natural, or native, disposition, temper, or other quality or property*: (M, L, K:) pl. *سُنَنٌ*. (M, L.) — And *The face*; (M, L, K;) because of its polish and smoothness: (M, L:) or the *ball of the cheek* (*حَرُّ الْوَجْهِ*): or the *circuit* (*دَائِرَةٌ*) of the face: or the *form*: (M, L, K:) or the *form of the face*: (S:) or the *forehead and two sides thereof*: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the *principal part of the face*; the *part thereof in which beauty is generally known to lie*: (M in art. *امر*.) or the *side of the cheek*: pl. *سُنَنٌ*. (L.)

You say, *رَجُلٌ قَبِيحُ السَّنَةِ* *A man foul, or ugly, in respect of the form, and of what confronts one, of the face*. (L.) And *هُوَ أَشْبَهُ شَيْءٍ سَنَةً وَأَمَةً* *He is the most like thing in form, and face, and in stature*. (L.) — And *The black line, or streak, on the back of the ass*. (L.) = Also, (S, K,) or *سَنَِّةٌ* (so in the L,) *A sort of dates, of El-Medeeneh*, (S, L, K,) well known. (L.)

سَنَِّةٌ: see *سَنٌ*, in the last quarter of the paragraph, in two places. — Also *i. q. سَكَّةٌ*, meaning *A ploughshare*; i. e. the iron thing with which the ground is ploughed up: (AA, IḤar, S, L: [see also *لُؤْمَةٌ*].) pl. *سُنَنٌ*. (L.) — [And] *A two-headed فَاسٌ* [i. e. *hoe or adz or axe*]: (K:) or [its pl.] *سُنَنٌ* signifies [simply] *i. q. فُؤُوسٌ* [pl. of *فَاسٌ*]. (L.) = See also *سَنَِّةٌ* = and see *سَنَِّةٌ*, last sentence.

سَنَنٌ *A way, or road*: (T, L:) the *main and middle part thereof*; (A'Obeyd, Mgh, L;) the *beaten track, or part along which one travels*, thereof; as also *سُنُنٌ*: (A'Obeyd, L:) the *نَهْجٌ* [i. e. *plain, or open, track*] of the road; and so *سُنُنٌ* and *سُنُنٌ* (M, L, K) and *سُنُنٌ* (K:) and, all of these, the *course, or direction, of the road*: (M, L, K:) but Isd says, [in the M,] I know not *سُنُنٌ* on any other authority than that of Lh. (L.) One says, *تَنَحَّ عَنْ سَنِ الطَّرِيقِ* (S, L, Mṣb) and *سُنْنَهُ* and *سُنْنَهُ* [Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof; &c.]:

(S, L:) and عَنْ سَنَنِ الْخَيْلِ (S, Mgh) from the way of the horses, (Mgh,) or from the course, or direction, thereof. (S.) And تَرَكَ فَلَانٌ لَكَ سَنَنْ (S.) and سَنَنْهُ (Lh, M, L) and سَنَنْهُ (L) and سَنَنْهُ (Lh, M, L) [respecting which last see what precedes] Such a one left, or has left, to thee the course, or direction, of the road. (Lh, M, L.) And امْضِ عَلَى سَنَنْكَ and سَنَنْكَ (L) or سَنَنْكَ (M). Go along on thy course. (M, L.) سَنَنْ also signifies A way of acting or the like; syn. طَرِيقَةٌ; (S, L;) as also سَنَّةٌ (Mgh, L, Mgh: see the latter word, in the former half of the paragraph, in two places:) you say, اسْتَقَامَ فَلَانٌ عَلَى سَنَنِ وَاحِدٍ [Such a one went on undeviatingly in one way]: (S, L, Mgh:*) and [in like manner] جَاءَتِ الرِّيحُ سَنَانٍ The wind came in one way, (S, K,) in one course, or direction, and one way, (M, L,) not varying: (S, L:) and [similar to the former of these two phrases is the saying] بَنَى الْقَوْمُ بُيُوتَهُمْ عَلَى سَنَنِ وَاحِدٍ i. e. [The people, or party, built their houses, or constructed their tents,] in one mode, or manner. (M, L.) Also The aim, or intention, of a man. (Ish, M,* L.) [Accord. to Fei,] السَّنَنْ also signifies الْوَجْهَ مِنَ الْأَرْضِ [by which may be meant The place, or tract, or quarter, of the land, towards which one goes; or it may mean the face, or surface, of the ground]: and so سَنَنْ and سَنَنْ. (Mghb.) = السَّنَنْ also signifies الْإِبِلَ تَسَنَّنَ فِي عَدْوِهَا [app. meaning The camels that leap, spring, or bound, in their running; (see 8:)] or rather السَّنَنْ مِنَ الْإِبِلِ has this meaning, as appears from what here follows: (K:) or [a horse, or camel,] that perseveres in his running and advancing and retiring: and one says, جَاءَ سَنَنْ مِنَ الْخَيْلِ i. e. شَوَّطَ [app. meaning There came a number of horses running a heat; for شَوَّط in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جَاءَ مِنْ سَنَنِ الْخَيْلِ سَنَنْ لَا يَرُدُّ وَجْهَهُ [app. meaning, in like manner, There came, of the horses, a number running a heat, the course of which was not to be turned away]; (S, L; not expl. in either;) and so, مِنْ الْإِبِلِ [of the camels]. (L.) — And Sh explains سَنَنْ as applied in a verse of El-Aashà to People, or a party, hastening to fight, or slay. (L.) = Also, [as a quasi-inf. n.,] The leaping, springing, or bounding, [so I here render اسْتَنَنْ, inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf. n., from اسْتَنَنْ])

سَنَنْ: see the next preceding paragraph, in six places. — It is also pl. of سَنَّةٌ [q. v.]. (Mghb, &c.)

سَنَنْ: see سَنَنْ, in five places.

سَنَنْ: see سَنَنْ, in three places.

سَنَان, also pronounced سَنَان: see سَنَا, in art. سَنَو and سَنِي, last sentence.

سَنَان (K) or سَنَان رُمْحٍ (S, M, Mgh, Mghb,) A spear-head; (K;) the iron [head] of a spear: so called because of its polish: (M, L:) pl. أَسَنَّةٌ. (T, S, Mghb, K.) One says, هُوَ أَطْوَعُ السَّنَانِ He is one to whom the spear-head is subservient, howsoever he will. (K.) — See also an ex. of its pl. voce سَنَنْ, in the middle of the paragraph. = And سَنَان is syn. with مَسْنَنْ, q. v. (S, M, L.) — See also سَنَنْ, near the middle of the paragraph, in two places. = Also فِثْيَانٌ syn. ذَبَابٌ [pl. of ذَبَابٌ]. (El-Muarrîj, L.)

سُونٌ A dentifrice; (S, M, L, K;) a medication with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them: (L:) pl. سُونَاتٌ. (K in art. سُرط [where, in the CK, سَقَوَاتٌ is erroneously put in its place].) = See also سَنِينَةٌ.

سُونٌ and سُونٌ pls. of سَنَةٌ: see this last in art. سَنَة.

سِينٌ: see مَسْنُونٌ, in two places. — Also What flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking. (Fr, L.) And What falls from a stone when one rubs, or grates, it (Fr, S, L, K) upon another stone. (Fr, L.) = See also سِن, in the latter half of the paragraph.

سِينٌ: see سِن, in the latter half of the paragraph. = See also سَنَةٌ (of which it is a pl.) in art. سَنَة.

سَنِينَةٌ Elevated sands extending lengthwise upon the ground: or sands having the form of حَبَال [pl. of حَبْلٌ, q. v.]: and سُونٌ is syn. therewith in the former or latter of these senses: (M, L:) or سَنَانٌ has the former of these meanings, and سَنِينَةٌ is its sing. (S, K.) = Also Wind: (M, L, K:) [or a gentle wind: (Freytag, from the Deewán of the Hudhalees:)] pl. سَنَانٌ. (L.) — See also the pl., in relation to wind, voce سَنَنْ, near the middle of the paragraph. = See also سِن, in the latter half of the paragraph.

سَنِينَةٌ: see سِن, of which it is the dim., in the former half of the paragraph: = and again, in the latter half of the same. = See also سَنَةٌ (of which it is an irreg. dim.) in art. سَنَة.

سَنَسِنْ The edge (S, M, L, K) of a vertebra (S, M, L) or of the vertebrae (K) of the back; (S, M, L, K;) as also سَنِينَةٌ and سِنٌ (M, L, K:) pl. سَنَانٌ (S, L:) and the head [of any] of the bones of the breast: and the extremity of the rib in the breast: (K:) or, as some say, سَنَانٌ signifies the heads of the extremities of the bones of the breast, which are the soft heads of the bones of the زَوْر: or the extremities of the ribs in the breast: or, of a horse, the prominent [ribs, or anterior parts of the ribs, called] جَوَانِحَ

resembling the ضُلُوع, but stopping short of the ضُلُوع: (M, L:) or the upper part of the hump of a camel: (Ham p. 689:) [or the middle of the lower part of the hump; for,] accord. to Az, لَحْمٌ سَنَانٌ signifies the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat: (L:) or سَنَانٌ signifies bones [in general]; as also سَنَانٌ: (IAar, L:) and (S) accord. to Ibn-'Amr [or Abou-'Amr?] and others, (L,) it signifies the heads of the مَحَاةٌ [app. here meaning vertebrae]; (S, L;) and [it is also said that the sing.] سَنِينٌ signifies the head of the مَحَاةٌ [which signifies a vertebra as well as vertebrae, or is more correctly without ة when applied to the latter]. (K.) = Also Thirst. (K.)

سَنِينَةٌ: see the next preceding paragraph.

سَنَسَانٌ [app. A blast of smoke]. One says سَنَسَانٌ and نَسَانٌ مِنْ دُخَانٍ, meaning [of] the smoke of fire. (L in the present art. and TA in art. نَس.)

سَنَسَانَةٌ A cold, or cool, wind; as also نَسَانَةٌ. (L.)

أَسَنٌ More [and most] advanced in age: (M, L, K:) a correct Arabic word. (M, L.) You say, هَذَا أَسَنٌ مِنْ هَذَا This is more advanced in age than this: (M, L, K:*) and Th says, speaking of Moosà Ibn-'Eesà El-Leythee, أَدْرَكْتُهُ أَسَنٌ [meaning I lived in his time, he being the most advanced in age of the people of the town, or country]. (M, L.)

مَسْنٌ Advanced in age, or full-grown; (L, Mghb;) applied to a beast, contr. of قَتِي (S and Mgh and Mghb in art. قَتَو) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] in the third year: (L: [see the verb, 4:]] fem. with ة: (Mghb:) pl. مَسَانٌ (L, Mghb,) which, applied to camels, is [said to be] syn. with كِبَارٌ [as meaning advanced in age, or full-grown], (K,) contr. of أَقْتَأٌ [pl. of قَتِي] so applied. (S, L.)

مَسْنٌ A whetstone; i. e. a stone, (S, M, L, Mghb,) or anything, (K,) with which, (S, K,) or upon which, (M, L, Mghb, K,) one sharpens, or whets, or makes sharp-pointed, (S, M, L, Mghb, K,) and polishes, (M, L, K,) a knife and the like; (Mghb;) and سَنَانٌ signifies the same. (S, M, L.)

مَسْنُونٌ [Bitten with the teeth: whence, app., what next follows]. You say أَرْضٌ مَسْنُونَةٌ and سَنِينٌ meaning Land of which the herbage has been eaten. (L, K.) — Sharpened, or whetted, or made sharp-pointed, and polished; as also سَنِينٌ (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) Made smooth. (S, L.) Formed, fashioned, or shaped. (S, M, L.) Made long. (L.) You say وَجْهٌ مَسْنُونٌ + A face in which is length, without breadth; (مَخْرُوطٌ;) smooth and even; or smooth and long; or long, and not high in the ball; or soft, tender, thin, and even; as though the flesh were ground (سُنْ

[like as a thing is ground in sharpening and polishing] from it. (M, L.) And **رَجُلٌ مَسْنُونٌ** **الوجه** + *A man beautiful and smooth in the face*: (Lh, M, L, K:) or *a man in whose nose and face is length*: (S, L, K:) or *beautiful and long in the face*. (L.) **مِنْ حَمًا مَسْنُونٍ** in the Kur [xv. 26 and 28 and 33], (L,) means + [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense **مَسْنُونٌ** is also applied to water; (AHeyth, L;) [or] *stinking*: (AA, S, M, L, K:) from **سَنَنْتُ الْحَجَرَ عَلَى الْحَجَرِ** "I rubbed, or grated, the stone upon the stone;" what flows between them, termed **سَنِينٌ**, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:] or, accord. to I'Ab, it means *moist*: accord to AO, *poured forth*: or, as some say, *poured forth in a form*, or *shape*: (L:) or *formed, fashioned, or shaped*: (Ksh, Bd:) or *poured forth in order to its drying [or hardening], and becoming formed, fashioned, or shaped, like as molten, or liquified, substances are poured forth into moulds*. (Ksh, Bd.)

مُسْنَنُ الدَّوَرِ is said to mean *The place of the running of the سَرَاب [or mirage, app. in consequence of the hot wind]: or the place of the vehement heat of the hot wind; as though it were running to and fro therein (كَأَنَّهُ تَسَنَّ فِيهِ عَدْوًا)*: or it may mean *the place whence issues the [hot] wind*: but the first is the explanation given by the preceding authorities. (M, L.) = **المُسْنَنُ** [an epithet used as meaning] *The lion*. (K.) [Thus applied, act. part. n. of **أَسَنَّ**.]

مُسْنَنٌ and **مُسْنَنٌ**: see what follows.

مُسْنَنٌ *A travelled road*; (T, M, L, and so in the CK; in some copies of the K **مُسْنَنٌ**;) as also **مُسْنَنٌ**. (K.)

سَنْبَلٌ [385, 674] **سَنْبَلَةٌ** [674] **سَنْبَلَةٌ** [674] **سَنْبَلٌ** [674]

زُورَقٌ *A small* [or *skiff*], (Sgh, K, TA,) *made on the coasts of the sea*: a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the ن be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure **فُعُولٌ** from **السَّبَقُ**. (TA.)

سنيك

سُنْبُكٌ [mentioned in the S and Msh in art. **سَبَكٌ**, and said in the latter to be of the measure **فُعُولٌ**, The toe of a horse or mule or ass; i. e.] the *extremity of the fore part of the solid hoof*; (S, Msh;) or the *extremity of the solid hoof* (Lth, O, K) and its two sides anteriorly: (Lth, O:) pl. **سَنَابِكٌ**. (S, O, Msh.) — + The *extremity* (T, O, K, TA) of the **نَعْلٌ** [or iron shoe at the lower end of the scabbard], (T, TA,) or of the **حَلِيَّةٌ** [or gold or silver ornament], (O, K,) of a sword. (T, O, K, TA.) — + The **قَوْنَسٌ** [or tapering top] of an iron helmet. (O, K.) — Of a **بُرْفُوعٌ**, + The **شِيَامٌ** [meaning each, or either, of the two threads, or strings, of the face-veil called **برقع**, by which the woman draws and binds the two upper corners

to the back of her head]: (K, TA: [in the CK, **شِيَامٌ** is erroneously put for **شِيَامٌ**]) the **سَنَابِكُ** of the **برقع** are its **شُيُومٌ**. (O.) — + A *rugged region or tract of the earth or land, in which is little, or no, good*: (S, O, Msh, K:) likened to the **سَنِيكُ** of the solid hoof. (S, O.) And **سَنَابِكُ الْأَرْضِ** + *The extremities of the earth or land*. (TA.) — + The *first of rain*: (O, K:) and, (TA,) as some say, (Msh,) of anything. (Msh, TA.) One says, **أَصَابَتْنا سَنِيكُ السَّمَاءِ** + [The first of the rain fell upon us]. (TA.) And one says also, **سَنِيكُ مَنْ كَذَا** + *Preceding such a thing*. (O, K.) And **كَانَ ذَلِكَ عَلَى سَنِيكِهِ** + *That was in the time thereof*, (O, K, TA,) and in the first thereof. (TA.) = It is also said to signify The [tax called] **خَرَجٌ**: (O:) so says IAgar. (TA.) = And *A sort of run*. (K.)

سنبيل

Q. 1. **سَبِيلُ الزَّرْعِ** *The seed-produce put forth its سَبِيلٌ [or ears]*; (M, K;) as also **أَسْبَلٌ** [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Hijaz. (TA.) = **سَبِيلٌ ثَوْبُهُ** (K,) inf. n. **سَبَيْلَةٌ**, (TA,) *He (a man) dragged a shirt of his garment behind him*; so says Khálid Ibn-Jembeh: (TA:) or *he dragged his garment behind him or before him*. (K.)

سَبَائِلُ *Ears of corn*: n. un. with ة: pl. **سَبَائِلٌ** and **سَبَائِلَاتٌ**, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. **سَنِيلٌ**, that **سَبَيْلَةٌ** signifies *one of the سَبِيلُ of زَرْعٌ*; in the K, in this art., that it signifies *one of the سَبَائِلُ of زَرْعٌ*: see **سَبَلٌ**. **السَّبَيْلَةُ** is also the name of *A certain sign of the Zodiac [i. e. Virgo]*; (K, TA;) the sixth sign; the third of the summer signs: (TA:) [or *Spica Virginis*]; a certain star in Virgo. (Kzw.) [See, again, **سَبَلٌ**.] — Also *A certain perfume*; (M;) a certain plant of sweet odour, also called **السَّبَيْلُ العَصَايِيرُ** (K,) and **الرَّيْحَانُ** (K); [spikenard, called in the present day **السَّبِيلُ الهِنْدِيُّ**]; the best whereof is the **سُورِي** (K,) what is brought from **سُور** [or **سُورِي**], a town, or district, of El-Irak; (TA;) and the weakest is the **هِنْدِي**: it is an aperient; a discutient of flatulences; (K, TA;) strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb. (K, TA.) [Mentioned also voce **سَبَلٌ**, as called **السَّبِيلُ الطَّيْبُ**.] **السَّبِيلُ الرُّومِيُّ** [also signifies *Spikenard*, or perhaps a variety thereof;] i. q. **التَّارِدِينُ**. (K.)

سَبَيْلَةُ *The [kind of trees called] عَضَاهُ [q. v.].* (Fr, K.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

قَمِيصٌ سَبِيلَانِيٌّ *A shirt ample in length, or reaching to, or towards, the ground*: or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Wahháb El-Ghanawee, K, TA.)

سنت

2. **سَنَتُ الْقَدْرِ**, inf. n. **تَسْنَيْتُ**, *He put سَنَتٌ* (S, K,) meaning **كُمُونٌ** [i. e. *cumin*, or *cumin-seed*], (S,) into the cooking-pot. (S, K.)

3. **سَاتُوا الْأَرْضَ** *They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time*. (M, K.)

4. **اسْتَوُوا** *They experienced drought, or barrenness*: (S, M, A, K:) derived from **سَنَةٌ**; the و being changed into ت, [for **سَنَةٌ** is originally **سَنَوَةٌ**, or, accord. to one dial. **سَنَهَةٌ**], to distinguish between this verb and **أَسَى** as signifying "he remained in a place a year:" or, as Fr says, they imagined the ه [meaning ة, in **سَنَةٌ**], to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (S:) accord. to Sb, the ت [in **أَسَنَتُ**] is substituted for the ي [in **أَسَى**]; and there is no instance of the like except **ثُنْتَانٌ** [in which the ت is substituted for the final radical, ي], (M in the present art.,) and in words of the measure **اِفْعَلٌ** [as **اَيْتَسَرٌ** for **اَيْتَسِرٌ**]. (M in art. **ثِي**.)

5. **تَسَنَّتْهَا** [He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or] he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property. (S) And **تَسَنَّتْ كَرِيمَةَ آلِ فُلَانٍ** *He married the noble or high-born, woman of the family of such a one in the year of drought, dearth, or scarcity*. (TA.)

أَصَابَهُمْ سَنَةٌ, *Drought, or barrenness, afflicted them, or befell them*. (S, TA.)

رَجُلٌ سَنَتٌ الْخَيْرِ (S, A, K, *) or **رَجُلٌ سَنَتٌ** (M,) *A man possessing little, or no, good; possessing few, or no, good things; or poor*: (S, M, A, K, *) pl. **سَنَتُونَ** (M, K:) it has no broken pl. (M.) And the former, *A man afflicted with drought, or barrenness*; (TA in art. **بَقَعَ**;) as also **مُسْنَتٌ**: (TA in the present art.:) and **رَجُلٌ مُسْنَتٌ** *a man indigent and desolate, possessing nothing*: probably from **أَرْضٌ مُسْنَتَةٌ** *عامٌ* or **أَرْضٌ سَنَتَةٌ** [both expl. below,] or from **أَسَنَتُوا** meaning as expl. above. (MF.) — And **سَنَتَةٌ** and **مُسْنَتَةٌ** *Land that has not given growth to anything*, (AHn, M, K,) in consequence of its not having been rained upon: but if containing any of the dry herbage of the preceding year, it is not termed **مُسْنَتَةٌ**: it is not thus termed unless having in it nothing. (AHn, M.) [See also **سَنِيتٌ**.]

رَجُلٌ سَنَوْتُ *A man evil in disposition*. (M, L.) [See also **مُسْنَوْتُ**.]

عَامٌ سَنِيتٌ and **مُسْنَتٌ** *A year of drought, or barrenness*. (AHn, M, K.) [See also **سَنِيتٌ**.]

سَنَوْتُ, also pronounced **سَنَوْتُ** (S, M, K,) the

latter a dial. var. mentioned by Kr, (M,) and **سُنُوت**, a form mentioned by IATH and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) **Honey**: (S, M, A, K:) **رَبَّ** [i. e. rob, or inspissated juice, &c.]: (M, K:) a species of dates: fresh butter; syn. **زَبْد**: cheese: (K:) **كُمُون** [i. e. cumin, or cumin-seed]; (Yaakooob, S, M, K;) so in the dial. of El-Yemen: (M:) or a certain plant resembling the **كُمُون**: (IAar, M:) **سَيْت** [i. e. anethum graveolens, or dill, of the common garden-species; in the CK **شَيْت**]: and **رَازِيَانَج** (M, K;) which last is what is called in the Egyptian dial. **شَمَر** [a name given in Egypt to the anethum graveolens, above mentioned, and to its seed; and also to the anethum fœniculum, or fennel]. (TA.)

مُسْنُوت; and its fem., with ة: see **سَنِت**, in three places: and see also **سَنِيت**.

مُسْنُوت One who associates with another and is angry without cause, (K, TA,) by reason of his evil disposition. (TA.) [See also **سُنُوت**.]

سَنَح

1. **سَنَح** He smeared anything with a colour different from its own colour. (O, K.)

سُنَج The **عَنَاب** [or jujube]. (IAar, K.)

سَنَجَة, as also **صَنَجَة**, but the former is the more chaste, (T, O, Mṣb, K,) accord to Fr, (O,) because **ص** and **ج** do not both occur in any [genuine] Arabic word, (Mṣb,) or the former only is allowable accord. to Fr, (T, Mṣb,) or, accord. to ISk, (T, O, Mṣb, and S in art. **صنح**), and IKt, (T, Mṣb,) the latter only is allowable; (T, O, Mṣb, and S and O in art. **صنح**;) an arabicized word, (O, Mṣb, and S and A and K in art. **صنح**), from [the Pers.] **سَنَك** [or **سَنَكِي**, as meaning "a weight"]; (O;) [or rather from the Pers. **سَنَجَة** meaning "a balance" and "a weight;"] **مِيزَان** [A balance]: (A in art. **صنح**;) [in the present day, applied to a steel-yard: and also, more commonly, (agreeably with the explanation of **سَنَجَة** in the MA,) to a weight of a balance; which last seems to be intended in the S and O and Mṣb and K &c. by the expressions **سَنَجَة المِيزَان** and **صَنَجَة**, unless these expressions be instances of what is termed **إِصَافَة** **الشَّيْءِ إِلَى نَفْسِهِ** (i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. **سَنَج** (A, Mṣb) and **سَنَجَات**. (Mṣb.) One says, **اِثْرَنَ مَتَى بِالسَّنَجَةِ الرَّاجِحَةِ** [He received by weight from me with the inclining balance, or with the preponderating weight], and **بِالسَّنَجِ الْوَافِيَةِ** [with the full weights]. (A.) And a rájiz says,

* كَانَهَا سَنَجَة أَلْفٍ رَاجِحَة *

[As though it, or she, were the weight of a thousand.]

sand, preponderating: or, as some relate it, **صَنَجَة**. (O.)

رَقْطَة [i. e. Blackness mixed with speckles of white: or the reverse: or speckles of white, and of black, and of red, and of yellow, in an animal]: (AA, O, K:) pl. **سَنَج**, (O, K, TA, in the CK **سَنَج**), like **حَجَر** (K, TA, in the CK like **حَجَر**), as pl. of **حَجَرَة**. (TA.)

سَرَاج The mark, or effect, of the **سَرَاج** [i. e. lamp, or its lighted wick], (A, O, K,) upon the wall. (O, K, TA.) One says, **لَا يَدُ لِلْسَرَاجِ مِنَ السَّنَجِ** [The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the wall]. (A.) — Also The **سَرَاج** [itself; i. e. a lamp, or its lighted wick]: (ISd, K:) as also **سَنِيج**. (K.)

سَنِيج: see what next precedes.

بُرْدُ مُسْنَج A [garment of the kind called] **بُرْدُ مُسْنَج** striped. (O, K.) [SM thinks that it may be a mistranscription for **مُسَبَّح**, meaning "wide," applied to a **كِسَاء**: but this I think improbable.]

سَنَاب

سَنَاب [a Pers. word, arabicized; in the present day applied to The squirrel; and particularly the gray squirrel: and the minever:] a certain animal, of the length of the jerboa, larger than the **فَأْر** [or rat], the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray. (Dmr, TA.)

[**سَنَاب** Gray; of the colour of the **سَنَابِي**.]

سَنَح

1. **سَنَح** is syn. with **عَرَضَ** [signifying *It showed, or presented, its side: and hence, it presented itself; it occurred*]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, * A, Mṣb,) or some other thing, (IF, S, Mṣb, as implied by explanations of the part. n. **سَنَاح**), **سَنَحَ** (S, A, Mṣb, K) **بِأَيْ** (S,) or **لَهُ**, (A,) and **عَلَيْهِ**, (L,) and **سَنَحَهُ**, (A,) aor. ʿ, (S, L,) inf. n. **سَنُوحَ** (S, L, K) and **سَنَحَ** and **سُنَحَ**; (L;) and **سَانَحَ**, inf. n. **سَنَاحَ** (S, TA;) [It presented to me, or to him, its right side, or its left side, in its passage;] it passed along from the direction of my [or his] left hand to the direction of my [or his] right hand: (S:) or it passed along from the direction of [my or] his right hand (A, L, Mṣb) to the direction of [my or] his left hand: (L, Mṣb:*) contr. of **بَرَحَ**. (K.) [See **سَانَحَ**, below.] And **سَنَحَ لِي فِي الْمَنَامِ** He presented himself to me in sleep; syn. **عَرَضَ**: occurring in a saying of 'Alee, referring to the Prophet. (O.) And **رَأَى سَنَحَ لِي** (S, A, Mṣb, K) **فِي كَذَا** (S, Mṣb,) aor. ʿ, inf. n. **سَنُوحَ** and **سَنَحَ** and **سُنَحَ** (K, TA,) the second

with **دَamm** and **سُكُون** and the third with two **دَammehs**, (TA, [but written in the CK **سَنَح** and **سُنَح**],) † An idea, or an opinion, presented itself, or occurred, syn. **عَرَضَ**, (S, A, K,) or appeared, syn. **ظَهَرَ**, (Mṣb,) to me, (S, A, * Mṣb, K,) respecting such a thing. (S, Mṣb.) **سَنَحَ** is also said of poetry, (L, K,) meaning † It presented itself, or occurred, syn. **عَرَضَ**, to me (لِي): (L:) or it became easy; (L, K;) and in this last sense, said of a thing, aor. ʿ, inf. n. **سَنُوحَ** (Mṣb.) And it is related in a trad. of 'Aisheh, that she said, [referring to the Prophet,] **أَكْرَهُ أَنْ أَسْتَحَ**, meaning I dislike that I should confront him with my hands [engaged] in prayer; from **سَنَحَ** as signifying **عَرَضَ**. (L.) — **سَنَحَ بِكَذَا** † He mentioned such a thing obliquely, or indirectly, (S, K,) in terms understood by the person addressed but unintelligible to others, (S,) not speaking explicitly. (K.) — **سَنَحَ الْخَاطِرَ بِهِ** **جَادَ** † [The mind granted it liberally]. (Mṣb.) — **سَنَحَهُ** He turned him away, or back, (O, K,) **عَمَّا أَرَادَ** [from that which he desired, or meant], (O,) or **عَنْ رَأْيِهِ** [from his opinion]. (K.) — And **سَنَحَ بِهِ** and **عَلَيْهِ** He caused him to fall into straitness, or difficulty; or into sin, or crime; syn. **أَحْرَجَهُ**; (K, TA; in the CK, [erroneously,] **أَخْرَجَهُ**;) [i. e. **أَوْقَعَهُ فِي الْحَرَجِ**]; and did evil to him. (K.)

3: see 1, second sentence.

5: see 10. — **اسْتَدْرَ مِنْ الرِّيحِ** means **اسْتَدْرَ مِنْهَا** [i. e. Shelter thyself from the wind]: so says Abou-'Amr Esh-Sheybānee. (O) [and so, probably, in correct copies of the K: in my MS. copy of the K, **اسْتَدْرَ مِنْهَا**; in the CK, **اسْتَدْرَ مِنْهَا**; in the TA, strangely, **استدّر منها**, and expl. as meaning **استدبر منها**, **أَطْلَبَ مِنْهَا الدَّرَّ**; and expl. as meaning **ولها ظهره**: Freytag, app. having to choose only between the reading in the CK and that in the TK, has followed the latter, without mentioning their disagreement; though, if the meaning were "turn thy back towards the wind," the explanation should be **استدبرها**, not **استدبر منها**.]

10. **تَسَنَّحَهُ**, **سَنَحَهُ**, and **اسْتَسَنَحَهُ عَنْ كَذَا**. **اسْتَفْصَحَهُ** [meaning I asked him, or desired him, to explain such a thing]: (O, K:) and so **تَسَنَّحَهُ**, and **اسْتَسَنَحَهُ عَنْ كَذَا**. (TA.)

سَنَحَ Prosperity, good fortune, good luck, or auspiciousness; blessing, increase, or plenty: syn. **بَرَكَهَ**, (O, K.) — Also, (K,) or **سُنَحَ**, with two **دَammehs**, (O,) The middle of a road: (O, K:) like **سُنَحَ** [or **سُجَحَ**]. (O.) [Both are also inf. ns. of **سَنَحَ**, q. v.]

سَنَحَ **أَصْلُ** [i. e. Origin, &c.]; like **سَنَحَ** [q. v.]. (O, TA.) — And **هَيْئَة** and **سَحْنَاءَ** [i. e. Form, aspect, appearance, &c.]. (O.)

سَنَحَ: see **سَنَحَ**.

غَارَةٌ سَنَحًا [app. as meaning *An incursion into the territory of an enemy taking by surprise*], accord. to one reading of a trad., is from سَنَحُ [expl. above]: but the reading commonly known is سَحَاءُ [q. v.]. (IAth, TA.)

سَنِحٌ: see سَانِحٌ. = Also *Pearls*; or *large pearls*; syn. دُرٌّ: (O, K:) or (K, but accord. to the O, "also") the *string upon which they are to be strung, before they are strung thereon*: (O, K:) when they have been strung, it is termed عَقْدٌ: (O:) pl. سَنَحٌ. (TA.) — And [Ornaments such as are termed] حُلَى. (O, K.)

سِنَاخَةٌ i. q. سُرَّةٌ [i. e. *Anything by which a person or thing is veiled, concealed, hidden, or covered*; &c.]. (O.)

سَنَحٌ A man who sleeps not during night: (K:) or سَنَحٌ اللَّيْلِ a man who is vigilant; who sleeps not; who journeys during the night. (O.)

سَانِحٌ (S, A, Mṣb, K, &c.) and سَنِحٌ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K,*) or to a bird, (S, A, Mṣb,) &c., (S, Mṣb,) *Turning its right side towards the spectator*; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. *passing from the direction of the left hand of the spectator towards the direction of his right hand*: (S:) or *coming from the direction of the right side of the spectator* (Aboo-'Amr Esh-Sheybānee, IF, A, L, Mṣb) *towards the direction of his left hand*; *turning towards him its left side*, which is that termed الْإِنْسِي: contr. of بَارِحٌ [q. v.]: (Aboo-'Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِحٌ and سَانِحَاتٌ and [of either] سَنَحٌ: and this last is also employed to signify *auspicious and inauspicious gazelles* [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِح as a good omen, and the بَارِح as an evil omen; (Aboo-'Amr Esh-Sheybānee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. :برح) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانِح to be a good omen; but sometimes a Nejdite adopts the [contr.] opinion of the Hijāzee. (IB, TA.) It is said in a prov., مَنْ لِي بِالسَّانِحِ بَعْدَ الْبَارِحِ [expl. in art. :برح]. (S, K.) — [It is said in Har p. 671 that السَّانِح also signifies *المتطير المتقال بالطيور*, as though meaning *The person auguring, or who augurs, evil or good, from birds*: but I think that the right reading is *المتطير به والمتقال به من الطيور*, i. e. *what is regarded as an evil omen and as a good omen, of birds*.]

سنح

1. سَنَحَتْ أَسْنَانُهُ (JK, A, TA,) [aor. ٤,] inf. n. سَنَحٌ, (A,) *His teeth became eroded at the roots*. (JK, A, TA.) — And سَنَحَ, said of a man, *He*

had his teeth eroded at the roots. (A, TA.) — And said of the mouth, *It lost the roots* (أَسْنَانُ) of its teeth. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغَيَّرَ [meaning *It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt*]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنَخَ, (S, K,*) or from زَنَخَ, and therefore tropical; as also سَنَخَ, and therefore tropical; as also سَنَخَ; (A;) *its odour became bad*. (S, TA.) And سَنَخَ مِنَ الطَّعَامِ *He ate much food*; syn. أَكْثَرَ. (L, K.) = سَنَخَ, aor. ٤, inf. n. سَنُوخٌ, (L, K,) *He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established*; syn. رَسَخَ. (L, K,*) So in the phrase سَنَخَ فِي الْعِلْمِ, (S, L, Mṣb,) aor. ٤, (L,) or ٢, (Mṣb,) inf. n. سَنُوخٌ, (S, L, Mṣb,) [*He was, or became, firmly rooted or established, in knowledge, or science*;] and this means also *he attained to eminence therein*. (L.)

2. تَسَنِيحٌ The seeking, desiring, or demanding, a thing. (K.) You say, سَنَخَ مِنْهُ الشَّيْءُ *He sought, desired, or demanded, from him the thing*. (TK.)

5: see 1.

سَنَخٌ The أصل [i. e. *origin, source, root, foundation, &c.*] (JK, S, Mṣb, K) of anything: (JK, Mṣb, TA:) as also سَنِحٌ: (L:) pl. [of pauc.] سَنَاحٌ (L, Mṣb) and [of mult.] سَنُوخٌ. (L.) One says, رَجَعَ فَلَانٌ إِلَى سَنَخِ الْكَرَمِ [app. meaning *Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity*: the latter I think the more probable, as it is immediately added], and إِلَى سَنَخِهِ الْخَبِيثِ [which seems to mean, *to his bad original state*]. (L.) And it is said in a trad., أَصْلُ الْجِهَادِ وَسَنَخُهُ, i. e. *الْمُرَابَظَةُ عَلَيْهِ* [meaning *The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God*]. (L.) — Also The place of growth (مَنْبِت) [i. e. the socket] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his "Khalk el-Insān;") [i. e.] the سَنَاحُ of the teeth, (S,) or of the central incisors, (Mṣb,) are the roots thereof (أَصُولُهَا). (S, Mṣb.) — And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) — And The paroxysm of a fever. (K.) — أَسْنَاخُ النُّجُومِ, accord. to IAar, as is related by Th, means *The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدِ*: ISd says, I am not sure whether he mean the أَصُولُ [a term applied to the seven, or

five, planets]; or others: some say, [and so IAar is stated in the TA in art. شَيْخ to have said,] that they are called only النُّجُومِ [q. v.]. (L, TA,*)

طَعَامٌ سَنَخٌ † [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — And بَلَدٌ سَنَخٌ † A town, or country, in which is fever, or much fever. (K.)

سَنَخَةٌ and سِنَاخَةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says سَنَخَةٌ لَهُ بَيْتٌ (S, TA) and سِنَاخَةٌ (TA) or سِنَاخَةٌ (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Abou-Kebeer says,

* فَاتَيْتُ بَيْتًا غَيْرَ بَيْتِ سِنَاخَةٍ *
(so in three copies of the S,) or

* فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سِنَاخَةٍ *
(so in the TA,) i. e. [And I came to, or and I entered,] a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

سُنْحَتَانِ The measure of two statures of a man. (K.)

سِنَاخَةٌ or سَنَاخَةٌ: see سَنَخَةٌ, in five places.

بَيْتٌ فَلَانٍ بَيْتٌ سَنِخَةٌ [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.)

[سَنَخٌ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning *Pulled out from the root* (سَنَخَ): but no authority for this is named by him.]

سند

1. سَنَدٌ إِلَيْهِ (S, M, Mṣb, K,) aor. ٢, (S, M, Mṣb,) inf. n. سَنُودٌ; (S, M, Mṣb, K;) and سَنَدٌ, aor. ٤; (Mṣb;) and اسْتَدَّ, [which is the most common,] (S, M, Mṣb, K,) and تَسَانَدَ (S, M, A, K,) and اسْتَدَّ (M, TA:) signify the same; (S, M, Mṣb, K,*) i. e. *He (a man, S, Mṣb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it*; syn. اِعْتَمَدَ; (TK;) [or اِعْتَمَدَ عَلَيْهِ] namely, a thing, (S, M, Mṣb,) or a wall, (A, Mṣb,) &c. (Mṣb.) — سَنَدٌ فِي الْجَبَلِ (M, K,) aor. ٢, inf. n. سَنُودٌ, (M,) *He ascended the mountain*; as also اسْتَدْتُ † إِلَى فَلَانٍ (M, K.) And [hence,] سَنَدٌ فِي سَنَدٍ † I ascended to such a one. (A.) — And سَنَدٌ فِي الْخَمْسِينَ (M, and so in some copies of the K,) † He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] from الْجَبَلِ (M, TA,*) — سَنَدٌ ذَنْبُ النَّاقَةِ (K,) or أُسْنَدٌ, (so in the O,) *The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left*. (O, K.)

2. سَنَدٌ, inf. n. تَسْنِيدٌ, *He set up [pieces of] wood [as stays, or props,] against a wall*. (KL.)

[See the pass. part. n., below. And see also 3 and 4.] = Also, inf. n. as above, *He* (a man) wore, or clad himself with, the kind of *برود* called *سند*. (IAqr, K.)

3. *سَوْنَدٌ*: see 4. [Hence,] *سَوْنَدٌ إِلَى الشَّيْءِ* [The sick man was stayed, or propped up, against a pillow or the like]: and *قَالَ سَانِدُونِي* [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And *يُسَانِدُ بَعْضُهُ* [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See *مُسَانِدَةٌ*].) — [And hence,] *سَوْنَدٌ خَلْقًا*, referring to a she-camel, † *Her frame, or make, was symmetrical; or conformable in its several parts.* (Ham p. 783.) — And *سَانِدُهُ* (S, K.) inf. n. *مُسَانِدَةٌ* (S,) *He aided, or assisted, him; namely, another man.* (S, K.) — And † *He requited, compensated, or recompensed, him,* (A, K, TA.) *عَلَى الْعَمَلِ* [for work, or for the work or deed]. (K.)

4. *أَسَدَتْهُ إِلَى الشَّيْءِ* (AZ, S, * M, * Mṣb, K, * TA) *I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;) and سَانَدَتْهُ إِلَى شَيْءٍ signifies the same.* (AZ, TA.) You say, *اسند ظهرك إلى الحائط* *He leaned his back against the wall.* (MA.) And *اسنده* *He stayed, propped, or supported, it; namely, a thing leaning; syn. دَعَمَهُ.* (TA in art. دَعَمَ.) — [Hence,] *أَسَدْتُ إِلَيْهِ أَمْرِي* † [I rested, or stayed, upon him my affair]. (A.) — And *اسند* *اسند* *إِلَى قَائِلِهِ* (T, M, * L, Mṣb,) inf. n. *إِسْنَادٌ* [q. v. infra], (S, &c.) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,]* (T, S, M, L, Mṣb, TA,) by mentioning him, (Mṣb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;) [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] saying, “Such a one told me, from such a one,” [and so on, if more than one intervened between him and the Prophet,] “from the Apostle of God;” (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see *مُسْنَدٌ*, below.] — *إِسْنَادٌ أَمْرٍ إِلَى* [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively.*] (Kull p. 157, in explanation of *الحُكْمُ* as a logical term [meaning “judgment”].) — *إِسْنَادٌ مَجَازِيٌّ* is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution of an act or a quality or a meaning; as in عَيْشَةٌ مَرْضِيَّةٌ, and in زَيْبُونٌ (q. v.) in one of its senses: see Har p. 432.* — *أَسَدَ الْفَعْلَ إِلَى زَيْدٍ*, another conventional phrase, is said of the verb in the phrases *قَامَ زَيْدٌ* and *ضَرَبَ زَيْدٌ*, meaning *The verb is made an attributive to Zeyd: and, in an unusual manner, it is said (in the Mṣb in art. سَلَبَ) of the verb in the saying سَلَبْتُ زَيْدًا ثَوْبَهُ*; so that it means in this instance

The verb is made to have Zeyd for its object. And *أَسَدَ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا* is said (in the TA in art. سَوَى) of the verb in the phrase *اسْتَوَى زَيْدٌ* *وَعَمَرُو وَخَالِدٌ فِي هَذَا*; so that it means *Two and more agents are assigned to it.* — *اسنده فِي الْجَبَلِ* *He made him to ascend the mountain.* (K.) = *اسند* as an intrans. verb: see 1, in four places. — You say also, *اسند فِي الْعَدُوِّ* (M, L,) inf. n. *إِسْنَادٌ* (L,) *He was vehement in running; he strove, laboured, or exerted himself, therein.* (M, L.) — And *He (a camel) went a pace between that called دَمِيلٌ and that called هَمْلَجَةٌ*. (L.)

6: see 1, first sentence. — *تَسَانَدَ الْقَوْمُ* means *The people went forth, every commander of them with a [separate] corps.* (Ham p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence.

سِنْدٌ (S, L,) or *السِّنْدُ* (M, L, K,) *A certain country, (S, L, K,) well known, (K,) said in the “Marāsid” to be a country between India (الهند) and Karmān and Sijistān: (TA:) or a people; (K;) [the people of that country;] a well-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: (TA:) سِنْدِيٌّ signifies a single person thereof: (S, K:) and سِنْدٌ is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like زَنْجِيٌّ and زَنْجٌ: (TA:) the pl. of سِنْدٌ is سُنُودٌ and أَسْنَادٌ. (M, L.) السِّنْدُ is also the name of *A great river of الهند [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المغرب).* (K.)*

سِنْدٌ *The part that faces one, of a mountain, and rises from (عَنْ) the سَفْحُ [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. أَسْنَادٌ (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — *A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Mṣb:) and مُسْنَدٌ and مُسْنَدٌ [the latter in the TA said to be with fet-h, but this is evidently a mistake, occasioned by a copyist's writing ويَفْتَحُ for وَيَضُرُّ] signify [the same,] a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd;] pl. مَسَانِدٌ. (L, Mṣb.) — Applied to a man, i. q. مُعْتَمِدٌ [meaning † *A person upon whom one leans, rests, stays himself, or relies;] (S;) a man's مُعْتَمِدٌ [i. e. † stay, support, or object of reliance]; (K, TA;) as also مُسْتَنَدٌ. (TA.) You say سَيِّدٌ † [A lord, or chief, upon whom people lean, &c.]. (A, TA.) And هُوَ سِنْدِيٌّ and مُسْنَدِيٌّ † [He is my stay, support, or object of reliance].***

(A.) And *حَدِيثٌ قَوِيٌّ السِّنْدُ* † [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also *إِسْنَادٌ*, below.]) — See also *مُسْنَدٌ*. — Also *A sort of garment of the kind called بُرُود*, (IAqr, K,) of the fabric of *El-Yemen: (IAqr:) pl. أَسْنَادٌ (K:) or the pl. is like the sing.: (IAqr, K:) one says سَنَدٌ أَثْوَابٌ* [meaning garments of the kind called سِنْدٌ]: (TA, from a trad. :) Ibn-Buzurj says that *السِّنْدُ* means *جُبَّةُ الثِّيَابِ مِنَ الثِّيَابِ*, i. e. garments of those called جُبَّةُ بُرُود: and he cites, from a poet, the phrase *أَسْنَادٌ*, which, he says, means *a red jubbeh of those [made] of what are called بُرُود*. (TA.) Accord. to Lth, it signifies *A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِمَطٌ* [q. v.]: (O:) [this app. explains the meaning of what here follows:] *السِّنْدُ* is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)

سِنْدِيٌّ: see *سِنْدٌ* [of which it is the n. un.].

سِنْدَانٌ, with fet-h, (Mgh, Mṣb, K,) or *سِنْدَانٌ*, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) *The علاء (M,) or زُبُرَة (Mṣb,) [both meaning anvil,] of the blacksmith.* (Mṣb, K.)

سِنْدَانٌ *Great and strong; applied to a man and to a wolf. (K.)* — See also the next preceding paragraph.

سِنْدَانَةٌ *A she-ass [either domestic or wild: probably the latter, because of her strength]. (K.)*

سِنْدِيَانٌ [The ilex, or evergreen oak; so called in the present day;] *a kind of tree.* (TA.) [See *إِسْنَادٌ*.]

سِنَادٌ, applied to a she-camel, (S, M, &c.,) *Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render مُسْنَدَةٌ, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)*

مُسْنَدٌ: see *سِنْدِيٌّ*.

أَسَدٌ [a comparative and superlative epithet from *أَسَدَ الْحَدِيثِ*, q. v., though (like *أَسَوْدٌ* and *أَسْوَدٌ* when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say *أَسَدٌ لِلْحَدِيثِ*, meaning *نَص. أَنْصَ لَهُ*, q. v. (TA in art. نَص.)

إِسْنَادٌ inf. n. of 4 [q. v.]. (S, &c.) — [Used as a simple subst., signifying † *The ascription of a tradition to an authority in the manner expl. voce أَسَانِدٌ* it has a pl., namely, *أَسَانِيدٌ*; as in the saying,] *أَسَانِيدٌ قَوَائِمُ الْأَحَادِيثِ* † [The ascrip-

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also سَنَدٌ.]) — Also used in the sense of رَوَايَةٌ [q. v., as a simple subst.]: pl. as above. (Har p. 32.) — Also A certain kind of tree. (M.) [In the TA, it is said that the name commonly known is سَنَدِيَان but I think that this is a mistake: see the latter word.]

مَسْنَدٌ A place in, or upon, which one leans, rests, or stays himself: [and hence applied to a couch, and a throne:] pl. مَسَانِدُ. (KL. [See also مَسْنَدٌ, voce سَنَدٌ.])

مُسْنَدٌ [pass. part. n. of 4, Made to lean, rest, &c., against, or upon, a thing: and stayed, propped, or supported; or set up. — Hence used in the sense of مَسْنَدٌ, as being a thing set up]: see سَنَدٌ. — Also † A tradition (حَدِيثٌ) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA.) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT:) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to مُنْقَطِعٌ and مُنْقَطَعٌ; (T, L;) or it may be مُنْقَطِعٌ, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. مَسَانِدُ. (K,) agreeably with analogy, (TA,) and مَسَانِيدُ, (Esh-Shāfi'ee, K,) which latter has ي added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And i. q. دَعَى [as meaning † One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected]; (S, M, L, K;) as also سَنِيدٌ; (M, L, K;) [see an ex. in a verse cited voce أُسْرُ];] opposed to كَوْنِي. (L.) — المَسْنَدُ, accord. to Sb, signifies † The first portion [i. e. the subject] of a proposition; and المَسْنَدُ إِلَيْهِ, † the second portion [i. e. the attribute, or predicate,] thereof: (M, L;) or, accord. to Kh, a proposition consists of a سَنَدٌ and a مُسْنَدٌ إِلَيْهِ; and in the phrase عَبْدُ اللَّهِ رَجُلٌ صَالِحٌ [for ex.,] عبد الله is a سَنَدٌ, and رجل صالح is a مُسْنَدٌ إِلَيْهِ: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, المَسْنَدُ (meaning the attributed) signifies the attribute, or predicate; and المَسْنَدُ إِلَيْهِ, (meaning that to which a thing or an accident is attributed) signifies the subject.] — Also The Himyeree, or Himyeritic, character of writing; the character of Himyer; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, المَسْنَدُ was the language of the sons of Seth; (O, TA;) [i. e. the language written in the character so called;] and the like is

said in the “Sirr es-Sináh” of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — And i. q. الدَّهْرُ [i. e. Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end; &c.]. (S, M, A, K.) So in the saying, لَا أَفْعَلُهُ آخِرَ الْمُسْنَدِ [I will not do it to the end of time]. (A, TA.) One says also, لَا آتِيَهُ يَدُ الْمُسْنَدِ, meaning [I will not do it, or I will not come to him or it,] ever. (IAar, TA.)

مُسْنَدٌ: see سَنَدٌ, second sentence.

مُسْنَدٌ [pass. part. n. of 2, q. v.]. In the phrase مَسْنَدٌ خَشَبٌ, [in the Kur lxiii. 4, meaning Pieces of wood made to lean, or incline, against a wall, (Jel,)] the latter word is with teshdeed because of its relation to many objects (لِلْكَثَرَةِ). (S.) — مَسْنَدَةٌ also signifies A certain sort of cloths, or garments; and so مَسْنَدِيَّةٌ. (M, TA.)

مُسْنَدِيَّةٌ: see what next precedes.

مَسَانِدَةٌ (O, K, and Ham p. 783, in the CK and TK [erroneously] مَسَانِدَةٌ) † A she-camel having the breast and fore part prominent: (As, O, K:) or whereof one part of her frame stays, or supports, (مَسَانِدُ,) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase مَسَانِدُ الْقَوْمِ meaning as expl. above [see 6]: (Ham p. 783:) and مَسَانِدَةُ الْقَرَا † a she-camel hard, firmly compacted, in the back. (M, L, TA.)

مُسْتَنَدٌ: see سَنَدٌ, in two places.

خَرَجَا مُسَانِدَيْنِ † They two went forth aiding, or assisting, each other; (A, * L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.) The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, خَرَجُوا مُسَانِدَيْنِ, meaning † They went forth under sundry, or different, banners, or standards, (S, A, M, L, K, *) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L, K.)

سَنَدٌ 671.

سندر

Q. 1. سَنَدَرَةٌ (M, K) inf. n. of سَنَدَرٌ, which signifies He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former سُرْعَةٌ: (M, K:) Sgh mentions it in art. سدر, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,

* أَنَا الَّذِي سَمَنْتُ أُمِّي حَيْدَرَهُ

* كَثِثَتْ عَابَاتُ غَلِيظِ الْقَصْرِ

* أَكَيْكُمُ الْبَاسِيفُ كَيْلُ السَّنَدَرَةِ

[I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — A large, or an ample, sort of كَيْل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سَنَدَرَةٌ as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also سَنَدَرَةٌ as a subst., below.] — Also The being bold, or daring: or boldness, or daringness. (TA.) — And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.)

سَنَدَرٌ: see the next paragraph but one.

سَنَدَرٌ A man bold, or daring, in his affair, not frightened at anything. (TA.)

سَنَدَرَةٌ, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. سدر,) or سَنَدَرٌ, (so in a copy of the M,) or سَنَدَرِيٌّ, (IAar, K, TA,) A مَكِيلٌ [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قَنْقَلٌ and the جَراف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مَكِيلٌ) made of the tree called سَنَدَرَةٌ: (Kt, TA:) [for] — it is also the name of A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)

سَنَدَرِيٌّ A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) — And the pl. سَنَادَرَةٌ signifies [the contr., or] Persons without occupation; people of sport and idleness; as also سَبَادَرَةٌ. (TA.) — Also, the sing., Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) — The lion; (K;) because of his boldness, or daringness. (TA.) — Strong, or vehement; (O, K;) thus applied to anything. (TA.) — Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) — Large in the eyes. (K.) — Good: and the contr., i. e. bad. (M, K.) — A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means made of the tree called سَنَدَرَةٌ: (S* in art. سدر, and M, and TA:) and قَوْسٌ سَنَدَرِيَّةٌ means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) — Also A species of bird. (K.) — See also the next preceding paragraph.

سندس 671/685

* دِيْبَاجٌ Thin, or fine, [or silk brocade]:

* (Th, M, Bd and Jel in xviii. 30, Jel in xlv. 53,

* مَسْب, K, TA:) or thin, or fine, حَرِيرٌ [q. v.]:

* (Bd in xlv. :) opposed to اسْتَبْرَقٌ: (TA:) or i. q.

بَزْيُون [expl. by IB as meaning *thin*, or *fine*, بَزْيُون: so in the TA in art. بَزْن: (S:) or a kind of بَزْيُون (Lth, K, TA;) made of [the kind of down called] مِرْعَزِي (Lth, TA:) or a kind of بَرُود [pl. of بَرْد, q. v.]: (M, K:) [accord. to Golius, *præstans et subtile panni serici genus*; as on the authority of Ibn-Maḡroof: and *Attalicus pannus, aurum argentumve intextum habens*; as on the authority of J, who, however, explains it only by the word بَزْيُون: it is mentioned in the S and Mṣb in art. سَدَس; and in the latter, is said to be of the measure فُتْل; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as اِسْتَبْرَق (Lth:) but both these words occur in the Kṛ-ān, and Esh-Shāfi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bḍ (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سندق

سُنْدُوق a dial. var. of صُنْدُوق, q. v.: (Fr, L, K;) like زُنْدُوق (TA:) pl. سُنَادِيق. (L.)

سندل

سَدَل: see art. سَدَل.

سنو

1. سَنَو, aor. َ, (TK,) inf. n. سَنَو, (M, K,) *He* (a man, TK) *was*, or *became*, *ilnaturated*, or *very perverse* or *cross*: (K, TK:) or *narrow in disposition*. (M.) Hence is derived سَنَوْر, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سَنَار, or سَنَار: see the last paragraph.

سَنَوْر *A coat made of thongs*, (S, M, K,) *worn in war*, (M,) *like a coat of mail*: (S, K:) [and] *any weapon of iron*: (A:) and *weapons*, or *arms*, *collectively*: (M, K:) or, accord. to some, *coats of mail*: (M:) so Aṣ means in explaining السَنَوْر as signifying *what consists of rings*: (TA:) or, as some say, *a coat of mail*: (Ḥam p. 352:) or *all iron*. (AO.)

سَنَوْر The cat; of the masc. gender; syn. هَر; (M, A, Mṣb;) as also سَنَار (K,) or سَنَار (as in a copy of the M:) fem. with ة: (Mṣb:) pl. سَنَائِر (S, Mṣb, K:) but سَنَوْر is rare in the language of the Arabs: هَر and صَيُون are more common. (IAMB, Mṣb.) And اِبْنُ السَّنَوْرِ The *دَرَس* [or *دَرَس*, i. e. *kitten*, or *the like*]. (T in art. بَنَى.) — *A lord, master, or chief*: (M, K;) in some copies of the K, سَيِد is erroneously put for سَيِد; (TA;) *a chief of a tribe*: (Sgh:) pl. as above. (Sgh, K.) — *A vertebra* (M, K) *of the upper part* (TA) *of the neck* (M, K) *of a camel*: (M, TA:) pl. as above. (TA.) — *The root of the tail*: (Er-Riyāshee, K:) pl. as above. (K.)

سنت

1. سَنَط, aor. َ, (M, K;) or سَنَط, aor. َ, inf. n. سَنَط; (Mṣb;) or both; (TA;) *He was*, or *became*, *such as is termed سَنَاط* [q. v.]. (M, Mṣb, K.)

سَنَط [The *mimosa Nilotica*; also called *acacia Nilotica*;] *a قَرَط*, [or this is properly the name of its fruit,] (M, K,) *which grows in the صَعِيد* [or *Upper Egypt*], (M,) or [rather] *in Egypt*; [for it grows in Lower, as well as Upper, Egypt;] (K;) *it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes*; so says AHn, on the authority of a person well informed; and he adds that *they tan with it* [or rather *with its pods*]: the word is foreign: (M:) and is also written صَنَط: Sgh says that is an arabicized word, from the Indian حَبْد. [So in the TA, doubtless a mis-transcription. In the CK, السَنَط is erroneously put for السَنَط.]

سَنَاط (S, M, Mgh, Mṣb, K) and سَنَاط (M, O, L, CK) and سَنُوط (S, M, K) and سَنُوطِي (S, K) *A man* (Mṣb) *having no beard*: (M, Mgh, Mṣb;) or *having no hair at all upon his face*: (M:) or *having no hair upon the sides of his face* [so I render كَوَسَج], and *no beard at all*: (S, K:) or *having little hair upon the sides of the face*, (Mgh, Mṣb,) or *upon the side of the face, but not reaching to the state of the كَوَسَج*: (IAar, K:) or *i. q. كَوَسَج*: (Mgh:) or *whose beard is on his chin [only], having nothing on the sides of the face*: (Aṣ, K:) or this last signification, accord. to Aṣ, applies to سَنُوط: (TA:) the pl. (of سَنُوط accord. to some copies of the K and the TA) is سَنَط (IAar, K) and أَسَنَاط [which is a pl. of pauc.]: (K:) سَنَاط is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

سَنُوط: see the next preceding paragraph. = Also *A well-known medicine*. (K.)

سَنَاطِي: see سَنَاط.

سنف

1. سَنَفَ البَعِير, aor. َ and ُ, (S, M, K,) inf. n. سَنَف; (M, K;) and اِسْنَفَ (S, M, K;) or, accord. to Aṣ, the latter only; (S;) *He bound the سَنَاف* [q. v.] *upon the camel*: (S, M, K:) and the latter, *he put to him* (i. e. the camel), or *made for him*, *a سَنَاف*: (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, عَنَى بِالسَّنَافِ (S, Meyd,) meaning *He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سَنَاف*: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA.)

* إِذَا مَا عَنَى بِالسَّنَافِ قَوْمٌ *
* مِنَ الْأَمْرِ الْمُسْمِيَةِ أَنْ يَكُونَا *

[as though meaning *When a people are unable to find the right way to bind the سَنَاف*, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with حَى in the place of قَوْم, and عَلَى in the place of مَنْ:)] Az, however, says that this is not the meaning: that the سَنَاف here signifies *the advancing*, or *preceding*; and that the meaning is, *are unable to find the right way of advancing, or preceding*: (Meyd, TA;) from أَسَنَفَ said of a horse, expl. below. (TA.) = See also the next paragraph.

4. اسْنَف, inf. n. اِسْنَاف: see above, in two places. — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) اسْنَفَ أَمْرُهُ † *He performed his affair skilfully, soundly, or thoroughly*. (S, M, K, TA.) = Also *He* (a horse) *preceded the other horses*: (S, TA:) and اسْنَفَت she (a camel) *preceded the other camels* (K, TA) *in going, or journeying, or pace*: (TA;) as also † سَنَفَت (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on*: (K, TA:) or *he advanced, or preceded*. (TA.) — Said of lightning, *It appeared, or was seen, near*; and so said of the clouds (السَّحَاب). (K.) — And اسْنَفَت الرِّيحَ *The wind blew violently, and raised the dust*. (Ibn-'Abbād, K.)

سَنَف: see the next paragraph.

سَنَف *A leaf*; (M, and so in copies of the K, and in the TA;) or *leaves*: (so in other copies of the K:) pl. سَنَف; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سَنُوف, a pl. assigned to سَنَف in a sense that will be mentioned in what follows: (TA:) [or the pl. is سَنَفَة, likewise mentioned, as a pl. of سَنَف, in what follows, in three places:] also (K) *the leaf of the [tree called] مَرَج*: (AA, S, O, K:) or *the pericarp of the مَرَج*: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the مَرَج affirm; for, as 'Alee Ibn-Ḥamzeh says, the مَرَج has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شَعْب: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سَنَفَة: (M:) or *the pericarps of any tree having a produce consisting of grains in a long pod*, (AHn, O, K,) *that become scattered, when they dry, from that pod, the shale thereof remaining*: (AHn, O;) *one such pod is termed سَنَفَة*: (AHn, O, K;) and the pl. [or coll. gen. n.] is سَنَف; (K;) and this last has for its pl. سَنَفَة: (AHn, O, K:) Abou-Ziyád says that it is like [the pod of] the بَاقَلِي [or bean], except that it is wider, and pointed at the extremity; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, † سَنَفَة signifies *any pericarp, whether oblong or not oblong*; and the pl. [or coll. gen. n.] is سَنَف; and the pl. of سَنَف is سَنَفَة: (M:) [see also حَبْلَة:] and the shale of the [bean called]

بِقَالَ، and of the [species of kidney-bean called] لُوبِيَاءَ، and of the lentil, and the like; (IAar, TA;) or the shale of the first of these three when what was in it has been eaten; (K;) and the pl. is سُنُوفٌ. (IAar, TA.) — Also, (K,) or سُنْفٌ, with fet-h, (IAar, O, L,) A branch, or twig, (عُودٌ) stripped of its leaves. (IAar, O, L, K.) — And the former, The [grain called] دُوسَرٌ [i. e. زُرَّانٌ, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiaties them, and lowers their prices. (O.) = Also i. q. صُنْفٌ [A sort, or species]. (K.) One says, هَذَا طَعَامٌ سُنْفَانٍ [This is food, or wheat,] of two sorts, good and bad. (AA, O.) — And A company of men. (Ibn-'Abbád, O, K.) One says, جَاءَنِي سِنْفٌ مِّنَ النَّاسِ A company of men came to me. (Ibn-'Abbád, O.)

سُنْفَةٌ: see the next preceding paragraph, in two places.

سُنْفَتَانِ and سُنْفَتَانِ Two pieces of wood set up-right, between which is put the [pulley called] مَحَالَةٌ [by means whereof water is drawn.] (K.)

سِنَافٌ The [breast-girth called] لَبَبٌ (K:) or the appertenance of the camel that is as the لَبَبٌ to the horse or similar beast: (Kh, S:) or a cord which you tie to the تَصْدِيرٌ [or breast-girth of the camel], then you bring it forward so as to put it behind the callous protuberance upon the breast, [and there, app., make it fast in some manner,] and it keeps the تَصْدِيرٌ in its place: (As, S, O, K:) this is done only when the belly of the camel has become lank, and his تَصْدِيرٌ has [consequently] become unsteady: (S, O, K:*) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank: (M:) pl. [of mult.] أَسْنَفَةٌ (M, K) and سُنْفٌ (K) and [of pauc.] أَسْنَفَةٌ: (TA:) and a leathern strap or thong, or some other thing, that is put behind the [breast-girth called] لَبَبٌ, in order that it may not slip [from its place]. (M.)

سُنُوفٌ A horse that shifts the saddle forwards. (Ibn-'Abbád, O, K.) [See also مَسْنَافٌ.]

سَنِيفٌ A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. سُنُفٌ (AA, M, O, K) and سُنْفٌ: (K:) the cloths that are similarly placed upon the hinder parts of camels are called أَشَلَّةٌ [pl. of شَلِيلٌ]. (AA, O.) — Also The حَاشِيَةٌ [properly meaning selvaie, or selvedge,] of a carpet; (Ibn-'Abbád, O, K;) i. e., its خَمَلٌ [which generally means nap; but this addition I think doubtful]. (Ibn-'Abbád, O.)

مُسْنَفَةٌ A she-camel having the سِنَافٌ [q. v.] tied upon her. (S, TA.) — And خَيْلٌ مُسْنَفَاتٌ Horses having the [withers, or parts called] مَنَاسِجٌ high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the سِنَافٌ is

put to them, to keep the saddles in their places. (M.)

مُسْنَفَةٌ A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K;) as also مَسْنَافٌ: (M:) and مَسْنَافٌ [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly “and”] مُسْنَفَةٌ, with fet-h to the ن, is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or مُسْنَفَةٌ (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بَكْرَةٌ that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbád, K, TA.) — Also, (El-'Ozeyzee, O, K,) or مُسْنَفٌ and مَسْنَافٌ, (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzee, M, O, K,) or lank in the belly. (AA, M.) — And مُسْنَفَةٌ signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzee, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. مَسْنَافٌ. (AHn, M.)

مَسْنَافٌ † A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a سِنَافٌ is put to him: (S, TA:) and, (K,) or as some say, (S,) that makes it to shift forwards: (S, K, TA:) so says Lth: but ISh disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that مَجْنَانَةٌ [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or that makes her fore girth to slip forward; contr. of مَدْرَاجٌ and مَدْرَجٌ. (TA in art. درج.) — See also مُسْنَفَةٌ, in two places.

سَنَقٌ

1. سَنَقٌ (S, K,) aor. ٤, (K,) inf. n. سَنَقٌ, (S,) He (a young camel) suffered indigestion (S, K) مِنَ اللَّبَنِ [from the milk]. (K.) One says, of a young camel, شَرِبَ حَتَّى سَنَقَ He drank until, or so that, he suffered indigestion. (S.) And one says, of an ass, and of any beast, سَنَقٌ, inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage. (TA.)

4. تَرَفَّهُ i. q. اسْنَقَهُ التَّعِيمُ. 4. تَرَفَّهُ [i. e. Ease and plenty] caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty. (O, K.)

سَنِقٌ Satiated, or sated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

سَنِقٌ A house, or chamber, plastered with gypsum: (Ibn-'Abbád, O, K:) pl. سَنِقَاتٌ and سَنَائِشٌ: (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) —

Any [hill of the kind termed] أَكْمَةٌ pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of a particular أَكْمَةٌ, (T, O, K, * TA,) well known; occurring, without ال, in a poem of Imra-el-Kays. (T, O, TA.) — And السَّنِيقُ A certain white star. (Ibn-'Abbád, O, K.)

سَمَرٌ

1. سَمَرٌ (M, Msb, K,) aor. ٤, (Msb, K,) inf. n. سَمِرٌ (M, Msb;) so some say; others saying سَمِرٌ, in the pass. form; and سَمِرٌ, as some say; others saying أَسَمِرٌ; (Msb;) He (a camel) was, or became, large in the سَمَامٌ [or hump]. (M, Msb, K.)

2. سَمَهُ (M, K,) inf. n. تَسْمِيرٌ (K,) It (herbage, or pasture,) made him (a camel) large in the سَمَامٌ [or hump]; as also اسْمَهُ (M, K:) or both signify it made him fat. (TA.) — And He made it gibbous, namely, a grave; i. e. he raised it from the ground like the سَمَامٌ: (Msb:) تَسْمِيرٌ (S, K) of a grave (S) is the contr. of تَسْطِيحٌ (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) — And He filled it, namely, a vessel, (AZ, M, Msb, K,) and then put upon it what was like a سَمَامٌ of wheat or some other thing, (AZ, Msb,) or so that there was above it what was like the سَمَامٌ. (M.) — See also 5. — [And see تَسْمِيرٌ, below.]

4: see 1, in two places: — and 2, first sentence. — اسْمِرَ الدُّخَانُ (S, K,) inf. n. إِسْمَامٌ (S,) The smoke rose, or rose high. (S, K.) And اسْمَتِ النَّارُ The fire became large in its flame: (M, K:) or the fire had a high flame. (TA.)

5. تَسَمَّرَ النَّاقَةُ He mounted, or rode upon, the سَمَامٌ [or hump] of the she-camel. (Har pp. 332, and 390.) — He (the stallion) mounted the she-camel; (M, TA;) he leaped the she-camel. (TA.) — And تَسَمَّهُ He, or it, mounted, ascended, got, was, or became, upon it, (S, M, Msb, K,) namely, a thing; (M, Msb, K;) as also سَمَّهُ (M, K,) inf. n. تَسْمِيرٌ. (TA.) [Freytag adds اسْمَتَهُ in this sense, as on the authority of J, whom I do not find to have mentioned it.] And He mounted, or ascended, upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal,] advancing, or retiring. (TA.) — Also It became abundant upon him, and spread; said of hoariness; as also تَسَمَّهُ; (IAar, M, TA;) like أَوْشَرَ فِيهِ. (TA.) — And تَسَمَّرَ السَّحَابُ الْأَرْضَ The clouds rained copiously, or abundantly, upon the land. (TA.) — التَّسْمِيرُ also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.)

سَمَرٌ [a coll. gen. n.]: see سَمِيَّةٌ [its n. un.].

سَمَرٌ A camel having a large سَمَامٌ [or hump]: (Lth, S, M, K:) fem. with ة. (Lth, TA.) — Also A tall plant, of which the سَمِيَّةُ (S, K,) i. e. the head, resembling the ear of corn, (S,) or the blossom, (K,) has come forth. (S, K.) [And] سَمِيَّةٌ signifies Any tree (شَجَرَةٌ) that does not

Amis. a. p. 285
rel. n. l. p. 310

letters of the word; and of this dial. is the saying of the Prophet, **اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِينِ** [O God, make them to be to them years like the years of Joseph]; (Msb; [but in my copy of the Mgh, I find **كَسِينِ يَوْسُفَ**]; or with respect to **سِنِينَ**, like **مِثْنِينَ**, with **refā** [and tenween], there are two opinions; one is, that it is of the measure **فَعْلِينَ**, like **غَسْلِينَ**, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as **عَدَى**, and this is the opinion of Akh; the other is, that it is of the measure

فَعِيلٌ, changed to **فَعِيلٌ** because of the kesreh of the second letter; the pl. being in some instances of the measure **فَعِيلٌ**, like **كَلِيبٌ** and **عَبِيدٌ**; but he who holds this opinion makes its final **ن** to be a substitute for **و**, and that of **مَائَةٌ** a substitute for **ي**: (**س:**) you may also suppress the tenween in **سِنِينَ** [in which case it seems that one says **سِنُون** in the nom. case (assimilating it to **سِنُون**) as well as in the accus. and the gen.; like as one does in the instances of **بَرِين** and **بَرِين**, pls. of **بِرَّة**, accord. to the **K**, though, as I have shown in art. **بِرْو**, there is some doubt on this point;] but the suppression of the tenween in **سِنِينَ** is more rare than its pronunciation: (I'āk p. 18:)

and another pl. is **سِنِي**, [originally **سِنُو**,] of the measure **فَعُولٌ** (Er-Rāghib, TA in art. **سِنُو**). The phrase **ثَلَاثَ سِنِينَ**, in the **Kur** [xviii. 24], is said by Akh to be for **ثَلَاثِيَّةٌ مِنَ السِّنِينَ** [Three hundred of years]: and he says that if the **سِنُون** be an explicative of the **مَائَةٌ**, it is in the gen. case [to agree with **مَائَةٌ**]; and if an explicative of the **ثَلَاثَ**, it is in the accus. case [to agree with **ثَلَاثَ**]. (**S**. [See also **Bd** on this phrase; and see De Sacy's *Ar. Gr.*, 2nd ed., i. 423.]) [**لِسَنَةٍ**, relating to an animal or a plant or the like, means *To the completion of a year*: and **لِسَنَتِهِ**, to the completion of his, or its, year; i. e. *in his, or its, first year*.] And one says, **لَقِيتُهُ مِثْلَ سِنِيَاتٍ** [I met him some years ago; three or more, to ten, years ago]: a phrase like **لَقِيتُهُ ذَاتَ الْعَوَامِ** (Az, TA in art. **عَوَام**). And **سِنِيَّةٌ** is a dim. of enhancement, of **سَنَةٌ**: one says **سِنِيَّةٌ حَمْرَاءُ** A severe year of drought or barrenness or dearth: (TA:) and **السِّنِيَّاتُ** **الْبَيْضُ** [They lapsed into the severe years of scantiness of herbage]: these were years that pressed hard upon the people of El-Medeenah. (**K**, TA.) — **سَنَةٌ** [alone] also signifies † *Drought, or barrenness*: (Msb, **K**, TA:) or *vehement, or intense, drought*: (TA in art. **سِنُو**): an instance of a noun used especially in one of its senses, like **دَابَّةٌ** applied to “a horse,” and **مَالٌ** applied to “camels:” pl., in this, as in the former, sense, **سَنَاهُ** [and **سَنَوَاتُ**] and **سِنُونٌ** and **سِنِينٌ**. (TA.) One says of a land (**أَرْضٌ**), **أَصَابَتْهَا السَّنَةُ** † *Drought, or barrenness, befell it*. (Msb.) And in like manner one says of people, **أَصَابَتْهُمْ السَّنَةُ** † *[Drought, &c., befell them]*. (TA.) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up

by want of rain, and when he returned, being asked respecting it, he said, **السَّنَةُ**, meaning † *Drought, &c.* [has befallen it]. (TA.) And it is said in a trad., **اللَّهُمَّ اَعْنِي عَلَيَّ مُضَرَ بِالسَّنَةِ**, i. e. † *[O God, aid me against Mudar] by drought &c.* (TA.) = It is also [used as an epithet,] applied to land (**أَرْضٌ**), as meaning † *Affected with drought, or barrenness*: (**Aṣ**, **S**, **K**;) as also **سَنَوَاءٌ** and **سَنَوَاءٌ**. (Msb.) One says likewise, **هَذِهِ بِلَادٌ سِنِينَ** † *These are countries, or tracts, affected with drought &c.*: and Et-Tirmāh says

* **بِمِنْخَرَقٍ تَحْنُ الرِّيحُ فِيهِ** *
* **حَنِينَ الْحَلْبِ فِي الْبَلَدِ السِّنِينَ** *
† *[In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats (see **حَلْبُ**) in the country affected with drought, or the countries, &c., **بَلَدٌ** being regarded as a coll. gen. n. and therefore qualified by a pl., like **قَوْمٌ** in the phrase **قَوْمٌ كَافِرُونَ**.] (TA.)*

سَنَةٌ, also pronounced with teshdeed to the **ن**: see **سَنُو**, in art. **سِنُو** and **سِنِي**, last sentence.

سَنَةٌ + **طَعَامٌ** [*Food, or wheat,*] that has undergone the lapse of years; (**AZ**, **K**;) as also **سِنٍ**. (**AZ**, TA.) — See also **مُسْتَنَةٌ**.

سَنَةٌ سَنَاهُ + *A palm-tree that bears one year and not another*: (**S**, **K**;) or a palm-tree affected by a year of drought. (**S**.) And **سَنَةٌ سَنَاهُ** A year in which is no herbage nor rain. (TA.) — See also **سَنَةٌ**, last sentence but one.

سَنِيَّةٌ and **سَنِيَّةٌ** (dims. of **سَنَةٌ**), and the pl. **سِنِيَّاتٍ**: see **سَنَةٌ**, in five places: and see also **سَنِيَّةٌ** in art. **سِنُو** and **سِنِي**. **سَنِيَّةٌ** **سَنِيَّةٌ**.

سَنَةٌ, applied to bread, (**S**, **K**;) and so **سَنَةٌ** applied to bread and to beverage &c., (**CK**, but see **5**, third sentence,) + *Mouldy, or musty, or spoiled*. (**S**, **K**.)

سنى و سنو

1. **سَنَا**, [aor. **يَسْنُو**] inf. n. **سَنُو** and **سَنَاءَةٌ** and **سَنَاوَةٌ**, i. q. **سَقَى** [as meaning *He watered, or irrigated, land*]. (M.) [Hence,] one says **أَرْضٌ سَنَاوَةٌ** (**S**, **M**, **K**;) meaning *Watered, or irrigated, land*: (M:) the **و** in **سَنَاءَةٌ** being changed into **ي**, (**S**, **M**;) in the opinion of **Sb**, (**M**;) like as it is in **قَنِيَّةٌ**; (**S**;) for he knew not **سَنِيَّةٌ** [as meaning *I watered it*], holding **سَنِيَّةٌ** to be from **يَسْنُوها** [having for its aor.] **يَسْنُوها**. (M.) One says [also], **سَنَتْ النَّاقَةُ**, aor. **تَسْنُو**, (**S**, **K**;) inf. n. [as above, or] **سَنَاوَةٌ** and **سَنَاءَةٌ**, (TA,) *The she-camel watered, or irrigated, land*. (**S**, **K**, TA.) And **السَّحَابَةُ تَسْنُو الْأَرْضَ** (**S**, **Msb**) *The cloud waters the land*. (Msb.) And **سَنَاكَ الْغَيْثُ** + *[The rain gave thee water for thy land, or may the rain give thee water]*, inf. n. **سَنُو**, and **سِنِي** [app. **سَنُو** and **سِنِي**]. (TA.) And **السَّحَابُ يَسْنُو الْبَطْرَ** + *[The clouds send down rain]*. (TA.) And **سَنَتْ السَّحَابَةُ بِالْبَطْرِ** + *[The*

cloud watered, or irrigated, with rain], aor. **تَسْنُو**, and **تَسْنُو**. (M, TA.) And **سَنَتْ السَّمَاءُ**, aor. **تَسْنُو**, inf. n. **سَنُو**, † *The sky rained*. (TA.) — **سَنَتٌ**, and **سَنِيَّةٌ**, aor. **تَسْنِي**; (M in art. **سِنِي**;) or **سَنِيَّةٌ**, aor. **تَسْنِي**, like **تَرْضَى**; (**K**, TA;) *The beast* [by which is app. meant, in the M, *the horse*, for it is there added **وَعَبْرَهَا**, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] *was used for the drawing of water upon it* [to irrigate land: see **سَانِيَّةٌ**, below]. (M, **K**.) And **سَنَا**, aor. **يَسْنُو**, said of a beast [turning a water-wheel], *He turned round about the well*. (R, TA.) And **الْقَوْمُ يَسْنُونُ لِأَنْفُسِهِمْ**, (**S**, **K**;) inf. n. **سَنَاءَةٌ**, and sometimes **سَانِيَّةٌ**, (TA,) *The people, or party, draw water for themselves*; (**S**, **K**;) [in some copies of the former of which, **إِذَا اسْتَقَوْا** is erroneously put for **إِذَا اسْتَنَوْا**, the reading in both of my copies;] and so **اسْتَنَوْا** **سَنَا عَلَى الْبَعِيرِ**. (M, TA.) And **سَنَا عَلَى الْبَعِيرِ**, inf. n. **سَنَاءَةٌ** [app. a mistranscription for **سَانِيَّةٌ**], *He drew water upon the camel; which camel is termed **سَانِيَّةٌ***. (MA.) And **بَعِيرٌ يَسْنِي عَلَيْهِ** A camel upon which water is drawn. (Mgh and Msb in explanation of **سَانِيَّةٌ**.) And **يُسْنِي مِنْهَا** [A well from which water is drawn, app. by means of the camel called **سَانِيَّةٌ**]. (M.) And **سَنَوْتُ الدَّلْوَ**, inf. n. **سَنَاءَةٌ**, *I drew the bucket from the well*. (TA.) = **سَنَتْ**, aor. **تَسْنُو**, inf. n. **سَنَاءٌ**, (M, **K**;) aor. **تَسْنُو**, inf. n. **سَنَاءٌ**, (M, **K**;) aor. **تَسْنُو**, inf. n. **سَنَاءٌ**, (TA,) *The lightning shone, shone brightly, or gleamed*: (M, **K**, TA:) [or *gleamed upwards, or shot up*: for, in the **Kur** xxiv. 43,] some read, **يَكَادُ سَنَاءٌ**, **بَرْقُهُ يَذْهَبُ بِأَلْبَاصَارٍ**, meaning *The rising and gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]*; others reading **سَنَا**, of which **سَنَاءٌ** is not a dial. var. (M.) And **أَسْنَى** **الْبَرْقُ** signifies [in like manner] *The lightning shone, or gleamed; or diffused itself, and rose*. (M.) And **سَنَا إِلَى مَعَالِي الْأُمُورِ** + *He rose [or aspired] to the means of attaining eminence*. (M.) And **سَنَا فِي حَسْبِهِ**, inf. n. **سَنَاءٌ**, + *He became high, or exalted, in his grounds of pretension to respect or honour*. (M.) And **سَنَى**, like **رَضَى**, *He (a man, TA) was, or became, high, or exalted, in rank*. (K, TA.) = See also **2**, in two places. = And see **5**.

2. **سَنَاهُ**, (M, TA,) inf. n. **تَسْنِيَّةٌ**, (TA,) *He ascended, rose, mounted, got, was, or became, upon it, namely, a thing*; (M, TA;) as also **تَسَنَاهُ**. (M.) And **تَسَنَى** **الْبَعِيرَ النَّاقَةَ** *The he-camel mounted the she-camel to compress her*. (**K**.) = And **سَنَاهُ**, (**S**, **K**;) inf. n. as above, (**K**;) *He opened it*; (**S**, **K**, TA;) namely, a knot, and a lock: (TA:) and *made it easy*. (**S**, **K**, TA. [In the last of these, said to be tropical.]) A poet says,

* **وَأَعْلَمُ عَلَمًا لَيْسَ بِالظَّنِّ أَنَّهُ** *
* **إِذَا اللَّهُ سَنَى عَقْدَ شَيْءٍ تَيَسَّرَا** *

5. تَسَى: see 2, in two places. — Also *i. q.* رَفَى رُفَى [in the CK رُفَى, and in my MS. copy of the K رُفَا رُفَى, but correctly رَفَى, meaning *He ascended*: agreeably with this rendering, the inf. n. is expl. in the TK as meaning يوكسه چقمق:] said of a man. (K,* TA.) = Also It *opened, or became opened or open*: said of a lock [&c.]. (TA.) — *It was, or became, facilitated, or easy; and ready, or prepared.* (Har pp. 159

٢٣٢٩ *Light* (Mṣb, MF:) or the *light* of *lightning*, (S, M, K,) and of *fire*: (M:) or the *point*, or *extremity*, of the *light* of *lightning*: (T, TA:) or *light shining* or *gleaming*, or *diffusing itself* and *rising*: (Er-Rāghib, TA:) or a *high light*: and applied also to the *shining*, or *gleaming*, of *weapons*: (Ḥam p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Qur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Mṣb: (TA:) [it is originally سَوَوْ, though mentioned in the K as belonging to art. سَنِى; for] the dual is سَوَوَان. Aṣ knew not a verb belonging to it. (TA.) = Also [The *cassia senna* of Linn.; the *common senna* of *medicine*; so called in the present day; and also called سَنَا حَازِبِي, and سَنَا مَكَّة, a certain plant, (S, M, Mṣb, K,) used as a *medicine*; (S, TA;) and recommended in a trad., (TA;) an *attenuant* of the *yellow bile* and the *black bile* and the *phlegm*, (K, TA,) *howsoever* used; (TA;) [and] used as a *collyrium*; (M;) AḤn describes it as a *shrub*, or *small tree*, of the [class called] أَغْلَاث [pl. of عَلَثٌ], which is mixed with حَنَاءَ, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed زَجَلْ [q. v.]: (M in arts. سَوَوْ and سَنِى, and TA:) its name is as above and سَنَاة (M, K:) and the n. un. سَنَاة and سَنَاة (M in arts. سَوَوْ and سَنِى:) the dual of سَنَا is سَنِين, and some say سَوَوَان. (M in art. سَنِى.) [Accord. to a gloss, in a copy of the S, as stated by Golius, the dual سَوَوَان is applied to The *leaves* of *cyprus* (or حَنَاءَ) and *senna* mixed together, with which the hair is dyed black.] In the phras

— Also respecting سَنَّة used alone as signifying † *Drought*, or *barrenness*, or *vehement* or *intense drought*, see that word in art. سَنَة. — Also respecting the same word used as an epithet, applied to land (أَرْض), as meaning † *Affected with drought* or *barrenness*, like سَنَوَاء and سَنَهَاء, see that same word in art. سَنَة.]

سنة سنة + A hard, rigorous, or distressing, year. (M, K.) And ارض سنة + A land affected

applied to a horse that is *fleet*, or *swift*, and *excellent*: (TA:) or the former signifies *doting*; or *disordered in his intellect*: (A₉, TA:) or *doting much*, or *often*; or *much*, or *often*, *disordered in his intellect*: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure *أَفْعَلَ* having *مُفْعَل* as the measure of the part. n. used in the sense of the measure *مُفْعَل* are *أَفْجَ* and *أَحْصَنَ* and *أَهْتَرَّ* and *أَجْرَشَتِ الْإِبِلُ* as used in the first of the senses expl. in this sentence, *مُسَهَّبٌ* is from *سَهَبٌ* signifying “a wide land.” or, as some say, it is from *أَسْهَبُوا الدَّابَّةَ*, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — Both *مُسَهَّبٌ* and *مُسَهَّبٌ* signify also *Very greedy*, and *covetous*, so as to refrain from nothing. (TA.) — And the former, *One who has lost his reason*; as some say, *from the bite of a serpent*, or *the sting of a scorpion*: or *one who talks irrationally*, or *foolishly*, or *deliriously*, in consequence of *doting*, or *disorder of his intellect*: or *whose colour has become altered in consequence of love or fright or disease*. (TA.) And *مُسَهَّبٌ* *الجِسْمِ* A man whose body is wasting away in consequence of love: so says Yaakoob: and Lh mentions the phrases *مُسَهَّبٌ الْعَقْلُ* with *كسر*, and *الجِسْمِ*, and *مُسَهَّبٌ*, which is formed by substitution [of *ه* for *ب*], as meaning a man whose reason is departing, and whose body is wasting away, in consequence of love: and accord. to AHát, *مُسَهَّبٌ*, [app. *مُسَهَّبٌ*, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies *who has lost his reason*, and *lives*. (TA.) — Also *Land far-extending*, and *plain*, with *depression*, consisting of *low tracts*, the depression whereof is *little*, extending for the space of a day and a night [of journeying], and thereabout: the *بُطُون* [or *low tracts*] of land of which it consists are in [deserts such as are termed] *سَحَارَى*, and in *elevated and plain*, or *hard and elevated*, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none. (L, TA.) — Also A place that does not obstruct nor retain water. (TA.)

مُسَهَّبٌ: see *سَهَبٌ*, second signification: — and see *مُسَهَّبٌ*, in seven places. — Also A man who overcomes, or surpasses, and is bountiful, in his gifts. (TA.)

سَجَّحَ

1. *سَجَّحَتِ الرِّيحُ* (S, A, K,) aor. *سَجَّحَ*, (JK,) inf. n. *سَجَّحَ*, (TA,) The wind blew violently: (S, A, K, TA: [like *سَهَكَتَ*:]) or continually and violently. (TA.) — *سَجَّحَتِ الْإِبِلُ* The camels journeyed, or went, quickly, or hastily. (JK.) — *سَجَّحَ الْقَوْمَ لَيْلَتَهُمْ* (S, K,) inf. n. as above, (S,)

The people, or party, passed their night journeying (S, K) continually. (TA.) = *سَجَّحَتِ الرِّيحُ الْأَرْضَ* [like *سَجَّحَتِ*] The wind paled the ground: (S, K:) or paled its surface. (TA.) — And *سَجَّحَ الطَّيْبُ* (S, K,) aor. and inf. n. as above, (TA,) He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume: (S, K:) or *سَجَّحَ* signifies any bruising, braying, or pounding. (TA.)

سَجَّحَ (S, O, K) and *سَجَّحَ* (O, K) and *سَجَّحَ* (S, A, O, K,) in the last two of which the *ج* is asserted by Yaakoob to be a substitute for *ك*, (Az, TA,) and *سَجَّحَ*, (TA,) A violent wind. (S, A, O, K.) And you say also *رِيَّاحٌ سَجَّحٌ* (JK, S, O) and *سَاهَجَاتٌ* (JK) [both pls. of *رِيَّاحٌ سَاهَجَةٌ*, and signifying, accord. to the context in the JK and O, *Violent winds*: or, accord. to the context in the S, *winds that pale the ground*: the sing. like *رِيَّاحٌ سَهَوٌ* and *سَاهِكَةٌ* &c.].

سَاهَجَاتٌ and *رِيَّاحٌ سَجَّحٌ*: pl. *رِيَّاحٌ سَاهَجَةٌ*: see the next preceding paragraph. — *غُبَارٌ سَاهِجٌ* Dust rising high. (JK.)

سَهَوٌ, and with *ه*: } see *سَهَوٌ*.
سَهَوٌ: }

أَسَاهِيكَ and *أَسَاهِي* [like *أَسَاهِيكَ*] Various sorts (JK, O, K) of running, (JK,) or of going, or pace, (O, K,) or, as in one copy of the K, of the going, or pace, of camels. (TA.) — And *Varieties of false*, or *vain*, things or sayings or deeds. (JK, TA.)

مُسَهَّبٌ [like *مُسَهَّبٌ*] A place where the wind passes along [or blows violently]. (AA, S, O, K.) AA cites, as an ex., the saying,

إِذَا هَبَطْنَ مُسْتَحَارَّ مُسَهَّبَا *
[When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.)

مُسَهَّبٌ One who runs on, in speech, like the wind: (JK:) eloquent; or fluent in speech: (O, K, TA:) applied to an orator; (JK, T, TA:) as also *مُسَهَّبٌ*, (T, TA.) — And One who speaks on every true and false subject. (O, K.)

سَهَدَ

1. *سَهَدَ*, aor. *سَهَدَ*, (S, L, K,) inf. n. *سَهَادٌ* (S, *A, *L) and *سَهَدٌ* (A, *L, K*) and *سَهَدٌ*, (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] He was sleepless: syn. *أَرَقَ*; (S, A, *L, K;) he did not sleep (نَمْ يَمْ); contr. of *رَقَدَ*. (L.) [See also *سَهَادٌ* below.]

2. *سَهَدَ*, (S, A, L, K,) inf. n. *تَسَهَّدٌ* (PS;) and *تَسَهَّدَ*; (A, TA;) He, (a man, S, L, K,) and it, (anxiety, or grief, A, L, and pain, L,) rendered him sleepless. (S, A, L, K.) And *فُلَانٌ تَسَهَّدَ* Such a one is not suffered to sleep. (L.)

rendered him sleepless. (S, A, L, K.) And *فُلَانٌ تَسَهَّدَ* Such a one is not suffered to sleep. (L.)

4: see 2. = *سَهَدَتْ بِالْوَلَدِ* She [a woman] brought forth the child with a single moan, or hard breathing; (IAar, K;) [or with a single impulse;] like *زَكَّيْتُ بِهِ*, &c. (IAar, L in art. *خَفَدَ*.)

[5. *تَسَهَّدَ* is said by Freytag, as on the authority of the K, in which I do not find it, to signify He was sleepless; like *سَهَدَ*: if used, it more probably signifies he was rendered sleepless; as quasi-pass. of *سَهَدَ*.]

شَيْءٌ سَهْدٌ مَهْدٌ A good, or beautiful, thing: (L, K:) *مَهْدٌ* is here an imitative sequent to *سَهْدٌ*. (L.)

سَهْدٌ: see *سَهَادٌ*, in two places.

سَهْدٌ One who sleeps little; (S, A, L, K;) as also *مُسَهَّدٌ*: (A:) and some say *سَهْدٌ*, like *عَمْرٌ*; but this is [of a measure used] only in proper names: (Ham p. 39:) and an eye (عَيْنٌ) that sleeps little. (L.) — [Hence,] *† Vigilant*; cautious; applied to a man; as also *مُسَهَّدٌ*. (A, TA.) — And *Little sleep*. (L.)

هُوَ ذُو سَهْدَةٍ † *Vigilance*: so in the saying, *فِي أَمْرِهِ* † [He is possessed of vigilance] (A, K,) *مَا رَأَيْتُ* [in his affair]. (A.) — You say also, *مِنْهُ سَهْدَةٌ*, meaning † *I experienced not*, or *I have not experienced*, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or anything upon which to place reliance, of words or of good actions, (S, L, K,) or of good actions or satisfactory words. (L.)

سَهَادٌ (S, A, L) and *سَهْدٌ* (A, L, K) Sleeplessness. (S, A, L, K.) [Both mentioned in the L and TA as inf. ns. of L.] One says *فِي عَيْنِهِ* *سَهْدٌ* and *سَهَادٌ* In his eye is sleeplessness. (A.)

سَهَوٌ, applied to a boy, or young man, *Tender*, or *flourishing*, and *fresh*: (Sh, K:) or *tall and strong*. (K.)

أَسَهَّدَ [More, and most, sleepless.] — [Hence,] *هُوَ أَسَهَّدٌ رَأْيًا مِنْكَ* † He is more cautious and vigilant in judgment, or opinion, than thou. (A, K, *TA.)

مُسَهَّدٌ Rendered sleepless. (S, L, K.) — See also *سَهَدَ*, in two places.

سَهَر

1. *سَهَرَ*, aor. *سَهَرَ*, inf. n. *سَهَرٌ*, He waked, was sleepless or wakeful, or did not sleep, by night; (S, K;) he abstained from sleep by night; (Lth;) he remained awake all the night or a part thereof: you say *سَهَرَ اللَّيْلَ*, or *بَعْضَ اللَّيْلِ*, He remained awake during the night, or a part of the night: (Msb:) [he passed the night, or a part of the night, sleepless, or without sleeping:] and *سَهَرْتُ* *الْبَاحَةَ* I remained awake last night. (A.) — *مَا لَهُ سَهَرٌ وَعَبْرٌ* What aileth him? May he be

sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. سَهَرُ الْبَرْقِ — The lightning gleamed, or glistened, during the night. (A.)

3. سَهَرٌ signifies The being sleepless, or awake, with another: (KL, and Har p. 329:) [and the vying with another in remaining sleepless or awake:] and [like سَهَرٌ, but I think this doubtful,] the making [one] sleepless or awake. (KL.) ساهر النجوم means He passed the night sleepless like as do the stars. (Har ubi suprâ.)

4. اسهره He, (S, Mṣb,) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (S, A, Mṣb, TA.)

سَهَرٌ: see سَاهُورٌ.

سَهَرَةٌ: } see سَاهِرٌ.
سَهَرَانٌ: }

سَهَارٌ A state of waking; sleeplessness, or wakefulness; (K;) i. q. سَهَادٌ (T); as also سَاهُورٌ. (K.)

سَهَارٌ: see سَاهِرٌ, in two places.

سَهَارٌ and سَهَرَانٌ (S, Mṣb, K) and سَهَارٌ (K) and سَهَرَةٌ (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night:] remaining awake all the night or a part thereof: (Mṣb:) and the last, [and third, and sometimes the second,] wakeful, or waking much, &c. (S.) You say, رَجُلٌ سَهَارٌ A man whom sleep does not overcome. (Lh.) — بَرْقٌ سَاهِرٌ † Lightning gleaming, or glistening, during the night. (A.) — لَيْلٌ سَاهِرٌ † A night of waking or sleeplessness or wakefulness: (K:) like as one says نَائِمٌ. (TA.) — سَاهِرَةٌ عَرَقٌ † A she-camel that yields milk long and abundantly. (TA.) — عَيْنٌ سَاهِرَةٌ † A running spring or fountain: (K:) a spring or fountain that runs night and day, unremittently. (A,* TA.) It is said in a trad., خَيْرُ الْمَالِ عَيْنٌ سَاهِرَةٌ † The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A.) — أَرْضٌ سَاهِرَةٌ † Land that produces plants quickly: as though it passed the night doing so. (A.) — Also سَاهِرَةٌ [alone], † A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K:) or the surface of the earth: (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (S:) or (TA, but in the K “and”) a desert, syn. فَلَاحَةٌ (K,) the traverser of which remains awake during the night: (TA:) or (TA, but in the K “and”) an untrodden land: (K:) or (TA) a land which God will create anew on the day of resurrection: (K:) or a land on which none has disobeyed God: (Ibn-Es Seed:) or (TA) Hell: (Katâdeh, K:) or (TA) [in the Kur ubi suprâ] a certain

mountain of Jerusalem: (Wahb Ibn-Munabbih, K:) or (TA) the land of Syria. (Muḳâtîl, K.)

سَاهِرَةٌ fem. سَاهِرٌ [q. v.]. — See also سَاهُورٌ.

سَاهِرَةٌ A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

سَاهُورٌ: see سَهَارٌ. — Also The sheath of the moon, (S, K,) which it enters when it is eclipsed, (TA,) accord. to the assertion of the Arabs; (S, TA;) as also سَاهِرَةٌ. (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِي سَاهُورِهِ It has entered into its sheath. (Kt.) [Or] The shade, or shadow, of the سَاهِرَةٌ, i. e., of the surface of the earth. (S, K.) — The moon (K, TA) itself; as also سَهَرٌ; of Syriac origin, accord to IDrd. (TA.) — The halo (دَارَةٌ) of the moon: (K:) a Syriac word. (TA.) — And السَاهُورُ, The last nine nights of the lunar month: (K:) or so كَيَالِي السَاهُورِ: because the moon is absent in its first part. (ISK.) — Also سَاهُورٌ, The source of a spring of water. (K,* TA.) — And Multitude; abundance. (K.)

عُرْقَانٌ † Two ducts (عُرْقَانٌ) in the two nostrils, (S, K,* TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmâkh,

* ثَوَائِلُ مِنْ مِصَكٍ أَنْصَبَتْ *

* حَوَالِبُ أَسْرِيهِ بِالذَّنِينِ *

[She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued]: (S:) or the nose and the penis: (Sh, K:) or (TA, but in the K “and”) two ducts in the flesh and sinew near the back-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and meeting together in the interior of the penis, (K,) or of the فَيْشَلَةٌ [or glans of the penis]; which are the ducts of the seminal fluid: (TA:) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA:) and two veins or ducts in the eye: (K:) but As disallows, and says that the true reading, in the verse of Esh-Shemmâkh, is أَسْرِيَهُ, meaning, [that] have not suffered him to sleep. (TA.) [See also حَالِبٌ.]

سَهَك

1. سَهَكٌ, aor. سَهَكَ, (Mṣb, K,) inf. n. سَهَكٌ, (Mṣb,) He (a man, Mṣb) had a disagreeable smell proceeding from sweat. (Mṣb, K.) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see سَهَكٌ below.] — سَهَكَتِ الدَّابَّةُ (S, O, K,) [And so سَهَكَتِ] — And سَهَكَتِ الدَّابَّةُ (S, O, K,) inf. n. سَهَكٌ, (O, K,) The beast ran lightly, or with agility: (S, O, K:) or frisked away to the right and left. (O.) — سَهَكَتِ (S, O, K,) aor. سَهَكَ, inf. n. سَهَكٌ, (S, O,) i. q. سَحَقَهُ [He bruised, brayed, or pounded, it; &c.]; (K;) a dial. var. of the latter: (S, O:) or it is like the latter, except that سَهَكٌ appears to be coarser than سَحَقٌ;

for you say of the perfumer, سَهَكَ الْعَطَّارُ الطَّيِّبُ عَلَى الصَّلَاةِ وَلَمْا يَسْحَقَهُ [The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it, or pulverize it]. (IDrd, O.) — And سَهَكَتِ الرِّيحُ الْأَرْضَ (O,) or الثَّرَابَ (TA,) the dust to fly [from the ground, or from the surface of the earth]. (O, K, TA.) [And سَهَكَتِ الرِّيحُ الْأَرْضَ, q. v., has a similar meaning.]

سَهَكٌ (S, O, Mṣb, K) and سَهَكَةٌ (Fr, O, K) and سَهَكَةٌ (O, K) A disagreeable smell which one perceives from a human being when he sweats; (Mṣb,* K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Mṣb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinking flesh-meat: (K:) and Har uses سَهَوَكَةٌ in the first of these senses for the purpose of assimilation to سَهَوَمَةٌ, agreeably with a practice often observed. (Har p. 449.) — The first is also inf. n. of سَهَكَ [q. v.]. (Mṣb.)

سَهَكٌ Having a disagreeable smell proceeding from sweat. (K.) You say, إِنَّهُ لَسَهَكُ الرِّيحِ Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And يَدِي مِنَ السَّهَكِ وَمِنْ صَدَأٍ [My hand is disagreeable in smell from fish and from the rust of iron]; like as you say وَضْرَةٌ when it is from milk and butter, and غَمْرَةٌ when it is from flesh-meat. (S.)

سَهَكٌ: see سَهَكَةٌ and سَهَكَةٌ.

سَهَكٌ and سَهَكَةٌ (K) and سَهَكٌ and رِيحٌ سَهَوُكٌ (S, K) [like سَهَوُكٌ and سَهَوُكٌ &c.] A vehement, or violent, wind, (S, K, TA,) paring [the ground]; (TA;) as also مَسَهَكَةٌ (O, K:) [pl. of † the second سَوَاهِكٌ] El-Kumeyt says,

* رَمَادًا أَطَارَتْهُ السَّوَاهِكُ رَمَدًا *
[Ashes which the violent winds made to fly away reduced to the most minute particles]. (S.) — السَّهَوُكُ The eagle. (K.)

سَهَكٌ: see سَهَوَكَةٌ.

سَهَكٌ: see سَهَكٌ.

سَاهِكٌ Ophthalmia; syn. رَمَدٌ. (K.) So in the phrase, يَعْينِي سَاهِكٌ [In his eye is ophthalmia]. (TA.) — رِيحٌ سَاهِكَةٌ: see سَهَوُكٌ, in two places.

سَهَكٌ: } see سَهَوُكٌ.
سَهَوُكٌ: }

أَسَاهِكٌ [like أَسَاهِكٌ] Various sorts of running (Ibn-Abbād, O, K) of beasts; and their frisking away (K, TA) to the right and left. (TA.)

مَسَهَكٌ [like مَسَهَكٌ] A place where the wind passes along [or blows violently]; as also مَسَهَكَةٌ. (S, K.)

سَهَكٌ A horse swift in running; (S;) that

runs much; (K;) that runs like the wind. (TA.) — And [like مَسْجَح, q. v.,] *Eloquent, or fluent, in speech; running therein like the wind; (O, K;)* as also مَسْجَح. (Kr, K.)

مَسْجَح: see مَسْجَح: — and see also مَسْجَح.

سهل

1. سَهْل, said of a place, (S,) or of a thing, and, accord. to IKtt, they said also سَهْل and سَهْل, (Msb,) and سَهْل, said of land, (أَرْض, aor. 2, (K,) inf. n. سَهْلَة, (S, Msb, K, KL,) *It was, or became, smooth or soft, plain or level, or smooth and soft; (S, Msb, K, KL, TA;)* i. e. contr. of حَزْن and حَزْنَت, (S, *K, *TA,) inf. n. حَزْنَة, (TA.) — And سَهْل, (MA, Msb, K,) inf. n. سَهْلَة, (MA, KL,) or سَهْلَة, (K,) [but the former is the more common,] *It (a thing, Msb) was, or became, easy. (MA, Msb, *K, *KL.)* — One says كَلَامٌ فِيهِ سَهْلَةٌ † [Language, or speech, in which is smoothness, or easiness]. (TA.)

2. سَهْلَة, (Msb, K,) inf. n. تَسْهِيل, (S, K,) i. q. صِيْرَةً سَهْلًا [which may mean *He rendered it smooth or soft, plain or level, or smooth and soft; namely, a place &c.: or what next follows.*] (TA.) — *He made it easy; he facilitated it; (S, K;)* namely, a thing; said of God (Msb) [and of a man]. — One says, سَهْلَ سَبِيلِ الْمَاءِ [He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water], (S and K in art. اَتَى) in order that it might pass forth to a place. (S in that art.) And سَهْلَ مَسِيلًا لِمَاءٍ [He smoothed, made easy, or prepared, a channel for water]. (M in that art.) — And سَهْلَ اللَّهِ عَلَيْكَ [He made it easy for thee, the burden of the affair; and lighten [it] to thee. (TA.)] [And in like manner سَهْلَ اللَّهِ عَلَيْكَ is often said with الأَمْرُ or أَمْرَكَ understood.] — [And أَهْلًا بِهِ وَسَهْلًا, or أَهْلًا بِهِ وَتَسْهِيلًا, inf. ns. تَأْهِيل, He said to him أَهْلًا وَسَهْلًا, meaning (as expl. in the Msb in art. اَتَى) *Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged:* see أَهْلًا and أَهْلًا: and see also Ham p. 184.]

3. سَاهِلَة, (MA, K,) inf. n. مُسَاهَلَة, (TA,) *He was easy, or facile, with him; (MA, K;*)* or gentle with him; syn. يَاسِرَة, (K;) and تَسَاهَلٌ عَلَيْهِ [has a similar meaning, i. e. he acted, or affected to act, in an easy, or a facile, manner towards him; or gently]. (S and K in art. غَمَضَ: see 4 in that art.) [See also the paragraph here following.]

4. اسْهَلُوا They descended to the سَهْل [i. e. smooth or soft, or plain or level, or smooth and soft, tract]: (JK, Msb;) or they betook themselves to the سَهْل: (S;) or they became in the سَهْل: (K;) and they alighted and abode in the سَهْل, after they had been alighting and abiding in the حَزْن [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.) Hence, in a

trad. respecting the throwing of the pebbles [at Minè], يُسْهَلُ occurs as meaning *He betakes himself to the interior of the valley.* (TA.) — Also They used smoothness, or easiness, (سُهولة,) with men: opposed to أَحْزَنُوا. (TA.) [See also 3.] — اسْهَل is also trans., signifying *He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft.* (Ham p. 675.) — اسْهَل (S) الطَّبِيعَة (S) or البَطْن, (Msb, K,) said of medicine, (S, Msb, K,) *It relaxed, or loosened, the bowels;* syn. أَلَانَ, (K,) or أَطْلَقَ. (Msb.) And اسْهَل الرَّجُلُ [The man was relaxed in his bowels]: and اسْهَل بَطْنُهُ [His bowels were relaxed]. (K.) [Hence the inf. n. اسْهَالٌ signifies *A diarrhoea.* And اسْهَل, likewise said of medicine, signifies also *It attenuated a humour of the body.*] — اسْهَلَتْ She brought it forth (i. e. her foetus, or offspring,) prematurely; i. q. أَمَلَصَتْ بِهِ [q. v.] &c. (Abu-l-'Abbás [i. e. Th], TA in art. مَلَصَ.)

5. تَسَهَّل [It was, or became, rendered easy, or facilitated;] quasi-pass. of 2: (Msb;) or [like سَهْل] it was, or became, easy. (KL.) You say, تَسَهَّلَ لَهُ الْأَمْرُ [The affair was, or became, rendered easy to him]. (Msb in art. اَتَى.) And تَسَهَّلَتْ طَرِيقُ الْأَمْرِ [The way of accomplishing the affair was, or became, rendered easy]. (TA in that art.) — And تَسَهَّلَ فِي أُمُورِهِ, said of a man, (K in art. رَسَى) *He found, or experienced, ease, or facility, in his affairs.* (TK in that art.)

6. تَسَاهَلٌ is syn. with تَسَامَحٌ. (S, K.) You say تَسَاهَلُوا meaning *They acted in an easy, or a facile, manner, one with another; (MA, TA in art. يَسِرَ) or gently; syn. تَيَاسَرُوا.* (TA in that art.) — See also 3. — [In the present day it is used as meaning *The being negligent, or careless, in an affair.*] — [As a conventional term in lexicology, or in relation to language, it means *A careless mode of expression occasioning a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed:* (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also تَسَامَحٌ, for which it is often used.]

8. اسْتَهَل, of the measure اسْتَفْعَلَ from اسْهَل, occurs in a trad., where it is said, مَنْ كَذَبَ عَلَى مَنْ كَذَبَ اسْتَهَلَ مَكَانَهُ فِي جَهَنَّمَ, meaning [He who lies against me] takes for himself easily his place of abode in Hell. (TA.)

10. اسْتَسْهَلَهُ He reckoned it سَهْل, (S, K,) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce أَو, p. 123.]

سَهْل Smooth or soft, plain or level, or smooth

and soft: (Msb;) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and سَهْلٌ signifies the same. (K.) You say أَرْضٌ سَهْلَةٌ, [meaning the same as سَهْل used as a subst., expl. in what follows,] (S, Msb,) contr. of حَزْنَةٌ. (TA.) See also 2, last sentence. — Also Easy, or facile; (MA, Mgh, KL;) رَجُلٌ سَهْلُ الْخُلُقِ (Mgh.) You say سَهْلُ الْخُلُقِ [A man easy of disposition]: (S, Msb, *TA;) [and] سَهْلُ الْبِقَادَةِ [easy to be led]. (TA.) And كَلَامٌ سَهْلُ الْمَأْخِذِ † [Language easy in respect of the source of derivation]. (TA.) رَجُلٌ سَهْلُ الْوَجْهِ, (K, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means *A man having little flesh in the face, (K, TA,) in the opinion of ISd: and [it is said that] سَهْلُ الْخَدَيْنِ, in a description of the approved characteristics of the Prophet, means having expanded cheeks, not elevated in the balls thereof.* (TA.) — [As a subst.,] *A smooth or soft, plain or level, or smooth and soft, tract of land; [generally meaning a soft tract, or a plain;] (IF, S, MA, Mgh, Msb, K, TA;) i. e. contr. of جَبَلٌ, (S, Msb,) or of حَزْنٌ: (IF, Mgh, Msb, K, TA;) it is one of the nouns that are used as adv. ns. [of place]: (TA;) [for ex. you say, تَزَلُّوا سَهْلًا, (a phrase occurring in the TA,) meaning *They alighted and abode in a place:*] pl. سَهْلٌ (MA, Msb, K) and سَهْلَةٌ [of which latter an ex. occurs in a verse cited voce رَأْسٌ]. (MA.) — Also The crow; i. e. raven, carrion-crow, rook, &c.; syn. غُرَابٌ. (K.)*

سَهْل: see سَهْل, first sentence. — نَهْرٌ سَهْلٌ, (S, K,) and أَرْضٌ سَهْلَةٌ, (K,) [A river, and a land,] having, (S,) or abounding with, (K,) what is termed سَهْلَةٌ [q. v.]. (S, K.)

سَهْلَة Sea-sand: (IAq, TA;) or sand such as is not fine: (S;) or coarse sand, such as is not fine and soft: (IAth, TA;) or a sort of earth like sand, (JK, K,) brought by water: (K;) or sand of a conduit in which water runs: (S in art. رَضَ) سَهْلَة الرُّجَاجِ is sea-sand that is made an ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word سَهْلَة except on the authority of Lth. (TA.) [And Coarse sand that comes forth from the bladder; (Golius on the authority of Meyd;) what we commonly term gravel.]

سَهْلِي, with damm, [Of, or relating to, and growing in, and pasturing in, the kind of tract termed سَهْل;] a rel. n. from سَهْل, (S, Msb, K,) or from أَرْضٌ سَهْلَةٌ, (Abu-'Amr Ibn-El-'Alà, TA,) irregularly formed. (S, Msb.) You say ثَبَتَ سَهْلِي [A plant growing in the سَهْل]. (The Lexicons passim.) And بَعِيرٌ سَهْلِيٌّ A camel that pastures in the سَهْل. (K.)

سَهْلٌ Laxative to the bowels; syn. مَسْلُوفٌ; (O, K; in the CK [erroneously] مَسْلُوفٌ;) as also مَسْلُوفٌ; applied to a medicine. (Msb, TA.)

سَهْلٌ *A certain star* [well known; namely, *Canopus*]; (T, S, K;) not seen in *Khurásán*, but seen in *El-'Irāk*; (T, TA;) as Ibn-Kunāseh says, seen in *El-Hijáz* and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of *El-Hijáz* and the sight thereof by the people of *El-'Irāk* are twenty days: (TA:) it is said that سَهْلٌ was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29° E.; and the place where it sets, in the same latitude, S. 29° W.: (see 10 in art. حَب: and see جَنُوب:)] at the time of its [auroral] rising, the fruits ripen, and the قَيْظُ [q. v., here meaning the greatest heat,] ends. (K.) [بَالٌ] rising, which is a prov., and the saying of a poet,

بَالٌ سَهْلٌ فِي الْفَضِيحِ فَسَدَ

have been expl. in art. بُول. 'Omar Ibn-'Abd-Allah Ibn-'Abee-Rabeea says respecting Suheyl Ibn-'Abd-El-Rahmán Ibn-'Owf, and his taking in marriage Eth-Thureiyā El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyā and Suheyl,

أَيُّهَا الْمُنْكَحُ الثَّرِيَّ سَهْلًا

عَمَرَكَ اللَّهُ كَيْفَ يَلْتَقِيَانِ

هِيَ شَامِيَّةٌ إِذَا مَا اسْتَقَلَّتْ

وَسَهْلٌ إِذَا اسْتَقَلَّ يَمَانِي

[O thou marrier of Eth-Thureiyā to Suheyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ask God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region]. (Har p. 276. [But I have substituted اللَّهُ for الله, and يَمَانِي for يَمَانِي. See also the notice of the poet above named in the work of Ibn-Khillikān: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that قَدَمَا سَهْلٌ is the name of Two stars which are behind Canopus; on the authority of Meyd: and also mentions the name of سَهْلٌ, and سَهْلٌ الفود, as given to Certain stars in the constellation *Anguis*; adding that Canopus is distinguished from سَهْلٌ الشام by the name of سَهْلٌ اليمين. The name of سَهْلٌ [The two sisters of Canopus] is applied to الشَّعْرَى [or *Sirius*] and الشَّعْرَى الْغَمِيصَا [or *Procyon*], together. (S and K in art. شَعْر.) [See also الوَزْنُ and حَضَار.]

أَكْذَبُ مِنْ سَهْلَةٍ is a prov., (O, K,) said to mean [More lying than] the wind: (O:) or سَهْلَةٌ was a certain liar. (K.)

مُسَهِّلٌ *Relaxed, or loosened, by medicine; applied to the belly: no credit is to be given to*

people's saying مُسَهِّلٌ, unless an express authority be found for it. (Msb.)

سَهْلٌ: see سَهْلٌ. [Also an attenuant medicine.]

سَهْل

1. سَهْلٌ, aor. ٤, inf. n. سَهْلٌ: see 3. — سَهْلٌ, (S, MA, K,) aor. ٤; (K;) and سَهْلٌ, aor. ٤; inf. n. سَهْلٌ, (S, MA, K,) of both verbs, (S, TA,) and of the latter سَهْلٌ also, agreeably with analogy; (Har p. 449;) *He*, (a man, TA,) or *it*, (one's face, S, MA, and Har ubi suprā,) *was*, or *became*, *altered in colour*, (MA,) or *he was*, or *became*, *lean or lank*, in the belly, and altered [in colour]; (S, K, and Har ubi suprā;) [or, accord. to an explanation of سَهْلٌ in the Ham p. 360, *he*, or *it*, *was*, or *became*, *altered in colour*, and *emaciated*, and *dried up*;] and سَهْلٌ, also, aor. سَهْلٌ, inf. n. سَهْلٌ, has the first of these meanings: (MA:) [see also سَهْلٌ below:] or سَهْلٌ signifies *he* (a man) *was*, or *became*, *lean*, or *lank*, in the belly: (TA:) or *he* (a man, S) *was*, or *became*, *smitten*, or *affected*, *by the heat of the [wind called] سَهْلٌ*, (S, K, [see سَهْلٌ]) or *by the burning*, or *vehement heat*, of summer. (K, TA.)

2. تَسَهَّلٌ The making a garment to be marked with stripes or lines [like سَهْلٌ, i. e. arrows; see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

كَأَنَّهَا بَعْدَ أَحْوَالٍ مَضِيٍّ لَهَا

بِالْأَشْيَمِينَ يَمَانٍ فِيهِ تَسَهَّلٌ

[As though it were, after years had passed with respect to it, in *El-Ashyamān*, a garment of *El-Yemen* in which was a marking with stripes or lines: the epithet يَمَانٍ being often applied to a garment of this kind, and ثَوْبٌ being here understood]: (TA:) الْأَشْيَمَانِ, or, as some call them, الْأَشْمَانِ, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. شِير.)

3. سَاهَمَةٌ, (S, MA, Mgh, Msb,) inf. n. سَاهَمَةٌ, (Msb,) *He shot arrows* [سَاهَمٌ] with him [in competition]. (MA.) — [And hence,] *He cast*, or *drew*, *lots* [or more properly arrows for sortilege, as expl. in the PS,] with him; practised sortilege [or sortilege with arrows] with him; or competed with him in doing so. (S, MA, Mgh, Msb.) You say, سَاهَمْتُ قَسَمَهُ; (S;) or سَاهَمْتُ قَسَمَهُ; (TA;) aor. of the latter verb ٤, (S,) and inf. n. سَهْلٌ; (TA;) *I competed with him in casting*, or *drawing*, *lots* [or arrows for sortilege] or in practising sortilege [or sortilege with arrows] with him, and overcame him therein; or *He did so with them*, and overcame them therein. (S, TA.) Hence, قَسَاهَمَ in the Kur xxxvii. 141, (TA,) where [the objective complement] أَهْلُ السَّفِينَةِ is understood. (Jel.) — [And hence,] *He shared with him*, كَذَا فِي كَذَا in such a thing. See an ex. voice مُشَدِّدٌ, and another voice نَاوِبٌ. — And app. *He contended with him for a thing*: see 6.]

4. أَقَرَعَ i. q. أَقَرَعَ [i. e. *He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, or sortilege with arrows, among themselves, for a thing; or he prepared, or disposed, them for doing so; or he cast, or drew, lots, or practised sortilege, or sortilege with arrows, among them*: see أَقَرَعَ. (S.) — And أَقَرَعْتُ لَهُ I gave him a lot, share, or portion. (Msb.) — And أَقَرَعَ is syn. with أَقَرَعَ, (K, TA,) meaning *He was*, or *became*, *loquacious*, or *profuse of speech*: its م is said by Yaākoob to be a substitute for ب. (TA.) [See also مُسَهِّلٌ, below.]

6. تَسَاهَمُوا: see 8. — [Hence, *They shared together*.] El-Hakam El-Khudree says,

تَسَاهَمَ ثَوْبَاهَا فِي الدَّرْعِ رَادَّةٌ

وَفِي الْبُرْطِ لَقَاوَانٍ وَدُفْمَا عَيْلٌ

i. e. *Her two garments shared together; for in the shift was a soft, or tender, body, with a slender waist, and within the waist-wrapper were too thick thighs whereof the part above them, behind, was large*. (Ham p. 579.) — Also *They contended* [for a thing], one with another. (JM.)

8. تَسَاهَمُوا (S, Msb) and تَسَاهَمُوا (S) *They cast, or drew, lots, or practised sortilege, [or sortilege with arrows,] one with another; syn. اقترعوا (S, Msb) and تقارعوا (S, TA) both of which signify the same. (S &c. in art. قَرَعَ.)*

سَهْلٌ *An arrow; i. e. one of what are called نَبْلٌ, (Msb, K, TA,) having the iron head [and the feathers] affixed: (TA:) the سَهْلٌ before it has its feathers and its iron head affixed to it is [generally] called قَدَحٌ: (S and K in art. قَدَح:) accord. to some it signifies the iron head itself; i. q. نَصْلٌ; (Msb;) ISh says that this is its meaning; and he says, if one pick up a نَصْلٌ, you say "What is this سَهْلٌ with thee?" but if one pick up a قَدَحٌ, you do not say thus; and the نَصْلٌ is the broad and long سَهْلٌ, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the مَشْقُصٌ is of half the size of the نَصْلٌ: (TA:) [but this meaning of سَهْلٌ seems to be very rare, and little known:] the pl. [of mult.] is سَهْلٌ (S, TA) and [of pauc.] أَسَهْلٌ. (TA.) [Hence,] سَهْلُ الرَّامِي [The arrow of the archer], (K,) or [simply] السَّهْلُ [the arrow], (Kzw,) a certain constellation, (K, Kzw,) [namely *Sagitta*], one of the northern constellations, composed of five stars, between the bill [meaning the star β] of الدَّجَاجَةِ [which is *Cygnus*] and النُّسْرُ الطَّائِرُ [which consists of the stars α and β and γ of *Aquila*], in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits (نَحْوُ ذِرَاعَيْنِ: see ذِرَاعٌ. (Kzw.) — Also The قَدَحٌ [or featherless and headless arrow] with which one casts, or draws, lots, (IAth, Mgh, TA,) in the game called الْمَيْسِرُ; (IAth, TA;) and the قَدَحٌ with which one plays at a game of hazard [of any kind; i. e. an arrow for sortilege, and a*

gaming-arrow]; the primary meaning of the word being the missile *سَهْم*; (Mgh;) or the primary meaning is the *قِدَح* with which one casts, or draws, lots in the game called *الْمَيْسَر*: (IAth, TA:) pl. *سَهَام* (K) [and *أَسْهَم*, as above]. See a verse cited voce *رَقِيب*. — Then applied to The thing won by him whose arrow is successful [in the game above mentioned]. (IAth, TA.) — And then (IAth, TA) applied also to *A lot, share, or portion*, (S, IAth, Mgh, Mṣb, K, TA,) *whatever it be*; (IAth, TA;) as also *سَهْمَةٌ*: (S, Mṣb, K:) pl. of the former *سَهْمَان* (S, Mgh, Mṣb, K) and *سَهَام* [both pls. of mult.] and *أَسْهَم* [pl. of pauc.] (Mgh, Mṣb, TA) and [quasi-pl. n.] *سَهْمَةٌ*, (M, K, TA,) this last like *أَخُوَّة*. (TA.) It is said in a trad., *كَانَ لَهُ سَهْمٌ مِنَ الْغَنِيمَةِ شَرْدٌ أَوْ غَابَ* [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, *سَهْمَةٌ فَلَانٍ مِنْ هَذَا كَذَا* The share of such a one, of this, is such a thing: and it may be from *السَّهَام* meaning the arrows (*قِدَاح*) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — *سَهْرُ السَّقِينَةِ* [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. *دَقْل*.) [in like manner] called in Pers. *سَهْرُ الْبَيْتِ* (PṢ in that art.) — *سَهْرُ الْبَيْتِ* The beam (*جَائِز*) of the house or chamber; (S, K;) [similarly] called in Pers. *تِير*. (S voce *جَائِز*, q. v.) — *سَهْمٌ* also signifies The measure of six cubits [as used] in men's sales and purchases in their measurings of land. (K.) — And *A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it*. (K,* TA.) [The word in this sense is also mentioned in the K as written with *ش*.]

سَهْمٌ, thus, with two dammehs, [The fine filmy substance termed gossamer,] with the article *ال*, *عَزَلُ عَيْنِ الشَّمْسِ* [lit. the spun-thread of the rays of the sun]: (IAṯ, K:) and *سَهَامٌ* [signifies the same], with the article *ال* *مُخَاطٌ* *الشَّيْطَانِ* [q. v., lit. the snivel of the devil]. (K.) — And *Overpowering heat*. (IAṯ, K.) = Also [a pl. of which the sing. is not mentioned, signifying] *Intelligent, knowing, or skilful or judicious, working men*; (K, TA;) and so with *ش*. (TA.)

سَهْمَةٌ: see *سَهْمٌ*, in the latter half of the paragraph, in three places. — Also *Relationship*. (S, K.) Whence *دُو السَّهْمَةِ* [A relation]. (S, TA.)

سَهَامٌ The heat of the [wind called] *سَهْوٌ*; (S, K;) and the burning, or vehement, heat of summer; (K;) and the clouds of dust thereof: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) — See also *سَهْمٌ*. — And see what next follows.

سَهَامٌ (S, K) and *سَهَامٌ* (K, and only thus in some copies of the K,) the former mentioned by

several authors, (TA,) *Leanness, or lankness in the belly, and an altered state* (S, K, TA) of the colour, and dryness of the lips. (TA.) — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] *A certain disease incident to camels*. (El-Umawee, S, K.)

سَهْوٌ, with fet-h [to the *س*, by Freytag erroneously written *سَهْوٌ*, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The flying eagle: (K:) the epithet “flying” being here used only as an explicative. (TA.)

سَهْوٌ an inf. n. of 1. (S, &c.) — Also *A frowning of the face by reason of anxiety*. (S, K, TA) of the face by reason of anxiety. (TA.) [In the CK, *السَّهْوُ* and *العَبُوسُ* are erroneously put for *السَّهْوُ* and *العَبُوسُ*: in the TA, *السَّهْوُ* is expressly said to be with damm, in this case, and the meaning is shown by two verses there cited.]

سَهَامٌ A maker of arrows. (MA.)

سَاهِمُ الْوَجْهِ, applied to a man, *Altered in face*. (TA.) The saying of 'Antarah,

* وَالْحَيْلُ سَاهِمَةُ الْوَجْهِ كَأَنَّمَا *
* تُسْقَى قَوَارِسًا نَقِيعَ الْحَنْظَلِ *

is expl. by Th as meaning *And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]*. (TA.) [But] *سَاهِمُ الْوَجْهِ*, is applied as an epithet to a horse as meaning *Urged, or made, to perform a distressing act of running*: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) — [The fem.] *سَاهِمَةٌ*, applied to a she-camel, means *Lean, or lank in the belly*: (S, K: [see also *مُسَهْوَةٌ*]) and [its pl.] *سَوَاهِمٌ*, applied to camels, altered by journeying. (S.)

مُسَهْوَةٌ A horse half-blooded, got by a stallion of generous race out of a mare not of such race; syn. *هَجِينٌ*. (K:) to [the rider of] such is given less than the *سَهْمُ* [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion-camel as well as to a horse.] A poet says,

* بَنِي يَثْرِبِي حَصَّنُوا أَيْنَقَاتِكُمْ *
* وَأَفْرَاسَكُمْ مِنْ ضَرْبِ أَحْمَرِ مُسَهْوٍ *

[Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — You say also, *رَجُلٌ مُسَهْوٌ الْجِسْرِ*, *A man whose body is wasting away in consequence of love*: (K:) and in like manner, *مُسَهْوٌ الْعَقْلِ*

[whose reason is departing]: mentioned by Lh: (TA:) and so *مُسَهْوٌ*, in both cases: (TA voce *مُسَهْوٌ*, q. v.:) the *م* being a substitute for *ب*. (TA in the present art.) — And *مُسَهْوٌ* (K, TA,) or *مُسَهْوٌ* (CK,) [both app. correct,] from *أَسَهَمَ*, is like *مُسَهْبٌ* [q. v.], (K, TA,) or *مُسَهْبٌ* (CK,) from *أَسَهَبَ*, in measure and in meaning; (K, TA;) meaning *Loquacious, or profuse in speech*: the *م*, accord. to Yaakooob, being [in this case also] a substitute for *ب*. (TA.)

مُسَهْوٌ: see the next preceding paragraph, in two places.

مُسَهْوٌ A [garment of the kind called] *بُرْدٌ* marked with stripes, or lines, (S, K, TA,) like *سَهَامٌ* [i. e. arrows]. (TA.) = See also the following paragraph.

مُسَهْوٌ, applied to a man, *Lean, or lank in the belly*: [see also *سَاهِمٌ*]: or affected with what is termed *سَهَامٌ* [app. *سَهَامٌ*, and meaning the heat of the wind called *سَهْوٌ*]. (TA.) — And, applied to a camel, *Smitten with the disease termed* *سَهَامٌ*: and so *مُسَهْوَةٌ* applied to camels. (S, K.)

سَهْو

1. *سَهْوٌ* (S, Mṣb,) or *فِيهِ* (K,) aor. *يَسْهَوُ*, inf. n. *سَهْوٌ* (S, Mṣb, K) and *سَهْوٌ* (M, K,) *He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it*; (S, Mṣb;) namely, a thing; syn. *غَفَلَ عَنْهُ*: (S,* Mṣb:) or *he forgot it, or neglected it, (&c.)* and *was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (غَفَلَ عَنْهُ)* his mind adverting to another thing or affair or case; (K, TA;) thus expl. in the M and T; so that *السَّهْوُ* and *الغَفْلَةُ* are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, *السَّهْوُ* is a slight *غَفْلَةٌ* [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas *النسيان* denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Mṣb it is said that a distinction is made between *السَّاهِي* and *النَّاسِي* by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, *سَهَا فِي الشَّيْءِ* means *he neglected, or omitted, the thing unknowingly*; and *سَهَا عَنْهُ*, *he neglected, or omitted, it knowingly*: or, as some say, *السَّهْوُ* is the doing wrong from unmindfulness (*غَفْلَةٌ*); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some displeasing action proceeds from him unintentionally, which is punishable. (TA.) One says, *سَهَا فِي الصَّلَاةِ*, and *عَنْهَا*, *غَفَلَ* [He was, or became, unmindful in prayer, and of it]. (TA.) — [Hence, app., as implying an unexpected event,] *حَمَلَتْ سَهْوًا* She (a woman, S)

conceived in menstria. (Az, S, Z, K.) And **حَمَلَتْ** **سَهُوًا** *His mother conceived him in menstria.* (JK.) — **السَّهْوُ** also signifies **السُّكُونُ** (JK, S, K) and **الْبَيِّنُ** (JK, S) [app. as an inf. n., i. e. as meaning *The being still, or quiet, and gentle*; though it is immediately added in the S that the pl. is **سَهَائٍ**; for it seems that an early transcriber of the S has omitted to insert after **الْبَيِّنُ** the words **وَالسَّاكِنُ وَاللَّيِّنُ**: see **سَهُوٌ** below]. One says, **فَعَلَهُ سَهُوًا رَهْوًا** *He did it voluntarily, without its being asked, or demanded*; (K, TA;) and *without constraint*: (TA:) or *quietly, or calmly, without being hard, or difficult.* (TA in art. رَهْو.) And **سَهِىَ إِلَيْهِ** *He looked at him, or it, with motionless eye.* (Msb, TA.) And **الْعَيْنُ تَسَهُوُ فِيهِ** *The eye expatiates in it*; syn. **تَتَبَسَّطُ**. (JK.) = **سَهَوَةٌ**, as denoting a quality of a camel, *The being easy to ride*; (K;) an inf. n., of which the verb is **سَهُوٌ**. (TA.) = **مَالٌ لَا يَسْبِي وَلَا يَنْبِي** [*Cattle*] of which the end is not to be reached. (AA, JK, S, K.) You say, **يَرَاخُ عَلَى بَنِي فَلَانٍ مِنَ الْمَالِ مَا لَا يَسْبِي وَلَا يَنْبِي** [*There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle,*] *what is not to be numbered for multitude*: (T, TA:) or *what is not to be computed, or computed by conjecture.* (IAar, TA.) And **ذَهَبَتْ تَجِيمٌ فَلَا تُسْمَى وَلَا تُنْبَى** meaning *لَا تُذَكَّرُ* [i. e. *Temeem went away, and will not be remembered, or will not be mentioned*]: a saying of El-Aḥmar. (TA.)

3. **سَاهَاهُ**, inf. n. **مُسَاهَاةٌ**, i. q. **غَافَلُهُ** [app. meaning *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent*]. (TA.) [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K:) or the being easy, or facile, with another: (A, TA:) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA:) or the comporting oneself with another, or others, (**مُخَالَفَةٌ**) in a good manner, in social intercourse. ('Eyn, M, TA.) And one says, **هُوَ يَسَاهِي أَصْحَابَهُ** *He comports himself with his companions, or does so with good nature*; syn. **يَخَالَفُهُمْ**. (TA.) And **سَاهَاهُ** means also *He mocked at him, or derided him.* (TA.)

4. **اسْبَى** *He* (a man, TA) *constructed what is termed a سَهْوَةٌ* (K, TA) *in a بَيْتٌ [or chamber &c.]*. (TA.)

السَّهْوُ [often written **السَّهْيُ**] *A certain dim star, (S, K,) in [the asterism called] بَنَاتُ نَعَشِ الْكَبْرَى (**بَنَاتُ نَعَشِ الصَّغْرَى**, erroneously, **بَنَاتُ نَعَشِ الْكَبْرَى**) by the middle star of those thus called; (TA;) [i. e.] *a small star by that called الْعَنَاقُ* (which latter is the middle star [ξ] of the three in the tail of Ursa Major, Kzw,) by looking at which persons try their powers of sight; (Kzw, TA;) mentioned in art. **قَوْدُ** [voce **قَائِدٌ**, q. v.]; (K;) [it is the star 80, by ζ;] also called **السَّهْيَةُ**, which is the diminutive. (TA.) It is said in a prov., **أَرِيهَا** **السَّهْيَةَ وَتَرِيْنِي الْقَمَرَ** [*I show her Es-Suhà and she**

shows me the moon]. (S, TA. [See also Freytag's Arab. Prov. vol. i. pp. 527—9.]) And one says, **أَتَى يَلْتَقِي سَهَيْلَ وَالسَّهْبَا** *How can Suheyl [or Canopus] meet Es-Suhà?* for the former is southern and the latter is northern. (Har p. 276.)

سَهُوٌ [an inf. n. used as an epithet,] *Easy*; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] **سَهْوَةٌ**, applied to a mare; and applied to a she-mule as meaning *easy in pace, that does not fatigue her rider*: the epithet **سَهُوٌ**, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning *easy to ride*; and **سَهُوَةٌ** to a she-camel, (K, TA,) meaning *gentle, easy to ride*: and **سَاهٌ** † **رَاهٌ**, applied to a he-camel, means [likewise] *gentle in pace*; and so [the pls.] **سَوَاهٍ رَوَاهٍ** applied to camels: (TA:) [and so † **سَهَوَاءٌ** applied to a mare; for] a certain mare was named **السَّهَوَاءُ** because of the gentleness of her pace. (TA.) Also, applied to water, *Cool, sweet, or limpid; easy of descent in the throat.* (K, TA.) And **قَوْسٌ سَهْوَةٌ** *A bow that is compliant, (K, TA,) and easy.* (TA.) And **رِيحٌ سَهُوٌ** *A gentle wind: [or a quiet, gentle wind:]* pl. **سَهَائٍ**: (TA:) a poet (said to be El-Hārith Ibn-'Owf, TA) says,

* تَنَازَحَتِ الرِّيَّاحُ لِفَقْدِ عَمْرُو *
* وَكَانَتْ قَبْلَ مَهْلِكِهِ سَهَائًا *

i. e. [*The winds blew violently for the loss of 'Amr; but they were before his death*] *quiet and gentle.* (S, TA.) One says also **أَرْضٌ سَهُوَةٌ** *Soft land, without barrenness.* (TA.) = And **السَّهْوُ** means *The moon*, in the language of the Nabathæans. (JK.)

سَهُوٌ: see **سَهَوَاءٌ**.

سَهْوَةٌ *An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (Msb.) = *A rock, or great mass of stone, (K,) in the dial. of Teiyi, who call nothing else by this name: so in the M: or, accord. to the T, in that dial., the rock, or great mass of stone, upon which the waterer [app. of camels] stands: (TA:) or a rock, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small.* (JK.) — *A بَيْتٌ [app. here meaning booth, or the like,] which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves.* (TA.) *A صَفَّةٌ [or kind of roofed vestibule, or the like, or a covering for shade and shelter], (K, TA,) between two houses: (TA:) or a thing like the صَفَّةُ, which is before, or in the front of, houses: (As, JK, S:) or [in some copies of the K “and”] a kind of closet (مُخَدَّع) between two chambers, (K, TA,) in which the waterers of the camels shelter themselves; or, as some say, a small wall which is built between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called] a سَهْوَةٌ; [see عَرَسٌ] and what is within it, [app.*

*behind,] a مُخَدَّع: (TA:) or the like of a رَقٌّ and طَاقُ, [app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall; or simply a shelf, or ledge projecting from a wall, (see رَقٌّ and طَاقُ),] in which, or upon which, a thing is placed: (ISd, K:) or a small بَيْتٌ [or chamber], (S, K,) descending into the earth, having its roof elevated above the ground, (S,) resembling a small خَزَانَةٌ [or closet, or store-room], (S, K,) in which are [deposited] the household-goods, or furniture and utensils; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) *four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed cross-wise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. كُنْدُوجُ* (K,) which means *a small closet or store-room: (TA:) and i. q. وَشْنٌ* and *خَوَّةٌ* [i. e. *a window, or mural aperture*]: and a [kind of curtained canopy, or the like, such as is called] حَجَلَةٌ: and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, surrounding the house, like a wall: (TA:) its pl. (in all of these senses, K, TA) is **سَهَائٍ** (JK, K, TA) and **سَهَوَاتٌ**. (JK.)*

سَهَوَاءٌ: see **سَهُوٌ** = and see also what here follows.

سَهَوَاءٌ (IAar, JK, S, TA,) like **سَهَوَاءٌ** and **سَهَوَاءٌ**, all with kesr, on the authority of IAar, but in the K **سَهَوَاءٌ** (TA,) *A [portion, or short portion, such as is termed] سَاعَةٌ, of the night; (S, K, TA;) and (S, TA) the first part thereof: (JK, S, TA:) or it may be like سَهْوَانٌ, [which is app. in this case with tenween, and] which seems to mean a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them; or سَهْوَانٌ may be from سَاهِيَةٌ, expl. below: and **مِنَ اللَّيْلِ** † **سَهْوَانٌ** signifies the same as **سَعُوٌّ** and **سَعُوٌّ** [and **سَهَوَاءٌ** and **سَعُوٌّ** (Ham p. 708.) One says, **لَقِيتُهُ بَعْدَ سَهَوَاءٍ مِّنَ اللَّيْلِ** i. e. [*I met him after a portion, or short portion, of the night; or] after the first part of the night had passed.* (JK.)*

سَهْوَانٌ: see **سَاهٍ** = and see also **سَهَوَاءٌ**.

السَّهْيَةُ dim. of **السَّهْوُ**, q. v.

سَاهٌ *Unmindful, forgetful, neglectful, heedless, or inadvertent*; (JK, S, Msb, K;) as also **سَهْوَانٌ**; (S, K;) whence the prov.,

* إِنَّ الْبُوصَيْنِ بَنُو سَهْوَانٍ *

(S) i. e. *Only the unmindful [lit. the sons of the unmindful] are such as require to be enjoined: (S, Meyd:) or, as some say, by بَنُو سَهْوَانٍ are meant all mankind; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and سَهْوَانٌ may be syn. with [the inf. n.] سَهُوٌ; or it may be an epithet, syn. with سَاهٌ, and is applied to Adam, because he forgot his cove-*

nant, so that **بنو سہوان** may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — See also **سہو**.

سَاهِيَة *A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye.* (JK, and Ham p. 708.)

أَسْهَاءٌ and **أَسْهَاءَةٌ**: see what follows.

أَسَاهِي (JK, TA,) in the K, erroneously, **أَسْهَاءٌ** (TA,) *q. أَلْوَانٌ* [generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) various sorts (**ضُرُوبٌ مُخْتَلِفَةٌ**, JK, TA) of pace of camels; like **أَسَاهِيحٌ**: (TA:) and its sing. is **أَسْهَاءَةٌ**. (JK.)

سو

سَوَّاهٌ *q. سَوَّاهٌ*

سَوَّاهٌ (72) *سَوَّاهٌ* (72) *سَوَّاهٌ* (72)

1. **سَاءَ** (Lth, M, Msh, K,) aor. **يَسُوُّ** (Lth, Msh, B,) inf. n. **سَوَّاهٌ** (Lth, M,) or **سَوَّاهٌ** like **سَوَّاهٌ** (K,) [but the former is that which is commonly known,] *It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly.* (Lth, M, Msh, K.) It is used in this sense, (IKt, TA,) or [rather] is like **بَشَسَ** (Bd, Jel,) in the Kur [xvii. 34], where it is said, **سَاءَ سَيْلًا** [*Evil, &c., is it as a way of acting*]: (IKt, Bd, Jel, TA:) which is like the saying, **سَاءَ هَذَا مَذْهَبًا** [*Evil, &c., is this as a way of acting or believing, &c.*]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, **سَاءَ مَا فَعَلَ فُلَانٌ صَنِيعًا** [*Evil, &c., as an action, is that which such a one has done*]. (TA.) —

One says also, **أَسَأْتُ بِهِ الظَّنَّ**, and **سَوَّاهْتُ بِهِ الظَّنَّ**, [lit. *I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil*, each virtually meaning *I held, or formed, an evil opinion respecting him, or it*,] the noun being determinate, with the article **ال**, in the latter case, (ISK, S, Msh, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Msh, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after **أَسَأْتُ**, which is here the *contr.* of **أَحْسَنْتُ**. (Msh.) —

It is also trans.: (Lth, TA:) you say, **سَاءَهُ** (S, M, K,) aor. **يَسُوُّهُ** (S,) inf. n. **سَوَّاهٌ** (S, M, K,) and **سَوَّاهٌ**, with damm also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like **كَلَامٌ** and **ثَوَابٌ** &c.,]) and **سَوَّاهٌ** (K) and **سَوَّاهَةٌ** (AZ, M, K) and **سَوَّاهَةٌ** (S, M, K,) of the measure **فَعَالِيَةٌ**, like **سَوَّاهَةٌ** (Kh, S, M,) and **سَوَّاهَةٌ** (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and **مَسَاءٌ** (M, K) and **مَسَاءَةٌ** (S, M, K,) originally **مَسَوَّاهَةٌ** (Har p. 81,) and **مَسَائِيَّةٌ**, which is originally **مَسَوَّاهَةٌ** (Kh, S, M, K,) and **مَسَائِيَّةٌ** (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and **مَسَائِيَّةٌ** (M, K,) this last written in the L with two **س**s, [i. e. **مَسَائِيَّةٌ**] (TA,) [*He did evil to him*;] *he did to him that which he disliked, or hated*; (M, K;) *he displeased, grieved, or vexed, him*; *contr. of سَوَّاهٌ*. (S.) One says, **سَوَّاهْتُ الرَّجُلَ**, meaning *I displeased, grieved, or vexed, the man by what he saw [or experienced] from me*. (S.) And **أَرَدْتُ مَسَاءَتَكَ** [*I desired to displease, grieve, or vex, thee*]. (Lth, TA.) And **إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُوُّ** [*Verily the night is long, and may the state thereof not displease, grieve, or vex, me*]: meaning **لَا يَسُوُّنِي بِأَلِّهِ**; and expressing a prayer. (Lh, M. [In the TA, in the place of **بَالَهُ** is put **مَا لَهُ**; as though meaning **مَا لَهُ مِنَ الْحَوَادِثِ** or the like, i. e. *its events, or accidents, &c.*]) And **لَهُ عِنْدِي** [*I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight*], and **مَا يَسُوُّهُ وَيَنْوُوهُ** [*what does, or will, grieve him, &c.*]. (S.) **تَرَكَ مَا يَسُوُّهُ وَيَنْوُوهُ** [*He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him*,] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobe was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, “What wilt thou write?” and he answered, “Write ye, ‘Such a one,’ meaning himself, ‘has left what will grieve him, and oppress him by its weight.’” i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — One says also, **سَوَّاهْتُ وَجْهَ فُلَانٍ**, aor. **يَسُوُّهُ**, inf. n. **مَسَائِيَّةٌ** and **مَسَاءَةٌ** (Lth, TA,) *q. قَبَحْتُهُ* [i. e. *I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.*]. (TA. [It is said in a copy of the M, that **سَوَّاهْتُ لَهُ وَجْهَهُ** means **قَبَحْتُهُ**: but I think that the right explanation is **قَبَحْتُهُ**, without tesh-deed, meaning *I said to him, اللَّهُ وَجْهَكَ*: see art. **قَبَحَ**.])

2. **سَوَّاهٌ** [*He corrupted, or marred*]. You say, **سَوَّاهْتُكَ وَلَا تَسَوَّاهْ** [*Rectify thou, and do not corrupt, or mar.*] (A, TA.) [See also 4.] — **سَوَّاهَ عَلَيْهِ** *He said to him* **أَسَأْتُ** [*Thou hast done ill*]. (M.) You say, **سَوَّاهْتُ عَلَيْهِ مَا صَنَعَ** (S,) or **صَنِيعَهُ** (K,) i. e. *he did*, (TA,) inf. n. **تَسَوَّاهٌ** and **تَسَوَّاهَةٌ**, *I discommended to him what he had done, or his deed*; and said to him **أَسَأْتُ** [*Thou hast done ill*]. (S, K.) And **إِنْ أَسَأْتُ** [*If I do ill, say thou to me, Thou hast done ill*]. (S.)

4. **أَسَاءَ**, [inf. n. **إِسَاءَةٌ**] *He did evil, or ill; or acted ill; contr. of أَحْسَنَ*: (S, M, K:) [and so] **إِسَاءَ فِي فِعْلِهِ**. (Msh.) You say, **إِسَاءَ إِلَيْهِ** (S, K)

and **لَهُ** and **عَلَيْهِ** and **بِهِ** (TA) *He did evil or ill, or acted ill, to him.* (S, K, TA.) — [See also **أَسَاءَ**, in several senses, in art. **سَوَّى**.] **أَسَاءَ** *He corrupted it, or marred it*; (M, K;) [*did it ill*;] *did it not well*; namely, a thing. (M.) It is said in a prov., **أَسَاءَ كَارَهُ مَا عَمِلَ** [*An unwilling person did ill what he did*]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.)* See also 1, in two places, in the former half of the paragraph. [And see 2.]

8. **أَسَاءَ** *He experienced evil, or that which he disliked or hated*, (S, K, TA,) or *displeasure*, (TA,) or *grief, or anxiety*. (M, TA.) **أَسَاءَ لَهَا** occurs in a trad. as meaning *He (the Prophet) became displeased, or grieved, or anxious, on account of it*; i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is **أَسْتَأَلَهَا**, meaning “he sought the interpretation of it, by consideration.” (TA.)

سَوَّاهٌ is an inf. n. of **سَاءَ**, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Msh, and Ham p. 712,) and to an action. (Msh.) You say **رَجُلٌ سَوَّاهٌ** (S, M, Msh, K) [*A man of evil nature or doings*; or] *a man who does what is evil, displeasing, grievous, or vexatious*: (M, TA:) and **رَجُلٌ السَّوَّاهِ** [*the man of evil nature or doings &c.*]: (S, K:) and **ذئْبُ السَّوَّاهِ** [*the wolf of evil nature &c.*], as in a verse cited voce **أَحَالَ**, in art. **حَوَّلَ**: (S:) and **عَمَلٌ سَوَّاهٌ** [*a deed of evil nature*]: (M, Msh:) and **عَمَلُ السَّوَّاهِ** [*the deed of evil nature*]: (Ham p. 498:) and **نَعْتُ سَوَّاهٌ** [*an epithet of evil nature*]: (O and K in art. **سَحَقَ**:) and **سَعْفٌ سَوَّاهٌ** *a bad commodity*: (O and TA in art. **سَعْفَ**:) and if you make the former word determinate [by means of the article **ال**], you use the latter as an epithet [also], (M, Msh, and Ham, p. 712,*) and you say **الرَّجُلُ السَّوَّاهِ** [*the evil man, or the man who does what is evil &c.*]: (Msh, and Ham p. 712:) and **الْعَمَلُ السَّوَّاهِ** [*the evil deed*]: (Msh:) [this last phrase I hold to be correct, regarding **السَّوَّاهِ** in this case as originally an inf. n. of the intrans. verb **سَاءَ**, and therefore capable of being used as an epithet applied to anything; though] IB says that **السَّوَّاهِ** used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, **السَّوَّاهِ** for **السَّوَّاهِ**, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say **الرَّجُلُ السَّوَّاهِ**, though one says **حَقُّ الْيَقِينِ** as well as **حَقُّ الْيَقِينِ**; for **السَّوَّاهِ**

is not the same as **الرَّجُلُ**, but **الْيَقِينُ** is the same as **الْحَقُّ**: he says, also, nor should one say, **هَذَا السَّوَّاهِ**, with damm: (S:) [here the expres-

sion "with damm" may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السوء, with damm, in all of the three instances.] Akh allows one's saying رَجُلُ السَّوِّ and رَجُلُ سَوِّ, with fet-h to the س in both; but not رَجُلُ السَّوِّ, with damm to the س, because السَّوِّ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُلُ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هَذَا الرَّجُلُ السَّوِّ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سَوِّ is the subst. from سَاءَ (S, M, *K; [so, app., accord. to the generality of the lexicologists:] or inf. n. (Ksh and Bḍ in ii. 46) of سَيِّئَ (Ksh ibid.,) or of سَاءَ, aor. يَسُوُّ (Bḍ ibid.,) or of سَاءَ [q. v.]; (TA;) signifying *Evilness, badness, abominableness, foulness, or unseemliness*; [and *displeasingness, grievousness, or vexatiousness*]; as, for instance, of natural disposition, and of doings: (Ksh ubi suprâ:) *vitious, immoral, unrighteous, sinful, or wicked, conduct*: [hence, رَمَاهُ يَسُوُّ, see art. رمى:] *anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly*: (S, TA:) [an evil action or event:] *evilness of state or condition: harm, injury, hurt, mischief, or damage*: (IB, TA:) *anything that is mentioned as being سَيِّئَ* [i. e. evil, &c.]: (Lth, TA:) *any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady*: (M, K, TA:) [pl. أَسْوَاءُ, accord. to a general rule.] The saying تَصَرَّفَ عَنِّي السَّوِّ means *I do not disacknowledge thee in consequence of سَوِّ* [i. e. evilness, &c.,] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) تَصَرَّفَ عَنِّي السَّوِّ, in the Kṛ [xii. 24], is said by Zj to mean, [In order that we might turn away from him] *unfaithfulness to his master, and adultery*. (M, TA.) And السَّوِّ الْحَسَابِ, in the Kṛ [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا خَيْرَ فِي قَوْلِ السَّوِّ means *There is no good in thy saying سَوِّ* [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]: but if you say السَّوِّ, [you use قول in the sense of مَقُول, and] the meaning is, *in evil speech*. (TA as from the K, but not in the CK nor in my MS. copy of the K.) سَوِّ accord. to one reading, and سَوِّ accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K,] the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السَّوِّ (K, TA,) in the Kṛ [ix. 99

and xlviii. 6], (TA,) mean *Defeat, and evil*; (K, TA;) and *trial, or affliction, and torment*; (TA;) and *perdition, and destruction, or corruption*: (K, TA;) and in like manner in the saying, رَأَيْتُ مَطَرُ السَّوِّ (K, TA,) in the Kṛ [xxv. 42]: (TA:) or السَّوِّ means *harm, injury, hurt, mischief, or damage*; and *evilness of state or condition*; [as expl. before;] and السَّوِّ, *corruption, or destruction, or perdition*: (K, *TA:) or السَّوِّ in the phrase دَائِرَةُ السَّوِّ means *defeat and evil*; and the reading سَوِّ is from [i. e. syn. with] البَسَاءَةُ [as inf. n.]. (S. [See also دَائِرَةُ, in art. دور.]) Accord. to Zj, in the saying in the Kṛ [xlviii. 6], وَالظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوِّ (TA,) meaning *ظَنُّ الْأَمْرِ السَّوِّ* [i. e. *Who opine, of God, the opining of the evil thing*], (Bḍ,) it is allowable to read ظَنُّ السَّوِّ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kṛ [xlviii. 12], وَظَنَنْتُمْ ظَنُّ السَّوِّ, it is read only with fet-h, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السَّوِّ is with fet-h and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Kṛ vii. 188, it is said to mean *Diabolical possession; or insanity, or madness*. (M, TA.) — † *Leprosy*, syn. بَرَصُ (Lth, S, M, K, TA,) is said to be its meaning in the Kṛ xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — † *The fire*: so in the Kṛ xxx. 9, accord. to the reading السَّوِّ (K, TA:) said to mean there *Hell*: but the reading commonly known is السَّوِّ. (TA.) — And † *Weakness in the eye*. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالقُح; but this is evidently a mistake for بالضَّر.]

سَيِّئَ: see سَيِّئَ.

سَوِّ The عَوْرَةُ [or *puendum*], (S, Mgh, Mṣb,) i. e. (Mṣb) the فَرج [which means the same, or the *external portion of the organs of generation*], (Lth, M, IATH, Mṣb, K,) of a man, and of a woman: (Lth, Mṣb, TA:) and the anus: (Az and TA in art. سَوِّ:) dual سَوِّتَانِ: and pl. سَوِّاتٍ: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Mṣb;) or because of its unseemliness. (Ham p. 510.) In the Kṛ vii. 19, for سَوِّاتِهَا, some read سَوِّاتِهَا; and some, سَوِّاتِهَا. (Bḍ.) — In the Kṛ v. 34, it means *The dead body, or corpse*; (Bḍ, Jel;) because it is deemed unseemly to be seen. (Bḍ.) — Accord. to IATH, the former is the primary signification: and hence it is transferred to denote *Any saying, or action, of which one is ashamed when it appears*: (TA:) *any evil, bad, abominable, foul, or unseemly, saying or action*; (S, K, TA;) as also سَوِّ: (M:) *any disgracing action or thing*: (Lth, TA:) *an evil, abominable, or unseemly, property, quality, custom, or practice*; (K, TA;) as also سَوِّ, or سَوِّ; (ac-

cord. to different copies of the K; [the latter perhaps fem. of أَسْوًا like the former, of the same class as دَفْأٌ and دَفْأٌ, or fem. of سَوَّانٌ, like عَطَشٌ fem. of عَطَشَانٌ;] or so both of these; (TA;) or so سَوِّ سَوِّ: (S:) [or this last means a property, &c., that is very evil &c.] One says, سَوِّ سَوِّ فلان May a disgracing action or thing befall such a one; [or disgrace, or shame, to such a one;] using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَ and سَوِّ.] — السَّوِّ السَّوِّ [or السَّوِّ السَّوِّ] also means *The contrarious wife or woman*. (TA.)

سَوِّ as used in the saying فَلَانٌ عَلَى فَلَانٍ سَوِّ سَوِّ is held by some to be originally with ء, and of the measure فَعْلَةٌ, from السَّوِّ; so that the saying means *Such a one did to such a one a thing that caused displeasure to him; and did evil to him*: others hold that the saying means *such a one made a way to do what he desired to such a one*; in which case, سَوِّ is of the measure فَعْلَةٌ, from سَوِّتَ; originally سَوِّتَ, which is changed into سَوِّ, and then into سَوِّ, in like manner as دَوَّانٌ is changed into دَوَّانٌ. (Abou-Bekr, TA.) [See the same word in art. سَوِّ.]

سَوِّ: see سَوِّ, in two places.

سَوِّ is [fem. of أَسْوًا, q. v., as meaning *More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly*: and is also] a subst. signifying *an evil, a bad, an abominable, a foul, or an unseemly, action*; (Mṣb, TA;) i. q. سَيِّئَةٌ [and سَيِّئَةٌ alone]: in this sense, [as well as in the former,] (TA,) contr. of حَسَنٌ. (S, M, K, TA.) — In the Kṛ xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as contr. of الحَسَنُ], السَّوِّ means † *The fire* (S, K, TA) of *Hell*. (TA.) See also سَوِّ, last explanation but one.

سَوِّ: see أَسْوًا (of which it is said by some to be fem.) in two places: — and see also سَوِّ, in four places.

سَوِّانٌ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally أَسْوًا, meaning *Ashamed, or base, or vile, or ignominious, and evil, bad, &c.*,] from القُبْحُ. (M, TA.) — See also سَوِّ.

سَوِّ [originally سَوِّ (as will be shown below, voce سَيِّئَةٌ), then سَيِّئٌ, and then سَيِّئٌ] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly*; (Lth, Mṣb, TA;) contr. of حَسَنٌ: (Mṣb:) sometimes contracted into سَوِّ, like as هَيْنٌ is contracted in هَيْنٌ, and لَيْنٌ into لَيْنٌ; as in the saying of Et-Tuhawee,

وَلَا يَجْزُونَ مِنْ حَسَنِ بَسِيٍّ

وَلَا يَجْزُونَ مِنْ غِلْظٍ بَلِينٍ

[And they will not requite good with evil, nor will they requite roughness with gentleness]. (S.) You say قَوْلٌ سَيِّئٌ [An evil saying; or] a saying that displeases. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [An evil action or deed]. (TA.) And it is said in the Kur [xxxv. 41], وَمَكْرُ السَّيِّئِ وَلَا يَجِئُ الْمَكْرُ السَّيِّئِ [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, فَلَانٌ سَيِّئُ الْإِخْتِيَارِ [Such a one is evil in respect of choice, or preference]. (S.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix ة], originally سَيِّئَةٌ (S,) An evil act or action; contr. of حَسَنَةٌ; (Msb;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. خَطِيئَةٌ (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الْحَسَنَةُ بَيْنَ السَّيِّئِينَ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a سَيِّئَةٌ, and the falling short thereof is a سَيِّئَةٌ, and the pursuing a middle course between these two is a حَسَنَةٌ. (TA.) [See also سَوَاءٌ and سَوَاءٌ. — Also, tropically, † The recompense of a سَيِّئَةٌ properly so termed [i. e. as expl. above]. (Msb in art. مَكْر.) — An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حَسَنَةٌ; (Ksh and Bd in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to حَسَنَةٌ in the Kur iv. 80. (Er-Rāghib, TA in art. حَسَن.)

سَوَاءٌ; fem. سَوَاءٌ: see the latter word. One says, هُوَ أَسْوَأُ الْقَوْمِ He is the most evil, &c., of the people, or party; syn. أَقْبَحُهُمْ: and هِيَ السَّوَاءُ She is the most evil, &c. (Msb.) And the [common] people say أَسْوَأُ الْأَحْوَالِ meaning The [worst, or] most scanty, and weakest, of states or conditions. (Msb.) = [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (El-Umawee, M, K, TA:) fem. سَوَاءٌ, (El-Umawee, M, K,) which is thus applied to a woman; (El-Umawee, S, M;) or this is an instance of the measure فَعْلَةٌ having no [masc. of the measure] أَفْعَلٌ. (M, TA.) See also سَوَاءٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) وَلَوْ دَخِرَ مِنْ حَسَنَاءَ عَقِيرٍ [An ugly prolific woman is better than a beautiful barren one]. (M, TA.)

سَوَاءٌ an inf. n. of سَاءَ (S, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مَسْرَةٌ: originally مَسْرَةٌ: and therefore the pl. is مَسَارٍ, for مَسَاوِي; (Msb;) signifying also vices, faults, defects, or imperfections; (S, Msb, K, TA;) and diseases; (S, TA;) and acts of disobedience: (Msb:) so in

the saying, بَدَتْ مَسَاوِيهِ His acts of disobedience, and vices, faults, &c., appeared: (Msb:) and and horses run, notwithstanding their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generosity impels them to do so: (S, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, الْمَسَاوِي has no proper sing., like الْمَحَاسِنُ: (Meyd, TA:*) accord. to some of the writers on inflection, it is the contr. of الْمَحَاسِنُ, and an anomalous pl. of السَّوَاءُ, being originally with ء. (TA.)

سَوَاءٌ: see the next preceding paragraph.

سَوَاءٌ pass. part. 5709 سَوَاءٌ

سَوَاءٌ A long, or far, journey; like سَبَابَةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سُرْبَةٌ. (TA.)

سَوِيَّةٌ A well-known [beverage of the kind called] نَبِيذٌ, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt عَبْدَلَوِي; (see art. عبد; and see also White's "Abdollariphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)

سوح

1. سَاحٌ نَسِجَةٌ بِالسَّوْجَةِ, said of a weaver, He passed the سَاحَ, i. e. the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed سَاحَ]. (A, TA:*) — [Hence, app., unless the reverse be the case, the inf. n.] سَوَاجٌ signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سَوَاجٌ, [and thus it is in the CK.] but this is a mistake. (TA.) You say, سَاحَ, aor. يَسُوحُ, inf. n. سَوْجٌ [and سَوَاجٌ], He, or it, went and came. (TA.) — And سَاحَ, (IAqr, O, K,) aor. as above, (IAqr, O,) inf. n. سَوْجٌ and سَوَاجٌ and سَوَاجٌ, He went along gently, softly, or in a leisurely manner. (IAqr, O, K.) IAqr cites the following [as an ex. of an epithet hence derived]:

* غَرَاءَ لَيْسَتْ بِالسَّوْجِ وَالْجَلِيجِ *
[A female fair in face: she is not the ugly old

woman that goes along gently, or softly, by reason of decrepitude]. (O.)

2. سَوَاحٌ عَلَى الْكَثْمِ (Msb) وَنَحْوَهُ (A, Msb) He made a سَاحَ, i. e. an enclosure (A, Msb) composed of thorns and the like, (Msb,) around the grape-vines (A, Msb) and the like; as also سَاحَ, with سَاحَ, agreeably with the word سَاحَ [from which it is derived]: (Msb:) and سَاحَ, inf. n. تَسْجِيعٌ, he made an enclosure (K and TA in art. سَاحَ) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.)

سَاحٌ [The teak-tree; tectona grandis; to which the name of سَاحَ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of tree, (S, A, Mgh, O, Msb, K,) of great size, (Msb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Msb;) so they say: (Mgh:) Z says, (Msb,) it is a black, heavy, wood, which is brought from India, (A, Msb,) in pieces made of an oblong form, and squared, (A,) and which the wood-fretter can hardly, or not at all, wear, or waste; (A, Msb;) and he says that its pl. is سَاجَانٌ: (Msb: [but this is said in the A only to be pl. of سَاحَ meaning "a rounded, wide, سَاجَانٌ":]) some say that it resembles ebony, but is less black: (Msb:) accord. to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَنْوَبَر [or pine-tree]; and some say that the صَنْوَبَر is a species of the سَاحَ: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَمِ, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, nor any so big: (O:) سَاحَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Msb:) and it signifies a piece of wood of the tree called سَاحَ, made of an oblong form, and squared, as brought from India; (A,* Mgh, TA:;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, فِي أُسَاسِ بِنَائِهِ سَاحَةٌ [In the foundation of his building is a piece of wood of the سَاحَ cut in an oblong form, and squared]: (A:) a سَاحَةٌ from which a door is cloven, or divided off lengthwise, is called سَاحِيَّةٌ: (TA:) and the term سَاحَةٌ is also applied to the board, or tablet, [of wood of the سَاحَ,] upon which stand [or rest] the two scales of the balance when one weighs with it. (Ham. p. 818.) = Also A [garment of the kind

tion: (M:) or the meaning is, *before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science.* (Sh, O.) [See also 5.] — سود also signifies *He slew*: (Az, TA:) or [the inf. n.] تَسْوِدُ signifies the *slaying of سَادَة* [i. e. chiefs, lords, &c., pl. of سَيِّد]. (K.) — [And accord. to the K, تَسْوِدُ is also syn. with جُرْأَة The being bold, daring, brave, or courageous: but accord. to the O, سود signifies خَرَى He voided his excrement, or ordure; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] = سَوْدَتُهُ (S, M, * TA,) or سَوْدَتُهُ بِالسَّوَادِ, inf. n. تَسْوِدُ (Msb.), *I blackened it; made it, or rendered it, أَسْوَدَ* [i. e. black]; (S, * M, Msb, *) *I changed its بَيَاض [or whiteness] to سَوَاد [or blackness].* (TA.) — [Hence, سود وجهه lit. *He, or it, blackened his face*: meaning † rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him: and also, disgraced him: see the contr. بَيَّض and see also 9. — Hence also سود meaning *He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بَيَّض in this sense also: probably post-classical.*] — And سَوْدَ الْإِبِلِ (S, M, O,) inf. n. تَسْوِدُ (S, K,) † *He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K, *) — And سَوْدُوا صَبْغَكُمْ † *Feed ye your guest with something to allay the craving of his stomach before the morning-meal (الغداء).* (El-Umawee, TA in art. لَبَج.)

3. † سَوَدَنِي قَسْدَتُهُ (S, A, K, * &c.) *He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a سَيِّد [or chief, lord, &c.], and I overcame, or surpassed, him therein*: (S, A, L, K, *) — and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K, *) — And سَوَادُهُ, inf. n. سَوَادُ, *He met him in the blackness of the night.* (M, L.) — And سَوَادَتُهُ (S, A, O,) inf. n. سَوَادُ (S, O, K, *) and مَسَوَادَتُهُ (S,) † *I spoke secretly with him*; (S, A, O, K, *) because you bring near your سَوَاد [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my سَوَاد, i. e. person, to his*: (S:) or سَوَادُهُ, inf. n. سَوَادُ, signifies *he spoke secretly with him, and so brought near his سَوَاد to his [the other's]; as also سَوَادُهُ, inf. n. سَوَادُ.* (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, قُرْبُ الْوَسَادِ وَطُولُ السَّوَادِ (S, M, O, L, [in my two copies of the S قُرْبُ and طُول, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] secret speaking with another: (Lh, M, L:) or, as some say, السَّوَاد here means the

enticing to جَمَاع or, as others say, الْجَمَاع itself [if the question put to her were the last mentioned above]. (M, L.) — سَوَادُهُ also signifies † *He acted deceitfully, or guilefully, with him*: (K:) or he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him; as shown above. (TA.) — And † *He drove him away; namely, a lion.* (O, K.) — And سَوَادَتِ الْإِبِلُ التَّنَاتِ † *The camels laboured at the herbage with their lips, and could not master it, because of its shortness* (O, K) and its scantiness. (K.)

4. † سَوَدَ أَسَدٌ He begat a boy that was a سَيِّد [or chief, lord, &c.]: (S, O, K:) or they signify, (O, K,) or signify also, (S,) he begat a black boy: (S, O, K:) or he had a black child born to him: (M:) and سَوَدَتْ she brought forth black children. (A.)

5. † سَوَدَ He became married: (K:) or he became married, and master of a house, or tent. (Sh, O.) See 2, second sentence.

8: see 1. — اسْتَادُوا بَنِي فُلَانٍ They slew the سَيِّد [or chief, lord, &c.] of the sons of such a one: (AZ, S, M, O, K:) or (so in the K, but in the S and O “and in like manner”) they took him captive: (S, O, K:) or they asked, or demanded, of him a woman in marriage. (IAqr, S, M, O, K.) And اسْتَادَ الْقَوْمَ, and فِي الْقَوْمِ, and مَنَّهُم, *He asked, or demanded, in marriage, a سَيِّدَة [or woman of rank or quality], among the people*: (M:) or اسْتَادَ فِي بَنِي فُلَانٍ, and مَنَّهُم, *he married one of the chief, or noble, women of the sons of such a one.* (IAqr, O.) And اسْتَادَ He married among سَادَة [or chiefs, lords, &c.]. (L.)

9. † اسْوَدَّ (S, M, Msb, K,) inf. n. اسْوَدَّ (S, K;) and اسْوَدَّ (S, M, K,) inf. n. اسْوَدَّ (S, K;) and in poetry it is allowable to say اسْوَدَّ to avoid the concurrence of two quiescent letters; imperative [of † the second] اسْوَدِّ, and the last two letters in this may be incorporated together [so that you may say اسْوَدَّ]; (S:) said of a thing; (S, Msb;) and اسْوَدَّ (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. يَسْوَدُ; (Msb;) and اسْوَدَّ (M,) first pers. سَدْتُ, a form used by some; (S;) *It, and he, became أسْوَدَ [i. e. black]*: (S, M, Msb, K:) and اسْوَدَّ it, or he, became intensely so. (TA.) Nuṣayb says,

* سَوْدَتْ فَلَمَّ أَمْلِكُ سَوَادِي وَتَحْتَهُ
* قَمِيصٌ مِنَ الْقَوْبِي بَيَضَ بَنَاتُهُ

[I am black, (for Nuṣayb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohistān, the gores of which are white: by this قَمِيصِ he means his heart; الْقَمِيصُ, or الْقَلْبُ, tropically meaning “the pericardium;” and, by a synecdoche, “the heart itself, with its appertinances.”] (S, TA.) — [Hence, اسْوَدَّ وَجْهَهُ lit. *His face became black*: meaning] † his face became expressive of grief, or sorrow, or dis-

pleasure, occasioned by fear [&c.]: (Bd in iii. 102:) he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done (Bd in xvi. 60) [&c. : and often meaning he became disgraced]: opposed to أَبْيَضَ. (Bd in iii. 102.)

11: see 9, in three places. 707/14

Q. Q. 4. اسْوَدَّ: see 9, first sentence.

سَوْدُ A سَفْح (M, K, TA) of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with rough stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lh: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine: (Msb:) pl. اسْوَدَّ (M, TA:) and سَوْدَةٌ signifies a portion thereof; (M, Msb, K, TA;) and the pl. of this is سَوْدَاتُ, and the pl. of سَوْدَاتُ is اسْوَدَاتُ, which occurs in a trad. (TA.)

سَوْدُ: see سَوْدٌ.

سَيِّد a contraction of سَيِّدٌ, q. v.

سَيِّد: see art. سَيِّد.

سَوْدَةٌ: see سَوْدٌ. — Also † Land in which are palm-trees: opposed to بَيْضَةٌ. (TA in art. بَيَّض. [See also السَّوْدَاءُ, voce اسْوَدَّ, near the end.])

سَوْدٌ a subst. from سَادَ, inf. n. سَيَّادَةٌ, signifying [The rank, station, or condition, or the quality or qualities, of a سَيِّد; i. e. chieftdom, lordship, mastery, &c.; or] glory, honour, dignity, (Msb,) or eminence, exalted or elevated state, or nobility: (M, Msb:) or this word, (S, M, K,) and its vars. سَوْدٌ and سَوْدٌ (M, TA) and سَوْدٌ (M, K,) of the dial. of Teiyi, (M,) and سَوْدٌ (M, K,) are syn. with سَيَّادَةٌ (S, M, K) and سَيِّدَةٌ as inf. ns. of سَادَ [q. v.]. (S, M.)

سَوْدَاءُ fem. of اسْوَدَّ [q. v.]. (Msb.)

سَوْدَانِيَّةُ or سَوْدَانِيَّةُ: see سَوْدَانِيَّةُ.

سَيِّدَانِيَّةُ: see سَيِّد, in art. سَيِّد.

سَوْدَانِيَّةُ (M, A, TA,) or سَوْدَانِيَّةُ (Mgh, O,) and سَوْدَانِيَّةُ (M, O,) or سَوْدَانِيَّةُ, with damm, like the first, (TA,) and سَوْدَانِيَّةُ (A, K) and اسْوَدَّ (K) all signify the same; (TA:) A certain bird, that eats grapes: or i. q. عَصْفُور [i. e. the sparrow; or a bird of the passerine kind]: (K:) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عَصْفُور (TA,) sometimes (Mgh) called also العَصْفُورُ الْأَسْوَدُ (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.)

سَوَادٌ *Blackness; contr. of بَيَاضٌ*; (M, Mgh; a certain colour, (S, Mṣb,) well known. (Mṣb.) One says, **لَقِيَ فِي سَوَادِ اللَّيْلِ** [He met him in the blackness of night]. (TA.) And **الشَّاةُ تَشِي فِي سَوَادٍ** [The sheep, or goat, walks in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, * Mṣb.) And **إِذَا كَثُرَ السَّوَادُ** [When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (TA.) — **Black clothing.** (Mgh in: art. بَيْض.) [See its contr. بَيْض.] — [Hence,] **سَوَادُ الْقَلْبِ** (S, M, A, K) and **سَوَادُهُ** (M) and **سَوَادُهُ** (S, M, A, K) and **سَوَادُهُ** (S, M, A, K), the last a dim., (TA.) *The heart's core; the black, or inner, part of the heart; or a black thing in the heart; or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his "Khalk el-Insán")]; or the heart's blood: i. q. حَبَّتُهُ* (S, M, K, TA:) or, as some say, *دَمُهُ*. (M, TA.) One says, **اجْعَلْهُمْ فِي سَوَادِ قَلْبِكَ** (A, TA) and **سَوَادَاتِهِ** (A) † [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) — **سَوَادُ الْبَطْنِ** signifies *The liver*. (L, TA.) — **سَوَادٌ** is also *syn. with شَخْصٌ* † [as meaning *A person*; and also, in a more general sense, *a bodily, or corporeal, form or figure or substance*]; (A'Obeyd, S, M, A, Mṣb, K;) of a man, and of other things; (Mṣb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. **أَسْوَدٌ** and **أَسْوَدَةٌ** (S, M, A,) the latter a pl. pl. (S, M.) El-Aṣṣhà says,

* تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فَيْكُمُ *
* أَسْوَدُ صَرَعَى لَمْ يَوْسَدَ قَتِيلُهَا *

[Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the **اسود** meaning the **شَخْصُ** of the slain. (S.) And it is said in a trad., **إِذَا رَأَى أَحَدُكُمْ سَوَادًا**, **لَيْلٍ فَلَا يَكُنْ أَجْبَنَ السَّوَادَيْنِ فَإِنَّهُ يَخَافُكَ كَمَا تَخَافُهُ** [When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: **سوادا** here meaning **شَخْصًا**. (L.) The saying **سَوَادِي** here meaning **شَخْصًا** is expl. by Aṣ as meaning **لَا يَزَالُ سَوَادِي** **شَخْصًا** [i. e. *My person will not separate itself from thy person*]: **سَوَادٌ**, with the Arabs, meaning **شَخْصٌ**, and in like manner **بَيَاضٌ**. (IAṣr, L.) [Hence, app.,] **قَالَ لِي الشَّرُّاقِمُ** [as though lit. signifying *Evil said to me, Erect thy person*]; meaning † *be thou patient*: a prov. (TA.) — As its pl. **أَسْوَدٌ** means the **شَخْصُ** of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the

مُطَبَّرَةٌ and the **إِجَانَّةُ** and the **جَفْنَةُ**, these being called **أَسْوَدُ الدَّارِ**, it is also used as meaning † *Household goods or utensils or furniture and the like, absolutely.* (Har p. 495.) [And in like manner] the sing. is also used as meaning † *The travelling-apparatus and baggage and train (ثَقْل) of a commander*: (S:) and † *the tents and apparatus and beasts and other things, collectively, of an army.* (TA.) — Also, the sing., † *Property, or cattle, &c.*; syn. **مَالٌ**: (Aboo-Málik, TA:) or *much thereof*: (A'Obeyd, S, K;) as in the saying **تِلْكَ لِفُلَانٍ سَوَادٌ** [To such a one belongs much property, &c.]. (A'Obeyd, S.) — Also † *A collection, company, or collective body, of men*: (M, A, L;) as in the saying **كَثُرَتْ سَوَادُ الْقَوْمِ بِسَوَادِي** † [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and **أَسْوَدَاتٌ** and **أَسْوَدٌ** are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning † *sundry, distinct or separate, sorts of men, or people*: (M:) [but] **سَوَادُ الْمُسْلِمِينَ** means † *the collective body of the Muslims*: (Mgh, Mṣb:) and so **السَّوَادُ** **مِنَ الْمُسْلِمِينَ**, a tropical phrase [in which the **سَوَادُ** is understood]: (A:) or this means † *the great number of the Muslims agreed in obedience to the Imám.* (TA.) † *The commonalty, or generality, of men or people*: (S, K:) † *the bulk, or main part, of a people*: (M, TA:) or † *the greater number.* (Mṣb.) And † *A great number* (S, Mṣb, K) of any kind. (S.) — † *A collection of palm-trees and of trees in general*; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — And † *The rural district of any province; i. e. the district around the towns or villages, and the رَسَاتِيقُ* [i. e. *districts of sown fields with towns or villages*], of any province: (M, TA:) or *the environs, consisting of towns, or villages, and of cultivated land*, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or *the towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province or city*: (K:) thus [particularly] of El-Koofeh and El-Baṣrah: (S, O:) hence, (A,) **سَوَادُ الْعِرَاقِ** (A, Mgh, O, Mṣb,) or [simply] **السَّوَادُ** (K,) *the district of towns or villages, and cultivated lands, of El-'Irāk*; (O, K;*) or *the district between El-Baṣrah and El-Koofeh, with the towns, or villages, around them*; (A;) or *extending in length from Hadeethet El-Mowṣil to 'Abbádán, and in breadth from El-'Odheyb to Holmán*; (Mgh;) so called because of the **خَضْرَاءُ** [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Mṣb;) for that which is **أَخْضَرُ** the Arabs term **أَسْوَدٌ** because it appears to be thus at a distance. (Mṣb.)

سَوَادٌ *Secret speech with another*; as also **سَوَادٌ** (M, K, TA:) each a subst. from **سَاوَدَ**, accord. to A'Obeyd: (M, TA:) but [Isd says,] in my opinion the latter is the inf. n. of **سَاوَدَ**, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words being like **مِزَاحٌ** and **مِزَاحٌ**: (M:) Aṣ disallowed

the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep or goats.* (K.) — And *A certain disease incident to man*; (K;) *a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills.* (M, TA.) — And *A yellowness in the complexion, and a greenness* **خَضْرَاءُ** [app. here meaning *a blackish hue inclining to greenness*] in the nail, (K, TA,) incident to people from [drinking] salt water. (TA.)

سَيِّدٌ (S, M, K, &c.,) of the measure **فَعِيلٌ**; [originally **سَوَيْدٌ**, for a reason to be mentioned below; the kesreh upon the **و**, being deemed difficult of pronunciation, is suppressed, and the quiescent **و** and **ي** thus coming together, the latter receives the rejected kesreh, and the **و** is changed into **ي** and incorporated into the augmentative **ي**; as in the case of **جَبَدٌ** with those who hold it to be originally **جَوِيدٌ**] or, accord. to the Baṣree, it is of the measure **فَعِيلٌ**; [originally **سَوَيْدٌ**;] (S;) and also **سَيِّدٌ**; (Mz, 40th نوع, section on the class of **هَيِّنٌ** and **هَيِّنٌ**;*) *A chief, lord, or master*: (M, L, Mgh, Mṣb:) [accord. to the last of which, this is a secondary signification, as will be seen below:] *a prince, or king*: (Fr, L:) *one who is set before, or over, others*: *a master of a household*: (L:) *a woman's husband*: (Fr, M, Mṣb:) *a possessor, an owner, or a proprietor*: (L, Mṣb:) *a slave's master, or owner*: (Fr, M, Mṣb:) *a superior in rank or station or condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction*: (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself*: (ISH, L:) *one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility*: (L, Mṣb;) [accord. to the latter of which, this is the primary signification:] *generous, noble, or high-born*: (L:) *the most generous, noble, or high-born, of a people*: (Mṣb:) *a liberal, bountiful, or munificent, person*: (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people*: (L:) *devout, abstaining from unlawful things, and clement, or forbearing*: (Kāṭādeh, L:) *one who is not overcome by his anger*: ('Ikrimah, L:) accord. to Aṣ, the Arabs say that it signifies *any one who is subdued, or repressed, by his principle of clemency, or forbearance*: (L:) and **سَائِدٌ** signifies the same as **سَيِّدٌ**: or *one inferior to a سَيِّدٌ*: (K:) or, accord. to Fr, one says, **هَذَا سَيِّدٌ** [this is the lord, &c., of his people to-day]; but if you announce that he will be their سَيِّدٌ after a little while, you say **هَذَا سَائِدٌ** **قَوْمِهِ** **عَن** **سَيِّدٍ** [as has been before mentioned]; and it is like **سَرَاةٌ** as pl. of **سَرِيٌّ**, the only other instance

of the kind; this being shown to be the case by the fact that سَيِّد has also as a pl. سَيَّائِد, with ء, [and with the و changed into ي because it is so changed in the sing.,] like أَفَائِل has أَفَائِل, and like as تَبَيَّع has تَبَيَّع; but the Bagrees, who hold سَيِّد to be of the measure فَعْلَة in the pl. as though it were سَائِد, like قَائِد, which has قَادَة as a pl., and like ذَائِد, which has ذَادَة as a pl.; and they also say that سَيَّائِد, with ء, as pl. of سَيِّد, is contr. to analogy; for by rule it should be without ء. (S.) — [In the present day it is also particularly applied to signify, like شَرِيف, Any descendant of the Prophet.] — One of the poets has used it in relation to the jinn, or genii; saying,

* جِنَّ هَبْنِ بَلِيلٍ * يَنْدَبْنَ سَيِّدَهُنَّ

[Genii that were roused from their sleep by night, summoning, or perhaps bewailing and eulogizing, their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) — And the wild ass is called † the سَيِّد of his female. (TA.) — Also, (Ks, S, M, Mgh, Msh, K,) and سَيِّدٌ, (K,) the latter on the authority of Abou-'Alee, (TA,) applied to a he-goat, † Advanced in years: (Ks, S, M, Mgh, Msh, K:) or in its third year: (Mgh:) or great, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) — And the former also signifies † What is most eminent, exalted, or noble, of any things: and is applied by Zj to the Kur-ân, because, he says, it is سَيِّدُ الْكَلَامِ † [The paragon of speech]. (M.)

سَيِّدٌ: see the last sentence but one above.

سَوْدٌ the abbreviated dim. of أَسْوَدٌ: (S, Mgh, Msh:) see the latter. — Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L;) as also أَسْوَدٌ: (M: [but see الأَسْوَدَانِ, voce أَسْوَدٌ:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْ مِنْ سَوْدٍ قَطْرَةً He gave them not to drink a drop of water. (M, Mgh, L.) — أَمْرٌ سَوْدِيٌّ means The anus; syn. الْإِسْتُ: (K;) [and] so سَوْدِيَّةٌ. (M.)

سَوَادَةُ الْقَلْبِ: see سَوَادٌ, near the beginning of the paragraph.

سَوَادِيٌّ [or perhaps سَوَادِيٌّ, i. e. “belonging to the Sawād of El-'Irāk,”] i. q. سَوْرِيٌّ (M) A well-known sort of dates, (K voce سَوْرِيٌّ,) found in abundance at El-Basrah. (TA ibid.)

سَوَادِيَّةٌ: see سَوَادِيَّةٌ.

سَوْدِيَّةٌ dim. of سَوْدٌ, fem. of أَسْوَدٌ, q. v.: (Mgh:) — see also سَوَادٌ, in two places: — and سَوْدِيٌّ: — and أَسْوَدٌ, near the end of the paragraph. — Also

A certain bird. (M.) — And Salt tracts (سَبَاخ) of [plants of the kind called] نَجِيل: Kr explains it by نَبْتَةٌ [app. a mistranscription for نَبْتَةٌ a plant]; without describing it. (M.)

سَائِدٌ: see سَيِّدٌ, in the middle of the paragraph, in three places.

أَسْوَدٌ Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجَلٌ: (S, K:) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هُوَ أَسْوَدُ مِنْ فَلَانٍ, He is greater &c. (أَجَلٌ) than such a one. (S.)

And أَسْوَدُ مِنَ الْقَوْمِ means The greatest &c. (أَجَلٌ) of the people, or party. (K, TA.) =

Also Black; i. e. having سَوَاد, (M, Mgh,) which is the contr. of بَيَاض: (M, Mgh:) and أَسْوَدِيٌّ signifies the same as أَسْوَدٌ: (Ham p. 379:) [or has an intensive signification, like أَكْثَرُ:] the fem. of أَسْوَدٌ is سَوْدِيَّةٌ: (Mgh, Msh:) the dim. of أَسْوَدٌ is أَسْوَدِيٌّ, (S, Msh,) and it is allowable to say أَسْوَدِيٌّ, [as is shown by an ex.

voce أَسَاكُ,] meaning [a little black thing; or blackish, or] approaching to black; (S;) and the abbreviated dim. is سَوْدِيٌّ: (S, Mgh, Msh:) the dim. of سَوْدِيَّةٌ is سَوْدِيَّةٌ: (Mgh:) the pl. of أَسْوَدٌ (M, Msh) and سَوْدِيَّةٌ (Msh) is سَوْدٌ (M, Msh) and سَوْدَانٌ [which latter is especially applied to human beings]. (M.) السَّوْدَانُ is said in the R to denote [The negroes;] that particular people, or race, who are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السَّوْدَانُ) is also sometimes used for أَرْضُ السَّوْدَانِ, or بِلَادُ السَّوْدَانِ, (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَعْفَرَةٌ.] And the epithet أَسْوَدٌ is also applied by the Arabs to a thing that is أَخْضَرُ [i. e. green]; because it appears to be thus at a distance. (Msh. [See أَخْضَرُ: and see حَرِيْقَةٌ دَهْمَاءٌ, voce سَوْدَاوَةٌ and أَسْوَدُ الْقَلْبِ, voce أَدْهَمُ.]) — [Hence,] سَوْدَاوَةٌ and أَسْوَدُ الْقَلْبِ: see سَوَادٌ. — [And] السَّوْدَاءُ The black bile; one of the four humours of the body; of which the others are the yellow bile (الصَّفْرَاءُ), the blood (الدَّمُ), and the phlegm (البَلْغَمُ). — أَسْوَدٌ as opposed to أَحْمَرُ [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أَحْمَرُ, in two places. — As applied to a certain bird: see سَوْدَانِيَّةٌ, in two places. — Also, as a subst., (S,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) † A great serpent, (S, M, K,) in which is blackness: (S, M:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being أَسْوَادٌ (S, M) and أَسْوَادِيٌّ and أَسْوَادَاتٌ: (M:)

were it an epithet [used as such], its pl. would be سَوْدٌ: it is also called أَسْوَدُ سَالِيح, because it casts off its slough every year: you do not say أَسْوَدُ سَالِيح (S:) the female is called أَسْوَدَةٌ (S, M,) which is extr.; (M;) and to this the epithet سَالِيح is not applied. (S.) — الأَسْوَدَانِ means † The serpent and the scorpion; (Sh, Mgh, Msh, K;) which are to be killed during prayer: (Sh, Mgh, Msh:) so called by the attribution of predominance [to the former]. (Sh, TA.) — And † Dates and water; (El-Ahmar, As, S, M, A, Mgh, Msh, K;) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] الأَسْوَدُ alone signifies dates, not water, and especially, or mostly, the dates of El-Medeeneh; and in like manner, Abou-Bekr and 'Omar together are called العَمْرَانِ; and the sun and the moon together, القَمْرَانِ: (TA:) or, as some say, it means water and milk; and is applied by a rájiz to water and the herb called الْفَقْتُ, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سَوْدٌ. — Also † The حَرَّة [or tract strewn with black and crumbling stones] and night: (S, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medeneh, and he said to them, “There is nothing for you with us but the أَسْوَدَانِ:” and they replied, “Verily therein is a sufficiency: dates and water:” but he said, “I meant not that: I only meant the حَرَّة and the night.” (S, M.) And as to the saying of 'Aisheh, that she was with the Prophet when they had no food, but only the أَسْوَدَانِ, which is expl. by the lexicologists as meaning dates and water, [and thus by Mtr in the Mgh, ISd says,] in my opinion she only meant the حَرَّة and night. (M.) — هُوَ أَسْوَدُ الْكَبِدِ [lit. He is black-livered] means † he is an enemy: (A, TA:) and سَوْدُ الْأَكْبَادِ means † enemies. (M, A.) — You say also, جَاءَ فَلَانٌ بِخَتْمِهِ سَوْدُ الْبَطُونِ, both meaning † Such a one brought his sheep, or goats, in a lean, or an emaciated, state. (As, S, and A in art. حِمْر.) — And رَمَى بِسَهْمِهِ الْأَسْوَدَ † He shot with his lucky arrow, (A, K,) that was smeared with blood, (A,) by means of which he looked for good fortune, (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) — And كَلِمَتُهُ فَمَا رَدَّ عَلَى سَوْدَاءٍ وَلَا بَيَّضَاءٍ † I spoke to him, and he did not return to me a bad word nor a good one: (S, L:) or a single word. (A.) — سَوْدَاءٌ وَطَاءٌ means † A footstep, or footprint, that is becoming effaced: a recent one is termed حَمْرَاءٌ. (S.) — السَّوْدَاءُ † Cultivated, or planted, land; opposed to الْبَيَّضَاءُ [q. v.]. (TA in art. بَيَّض.) [See also سَوْدَةٌ.] — [But سَنَةٌ سَوْدَاءٌ means † A very severe year; more severe than such as is termed حَمْرَاءٌ; which is more severe than the سَهْبَاءُ, and still more so than the سَهْبَاءُ: see arts. حَمْرَاءُ and سَهْبَاءُ.] — الْحَبَّةُ السَّوْدَاءُ, said in a

(1) dim. of 285.

(2) " " " 285, case 7.

trad. to be a remedy for every disease except death, (TA,) *q. الشونيز* [q. v.], (K,) as also *الشويداء*, (TA,) [i. e.] this latter signifies *حبة الشونيز*, (M,) or properly *التبينيز*, for thus the Arabs called it accord. to IAr: or, as some say, *q. الحبة الخضراء* [q. v. in art. حب], because the Arabs [often] call black *أخضر*, and green *أسود*. (TA.) — It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure *أَفْعَل*: so in the saying, *أَسْوَدُ مِنْ حَلَكِ الْغُرَابِ* [Blacker than the blackness, or intense blackness, of the crow, or raven: see *حَلَكُ*]. (I'Ar p. 237. [See also its contr. *أَبْيَضُ*, voce *بَيَاضُ*; and see Har p. 286.]

أسودة fem. of *أسود*, q. v., used as a subst. (S, M.) 12

أسود and *سواد*: see *سود* — and *سواد* and *أسودات*: see *أسود*, fourth sentence.

أسودى, rel. n. of *أسيد* with the movent *ي* rejected, *Of, or relating to, [a blackish colour, or] a colour approaching to black.* (S.)

أسود and *أسيد*: see *أسود*, fourth sentence.

مساد, *A skin for clarified butter, or for honey.* (TA in this art. [See also art. *مسد*; and see *مساد*, in art. *سأد*].)

مُسود One over whom rule, or dominion, is exercised; or of whom another is *سيد* [or chief, lord, master, &c.]. (TA.)

مُسود [act. part. n. of *أسود*, q. v.:] with *ة*, i. e. *مُسودة*, *A woman who brings forth black children: the contr. is termed مَبِيضَة*, (Fr, K in art. *مَبِيض*), or, more commonly, *مُوضحة*. (O and TA in that art.)

مُسودة ماء *Water that is a cause of [the disease called] سواد* (M, K, TA) *to such as drink it.* (TA.)

ظَلَّ وَجْهَهُ مُسوداً, in the Kur [xvi. 60 and xliii. 16], means † [His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure. (Mgh: [See the verb, 9.]) And *أَيَّامُ مُسودة* means † [Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.) — *مُسودة* The first draught, or original copy, of a book, or the like: (not called *مُسودة*;) opposed to *مَبِيضَة*, q. v.: probably post-classical.]

مُسود *Guts (مُصْرَان) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten.* (IAr and K as expl. by MF.)

المُسودة The partisans of the dynasty of the 'Abbāses; [so called because they made their clothes black;] opposed to the *مَبِيضَة*. (S and K in art. *بَيَاض*.)

مُسود part. n. of *سَد*. (K. [See 1, last signification.])

سور

1. *سَارَ*, aor. *يَسُورُ*, (S, M, K,) inf. *سُورُ*, (S,) or *سُور*, (M,) or both, (K,) or *سورة*, (Mgh,) [but this last is an inf. n. of *un.*] *He leaped or sprang*, (S, M, A, Mgh, K,) *إِلَيْهِ to, or towards, him*, (S, M, K,) and *عَلَيْهِ upon him*. (A.) — *He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication.* (TA. [See also 3.]) — [Hence,]

سَارَ الشَّرَابُ فِي رَأْسِهِ, (S, M, A, K,) inf. n. *سُورُ* and *سُورُ* (M, K) and *سُورُ*, agreeably with the root, (M,) and *سُورُ*, (TA,) † [The wine assaulted, or rushed into, his head]: (A:) [or] the wine circulated in his head, and rose into it: (M, K:) or *سَارَ الشَّرَابُ*, inf. n. *سُورُ* and *سُورَة*, the wine had an overpowering influence upon the head: (Msb:) and *سَارَتْ فِيهِ حَمِيَا الْكَأْسِ* the force or overpowering influence, (*سُورَة*), [or fumes,] of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. *حَمَى*.) — *سَارَ*, aor. as above, † *He was angry.* (Msb.) — *سَارَ*, aor. as above, inf. n. *سُورُ*, also signifies *He (a man) rose, or became elevated.* (M.)

* *سَرَتْ إِلَيْهِ فِي أَعَالِي السُّورِ* * means *I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.].* (TA.) — And one says to a man, *سَرَّ سُرَّ* [Rise thou, rise thou, to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAr, K, TA:) from *السَّارِطُ*, meaning *I ascended, or mounted, upon the wall.* (TA.) — See also 5, in two places. — *سُورَ بِهِ*: see 2 in art. *سِير*.

2. *تَسُورُ*, inf. n. *تَسْوِيرُ*, *He walled a city or town &c.* (See 2 in art. *خَفَر*.) — See also 5. — And *سُورَتْهُ*, [inf. n. as above, (see an ex. voce *دَهَقَنَ*),] *I put upon him [or decked him with] the سُور [or bracelets; or I decked him with bracelets].* (S.)

3. *مَسَاوَرَة* signifies *The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight.* (Har p. 329.) — And *سَاوَرَهُ*, (S, M, K,) inf. n. *مَسَاوَرَة* and *سُورَ*, (M, K,) *He leaped, or sprang, upon him; he assaulted, or assailed, him; syn. وَائِبَة*. (S, M, K.) You say, *الْحَيَّةُ تَسَاوَرُ الرَّاکِبَ* [The serpent springs upon, or assaults, the rider]. (A.) And it is said in a trad. of 'Omar, *فَكَدْتُ أَسَاوَرَهُ فِي الصَّلَاةِ*, meaning *And I was near to leaping upon him, or assaulting him, and fighting him, during prayer.* (TA.) [See also 1.] You say also, *سَاوَرَتْنِي الْهُنُومُ* † [Anxieties assaulted, or assailed, me]. (A.) — Also *q. أَخَذَ بِرَأْسِهِ* [which, as it is mentioned immediately after *سُورَ* in the last of the senses assigned to that word below, is app. said of speech, or language, meaning † *It had an overpowering influence upon his head.*] (M, K.)

5. *تَسُورُهُ* *He ascended, or mounted, upon it; (namely, a wall;) as also سَاوَرَهُ*, inf. n. *سُورُ*:

(TA:) *he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAr, S, M, A, K, TA;) as also تَسُورَ عَلَيْهِ*; (M;) and *سَاوَرَهُ*, inf. n. as above: (K:) *and he climbed, or ascended, and took, it; as also تَسُورَ عَلَيْهِ*, and *سُورَهُ*: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) *he climbed, or ascended, its سُور [or wall].* (Bd in xxxviii. 20.) — And *تَسُورَ* *He put on himself [or decked himself with] the سُور [or bracelet; or he decked himself with bracelets].* (S.)

6. *تَسَاوَرُ* signifies *The leaping, or springing, one with [or upon] another.* (KL. [See also 3.]) — And *تَسَاوَرْتُ لَهَا* means *رَفَعْتُ لَهَا شَخْصِي* [I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like *تَطَاوَلْتُ*]. (TA.)

8. *اسْتَارَ*: see *اسْتَرَى* in art. *سرو*, from which it is formed by transposition.

سُورُ The wall of a city [or town &c.]: (S, M, A, Msb, K:) [properly] masc.; but Ibn-Jurmoos, in a verse, makes it fem., because it is a part of the *مَدِينَة*: (M:) pl. *أَسْوَارُ* (S, M, Msb, K) and *سِيرَانُ* (S, K.) — And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is *سُورَة*; or *سُورُون*, which is said by some of the later authors to be the reading commonly known. (TA.) — See also *سُورَة*, in three places. — And see *سُورَ*. — Also An entertainment of a guest or guests; (K:) a repast to which people are invited: (Abu-l-'Abbās, TA:) a Pers. word, honoured by the Prophet; (K:) i. e. by his saying to his companions, as is related in a trad., *قُومُوا فَقَدْ صَنَعَ جَابِرٌ سُورًا* [Arise ye, for Jābir has made an entertainment, or a repast]. Abu-l-'Abbās, TA.) — [It is also the name of A species of fig, called by Forskāl (Flora Aegypt. Arab., pp. cxxiv. and 180,) *ficus sur*, (not "mimosa sur" as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

سُورَة A leap, or spring. (TA.) — † The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Msb, and MF voce *حَدَّ*;) as also *سُورَ*; (M, K;) and in like manner, of hunger: (Msb:) the overpowering influence of wine upon the head: (Msb:) or *سُورَ* signifies the creeping of wine in the head: and *سُورَة* is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (*حَمِيَا*) produced by the creeping of wine, in, or through, the drinker: and in like manner, *سُورَ* † *فَرَجَ* means † a motion of joy like the creeping of wine in the head. (TA.) — † A paroxysm of fever. — † An ebullition, a fierceness, or an impetuosity, of anger; as when] one says *إِنْ لَغَضِهِ لَسُورَة* † [Verily his anger has an ebullition, a fierceness, or an impetuosity]: (S:) † an outburst, or outbreak, of anger: and † anger itself: [or † a

† The man was made ruler of the affairs of the people; (S;) [or of the affairs of his people, accord. as the phrase is given in the A:] or was made king. (K.) Accord. to a relation of a verse of El-Ḥoṭei-ah, he uses the expression سَوَّيْتُ [as though meaning *Thou hast ruled the affairs of thy sons*]; but Fr says that سَوَّيْتُ is a mistake. (S.) [Thus I find it in one copy of the S: but in another copy of the S, I find سَوَّيْتُ, which is clearly wrong; and in the TA, سَوَّيْتُ, which Fr can hardly be supposed to have disallowed.] — سَوَّيْتُ لَهُ أَمْرًا † He made an affair easy to him; syn. رَوَّضَهُ and ذَلَّلَهُ. (TA.) You say, سَوَّيْتُ لَهُ أَمْرًا فَرَّكَهَ † [Such a one made an affair easy to him, or, perhaps, commended it to him by making it seem easy, and so he embarked in it, or undertook it]: like as you say, سَوَّلَ لَهُ, and زَيَّنَ لَهُ. (AZ, K.*) — سَوَّيْتُ الْبِرَّةَ He slit the vulva of the woman. (TA.) = See also 1, in two places.

4: see 2: = and see 1, in three places.

5: } see 1.
8: }

سَاسَ: see سَوَّيْتُ. — Also A canker, or corrosion, (قَادِحٌ) in a tooth: (AZ, K:) without ء and without teshdeed. (AZ.) = And A tooth that has been eaten, or corroded: (L, K, TA:) originally سَاسَ, like هَارَ and هَارُ. (K.) — See also سَوَّيْتُ, in two places.

سَوَّيْتُ [The grub, or larva of the phalæna tineæ and of the curculio; i. e. the moth-worm and the weevil;] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA:) and with ة, [a n. un.,] i. q. عَتَّةٌ (Mgh, Mshb;) as also سَاسَ † (TA;) i. e., a worm that attacks wool and cloths (Mgh, Mshb) and wheat or other food: (Mgh;) and سَوَّيْتُ, the kind of worm (M, Mshb) called عَتَّةٌ (M,) that eats grain (M, Mshb) and wood: (Mshb;) n. un. with ة: (M, Mshb;) and any eater of a thing is termed سَوَّيْتُ, whether worm or other thing. (M.) One says, سَوَّيْتُ الْعِيَالُ سَوَّيْتُ الْمَالِ † [The persons who compose a household are the grubs of property]: i. e., they consume it by little and little like as سَوَّيْتُ consume grain, which can scarcely be cleared of them when they attack it. (Mshb.) = [The licorice-plant; so called in the present day;] a kind of tree, (AHn, M, K,) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] نَبِيذٌ, and make it strong like [the strong drink called] دَادِي (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M:) or a kind of tree that grows in leaves without twigs: (M:) or a certain herb resembling [the species of trefoil called] قَت. (TA.) [The root is vulgarly called, in the present day, عَرَقُ سَوَّيْتُ: and so is a strong infusion prepared from it, which is a very pleasant

drink: and its inspissated juice is called رَبُّ الشَّوْسِ.] = Nature; natural disposition: (S, M, A, K:) and origin. (S, A, K.) One says, الْفَصَاحَةُ مِنَ سَوَّيْتُ (S, M) Chasteness of speech, or eloquence, is [a quality] of his nature. (S.) And الْكَرَمُ مِنَ سَوَّيْتُ (Lh, M, A) Generosity is [a quality] of his nature. (A.) And فَلَانٌ مِنْ سَوَّيْتُ Such a one is of good origin. (S.)

سَوَّيْتُ A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the hind leg: (TA:) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.]

سَوَّيْتُ A certain kind of tree: n. un. with ة: (M, K:) AHn says, (M, TA,) on the authority of Abou-Ziyád, (TA,) it is of the kind called عَصَاهُ, resembling the مَرْخ, having a pericarp like that of the مَرْخ, (M, TA,) without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called سَوَّيْتُ (written with the article السَّوَّيْتُ); and AHn says, I asked him respecting it, and he said that this and the مَرْخ and the مَرْخ all three resemble one another; (M;) and it is one of the best of materials used for producing fire, (Lth, M, K,*) not giving a sound without emitting fire, (M,) or because it seldom gives a sound without emitting fire. (Lth, TA.)

سَوَّيْتُ A certain disease in the necks of horses, rendering them rigid, (ISH, K, TA,) so that they die. (ISH, TA.)

سَوَّيْتُ (with the article السَّوَّيْتُ): see سَوَّيْتُ. = And for the same word, and سَوَّيْتُ and سَوَّيْتُ: see art. سَوَّيْتُ.

سَاسَ [A groom, who has the care and management of a horse or horses or the like;] one who manages, or tends, beasts or horses or the like, and trains them: (TA:) pl. سَاسَةٌ and سَوَّيْتُ. (A.) And سَاسَ مَالٍ [A manager, or tender, of camels or cattle or other property]. (K in art. اَزَى, &c.) — [And hence,] † A manager, a conductor, an orderer, or a regulator, of affairs: pl. as above. (M, TA.)

سَوَّيْتُ A beast having the disease termed سَوَّيْتُ. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سَوَّيْتُ.] = Also, [or سَوَّيْتُ, unless originally an epithet,] A kind of stone upon which is generated the salt called زَهْرَةُ السَّوَّيْتُ: the author of the “Minháj” says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سَيس.)

سَوَّيْتُ and طَعَامُ سَوَّيْتُ (TA,) or سَوَّيْتُ †, [which is app. the more correct,] (S,) and سَاسَ (M,) Wheat, or other food, attacked by [the grub called] سَوَّيْتُ (M, TA:) and حَنْطَةُ سَوَّيْتُ † wheat so attacked. (Mgh.) And أَرْضُ سَوَّيْتُ † [Land attacked by such grubs], (M, TA,) in like manner. (TA.) And شَجَرَةُ سَوَّيْتُ † [or سَوَّيْتُ A tree containing, or attacked by, such

grubs]. (TA.) And شَاةٌ مُسَيِّسٌ (M,) or مُسَيِّسَةٌ (TA,) A sheep, or goat, abounding with قَمَلٌ [i. e. قَمَلٌ: see 1, near the end of the paragraph]. (M, TA.)

سَوَّيْتُ: see سَوَّيْتُ, in two places.

سَوَّيْتُ and سَوَّيْتُ: see سَوَّيْتُ, in three places.

سوسن

سَوَّيْتُ (M, Mshb, K,) like جَوْهَرٌ [in measure], (Mshb, K,) by the vulgar pronounced سَوَّيْتُ, with damm to the first letter, (Mshb, [and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (أَعَجَمِيٌّ) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سَوَّيْتُ, in Hebr. שוּשַׁן] (S,) [applied in the present day to The lily: and also the iris: and the pancratium: and app. to other similar flowers:] a certain plant, (M, Mshb, K,*) of sweet odour, (K,) resembling what are called رِيَّاحِينَ, with broad leaves, but not having an odour that diffuses itself like the رِيَّاحِينَ (Mshb;) it is well known, and of many kinds, the sweetest of which is the white: (S: [but only, as mentioned above, in one of my two copies thereof:]) there is a wild kind; and the garden-kind is of two sorts, namely, the آزَاد, which is the white, and the أَيْرِسَاءُ, [i. e. the iris, in the CK, erroneously, أَيْرِسَاءُ,] which is the آسْمَانْجُونِي, [i. e. azure-coloured, from the Pers. آسْمَانْجُونٌ,] beneficial as a remedy against the dropsy, an attenuant of thick matters; and the آزَاد is of a delicate, or subtile, nature, [so I here render لَطِيفٌ, but it has other meanings,] beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its أَصْل [app. here meaning root] is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion: the n. un. is with ة. (K.)

سوط

سَوَّيْتُ (S, M, K,) inf. n. سَوَّيْتُ, [aor. سَوَّيْتُ,] سَاطَهُ. (K,) He mixed it, (S, M, K,) one part with another, (S,) and stirred it about, and beat it; (M;) as also سَوَّيْتُ (M, K,*) inf. n. تَسْوِيْتُ: (K:) or سَوَّيْتُ signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K:); or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سَاطَ قِدْرَهُ بِالسَّوَّيْتُ [he mixed, and stirred about, and beat, the contents of his cooking-pot with the سَوَّيْتُ, q. v.]: (TA:) but you say also, سَاطَ الْهَرِيْسَةَ, and سَوَّيْتُهَا †, he stirred about the [food called] هَرِيْسَةَ with a piece of wood, in order that it might become mixed: (TA:) or سَوَّيْتُ signifies he mixed it much. (S.) — [Hence,] سَيطَ † [The love of thee is

mixed with my blood]. (TA.) And هُوَ يَسُوطُ الْأَمْرَ † He turns over the affair [in his mind]. (TA.) And يَسُوطُ الْحَرْبَ † Such a one superintends, manages, or conducts, in person, the war. (A, TA.) And يَسُوطُ † Such a one rendered his affairs confused, or disordered, or perplexed: (TA.) and in like manner, رَأْيُهُ [his opinion]. (M.) And يَسُوطُ † He created confusion, or disorder, in his affair, or case. (K, TA.) = سَاوَتْهُ (M, K) aor. يَسُوطُ (S) inf. n. سَوَاطُ (M, K) He whipped him; struck him with a whip; (S, M, K;) namely, a beast, and a man. (TA.) — سَاوَطَنِي قَسْطَنُهُ see 3.

2: see 1, in six places. = سَوَاطُ الْكُرَاتِ (M, K) inf. n. تَسْوِيطُ (K) † The leeks put forth their سِياط [or seed-stalks: see 3]. (M, K, TA.)

3. أَسَوَطَنِي قَسْطَنُهُ aor. of the latter سَوَاطُ: thus mentioned by Lh, without any addition: app. meaning He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.)

8. اسْتَوَطَ, which is extr., [for by rule it should be اسْتَطَ] It (a thing) was, or became, mixed. (M.) — [Hence,] اسْتَوَطَ عَلَيْهِ أَمْرُهُ † His affair, or case, was, or became, confused, or disordered, to him. (M, K, TA.)

سَوَاطُ [A whip;] certain thing, (S, M,) namely, plaited skin, (Bd in lxxxix. 12,) [or a lash,] with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. مَقْرَعَةٌ (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi sup.) pl. [of pauc.] أَسَوَاطُ and [of mult.] سِياطُ: (S, M, Msb, K:) the latter originally سَوَاطُ. (TA.) The saying ضَرَبْتُ زَيْدًا بِسَوَاطٍ means ضَرَبْتُ زَيْدًا سَوَاطًا [I struck Zeyd with a whip]: (M, Msb:*) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضَرَبْتُهُ ضَرَبَةً سَوَاطًا [I struck him a stroke, or lash, of a whip], meaning ضَرَبْتُ سَوَاطًا [a stroke, or lash, with a whip]: (M:) or ضَرَبْتُ وَاحِدَةً بِسَوَاطٍ [one stroke, or lash, with a whip]. (Mgh.) One says also, ضَرَبْتُهُ مَائَةً سَوَاطٍ [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سَحَل.) — In the K̄ur [lxxxix. 12], where it is said, فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطَ عَذَابٍ, it signifies † A portion, or share: (S, K:) or (S, Msb, but in the K, “and”) † vehemence, or severity; (S, Msb, K;) as being likened to the pain of a whip; (Msb;) because punishment is sometimes with the سَوَاطُ; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the K̄ur means, † [And thy Lord poured upon them a portion, or a share, or vehemence, or severity, of punish-

ment: or it means,] a mixture, prepared for them, of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is † a kind of punishment. (Jel.) [Agreeably with this last explanation, it is said that] the phrase هُمَا يَتَعَاطِيَانِ وَاحِدًا means † They two are agreed upon one mode: (A:) or the meaning is † [they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair; (S, and K; but wanting in one copy of the former; and in the latter, in the place of هُمَا is put مَا;) i. e., one sort [of thing or affair]. (S.) — The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of K̄zw &c., to be the same as رُمْحٌ is in modern usage; i. e. four degrees and a half, by rule; but, like the latter, not precise nor uniform in every instance.] — [The pl. سِياطُ also signifies † The seed-stalks of leeks; (TK;) the stalks, of leeks, upon which are the زَمَالِقُ thereof: (M, K:) so called as being likened to the سِياط with which one strikes. (M.) — And سَوَاطُ signifies also † A remaining portion (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which the الغَدِيرُ is erroneously put for الغَدِيرُ,]) extended like the سَوَاطُ [with which one strikes]: (A:) pl. سِياطُ. (TA.) — And † A place where water collects and stagnates: (K:) pl. أَسَوَاطُ. (TA.) — And † A road, or track, of little width, between two elevations: pl. أَسِياطُ [or سِياطُ?] and أَسَوَاطُ: so in the A: but some say سَوَاطُ, q. v. (TA.) — Also † A kind of tent, of [goats'] hair. (Ibn-El-Kelbee, TA voce بَيْتٌ, q. v.) — And سَوَاطُ بَاطِلٌ † Light entering from an aperture in a wall, in sunshine; (K, TA;) also termed خَيْطُ بَاطِلٌ: but as some say, with ش. (TA: and it is mentioned with ش in art. شَوَاطُ in the S, and again in the K.)

سَوَاطُ; fem. with ة: see مَسَوَاطُ.

سَوَاطُ The شُرَطِيُّ [or officer of the prefect of police] who has with him the سَوَاطُ [or whip]. (TA.)

مَسَوَاطُ Mixed. (TA.) So in a trad. of 'Alee with Fāṭimeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] مَسَوَاطُ لَحْمَهَا بِدَمِي وَلَحْمِي † Her flesh is blended and mixed with my blood and my flesh. (TA.) You say also, أَمْوَالُهُمْ مَسَوَاطُهُمْ Their possessions are mixed among them; (AZ, S, K;) i. q. مَسَوَاطُهُمْ. (M.)

مَسَوَاطُ: see what next follows.

مَسَوَاطُ A thing with which one mixes a thing, (S, M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also مَسَوَاطُ. (K.) = A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbād and K; and so in a copy of the S, on the authority of AO, but omitted in another

copy;) as though (TA) keeping it in store. (S, TA.)

مَسَوَاطُ; fem. with ة: see مَسَوَاطُ.

سوع

1. سَاعَتِ الْإِبِلِ aor. سَوَعُ (S, K,) inf. n. سَوَعُ, (S,) The camels were left to themselves, (S, K,) without a pastor; (K;) as also سَاعَتْ with تَسِيعُ for its aor. and سِيعُ for its inf. n. (Sh.)

8. عَامَلَهُ مُسَاوَعَةً [He bargained with him for work by, or for, the hour,] is from السَّاعَةُ, like الْيَوْمُ from مَيَاوَمَةٍ. (S, K.) [See also the last sentence of the second paragraph of art. سَعَى.] [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] سَاوَعَهُ, inf. n. سَوَاعُ, He hired him, or took him as a hireling, for the hour. (TA.)

4. اسَاعَهُ He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it. (K.) Er-Rāghib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from السَّاعَةُ. (TA.) You say, أَسَعْتُ الْإِبِلَ I left the camels to themselves, left them alone, or neglected them. (S.) And رَبٌّ نَاقَةٌ تَسِيعُ وَلَدَهَا حَتَّى تَأْكُلَهُ السَّبَاعُ [Scarce, or many, a she-camel] leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it]. (TA.) [See also 4 in art. سِيعُ.] = أَسَوَعُ He (a man, Zj) passed from سَاعَةٍ to سَاعَةٍ [i. e. time to time, or hour to hour]; (Zj, K;) as also اسَاعَ, inf. n. اسَاعَةٌ (Zj, TA:) or he remained behind, or held back, or delayed, for a سَاعَةٍ [i. e. a time, or an hour]. (Ibn-'Abbād, K.)

سَاعُ: see سَاعَةٌ, in two places.

سَوَعُ and سَوَاعُ i. q. هَدَّ, as used in the phrase, جَاءَنَا بَعْدَ سَوَعٍ مِنَ اللَّيْلِ [He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K:*) or this phrase means he came to us after a سَاعَةٌ [i. e. a short period, or an hour,] of the night. (TA.)

سَاعَةٌ [An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed سَاعَةٌ فَلَكِيَّةٌ (an astronomical hour; fifteen دَرَجَاتُ of time; sixty minutes of time;) because سَاعَةٌ alone is often used in a vague sense, as meaning what is termed زَمَانِيَّةٌ; i. e., a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while; (Msb;) a [short or] little portion, or division, [or space, or period,] of the night and of the day: (TA:) and السَّاعَةُ signifies the pre-

sent time: (S, K:) pl. سَاعَات and سَاعٌ (S, Mṣb, K,) [or the latter is rather a coll. gen. n. of which سَاعَة is the n. un.] and سَوَاعٌ. (Mṣb.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Mṣb) They will not remain behind (Bd) for a time, or any while, (Mṣb,) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى Whoso goeth in the first time; not in the first astronomical سَاعَة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Mṣb.) [سَاعَةٌ signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And فِي سَاعَةٍ In a short time: in a moment. And السَّاعَةَ, Now: just now: this moment. And سَاعَتَهُ, Then; at that time: or in that hour.] أَمْدٌ سَاعَةً [A little while ago;] in the first time near to us: (K in art. اَنف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. اَنف.) [And مِنْ سَاعَتِهِ At the moment thereof; instantly. Hence, سَمَرُ سَاعَةٍ An instantaneous poison.] — السَّاعَةُ also signifies †The resurrection; (S, K, TA:) the raising of mankind for the reckoning; also termed السَّاعَةُ الْكُبْرَى (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [liv. 1], اقْتَرَبَتِ السَّاعَةُ †The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] يَسْأَلُونَكَ عَنِ السَّاعَةِ †They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ †With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) — Also †The death of one generation; termed, for distinction, السَّاعَةُ الْوَسْطَى as in the saying of Moḥammad, when he saw 'Abd-Allah Ibn-Uneys, إِنَّ يَطْلُ عَمْرُ هَذَا الْغُلَامِ لَمَرِيْمَتٍ [If the life of this boy last long, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) — Also †The death of any man; termed, for distinction, السَّاعَةُ الصَّغْرَى as in the Kur [vi. 31], قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَهُمُ الْمَوْتُ السَّاعَةُ بَغْتَةً [They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B.) — Also †Difficulty, distress, or affliction; and so السَّاعُ. (TA.) — And †Distance, or remoteness. (TA.) = See also سَائِعٌ.

سَاعَةٌ سَوَاعَةٌ A severe, grievous, or distressing

[hour or time]; (S, K:) like the phrase تَبَنَّى بَيْلًا. (S.)

سَوَاعٌ: see سَوَّعٌ. = Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (Kh, K,) A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhorted it, and it was worshipped [again]; (K:) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Rihát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of] Hemdán: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Har p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxxi. 22, and is there with tenween]. (TA.) [See also وَدٌّ.]

هُوَ ضَائِعٌ سَائِعٌ He is left to himself, left alone, or neglected. (S, *K, *TA.) †سَاعَةٌ [is pl. of سَائِعٌ; and also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَةٌ as signifying جِيَاعٌ (K,) and طَاعَةٌ as signifying مُطِيعُونَ (TA.)

مُسَيِّعٌ: see the following paragraph.

مُسَيِّعٌ A she-camel that leaves her young one so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. سِيعٌ, q. v. (K.) You say also, رَجُلٌ مُسَيِّعٌ لِلْجَمَالِ [A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them]; and accord. to A'Obeid, مُضَيِّعٌ مُسَيِّعٌ. (S.)

سوغ

سَاغٌ فِي الْحَلْقِي (S, Mgh, Mṣb, K,) or سَاغٌ, (JK,) aor. يَسُوغُ (S, Mṣb,) inf. n. سَوَّعٌ (JK, S, Mgh, Mṣb, K) and سَوَّاعٌ, or سَوَّاعٌ, accord. to different copies of the K, (TA,) and سَوَّاعٌ, (CK, [not in my MS. copy of the K nor in the TA,]) and مَسَاغٌ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Mṣb, K;*) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce حَبِيْرٌ.] — [Hence,] one says, †سُغٌ فِي الْأَرْضِ مَا وَجَدْتُ مَسَاغًا †Enter thou into the land while thou findest a place of entrance. (TA.) — And سَاغَ فَعْلُ الشَّيْءِ †The doing of the thing was allowable; or passed for lawful. (Mṣb.) And سَاغَ لَهُ مَا فَعَلَ †What he did was allowable to him; or passed for lawful to him. (S, K, TA.) — And سَاغَ النَّهَارُ †The day was, or became, easy. (TA.) — سَاغَتْ بِهِ الْأَرْضُ, (K,) inf. n. سَوَّعٌ, (TA,) i. q. سَاعَتْ †[The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him]. (AA, K,

TA.) — And سَاغَتْ الشَّاقَةُ †The she-camel became apart, or alone, syn. شَدَّتْ (K, TA,) or ran, syn. شَدَّتْ (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) = See also 4, in two places.

2. سَوَّعٌ is app., in its primary sense, syn. with أَسَاغَةً: and hence what here follows.] — You say, سَوَّعَهُ مَا أَصَابَ (JK, TA,) inf. n. تَسْوِيْعٌ (JK,) †He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.) — And سَوَّعَهُ (inf. n. as above, K,) †He made it allowable, lawful, or free, (S, Mṣb, K,) لَهُ to him. (S.) And سَوَّعَهُ مَا لَهِ †[He made property allowable, &c., to him]: so in the "Mufradát." (TA.) — And سَوَّعَ لَهُ كَذَا †He gave him such a thing. (IDrd, K.) — [See also تَسْوِيْعَاتٌ, below.]

4. اسَاغَةٌ (JK, Mṣb,) inf. n. اسَاغَةٌ (JK,) or اسَاغٌ (Mṣb,) said of God, (JK,) or of a man, (Mṣb,) [He made it easy and agreeable to swallow;] he made it easy of entrance into the fauces; (Mṣb;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK;) as also سَاغَةٌ. (Mṣb.) — [Hence,] اسَاغَ لِي غَضَبِي [Make thou easy to me to swallow the thing that is choking me; or let me swallow it;] meaning †grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.) — And اسَاغَتْهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb, TA,) I swallowed it: (Mṣb, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and سَوَّعَتْهُ and سَوَّعَتْهُ, aor. سَوَّعَتْهُ and سَوَّعَتْهُ, (S, K,) inf. n. سَوَّعٌ and سَوَّعٌ, (TA in art. سِيعٌ,) signify the same. (S, K.) — اسَاغَ لِي فُلَانٌ means †Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, ثَمَرَامُوهُ is erroneously put for ثَمَرَامُوهُ بِهِ]) and accomplished the object of his want by means of him: (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, اسَاغَ بِهِ. (Ibn-Buzurj, K.) = اسَاغَ أَخَاهُ He (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-Abbád, K.) [See what next follows.]

سَوَّعَتْهُ (K) and سَوَّعَتْهُ (S, K) and هَذَا سَوَّعٌ هَذَا mean †This is he who was born next after this, (S, K, TA,) or, as in the "Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, هِيَ أُخْتُهُ سَوَّعَتْهُ and سَوَّعَتْهُ [She is his sister that was born &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوَّعَتْهُ and سَوَّعَتْهُ [He is his brother that was born &c.]: or سَوَّعٌ الرَّجُلِ means he who was born after the man, or near after him, though not his brother: and Fr

heard a man of Benoo-Temeem say سَوَّعَهُ, and another of the same tribe say سَوَّعْتَهُ, meaning *he who followed him*: (TA:) [the pl. of سَوَّع is سَوَّاع; and it is said that] سَوَّاعُ الرَّجُلِ means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them*: (TA:) or *those born next after him*: (JK:) and أَصَوَّاع is a dial. var. thereof: but IF says that هَذَا سَوَّعٌ هَذَا means *This is of the cast, mould, form, or fashion, of this*; and that the س may be a substitute for ص; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, هَذَا سَبَّعٌ هَذَا *this is proportionate to this, or of the proportion of this*. (TA in art. سَبَّع.)

سَوَّعَةٌ: see the next preceding paragraph in four places.

سَوَّاعٌ *A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him*. (S, M, K, TA.) One says, *الْبَاءُ سَوَّاعٌ الْقُصَصِ* [Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him]. (S.)

سَائِغٌ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily [and agreeably] down the throat*; (JK, M, K, TA, and Bḍ and Jel in xvi. 68 and Bḍ in xxxv. 13;) [or easy and agreeable to swallow;] not choking; (Jel in xvi. 68;) and سَوَّغٌ signifies the same; (IDrd, K, TA;) and so سَبَّغٌ, applied to food [&c.]; (TA;) and سَمَسَّغٌ, accord. to Freytag, as from the K, in which I do not find it.]

سَبَّغٌ: see the next preceding paragraph.

أَسَوَّغٌ: see سَائِغٌ. [Freytag assigns to it also another signification, which belongs not to it, but to سَوَّغٌ.]

تَسْوِغَاتُ السَّلَاطِينِ is a post-classical term, (O, K,) from سَوَّغْتَهُ لَهُ, inf. n. تَسْوِغٌ, meaning “I made it allowable, lawful, or free, to him:” (O:) and what is meant by [the sing. of تَسْوِغَاتُ i. e.] تَسْوِغٌ is *The permission [of the Sulṭān] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker*. (MF.)

مَسَاغٌ [A place of easy entrance or passage for beverage, or food, into the fauces or throat. — And hence,] † *A place of entrance into a land* [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — And [hence] one says, هَذَا لَا أَجِدُ لَهُ مَسَاغًا † *This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance*. (TA.)

سَائِغٌ: see مَسَاغٌ.

سوف

1. سَوَّفَ الشَّيْءَ, aor. يَسَوِّفُ (S, M, M, K) and يَسَافُ (M,) inf. n. سَوِّفٌ (S, M, K) and so

سَوَّفَهُ (M, TA;) and اسْتَافَهُ (M, M, K, K,*) inf. n. اسْتِيفٌ (S;) [and, accord. to Freytag, سَوِّفَهُ; but he has not named his authority; if correct, probably having an intensive signification:] *He smelled the thing*. (S, M, M, K) A poet says, (M, K,) namely, Ru-beh, (S, M,)

إِذَا الدَّلِيلُ اسْتَفَّ أَخْلَاقَ الطَّرِيقِ *
[When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, M, K) — [And hence, *He hunted*. (Freytag, from the Deewān el-Hudhaleeyeen.)] سَوِّفٌ is also *Syn. with سَبَّرَ*. (IA, K, K.) You say, of a man, سَوَّفَ عَلَيْهِ, inf. n. سَوِّفٌ, *He endured it with patience*. (TK.) = سَافَ (S, M, O, K,) aor. يَسَوِّفُ (S, O, K) and يَسَافُ (O, K,) inf. n. سَوِّفٌ (M,) said of a man, (M,) and of cattle, (M, O, K,) *He, or they, perished, or died*: (S, M, O, K:) or, said of cattle, *they had a murrain occurring among them*. (K.) = [سَافَ expl. by Freytag in this art., as though having for its aor. يَسَوِّفُ, and meaning *He smote a person with a sword*, is a mistake, caused by a mistranscription (of سَفَّتهُ for سَفَّتهُ) in art. سِيف in some copies of the K.]

2. سَوَّفَهُ (S, M, K,) or سَوِّفَ بِهِ (M, K,) inf. n. تَسَوِّفٌ (S, M, M, K,) *He said to him time after time* سَوِّفْ أَفْعَلُ [I will do such a thing]; (S, M, K, TA;) derived from the particle سَوِّفَ (IJ, M:) and hence, (M, K,) *he delayed, or deferred, with him; or put him off with promises*; syn. مَطَّلَهُ (S, M, K, TA;) *saying أَفْعَلُ* سَوِّفَ; (TA;) or *promising to be faithful to his engagement*; (M, K;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi-Hadeed: (MF, TA:) and سَوَّفَهُ signifies [the same, as is implied in the M, being syn. with] سَوِّفَ: see an ex. in a verse cited voce سَوِّفَ, last sentence. (TA.) التَّسْوِيفُ is [also expl. as] *Syn. with التَّأْخِيرُ* [app. as meaning *the postponing, putting off, delaying, or deferring, anything*]. (TA.) [And it is implied in art. عَظَبَ: that it is *Syn. with التَّصْبِيرُ* and التَّوْبِينُ: so that you say, سَوَّفَهُ عَلَيْهِ, meaning *He inured, or accustomed, him to it; and made him to endure it with patience*: see سَافَ عَلَيْهِ, above.] — You say also, سَوَّفْتُهُ أَمْرِي, meaning *I made him (a man) to have the ordering and deciding of my affair, or case*, (S, K,) *to do what he would*: (S:) and so سَوَّفْتُهُ. (TA.) = See also 1, first sentence.

3. سَوَّفَهُ: see 1: = and 2: = Also i. q. سَاَرَهُ [He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret]. (K.) — And سَاَوَفَ الْمَرْأَةَ i. q. ضَاغَبَهَا [He slept with the woman in, or on, one bed]. (K.)

4. اسَافَ (S, M, K,) inf. n. إِسَافَةٌ (TA,) said of a man, (S, M,) *His cattle perished, or died*: (S, K:) or *he had murrain occurring among his cattle*: so in a verse of Tufeyl, cited voce اسْتَرْخَى in art. رَخَو. (M.) [Hence,] one says, أَسَافَ حَتَّى السَّوَّافِ, (AA, S, Meyd, K,) or السَّوَّافِ, (A, Meyd,) [He had murrain among his cattle

until he did not complain of the murrain:] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — اسَافَ الْوَالِدَانِ *The two parents lost their child by his death*: in which case, the child is said to be مَسَافٌ; and his father, مَسِيفٌ; and his mother, مَسِيفَةٌ. (Ibn-'Abbād, K.) = اسَافَهُ اللَّهُ *God destroyed him, or took away his life*. (M.) — اسَافَ الْخَرَزَ i. q. خَرَّمَهُ [i. e. *He spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one*]. (M.) And اسَافَ الْحَارِزَ *The sewer of a skin, or hide, perforated, or sewed, in such a manner that the two stitch-holes became rent [into one]*. (A'Obeyd, K.)

8: see 1, first and second sentences.

سَافٌ *Any row, or course*, (S, M, L, K, TA,) [i. e.] *a single row, or course*, (Mgh,) of bricks, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA “and”) of clay, (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مَدْمَاكٌ (TA:) pl. of pau. آسَفٌ [formed by transposition, like آدَرُ pl. of دَارٌ], (L,) and سَافَاتٌ: (Mgh:) Lth explains السَّافُ as signifying *what is between the سَافَاتِ of the building*: its 1 is originally و. (TA.) [سَافَةٌ mentioned by Freytag as signifying “a single series of stones in a wall,” on the authority of the K, I do not find there, nor in any other lexicon.] = Also *A certain bird, that preys*. (M.)

سَوِّفَ, for which one also says سَفَ (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and سَوَّ (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and سَيَ (M, Mughnee, K,) rejecting the final radical and changing the medial into ي for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the L, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تَنْفِيسٌ (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce سَ [q. v.];) i. e., denoting تَنْفِيسٌ with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (M, K;) it is *syn. with سَ* accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say, سَوِّفْ أَفْعَلُ [I will do such a thing]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the س in سَيَفْعَلُ [&c.]. (Sb, S.) [But] it is distinct from سَ by its [sometimes] having ل prefixed to it; as in [the phrase in the Kur xciii. 5] وَلَسَوْفَ يُعْطِيكَ, [And thy Lord will give thee, and thou wilt be well pleased]: (Mughnee:) in this phrase, [however,] the ل is [considered as] pre-

carrying-on is pointed to such a thing]. (TA.) And جَنَّكَ بِالْحَدِيثِ عَلَى سَوْقِهِ † [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] سَاقُ الْأُمُورِ أَحْسَنُ [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حَوْذ.) سَوْقُ الْمَعْلُومِ مَسَاقَ غَيْرِهِ — [from سَوْقُ سَاقِ الْحَدِيثِ expl. above] means † The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says, أَوْجَهَكَ هَذَا أَمْرٌ بَدْرٌ [Is this thy face or a full moon?]. (Kull p. 211.) — سَاقُ said of a sick man, (K,) and سَاقُ نَفْسِهِ, [app. thus originally,] (Ks, Msh, TA,) and سَاقُ بَنَفْسِهِ, (TA,) aor. يَسُوقُ, (Ks, S, O, Msh, TA,) inf. n. يَسَاقُ, (S, O, Msh, K,) originally سَوَاقٌ, (TA,) and سَوْقٌ (O, K) and سَوُوقٌ, (TA,) † He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (S, O, Msh, TA;) or he began to give up his spirit, or to have his soul drawn forth. (K.) You say, رَأَيْتُ فَلَانًا يَسُوقُ † I saw such a one giving up his spirit at death. (S, O, TA.) And رَفَى السَّيَاقُ [or رَفَى السَّيَاقِ] as in the Mshb, † I saw such a one in the act [or agony] of death; and يَسَاقُ [having his soul expelled], inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتَسَاقُ † [Verily his soul is being expelled]. (Ish, TA.) = سَاقُهُ, (K,) first pers. سَقَّتُهُ, (S,) aor. as above, inf. n. سَوْقٌ, (TA,) also signifies He hit, or hurt, his (another man's, S) سَاقِ [or shank]. (S, K.)

2. سَوْقٌ, inf. n. تَسْوِيشٌ: see 1, first sentence. — سَوْقُ فَلَانًا أَمْرَهُ † He made such a one to have the ruling, or ordering, of his affair, or case. (Ibn-'Abbád, K.) — See also 5. = Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) † It had a سَاقِ [i. e. stem, stock, or trunk]. (K, TA.)

3. سَاقَهُ He vied, or competed, with him, in driving: (K:) [in the CK, for السَّوْقِ, is put (في السَّوْقِ)] or he vied, or competed, with him to decide which of them twain was the stronger; from the phrase قَامَتِ الْحَرْبُ عَلَى سَاقٍ. (S.) [Hence,] one says بَعِيرٌ يَسَاقُ السَّيْدُ † [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbád, O, K, TA.) — مُسَاوَقَةٌ is also syn. with مُتَابَعَةٌ [app. as meaning † The making to be consecutive, or successive, for it is added], as though driving on one another, or as though one portion were driving on another. (TA. [See 6, its quasi-pass.].) — [Freytag also assigns to سَاقٍ the meaning of He, or it, followed (secutus fuit), as on the authority of the Hamáseh; but without pointing out the page; and it is not in his index of words explained therein.]

4: see 1, in two places. — أَسَقَّتُهُ إِبِلًا † I made him to drive camels: (K:) or I gave to him

camels, to drive them: (S, TA:) or † I made him to possess camels. (TA.)

5. تَسَوَّقَ الْقَوْمُ The people, or party, [trafficked in the سوق, or market; or] sold and bought: (S, TA:) the vulgar say سَوَّقُوا. (TA.)

6. تَسَاوَقَتِ الْإِبِلُ † The camels followed one another; (Az, O, Msh, K, TA;) and in like manner one says تَقَاوَدَتِ; (O, K, TA;) as though, by reason of their weakness and leanness, some of them held back from others. (TA.) And تَسَاوَقَتِ الْغَنَمُ † The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another. (O.) [See also 7.] — The lawyers say, تَسَاوَقَتِ الْخَطْبَنَانِ, meaning † [The two demandings of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Mshb.)

7. انْسَاقَتِ الْبَاشِيَةُ The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of سَاقَهَا. (S, TA.) And انْسَاقَتِ الْإِبِلُ [has the like signification: or means] † The camels became consecutive. (TA. [See also 6.]

8: } see 1, first sentence.
10: }

سَاقٌ The shank; i. e. the part between the knee and the foot of a human being; (Mshb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the سَاقُ of the human foot: (S, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast;] the part above the وَطِيف of the horse and mule and ass and camel, and the part above the كُرَاع of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore leg also, of a beast: it generally corresponds to ذِرَاعُ of a bird, it is the thigh commonly so called: and sometimes the shank commonly so called: and, by synecdoche, the leg:] it is of the fem. gender: (Mshb, TA:) and for this reason, (TA,) the dim. is سَوِيقَةٌ: (Mshb, TA:) the pl. [of mult.] is سَوَاقٌ (S, Mgh, O, Msh, K) and سَيَاقَانِ and [of pauc.] أَسَاقٌ, (S, O, K,) the و in this last being with ء in order that it may bear the dammeh. (O, K.) A poet says,

لَلْفَتَى عَقْلٌ يَعِيشُ بِهِ
حَيْثُ تَهْدِي سَاقَهُ قَدَمُهُ

meaning The young man has intelligence whereby he lives when his foot directs aright his shank. (IAqr, TA.) And one says of a man when difficulty, or calamity, befalls him, سَاقَهُ عَنْ كَشَفٍ [lit. He uncovered his shank; meaning † he prepared himself for difficulty]: so says IAMB: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the سَاقِ when they mean to express the difficulty of

a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying سَاقِ يَوْمٌ يَكْشَفُ عَنْ سَاقِ (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. On a day when a shank shall be uncovered,] means † on a day when difficulty, or calamity, shall be disclosed. (TAb, Mujáhid, S, K, TA.) It is like the saying, قَامَتِ الْحَرْبُ عَلَى سَاقِ (S, TA,) which means † The war, or battle, became vehement, (Mshb in this art. and in art. حَرْب,) so that safety from destruction was difficult of attainment: (Id. in art. حَرْب:) and كَشَفَتِ الْحَرْبُ عَنْ سَاقِ, [as also, شَمَرَتْ عَنْ سَاقِ] i. e. † The war, or battle, became vehement. (Jel in lxviii. 42.) And in like manner, وَاتَّفَتِ الْأَسَاقُ بِالسَّاقِ (K, TA,) in the Kur [lxxv. 29], (TA,) means † And the affliction of the present state of existence shall be combined with that of the final state: (K, TA:) or it means when the [one] leg shall be innwapped with the other leg by means of the grave-clothes. (TA.) One says also, قَامَ الْقَوْمُ عَلَى سَاقِ † The people or party, became in a state of toil, and trouble, or distress. (TA.) And قَرَعَ لِلْأَمْرِ سَاقَهُ, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. He struck his shank for the affair;] meaning † he prepared himself for the thing, or affair; syn. تَسَمَّرَ: (JK:) or he was, or became, light, or active, and he rose, or hastened, to do the thing; or † he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. تَجَرَّدَ لَهُ or [q. v.]; (TA;) or شَمَرَتْ لَهُ [q. v.]; (TA;) or قَرَعَ [q. v.: see also ظَنَّبُوبُ, in several places.] [It is also said that] أَوْهَتْ بِسَاقِ means كَدْتُ [i. e. I nearly, or almost, did what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurṭ says, describing the wolf,

وَلَكِنِّي رَمَيْتُكَ مِنْ بَعِيدٍ
فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ بِسَاقِ

[i. e., app., But I shot at thee from afar, and I did not what I purposed, though it (the shot, the rímíyah, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed: the poet, I assume, says أَوْهَتْ بِسَاقِ for the sake of the measure and rhyme, for أَوْهَتْ سَاقًا: see what is said, in the explanations of the preposition بِ, respecting the phrase وَأَمْسَحُوا بِرُؤُسِهِمْ. (TA.) — By a secondary application, سَاقٌ signifies † [A greave; i. e.] a thing that is worn on the سَاقِ [or shank] of the leg, made of iron or other material. (Mgh.) — Also † [The stem, stock, or trunk, i. e.] the part between the أَصْل [here meaning root, or foot, (though it is also syn. with سَاقِ in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA;) or the support; (Mshb;) or the جَذْعُ (S, K;) of a tree, or shrub: (S, Mshb, K, TA:) pl. [of mult.] سَوَاقٌ (Mshb, TA) and سَوُوقٌ and سَوُوقٌ

† [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — سَيْقَةٌ signifies also *An animal by means of which* [in the O *بَهَا*, for which *فِيهَا* is erroneously put in the K,] the sportsman conceals himself, and then shoots, or casts, at the wild animals: (O, K:) like قَيْدَةٌ: (A in art. قود:) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see دَرِيَّةٌ:] pl. سَيَاتِي. (K.) [See also مَسُوقٌ.]

أَسُوقٌ A man (S, *TA) long in the shanks: (S, K: [see also سَوَاقٌ:] or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) beautiful in the shank or shanks, (S, K,) applied to a man: and so سَوَاقَةٌ applied to a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)

إِسَاقَةٌ (Lth, O, K, in the CK إسَاقَةُ) The strap of the horse's stirrup. (Lth, O, K.)

يَعْبِرُ مَسُوقٌ (JK, O, and TA as from the Tekmileh,) or مَسُوقٌ like مَحْسِنٌ (K, [but this I think to be a mistake,]) means الَّذِي يَسَاقُ الصَّيْدَ [i. e. † A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K:) so says Ibn-'Abbād: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also سَيْقَةٌ, last signification.])

مَسُوقَةٌ A staff, or stick, with which cattle are driven: pl. مَسَاقِي: perhaps post-classical.]

مُنْسَاقٌ *i. q.* تَابِعٌ [app. as meaning † A follower, or servant; as though driven]. (Ibn-'Abbād, O, K.) — And † A relation; syn. قَرِيبٌ. (Ibn-'Abbād, O, K.) — And عَمْرٌ مُنْسَاقٌ † A mountain extending along the surface of the earth. (Ibn-'Abbād, O, K.)*

سوك

1. يَسُوكُ (IDrd, O, Mṣb, K,) aor. يَسُوكُ, inf. n. سَوَكٌ (IDrd, O, Mṣb,) He rubbed the thing, or rubbed it well. (IDrd, O, Mṣb, K.) — See also 2. = And see 6.

2. سَوَكٌ قَمَهُ بِالْعُودِ (S, O, Mṣb,) or سَوَكٌ قَاهُ (K,) inf. n. تَسْوِيكٌ; (S, O, Mṣb, K;) and سَاكَهُ (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سَوَاكٌ; (Mṣb; [there said to be an inf. n., as well as a subst. syn. with مَسُوكٌ, but without the mention of its verb;]) and تَسْوَكٌ, these two used without the mention of the mouth (S, O, Mṣb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the سَوَاكُ, or مَسُوكٌ.]

5: see the next preceding paragraph.

6. سَوَاكٌ and سَوَاكٌ [each an inf. n., the verb of the latter, if it have one, being app. † سَاكٌ] A weak manner of going: or a bad manner of going, resulting from slowness or emaciation: *

Bk. I.

(K, TA:) so says ISK. (TA.) One says, جَاءَتْ الْإِبِلُ تَسَاوُكًا, [for تَسَاوُكًا] i. e. The camels came inclining from side to side, in consequence of weakness, in their going along. (S, O.) [Or] جَاءَتْ الْإِبِلُ تَسَاوُكًا means The camels had an agitation of their necks in consequence of leanness. (IF, Mṣb.) In the M it is said that جَاءَتْ الْغَنَمُ تَسَاوُكًا means The sheep, or goats, came, not moving their heads, in consequence of weakness. (TA.)

8: see 2.

سَوَاكٌ and مَسُوكٌ signify the same; (S, Mgh, O, Mṣb, K;) i. e. A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres]; (K, *TA;) [commonly] a piece of stick of the [kind of tree called] أَرَاكٌ: (Mṣb:) accord. to IDrd, derived from سَكْتُ الشَّيْءَ meaning “I rubbed, or rubbed well, the thing;” (O, Mṣb;) accord. to IF, from سَاوَكْتُ الْإِبِلَ [expl. above]: (Mṣb:) accord. to Lth, (T, TA,) سَوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سَوَاكٌ (S, O, Mṣb, K) and سَوَاكٌ (Az, TA) and سَوَاكٌ (AHn, TA,) and [of pauc.] أَسْوَاكَةٌ; and the pl. of مَسُوكٌ is مَسَاوِيكٌ. (TA.) In the saying, in a trad., خَيْرٌ خَلَالِ الصَّائِرِ السَّوَاكُ, a prefixed n. is [said to be] suppressed [so that the meaning is The best of the habits, or customs, of the faster is the use of the tooth-stick: but see 2, where سَوَاكٌ is said, on the authority of the Mṣb, to be also an inf. n.].

سَوَاكٌ: see سَوَاكٌ, in two places.

سول

1. يَسَالُ, aor. يَسَالُ (Akh, and S, M, Mṣb, K, all in art. سَالُ,) like يَخَافُ, aor. يَخَافُ (Mṣb and K ibid.,) first pers. pret. سَلْتُ [like خَفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. أَسَالُ (Sb, M and K in this art.,) imperative سَلْ (S, Mṣb, K, TA, all in art. سَالُ,) dual سَلَا and pl. سَلُوا, these two being irregular, (Mṣb in that art.,) inf. n. سَوَالٌ (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوَالٌ (M and K ibid.,) mentioned by Th, (M ibid.,) *i. q.* سَالٌ [He asked, &c.], (Akh, and S, M, Mṣb, K, all in art. سَالُ,) and سَالَتْ; a dial. var. of the verb with أ, (Sb, M and K in the present art.,) the medial radical being originally و (M and K ibid.,) not a substitute for أ, (M ibid.) as is shown by the phrase هُمَا يَسَاوِلَانِ (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. سَالُ.) [For the pass. (سِيلَ &c.), see سَالٌ.] A certain elegant scholar says,

سَالَتْ هَذَيْلُ رَسُولَ اللَّهِ فَاجِشَّةٌ *

i. e. [Hudheyl] asked of the Apostle of God as a thing wished for [something beyond measure evil]: it is not from سَالٌ, [i. e. it is originally سَوَلٌ, not formed from سَالٌ by the substitution of ل for ا,] as many of the elegant scholars say. (Er-Rághib, TA.) = سَوَلٌ (M, K,) [aor. يَسُولُ,] inf. n. سَوَلٌ (M,) He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous: (M, K:) [or, said of a man, he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of سَوَلٌ and from what here follows:] سَوَلٌ (S, TA,) in the K, erroneously, سَوَلَةٌ (TA,) signifies flaccidity, or uncompactness, or pendulousness, (S, K, TA,) of the belly, (K,) and so تَسَوَلٌ and تَسَوَلٌ (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)

2. سَوَلَتْ لَهُ نَفْسُهُ أَمْرًا (S,) or كَذَا (M, K,) or سَوَلَتْهُ (Mṣb,) inf. n. تَسْوِيلٌ (TA,) His soul embellished [or commended] to him (S, M, Mṣb, *K) a thing, or an affair, (S,) or such a thing, (M, K,) or the thing: (Mṣb:) or made it [to appear] easy to him, and a light matter in his eyes; from سَوَلٌ signifying “laxness” or the like: (Bd in xii. 18:) the inf. n. signifies the embellishing, a thing, and making it to be loved or approved, in order that one may do it or say it: (TA:) or the soul's embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: (Er-Rághib, TA:) and it is said to be from سَوَلٌ signifying “an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world.” (TA.) — You say also, كَذَا يَسُولُ إِلَيَّ كَذَا Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me. (L in art. هَد.) — And سَوَلٌ لَهُ said of the Devil, He led him into error; or made him to err: (M, K:) or facilitated to him the commission of great sins; from سَوَلٌ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السَّوَلُ meaning [by implication] التَّيَمُّنُ: (Bd in xlvi. 27:) or [as though meaning] let down his rope [to him to aid in the accomplishment of his desire]. (Ham p. 748.)

5: see 5 in art. سَالُ = and 1, last sentence, in the present art.

6. هُمَا يَسَاوِلَانِ [They two ask, or beg, each other; *i. q.* يَسَاوِلَانِ, *q. v.*]: (M, K:) a phrase mentioned by AZ. (M.)

سَوَالٌ *i. q.* مَسْأَلَةٌ [as signifying A petition; or a request; meaning a thing that is, or has been, asked, or begged; see سَوَلٌ]; (TA;) as also سَوَلَةٌ (K, TA;) each, (TA,) a dial. var. of the word with ء: (K, TA:) [but it is also said in the latter that سَوَلٌ is the original of سَوَلٌ because the readers of the Kur-án read the word with ء in chap. xx. verse 36:] or an object of desire or wish (أَمْنِيَّةٌ), which one asks: (TA:) or an object

of want, which the soul eagerly desires: (Er-Rāghib, TA:) or an object of a man's desire (أُمْنِيَّة), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سُول and سُوْلَة on the one hand and أُمْنِيَّة on the other hand, in that the former relate to what is sought, or demanded, and أُمْنِيَّة relates to what is meditated (قَدَّر); (TA:) [for] this last primarily signifies "a thing that a man meditates (يَقْدِرُ) in his mind," from مَنَى signifying قَدَّر; (Bd in ii. 73:) so that the سُول seems to be after the أُمْنِيَّة: (TA:) سُول may be from سَوَّلَ لَهُ نَفْسَهُ كَذَا in the first of the senses assigned to it above, and [from] سَوَّلَ said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سَوَّلَ, below.]

سُوْلَة: see 1, last sentence.

سُوْلَة: see سُول, in three places.

سُوْلَة, (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. [سُوْلَة] and سَوَّلَ. (M.)

سَوَّلَ an inf. n. of سَال as syn. with سَأَلَ: (Sb, Th, M, K:) [and used as a simple subst., like سَوَّلَ and سُوْلَة, for] IJ mentions أَسَوَّلَ as its pl. (M, TA.)

سَوَّلَ An equal. (M, K.) So in the saying, أَنَا سَوَّلُكَ فِي هَذَا الْأَمْرِ [I am thy equal in this affair]. (M.)

أَسَوَّلَ Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سَوَّلَاءَ: and pl. سَوَّلٌ. (S.) And سَحَابٌ أَسَوَّلٌ Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سَحَابٌ سَوَّلٌ: sing. سَحَابَةٌ سَوَّلَاءَ. (TA.) And دَوَّلٌ سَوَّلَاءَ A large bucket. (M, K.)*

سوم

1. سَوْمٌ, inf. n. of سَامَ, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rāghib, TA.) — You say, سَامَتِ الْمَاشِيَةُ (S, Mgh, Msh, TA) or النَعَمُ (M) or الْمَالُ (K), aor. تَسَوْمُ, (S, M, Mgh, Msh,) inf. n. سَوْمٌ, (S, M, Mgh, Msh,) The cattle pastured (S, M, Mgh, Msh, K, TA) by themselves (Msh) where they pleased; and in like manner, الْغَنَمُ [the sheep or goats]: or went away at random, or roved, pasturing where they pleased. (TA.) — [Hence, سَامَ, inf. n. as above, He did as he pleased.] You say, خَلَيْتُهُ

وَسَوْمَهُ I left him to do as he pleased. (S, M, K.)* [In the CK, خَلَاهُ وَسَوْمَهُ لَهَا يُرِيدُهُ is put for خَلَاهُ يُرِيدُهُ وَسَوْمَهُ لَهَا يُرِيدُهُ; and the like is done in one of my copies of the S. See also 2.] — And سَامَ, (S,) or سَامَتِ الْإِبِلُ, and الرِّبْحُ, (M, K,) or الرِّبَاخُ, (S,) inf. n. as above, (S, M,) He, or it, (S,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or سَوْمٌ signifies the passing, &c., quickly; one says of a she camel, سَامَتِ, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijādeyn cited in art. عَرَضَ, voce تَعَرَّضَ: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) — And سَامَتِ الطَّيْرُ عَلَى, (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, سَوْمٌ signifies any going, [or hovering,] or circling, round about. (M.) — [As mentioned in the first sentence of this art.,] سَوْمٌ is also in selling and buying. (S.) You say, سَامَ السَّلْعَةَ, (Mgh, Msh,) aor. and inf. n. as above, (Msh,) He (the seller) offered the commodity, or article of merchandise, (Mgh, Msh,) for sale, (Msh,) and mentioned the price: (Mgh:) and it is also said of the purchaser, like سَامَهَا, (Mgh, Msh,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سَامَ بِالسَّلْعَةِ, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Msh:) and in like manner, سَمْتُ فَلَانًا سِلْعَتِي, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price?" (TA:) and سَامَنِي بِسِلْعَتِي he (the seller, Msh) mentioned to me the price of his commodity [in offering it for sale]: (Msh, TA:) [and, agreeably with these explanations,] Kr says that السَّوْمُ signifies الْعَرَضُ [i. e. the act of offering, &c.]: (M, TA:) or سَمْتُ بِالسَّلْعَةِ, inf. n. سَوْمٌ (M, K) and سَوَامٌ, with damm; (K, TK;) [in the former only said to be syn. with سَوْمٌ in selling and buying:] and سَوَامْتُ, (M, K,) inf. n. سَوَامٌ (TA;) and غَالَيْتُ بِهَا and عَلَيْهَا and اسْتَمْتُ بِهَا [which means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, اسْتَمْتُهُ السَّلْعَةَ [I offered to him the commodity for sale, &c.: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") this last, as also عَلَيَّ السَّلْعَةَ, means سَأَلْتُهُ سَوْمَهَا [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سَامَنِيَا, (M,) or سَوَامَنِيَا, (TA,) [but the former is app. the right,] means ذَكَرَنِي سَوْمَهَا [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also عَلَيَّ, اسْتَمْتُ when you mention the price of the commodity [i. e. it means I mentioned to him the

price at which I would sell my commodity]: and you say, اسْتَامَ مِنِّي سِلْعَتِي when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and اسْتَامَ عَلَيَّ he contended [by bidding] against me in a sale: (S, PS:) اسْتَامَ عَلَيَّ السَّلْعَةَ, which means اسْتَامَ عَلَيَّ سَوْمِي [i. e. he sought to obtain the sale of the commodity in opposition to me, or to my seeking it]. (Msh. [See also 3.]) Hence, [Moḥammad is related to have said,] لَا يَسُومُ الرَّجُلُ عَلَى لَا يَسُومُ أَحَدُكُمْ عَلَى سَوْمِ أَخِيهِ, (Mgh,) or سَوْمِ أَخِيهِ, (Msh,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Msh:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لَا يَسْتَامُ, meaning shall not purchase. (Mgh.) And it is said in a trad., نَبِيٌّ عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ, meaning, accord. to Aboo-Is-hāk, أَنْ, [i. e. He (Moḥammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سَمْتِكَ حَسَنَةً بِعَيْرِكَ سِيَمَةً [I have mentioned to thee a good price for thy camel]. (S.) And اسْتَامَ فِيهِ [He demanded for it a dear price]. (TA in art. حَثَر.) And سَامَهُ بِعَمَلٍ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عَمِلَ. [See also 3.]) — The Arabs also say, عَرَضَ عَلَيَّ سَوْمٌ عَالَةً [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عَرَضَ سَابِرِي, (Ks, TA: [see art. سَبَر:] a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عَلَ and see Freytag's Arab. Prov. ii. 84.]) — And you say, سَامَهُ الْأَمْرَ, (M, K,) aor. as above, (TA,) inf. n. سَوْمٌ, (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also سَوْمَهُ, (K,) inf. n. تَسْوِيْمٌ: (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يَسُومُونَكَ سُوءَ الْعَذَابِ They bringing upon you evil punish-

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bđ in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.): from سَامَهُ خَسَفًا [expl. by what here follows]. (Ksh and Bđ ibid.) You say, سَامَهُ سُمْتُهُ I brought upon him خَسَفَ [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bđ ubi suprâ]: or I endeavoured to induce him to incur it (أَرَدْتُهُ عَلَيْهِ): (S:) [see also خَسَفَ: and سُمْتُهُ خَطَّةً خَسَفَ; expl. in art. خط:] and سَمِرَ الخَسَفَ He was constrained to incur, or to do, what is termed الخَسَفَ [meaning abasement or ignominy, or that which was difficult]: (TA:) and سُمْتُهُ ذَلًّا I abased him. (Msb.) = سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M,* TA.) = See also 4.

2. سَوْمُ الْخَيْلِ (S, K,) or الْإِبِلِ (M,) [inf. n. تَسْوِمٌ] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) — [Hence,] سَوْمُهُ means وَسَوْمُهُ خَلَاهُ (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov. عَبْدٌ وَسَوْمٌ A slave, and he has been left to do as he pleases. (TA.) — And سَوْمْتُ فَلَانًا فِي مَالِي I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner سَوْمُهُ فِي مَالِهِ is expl. in the M and K.) And سَوْمْتُهُ أَمْرِي I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوَفْتُهُ أَمْرِي. (TA in art. سوف.) — And سَوْمَ عَلَى الْقَوْمِ He urged his horses [خَيْلًا being understood] against the people, or party, and made havoc among them. (S, K.) — And تَسْوِمٌ signifies also The making a horse to sweat well. (KL.) — See also 1, in the last quarter of the paragraph. = And سَوْمُ الْفَرَسِ (M, K,) inf. n. تَسْوِمٌ (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk بِحَدِيدَةٍ [perhaps a mistranscription for بِحَدِيدَةٍ i. e. with an iron such as is used for branding], or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. سَاوَمْتُهُ (S, Msb) بِالسَّلْعَةِ (MA) [and فِي السَّلْعَةِ agreeably with what here follows and with an ex. in art. بكر], inf. n. سَوَامٌ (S, Msb) and سَاوَمْتُهُ (TA,) [I bargained, or chaffered, with him, or] I contended with him in bargaining, or chaffering, for the commodity, or article of merchandise, (MA, Msb,* TA,) and in deciding the price: (TA:) and تَسَاوَمْنَا (S, Msb, TA*) فِي السَّلْعَةِ (TA) [and بِالسَّلْعَةِ agreeably with what here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places.

4. اسَامَ الْهَاشِيَةَ (S, Mgh, Msb,) or الْإِبِلِ (M, K,) inf. n. إِسَامَةٌ (Mgh,) He pastured the cattle,

or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] الْإِبِلِ سُمْتُ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kūr [xvi. 10], فِيهِ تَسْمُونَ (S) Upon which ye pasture your beasts. (Jel.) — [And accord. to Freytag, اسَامَ occurs in the Deewān of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] — اسَامَ إِلَيْهِ بَصَرُهُ He cast his eye, or eyes, at him, or it. (K.) = See also سَامَةٌ.

5. تَسْوِمٌ He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسْوَمُوا فَإِنَّ الْمَلَائِكَةَ سَوَمُوا فَإِنَّ الْمَلَائِكَةَ قَدْ تَسَوَّمَتْ سَوَمُوا, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. أَرْضٌ تُسْتَامُ فِيهَا الْإِبِلُ (M,) or مُسْتَامَةٌ (TA,) means A land in which the camels pasture by themselves where they please (تَسْوِمُ فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also مَسَامٌ = اسَامَ السَّلْعَةِ &c.: see 1, in ten places.

سَامَةٌ Death: (IAar, S, M, Mgh:) and سَامٌ [as its n. un.] a death: (IAar, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mo-hammad] used to reply, وَعَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Aisheh that she used to say to them, عَلَيْكُمْ السَّامُ وَالذَّامُ وَاللَّعْنَةُ, as mentioned in art. سَامٌ: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمْ السَّامُ وَالذَّامُ, meaning الْبُؤْسُ الدَّائِرُ. (TA in art. دوم: see دَائِرٌ in that art.) = Also A kind of tree, of which are made the masts أَدْقَالُ [pl. of دَقْلُ] of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] حَبْرَان. (K, TA. [And accord. to some copies of the K, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, وَالسَّامَةُ has been erroneously substituted in the copies above referred to for وَالسَّاقَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَاقَةٌ; and if the former reading were right, the context in the K would imply that السَامَةُ is also the name of a son of Noah, which is incorrect; the name of that son being only سَامُ,]) = Also A [hollow, or cavity, in the ground, such as is called] نُقْرَةٌ in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يَنْقَعُ in the CK and in my MS. copy of the K, I read يَنْقَعُ.] = Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ (M, K:) the former signifies Veins of gold: and the latter, a single vein thereof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to As and IAar: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nābighah El-Jaadee, (M,) or Edh-Dhubyānee, (TA,) uses السَّامَ as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Abou-Sa'eed says that silver is called in Pers. سِيمَر, and in Ar. سَامَر: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S.)

لَوْ أَنَّكَ تَلَقَى حَنْظَلًا فَوْقَ بَيْضَا *
تَدَحْرَجُ عَنْ ذِي سَامِهِ الْمُتَقَارِبِ *

(S, M,) [i. e. If thou throwest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوْ أَنَّكَ is for لَوْ أَنَّكَ: and] the ذِي سَامِهِ relates to the بَيْض [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S,* M.)

سَوْمٌ [is originally an inf. n.: see 1, passim: = and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سَوْمَةٌ and سِيمَةٌ]. You say, سَاتَهُ سَوْمًا, and ذَكَرَ لِي سَوْمًا, referring to a سَلْعَةٌ [or commodity]: see 1, in the former half of the paragraph. And سُمْتُكَ بَعِيرُكَ سِيمَةً, and حَسَنَةً, and إِنَّهُ لَغَالِي السَّيْمَةِ (S, M, K) and سَوْمَةٌ, meaning السَّوْمُ [i. e. Verily it is dear in price]. (M, K.) سِيمَةٌ and سَوْمَةٌ are both substs. from سَامٌ as used in the phrase سَامِنِي الرَّجُلُ يَسْلَعُهُ [and the like]; (TA;) sym. with قِيمَةٌ. (Har p. 435 in explanation of the former.)

سَامَةٌ [as n. un. of سَامٌ: see the latter, first sentence, and last but one. = Also] حَفْرٌ (M, and so in copies of the K,) or حَقْرَةٌ (K accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (عَلَى رَكْبَةٍ): its pl. is سِمَرٌ [originally سَوْمٌ]: and you say, إِسَامَةً (M, K, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سَامَةُ, (TA.) = Also i. q. سَاقَةٌ [q. v.], (K, accord. to the TA, [as mentioned above, see سَامٌ]) on the authority of IAar. (TA.)

سَوْمَةٌ; see سَوْمٌ, in three places. = Also, (S,

M, K,) and **سِيمَة** (M, K) and **سِيمِي**, also written **سِيمَا**, (S, M, K, TA, but omitted in some copies of the K,) and **سِيمَاء** and **سِيمِيَاء**, (S, M, K,) the last mentioned by As, (TA,) [and it occurs with tenween by poetic license, being properly like **كَبِيرَاء**, a rare form, q. v.,] *A mark, sign, token, or badge, by which a thing is known, (S,* M, K,) or by which the good is known from the bad:* (TA:) accord. to J, (TA,) the **سُومَة** is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb **تُسَوِّر** [q. v.]: (S:) and accord. to IAr the **سِيمَة** is a mark upon the wool of sheep; and its pl. is **سِيمَر**: [see also **سِمَة**, in art. **وَسِر**]: accord. to IDrd, one says, **عَلَيْهِ سِيمِي**, **حَسَنَة**, meaning *Upon him, or it, is a good mark &c.*; and it is from **وَسَمِت**, aor. **أَسَمَر**; being originally **وَسَمِي**; the **و** being transposed, and changed into **ي** because of the kesreh before it: (TA:) this form occurs in the Kur [xlvi. 29], where it is said, **سِيمَاهُمْ فِي وُجُوهِهِمْ** [Their mark is upon their faces; and in several other places thereof]. (S.)

سِيمَة: see **سُومَر**, in five places: = and see also **سُومَة**, in two places. [For the meanings "pactus" and "pastum missus," assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سِيمِي, also written **سِيمَا**: see **سُومَة**, in two places.

سُومَة: see **سِيمَا**.

سُومَة: see **سِيمَا**. — [In the present day it is applied to *Natural magic*: from the Pers. **سِيمِيَا**.]

سَوَامَر: see **سَائِر**. = Also *Two small hollows (نَقَرَتَان) beneath the eye of the horse.* (K.) = [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by "*Malum*" (an evil, &c.).]

سَوَامَر [The offering a commodity for sale, &c.: see 1. = Also] *A certain bird.* (K.)

سَوِي: see art. **سَوِي**.

سَائِر [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] *going away at random, or roving, wherever he will.* (TA.) And [particularly], (S,) as also **سَوَامَر** (As, S, M, K) and **سَائِمَة**, (As, S, M, Mgh, Msh, K,) Cattle, (مَال, S, TA, or مَاشِيَة, Mgh, Msh,) or camels, (As, M, K, TA,) and sheep or goats, (TA,) *pasturing* (S, M, Mgh, Msh, K, TA) *by themselves* (Msh) *where they please*; (TA;) or *sent forth to pasture, and not fed with fodder among the family [to whom they belong];* (As, Mgh, TA;) or *pasturing in the deserts, left to go and pasture where they will:* (TA:) the pl. of **سَائِر** and of **سَائِمَة** is **سَوَائِر**: (S:) the pass. part. **مُسَامَر** is not used. (Msh.) It is said in a trad., **فِي سَائِمَةِ الْغَنَمِ زَكَاةٌ** [In the case

of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., **السَّائِمَةُ جَبَارٌ**, i. e. *The beast (دَابَّة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted.* (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, **أَمْكُتُوا فَأَنْتُمْ سُومَرٌ بَارِضِي**, i. e. [Tarry ye, and ye will be] *secure [in my land]:* IArh says that thus it is explained: and **سُومَر** is [said to be] an Abyssinian word: it is related also with fet-h to the **س**: and some say that **سُومَر** is pl. of **سَائِر** [like as **شُومَر** is said to be of **شَائِر**]; i. e., *ye shall rove (تُسومون) in my country like the sheep, or goats, pasturing where they please (كَالْغَنَمِ السَّائِمَةِ)*, no one opposing you: (TA:) or, as some relate the trad., it is **شُومَر**. (TA in art. **شِير**.)

مَسَامَر *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing:* like **مُسَامَة**. — Freytag explains it as meaning *A place of passage:* — and *A quick passage:* from the Deewán el-Hudhaleeyeen.]

مَسَامَة *A wide and thick piece of wood at the bottom of the قَاعِدَتَان [or two side-posts] of the door.* (K.) — And *A staff in the fore part of the [women's camel-vehicle called] هَوْدَج*. (K.)

الْخَيْلُ الْمُسَوَّمَة means *The pastured horses:* (S, Msh, TA:) or *the horses sent forth with their riders upon them:* (AZ, Az, Msh, TA:) or it means, (TA,) or means also, (S, Msh,) *the marked horses;* (S, Msh, TA;) *marked by a colour differing from the rest of the colour; or by branding:* (TA:) or *the horses of goodly make.* (Ham p. 62, and TA. [See the Kur iii. 12].) —

مُسَوِّمِينَ, in the Kur [iii. 121], may mean, accord. to Akh, either *Marked [by the colours, or the like, of their horses, so as to be distinguished from others], or sent forth;* and is thus with **ي** and **ن** [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.) — And **حَجَارَةٌ مِنْ طِينٍ مُسَوَّمَةٍ عِنْدَ رَبِّكَ**, (S,* M, K,*) in the Kur [li. 33 and 34], (S, M,) means [Stones of baked clay] *having upon them the semblance of seals [impressed in the presence of thy Lord],* (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or *marked* (Zj, M, Bd, K, Jel) *with whiteness and redness,* (Zj, M, K,) as is related on the authority of El-Hasan, (Zj, M,) or *with a mark whereby it shall be known that they are not of the stones of this world* (M, K) *but of the things wherewith God inflicts punishment,* (M,) or [each] *with the name of him upon whom it is to be cast:* (Jel:) or *sent forth:* (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

مُسَامَة, applied to a land (أَرْض): see 8.

سَوِي

5. **تَسْوِي**: see 1 in art. **سَوِي**, last sentence.

سَوِي

1. **سَوِي**, aor. **يَسْوِي**: see 3, in two places. = [Accord. to Golius, **سَوِي**, inf. n. **سَوِي**, signifies *He intended, or proposed to himself:* this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation **قَصْدُ كَرْدَن** and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of **قَصْد** assigned to **سَوِي** followed by **إِلَى**; but in none to **سَوِي**.]

2. **سَوَاهُ**, (S, M, &c.,) inf. n. **تَسْوِيَة**, (K,) *He made it equal, equable, uniform, even, level, flat, plane or plain:* (S,* M, MA, Msh, K;) or *equal in respect of elevation or of depression;* (Er-Rághib, TA;) [and *straight, right, direct, or rightly directed;* (see its quasi-pass. 8;)] and **سَوَاهُ** signifies the same; (M, K;) namely, a place, (Msh, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., **فَأَمَرَ بِالْخَرْبِ فُسْوَيْتَ** [And he gave orders respecting the ruins, and they were levelled]. (TA in art. **خَرْب**.) And in another trad., **سَوَيْنَا عَلَى رُقِيَّةٍ**, meaning *We buried Rukhiyeh, and made the earth of the grave even, or level, over her.* (Mgh.) [Hence also,] **سَوَيْتَ** **عَلَيْهِ الْأَرْضُ**: see 8. And hence the saying in the Kur [iv. 45], **لَوْ تَسَوَّى بِهِمُ الْأَرْضُ**, (TA,) i. e. *That they were buried, and that the ground were made level over them;* (S,* Bd;) **ب** being here syn. with **عَلَى**: (TA in art. **ب**;) or the meaning is, *that they became like the dust of the earth;* (M, Jel;) thus expl. by Th; (M;) or *that they had not been created, and that they and the earth were alike.* (Bd.) [Hence also,] **بَلَى قَادِرِينَ** **عَلَى أَنْ تُسَوَّى بَنَانُهُ**, in the same [lxxv. 4], is said to mean [Yea: we are able] *to make his hand like the foot of the camel, without fingers:* or *to make his fingers uniform, of one measure or size:* (TA:) or the meaning is, *we are able to put together the bones of his fingers [consistently] as they were.* (Bd, Jel.) And **يَبْنَ إِذَا سَاوَى بَيْنَ** **الْأَصْدَقَيْنِ**, in the Kur [xviii. 95], means **سَوِي** **بَيْنَهُمَا** [i. e. *Until, when he had made the space between the two sides of the mountains even, or level, by filling it up.*]. (TA.) — [Also *He made it uniform, equal, or consimilar, with another thing.*] One says, **سَوَيْتُهُ بِهِ**, (M, K,) inf. n. as above; (K;) and **سَاوَيْتُهُ بِهِ**, (M,* TA, TK,) and **أَسَوَيْتُهُ بِهِ**; *I made it uniform, or equal, with it; or like it:* (M, K, TA:) and **سَاوَيْتُ** **هَذَا بِذَاكَ** *I raised this so as to make it equal in measure, or quantity, or amount, with that.* (TA.) And **سَوَيْتُ بَيْنَهُمَا**, and **سَاوَيْتُ**, (S, M, K,) *I made them uniform, or equal, each with the other; or like each other.* (M, K, TA.) — [And *He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned*

it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.] In the *Kur* xxxii. 8, it means *He made him symmetrical* [or symmetrically], by the fit, or suitable, formation of his members. (Bd.) And *سَوَّيْتُهُ* in the same, xv. 29 and xxxviii. 72, *I made his creation symmetrical*: (Bd.) or *I completed him, or made him complete*. (Jel.) And *سَوَّى* in the same, lxxxvii. 2, *He made what He created congruous or consistent in the several parts*. (Jel.) And *الَّذِي خَلَقَكَ فَسَوَّاكَ*, in the same [lxxxii. 7], means [*Who created thee, and made thy creation to be adapted to the exigencies, or requirements, of wisdom*]. (TA.) *وَنَفْسٍ وَمَا سَوَّاهَا*, in the same, xci. 7, means [*By a soul and what made it to be adapted to its exigencies, i. e., to the performance of its functions, for it is indicative of the faculties of the soul: this explanation is more proper than that which makes مَا to mean [Him who, i. e.] God*]. (TA.) And *رَفَعَ سَمَكَهَا فَسَوَّاهَا*, in the same, lxxix. 28, means [*He hath raised high [its canopy, or] the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even, (Bd,) or completed it by adorning it with the stars, (Bd, TA,*) agreeably with what is said in the Kur xxxvii. 6, (TA,) and by means of the revolings [thereof], &c.: from the saying next following. (Bd.) سَوَّى* *فُلَانٌ أَمْرَهُ* *Such a one rectified, or adjusted, his affair; or put it into a right, or good, state. (Bd in lxxix. 28.) [Hence,] one says, سَوَّى وَلَا تَسَوَّى* *Rectify thou, and do not corrupt, or mar. (A and TA in art. سَوَّى.) [One says also, سَوَّى الطَّعَامَ* *He cooked the food thoroughly: see 8 as its quasi-pass.] And سَوَّى فُلَانٌ مَنُصُوبَةً* [*Such a one framed a stratagem, or plot*]. (TA in art. نصب.) *سَوَّى* [as an intrans. verb, if not a mistranscription for *سَوَّى*], inf. n. as above: see 8. = And *سَوَّى*, [app. for *سَوَّى*] inf. n. as above, signifies *It was, or became, altered [for the worse]*; syn. *غَيَّرَ*. (TA.)

3. *سَوَّاهُ* (S, *M, *Msb,) inf. n. *مُسَاوَاةٌ* (M, Er-Rāghib, Msb, TA) and *سَوَّاهُ* (M,) *It was, or became, equal to it*, (S, Er-Rāghib, Msb, TA,) and *like it, in measure, extent, size, bulk, quantity, or amount, and in value*, (Msb, TA,) or *in linear measure, and in weight, and in the measure of capacity, [as well as in value:] one says هَذَا الثَّوبُ* *لِذَلِكَ الثَّوبِ* [*This garment, or piece of cloth, is equal in length and breadth to that garment, or piece of cloth*]; and *هَذَا الثَّوبُ* *لِذَلِكَ الدَّرْهِمِ* [*This garment, or piece of cloth, is equivalent to that dirhem*]; and sometimes it means *in mode, or manner of being*: one says, *هَذَا السَّوَادُ مَسَاوٍ لِّذَلِكَ السَّوَادِ* [*This blackness is equal in quality to this blackness*]. Er-Rāghib, TA.) It is said in a trad., *سَاوَى الظِّلِّ* *اِتِّلَالٌ* *The shade, or shadow, was like, in its*

extent, to the mounds, in their height. (TA.) [And *سَاوَى الشَّيْءُ رَأْسَهُ* means *The thing equalled in height his head*: see an ex. of the verb tropically used in this sense voce *سَيَّ*.] One says also, *هَذَا* *يَسَاوِي ذَرْهَمًا* *This is worth, or equal in its value to, a dirhem*: and in a rare dial., one says, *يَسَوَاهُ* *سَوَّى*, aor. *يَسَوَاهُ*; (Msb, TA;) which AZ disallows, saying, one says *سَوَّاهُ*, but not *يَسَوَاهُ*. (Msb.) And *هَذَا الشَّيْءُ لَا يَسَاوِي كَذَا* *This thing is not equivalent to [or is not worth] such a thing*: (Fr, S:) *لَا يَسَاوِي شَيْئًا* [*It (a garment, or some other thing, M) is not worth anything*]: (M, K:) *يَسَوَّى* is of a rare dial., (K,) unknown to Fr, (S,) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Msb, TA,) but is post-classical; and in like manner *يَسَوَّى* is not correct Arabic: this last is with *ḍamm* to the [first] *ي*: MF says that the generality of authorities disallow it, and the Fṣ expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, *سَاوَى الرَّجُلُ قَرْنَهُ*, *The man equalled his opponent, or competitor, in knowledge, or in courage*. (TA.) — See also 6. = And see 2, in four places, in the former half of the paragraph.

4. *اسْوَى* as a trans. verb: see 2, in two places, in the former half of the paragraph. — *لَا يَسَوَّى* in the sense of *لَا يَسَاوِي* is not correct Arabic: see 3, in the latter part of the paragraph. = As an intrans. verb: see 8. — Also *He was like his son, or offspring*, [in some copies of the K his father, which, as is said in the TA, is a mistake,] in *make*, (M, K,) or in *symmetry, or justness of proportion*; (Fr, TA;) or simply *he was like his son, or offspring*. (M.) [In this instance, and in all the senses here following that are mentioned in the K, the verb is erroneously written in the CK *اسْتَوَى* — *أَوْعَبَ ق. اسْوَى فِي الْمَرْأَةِ* (M, K, TA,) i. e. *He inserted the whole of his ذَكَرُ into the فَرجُ [of the woman]*. (TA.) = Also, [as though originally *أَسَوَّى*,] *He was, or became, base, abased, abject, vile, despicable, or inominious*; syn. *خَزَى*; (M, K;) from *السَّوَاءُ*. (TA.) — And *He voided his ordure*; syn. *أَحْدَثَ*; (Az, M, K;) [likewise] from *السَّوَاءُ*, as meaning “the anus.” (Az, TA.) — And hence, in the opinion of Az, and thought by J to be originally *أَسَوَّى* [as he says in the S], (TA,) [though trans.,] *He dropped, left out, omitted, or neglected*, (S, M, K,) and *did so through inadvertence*, (S, K,) a thing, (S,) or a letter, or word, of the *Kur-án*, (M, K,) or a verse thereof: (M:) mentioned by A'Obeyd: (S:) and in like manner, accord. to IATH, in reckoning, and in shooting, or casting: and Hr says that *أَشَوَّى*, with *ش*, is allowable, as meaning *أَسْقَطَ*. (TA.) — Also *He was, or became, affected with بَرَصٌ* [or leprosy, which is sometimes termed *السَّوْدُ*]; so that the verb in this sense also seems to be originally *أَسَوَّى*. (TA.) — And *He was, or became, restored to health*, [or

free from *سُوْدٌ* as meaning an evil affection, (as though the verb were in this sense likewise originally *أَسَوَّى*, the incipient *أ* being privative, as it is in many other instances, like the Greek privative *α,*)] *after a disease, or malady*. (TA.) = *أَسَوَيْتُهُ بِهِ*: see Q. Q. 1 in art. *اسو*.

5: see 8.

6. *تَسَاوَيَا* *They two were, or became, equal, like each other, or alike*; as also *أَسْتَوَيَا*. (M, K.) *تَسَوَّى* has two and more agents assigned to it: one says, *أَسْتَوَى زَيْدٌ وَعَمْرُو وَخَالِدٌ فِي هَذَا* [*Zeyd and 'Amr and Khālid were equal, or alike, in this*]; i. e. *تَسَاوَوْا*: whence the saying in the *Kur* [ix. 19], *لَا يَسْتَوُونَ عِنْدَ اللَّهِ*, [*They will not be equal, or alike, in the sight of God*]. (TA.) And one says, *تَسَاوَوْا فِي الْمَالِ* *They were, or became, equal in respect of the property, none of them exceeding another*; as also *أَسْتَوَوْا فِيهِ*. (Msb.) It is said in a trad., as some relate it, *مَنْ سَاوَى* *يَوْمَاهُ* *فَيَوْمَهُ فَيَوْمَهُ مَغْبُونٌ*, in which the meaning is said to be *تَسَاوَى* [i. e. *He whose two days are alike, neither being distinguished above the other by any good done by him, is weak-minded*]. (TA.) And in another it is said, *لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا لَا تَفَاضَلُوا فَإِذَا تَسَاوَوْا هَلَكُوا*, (S, *TA,) i. e. [*Men will not cease to be in a good state while they vie in excellencies, and are content with defect [and thus become alike, they perish]: or when they become equal in ignorance: or when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are alike in evil, there being none among them possessed of good*]. (TA.)

8. *استوى* [seems, accord. to Bd, to signify primarily *He sought, or desired, what was equal, equable, uniform, even, or the like*: for he says (in ii. 27) that the primary meaning of *الاستواء* is *طَلَبُ السَّوَاءِ*; app. indicating the sense in which *السَّوَاءُ* is here used by what follows. — And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of *سَوَّاهُ*,] *It was, or became, equal, equable, uniform, even, level, flat, plane or plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight, right, direct, or rightly directed*; syn. *اعْتَدَلَ* (S, M, Msb, K, TA, and Ksh and Bd in ii. 27) *فِي ذَاتِهِ*, (TA,) said of a place, (Msb,) and *إِسْتَقَامَ*, said of a stick, or piece of wood, &c. (Ksh ubi suprā.) And *تَسَوَّى*, [if not a mistranscription for *سَوَّى*], inf. n. *تَسْوِيَةٌ*, signifies the same as *استوى* [app. meaning as above], accord. to IAAr; and so does *أَسَوَّى*, as also *أَوَسَّى*, formed from it by transposition. (TA.) One says, *اِسْتَوَتْ بِهِ الْأَرْضُ* [lit. *The earth, or ground, became equable, uniform, even, &c., with him, he having been buried in it*], meaning *he perished in the earth*; as also *تَسَوَّتْ*, and *سَوِيَتْ عَلَيْهِ*. (M, K.) And *استوت* *أَرْضُهُمُ* *Their land became [even in its surface, being] affected with drought, or barrenness*. (M,*

TA.) And استوى الماء والخشبة meaning مع الخشبة [i. e. *The water became even, or level, with the piece of wood*]. (TA.) See also 6, in four places. One says also, استوى المعوج [or المعوج] (as in the MA) i. e. *The crooked, or uneven, became straight, or even*: (Mgh.) and استوى استوى [It became even from a state of unevenness]. (S.) فاستوى على سوقيه, in the Kur xlviii. last verse, means *And has stood straight, or erect*, (Bd,) or *became strong, and stood straight, or erect*, (Jel,) upon its stems. (Bd, Jel. [Golius erroneously assigns a similar meaning to استوى, a verb which I do not anywhere find.]) And فاستوى in the same, liii. 6, *And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him*: (Bd:) or *became firm, or steady*. (Jel.) استوى said of a stick &c. means *It stood up or erect*: and *was, or became, even, or straight*: hence one says, استوى إليه كالمسهم المرسل *He, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow shot forth*: and hence, ثمر استوى إلى السماء is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning † *Then He directed himself by his will to the [heaven, or] elevated regions*, (Ksh, Bd,) or *upwards*, (Ksh,) or *to the heavenly bodies*; (Bd;) syn. عمد, (Zj, M, K,) and قصد (Zj, S, M, K, and Ksh and Bd) بإرادته; (Ksh, Bd;) for when الاستواء is trans. by means of إلى, it imports the meaning of the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has directed himself to another, إليه and قد استوى له (Har p. 631:) or the meaning here is صعد (Zj, M, K,) or صعد أمره [i. e. *his command ascended*]; (M;) and this is what is intended here by صعد (TA:) or أقبل عليها [i. e. *He advanced to it, namely, the heaven*]; (Fr, Th, M, K;) like as one says, كَانَ فَلَانٌ مُقْبِلًا عَلَى فَلَانٍ ثُمَّ اسْتَوَى عَلَى, and يُشَاتِمُنِي also, meaning أقبل [i. e. *Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling*]: (TA:) or it means استولى (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also استولى and ظهر [as meaning *He had, or gained, the mastery, or victory*]: and hence the saying of El-Akhtal, cited by him [in the S,]

* قَدْ اسْتَوَى بِشْرٌ عَلَى الْعِرَاقِ *

* مِنْ غَيْرِ سَيْفٍ وَدِمٍ مَهْرَاقِ *

[Bishr has gained the mastery over El-'Irāḥ without sword and without shed blood]: Er-Rāghib says that when this verb is trans. by means of على, it imports the meaning of الاستيلاء; as in the saying in the Kur [xx. 4], الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [which may be rendered, *The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally*

within his grasp; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying لَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ عَلَى الْبَيْدَاءِ means [When his riding-camel ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.) And one says, استوى على ظهر دابته, (S, TA,) or استوى على الفرس, (Msb,) *He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse*: (S, Msb, TA:) and استوى جالساً [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Msb.) [استوى as quasi-pass. of سَوَّاهُ also signifies *It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence,] استوى الرجل i. q. بَلَغَ أَشُدَّهُ [q. v.]; (M, K;) [generally meaning] *The man [became full-grown, of full vigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of [the period termed] his شباب*; (S;) or *attained the utmost limit of his شباب, and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty [years]*: (T, TA:) or *attained to forty* (T, M, K) years. (K.) And استوى الطعام *The food became thoroughly cooked*. (Msb.) خط الاستواء means *The equinoctial line*.]*

سَى, [app. a dial. var. of سَيَّ]: see سَيَّما, in the next paragraph.

سَوَّاهُ, originally سَوَّى; and its dual: see سَوَّاهُ, in ten places, all except one in the latter half of the paragraph. — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, وَقَعَ رَأْسُهُ, سَوَّاهُ رَأْسُهُ, (Fr, S,) or وَقَعَ رَأْسُهُ, (S,) [in the CK (erroneously) سَيَّ] and وَقَعَ رَأْسُهُ, (K,) or سَوَّاهُ رَأْسُهُ, (M, K,) and وَقَعَ رَأْسُهُ, (Ks, M,) i. e. + [He is in, or has lighted upon, or come upon,] what is in the predicament of his head (حُمُرُ رَأْسِهِ) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K:) or what equals his head [in eminence] (يَسَاوَى رَأْسَهُ), of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or satisfied] him: (M:) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeid, S, K;) as some explain it. (A'Obeid, S.) See also سَنَّ, last sentence but one. — [Hence likewise,] سَيَّما, (S, M, Msb, K,) also pronounced سَيَّما, without teshdeed, (Msb,

Mughnee, K,) and لَا سَيَّما is a dial. var. thereof, (Msb,) a compound of سَيَّ and مَا, denoting exception: (S:) one says, لَا سَيَّما زَيْدٌ, i. e. *لا مِثْلَ زَيْدٍ* [lit. *There is not the like of Zeyd*; virtually, and generally, meaning *above all Zeyd, or especially Zeyd*]; مَا being redundant: and لَا سَيَّما دَعَى مَآ زَيْدٌ also; like as one says, دَعَى مَآ زَيْدٌ [J says,] with respect to the case of the noun following مَا, there are two ways: you may make مَا to be in the place of الَّذِي, and mean that an inchoative is to be understood, [namely, *هو* or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, لَا سَيَّما الَّذِي جَاءَنِي الْقَوْمُ لَا سَيَّما أَخُوكَ, meaning *لا سَيَّما الَّذِي* [i. e. *The people, or party, came to me, and there was not the like of him who is thy brother*; or *above all, or especially, he who is thy brother*]: (S, TA:) [thus in a copy of the S: in other copies of the same, and in the TA, for لَا سَيَّما:] but this rendering is invalidated in such a phrase as وَلَا سَيَّما زَيْدٌ by the suppresion of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying مَا to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making مَا redundant, and making سَيَّما to govern the noun in that case because the meaning of سَيَّما is مِثْلُ: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys,

* لَا رَبَّ يَوْمَ لَكَ مِنْهُنَّ صَالِحِ *

* وَلَا سَيَّما يَوْمَ بَدَارَةِ جُلْجُلِ *

[Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dārat Juljul, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also, أَضْرِبُ الْقَوْمَ وَلَا سَيَّما أَخِيكَ, meaning وَلَا مِثْلَ ضَرْبِ أَخِيكَ [i. e. *I will beat the people, or party, but there shall not be the like of the beating of thy brother*]: and if you say, وَلَا سَيَّما أَخُوكَ, [and there shall not be the like of him who is thy brother]: in the saying إِنَّ سَيَّما إِنْ أَتَيْتَهُ أَقْدَا, accord. to Akh, مَا is a substitute for the affixed pronoun هُ, which is suppressed; the meaning being, وَلَا مِثْلُهُ إِنْ أَتَيْتَهُ أَقْدَا [i. e. *Verily such a one is generous, and there is not the like of him if thou come to him sitting*]: (S, TA:) it is said in the Msb, [after explaining that مَا in سَيَّما may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that مَا may be used in the sense of الَّذِي, and the noun following put in the nom. case as the enunciative of the inchoative *هو* which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee;) in which case we must regard مَا as a substitute for the affixed pronoun هُ;]

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سَيِّمًا should not be used without لَا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لَا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَا سَيِّ لَهَا فَلَانٌ (Lh, M, K) i. e. *There is not the like of such a one*: (TA:) and لَا سَيِّكَ مَا فَلَانٌ (Lh, M, K) i. e. *Such a one is not the like of thee*. (TA.) [In both of these instances, مَا is obviously redundant. Other (similar) usages of سَيِّ are mentioned voce سَوَاءٌ, to which reference has been made above.] — سَيِّ also signifies *A [desert such as is termed] مَغَازة*; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence السَّيِّ is the name of a particular tract, said in the M to be a certain smooth place in the بادِيَة.] — See also art. سِيو.

سَيِّة: see سَوَاءٌ, near the end of the paragraph.

سَوَى: see سَوَاءٌ, in seven places: — and see also سَوَى, in two places.

سَوَى: see سَوَاءٌ, in seven places. — Also, and likewise سَوَى, (Akh, S, Msh, Mughnee, K,) and سَوَاءٌ, (Akh, S, M, Mughnee, K,) and سَوَاءٌ, (Mughnee,) i. q. مَكَانٌ, (Mughnee,) or غَيْرٌ, (Akh, S, M, Msh, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْرٌ; accord. to Ez-Zejjājee and Ibn-Mālik, used in the same sense and manner as غَيْرٌ: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِي رَجُلٌ سَوَى زَيْدٍ, meaning *I have with me a man instead of Zeyd* and *in the place of Zeyd*: (Ham p. 570, and TA:*) [but] one says [also], سَوَانِكَ and سَوَاكَ and مَرَرْتُ بِرَجُلٍ سَوَاكَ, meaning *I passed by a man other than thee*: (S:) and جَاءَنِي سَوَاؤُكَ [and سَوَاكَ &c. *Other than thou came to me*], using it as an agent; and رَأَيْتُ سَوَاءً [and سَوَاكَ &c. *I saw other than thee*], using it as an objective complement: and مَا جَاءَنِي أَحَدٌ سَوَاكَ [and سَوَاكَ &c. *None except thou came to me*]: and مَا جَاءَنِي أَحَدٌ [and سَوَاكَ &c. *None other than thou came to me*]: (Mughnee:) and قَصَدْتُ الْقَوْمَ سَوَى, meaning *I betook myself to, or towards, the people, or party, others than Zeyd*, which is virtually the same as except Zeyd: (Msh:) and لَتَنَ فَعَلْتَ ذَاكَ وَأَنَا سَوَاكَ لِأَيُّتَيْتَكَ مَيِّ, meaning *[If thou do that] when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me.]* (Ibn-Buzurj, TA.) — The Arabs also said, عَفَلْتُكَ, meaning *Thine intellect has departed from*

thee. (IAar, M.) = The strangest of the meanings of سَوَى, in this sense with the short alif and with kesr, is قَصْدٌ. (Mughnee.) سَوَى الشَّيْءِ means *قَصْدُهُ* [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, قَصَدْتُ سَوَى, meaning *قَصَدْتُ قَصْدَهُ* [i. e. *I tended, or betook myself, in the direction of, or towards, such a one*]. (S, K,*) [In the CK, and in my MS. copy of the K, سَوَاهُ is erroneously put for سَوَاهُ.] And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khaṭeem, TA.)

وَلَا تُصِرُّنَّ سَوَى حُدَيْفَةَ مِدْحَتِي

[And I will surely turn towards Hodheufeh my eulogy]. (S, Mughnee.)

سَوَاءٌ [in some copies of the K erroneously written without ء in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity, or evenness*; syn. اِسْتَوَاءٌ; (Mughnee;) as also سَوِيَّةٌ: (M, K:) or [rather] it is a subst., (S, and Ksh and Bd in ii. 5,) meaning اِسْتَوَاءٌ, (Ksh and Bd ibid.,) from اِسْتَوَى in the sense of *justice, or rectitude*; syn. عَدْلٌ; (S, M, K;) as also سَوِيَّةٌ: (M;) and سَوَى and سَوَى, as well as سَوَاءٌ, accord. to Fr, are syn. with نَصَفٌ and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عَدْلٌ; (S, K, TA;) [but app., only syn. with نَصَفٌ and عَدْلٌ not as a subst. but as an epithet, like وَسَطٌ thus used, as will be shown by what follows, although] each said by Er-Rāghib to be originally an inf. n. (TA.) One says, هَبَا سَوَاءٌ, meaning *عَلَى سَوِيَّةٍ* [i. e. *They two are on an equality, or on a par, in respect of this affair, or case*]: (S, TA:) and هَبَا سَوِيَّةٌ, meaning [likewise] اِسْتَوَاءٌ [i. e. *They are on an equality, or on a par*], (M, K,) and هَبَا سَوَى, meaning *فِي هَذَا الْأَمْرِ* [i. e. *I divided the thing between them two with equity, justice, or rectitude*]. (TA.) And it is said in the Kur [viii. 60], قَاتِلُوا إِلَهُكُمْ عَلَى سَوَاءٍ, meaning *عَدْلٌ* [as expl. in art. نَبَذَ, q. v.]. (S,* TA.) [Hence,] ثِيْلَةُ السَّوَاءِ *The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen]*; (As, S, K, TA;) *in which the moon becomes equable or uniform (يَسْتَوِي) [in illumination]*: (TA:) or the night of the fourteenth. (M, K.) — And i. q. وَسَطٌ [as meaning *The middle, or midst, of a thing*]; (S, M, Mughnee, K;) as also سَوَى and سَوَى. (Lh, M, K.) Hence, سَوَاءُ الشَّيْءِ *The middle, or midst, of the thing*; (S, M;) as also سَوَاهُ. (Lh, M.) It is said in the Kur [xxxvii. 53], فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ [And he shall see him] in the middle or midst [of the fire of Hell]. (S,* Mughnee, TA.) In like manner also one says سَوَاءُ السَّبِيلِ [The middle of the road]: or, accord. to Fr, it means *the right direction of the road or way*. (TA.) And one says, اِنْقَطَعَ

سَوَائِي, meaning *My waist [broke], or my middle*. (TA.) And سَوَاءُ النَّهَارِ means *The middle of the day*. (M, K.) [In some copies of the K, مُتَسَعِّه is erroneously put for مُتَنَصِّفُهُ.] — [Hence, perhaps, as being generally the middle or nearly so,] The summit of a mountain. (M, K.) And *An [eminence, or a hill, or the like, such as is termed] حَرَّةٌ*: or a [stony tract such as is termed] حَرَّةٌ: or the head of a حَرَّةٌ. (M.) = It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform, or even*; syn. مُسْتَوٍ; (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, سَوِيٌّ, and سَيِّ; (M, K;) or these two signify, thus applied, [like سَوَاءٌ as expl. hereafter,] *equidistant in respect of its two extremities*. (TA.) And as syn. with مُسْتَوٍ, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase لَيْسُوا سَوَاءً [They are not equal; in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says أَرْضٌ سَوَاءٌ [An even land]: and دَارٌ سَوَاءٌ *A house uniform (مُسْتَوِيَّةٌ) in respect of the [appertenance termed] مِرَاقِي*: and ثَوْبٌ سَوَاءٌ *A garment, or piece of cloth, equal, or uniform, in its breadth and its length and its two lateral edges: but one does not say جَمَلٌ سَوَاءٌ, nor رَجُلٌ سَوَاءٌ, nor جَمَارٌ سَوَاءٌ*; (M, TA:) though one says رَجُلٌ سَوَاءٌ الْبَطْنِ *A man whose belly is even with the breast*: and سَوَاءُ الْقَدَمِ *having no hollow to the sole of his foot*. (TA.) One says also رَجُلٌ سَوَى الْخَلْقِ, meaning مُسْتَوٍ [i. e. *A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect*: see 8]: (S:) and رَجُلٌ سَوَى *A man equally free from excess and deficiency in his dispositions and his make*: (Er-Rāghib, TA:) or sound in limbs: (TA voce مِرَّةٌ, q. v.) and غُلَامٌ سَوَى *A boy, or young man, uniform in make, or symmetrical, without disease, and without fault, or defect*: (Mgh:) and the fem. is سَوِيَّةٌ. (M.) Accord. to Er-Rāghib, سَوَى السَّوَى signifies *That which is preserved from excess and deficiency*: and hence الصَّرَاطُ السَّوَى [in Kur xx. last verse, as though meaning *The road, or way that neither exceeds, nor falls short of, that which is right*]; (Er-Rāghib, TA;) *the right, or direct, road*: (Bd, Jel:) and some read السَّوَاءَ, meaning *the middle, good, road*: and السَّوَى (Ksh, Bd) i. e. *the evil, or bad, road*: (Bd:) and السَّوَى [i. e. *most evil, or worst*; fem. أَسْوَأُ; for الصَّرَاطُ is fem. as well as masc.]: (Ksh, Bd:) [and] السَّوَى, of the measure فَعْلَى from السَّوَاءَ, [with which it is syn.,] or originally السَّوَى [mentioned above]: (K:) and السَّوَى, (Ksh, Bd,) which is dim. of السَّوَاءَ, (Lth, TA,) [or] as dim. of السَّوَى [in which case it is for السَّوَى]. (Ksh, Bd.) — [Hence,] it signifies also *Complete*: (Mughnee:) you say, هَذَا

سَوَاءٌ (M, Mughnee) *This is a complete dirhem*; (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اسْتَوَاءٌ: and in like manner in the *Kur* xli. 9, some road سَوَاءٌ; and others, سَوَاءٌ. (M.) — And *Equitable, just, or right*; syn. عَدْلٌ: used in this sense in the saying in the *Kur* [iii. 57], تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And *Equidistant, or midway*, (Mughnee,) between سَوَاءٌ, سَوَاءٌ, or نَصْفٌ, (Mughnee,) between two parties, (S,) or between two places; (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (S, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify *equal* (مُسَوًّى) in respect of its two extremities; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.) سَوِيٌّ and مَكَانًا سَوِيٌّ (M, K,) in the *Kur* xx. 60, accord. to different readings, means *A place equidistant, or midway*, (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مَعْلَمٌ سَوِيٌّ and مَكَانٌ سَوِيٌّ [i. e. a place marked], (so in a copy of the M and in one of the K,) or مَعْلَمٌ, (so in other copies of the K and in the TA,) which is for مَعْلَمٌ, meaning *having a mark, or sign, by which one is guided, or directed, thereto*. (MF, TA.) — [Also *Equal, or alike, in any respect*.] One says, مَرَرْتُ بِرَجُلٍ سَوَاءٍ (M, Mughnee, K,) and سَوَاءٌ وَالْعَدَمُ (K,) and سَوِيٌّ وَالْعَدَمُ (M, K,) meaning *I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion*: (M, K:*) and Sb mentions the phrase, سَوَاءٌ هُوَ وَالْعَدَمُ [as meaning *His existence and his non-existence are equal, or alike, to me*]. (M.) And سَوَاءٌ عَلَى قِمَتٍ أَوْ قَعْدَتٍ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see *Kur* ii. 5, and the expositions thereof]. (S.) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning *Alike*: see an ex. in a verse cited voce سَبَبٌ. — Also *A like; a similar person or thing*; (S, M, K;) and so سَوِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَشْوَاءٌ (S, M, K,) and also, (S, K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) سَوَاسِيَةٌ (S, M, K,) and سَوَاسِيَةٌ (M, K:) and أَشْوَاءٌ is also pl. of سَوِيٌّ (TA:) as to سَوَاسِيَةٌ, Akh says, سَوَاءٌ is of the measure فَعَالٌ, and سَيَّةٌ may be of the measure فَعْلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ي because of the kesreh before it, for it is originally سَوِيَّةٌ; and it is from أَشْوَيْتُ الشَّيْءَ meaning “I neglected the thing:” [see 4:] (S:) accord. to Abou’-Alee, the سَوَاسِيَةُ in ي is changed

from the و in سَوَاسِيَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

سَوَاسِيَةٌ كَأَسْنَانِ الْحِمَارِ

[Equals like the teeth of the ass]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَاسِيَةٌ زَيْدٌ وَعَمْرُو, meaning *Zeyd and ‘Amr, Two possessors of equality, or likeness, are Zeyd and ‘Amr*, (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِي هَذَا الْأَمْرِ سَوَاءٌ [They two are in this affair, or case, likes]: (S:) and هُمَا سَوَاءَانِ (S, M, K) and سَيَّانِ i. e. *They two are likes*: (S, M, Mgh, Msh, K:) and هُمَا سَوَاءٌ and هُمَا سَوَاسِيَةٌ i. e. *They are likes*; (S;) [the first and last of these three are mentioned in the Mgh as identical in meaning;] or, accord. to Fr, the last means *they are equals in evil*, not in good: (T, TA:) and مَا هُوَ لَكَ بِسَيٍّ [He is not a person like to thee: and مَا هُمَ لَكَ بِأَسْوَاءٍ [They are not persons like to thee]: (Lh, M:) and مَا هِيَ لَكَ بِسَيٍّ (Lh, M, K*) i. e. *She is not a person like to thee*: (TA:) and هُنَّ لَكَ بِأَسْوَاءٍ [They (females) are not persons like to thee]: (Lh, M, K:) and لَا سَيٍّ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not a like to him who did that]: and لَا سَيَّةَ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not the like of thee when thou doest that]: (Lh, M, K:) and لَا سَيَّةَ لَكَ فُلَانٍ [There is not the like of such a one: in the CK, لَا سَيِّكَ فُلَانٌ: perhaps the right reading is فُلَانٌ: Such a one is not the like of thee]. سَوَاءٌ and سَوِيٌّ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Abou-Dhu-eyb,

وَكَانَ سَيَّانٍ أَلَّا يَسْرَحُوا نَعْمًا

أَوْ يَسْرَحُوهُ بِهَا وَاعْبَرْتَ السُّوحَ

[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of لَا سَيَّةَ, [as well as of its syn. سَيٍّ, and for سَيَّانٍ also,] see سَوِيٌّ. — See also سَوِيٌّ in six places.

سَوَاءٌ: see سَيٍّ, second sentence, in two places: and سَوَاءٌ also, in the latter half of the paragraph: — and see سَوِيٌّ. — سَوَاءٌ بِاللَّوَاءِ وَاللَّوَاءُ means *They sent seeking, or demanding, aid, or succour*. (K in art. لَوِي.) [The proper signification of سَوَاءٌ in this instance I do not find explained.]

سَوِيٌّ: see سَوَاءٌ, in the former half of the paragraph, in six places.

سَوِيٌّ: see سَوَاءٌ, in the middle of the paragraph.

سَوِيَّةٌ: see سَوَاءٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons*: (K:) or a [garment of the kind called] كِسَاءٌ, stuffed with panic grass (قُتَامٌ), (S, M, K, and

L in art. كَرْب,) or palm-fibres (لَيْف), (M,) or the like, (S, M, and L ubi suprâ,) resembling the بَرْذَعَةٌ [q. v.], (S, and L ubi suprâ,) which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi suprâ,) and which is one of the vehicles of female slaves and of necessitous persons: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called حَوِيَّةٌ [q. v.]: pl. سَوَايَا. (S.)

سَوَاسِيَةٌ and سَوَاسِيَةٌ and سَوَاسِيَةٌ: see سَوَاءٌ, in the latter half of the paragraph; the last of them in three places. كَسَاءٌ.

سَوَاءٌ, each of the measure فَعَالٌ, irregularly derived from اسْتَوَى and اِسْتَوَى; a prov., applied to women, meaning *Straight and bending, and collecting together and separating; not remaining in one state, or condition*. (Meyd.) — And أَرْضٌ سَوَاءٌ *Land of which the earth, or dust, is like sand*. (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure فَعْلَةٌ from التَّسْوِيَةِ [inf. n. of سَوَى]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, فَعْلَةٌ from التَّسْوِيَةِ. (TA.) One says, ضَرَبَ لِي سَايَةً, meaning *He prepared for me a speech*: (K:) or an evil speech, which he framed (سَوَّاهَا) against me to deceive me: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَا.]

أَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable; &c.]. One says, هَذَا الْمَكَانُ أَسْوَى هَذِهِ الْأَمْكِنَةِ, i. e. [This place is] the most even [of these places]. (M.)

أَنْوَءٌ *An even place; occurring in a trad.: the T is augmentative*. (TA.)

مُسَوٍّ [act. part. n. of 4]. One says in answer to him who asks, “How have ye entered upon the morning?” (S,) or “How have ye entered upon the evening?” (M, TA,) مُسَوِّونَ صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or أَصْبَحْنَا مُسَوِّينَ صَالِحِينَ [as enunciatives of نَحْنُ understood, but I think that مُسَوِّينَ is a mistranscription for مُسَوِّينَ], meaning *In a good, right, state, with respect to our children and our cattle*. (S, M, TA.)

مُسَاوٍ: see 3, in three places.

مُسَوٍّ: see سَوَاءٌ, in the former half of the paragraph, in six places: and see also مُسَوٍّ. هَلَالٌ. مُسَوٍّ: see مُسَوٍّ.

سَيٍّ

سَوَفَ q. v. i. q. سَيٍّ

سَوِيٌّ and سَيٍّ: see art. سَوِيٌّ; and see the latter in art. سَوِيٌّ.

سَيٍّ

سَيَّانٍ (M,) or سَيَّانٍ (K,) or سَيَّانٍ النَّاقَةِ 2.

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, هِيَ سَائِبَةٌ (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is سَيَّابٌ, like نَوَّاحٌ pl. of سَوَائِبُ, and نَوَّامٌ pl. of نَائِمَةٌ (S;); and سَوَائِبُ (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohef dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty سَوَائِبُ: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَةٌ: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَانِ means *The بدَّتَانِ* [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَيَّبَهُمَا) to God. (TA.) — Also † A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Mṣb, K,) except, accord. to Esh-Sháfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Mṣb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Mṣb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mṣb, and that they relate only to the she-camel termed سَائِبَةٌ:] a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهِمَا [The sáibeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سجح

2. سَجَحَ : } see art. سَوَّجَ .
سَيَّاحٌ :

سجح

1. سَاحَ (S, Mgh, K,) or سَاحَ عَلَى وَجْهِ الْأَرْضِ (S, Mgh, K,) aor. يَسِيجُ (S, K,) inf. n. سَيَّحَ (S, A, Mgh, K,) and سَيَّحَانُ (K,) It (water) ran upon the

surface of the earth. (S, A, Mgh, K.) — And hence, (TA,) سَاحَ فِي الْأَرْضِ (S, A, Mṣb,) aor. as above, (S, Mṣb,) inf. n. سَيَّاحَةٌ (A,) or سَيَّحَ (Mṣb,) or both, and سَيَّحَانُ and سَيَّوْحَ (S, K,) said of a man, (A,) † He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سَيَّاحَةَ فِي الْإِسْلَامِ (S, A, TA) i. e. † [There shall be no going about through the land, or earth, in the way of devotees, in El-Islám: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The سَيَّاحَةُ of the Muslims [in a religious sense, and such as is approvable,] is † Fasting. (TA.) — [Hence also,] سَاحَ الظِّلُّ The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.)

2. [سَجَحَ is said by Golius, as on the authority of the K, to signify He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K.] — See 4. — سَجَحَ فَلَانٌ, [app. for سَجَحَ كَلَامَهُ,] inf. n. تَسْجِيحٌ, † Such a one talked much. (A, TA.) — And سَجَّحَ, inf. n. as above, + It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L.) [And in like manner it is said of other things: see its part. n., مُسَجَّحٌ.]

4. اسَاحَ نَهْرًا He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] — اسَاحَ (A) or ذَكَرَهُ (L) † The horse put forth his veretrum from its prepuce; (L;) and سَجَّحَ signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَضَ [q. v.]. (TA in art. رَفَضَ.) — And اسَاحَ بِذَنَبِهِ, said of a horse, † He let his tail hang down loosely: (K:) accord. to the K, J is in error in writing this verb اسَاحَ; and Az says that اسَاحَ is right, and that اسَاحَ is a mistranscription: the like is also said in the TS: but اسَاحَ is asserted by more than one to be the right word. (TA.)

7. اسَاحَ بَطْنُهُ + His belly became large (K, TA) and wide, (TA,) and approached [the ground] by reason of fatness. (K, TA.) One says of a she-ass, اسَاحَ بَطْنُهَا, meaning + Her belly became big, and approached the ground. (IAar, T.) — اسَاحَ بِاللَّهِ † [His, or its, state, or condition,] became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O,)

أَمْنِي ضَمِيرَ النَّفْسِ إِثَّاكَ بَعْدَمَا

يُرَاجِعُنِي بَنِي فَيَنْسَاحَ بِأَلْهَا

† [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — انسَاحَ

said of a garment, or piece of cloth, (K, TA,) &c., (TA,) + It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning + It broke]. (TA.) And it is said in the trad. relating to the cave فَانْسَاحَتْ [mentioned in the Kur ix. 40] الصَّخْرَةُ, meaning + [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the سَاحَةُ of a house [expl. in art. سَوَّحَ]: but as some relate it, the verb in this instance is [انْصَاحَتْ] with ص and س. (TA.)

سَجَّحَ Running water; (S, Mṣb;) an inf. n. used as a subst.: (Mṣb;) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. سَجَّحٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَاءٌ سَجَّحٌ (A, TA) and سَائِجٌ (A) Water running upon the surface of the earth: (A, TA:) pl. of the former سَائِجٌ. (TA.) — Also + A striped [garment of the kind called] كِسَاءٌ (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] عِمَاءَةٌ: and a sort of [the garments called] بُرُودٌ (S:) pl. مُسَجَّحٌ. (TA.) See also مُسَجَّحٌ.

سَاحَةٌ: see 7; and see also art. سَوَّحَ.

سَيَّاحٌ † An itinerant, a roamer, or frequent traveller: (A, MA:) from سَاحَ فِي الْأَرْضِ (A.)

سَائِجٌ: see سَجَّحَ. — [Hence,] † A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) — And, as being likened thereto, † Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّائِحُونَ in the Kur ix. 113 means † The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And سَائِحَاتٌ in the Kur lxvi. 5 means † Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) — This last (سَائِحَاتٌ [if not a mistranscription for سَائِحَاتٌ]) also means † Swift horses: — and † The planets. (KL.)

مَسَاحٌ or مَسَاحَةٌ, the latter of the measure مَفْعَلَةٌ, from السَّيَّاحَةُ, [each app. meaning + A place of سَيَّاحَةٍ, or journeying,] is sing. of مَسَائِجٍ, in which the ي is like that in مَعَايِشُ, as in other similar words of which the medial radical is an

infirm letter, except مَصَائِب, by rule مَصَائِب. (Har p. 15.) — [The pl. مَصَائِب is also expl. by Freytag as applied in the Deewān of Jereer to † The part of the head between the temples as far as the forehead (where the hairs are).]

مَسِيح + Striped; applied in this sense to a [garment of the kind called] بُرْد; (S, K;) and also, with ة, to a [garment such as is called] عِبَاءة: (S:) or applied to [the garments called] عِبَاء as meaning having alternate stripes of white and black, the latter not intensely black: every عِبَاءة also is termed مَسِيحَة and مَسِيحَة; but that which has not stripes is a كَسَاء, not an عِبَاءة. (ISh, TA.) So too applied to locusts (جَرَاد); (K;) and with ة applied to a single locust [i. e. جَرَادَة]: (TA:) or, applied to locusts, it means marked with black and yellow and white stripes or streaks. (As, TA.) It is also applied as an epithet to the [bird called] حَقِيقَان. (S.) — † The wild ass: so called because of his streak that makes a division between the belly and the side. (K, TA.) العَجِيْرَة † [He that has the rump streaked] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) — † A road of which the tracks (شُرْك or شُرْك in different copies of the K) are rendered apparent: (K, TA:) likened to the عِبَاء thus termed. (TA.)

مَسِيح † One who goes about calumniating, and making mischief, in the land: (S, A, K:) pl. مَسَائِيح: so in the trad., وَلَا بِالْمَسَائِيح † [They are not of those who go about calumniating, &c., nor of the babblers who cannot keep secrets.] (S, TA.) Sh derives it, not from السَّيَاحَة, but, from تَسْيِيحُ الثَّوْبِ. (L, TA.)

سج

1. سَخ, aor. يَسِيح, inf. n. سِيح and سَيَحَان, i. q. رَسَخ and ثَاغ [both app. as signifying It sank into the ground: or by the former may here be meant it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established]. (K.) See also 1 in art. سَوخ, in two places.

سِيَاخ A building of clay, (JK, TK,) of any kind: (JK:) pl. سِيُوخ. (JK, TK.) In the copies of the K, بِنَاءُ الطِّينِ is erroneously put for بِنَاءُ الطِّينِ. (TK.)

سيد

سَيِّد a contraction of سَيِّد, q. v. in art. سَوَد.

سَيِّد A wolf: (S, M, A, K: mentioned in the K in art. سَوَد; and in the S, at the close of that art.): accord. to Sb, its medial radical letter is ي; its dim. being سَيِّدَة: not like رَيْح [of which the dim. is رَوِيحَة], nor like دَيْمَة: (M:) and سَيِّدَانَة signifies the same: (K:) or so سَيِّدَان; (M;) which is the pl. (S, M, A) also: (M:) and سَيِّدَانَة signifies a she-wolf; (M, A,

and Ham p. 274;) [and] so سَيِّدَة; (Ks, S;) or this is not allowable. (Ham ubi supr.) One says سَيِّد زَمَل [A wolf of sands; i. e., that frequents the sands; meaning a savage wolf]. (S.) Hence, سَيِّدَانَة † A bold woman, (M, A,) like the she-wolf. (A.) — And A lion (S, M, K) is sometimes thus called, (S,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.)

سَيِّدَة fem. of سَيِّد, q. v., accord. to Ks: (S:) but said to be not allowable. (Ham p. 274.)

سَيِّدَان: see سَيِّد.

سَيِّدَانَة: see سَيِّد, in three places.

سَيِّد dim. of سَيِّد, q. v. (Sb, M.)

سَيِّد: and سَيِّد: see art. سَوَد.

سَيِّد mentioned by Ez-Zarkeshee as a dial. var.

of مَسْجِد [q. v.]: thought by MF to be post-classical: and in the [classical] language of the Arabs i. q. مَكْتَب [A place where the art of writing is taught]. (TA.)

سیر

333.

1. سَار, aor. يَسِير, inf. n. سَر and مَسِير, (S, M, A, Mgh, Msh, K,) which latter is extr., for by rule it should be of the measure مَفْعَل, with fet-h [to the ع], (S,) and مَسِيرَة (M, K) and مَسِيرَة (M, Mgh, K) like قَبِيلَة, but [Mtr says] we have not heard it, (Mgh,) and تَسَار, (S, M, K,) which last denotes repetition or frequency of the action, (M,) He, or it, went [in any manner, or any pace]; went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed; (M, * K, * TA;) by night and by day. (Msh, TA.) You say, سَارَت الدَّابَّة [The beast went, went along, &c.]. (S.) [And سَار سَيِّراً شَدِيداً He (a camel or other beast, and a man,) went a vehement pace, or vehemently. And سَارَ الْعَتَقَ He (a camel, or a horse,) went the pace, or in the manner, termed الْعَتَق: and the like.] And سَارُوا [They went, or journeyed, from town to town, or from country to country]: (A:) or سَار مِنْ بَلَدٍ إِلَى بَلَدٍ [he went, &c.]. (Mgh.) And سَارَ اللَّهُ فِي مَسِيرِكَ i. e. سَارَكَ [May God bless thy journeying]. (S.) And سَارَ عَنْكَ Go thou from thy place; pass thou from it: (L in art. نَفَذ:) or † feign thou heedlessness, and bear, or endure, or be forbearing; an elliptical phrase; as though it were originally سَارَ وَدَع عَنْكَ الْهَرَاءَ وَالشَّكَّ [go thou, and leave wrangling and doubt]. (S.) — [Hence, سَارَت السَّفِينَة † The ship went, or sailed: for] سَارَ السَّفِينَة is a tropical phrase. (Mgh.) — And سَارَ سَيْرَةً حَسَنَةً † [He pursued a good way, course, mode, or manner, of acting, or conduct, or the like], (S, A, Msh,) and سَيْرَة سَارٍ فِي قَبِيحَةٍ [a bad way, &c.]. (Msh.) — And سَارَ فِي النَّاسِ † It became current, or commonly known,

among the people; [as also تَسِير, alone; (see Har p. 318;)] i. e. a proverb, and a saying. (M.) — And سَارَت سُنَّةٌ † [A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among people]. (M.) = سَار is also trans., syn. with سِير. (S, M, Msh, K.) See the latter, in five places. — [Hence,] سَار سُنَّةٌ † He made, or caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people. (S, M, * TA.) The Hudhalee (Khálid Ibn-Zuheyr, M) says,

* فَلَا تَجْرَعَنَّ مِنْ سُنَّةٍ أَنْتَ سِرَّتَهَا *
* فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا *

[Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual]. (S, M, L, TA: but in the M and TA, in the place of تَجْرَعَنَّ, we find تَغَضَّبَنَّ.)

2. سِيرَهُ, (M, A, Msh, K,) inf. n. تَسِير, (TA;) and سَارَهُ, (M, A, K;) and سَارَهُ, (K,) inf. n. مَسِير, or مَسِيرَة and مَسَار and مَسِيرَة [or مَسِير, as below]; (TA;) and سَارَ بِهِ, (IJ, M, K;) He made him (a man, A, Msh) to go [in any manner, or any pace]; to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart: (M, A, Msh, K, TA:) and سَوَّرَ بِهِ [for سِير بِهِ, the reg. pass. form of سَار بِهِ,] is mentioned; like هَوَّبَ and كَوَّلَ. (M.) And سِيرَ الدَّابَّةَ; (M, A, Msh;) and سَارَهَا; (M;) and مَسَارَ and سِيرَة and سَوَّرَ inf. n. سَوَّرَ, (S, M, Msh,) inf. n. مَسِير, or مَسِيرَة [or مَسِير, as above]; (M;) He made the beast to go &c.: (S, M, A, Msh:) or سَوَّرَ الدَّابَّةَ signifies I rode the beast [and thus made it to go &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, وَأَسَرَّتَهَا, (Msh,) or إِلَى الْمَرْعَى (Ibn-Buzurj, TA) or سِيرَهُ مِنْ بَلَدِهِ He made him to go, or depart, from his town, or country; expelled, or banished, him from it. (S, A.) — [Hence] سِير † He removed, or put off, or took off, the horse-cloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S.) — And † He made a proverb, (K,) and a saying, (TA,) to become current; (K;) he published it among the people. (TA.) — And سِيرَ سِيرَةً † He related stories of the ancients. (M, K.) = سِيرَهُ [from سِير meaning “a thong”] He made stripes upon it; namely, a garment, or piece of cloth, and an arrow. (M.) And سِيرَتْ خِصَابَهَا She (a woman) made her dye to have the form of stripes, like thongs. (K, * A, * TA.)

3. سَاوَرَهُ, (S, M, A,) inf. n. مُسَاوَرَة, (A,) He *passed*. [685; went, went along, &c., (سَارَ,) with him: (M:) he *case* 7; 716] went at an equal rate, or kept pace, with him: (PS:) he ran with him; syn. جَارَاهُ. (S, A.) — [And He vied, contended, or competed, with him in going, or in running: and hence, † in any affair; like جَارَاهُ.] See also 6.

4: see 2, in three places.

5: see 8: — and see also 1; in the latter half of the paragraph. = تَسِير [from سِير meaning “a thong”] said of a man’s skin, *It peeled off*, (A, K, TA,) and became like thongs. (TA.)

6. تَسِيرَا *They two [went, or went along, (see 3,) or] went at an equal rate, or kept pace, each with the other: (PṢ:) or ran, each with the other. (S, A.)* — One says of a great, or frequent, liar, لَا تَسِيرُ خَيْلَهُ [lit. *His two troops of horses will not run together, each troop with the other: meaning + his assertions will not be found to agree together*]: (so in a copy of the M:) or لَا تَسِيرُ خَيْلَهُ. (So in the K and TA voce خَيْلٌ, q. v.; and so in the TA in the present art. [See also 6 in art. سَلِمَ.]) — [And *They two vied, contended, or competed, each with the other, in going, or in running: and hence, + in any affair.*] — One says also, تَسِيرُ عَنْ وَجْهِهِ الْغَضَبُ † *Anger went [or disappeared by degrees] from his face.* (TA, from a trad.)

8. تَسِيرُهُ *استار* (O, K, TA,) or تَسِيرُهُ, (as in the CK,) † *He pursued his way, course, mode, or manner, of acting, or conduct, or the like, (O, K, TA.)* = And استار [from سِيرَة in the last of the senses assigned to this word below] *He procured for himself wheat, or other provision, from a place, to be laid up in store.* (S, O, K.)

سَار: see سَائِر.

سِير an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., *A going, in any manner, or any pace; passage, march, journey, progress, or course: a pace: pace as meaning degree of celerity, or rate of going: departure: see also سِيرَة.*] = Also *A thong, or strap, or strip of skin or leather;* (S, Mṣb, K;) i. q. شَرَاك: (M:) pl. [of mult.] سِيُور (S, M, A, Mṣb) and سِيُورَة [pl. of pauc.] أَسْيَار. (M.) It is said in a prov., قَدَّتْ سِيُورُهُ مِنْ أَرِيْمِكَ [His thongs have been cut from thy hide]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And لَيْسَ فِي الْعَصَا سِيرٌ is a post-classical prov., (Meyd,) meaning *There is not in the staff, or stick, a thong: the سِير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do.* (Har p. 232.)

سِيرَة: see the next paragraph, in two places.

سِيرَة [i. q. سِير as meaning *A going, in any manner, or any pace; &c.: see above:*] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, إِنَّهُ لَحَسَنُ السَّيْرِ [Verily he is good in going, &c.]. (M: in the TA, السَّيْرِ, as having the meaning here next following.) — Also, (M,) or سِيرَة (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] *A mode, or manner, of going, &c.* (M, K.) — And the former, † *A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. طَرِيقَة* (S, M, Mgh, Mṣb, K)

and سَتَة (M, K) and مَذْهَب: (Mgh:) pl. سَيْر. (Mgh, Mṣb.) You say, سَارَ بِهِمْ سِيرَة حَسَنَة † [He pursued with them a good way of acting]. (S.) And سَارَ الْوَالِي فِي الرَّعِيَةِ سِيرَة حَسَنَة † [The prefect, or governor, pursued among the subjects a good way of acting]; (A, Mṣb;*) and in like manner, سِيرَة قَبِيحَة [a bad way of acting]. (Mṣb.) — † The record of a man’s actions and pious works; the prefixed noun صَحِيفَة being understood. (Mgh.) — † Stories of the ancients: (M, K:) [or so سِيرَة الْأَوَّلِينَ: you say, هَذَا فِي سِيرَةِ الْأَوَّلِينَ † [This is in the stories of the ancients]. (A.)] — [Hence it is used in the present day as meaning † The mention of a person or thing: and † a matter, or subject, of discourse.] — Also, as a law term, (Mgh,) or so [the pl.] سَيْر, (Mgh, Mṣb,) † *Military expeditions; or the memorable actions thereof; (Mṣb;) or the affairs thereof.* (Mgh.) And they say السَّيْرُ الْكَبِيرُ [meaning † The great book of military expeditions; for كِتَابُ السَّيْرِ الْكَبِيرُ]; using a masc. epithet in lieu of the [suppressed] prefixed noun كِتَاب. (Mgh.) — Also, the sing., † *Mode, or manner, of being; state, or condition; syn. هَيْئَة*, (M, O, Mṣb, K,) and حَالَة. (O, Mṣb.) So in the Kur xx. 22. (M, O, TA.) = Also *Wheat, or other provision, that is brought from a place to be laid up in store.* (S, O, K.)

سِيرَة That goes, or journeys, much: or a great goer: (IJ, M, K:) and سَيُور is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. فَرَس.)

سِيرَة (S, M, K, &c.) and سِيرَة (TA) [which latter, according to analogy, should be with ten-teen, but perhaps it is without ten as being a contraction of the former.] *A sort of garment, or cloth, of the kind called بُرُود*, (Fr, S, M, Mgh, Mṣb, K,) having yellow stripes; (S, Mgh, Mṣb, K;) or mixed with silk; (K;) or mixed with [the silk termed] قَزَر (AZ, A’Obeid, Mgh:) or a sort of بُرُود of silk: (A:) or a sort of garment, or cloth, having stripes, made of قَزَر: or certain garments, or cloths, of El-Yemen; (M;) which are now commonly known by the name of مَضَف: (TA:) or a sort of بُرُود mixed with silk like thongs; and hence its appellation, from سِير, “a thong.” It is asserted by certain of the later writers that it is a subst., not an epithet; and he who says so cites Sb as asserting that a word of the measure فَعْلَاءَة is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. حَلَّةٌ سِيرَاءٌ; and is expl. as signifying clear silk. (IAth, TA.) — Also † The diaphragm, or midriff: (M, K:*) metaphorically used in this sense by a poet. (M.) — And † The peel [or pellicle] adhering to the stone of a date. (M, K.) — And *A palm branch stripped of its leaves.* (M, K.) — And *Gold:* (M:) or clear, pure, gold. (K,* TA.) — And *A certain plant, (M, K, TA,) not described by Ed-Deenawaree [i. e. AHn]; as some say, (TA,) resembling the خَلَّة* [q. v.]: (K, TA:) so in the Tekmileh. (TA.) سَيُور: see سِيرَة.

سَيَّار *A journeyer, or traveller: (A:) and سَيَّارَة, (S, M, Mgh, Mṣb, K,) for جَمَاعَة سَيَّارَة, (Mgh,) or قَوْمٌ سَيَّارَة, (A,) a company of persons journeying: (S, M, A, Mgh, Mṣb, K:) [accord. to ISd.] سَيَّارَة is made fem. because meaning رَفَقَة, or جَمَاعَة. (M.) — السَّيَّارَة [and السَّيَّارَاتُ] † *The five planets; Mercury, Venus, Mars, Jupiter, and Saturn.* (TA in art. كَنَس.)*

سَائِر [part. n. of 1, *Going, &c.* — Hence,] † *A proverb [and a saying] current, or commonly known.* (TA.) = Also, and سَارٌ, (S, M, K,) both are syn., (K,) signifying *The rest, or remainder, of a thing: (M:) [and accord. to some,] the whole, or all, of a thing or of people.* (S, TA.) [See the former word in art. سَار.]

مَسُور: see the next paragraph.

مَسِير an inf. n. of سَار. (S, M, A, &c.) — [Also *A place, and a time, of going, or journeying.*] — And pass. part. n. of سَار: (Mṣb, MF;) [and so طَرِيقٌ مَسُورٌ, for] you say طَرِيقٌ مَسُورٌ, (K,) or طَرِيقٌ مَسُورٌ فِيهِ (IJ, M,) [*A travelled road,*] and رَجُلٌ مَسُورٌ بِهِ [*A man made to go, or journey, &c.*]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the ي is changed into و [so that مَسُورٌ, the original form of مَسِيرٌ and of مَسُورٌ, becomes مَسُورٌ, and is then contracted into مَسُور]: (M:) or, accord. to Kh, the ي is rejected: but accord. to Akh, it is the و that is rejected [so that مَسُورٌ becomes مَسِيرٌ; and then, مَسِيرٌ, and then مَسُور]. (TA.)

مَسِيرَة *A space which one traverses in journeying; a journey as measured by the time that it occupies; as in the phrase, مَسِيرَة شَهْرٍ a month’s journey; (TA;) and يَنْتَهِيَا مَسِيرَة يَوْمٍ [Between them two is the space of a day’s journey]. (S, TA.)* مَسِيرَة يَوْمٍ [*A day’s journey*] is twenty-four miles. (MF in art. قَرَطَش.)

مَسِيرٌ *A garment, or piece of cloth, figured with stripes* (S, M, A, K) like thongs, (S, M, A,) made of silk: or a بُرْد mixed with silk. (TA.) [See also سِيرَاءٌ.] — And عِقَابٌ مَسِيرٌ *A striped eagle.* (M.) — And الْمَسِيرُ, (K,) or الْمَسِيرُ الْقَرَعُ, (TA, [but the orthography of the latter word I think doubtful,]) *A certain sweetmeat, (K, TA,) well-known.* (TA.)

مُسْتَار [*A place whence one procures wheat, or other provision, for subsistence, to be laid up in store: from استَار in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S.*] A rájiz says, [namely, Aboo-Wejzeh, as in a copy of the S,]

* أَشْكُو إِلَى اللَّهِ الْعَزِيزِ الْعَقَّارُ *
* ثُمَّ إِلَيْكَ الْيَوْمَ بَعْدَ الْمُسْتَارِ *

[*I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence*]: or, accord. to some, الْمُسْتَار, in this verse, is of the measure مَفْتَعَل from السَّيْر [and, like it, meaning the journey]. (S.)

سِيرَة journeying,
سَارٌ (S, M, K, TA, &c.)
سَارٌ (S, M, K, TA, &c.)

سيع

1. سَاعَ, aor. يَسِيعُ, inf. n. سَيْعٌ and سَيُّوعٌ, *It* (water, and the سَرَاب [or mirage],) ran, and was in a state of commotion, upon the surface of the ground; (S, O, K;) as also انْسَاعَ: (S;) or the latter, said of water, it ran upon the surface of the ground; as also تَسِيعُ: and انْسَاعَ, said of a thing in a congealed or solid state, signifies also it melted; became fluid, or liquid. (TA.) — سَاعَتِ الْإِبِلُ; (Sh, K,) aor. as above, inf. n. سَيْعٌ, (Sh,) *The camels were left to themselves, without a pastor*; (Sh, K;) as also سَاعَتِ having تَسُوعٌ for its aor. and سَوْعٌ for its inf. n. (Sh, S* and K* in art. سَوْع.) — And سَاعَ الشَّيْءُ, aor. as above, *The thing became left, or neglected, or lost; or it perished.* (TA.)

2. تَسِيعُ The act of plastering with mud [or with سِيَاعَ]. (K.) You say, سَيَّعْتُ الْحَائِطَ *I plastered the wall with mud and chopped straw.* (S.) — And The act of anointing with fat and the like. (K.) You say, سَيَّعْتُ الْمَرْأَةَ مَزَادَتَهَا *The woman anointed [with fat, or the like, her leathern water-bag].* (TA.)

4. اسَاعَهُ *He left it, neglected it, lost it, or destroyed it.* (TA.) [See also art. سَوْع.]

5: see 1. = تَسِيعُ الْبَقْلُ *The herbs, or leguminous plants, dried up; or became yellow.* (TA.)

7: see 1, in two places.

سَيْعٌ *Water running upon the surface of the ground.* (Lth, K.)

سَيَّاعٌ (K,) or سِيَّاعٌ (S,) or both, (MF, TA,) *Mud*: (TA:) or mud [mixed] with chopped straw, with which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kutáme, (K,) describing his she-camel, (TA.)

* فَلَمَّا أَنَّ جَرَى سَمَنَ عَلَيْهَا *
* كَمَا طَيَّنَتْ بِالْفَدَنِ السِّيَاعَا *

presents an inversion, the meaning being *كما طَيَّنَتْ بِالْفَدَنِ السِّيَاعَا* [i. e. *And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion*]; *الْفَدَنُ* signifying *القَصْرُ*. (S, K:) [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find بَطَّنَتْ in the place of طَيَّنَتْ.] — Also *Fat with which a مَزَادَةٌ [or leathern water-bag] is anointed.* (K.) — And † *Pitch, or tar*; syn. زَفْتُ; as being likened to mud, because of its blackness. (TA.)

صَائِعٌ سَائِعٌ, mentioned in this art. in the TA: see art. سَوْع.

سَرَابٌ أَسِيعٌ *A mirage [running upon the surface of the ground, (see 1,) and] in a state of commotion*: (S,* TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مُغَاضَلَةٌ. (TA.)

مَسِيعَةٌ *A plasterer's trowel*; syn. مَالِجَةٌ. (S:)

a piece of wood, made smooth, used by skilful plasterers with mud. (Lth, K.)

مَسِيعٌ *A she-camel that goes away in the place of pasturing*: (K:) mentioned by J in art. سَوْع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, (الَّتِي تَحْمِلُ الضَّيْعَةَ,) [for the last of which words we find in some copies of the K الضَّيْعَةُ, but it is said in the TA that the former is the right reading, as is shown by its being added,] and bad superintendence or management; (K, TA;) thus expl. by Aḡ: (TA:) or upon which one journeys and returns; (K;) thus expl. by Sgh, but this is the explanation of مَرِيعٌ, with which it is coupled. (TA.)

سيع

1. سَعَّاهُ, aor. أَسِيعُهُ, inf. n. سَيْعٌ: see 4, in art. سَوْع.

هَذَا سَيْعٌ هَذَا: see هَذَا سَوْعٌ, in art. سَوْع, in two places.

سَيْعٌ: see سَائِعٌ, in art. سَوْع.

سيف

1. سَافَهُ (S, M, O, K,) first pers. سَفَّهْتُ (S, O, Mṣb, K, [in the CK, erroneously, سَفَّهْتُ]) aor. يَسِيفُ (S, O, Mṣb, K,) inf. n. سَيْفٌ (M,) *He struck him, or smote him, with the سيف [or sword]*; (S, M, O, Mṣb, K;) as also تَسِيفُهُ. (TA.) — See also 3. = سَيْفٌ, inf. n. سَيْفٌ; and انْسَافٌ; [app., as seems to be indicated by the context, said of palm-trees (نَخْلٌ) or of palm-branches (سَعَفٌ), as meaning *They had upon them what is termed سيف, q. v.:*] (M, TA:*) and سَيْفَتٌ and انْسَافَتٌ are said of a palm-tree (نَخْلَةٌ) [app. as meaning *it had سيف upon it*]. (TA.)

3. مَسَافَقَةٌ signifies *The contending with another in fight, or in smiting, with the sword.* (S, Mgh.) سَافَقْنِي فَسَقْتُ, a phrase mentioned, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the sword, and] *I was more skilled in the use of the sword (كُنْتُ أَسِيفٌ) than he.* (M.) — See also 6.

4. اسَافَ الْقَوْمُ *The people, or party, came to the سيف [or sea-shore].* (AAF, M.) = اسَافَ (S, K) i. q. خَرَمَهُ (S, TA) [expl. in art. سَوْف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

5: see 1. = [Accord. to Freytag, تَسِيفٌ signifies *He was slain with the sword*: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6. اسَافُوا *They contended, one with another, in smiting with swords*; (S, M, K;) as also سَافُوا (K;) and so اسَافُوا (M, K,) as expl. by the lexicologists; but this last properly signifies *they took, or took hold of, the swords.* (IJ, M.)

7: see 1, in two places.

8. اسْتِيفَ signifies *The act of [putting to the sword,] destroying, or killing.* (KL.) One says, اسْتِيفَ الْقَوْمُ [app. meaning *The people, or party, were put to the sword*]: (K:) a phrase mentioned by Lth. (TA.) — See also 6. س. 684

سَيْفٌ *A sword*; (MA, PṢ, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الرُّوضُ الْمَسْلُوفُ [for the names of particular parts thereof, see ذُبَاب: pl. of pauc.] أَصْيَافٌ (S, M, O, Mṣb, K) and أَصْيَافٌ (Lh, M, O, K) and [of mult.] سَيُوفٌ (S, M, O, Mṣb, K) and [quasi-pl. n.] مَسِيفَةٌ, like مَشِخَةٌ. (CK.) [Hence,] سَيْفُ الْجَبَّارِ + [The sword of Orion;] the three stars [η, θ, κ, beneath the girdle] of the جَبَّارِ, in a sloping direction, near together, disposed in a row. (Kzw.) — + A certain fish, (Ibn-'Abbád, O, K,) resembling a سَيْفٌ [or sword]; (Ibn-'Abbád, O;) as also سَيْفٌ. (K.) — + The سَيْبِ (M,) [i. e.] the hair of the tail, (K,) of a horse. (M, K.) — سَيْفُ الْغُرَابِ + i. q. الدَّلْبُوتُ. (K;) A certain plant, the stem (أَصْلٌ) and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of [fibres of the kind called] لَيْفٌ. (AHn;) so called because its leaves are slender at the extremity like the سَيْفٌ [or sword]. (AHn, K.) — هُمُ أَصْيَافٌ [lit. *They are swords*] means أَحْزَابٌ [i. e. + they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbád, O, K.) — And one says, بَيْنَ فَكَيْهِ سَيْفٌ صَارُمٌ [Between his two jaws is a sharp tongue; lit., a cleaving sword]. (TA.)

سَيْفٌ *The shore (سَاحِلٌ) of the sea or of a great river*: (S, M, O, Mgh, Mṣb, K;) and the side (سَاحِلٌ) of a valley: or [the margin of the shore of a sea or of a great river; for it is added,] every سَاحِلٌ has a سيف: or السَّيْفُ is applied only to the سيف [or sea-shore, or seaboard,] of 'Omán: (K:) [if otherwise applied,] its pl. is أَصْيَافٌ. (S, M.) One says, هُمُ أَهْلُ أَصْيَافٍ وَأَرْيَافٍ [They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands]. (TA.) = Also A thing that adheres to the lower parts, or roots, of palm-branches, like لَيْفٌ: [the fibres called] لَيْفٌ, but not the same as لَيْفٌ: (S: in which is added, "this I have taken from a book, without having heard it:") or the [fibrous substance called] لَيْفٌ (K,) or the thick, or coarse, لَيْفٌ (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i. e. of لَيْفٌ] (M, K,) and the harshest, and coarsest. (M.) [See سَيْفٌ.] = See also سَيْفٌ.

سَيْفَةٌ: see art. سَوْف.

سَيْفَانٌ, applied to a man, *Tall and slender*, (Ks, S, M, O, K,) like the سَيْفٌ [or sword], (M,) lank in the belly: (Ks, S, O:) and with ة applied to a woman, (Ks, S, M, O, K,) meaning *tall*; resembling a sword-blade: (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet سَيْفَانٌ. (O.)

سَيْفٌ *An owner, or a possessor, of a sword*; (S, M, O, K;) as also مُسَيِّفٌ: (M:) pl. [or rather coll. gen. n.] of the former سَيَافَةٌ: (S, M, O, K:) or this last signifies a people, or party, whose حصُون [or fortresses] are their سِيُوف [or swords; i. e. whose only means of defence are their swords]. (Lth, O, K.*) — Also † A man who is a frequent shedder of blood; or who sheds much blood. (TA.) [An executioner who slays with the sword.] — And A maker of سِيُوف [or swords]. (TA.) [And A seller of swords.]

سَائِفٌ *Striking, or smiting, with the sword*. (S.) — And A man having a سَيْف [or sword]: (S, O, K:) or having with him a سَيْف. (Msb.)

أَسَيْفٌ *[More, and most, skilled in the use of the sword]: see 3.*

مُسَيِّفٌ *One having upon him a سَيْف [or sword]; (S, O, K:) having hung upon himself a سَيْف: (Ks:) and (K) accord. to Ibn-'Abbád, a courageous man having with him a سَيْف. (O, K.) — See also سَيَّافٌ. = And see art. سَوَف.*

مَسَيْفَةٌ, or مَسَيْفَةٌ: see سَيْفٌ.

مُسَيِّفٌ, applied to a [garment of the kind called] بُرْدٌ, *Having upon it what resemble the forms of سِيُوف [or swords]: (M, TA:) and, so applied, having broad stripes, like the سَيْف [or sword]. (TA.) — And, applied to a dirhem, of which the sides are plain, or clear of any impress or the like. (IAar, O, K.)*

مِسْيَافٌ *A wind (رِيحٌ) that cuts like the سَيْف [or sword]. (M.) = See also art. سَوَف.*

سيل

1. سَالٌ, (S, M, Msb, K,) said of water, (S, Msb, TA,) or of a thing, (M,) or سَيْسِلٌ, (Msb, K,) inf. n. سَيْلٌ and سَيْلَانٌ, (S, M, Msb, K, TA) and مَسَالٌ and مَسَالٌ, (TA,) *It flowed, or ran: (M, K, TA:) or, said of water, it rose so as to become excessively copious, and flowed, or ran: and سَال said of thing, it was, or became, fluid, or liquid; contr. of جَمَدٌ. (Msb.) — The Arabs say, سَالَ يَبْرُ السَّيْلُ وَجَاشَ بِنَا الْبَحْرُ [The torrent flowed with them, and the sea estuated with us so as to be unnavigable;] meaning, † they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) — And سَالَتْ عَلَيْهِ الْخَيْلُ † [The horsemen poured upon him]. (TA. [See also 6.]) — And سَالَتِ الْغُرَّةُ † [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word شِمْرَاخٌ in the S and K &c.: see also سَائِلَةٌ, below. And in like manner سَال is often said of flowing, or defluent, hair.] = سَيْلٌ &c. for سَيْلٌ, pass. of سَالَ: see this last word, in art. سَالَ.*

2: see 4.

3. سَائِلَةٌ: see 3 in art. سَالَ.

4. اسَالَهُ, (S, M, Msb, K,) inf. n. اسَالَةٌ, (Msb,) *He made it to flow, or run; (S,* M, Msb, K;) as also سَيْلَهُ, (S, TA,) inf. n. تَسْيِيلٌ. (TA.) It is said in the Kur [xxxiv. 11], وَأَسْلْنَا لَهُ عَيْنَ الْقَطْرِ (M, TA) i. e. And we made [the source of copper, or of brass,] to flow, or run, for him. (TA.) — And † He made it long, (M, K,) and complete; (M;) namely, the point of the iron head or blade of an arrow or of a spear &c. (M, K.)*

6. تساليت الكتائب † [The troops of horse] poured [together] from every quarter. (S, TA. [See also 1.]) = هُمَا يَتَسَايَلَانِ: see 6 in art. سَالَ.

سَيْلٌ *A torrent, or flow of water; (MA;) [i. e.] much water, (M, K,) or a collection of rain-water, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb:) or water that comes to one [from rain, in any case, or] from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. سَيُولٌ: (S, M, Msb, K:) سَائِلَةٌ, also, signifies the same as سَيْلٌ; and its pl. is سَوَائِلٌ [expl. in the M as meaning flowing, or running, waters]. (TA.) — And they said also, سَيْلٌ مَاءٌ, meaning † سَائِلٌ [i. e. Flowing, or running, water]; (M, K;) putting the inf. n. in the place of the epithet. (M.) وَجَدْتُ بَقْلًا وَبَقِيلًا وَمَاءً عَدْلًا سَيْلًا, meaning *I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)**

سَيْلَةٌ *A mode, or manner, of flowing or running of water. (K.)*

سَيْلَانٌ *The سِنْع [or tongue] of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a knife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a knife: heard by A'Obeid, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikan Ibn-Bedr:*

* وَلَنْ أَصْلِحَكَ مَا دَامَ لِي قَرْسٌ *
* وَأَشْتَدَّ قَبْضًا عَلَى السَّيْلَانِ إِبْهَامِي *

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawaleek, IB, TA.)

سَيْالٌ pl. of سَيْلَةٌ, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia, mentioned by Forskål in his Flora Egypt. Arab., pp. lvi. and exxiv., and by Delile in his Flora Egypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to a species of thistle; *carduus lacteus; or wild artichoke:] a species of trees having thorns, of the kind called عَضَاهُ: (S:) certain trees having white thorns: (M:) or the [thorny plant called] شَمَه: (AA, M:) a certain plant; (K;) said to have white thorns, from*

which, when these are plucked, there issues what resembles milk: (AA, M, K:*) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord. to Abou-Ziyád, (AHn, M,) tall سَمَرٌ [or gum-acacia-trees]: (AHn, M, K:) accord. to the A, the trees called خَلَاف [now applied to the *salix Aegyptia* of Linn.] in the dial. of El-Yemen. (TA.)

سَيَّالٌ [Flowing, or running, much]. One says, نَزَلْنَا بِوَادٍ نَبَتْهُ مَيَّالٌ وَمَاؤُهُ سَيَّالٌ [We alighted in a valley the herbage whereof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) — [And Distilling much: see رَنَدٌ.] = Also A certain mode of calculation. (O, K, TA. [In the CK, الْحِيتَانِ is erroneously put for الْحِسَابِ.]])

سَيَّالَةٌ: see سَائِلَةٌ. — Also A bending in a sea or great river. (TA.)

سَائِلٌ: see سَيْلٌ. — Also Fluid, or liquid. (Msb.) — سَائِلُ الْأَطْرَافِ, in a description of the Prophet, means † Extended in the fingers: or, as some relate it, سَائِنٌ, with ن, which has the same meaning. (O.) And غُرَّةٌ سَائِلَةٌ means † [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed شِمْرَاخٌ. (S, TA.)

سَائِلَةٌ [as a subst. formed from the epithet سَائِلٌ by the affix ة]; pl. سَوَائِلٌ: see سَيْلٌ. — [Hence the saying,] رَأَيْتُ سَائِلَةً مِنَ النَّاسِ † I saw a company of men that had poured from some quarter; and so سَيَّالَةٌ. (TA.) — The pl. سَوَائِلٌ also signifies Valleys [app. flowing with water, or because they flow with water]. (T in art. ذَنْب.)

مَسَيْلٌ: see مَسَلٌ.

مُسَالُ الْخَدَيْنِ [app. meaning † Having expanded cheeks, not elevated in the balls thereof, like مَسَلُ الْخَدَيْنِ] is a tropical phrase. (TA.)

— مُسَالَا الرَّجُلِ † The two sides of the beard of the man: (O, and so in one of my copies of the S:) or, of his jaws: (so in the TA and in my other copy of the S; i. e. لَحْيَتِهِ instead of لَحْيَتِهِ:) sing. مُسَالٌ: and pl. مُسَالَاتٌ. (S, O.) And also † The two sides of the man [himself]; syn. عِطْفَاهُ. (S, O.)

مَسِيلٌ *A place [or channel] in which a torrent flows: (Msb:) مَسِيلٌ مَاءٌ or مَسِيلٌ مَاءٍ, the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) a water-course; i. e. a place [or channel] in which water flows, or runs: pl. [of pauc., of the former,] مُسَائِلَةٌ, (S, K,) and [of mult.] مُسَائِلٌ and مُسَائِلٌ and مُسَالَانٌ, (S, Msb, K, TA;) the second*

pl. regular, without ء, (TA, [though written in the CK with ء,]) and the rest irregular, (S, *TA,) the sing. being likened to رَغِيْفٌ (S, Mṣb, TA,) which has for its pl. رَغَفٌ and أَرْغَفَةٌ (S, TA) and رَغْفَانٌ (S, Mṣb, TA.) — It is also an inf. n. (TA. [See 1, first sentence.]) — Also Rain causing much flowing; opposed to مَرْزَغٌ [q. v.]. (Ham p. 632.) [See also what follows.]

مُسَيْلٌ Rain that causes the valleys and water-courses (تَلَاع) to flow; opposed to مَرْزَغٌ [q. v.]. (S in art. رَزَغ, and Ham p. 632.) [See also what next precedes.]

Quasi سِير

سِيمَةٌ and سِيمِي and سِيمَاءٌ and سِيمِيَاءٌ: see art. سوم.

سُومٌ: see سَائِرٌ [of which it is said to be pl.], in art. سوم.

سَوَى لَا سَيِّمًا and لَا سَيِّمًا and لَا سَيِّمًا: see art. سَوَى.

سِين

سِينٌ One of the letters of the alphabet: (S, M, L, K:) [i. e., the name of that letter: (see art. س:) of the masc. gender as being supposed to be a حَرْفٌ [or letter], and fem. as being supposed to be a كَلِمَةٌ [or word]. (L.) The saying فَلَانٌ سِينُهُ لَا يُحْسِنُ سِينَهُ means Such a one will not form well one of the three شُعَب [i. e. teeth, or cusps,] of his س. (S, L.)

سِينَاءٌ Certain stones, (M, L, K,) so says Zj, (M, L,) well-known: (K:) whence the name of a certain mountain in Syria. (M, L.)

سِينِيَّةٌ A certain tree; (M, L, K;) mentioned by AHn on the authority of Akh: (M, L:) pl. سِينِينٌ. (M, L, K.)

سيو

سِيَّةٌ The curved part of each of the two extremities of a bow: pl. سِيَّاتٌ (S, K:) the ة in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سِيَّةٌ] with ء; and the rest of the Arabs, [سِيَّةٌ] without ء. (S, TA.) [See also art. سَاو.]

سِيٌّ: see art. سَوَى.

سِيٌّ, with the compound سَيِّمًا: see art. سَوَى. — [Hence, perhaps, because of its uniformity, and, if so, belonging to art. سَوَى,] كَلَامٌ سِيٌّ, Much, or abundant, herbage: mentioned by Sgh. (TA.)

سِيَّةٌ: see art. سَوَى.

سَيَّوِيٌّ Of, or relating to, the سِيَّة of a bow. (S.)

ش

The thirteenth letter of the alphabet: called *شِين*. It is one of the letters termed *مَهْمُوسَة* [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed *شَجَوِيَّة* (TA,) from *الشَّجَر*, which means "the place of the opening of the mouth." (TA on the letter *ج*. See also *شِين* in art. *شِين*.) It is sometimes substituted for the affixed pronoun of the second pers. fem., *ك*, as in *رَأَيْتُكِ* for *رَأَيْتِش* and as in the following verse,

* فَعَيْنَاش عَيْنَاهَا وَجِيدُش جِيدُهَا *
* وَلَكِنَّ عَظَمَ السَّاقِ مِثْلَ رَقِيقِ *
[And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender];

i. e. *عَيْنَاك* and *جِيدُك* and *مِنْكَ*: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo'-Amr and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the *ك* of *دِيكَ*, when with *kesr*, so that they said *دِيَش*; also for *ج*, as in *مُدْمَش* [or *مُدْمَش*], for *مُدْمَج* [or *مُدْمَج*]: and for *س*, as in *جَعُشُوش* for *جَعُشُوس*. (MF. [See also De Sacy's Chrest. Arabe, sec. ed., iii. 530-31.] = [As a numeral, it denotes Three hundred.]

شَاب

شُؤْبُوب A shower, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. *شَائِب*: (S, A, O, K:*) this is the pl. of *شُؤْبُوب* (K, TA) in all its senses: (TA:) or rain that falls upon one place and misses another; like *نَجَاء* and *نَجُو*. (AZ, TA.) — [A thin, not wide, cloud, of which the rain falls with vehemence. (Freytag, from the Deewán of the Hudhalees.)] — A heat, or an unintermitted act, of running. (TA.) — Sharpness, vehemence, force, or strength, of anything: (K:) violence, or vehemence, of impetus or pushing or driving, (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaqb Ibn-Zuheyr says, speaking of a he-ass and she-asses,

* إِذَا مَا اتَّحَاهَنَّ شُؤْبُوبُهُ *
* رَأَيْتُ لِبَاعِرَتَيْهِ غُضُونَا *

i. e. When he runs vehemently [towards them, or rather when his vehemence of running is directed towards them], thou seest a wrinkling [or wrinkles] in his *جَاعِرَتَانِ* [dual of *جَاعِرَة*, q. v.]. (S, O.) — The first appearance [or bloom] of beauty. (K.) One says of a girl, or young woman, *إِنَّمَا لَحَسَنَةُ شَائِبِ الْوَجْهِ* Verily she is goodly in respect of the first appearances [or bloomings] of beauty of countenance in the eye of the beholder. (O.) — The vehemence of the heat of the sun. (K.) — And The *طَرِيقَة* of the sun: (K:) *الشَّمْسِ* signifies the lines, or streaks, (*طَرَاتِق*) of the sun when it rises. (O.) — *شَائِبِ الصَّمْغِ* What flows, of the [manna, or gum, called] *مَغْفَر* [q. v.], and remains like strings, or threads, between the trees and the ground. (T, L.) [See also *سَعَائِب*.]

شَات

شَيْت A horse that has a habit of stumbling; or that stumbles often: (S, K:) it has no corresponding verb: and accord. to As, it signifies (S) a horse whose hind hoofs fall short of reaching [the spots that have been trodden by] his fore hoofs: (S, K:) [but see *شُؤْبُوب*:] pl. *شُؤُوت*. (TA.) [See also *أَحَقَّ*.]

شَاف

1. *شَفَّتْ رِجْلُهُ* (S, O, K,) aor. ʿ, (K,) inf. n. *شَافَ*; (S, O;) and *شَفَّتْ رِجْلَهُ* (O, K;) His foot became affected with an ulcer, or imposthume, such as is termed *شَافَة*, breaking out in it. (S, O, K.) — Accord. to some, (O,) *شَافَ الْجَرْحِ* (O, K, [in my MS. copy of the K *شَافَ*, and so accord. to the TK, and in the CK without ʿ, but I think that the right reading is *شَافَ*, and that its verb is *شَفَّتْ*, or it may be *شَافَ*, and inf. n. of *شَفَّتْ*]) signifies The wound's becoming in a corrupt state, so that it will hardly, or not at all, be cured. (O, K.) — *شَفَّ صَدْرُهُ عَلَيَّ* His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (TA.) — *شَفَّتْ أَصَابِعُهُ* (AZ, O, K,) or *يَدُهُ* (M, TA,) His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails; (AZ, M, O, K;) as also *سَفَّتْ* (O, TA,) and *سَعَفَتْ*: so say AZ and IAqr, and in

like manner says Th. (TA.) = *شَفَّتُهُ* (S, O, K,) and *شَفَّتْ لَهُ* (AZ, O, K,) aor. ʿ, (K,) inf. n. *شَافَ* (S, O, K,) in the Bári' *شَافَ* with fet-h to the ʿ, (TA,) and *شَافَهُ*; (O, K;) and *شَفَّتْ مِنْهُ*, inf. n. *شَافَ*, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmileh; (TA;) I hated him; (S, O, K;) like *شَفَّتْ لَهُ*; (S and O in art. *شَفَّ*;) namely, a man: (S, O:) or the first and second signify, (K,) or the first also signifies accord. to IAqr, (O,) I feared, when I saw him, namely, a man, that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated; (O;) or I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated. (K.) — And *شَفَّ* He (a man, A'Obeyd, O) was frightened, or afraid. (A'Obeyd, O, K.)

10. *اِسْتَشَافْتُ*, said of a *قُرْصَة*, [so in the TA, an evident mistranscription, app. for *قُرْحَة*, and so in the next paragraph, i. e. an ulcer, or imposthume,] means *صَارَ لَهَا أَصْلٌ* [It had, or acquired, root, or rootedness, or permanence; as though it became a *شَافَة*]. (TA.)

شَفَّ [part. n. of *شَفَّتْ*, and properly meaning Having an ulcer, or imposthume, such as is termed *شَافَة*] is applied as an epithet to a heart, in the following verse, cited by IKt,†,

* يَا أَيُّهَا الْجَاهِلُ أَلَّا تَنْصَرِفَ *
* وَلَمْ تَدَاوِ قُرْصَةَ الْقَلْبِ الشَّفِّفِ *

[in which *قُرْصَة* is doubtless a mistranscription (like that in the next preceding paragraph) for *قُرْحَة*; the obvious meaning of the verse being, † O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?]. (TA.)

شَافَة An ulcer, or imposthume, (*قُرْحَة*) that breaks out in the bottom of the foot, and is cauterized, (S, IAth, O, K,) or is cut, (Yaḡkoob, IAth, O,) and goes away; (Yaḡkoob, S, IAth, O, K;) and the word is also pronounced without ʿ [i. e. *شَافَة*]: (IAth, TA:) or an ulcer, or imposthume, in the foot of a person, who dies if it is cut: (O, K:) and it is also said to be a tumour in the hand, and foot, from the entering of a piece of wood, or stick, into the flesh of the foot, or the palm of the hand, and its remaining therein, so

that the place smells, and becomes large. (TA.)
 اسْتَأَصَلَ اللَّهُ شَأْفَتَهُ (S, O, K) is a prov. (S, O) meaning + *May God cause him to go away like as the شَأْفَة above mentioned goes away*: (S, O, K:) or this means *may God extirpate him*: for — شَأْفَة is also syn. with أَصْل [i. e. Root, &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. اصل: and see what here follows.] — It is also said to signify *The family and household of a man*: and hence the form of imprecation, اسْتَأَصَلَ اللَّهُ شَأْفَتَهُمْ [May God extirpate their family and household]. (TA.) — And † *Enmity*. (TA.)

شَأْفَة, thus with fet-ḥ to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access*. (TA.)

رَجُلٌ مَشُؤُفَةٌ *A foot affected with an ulcer, or imposthume, such as is termed شَأْفَة, breaking out in it*: (O, K:) from شَفَّتْ رِجْلُهُ (O, *K, TA.) — And مَشُؤُفٌ, from شَفَّ, *Frightened, or afraid*; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شام

1. شُمُرٌ عَلَيْهِمْ (S, MA, K,) inf. n. شُمُرٌ (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صار شُمُرًا, S, K, in the MA شومر شد, S, MA, K;) as also شَامَهُمْ, and شَامَ شُمُرُهُمْ, and شُمُرٌ عَلَيْهِمْ (K:) or شَامَهُمْ (AZ, Ham p. 224,) or شَامَ عَلَيْهِمْ (S,) or both of these, (TA,) aor. ʿ, (S, TA,) inf. n. شَامٌ (TA,) he drew upon them ill luck, or evil fortune; (S, TA;) or caused ill luck, or evil fortune, to befall them from him: (AZ, Ham ubi supra, TA:) or شُمُرٌ as an inf. n. signifies the *being unlucky*: and the rendering *unlucky*: and so شُومٌ [as it is commonly pronounced: see شُومٌ below]. (KL.) = And شَامَهُمْ, inf. n. شَامٌ, so in the L; in the K, شَامَهُمْ, inf. n. تَشْمِيرٌ; but the former is the right; (TA;) *He made them to go, or journey, to الشَّامُ* [i. e. Syria]. (K, TA.)*

2: see what next precedes.

3. شَامِرٌ بِأَصْحَابِكَ *Take thou the direction of the left hand with thy companions*: (S, K, TA:) يَامِنٌ signifies “take thou the direction of the right hand.” (TA.) — And شَامَرٌ *He (a man) came to الشَّامُ* [i. e. Syria]: like يَامِنٌ signifying “he came to El-Yemen.” (TA. [See also 4.])

4. اشَامَ *He desired the left*: like as اَيَمَنَ signifies “he desired the right.” (TA in art. اَيَمَنَ.) — And *He (a man, S) came to الشَّامُ* [i. e. Syria]: (S, K, TA: [see also 3:]) or *he went thither*: and اَيَمَنَ signifies “he came to El-Yemen.” (TA.) = مَا اَشَامَهُ (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, مَا اَيْسَمَهُ (S, TA.)

5. تَشَامَرُ بِهِ (MA, TA,) from الشُّومُ (TA,) *He found him, or it, unlucky, or inauspicious*: and

he became unlucky by means of him, or it: (MA:) or تَشَامَرُ signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And تَشَامَرُ *He took the direction of his left hand*: (K, TA:) and in like manner تَيَامَنُ, [whence it seems that تَشَامَرُ in the sense expl. above may be a mistake for تَشَامَرُ], “he took the direction of his right hand.” (TA.) — And *He asserted his relationship to [the people of] الشَّامُ* [i. e. Syria]: (S, K:) a verb similar to تَقَيَّسَ and تَكَوَّفَ (S.)

6. تَشَامَوْا بِهِ (S, Mṣb, K, TA, &c.,) in some of the copies of the K تَشَامُوا (TA,) [and in like manner تَشَامَرُ بِهِ, which is often opposed to تَيَمَّنَ بِهِ, (see an instance in Bḍ xvii. 14,) is used in the K in art. عَطَسَ, and تَشَامَرُ مِنْهُ in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and به استَشَامَرُ is used in the same manner in “Les Oiseaux et les Fleurs,” p. 83, as mentioned by Freytag, so that تَشَامَرُ بِهِ and استَشَامَرُ are the contr. of تَيَمَّنَ بِهِ, [They augured evil from him, or it; regarded him, or it, as an evil omen; (Mṣb, KL;*) like تَطَبَّرُوا بِهِ (Mṣb:) deemed him, or it, unlucky, or inauspicious. (KL.) — تَشَامَرُ, thus, with medd, also signifies *He took the direction of الشَّامُ* [i. e. Syria]. (TA.) — See also 5.]

10: see the next preceding paragraph.

الشَّامُ, the name of a certain country [i. e. Syria], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced الشَّامُ [as it commonly is in the present day]. (Mṣb.) — [And as this country lies on the north of Arabia, الشَّامُ also signifies *The northern region*; opposed to الِیَمَنُ.]

شُومٌ (S, Mṣb, K, &c.,) thus, with ء, but always pronounced شُومٌ, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck*; contr. of یَمِنٌ (S, K;) [i. e.] i. q. نَحْسٌ (Har p. 158:) *evil [of any kind]*; syn. شَرٌّ (Mṣb:) [and particularly] *an evil omen*: (PṢ:) and مَشَامَةٌ signifies the same as شُومٌ: (TA:) [or, like مَنْحَسَةٌ, a cause of unluckiness, &c.]: مَشَامِرٌ is a pl. of شُومٌ, [or of مَشَامَةٌ: if of the former,] irreg., like as its syn. نَحْسٌ is [said to be] of نَحْسٌ. (TA in art. نَحْسٌ.)

It is said in a trad., اِنْ كَانَ الشُّومُ فُفِي ثَلَاثِ الْمَرْأَةِ وَالْدارِ وَالْقَرْبِ, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse*: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from

the house, and selling the horse: or, as some say, the شُومُ of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also مَشُومٌ. = Also *Black camels*: and حِصَارٌ signifies “white” camels, (K, TA,) and is also written and pronounced حِصَارٌ: (TA:) neither of these has a sing.: (K:) both occur in a verse of Abou-Dhu-eyb: but accord. to one reading thereof it is شِيمِرٌ; pl. of أَشِيمِرٌ: so says AA: and IJ says that شُومٌ, [without ء,] being originally شِيمِرٌ, of the measure فُعْلٌ, may also be pl. of أَشِيمِرٌ. (TA.)

شَامَةٌ and مَشَامَةٌ The left, meaning the left side or direction or relative location or place; (S, K;) i. q. مَيْسَرَةٌ [and مَيْسَرَةٌ (S;)] contr. of مَيْنَةٌ and مَيْنَةٌ (K.) One says of a man, شَامَةٌ [He sat on the left]. (S.) And one says, خَذْ بِهِمْ شَامَةً i. e. [Take thou with them] the direction of the left hand. (S.) And نَظَرْتُ يَمِينَ [I looked in a right direction and in a left direction]. (TA.) And hence أَصْحَابُ الْمَشَامَةِ, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (الشُّومُ): and أَصْحَابُ الْيَمِينَةِ is expl. as having the contr. senses. (Ksh and Bḍ in lvi. 9.) = Also, the former, A mole (خَالٌ) upon the person: thus, with ء, as mentioned by IATH: also mentioned without ء in art. شِيمِرٌ. (TA.) — See also شَامَةٌ as meaning “a black she-camel,” in art. شِيمِرٌ.

شَيْئَةٌ *Nature; natural, native, or innate disposition, temper, or other quality or property*: (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. شِيمِرٌ.]

شَامِيٌّ (S, Mṣb, K, TA,) without ء, (TA,) and شَامِيٌّ (S, Mṣb, K,) of the measure فُعَالٌ (S,) an allowable form, without ي, (Mṣb,) like تَهَامِيٌّ and يَمَانِيٌّ (TA,) and شَامِيٌّ (Sb, S, K,) [Syrian;] of, or relating to, الشَّامُ: (S, Mṣb, K:) one should not say شَامٌ; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is شَامِيَّةٌ and شَامِيَّةٌ, the latter without tesheed: (S, TA:) the pl. of شَامِيٌّ is شَوَامِيٌّ, like غُرَابٌ [in measure]. (TA.) — [And hence, *Northern*.]

شَامَرٌ, and شَامِيَّةٌ the fem. of the former; and شَامِيٌّ: see the next preceding paragraph.

مَشُومٌ: see شَامِرٌ.

أَشَامَرٌ [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say,

أَشَامُ كُلِّ أَمْرٍ بَيْنَ لَحْيَيْهِ (Meyd, TA,) as some relate it, or, as others relate it, نَكْبَةٌ, which means the same, (Meyd,) [app. meaning accord. to the TA, The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw; but it is said that] أَشَامُ is here used in the sense of شَوْمٌ [i. e. the unluckiness, &c.]; and in a similar manner [the contr.] أَيْمَنُ is used [in the sense of يَمِينُ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شَوْمَى. (TA.) — Hence, (TA,) الْبِدُّ الشَّوْمِيّ The left hand or arm; contr. of الْيَمِينِيّ; (K, TA;) i. q. الشِّمَالُ. (TA.) It is said in a trad., respecting camels, لَا يَأْتِي خَيْرُهَا إِلَّا مِنْ جَانِبِهَا الْأَشَامِ [Their goodness comes not save from their left side]: i. e. they are milked and mounted only from the left side. (TA.) — See also مَشْوُومٌ, in three places. — Zuheyr, in the following saying,

* فَتَنْتَجِ لَكُمْ غُلْمَانُ أَشَامَ كُلِّهِمْ *

* كَأَحْمَرِ عَادٍ تَمَرُ تُرْضِعُ قَتَعِيمَ *

uses it in the sense of the inf. n. شَوْمٌ; (S;) meaning غُلْمَانُ شَوْمٌ: (S, and EM p. 124:) he says, And it, i. e. war, will bring forth for you boys of ill luck, or evil omen; all of them like Aḥmar of 'Ad: then it will suckle these boys, and wean them: by Aḥmar of 'Ad, he means Aḥmar of Thamood, for Aḥmar was the surname of him who hamstrung the she-camel of Ṣāliḥ, and his name was Kudār: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ad-el-Ākhireh. (EM.)

مَشَامَةٌ: see شَوْمٌ, in two places: — and see also شَامَةٌ, likewise in two places.

مَشْوُومٌ, (S, MA, K, KL,) and مَشْوَمٌ, (S, K,) the latter like مَقُولٌ, (TA,) [a contraction of the former,] Unlucky, or inauspicious, (S, MA, K, KL,) عَلَى قَوْمِهِ [to his people, or party], (S, MA, K,) and عَلَى نَفْسِهِ [to himself]: (Ksh and Bd in lv. 9:) [and so شَوْمٌ; (as in an ex. in the first sentence of this art.): this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشْوُومٌ, like as نَحْسٌ is syn. with مَنَحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِمٌ; (K;) or this signifies drawing ill luck, or evil fortune, upon his people [and upon himself]: (S, TA:) and أَشَائِمٌ, a pl., likewise signifies unlucky, or inauspicious; (KL;) contr. of أَشَامٌ; (S, K, TA;) these being pls. of أَشَامٌ and أَيْمَنُ: (TA:) the pl. of مَشْوُومٌ is مَشَائِمٌ; (S, KL, TA,) which is extr., for by rule it should be مَشْوُومُونَ. (TA.) One says also طَائِرُ أَشَامٍ meaning [An omen] happening, or occurring, (Jāḥ,) with unluckiness, or inauspiciousness; [i. e. an unlucky, or inauspicious, omen;] (K, TA;) and [in like manner] طَائِرُ أَشَامٍ: and the pl. is أَشَائِمٌ [as above]. (TA.)

شأن

1. قَصَدْتُ قَصْدَهُ شَأْنَهُ i. q. شَأْنَتْ قَصْدَهُ [meaning I pursued his (another's) way, or course, doing as he did]; (S, L, K:*) in the K, شَأْنُهُ شَأْنُهُ and قَصْدُهُ قَصْدُهُ; and in like manner one says, شَأْنُهُ أَشَانٌ. (K.) — And أَشَانُ شَأْنَكَ Do thou what thou dost well. (S, L, K:*) And كَفَيْتُ شَأْنَهُ مَا شَأْنُ شَأْنِهِ (IAḥ, L.) — And شَأْنُهُ شَأْنُهُ He did not know, or had not knowledge of, him, or his affair or case or state: (Lh, IAḥ, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lh, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:!] or (K) this means, (S, K,) or means also, (L,) he did not care for, mind, heed, or regard, him. (S, L, K.) [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.] One says also, لَا شَأْنَكَ شَأْنَهُ, meaning I will assuredly know, or try, prove, or test, (لَا خَيْرَ), their affair or case or state: (L:) or this means I will assuredly corrupt, or pervert, or mar, their affair or case or state: (S, L, K:*) and لَا شَأْنَكَ شَأْنَهُ, (L,) or خَيْرُهُمْ, (K,) means I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them. (L, K.) [In the CK and in my MS. copy of the K, لَا خَيْرَ لَهُمْ, is erroneously put for لَا خَيْرَ لَهُمْ.] — صَارَ لَهُ شَأْنٌ means شَأْنٌ بَعْدَكَ [i. e., app., He became a person to whom importance attached (accord. to the general meaning of لَهُ شَأْنٌ) after thou knevest, or sawest, or mettest, him; بَعْدَ عَرِيدِكَ بِهِ, agreeably with common usage]. (K.)

[4. أَشَانُ شَأْنَهُ is mentioned by Golius as meaning “Corrupt ac pervertit rem eorum,” as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8: see 1, first sentence.

شَأْنٌ A thing, an affair, or a business; syn. حُطْبٌ; (S, L, K;) and حُطْبٌ [in the same sense, or in that next following]: (L, K:) a great thing or affair: (Ḥar p. 274:) state, condition, case, quality, or manner of being; syn. حَالٌ: (S, L:) [also property, or nature, and importance attaching to a person or thing:] pl. شُؤْنٌ and شَأْنٌ, (L, K,) the latter mentioned by IJ on the authority of AAF, and شُؤْنٌ occurs in poetry for the former of these, or as another pl. originally شُؤْنٌ, of the measure فَعْلٌ. (L.) It is said in the Kur [lv. 29], كَلَّ يَوْمَهُ فِي شَأْنٍ [Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (مِنْ شَأْنِهِ [which may also be rendered “of his property”]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair

(لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ). (L.) [And one says, مَا شَأْنُكَ What is thy affair? or what is thy case? And أَشَانُ شَأْنَكَ i. e. Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like: and to this is often added, وَمَا تُرِيدُ i. e. and what thou wilt, or wishest, or desirest. And مَنْ شَأْنُهُ أَنْ يَفْعَلَ كَذَا It is of his business, or of his property, or nature, to do, or that he should do, such a thing. And رَجُلٌ سَهْلُ الشَّأْنِ (a phrase occurring in the S and K in art. هَش) A man of easy nature. And لَهُ شَأْنٌ, sometimes meaning There is for him, or he has, a great thing or affair to perform or transact: but more commonly, great importance attaches to him, or to it: see 1, last sentence. And a grandee, or a prince, is said to be عَظِيمُ الشَّأْنِ i. e. Of great importance or rank or dignity.] — Also [A suture of the skull; i. e.] the place of junction of the قَبَائِلِ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤْنٌ, (Mgh,) which signifies the places of junction, (As, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائِلِ (As, S, Mgh, L) of the head; (S, L;) between every two of which قَبَائِلِ is a شَأْنٌ: (As, L:) [it is fancifully said that] from them come the tears: (As, S, L:) the pl. is also expl. as meaning the سَلَاسِلُ [i. e. sutures as being likened to the سَلَاسِلُ (or lines) of writing] that unite the قَبَائِلِ: by Lth, as the نَمَائِرِ [likewise meaning sutures resembling lines of writing] of the skull; between the قَبَائِلِ: by AḤāt, as the شُعَبِ [meaning serrated edges] that unite the قَبَائِلِ of the head. (L.) — And The channel by which the tears flow, or run, to the eye: pl. [of pauc.] شُؤْنٌ and [of mult.] شُؤُونٌ (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءُ الشُّؤُونِ (as in a verse cited voce رَسَمَ); for this phrase may have been misunderstood as signifying “the water of the sutures of the skull,” whereas it seems to be properly rendered “the water of the channels of the tears:”] it is said that the شُؤُونِ connect the قَبَائِلِ of the head [expl. above] to the eye: Lth says that they are the دُخُولُ of the tears from [the interior of] the head to the eye: and Th, that they are certain ducts (عُرُوق) above the قَبَائِلِ, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شُؤُونِ in two different senses:]) accord. to ISK, (S,) or AA and others, (L,) the أَشَانِ are two ducts (عُرُوقَانِ) descending from [the upper part of] the head to the eyebrows and then to the eyes. (S, L.) — [The pl. شُؤُونِ is also expl. as though meaning Tears themselves, in a phrase mentioned voce ذَرَبَ (q. v.), on the authority of the K.] — And شُؤُونُ الْخَمْرِ means † The effluvia of wine that creep (مِنْ الْخَمْرِ) in the veins of the body. (L.) — شَأْنٌ also signifies A vein of earth in a mountain, (L, K,) i. e. a cleft therein, (L,) in which palm-trees are

planted; (L, K;) or in which trees of the kind called نَبْع grow; or that produces plants, or herbage: (L:) pl. شُؤْن: (L, K;) which is said by ISd to mean lines, or streaks, in a mountain: or, as some say, cracks, or clefts: and to these cracks, or clefts, the poet Kays Ibn-Kurāa likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَمَشَانُ شَانٍ أَنْ نَفْسَكَ is a saying mentioned by Lh, expl. [only] by the words اَي أَنْ نَعْمَلُ فِي فَسَادِكَ [i. e. اَي نَعْمَلُ فِي فَسَادِكَ, app. meaning Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state]. (L.)

شاهبلوط

شَاهَبْلُوط [a Pers. word, and also used by the Arabs in the present day, applied to The chestnut]: also written بَلُوط شَاه. (TA voce بَلُوط and voce جَمَل.)

شاهين

شَاهِين A certain well-known bird, (K, TA,) of those that prey; (Msb, TA;) it is of the birds called صُغُور [pl. of صَغُر], as are also the بَاشِق and the بَازِي and the زُرَق and the يُونُوق; (AHát in "the Book of Birds," TA in art. بَشَق; [said by Golius, on the authority of Dmr, to be the white falcon; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the gerfalcon, which is not wholly white; and some, to the falcon gentle:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is شَوَاهِين, and sometimes شَيَاهِين is used in its stead, formed by substitution [of ي for و] for facilitating the pronunciation. (Msb.) — Also † The عَمُود [meaning beam] of the balance. (K.) — And i. q. صَنْجَة [which signifies A balance, and a steelyard, and a weight of a balance]: so in the Expos. of the "Muwaṭṭa." (MF, TA.)

شَاو (M. 124 a 5. 727) شَاوِي

شَاو (M. 124 a 5. 727) شَاوِي 1. شَاوْتُ الْقَوْمَ, (AZ, S,) aor. ʔ, (JM, PS,) or ʔ, (Ham p. 786,) inf. n. شَاو, (AZ, S, K,) I preceded, or outwent, the people, or party. (AZ, S, K,*) Accord. to [several of] the copies of the K, شَاءَهُ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies شَاءَهُ, agreeably with what is said in the S,] signifies He strove, or contended, with him to precede him, or outgo him: or he preceded him, or outwent him: but in the S it is said, شَاءَهُ, of the measure قَاعَهُ, signifies he strove, or contended, with him to precede him, or outgo him: and شَاءَهُ like شَاهَهُ, [the former belonging to art. شَوَأ and] formed by transposition, signifies he preceded him, or outwent him; and both of these are used by the poet (El-Hārith Ibn-Khālid El-Makhzomee, TA) in his saying,

مَرَّ الْحَدُوجُ وَمَا شَاوَنَكَ نَقَرَةً

وَلَقَدْ أَرَاكَ تَشَاءُ بِالْأَطْعَانِ

this [passage in the S], however, is taken from what is said by A'Obeid, in [his work] "El-Ghareeb el-Muṣannaf," which is as follows: شَانِي, like شَاعَنِي [in measure], and شَانِي, like شَعَانِي, mean the affair, or event, grieved me; and thus in the verse of El-Hārith Ibn-Khālid, which he cites; and the same is said in the T on the authority of IAqr, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles:] it is said in the M, شَانِي الشَّيْءَ means the thing preceded me, or outwent me: and also the thing grieved me: formed by transposition from شَانِي, as is proved by its having no inf. n.: IAqr says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And شَاوْتُ مِنَ الْبُئْرِ (Lh, TA,) or شَاوْتُ الْبُئْرَ (S,) inf. n. شَاو, (K, TA,) I drew forth the earth from the well: (S, K,*) or I drew forth a basketful of earth (شَاوْنِ) or two basketfuls of earth (شَاوْنَيْنِ) from the well. (Lh, TA.)

3. شَاءَهُ: see 1. شَاوِي occurs in a verse of Milḥah El-Jarmee, meaning يُسَابِقُ, from شَاو meaning طَلَّقَ: one says شَاءَهُ, aor. يَشَاءُهُ, meaning سَبَقَهُ: but the verb of the measure regularly formed from الشَاو is شَاعَى; so that يَشَاوِي is formed by transposition and by the change of the ʔ into ي. (Ham p. 786.)

6. تَشَاءَى مَا بَيْنَهُمَا (S, K, TA, [in the CK, erroneously, تَشَاوَى,] like تَشَاعَى [in measure], (S,) The space between them two became far-extending. (S, K.) — And تَشَاءَى الْقَوْمُ The people, or party, became scattered, or dispersed. (S, K.)

8. اَشْتَأَى He preceded, or outwent: (S, K:) so says El-Mufaḍḍal. (S.) — And He gave ear, hearkened, or listened. (S, K.)

شَاو The utmost extent, term, limit, point, reach, or goal. (S, Msb, K.) — And A heat, or single run to a goal or limit: so in the saying, عَدَا شَاوًا (S) or جَرَى شَاوًا (Msb) [He (a horse, TA) ran a heat]. — And i. q. هِمَّة: thus in the saying, إِنَّهُ لَبَعِيدُ الشَّاوِ † [Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition]: (Lh, TA:) and شَاو is a dial. var. thereof. (TA.) — Also A [basket such as is termed] زَبِيل and so مَشَاءَة: (K:) or † the latter signifies a زَبِيل in which the earth of a well is taken forth; of the measure مَشَاعَة; and the pl. is مَشَاء: (S:) and شَاو signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the مَشَاءَة, (as in a copy of the S,) or such as fills the مَشَاءَة: (so in another copy of the S [agreeably with what next follows]:) a زَبِيل of the earth of a well. (As, T, TA.) — And hence, i. e. as being likened to a زَبِيل of the earth of a well, † The dung that the he-ass and the she-ass casts forth: (As, T, TA:) or the dung of the she-

camel; (M, K;) but the more approved word is شَاو, with س. (M, TA.) — Also The nose-rein (زِمَام) of a she-camel. (Lth, K.)

مَشَاءَة; see the next preceding paragraph, in two places.

مُخْتَلَفٌ [part. n. of 8, q. v.: — and] i. q. مُخْتَلَفٌ [app. as meaning Disagreeing, differing, or discordant]. (TA.)

شَابِيَّةٌ 726

شب

1. شَبَّ, aor. ʔ, (S, Mgh, Msb, K,) inf. n. شَبَاب (S, Mgh, Msb, K,*) and شَبِيَّة (S, Msb, K,*) and شَبِيْب and شَبِيْب (TA,) He became a youth, or young man; i. e. he attained to the state termed شَبَاب meaning as expl. below; (S, Mgh, Msb, K;) said of a boy. (S, Msb.) [And in like manner شَبَّت is said of a girl, i. e. She became a young woman.] — شَبَّ used as a noun: see below. — [Perhaps as an inf. n. of which the verb is شَبَّ, (as Freytag has assumed,) but more probably of شَبَّ, which will be found mentioned in this paragraph, for I do not find the former

verb in the requisite sense,] شَبَّ signifies Anything's being, or becoming, raised, or elevated. (K.) — شَبَّ said of a horse, (S, Msb, K,) aor. ʔ, and ʔ, (S, K,) inf. n. شَبَاب and شَبِيْب (S, Msb, K) and شَبُوْب (K,) He was brisk, lively, or sprightly, (S, Msb, K,*) and raised his fore legs (S, Msb, K) together, (S, Msb,) as though in leaping, (TA,) and played. (S. [See also شَبَّت in art. شَبُو, said of a mare.]) And likewise He was or became, restive, or refractory: one says, عِضَاهُ and شَبِيْبُهُ and بُرِثَتْ إِلَيْكَ مِنْ شَبَابِهِ and عِضَاهُ [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.)

شَبَّتِ النَّارُ, [aor., accord. to rule, ʔ,] (Msb, K,) and شَبَّت [pass. of the trans. verb شَبَّ, q. v. infra], inf. n. شَبُوْب (which is of the intrans. verb, TA) and شَبَّ (which is of the trans. verb, TA), The fire burned, burned up, burned brightly or fiercely, blazed, or flamed. (Msb, K. [See also 5.]) [And hence,] شَبَّتِ الْحَرْبُ بَيْنَهُم [War, or the war, burned, or burned fiercely, between them].

(A, TA.) — شَبَّ It was raised, or elevated. (O, TA.) — شَبَّ النَّارُ, aor. ʔ, (S, O, Msb,) inf. n. شَبَّ (S, O, K) and شَبُوْب (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, O, Msb, K,*) as also شَبِيْبًا, inf. n. تَشَبِيْب (L;) and اَشْبَاهَا (A and TA in art. شَبُو.) And in like manner, شَبَّ الْحَرْبُ † He kindled war, or the war; or made it to burn, or burn fiercely. (S.) — [Hence,] شَبَّ, aor. ʔ, said of the blackness of a garment, (Sh, A, TA,) † It heightened and increased, (A,) or made it to appear bright and beautiful, and [as it were] burning, or glowing, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبَّ لَوْنُهَا (aor. as above, S) † It

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(a woman's hair) showed, [or set off,] and rendered beautiful, her colour, or complexion: (S:) it (a woman's head-covering, and her hair,) increased, and showed, [or heightened, and set off,] her beauty: (K:) it (a woman's black head-covering) increased her fairness, and rendered her beautiful. (TA.) And يَشُبُّ الْوَجْهَ, said of patience, †It gives beauty and colour to the countenance. (TA, from a trad.) — See also 4, in two places.

2. شَبُّ النَّارِ, inf. n. تَشْيِيبُ: see the preceding paragraph. — Hence, تَشْيِيبُ الشَّعْرِ, †The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of التَّشْيِيبُ is the mention of the days of youth and of play or sport, and amatory language; and it is in the commencing of odes; and the commencement thereof is so called, absolutely, though there be not in it any mention of youth: (TA:) it means التَّسْيِيبُ, (S, O,) or النَّسِيبُ بِالنِّسَاءِ, (K, TA, [in the CK, erroneously, النَّسِيبُ بِالنِّسَاءِ,]) i. e. يَذْكُرُهُنَّ: (TA:) one says, يَتَشَبَّبُ بِهَا, (S, O,) and يَتَشَبَّبُ [if this be not a mistranscription for تَشْيِيبُ], (TA,) meaning يَنْسِبُ بِهَا, (S, O, TA:) [see this fully expl. in art. نَسَب: i. e.] شَبُّ بِفُلَانَةٍ, inf. n. تَشْيِيبُ, means, †He spoke of such a female in amatory language [in the commencement of his ode], (Msb, TA,) and alluded to the love of her: (Msb:) and شَبُّ قَصِيدَتِهِ †He embellished [the commencement of] his ode by the mention of women: (Mgh, Msb:) and شَبُّ قَصِيدَتِهِ بِفُلَانَةٍ †[He embellished the commencement of his ode by mentioning, in amatory language, such a female]: (A, TA:) and شَبَابٌ is used in the sense of تَشْيِيبُ; thus a قَصِيدَةٌ is said to be حَسَنَةُ الشَّبَابِ; †[Beautiful in the mention of women &c.]; and Jereer is said to have been أَرْقُ النَّاسِ شَبَابًا †[The most elegant of men in the mention of women &c.]. (A, TA.) — Hence, i. e. from التَّشْيِيبِ الْقَصِيدَةِ, may be derived التَّشْيِيبُ as a conventional term in the science of the division of inheritances; meaning †The mention of daughters according to the different degrees [of descent]: (Mgh:) it is as when one says, “he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained.” (O.) — التَّشْيِيبُ الْكُتُبِ signifies †The commencing of books, or writings: and hence شَبُّ الْجَاوِبَةِ, occurring in a trad., meaning †He commenced answering him: not from the تَشْيِيبِ of women in poetry. (TA.)

4. اَشْبَهُهُ اللَّهُ God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed شَبَابٌ meaning as expl. below: and اَشْبَّ اللَّهُ قُرْنَهُ means the same: (S, A, TA:) the latter [lit. means God made, or may God make, his equal in age to become a youth, &c., (see Har p. 572), and therefore] is

tropical. (A, TA.) — اَشْبَبْتُ الْفَرَسَ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play. (S, *K, *TA.) — اَشْبَّ النَّارَ: see 1. — اَشْبَّ لِي الرَّجُلُ, inf. n. اِشْبَابٌ; as also شَبُّ †The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — And اَشْبَّ لِي كَذَا, and شَبُّ †Such a thing was prepared, or appointed, or ordained, for me. (S, K, *TA.) — اَشْبَّ †He became one whose child, or children, had attained to the state of شَبَابٌ [i. e. youth, or young manhood, &c.]: (K:) [or] اَشْبَّ الرَّجُلُ بَيْنَ †the man became one whose children had attained to that state: (S, TA:) and in like manner, اَشْبَّتْ اَوْلَادًا is said of a woman. (TA.) — And اَشْبَّ said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed شَبُّ [q. v.], i. e., (S,) he became advanced in age, or full-grown; (Mسن, S, K,) one whose state termed اِسْنَانٌ [q. v.] had ended. (S.)

5. تَشَبَّيْتُ النَّارَ The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1. One says on the occasion of kindling fire,

* تَشَبَّيْتُ تَشَبُّبَ النَّيْمَةِ *

* جَاءَتْ بِهَا تَمَرٌ إِلَى تَيْمَمَةٍ *

[Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh: but to what this alludes I know not]: it is like the saying, اَوْقَدَ بِالنَّيْمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصَّبِيَانِ عَلَى الْكِبَارِ يُسْتَشْبَوْنَ [The boys' giving testimony against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَشْبَوْنَ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mgh.) — And it is said in another trad., اِسْتَشْبُوا عَلَى اَسْوَقِكُمْ فِي الْبُؤْلِ, i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from شَبُّ شَبُّ الْفَرَسِ meaning “the horse raised his fore-legs together from the ground.” (TA.)

R. Q. 1. شَبَّ شَبَّ He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبُّ, and its fem. شَبَّة: see شَابٌ. — Also The stones of زاج [or vitriol]: (K:) or the stones from which زاج and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white شَبُّ, and is very glistening: (TA:)

[but شَبُّ يَمَانِي, as also شَبُّ alone, is a name now commonly given to alum:] or it is a certain thing resembling زاج: (S, Msb:) or a species thereof: accord. to El-Farábee, the stones from which come زاج and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زاج, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث,

[i. e. شَثْ], which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mtr, in the saying that one tans with شَبُّ, this word is a mistranscription; for شَبُّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثْ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خَلَّاف [q. v.], and with them one tans: El-Farábee also says, in the section of ث, that the شَثْ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Msb:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَوَاءٌ is put for دَوَاءٌ. (TA.)

شَبُّ and دَبُّ, though originally verbs, are used as nouns, by the introduction of مَنْ before them:

one says, مَنْ شَبُّ وَأَعْيَيْتَنِي مَنْ شَبُّ إِلَى دَبِّ, [expl. in art. دَب: (S:)] and in like manner they are used in another saying expl. in art. دَب [q. v.]: (S in that art.:) or, without tenween, they may be regarded as verbs used in the way of حِكَايَةٍ [or imitation]. (MF.)

شَبَّة The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire. (TA.)

شَبُّ and شَبُوبٌ, applied to a [bovine antelope of the species called the] wild bull, (As, S, K,) and to a sheep or goat, (K,) and مُشَبَّبٌ, applied to the former, and مُشَبَّبٌ, (As, S, K,) sometimes, applied to the former, (As, S,) or to both, (K,) Advanced in age, or full-grown, (مسن, S, K,) whose state termed اِسْنَانٌ [q. v.] has ended; (As, S;) and مُشَبَّةٌ is in like manner applied to a she-camel as meaning مُسِنَّة: (TA:) or شَبُوبٌ, (AA, K,) applied to both, (K,) as also مُشَبَّبٌ, (TA,) or to a bull, (AA,) is syn. with شَابٌ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَبَّبٌ, applied to a bull, means that has attained to the end of شَبَابٌ [i. e. youthfulness, or the prime of life]: (S, TA:) or, as some say, that has attained to the end of his full growth and strength; as also شَبُوبٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبُّ; and then, شَبَّبٌ [meaning more than a year old]; and the female, شَبْبَةٌ. (TA.)

شَبَابٌ and شَبِيَّةٌ [both mentioned above as inf. ns.] (S, Msb, K) [and شَبَابِيَّةٌ which is a simple subst.] Youth, youthfulness, the prime of man-

hood, or young manhood; syn. قَتَاة; (K;) or حَدَاة; contr. of شَبَّ: (S;) or the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْل: (TA;) the age before الكَهْلَة: (Msb;) or the state between thirty and forty: (Mgh;) or, accord. to Moḥammad Ibn-Habīb, the state from the seventeenth year to the completion of fifty-one years is termed شَبَابَة; the period before, from birth, being termed غُلُومَة; and in the period after, a man being called شَيْخ, until he dies. (TA.) One says, سَقَى اللَّهَ عَصَرَ الشَّبَابِ [May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.], and عَصُورُ الشَّبَابِ [the times, &c., of the states of youth, &c.]. (A, TA.) — [شَبَابٌ often signifies + The sap, or vigour, of youth or young manhood.] One says, اسْتَحَارَ شَبَابُهَا, as in a verse of Abū-Dhu-eyb, + The sap [or vigour] of youth (مَاءُ الشَّبَابِ) flowed in her. (IB, TA in art. حَمِير.) And امْتَلَأَ شَبَابًا + [He became full of the sap, or vigour, of youth or young manhood]. (The lexicons, &c., passim.) [But] مَاءُ الشَّبَابِ signifies [also] + The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And شَبَابٌ app. signifies also + Youthful folly, or the like; (see an ex. voce عَمْرَة); and so, probably, does شَبَابٌ. — [Hence,] شَبَابٌ also signifies + The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) and so شَبَابَةٌ. (TA.) One says, قَدِمَ فِي شَبَابِ الشَّهْرِ (A, TA) + He came, or arrived, in the beginning of the month. (TA.) And لَقِيتُهُ فِي شَبَابِ النَّهَارِ (A, TA) + I met him in the beginning of the day: (TA:) and جِئْتُكَ فِي شَبَابِ النَّهَارِ + I came to thee in the beginning of the day: (Lh, TA:) or شَبَابُ النَّهَارِ means the period when the sun has risen high, when one fifth of the day has passed. (A in art. رَأَى.) And one says also فَعَلَ ذَلِكَ فِي شَبَابِهِ He did that at the commencement thereof. (TA.) = See also شَابٌ = And see 2.

شَابٌ an inf. n. of شَبَّ said of a horse. (S, Msb, K.) = See also the next paragraph, in two places.

شَبُوبٌ: see شَبَّ, in three places. — Also A horse whose hind feet pass beyond his fore feet; (K;) which is a fault: accord. to Th, such is termed شَبِيبٌ: IM says that the correct word is شَيْتٌ: [but] see this in its proper place. (TA.) = Also A thing with which a fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, K;) and شَبَابٌ (K.) — And [hence, as also شَبَابٌ] + A thing that serves [as a foil] for beautifying, or setting off, (K,) [or making to appear bright and beautiful,] or for increasing, or enhancing, and strengthening, [or heightening, in beauty,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هَذَا شَبُوبٌ لَكَذَا + This is a thing that serves for increasing, or enhancing, [or heightening, in beauty,] to such

a thing. (S, TA.) One says of a woman's head-covering, هُوَ شَبُوبٌ لَوَجْهِهَا + [It is a thing that serves for giving an appearance of additional brightness and beauty to her face]. (A.)

شَبِيبٌ: see the next preceding paragraph.

شَبِيبَةٌ: see شَبَابٌ, in five places.

شَبَابِيٌّ Honey of Shebābeh (شَبَابَة); (A, TA;) or, of Benoo-Shebābeh, (Mgh,) a people of Et-Tāif, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

شَبَابِيَّةٌ: see شَبَابٌ, in two places.

شَبَابٌ i. q. حَدَابٌ [q. v. in art. حَب]. (Th, TA.)

شَابٌ part. n. of شَبَّ said of a boy; (Msb;) Youthful, or in the prime of manhood; a youth, or a young man; in the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْل: (TA;) in the age before الكَهْلَة: (Msb;) or in the state between thirty and forty: (Mgh;) [or in the state from the seventeenth year to the completion of fifty-one years: (see شَبَابٌ)] and IAqr mentions شَبَّ as an epithet applied to a

man [in the same sense as شَابٌ]: (TA.) A female is termed شَابَةٌ (S, Msb, K) and شَبَةٌ, both signifying the same: (S, K:) the pl. of شَابٌ is شَبَانٌ (S, A, Mgh, Msb, K) and شَبَبَةٌ (S, A, K) and شَبَابٌ (S, A, *K), or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَوَابٌ (Msb, K) and شَبَابٌ (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَةٌ (Msb), accord. to Az, being pl. (not of شَابَةٌ but) of شَبَّة, like as ضَرَائِرُ is of ضَرَّة: (TA:) the dim. of شَابَةٌ is شَوَابَةٌ, and some of the Arabs say شَوَابَةٌ, changing the ي into ا before a double letter [as in دَوَابَةٌ for دَوِيَّة]. (Isd, L in art. هَد.) One says, مَرَرْتُ بِرَجَالٍ شَبَبَةٍ meaning شَبَانٌ [i. e. I passed by men that were youths, or persons in the prime of manhood]. (S.) — See also شَبَبٌ.

شَوَابَةٌ }
شَوَابَةٌ } dims. of شَابَةٌ fem. of شَابٌ q. v.

شَوْشَبُ The scorpion. (IAqr, K.) — And The louse; syn. قَمَلٌ (K in this art.): or the ant; syn. نَمْلٌ: (K in art. شَشَب:) fem. [or perhaps n. un.] with ة. (TA.)

شُشْبٌ, and its fem., with ة: see شَبَّ, in three places. — Also the former, A lion: (K:) or a full-grown lion: syn. أَسَدٌ كَبِيرٌ. (TA.)

مَشَبٌ: see شَبَّ.

مَشَبٌ الْأَطَافِرِ [or rather الْأَطَافِرِ, pl. of the pl. أَطْفَارٍ or أَطْفُورٍ] + Having sharp-pointed nails or talons or claws; as though they flamed, by reason of their sharpness. (A, TA.)

نَارٌ مَشُوبَةٌ [pass. part. n. of 1]. You say نَارٌ مَشُوبَةٌ A fire kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: شَابَةٌ in this sense is not allowable. (K.) — [Hence,] applied to a man, (A, TA,) + Comely, (S, TA,) of goodly countenance; (A, TA;) as though lighted up: bright, or fair, in complexion, and of goodly countenance; as though his countenance were lighted up with fire: pl. مَشَابِيبُ. (TA.) And + A man of acute mind. (TA.) And طَلَعَتْ المَشُوبَتَانِ الزُّهْرَتَانِ [or الزُّهْرَاوَانِ] + Venus and Jupiter, so called on account of their beauty and splendour, rose. (A, TA.)

شبث

شَبِثٌ [Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K:) it is said that شَبِثٌ is an arabicized word from شَبَّ; but it has been stated before [in art. سَبْت, q. v.,] that both these are arabicized words from شَوَّذ [or شَوَّذ]; and that شَبِثٌ [i. e. سَبِثٌ] is a dial. var. (TA.) [See also شَبِثٌ.]

شبث

1: see the next paragraph, in two places.

شَبَّتَ بِهِ He, or it, clung, caught, clave, or adhered, to it, (S, A, L, Msb, K, *TA,) namely, a thing; (S, L, TA;) as also شَبَّتَ بِهِ, aor. ٴ, inf. n. شَبَّتْ: (L, TA:) or, accord. to Esh-Shihāb, in the Expos. of the Shifē, to a thing in which was weakness: or, accord. to the 'Ināyeh, he, or it, clung, &c., to it with weakness; and therefore شَبَّتَ is used as an epithet applied to a spider; and تَشَبَّتَ signifies a stronger action; and تَشَبَّتَ بِهِ is also expl. as meaning he, or it, took fast, or firm, hold upon it: (L, TA:) and he stuck, or fixed, or struck, the clam, or talons, or nails, into it: (MA, PS:) and شَبَّتَ الشَّيْءُ he laid hold upon the thing, and took it: IAqr was asked respecting some verses, and he said, مَا مَرَرْتُ بِرَجَالٍ شَبَّتَ أَدْرِي مِنْ أَيْنَ شَبَّتَ I know not whence I laid hold upon them [and took them]. (L, TA.)

Q. Q. 1, accord. to the S and L, شَبَّتَ: see art. شَبَّ.

شَبَّتَ The spider: (K:) or a large spider, with many legs. (TA.) — Also (K) A certain small creeping thing, (S, A, Msb, K,) having many legs, (S, A, K,) of the أَحْنَاشِ [or creeping things &c.] of the earth: (S, Msb:) it should not be called شَبَّتَ: (S:) or a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye: or a certain small creeping thing, having many legs, large in the head, of the أَحْنَاشِ of the earth: or a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions; and it is what is called شَعْبَةُ الْأَرْضِ: (TA:) pl. شَبَّتَانِ. (S, A, Msb, K.) The [marks termed] أَثَرُ of the blade of a sword are likened by

a poet, (S, TA,) namely, Sā'idah Ibn-Ju-eiyeh, (TA,) to the tracks of شِبَان (S, TA.)

رَجُلٌ شَبْتُ *A man whose nature it is to cling, catch, cleave, or adhere, to a thing.* (S, K.) And ضَرْسٌ ضَبْتُ شَبْتُ *[A tooth, or molar tooth,] that catches, or fastens, to a thing.* (TA.)

شُبَّة (K,) or شُبَّةٌ ضَبَّةٌ (TA,) *A man (TA) who cleaves to his قَرْن [i. e. opponent, or adversary], not quitting him.* (K, TA.)

شِبْتُ [erroneously written in some copies of the K, شِبْتُ, and in the L, شِبْتُ] *A certain well-known plant; (AHn, L, Mṣb;) a certain herb, or leguminous plant; (K;) [i. q. شِبْتُ and سِبْتُ, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that شِبْتُ is a foreign word of which سِبْتُ is an arabicized form; and it is made of the measure فَعْلٌ because this measure has many examples; whereas the measure فَعْلٌ of which اِبْلٌ is an instance, is extraordinary.* (Mṣb.)

شَبَاتٌ: see what next follows.

شَبُوتٌ and شَبَاتٌ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شَبَابِيْتُ, which signifies *The flesh-hooks* (كَلَالِيْب) of the fire. (K.)

الشَّبَبْتُ: } see art. شَبْتُ.
الشَّبَابُ:

شَبَّيْتُ an epithet applied to a spider: see 5.

شبح

1. شَبَحَ (S, K,) inf. n. شَبَاحَةٌ (TK,) said of a man, (S,) *He was, or became, broad in the fore arms:* (S, K, TA:) or long therein. (TA.) = شَبَحَهُ (A, O, Mgh, L, Mṣb, K,) aor. ʿ, (K,) inf. n. شَبَحَ (TK,) *He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Mṣb, K;) namely, a thing; (IF, L, Mṣb;) a hide, or skin, (A, L, K,) or some other thing, (L,) between pegs, or stakes; (K;) and a man, (Mgh, L, Mṣb,) between two things, to be flogged, (L,) [i. e.] between two stakes inserted and fixed in the ground, (Mgh, Mṣb,) which are called عَقَابَان (Mgh,) when he was beaten, or crucified, (Mgh, Mṣb,) or like him who is crucified; and شَبَحَهُ is used, accord. to some, in the same manner. (L.) And شَبَحَ يَدَيْهِ *He extended, or stretched forth, his arms, or hands:* (L:) or شَبَحَ [alone] *he extended his arm, or hand, to offer a prayer, or supplication; (K;) or he extended and raised his arms, or hands, in his prayer, or supplication.* (A.) And الْحَيَاءُ يَشْبَحُ عَلَى الْعُودِ † *The chameleon extends (S, A, O) itself (S, O) or its fore legs (A) upon the branch. (S, A, O.)* — Also, inf. n. as above, *He cut, hewed, or pared, it, namely, a stick, or piece of wood, so as to make it wide. (O, L. [See also 2.])* — And *He clave it, or split it, (K,* TA,) namely, another's head, or anything whatever. (TA.)* — شَبَحَ لَهَا *He (a**

man, K) *stood erect* [as though drawing himself up] *to us.* (O, K.) — And شَبَحَ لَكَ *It (a thing) appeared, or became apparent, to thee. (L.)* = شَبَحَ بَأْمَرٍ *He was, or became, attached, or addicted, to an affair; or fond of it. (O.)*

2. شَبَحَهُ: see 1. — Also, (K,) inf. n. تَشْبِيحٌ (S,) *He made it (a thing) wide. (S, K.)* — And تَشْبِيحٌ signifies also *The act of paring, or peeling, or the like. (O. [See also 1.])* — And *The act of pulling, or plucking, out, or up. (O.)* = And شَبَحَ (O, K,) inf. n. as above, (K,) *He (a man, TA) became aged, and saw a [thing such as is termed] شَبَحٌ appearing as though it were two. (O, K.)*

شَبَحَ: see شَبَحَ, in two places: = and see also مَشْبُوحٌ.

شَبَحَ (S, A, O, Mṣb, K) and شَبَحَ (S, O, K) i. q. شَخَصَ [i. e. *The body, or bodily or corporeal form or figure or substance, of a man or some other thing or object, which one sees from a distance:* (S, A, O, Mṣb, K:) *a man, or some other creature, of which the شَخَصُ [or body, &c.,] appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl. أَشْبَاحُ (A, O, Mṣb, K,) which is of the former, (A, Mṣb,) and [of the latter] شَبُوحٌ. (K.) One says, شَبَحَ لِي شَخَصٌ [i. e. *A body, or bodily form, appeared, loomed, or gleamed, to me.* (A.) And هُمْ أَشْبَاحٌ بِلَا أَرْوَاحٍ [They are bodies without souls]. (A.) And أَدَقُّ مِنْ شَبَحٍ *أَدَقُّ**

بِاطِلٍ (A, O,) and مِنْ خَيْطٍ بِاطِلٍ, a prov., (O,) meaning *[More minute, or inconsiderable, than] the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber: (A,* O:) or, as some say, than the thread that comes forth from the mouth of the spider; [meaning gossamer;] called by the children مَخَاطِطُ الْأَسْمَاءِ ضَرَبَانِ أَسْمَاءِ أَشْبَاحِ الشَّيْطَانِ. (O.)* And أَسْمَاءُ أَعْمَالٍ, meaning *[Nouns are of two sorts,] the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things; like as they say هَذَا أَسْمَاءُ الْمَعَانِي وَأَسْمَاءُ الْأَعْيَانِ. (A.)* And هَذَا أَشْبَاحُ مَالِهِ *The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K.)** = شَبَحَ also signifies *A door or gate, of high structure; (O, K;) and so شَبَحَ: (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شَبَحَ. (O.)* = See also شَبَحَةٌ.

شَبَحَةٌ *A rafter, or timber, (عُودُ) of the ceiling, or roof, of a house: so in a trad. where it is said, فَتَزَعُ سَقْفَ بَيْتِي شَبَحَةً شَبَحَةً [And he pulled off the roof of my house, rafter by rafter, or timber by timber]. (JM,* TA.)*

شَبَحَةٌ of horses: what is thus called is well known [as being *A rope which is extended from a horse's fore leg to his hind leg: so in the present day]. (TA.)*

شَبَحَةٌ a word occurring in the K and TA voce مُشْطٌ and in the TA voce مَحَرٌ &c. [app. as meaning *A broad piece of wood*]. — الشَّبَحَاتُ signifies *The two pieces of wood of the مِثْقَلَةُ (O, K,) which is the thing upon which bricks are carried from place to place: the pl. is الشَّبَحَاتُ and [the coll. gen. n., of which شَبَحَةٌ is the n. un., is] الشَّبَحُ. (O.)*

شَبَحَانٌ [whether with or without tenween is not apparent, as the fem. is not mentioned,] *Tall; (AA, S, O, K;) an epithet applied to a man. (TA.)*

شَبِيحَةٌ sing. of شَبَائِحُ (O,) which signifies *Pieces of wood, (O, K,) broad, (O,) placed transversely, (O, K,) contrarivise, or on contrary sides, (O,) in the [camel's saddle called] قَتَب (O, K,) that is of wood: so expl. by Shujāq. (O.)*

مَشْبَحٌ, applied to a [garment of the kind called] كِسَاءٌ, *Strong, or stout: (O, K:*) or, as some say, wide. (O.)* — And [applied to a stick, or piece of wood,] *Pared, (K, TA,) and cut, or hewed [app. so as to be made wide: see 1]. (TA.)* = And *A species of fish.. (TA.)*

مَشْبُوحٌ *Wide between the shoulders. (L.)* — شَبَحَ † الدَّرَاعَيْنِ مَشْبُوحٌ *A man broad in the fore arms: (S, K:) or long therein: but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.)* = مَشْبُوحٌ بِأَمْرٍ *Attached, or addicted, to an affair; or fond of it. (O.)*

شبر

1. شَبَرَ, aor. ʿ, (S, A, Mṣb) and ʿ, (S,) inf. n. تَشْبِيرٌ; (IAar, S, Mṣb, K;) and شَبَّرَ, inf. n. تَشْبِيرٌ; (IAar, K;) *He measured by the شَبَر [or span] (IAar, S, A, Mṣb, K) a garment, or piece of cloth, (S, K,) or a thing: (A, Mṣb:) from الشَّبَرُ; like as one says بَعَثَهُ مِنَ الْبَاعِ. (S.)* [Who will be guarantee for thee that thou wilt measure the earth with thy span?] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) — شَبَرَ الْمَرْأَةَ, inf. n. as above, † *He compressed the woman. (TA.)* — شَبَّرَهُ (ISk, S, A,) aor. ʿ and ʿ, (TA,) inf. n. as above; (S, K;) and شَبَّرَهُ (S, A,) inf. n. إِشْبَارٌ; (K;) and شَبَّرَهُ, inf. n. تَشْبِيرٌ; (TS, TA;) *He gave him (ISk, S, A, TS, K*) wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.)* = شَبَّرَ, aor. ʿ, *He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully. (TS, K, TA.)*

2: see 1, in two places. — Also شَبَّرَهُ (AHeyth, K,) inf. n. تَشْبِيرٌ, (AHeyth, TA,) *He magnified him, or honoured him; namely, a man: (AHeyth, K, TA:) and made him a near companion, a familiar, or a favourite. (AHeyth, TA.)*

4. أَشْبَرُ *He (a man) begat children tall in the stature: i. e. statures: and he begat children short therein. (IAar, TA.)* = أَشْبَرُهُ: see 1.

5. **تَشَبَّرَ** *He was, or became, magnified, or honoured: and made a near companion, a familiar, or a favourite.* (AHeyth, TA.)

6. **تَشَابَرَا** *They (two bodies of men, S) drew near, each to the other: (S, K:) as though they became a span (شبر) distant, one from the other; or as though each extended the span to the other. (S.)*

شَبْرٌ *The measure [of the width (see ذِرَاعٌ)], by the span, of a garment, or piece of cloth: so in the saying, كَمْ شَبْرٌ ثَوْبُكَ [How much is the measure of the width, by the span, of thy garment, or piece of cloth?]. (Msb.) — Stature; (Fr, K;) and so شَبْرَةٌ; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَارٌ. (IAar, TA.) You say, مَا أَطْوَلَ شَبْرَهُ *How tall is his stature!* (TA.) — *Life, or age; as also شَبْرٌ. (TS, K.)* Thus in the saying, قَصَّرَ اللَّهُ شَبْرَهُ and شَبْرَهُ [May God shorten, or God shortened, his life]. (TS, TA.) — †The act of giving: (A, IATH:) like as بَاعَ and بَدَعَ are said for “generosity.” (A.) — See also شَبْرٌ, in two places. — †The due for marriage, and for concubitus; (Sh, S, *K, *) such as what are termed مَهْرٌ and عَقْرٌ. (Sh, TA.) You say, أَعْطَيْتُ الْمَرْأَةَ شَبْرَهَا *I gave the woman her due for marriage, or for concubitus. (S.)* — †The hire that is given for the stallion-camel's covering of the female. (IAar, T, S, Msb, K, *) The taking of this is forbidden. (T, S, Msb.) — †Marriage: (IAth, K:) because it is accompanied by a gift. (IAth, TA.) *May God bless your marriage is a saying mentioned in a trad. (IAth, TA.)**

شَبْرٌ *A span; the space between the extremity of the thumb and that of the little finger (Msb, K) when extended apart in the usual manner: (Msb:) of the masc. gender: (K:) pl. أَشْبَارٌ. (S, Msb, K,) the only pl. form. (Sb.) [See also صَمْرٌ, and ذِرَاعٌ.] [Hence,] قَصِيرُ الشَّبْرِ (applied to a man, S) †Contracted, or short, in make: (S, A, K:) or, accord. to some of the lexicons, in step. (TA.) — [As a measure in astronomy, it is said in several of the law-books to be The twelfth part of the رُمْحٌ; and therefore twenty-two minutes and a half, accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See رُمْحٌ.] — قَبَالَ الشَّبْرَ †The serpent: (IAar, K:) and so قَبَالَ الشَّعْشَعِ. (IAar, TA.) — See also شَبْرٌ, in two places.*

شَبْرٌ †A gift; (S, Mgh, K, TA;) as also شَبْرٌ (Mgh, TA) and شَبْرَةٌ: (IAar, TA:) and wealth, or the like; syn. خَيْرٌ: (K:) the first is a word similar to خَطْبٌ and نَقَضٌ; and he who says that it is used by poetic license for شَبْرٌ [as it is said to be in the S] is in error: شَبْرٌ and شَبْرٌ are said to be two dial. vars., like قَدْرٌ and قَدَرٌ. (TA.) — Also A certain thing which the Christians give, one to another, (يَتَعَاطَاهُ النَّصَارَى, K, TA, بَعْضُهُمْ لِبَعْضٍ, TA,) like the قُرْبَان [or Eucharist], (K, TA,) seeking to ingratiate themselves thereby: (TA:) or the Eucharist (قُرْبَان) itself: (K:) or a thing which the Christians give (نُعْطِيهِ), one to another, as though seeking to ingratiate themselves thereby: (Kh, Sgh, TA:) or (TA, in the K “and”) bodies: and powers, or faculties: (K, TA:) or (TA, in the K “and”) the Gospel. (K, TA.)

شَبْرٌ: see شَبْرٌ — and see also شَبْرٌ.

شَبْرٌ *A trumpet; syn. بُوقٌ. (S, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IATH, it is Hebrew: (TA:) [app. from the Hebr. שופר, as observed by Golius.] — See also أَشْبُورٌ.*

رَجُلٌ شَابِرُ الْمِيزَانِ †A man that is a thief. (Sgh, K.)

أَوْسَعُ شَبْرًا *Wider in span; syn. أَشْبَرُ. (A, TA.)* So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [He is wider in span than his companion]. (A.)

أَشْبُورٌ *A certain fish; (K;) called by the vulgar شَبُورٌ. (TA.)*

مَشَابِرٌ sing. of مَشَابِرٌ, (TA,) which signifies *Certain notches (حُزُورٌ [pl. of حَزٌّ, in the CK erroneously written حُوزُورٌ]) in the cubit, by means of which buying and selling are transacted: (K, TA:) of them is the notch (حَزٌّ) of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed مَشَبْرٌ: mentioned by Sgh, from Aboo-Sa'eed. (TA.) = مَشَابِرٌ also signifies Rivers, or rivulets, (أَنْهَارٌ,) that are depressed, so that the water comes to them from several places, (K, TA,) of such as overflows from the lands: (TA:) pl. of مَشَبْرٌ and مَشَبْرَةٌ. (K, TA.)*

مَشَبْرَةٌ: see what next precedes.

مَشَبُورَةٌ *A liberal, bountiful, or generous, woman. (IAar, K.)*

شِبْطٌ

شِبَاطٌ (AA, K) and شِبَاطٌ, being perfectly and imperfectly decl., (AA, TA,) *The name of a month in Greek; (AA, K;) i. q. سِبَاطٌ, q. v. (AA, TA.)*

شَبُوطٌ (S, K) and شَبُوطٌ, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ة, and sometimes that with fet-h is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to A species of cyprinus, or carp: or, accord. to Golius, a fish resembling the alosa, or shad, but three times larger; wont to be brought from the Euphrates to Aleppo:] a species of fish, (Lth, S, K,) slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a بَرَبْتُ [or Persian lute]: (Lth, K:) the بَرَبْتُ when long,

not broad, is likened to this fish; and this fish, to the بَرَبْتُ: the pl. is شَبَابِيْتُ. (TA.) [شَبُوحٌ.]

شَبَعَ

1. **شَبَعَ** [aor. شَبَعَ, inf. n. شَبْعٌ (IDrd, S, Msb, K) and شَبَعٌ (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and شَبَعٌ (Ibn-'Abbád, K,) *He was, or became, satiated, sated, or satisfied in stomach; شَبَعَ being the contr. of جَوَعَ, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رَوَى and سَمِنَ &c.]. (S.)* You say *بَلَدٌ قَدْ شَبِعَتْ غَنَمُهُ* *A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage. (TA.)* And *شَبِعَتْ مِنْ خُبْرٍ*, and *لَحْمًا*, (S, Msb, K,) and *مِنْ لَحْمٍ*, (S, K,) *I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat. (S, K.)* — Hence, metaphorically, *شَبِعَتْ مِنْ هَذَا الْأَمْرِ وَرَوَيْتُ* †I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S, *TA.) — [See also another metaphorical usage of this verb voce *شَبَعَ عَقْلُهُ* †His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.)

2. **شَبِعَتْ غَنَمُهُ**, (S, K, [in some copies of the former, erroneously, شَبِعَتْ]) inf. n. تَشْبِيعٌ; (K;) and تَشْبِيعٌ; (as in one place in the TA;) †His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (S, K, TA.)

4. **أَشْبَعَهُ** [signifying *It satiated him, sated him, or satisfied his stomach,*] is said of food and of abundance of drink. (TA.) — *أَشْبَعْتُهُ* [I satiated him, sated him, or satisfied his stomach; or] *I fed him so that he became satiated, sated, or satisfied. (Msb.)* And *أَشْبَعْتُهُ مِنَ الْجُوعِ* [I fed him so as fully to relieve him from hunger]. (S, K.) [Hence,] *أَشْبَعْتُ الثَّوْبَ* (S, TA) *شَبَعَ* (S) †I saturated the garment, or piece of cloth, with the dye. (TA.) — [Hence also,] *أَشْبَعُهُ* †He made it (namely anything, TA) full, without lack or defect, or abundant, or copious. (K, *TA.) It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, *سَاقٍ فِي هَذَا الْمَعْنَى فَصْلًا مَشْبَعًا* [He carried on, respecting this idea, a full section]. (TA.) [And *أَشْبَعَ حَرْكَةً* He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation. And such a letter of prolongation is said to be inserted, or added, *لِلْإِشْبَاعِ* to render the sound full; as in نَكْتُ for نَكَتْ, and أَنْظُورُ for إِنْشَابَعًا. And *مَرَاضِعُ* for مَرَاضِعُ. And *إِنْشَابَعًا* is also used as signifying *For the sake of, or by way of, pleonasm, or giving fulness of expression.*] — *أَشْبَعَ الرَّجُلُ* *The man's beasts were, or became, completely satiated, or satisfied, by abundance of herbage. (TA.)*

5. **شَبِعَ** *He ate immediately after eating.* (K.)

— *He feigned himself satiated, sated, or satisfied in stomach, not being so.* (K, TA.) — [And hence,] † *He made a boast of abundance or riches,* (Msb, K, TA,) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See **مُسَبِّعٌ**.]

شَبِعَ a subst., signifying *A thing that satiates one, sates one, or satisfies one's stomach;* (S, Msb, K;) consisting of bread, and of flesh-meat, &c.; (Msb;) as also **شَبِيعٌ** (K:) accord. to some, the former is an inf. n.: (Msb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, **الرَّغِيفُ شَبِيعِي** *The cake of bread [is that which] satiates me, &c.* (Msb.)

شَبِيعٌ inf. n. of 1 [q. v.]. — Also † *Thickness in the shanks.* (TA.) = See also **شَبِيعٌ**. You say, **شَبِيعٌ أَرْضُ ذَاتُ شَبِيعٍ** *A land having abundance of herbage, and plenty.* (Mgh.)

شَبِيعَةٌ مِنْ طَعَامٍ *The quantity with which one is satiated, sated, or satisfied, once, of food.* (S, K.)

شَبِيعَةٌ *ذَاتُ شَبِيعٍ* [q. v.]. (Mgh.)

شَبِيعَانُ *Satiated, sated, or satisfied in stomach;* (S, Msb, K;) as also **شَابِعٌ**, but this is allowable only in poetry: (K:) fem. of the former **شَبِيعِي**, (S, Msb, K,) **شَبِيعَانَةٌ** (Sgh, K) is sometimes used: (Sgh:) the pl. of **شَبِيعَانُ** and of **شَبِيعِي** is **شَبَاعٌ** and **شَبَاعِي** (TA.) [Hence the saying,] **قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ شَبَاعًا إِذَا كَانُوا شَبَاعًا** *A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated.* (A, TA.) — [And hence,] **شَبِيعِي الْخُلْخَالُ** † *A woman who fills up the anklet by reason of her fatness.* (S, K, TA.) And **شَبِيعِي السَّوَارِ** † *Who fills up the bracelet by reason of fatness.* (K, TA.) And **شَبِيعِي الْوِشَاحِ** † *A woman large in the belly.* (TA.) And **شَبِيعِي الدَّرْعِ** † *A woman bulky in make:* (A, O, L, TA:) in the K erroneously written **شَبِيعِي** and expl. as meaning *bulky in the forearm.* (TA.)

شَبِيعٌ *Food that satiates, sates, or satisfies the stomach.* (Fr.) — † *An arrow that kills much or many or often.* (Ibn-'Abbād.) — **ثَوْبُ شَبِيعِ الْغَزْلِ** † *A garment, or piece of cloth, [of full texture, or] of many threads:* (S, K, TA:) pl. **ثِيَابُ شَبِيعٍ**. (TA.) And **شَبِيعٌ**, (K,) or **شَبِيعٌ**, (TA,) † *A rope abundant,* (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:] (K, TA:) pl. **شَبِيعٌ**. (TA.) — **رَجُلٌ شَبِيعٌ الْعَقْلِ** † *A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect;* (K, TA;) from **شَبِيعٌ**; (TA;) as also **شَبِيعَةٌ**. (K.) And **رَجُلٌ مُشَبِّعٌ الْقَلْبِ** [or perhaps **مُسَبِّعٌ**] † *A man strong, or firm, in heart.* (TA.)

شَبَاعَةٌ *A portion of food that remains, or is redundant, after one is satiated, or satisfied.* (Ibn-'Abbād, K.)*

Bk. I.

شَبِيعَةٌ شَابِعٌ — **شَبِيعَانُ** *see شَابِعٌ* *A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned.* (TA.)

فُلَانٌ فِي رِيٍّ وَمَشْبَعٍ [Such a one is in a state in which he is satiated, or satisfied, with drink and food]. (T, A, TA, in art. **نَظَرُ**.) [See **مُنْظَرٌ**.]

شَبِيعٌ pass. part. n. of 4 [q. v.]. See also **شَبِيعٌ**, in two places.

شَبِيعٌ *see شَبِيعٌ* — **الْبَاءُ الْمُسَبِّعُ** [or **الْمُسَبِّعَةُ**] *The letter پ.* (TA in art. **بَلَسَ**.)

مُسَبِّعٌ † *One who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess;* (S, TA;) *who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so:* (TA:) or *he who feigns himself satiated, or satisfied in stomach, not being so: and hence, † a lying person, who affects to be commended or praised for, or boasts of, or glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, **الْمُسَبِّعُ بِمَا لَا يَمْلِكُ كَلَابِسَ**, (S, TA,) or **تَوْبَى زُورٍ**, (S, TA,) or **بِمَا لَيْسَ عَنْدَهُ** (Mgh,) † [He who invests himself with, and makes a boast of, more than he possesses, &c., is like the wearer of two garments of falsity: or] accord. to A'Obeid, it means [that such is like] *the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts: or [the wearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodness of his apparel.* (Mgh.) [See also art. **زُور**, in which this trad. is cited with a small variation.]

شيق

1. **شَيْقٌ** (S, M, O, Msb, K,) aor. **شَقَّ**, (Msb, K,) inf. n. **شَيْقٌ**, (S, M, Mgh, O, Msb,) *He was, or became, affected with vehement lust, or carnal desire:* (S, M, Mgh, O, Msb, K:) said of a man; (M, Msb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And **شَيْقٌ مِنَ اللَّحْمِ** *He suffered indigestion, or turned away with disgust, from flesh-meat.* (Ibn-'Abbād, O, K.)

شَيْقٌ *Affected with vehement lust or carnal desire;* (Msb, TA;) applied to a man; and sometimes to other than man: (Msb:) fem. with **ة**. (Msb, TA.)

شَوْبَقٌ *A certain wooden implement of the baker, or maker of bread;* (K;) *a baker's rolling-pin;* (MA;) [thus called, and also **شَوْبَك**, in the present day;] an arabicized word, (Ibn-'Abbād, O, K,) from [the Pers.] **جُوبَه** [or **جُوبَه**, or from the Pers. **كُوبِج**]. (TA.) [See also **كُوبِج**.]

شيك

1. **شَيْكَةٌ**, aor. **شَكَ**, (K, TA,) inf. n. **شَيْكٌ**; (TA;) and **شَيْكَةٌ**, inf. n. **تَشْيِيكٌ**; *He infixed, (K, TA,) and inserted, (TA,) one part thereof into another, or parts thereof into others:* (K, TA:) so in the M: (TA:) [but the latter more usually signifies *he infixed, and inserted, many parts thereof into others:* (see 8, first sentence, respecting its quasi-pass.:) and hence, *he made it reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage: and both signify also he made it commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) **الشَيْكُ** signifies **الْخَلْتُ** [i. e. the mixing together a thing or things]; and [implies] **التَّدَاخُلُ** [i. e. the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled]. (S, TA.) Hence, **تَشْيِيكُ الْأَصَابِعِ**, (S, TA,) meaning *The inserting of some of the fingers [i. e. those of one hand] amid the other fingers;* (Msb, TA;) which it is forbidden to do in prayer: (TA:) one says, **شَبَّكَ بَيْنَ أَصَابِعِهِ**, or **شَبَّكَ أَصَابِعَهُ**, *He inserted, or interserted, his fingers together [so as to conjoin his two hands]:* (MA:) or, as some interpret it, **تَشْيِيكُ الْأَصَابِعِ** which is forbidden in prayer is † *the mixing, and entering, into contentions, or altercations.* (TA.) [Hence also,] **كَانَتْ الرِّيحُ شَيْكَةً**, a saying of Moḥammad Ibn-Zekereeyā, meaning † *The wind had made them like the شَيْكَةُ [or net], in the interknitting and contraction of the limbs.* (Mgh.) — **شَيْكَةً عَنْهُ**, inf. n. as above, means † *He, or it, diverted him, or occupied him so as to divert him, from him, or it.* (TA.)*

2: see above, in three places: = and see also 8, in two places.

3. **مُشَابِكَةٌ**, inf. n. **شَابَكَ بَيْنَهُمَا**, [app. † *He caused an embroilment between them two,*] occurring in a tradition, (TA.)

4. **اشْبِكُوا** *They dug wells* (O, K) *such as are called شَيْكٌ* (O) or *such as are called شَيْكَةٌ*. (K.) — And **أَشْبَكَ** *It (a place) had [such] wells dug in it by many persons.* (TA.)

5: see 8, in four places.

6: see 8, in three places. — **تَشَابَكَ السَّبَاعُ** *The beasts of prey leaped [the females]; syn. أَزَادَتِ النِّزَاءَ* (K:) or *desired to do so* (IAar, TA.) — **تَشَابَكَا** [app. † *They became embroiled, each with the other;*] quasi-pass. of **شَابَكَ بَيْنَهُمَا**. (TA.)

8. **اشْتَبَكَ**, quasi-pass. of **شَيْكَةً**, *It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; as also † تَشْيِيكٌ*, quasi-pass. of **شَيْكَةً**: (K, TA:) so in the M: but † the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies *it had many parts thereof infixed, and inserted, into others: and hence, it was reticulated, retiform,*

like a net; and like a lattice, or trellis, or grating, or cage: and both signify also it was, or became, commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النجوم, and تشابكت, and شَبَكَت, [or the last may be a mistranscription for تشَبَكَت,] *The stars were intermixed among themselves, and confused*: (TA:) [or were clustered together:] or اشتباك النجوم signifies the stars' being numerous, and being intermixed among themselves; from شَبَكَة الصائد ["the net of the fisherman" or "sportsman"]: (Mgh:) or their being numerous, and [as though] gathered [or clustered] together: (Msb:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And اشتبكت العروق *The veins were knit together, commingled, or intricately intermixed or intermingled*; SYN. اشتجرت. (O, TA.) And اشتبك السراب *The mirage became intermixed, or confused*. (TA.) And اشتبك الظلام *‡ The darkness became confused*. (S, O, TA.) And اشتبكت الأمور, and تشابكت, and شَبَكَت, (K, TA,) and تشَبَكَت, (TA,) *‡ The affairs became intricate, complicated, perplexed, or confused*. (K, TA.) And اشتبكت الحرب *‡ The war, or fight, became intricate, and entangled between them*; SYN. نَشَبَتْ. (TA in art. نَسَب.) And اشتبكت أنيابه *[His canine teeth locked together, and were dissimilar]; referring to a lion*. (O. [See also شَابِك.]) اشتباك *‡ The close [or intimate] connexion of relationship by birth*: (TA:) [and in like manner, الأرحام تشابك] such connexion of relationships by birth: see an ex. of its part. n., voce مُشْتَبِكٌ.]

شَبَكَ: see شَبَكَة. — Also *The teeth of a comb*; (O, K;) because of their nearness together. (TA.)

شَبَكَة نَسَب (K,) or شَبَكَة نَسَب (S, Msb,) *‡ Between them two is [a close or an intimate connexion of] relationship by birth*: (S, K, TA:) and بَيْنَ الْقَوْمِ شَبَكَة نَسَب *‡ Between the people, or party, is an intermingling [of relationship]*. (O, TA.)

شَبَكَة *The شَرَكَة [meaning net] of the صَيَاد [i. e. fisherman, and fowler or sportsman]; (K;) the مَصِيدَة (Lth, O, TA,) or instrument of الصَيْد (S,) that is used in the water [i. e. for catching fish] and on the land [i. e. for catching fowls or wild animals]; (Lth, O, TA;) applied by some peculiarly to the مَصِيدَة of the water; (TA;) and شَبَكَة شَبَاك signifies the same: (K:) pl. of the former شَبَاك (S, Msb, K) and شَبَاكَة (Msb) and [coll. gen. n.] شَبَاك: (Msb, K:) and the pl. of شَبَاك is شَبَايِك (K.) — And *A certain thing for the head*; (Lth, O;) [a small net, for the head, a veil of net-work, in order that the face may not be known. (Golius, on the authority of Meyd.)] = Also *Wells near together*, (K, TA,) of which the water is near [to the mouths], communicating [app. by filtration] one with another:*

so accord. to El-Kutabee: (TA:) or wells separate, one from another: (M and L in art. مَاد:) and, (K,) or as some say, (TA,) wells (O, K, TA) that are open to view, (K, TA,) dug in a rugged place, of the depth of the stature of a man, and twice and thrice that measure, in which the rain-water becomes retained: so called because of their mutual proximity, and confusedness: a single one of them is not called شَبَكَة; for this is only a name for a plural number; but the pl. شَبَاك is applied to aggregates thereof in sundry places: (O, TA:) or شَبَاك (S,) or شَبَكَة (Msb,) signifies wells that are numerous and near together in a [tract of] land; (S, Msb;) from اشتباك *‡ The numerous pits or hollows dug in the ground, that are numerous*; and the pl. is شَبَاك. (IDrd, O.) — And *A [tract of] land in which are many wells*, (K, TA,) not tracts that exude water and produce salt, nor such as give growth to plants, or herbage: (TA:) or [the pl.] شَبَاك signifies places, of the earth, that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the شَبَاك of El-Basrah. (Lth, O.) — And *The burrow of the [field-rat called] جَرَد* (K, TA:) or the burrows thereof, which are near together: pl. شَبَاك. (TA.)

شَبَاك (thus in the 'Eyn and O and L and TA,) or شَبَاك (thus in the K, there said to be like زَنَار,) but [SM says that] the latter is a manifest mistake, (TA,) *A thing*, (K, TA,) or anything, (Lth, O,) composed of canes, or reeds, (K, TA,) or such as canes, or reeds, (Lth, O,) firmly bound together, (Lth, O, TA,) in the manner of the manufacture of mats: (Lth, O, K, TA:) a single piece whereof is termed شَبَاكَة (Lth, O, TA,) or شَبَاكَة. (So in the K.) — And likewise, (i. e. شَبَاك, as in the 'Eyn and O and L, but in the K شَبَاك, TA,) *What is between the curved pieces of wood of the [vehicles called] مَحَامِل [pl. of مَحِيل, q. v., composed] of net-work of thongs* (من تشبك القَد being here used as a coll. gen. n.: see art. قَد). (K, TA.)

شَبَاكَة: see the next preceding paragraph.

شَبَاك [a pl. of which the sing. is not mentioned,] *Contentions, or altercations*. (TA.)

شَبَاك means مَنْ يَعْمَلُ الشَّبَاكَ الْوُطَيَاتِ [app. *A maker of soft netted fabrics of thongs for مَحَامِل*; (see شَبَاك, latter sentence;) supposing الْوُطَيَاتِ to be for الْوُطَيَاتِ, agreeably with a well-known license]. (TA.)

شَبَاك: see شَبَكَة, in two places: — and شَبَاك, likewise in two places: — and شَبَاكَة, also in two places. — Applied to a دُرْع i. q. مَحْبُوكَة [app. as signifying *Woven well, or well and compactly*; in which sense this epithet seems to be more properly applicable to a woman's "shift" than to "a coat of mail;" but دُرْع in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) = [It is

also a pl., of which the sing., if used, is probably شَبَاك, accord. to analogy; as a possessive epithet, meaning *دُو شَبَكَة*, like *دُو لَابِن* meaning *دُو لَابِن*, &c.]: one says, رَأَيْتُ عَلَى الْمَاءِ الشَّبَاكَ *I saw, upon the water, the fishermen with the nets*. (Az, Z, TA.)

شَبَاكَة (S, O, KL,) or شَبَاك (Msb, TA,) *A thing formed of grating, or lattice-work*, (شَبَكَة, S, O, or مُشَبَك, KL, TA,) of iron, (S, O, Msb, K, TA,) and of other material [i. e. of wood &c.]: (TA:) and [particularly] *a window so formed*: (KL:) pl. شَبَايِك (S, O, TA.) One says, رَأَيْتُهُ يَنْظُرُ مِنَ الشَّبَاكِ *[I saw him looking from the grated, or latticed, window]*. (TA.) — See also شَبَاك.

شَبَاك [app. a possessive epithet, meaning *دُو شَبَكَة*]: see شَبَاك. — [Also meaning *دُو اشْتَبَاك*]: *One says طَرِيقٌ شَابِكٌ A road, or way, that is confused and intricate*. (O, K.) — [Hence,] *One says أَمْرُ النُّجُومِ الشَّوَابِكِ may mean The sun; as being the chief of the [confused] stars: or the milky way; [as being composed of confused stars];* [as being composed of confused stars;] الشَّوَابِك [pl. of الشَّابِكَة] meaning *المُشْتَبِكَة*. (Ham pp. 43 and 44.) — And *لُحْمَة شَابِكَة*: see مُشْتَبِك. — And شَابِك applied to a lion, *Having the canine teeth locking together*, (الْأَنْيَابُ مُشْتَبِكٌ, K, TA, [see 8, near the end, in the CK مُشْتَبِكُ الشَّابِكِ]) dissimilar: (TA:) and الشَّابِكُ الْأَنْيَابِ is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشَّابِك is one of the names for *The lion*. (TA.) — And one says *رَجُلٌ شَابِكٌ*, meaning *A man whom one sees, by reason of his skill, thrusting with the spear [indiscriminately] in all the faces*. (O, TA.)

شَبَاكَة: see شَبَاكَة. — *شَبَاكَة* is *A certain sort of food*. (TA.)

رَجْمٌ مُشْتَبِكٌ: see شَبَاك, in two places. — *رَجْمٌ مُشْتَبِكٌ* (A'Obeyd, S, TA) means *‡ [Relationship by birth] closely, or intimately, connected*. (A'Obeyd, TA.) And one says also, *‡ بَيْنَهُمَا أَرْحَامٌ مُتَشَابِكَةٌ* [Between them two are relationships by birth closely, or intimately, connected]: and *لُحْمَة شَابِكَة* [which means the like]. (TA.)

أَرْحَامٌ مُتَشَابِكَةٌ: see what next precedes.

شبل

1. شَبَل (K,) aor. ʔ, (TK,) inf. n. شَبُول, *He (a boy, TA) became a youth, or young man*, (K,) or *grew up, and became a youth, or young man*, (TA,) in a state of ease and plenty. (K, TA.) [In the CK, *فِي نِعْمَةٍ* is erroneously put for *فِي شَبَلَةٍ*.] Accord. to Ks, one says, *فِي بَنِي فَلَانٍ*, meaning *I grew up, or became a youth, or young man, among the sons of such a one*: (S, TA:) and *قَدْ شَبَلَ الْغُلَامُ أَحْسَنَ شَبُولٍ* *The boy has grown up, or become a youth, or young man, in the best manner*: (S:) but accord. to others,

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. أَشْبَلَتِ الْمَرْأَةُ بَعْدَ بَعْدِهَا + *The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying:* (S, O:) [and] أَشْبَلَتْ عَلَى وَلَدِهَا † *She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying:* (K, TA:) and the epithet applied to her is مُشْبِلٌ [without ة]. (TA.) One says, هِيَ فِي إِشْبَالِهَا † [She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps]. (TA.) — And أَشْبَلَ عَلَيْهِ † *He inclined to him; affected him; or was, or became, favourably inclined towards him:* (S, O, K, TA:) and he aided, helped, or assisted, him. (K, TA.)

[7. انشبل is expl. by Golius as signifying “*Leviter e loco exivit, effluxit;*” as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شِبْلٌ *The whelp, or young one, of the lion:* (S, Mgh, O, Msh:) or the young one of the lion when it has attained to the seeking, or taking, of prey: (K, TA:) [and Freytag says, on the authority of Meyd, of any wild beast:] pl. أَشْبَالٌ (S, O, Msh, K) and أَشْبَلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.)

شَابِلٌ *A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words أَشْبَكَتْ أَثْيَابُهُ* (K. [Perhaps, in this sense, a mistranscription for شَابِك, q. v.]) — And (K) † *A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness:* (IAqr, O, K:*) and so شَابِنٌ, and حَضَجَرٌ. (IAqr, O.) — [شَابِكَةٌ, expl. by Golius as signifying “*Diminuta lacte camela, pulli septimestris mater,*” as on the authority of the KL, is a mistake for شَائِلَةٌ.]

[أَشْبَلٌ, expl. by Golius as signifying “*Magno veretris preputio camelus,*” as on the authority of the KL, is a mistake for أَثْبَلٌ.]

مُشْبِلٌ *A lioness whose whelps, or young ones, accompany her, (S, O, Msh,) going with her. (S, O.) And A she-camel whose young one has become strong, and goes with her. (AZ, S, O.) — See also 4.*

مَشْبُولٌ *A place in which are lions' whelps or young ones. (Ham p. 416.)*

شبر

1. شَبَرٌ (S, K,) aor. ٤, (K,) inf. n. شَبَرٌ, (TA,) *It was, or became, cold;* (S, K;) said of water. (S.) = شَبَرُ الْجَدْيِ (K,) aor. ٤, inf. n. شَبَرٌ, (TK,) *He put the شَبَام [q. v.] in the mouth of the kid; as also شَبَمَهُ* (K,) inf. n. تَشْبِيمٌ. (TA.)

2: see what next precedes.

شَبَرٌ *Cold, or coldness;* (S, Msh, K;) accord. to the M, of water: (TA:) but one says عَدَاةٌ شَبَرٌ [A morning having coldness]: (S:) and يَوْمٌ شَبَرٌ *A day having coldness. (Msh.) — Jureybeh Ibn-El-Ashyam El-Fak'asee says,*

وَقَدْ شَبَرُوا الْعِيرَ أَفْرَاسَنَا

فَقَدْ وَجَدُوا مِيرَهَا ذَا شَبَرٍ

[And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Aboo-Riyāsh, that they found death; for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is شَبَرٌ, meaning “heaviness,” such as results from food. (Ham p. 363.) See also the next paragraph.

شَبَرٌ *Cold, as an epithet, (S, Msh, TA,) applied to water, (S, TA,) and to rain; and one says عَدَاةٌ شَبِمَةٌ, meaning A cold morning. (TA.) [And] Feeling cold: (K:) or feeling cold together with hunger. (AA, S, K.) — Also A weapon, or weapons; as being cold: and such has been said to be the meaning [of ذَا شَبَرٍ] in the verse cited above. (TA.) — And Death; because of its coldness: — and Poison; for the same reason. (K. [But see the verse cited above, and the explanation of it.]) = And بَقَرَةٌ شَبِمَةٌ *A fat ox or cow, or beast of the bovine kind:* (K, TA:) but the epithet commonly known is سَمَةٌ, [meaning “having a large hump,”] with ن. and م. (TA.)*

شَبَامٌ: see شَبَرٌ.

شَبَامٌ *A certain plant, (AHn, K,) resembling in colour the حِنَّاء [q. v.]. (AHn, TA.)*

شَبَامٌ *A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not suck its mother; (S, K;) as also شَبَرٌ (K:) and so حَشَاكُ. (IDrd and S in art. حَشَكَ.) — Also, (K,) or the dual, شَبَامَانِ (S, TA,) *Two threads, or strings, attached to the [kind of face-veil called] بَرْقَع, by which the woman [draws and] binds [the two upper corners of] it to the back of her head:* (S, K:) [also called ثَبَاتٌ:] pl. شَبَرٌ. (O in art. سَبَكَ.)*

مُشَبَّرٌ: see the following paragraph. Applied to a lion, it means *Having his mouth tied, or bound; from شَبَامٌ in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:*

تَفَرَّقَ مِنْ صَوْتِ الْغُرَا

بِ وَتَفَرَّقَ الْأَسَدُ الْمُشَبَّرُ

[She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, الْمُشَبَّرُ, [meaning “the grim-faced,”] from شَتَامَةُ الْوَجْهِ: (Meyd:) a saying

originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مَشْبُورٌ [and مُشَبَّرٌ] *A kid, or lamb, having the piece of wood called شَبَام put into its mouth and tied behind its head, in order that it may not suck its mother. (TA.)*

شبه

2. تَشْبِيهُ and شَبَهُ يَأَهُ (MA, K,) inf. n. تَشْبِيهُ (S, K, KL,) *He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL;) i. q. مَثَلَهُ [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (S,* K:*)* شَبَّهْتُ الشَّيْءَ بِالشَّيْءِ *I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, “this dirhem is like this dirhem,” and “this blackness is like this blackness;” and ideal as when one says, “Zeyd is like the lion” or “like the ass” i. e. in his strength or his stupidity, and “Zeyd is like Amr” i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, “the absent is like the non-existent,” and “the garment is like the dirhem” i. e. the value of the garment is equivalent to the dirhem. (Msh.)* شَبَّهَ [app. for شَبَّهَ شَيْئًا بِشَيْءٍ] accord. to IAqr, means *He made a thing equal to a thing, or like a thing. (TA.) — [Hence,] شَبَّهُ عَلَيْهِ* inf. n. as above, *He rendered it confused to him [by making it to appear like some other thing]; (JK,* TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.)* See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — [And شَبَّهَتْ إِلَيْهِ النَّفْسُ, or الْحَالُ, *The mind, or the case, imaged it to him; like خَبَّيْتَهُ*: see art. خَبِلَ.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — [تَشْبِيهُ used as a simple subst. means A comparison, simile, similitude, or parable: and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ By way of comparison.]

3: see the next paragraph, in four places.

4. شَبَّهُهُ [inf. n. إِشْبَاهُهُ] and شَابَهُهُ [inf. n. مَشَابَهَةٌ] (S, K:*) *He was, or became, like him; he resembled him; syn. مَائِلُهُ. (K.)* One says أَشْبَهَ الْوَلَدُ أَبَاهُ, and شَابَهُهُ, *The child [resembled his father, or] shared with his father in some one of his qualities, or attributes. (Msh.)* And مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلِمَ (Meyd, TA,) or مَنْ يَشَابَهُهُ (Meyd, TA,) *as some relate it, (TA,) [Whoso resembles his father, he has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he; or it may mean that the father has not done.*

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And **أَشَبَهُ الرَّجُلُ أُمَّهُ**, (IAar, K,) and **أَشَبَهَا**, (K,) [The man resembled his mother,] meaning + the man became impotent, and weak. (IAar, K.) And it is said in a trad. of 'Omar, (IAar, K.) **إِنَّ اللَّبْنَ يُشَبُّ عَلَيْهِ** [Verily one becomes like by feeding upon milk]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or **يُشَبُّ اللَّبْنُ** [app. for **يُشَبُّ عَلَيْهِ**]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, **يُتَشَبَّهُ** [app. for **يُشَبُّ عَلَيْهِ**]. (TA.) = **أَشَبَهُ** is also a verb of wonder: hence the saying,

* مَا أَشَبَهُ اللَّيْلَةُ بِالْبَارِحَةِ *

How like is this night to yesternight! expl. in art. **برح**.

5. **تَشَبَّهُ بِهِ** [He became assimilated to him, or it: and he assumed, or affected, a likeness, or resemblance, to him, or it; he imitated him, or it; he made himself to be like, or to resemble, him, or it; (MA, KL;*) i. q. **تَمَثَّلَ**: (S,* TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. — [Hence,] **تَشَبَّهُ لَهُ أَنَّهُ كَذَا** [It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. **تَخَيَّلَ**, (S) and **كَلَّمَ** in art. **خيل**, and **تَخَالِيل** (S in that art.): and **تَشَبَّهُ إِلَيْهِ أَنَّهُ كَذَا** [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. **تَخَيَّلَ**. (PS in that art.)

6. **تَشَابَهَ** signifies The being equal, or uniform; syn. **اسْتَوَى**. (TA:) [or rather the being consimilar.] You say, **تَشَابَهَا** They were like, or they resembled, each other. (MA.) And **الْخُطُوطُ تَشَابَهُ** The lines are like one another; the lines resemble one another. (Mgh.) — See also the next paragraph, in two places.

8. **اشْتَبَهَ** and **تَشَابَهَا** They resembled each other so that they became confounded, or confused, or dubious. (K.) And **اشْتَبَهَ** (S, MA) and **تَشَابَهَا** (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) **عَلَيْهِ** [to me], (S,) or **عَلَيْهِ** [to him]: (MA:) and **اشْتَبَهَ** the thing, or affair, was rendered confused, or dubious, to him: (K,* TA:) and **اشْتَبَهَ**, also, [see **مُشْتَبِهٌ**] the thing was, or became, confused, or dubious. (IAar, TA.)

مَثَلٌ and **شَبَّ** are syn., (S, Msb, K,) like **مَثَلٌ** and **بَدَلٌ**, and **بَدَلٌ** and **بَدَلٌ**, and **نَكَلٌ** and **نَكَلٌ**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. **بدل**, **بدل**.) **مَثَلٌ**, (S, Msb, K,) syn. **مَثَلٌ**, (K,) [i. e.] A like; a similar person or thing; (MA, Msb;) [an analogue; a match;] a fellow: (MA:) pl. **أَشْبَاهُ**. (K, TA.) One says, **هَذَا شَبَّهُ** [and **شَبَّهُ**], i. e. **شَبَّهُ** [meaning This is the like, &c., of him, or it]. (S.) And **شَبَّهُكَ**

and **شَبَّهُكَ** [Such a one is the like, &c., of thee]. (JK.) [And **هَذَا شَبَّهُ** This is like him, or it. And hence, in lexicology, **الْأَشْبَاهُ وَالنَّظَائِرُ** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

شَبَّ: see the next preceding paragraph, in three places. — [Hence,] **شَبَّ** [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. **شكل**;) and **شَبَّ** is syn. with **مَثَلٌ** [in the same sense]: (K in the present art.: [see exs. of the latter voce **عَقَرُ**]:) pl. of the former [in this sense, as is indicated in the S,] **مَسَابَه**, contr. to rule, like **مَحَاسِنُ** and **مَذَاجِيرُ**; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, **بَيْنَهُمَا شَبَّ** [Between them two is a likeness, &c.]. (S.) And **نَزَعَ إِلَى أَبِيهِ فِي الشَّبِّ** [He inclined to his father in likeness]. (S, in art. **نزع**.) And a poet cited by IAar says,

* أَصْبَحَ فِيهِ شَبَّ مِنْ أُمِّهِ *
* مِنْ عِظَمِ الرَّأْسِ وَمِنْ خُرْطِهِ *

[He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose]. (TA.) And one says also, **يُشَبُّ فِيهِ شَبُّ** i. e. **يُشَبُّ** [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — Also, (JK, S, Msb, K, &c.,) and **شَبَّ** (JK, S, K,) and **شَبَّ** (K, TA, but not in the CK,) [A sort of fine brass:] a metal resembling gold in its colour, the highest in quality of **صَفَرٌ** [or brass]; (Msb;) **نَحَاسٌ** (K;) a sort of **نَحَاسٌ** (JK, T, S, M*) rendered yellow by the addition of an alloy (lit. a medicament): (T, M,* TA:) so called because resembling gold in its colour: (M, TA:) pl. **أَشْبَاهُ**. (K.) One says **كُوزٌ شَبَّ** [A mug of شبه]. (S.) = See also **شَبَّ**.

شَبَّ: see **شَبَّ**, in two places. — [Hence,] **شَبَّ** Confusedness, or dubiousness: (S, K:) pl. **شَبَّ** (TA) [and **شَبَّاتٌ** and **شَبَّاتٌ** and **شَبَّاتٌ**: whence the phrase **أَصْحَابُ الشَّبَّاتِ** Those persons who are of dubious characters; those who are objects of suspicion]. One says, **لَيْسَ فِيهِ شَبُّ** [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Msb voce **شَائِبَةٌ** in art. **شوب**.)

شَبَّ (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce **سَيَالٌ** on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the **سَمَرٌ** [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the **شَدَانِج** [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And **شَبَّ** (K accord. to the TA,) or **شَبَّ**, (so in a copy of the S,) or both, (so in

copies of the K,) or **شَبَّ**, or **شَبَّ**, (so in different copies of the S, [the latter of these two I find in one copy only,]) A kind of trees, of the [kind called] **عَضَاهُ**: (S, K:) or the **ثَمَارُ** [i. e. panic grass]: (K, TA, but not in the CK:) or the **ثَمَارُ** [now commonly applied to wild thyme, *thymus serpyllum*], (S, K,) one of the sweet-smelling plants, (S,) having an elegant red flower, &c., as in the next preceding sentence. (So in copies of the K. [See **شَبَّ**].) = See also **شَبَّ**.

شَبَّ, or **شَبَّ**, or **شَبَّ**: see the next preceding paragraph.

شَبَّ (Lth, JK, K) and **شَبَّ** (CK [but not in my MS. copy of the K nor in the TA]) A certain grain, like that called **حَرْفٌ** (Lth, JK, K) in colour, [see **حَرْفٌ** and **رَشَادٌ**] which is taken, i. e. swallowed, as a medicine. (Lth, JK.)

شَبَّ: see **شَبَّ**, in four places. **شَبَّ**

أَشَبَهُ [More, and most, like]. **أَشَبَهُ مِنَ التَّمْرِ** [More like than the date to the date] is a prov.: and so **أَشَبَهُ مِنَ الْمَاءِ بِالْمَاءِ** [More like than water to water]. (Meyd.) — [And More, or most, suitable. One says, **هَذَا أَشَبَهُ بِكَ** This is the most suitable to thee. And **هَذَا أَشَبَهُ** This is the most suitable.]

مُشَبَّ: [see its verb: — and] see **مُشَبَّ**. — Also, applied to the plant called **نُصِي**, *Becoming yellow*. (TA.)

مُشَبَّ: [see its verb: — and] see **مُشَبَّ**.

مَسَابَه: see **شَبَّ**, of which it is said to be an anomalous pl. **شَبَّ**

مُشَبَّاتٌ [part. n. of 8, q. v.]. (S,) and **مُشَبَّاتٌ** [thus agreeably with an explanation of its verb by IAar, (see 8, last sentence,)] (JK,) or **مُشَبَّاتٌ** and **مُشَبَّاتٌ** like **مُعْظَمَةٌ**, (K,) Things, or affairs, that are confused or dubious [by reason of their resembling one another or from any other cause]: (JK, S, K:) [and uncertain: (see an ex. of **مُشَبَّ** in this sense in a verse cited voce **سَنَفٌ**):] **مُشَبَّاتٌ** and **مُشَبَّاتٌ** in the Kur [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)

مُتَشَابِهٌ Consimilar, or conformable, in its several parts: thus **مُتَشَابِهًا** means in the Kur xxxix. 24.

(Jel.) And **مُتَشَابِهَاتٌ** Things like, or resembling, one another. (JK, S.) — See also **مُشَبَّ**. — **مُتَشَابِهَاتٌ** in the Kur iii. 5 means Verses that are equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh:) or verses unintelligible; such as the commencements [of many] of the chapters: (Jel:) or the **مُتَشَابِهَاتُ** in the Kur is that of which the meaning is not to be learned from its words; and this is of two sorts; one is that of which the meaning is known by referring it to what is termed **مُحْكَمٌ** [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any way: (TA:) or it means what is not understood without repeated con-

sideration: (TA in art. **فسر**.) Ed-Dahhāk is related to have explained **الْمَحْكَمَاتُ** as meaning "what have not been abrogated;" and **الْمَشَاهِدَاتُ** as meaning *what have been abrogated*. (TA in the present art.)

شبو

1. **شَبَا**, (K,) [aor. **شَبَوُ**, inf. n. **شَبُو**, (TA,) *It was or became, high, elevated, or lofty*. (K.) [See also 4, first sentence.] — **شَبَتِ الْفَرَسُ**, (K,) inf. n. as above, (TA,) *The mare stood upon her hind legs*. (K.) [It is added in the TA that the vulgar say **شَبَت**: but see art. **شَب**, where a similar meaning is assigned to **شَبَّ** said of a horse.] — **شَبَا وَجْهَهُ** *His face shone after having become altered*. (K.) — **شَبَا النَّارُ**, (K,) inf. n. as above, (TA,) *He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*; (K;) as also **شَبَّهَا**. (TA.)

4. **أَشْبَتِ الشَّجَرَةُ**, (S,) or **أَشْبَى الشَّجَرُ**, (K,) inf. n. **أَشْبَاءُ**, (TA,) *The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness. (TA.)* — **أَشْبَى** said of a man, *He begat a boy [sharp] like the point of iron (كَسَبَا الْحَدِيدِ)*: (Yz, TA:) or *he had a son born to him sharp in intellect*: (S, K, TA:) or *he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads*. (Ham p. 384.) — **وَجَدْتُ لَهُ أَشْبَيْتَ الرَّجُلَ** *i. q.* **أَشْبَيْتُ** [app. meaning *I found the man to have sharpness*]. (Ham p. 385.) — And **أَشْبَاهُ** *He exalted him, syn. رَفَعَهُ*, (S,) and *honoured him; namely, a man*. (S, K.) — And *He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings*. (K.) — **أَشْبَى** is also *syn. with دَفَعَ* [*He impelled, pushed, thrust, &c.*]. (K.) [But perhaps this is a mistake for **رَفَعَ**, a *syn. of أَشْبَى* mentioned before: if not, it may be from **شَبَا** signifying the "point" of anything.] — And *i. q.* **أَعْطَى** [*He gave*]. (K.) [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.] — And *i. q.* **أَشْبَلُ**, (K,) meaning **أَشْفَقَ** [*i. e. He was, or became, favourably inclined; &c.*]. (TA.) [In this sense, also, both **أَشْبَى** and **أَشْبَلُ**, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of **عَلَى**.] — [And *i. q.* **أَشْبَهَ**.] One says, **أَشْبَى زَيْدًا أَوْلَادَهُ**, (S,) or **أَشْبَى فَلَانًا وَلَدَهُ** *His children resembled such a one, or, Zeyd; syn. أَشْبَهَوْهُ*. (S, K.)

شَبَا: see **شَبَا**, in two places. — Also *The green substance that overspreads stagnant water; syn. طَحْنَبُ*. (K.)

شَبُو [written in my original **شَبُو**] *i. q.* **أَذَى** [*i. e., app., أَذَى, A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.*]. (TA.)

شَبَا *The point (S, K) of the extremity (S) of anything: (S, K:) pl. شَبَا [or rather this is a*

coll. gen. n.] and [the pl. properly so termed is] **شَبَوَاتُ**. (S, K,*) — And *The sting of the scorpion*; (K;) [and] so **شَبَا** [mentioned above as having a pl. meaning]. (Sh, TA in art. **شول**; and Ham p. 385.) — And *The portion with which one cuts, of a sword*. (Har p. 17.) — And *The two sides of the أَسَلَة* [*i. e. toe, or tapering head or foremost part,*] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) — [And app. † *Sharpness*, as a quality of a man:] see 4. — Also *The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.)* [See also the next paragraph.] — And *A mare raising her head (عَاطِيَةً) in the bridle*. (K.) And [*A mare*] *standing upon her hind legs*. (K.)

شَبُوَة *The scorpion*; (A'Obeyd, S, K, TA; [in the CK, **شَبُوَة الْعَقْرَبِ** is erroneously put for **شَبُوَة الْعَقْرَبِ**];) a proper name thereof; it may be from **الشَبَا** signifying its *sting*; (Ham p. 385;) determine; (TA;) imperfectly decl.: (A'Obeyd, S, TA:) it is said in the K, "and [the article] **ال** is prefixed to it;" but this is a mistake: it should be, "and **ال** is not prefixed to it: (TA:) [but, although a proper name, it has a pl.;] the pl. is **شَبَوَاتُ**. (S.) [See also **شَبَا**, which signifies "a scorpion," and of which **شَبَوَاتُ** is a pl.] — **جَارِيَةٌ شَبُوَة** *A girl, or young woman, that is bold, much in motion, foul in speech or actions*. (TA.)

مُسَبَّى [pass. part. n. of 4.] *Honoured* [&c.]. (TA.) — See also what next follows.

مُسَبِّ [act. part. n. of 4.] *A man having a son born to him sharp in intellect*; (Th, K, TA;) and so **مُسَبَّى**, (K, TA, [in the CK, erroneously, **مُسَبَّى**];) accord. to IAar, but disallowed by Th. (TA.) And the former, accord. to IAar, *A man who begets generous offspring*. (TA.) — And **مُسَبِيَّة** *A woman affectionate, kind, or favourably inclined, to her children*. (TA.)

ثت

1. **ثَتَّ**, (S, A, Mgh, K,) aor. **تَتَّ**, (Msb,) inf. n. **ثَتَّ** (S, Msb, K*) and **ثَتَاتُ**, (S, A, K,*) or the latter is a simple subst., (Msb,) and **ثَتَّيْتُ** (K, by implication,) and **ثَتُّوْتُ**; (MA;) and **أَنْثَتُ**, (K,) and **ثَتَّتُ**, and **ثَتَّتَتْ**; (S, K; [but the last, app., has an intensive signification;]) *It* (the state of affairs, S, or the state of union of a people or party, A, TA) *became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ*, (S, A, Msb, K, TA,) or **انْفَرَقَ**; (CK;) and of the third and fourth verbs, [or rather of all,] **انْتَشَرَ**. (TA.) And **ثَتَّتُوا** *They became separated, disunited, dispersed, or scattered*. (A.) — See also 2, in two places.

2. **ثَتَّتَ**, (S, K,) inf. n. **ثَتَّتَيْتُ** (S;) and **أَشَتَّ**; and **ثَتَّتَ**, aor. **تَتَّ**, [which is anomalous in the case of a trans. verb of this class,] inf. n. **ثَتَّتَ** and **ثَتَاتُ** and **ثَتَّتَيْتُ**; (K;) [the first and second mentioned in the K only with reference to

God as the agent;] *He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. فَرَّقَ*, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, **بَيَّ قَوْمِي** *My people, or party, dissolved, broke up, &c., my state of affairs*. (S, TA.) And **بَقَلْبِي** *My mind, or heart*. (As, TA.) And **شَتَّهَهُمُ اللَّهُ** *God separated, disunited, dispersed, or scattered, them*. (A.)

4: see 2, in two places. — **أَشَتَّ عَلَيْكَ** [*It (a thing) was, or became, distinct, or clear, to thee*. (Freitag, from the Deewān of the Hudhalees.)]

5: see 1, in two places.

7 and 10: see 1.

ثَتَّ an inf. n. of 1 [q. v.]. (S, Msb, K.) — And signifying *Separation, disunion, or dispersion*: so in the saying, **الْحَمْدُ لِلَّهِ الَّذِي جَمَعَنَا مِنْ شَتَّى** [*Praise be to God who has brought us together from a state of separation, disunion, or dispersion*]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and **ثَتَاتُ** is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb **ثَتَّ**, (Msb,) and signifies *a state of separation or disunion*; as in the saying, **أَخَافُ عَلَيْكُمْ الشَّتَاتَ** [*I fear for you separation, or disunion*]. (TA.) — Also *i. q.* **مُتَفَرِّقٌ** [meaning *Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered*]; as also **ثَتَّتَيْتُ**, (S, A, Msb,) [and **ثَتَاتُ**, as will be shown in what follows;] or **ثَتَّتَيْتُ** is *syn. with مُتَفَرِّقٌ*, [which is virtually the same as **مُتَفَرِّقٌ**], and **مُتَشَتَّتٌ**: (K:) the pl. of **ثَتَّ** is **أَشَتَاتُ** (S) [and **ثَتُّوْتُ** also, as will be shown by an ex. in what follows]; and **ثَتَّتَيْ** is pl. of **ثَتَّتَيْتُ**, like as **مَرِيضٌ** is of **مَرَضَ**; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says **أَمْرٌ ثَتَّ** *i. e. أَثَرٌ* [*A state of affairs dissolved, broken up, &c.*]; (S;) and [so] **أَمْرٌ ثَتَاتُ**, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And **ثَتَّتُوا جَمْعَهُمْ شَتِيًّا** *i. e. مُتَفَرِّقًا* [*Their company, or congregated body, became separated, disunited, dispersed, or scattered*]. (A.) And **أَشَتَاتًا** [*They came separated, disunited, dispersed, or scattered; syn. مُتَفَرِّقِينَ*]. (S, Msb, K:) and so **ثَتَّتُوا شَتَاتَ شَتَاتٍ**, (K,) in one copy of the K **ثَلَاثَ** **ثَتَاتٍ**, and MF allows **ثَتَاتٍ**, like **رُبَاعٍ** and **رُبَاعٍ**; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is **جَاءَ الْقَوْمُ شَتَاتًا** and **شَتَاتٍ** *i. e. The people, or party, came separated, &c.* (TA.) And **قَوْمٌ شَتَّى** (S, Msb, K, TA) *A people, or party, separated, &c.; syn. مُتَفَرِّقُونَ*. (Msb, TA:) or *consisting of sundry, or distinct, bodies; not of one*

K, B. et. x. c. 11.
4. [657]

(man) had an inversion in the eyelid; (T, S;) seldom natural: (T:) or an inversion of, (A,) or in, (Msb,) the lower eyelid: (A, Mgh, Msb:) or an inversion of the eyelid above and below, (M, K,) or above or below, (Mgh,) and a contraction thereof: (M:) or a cracking thereof, (K,) so that the edge [for الحَتَار, in the TA, I read الحَتَار,] became separate: (Mgh, TA:) or a flaccidity of its lower part. (K.) — And شَتْرَتِ الْعَيْنُ, and شَتْرَتِ (K,) and شَتْرَتِ (S, K,) The eye had an inversion in the lid: (S:) [or in, or of, the lower lid:] or an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — And شَتْرٌ also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA.) = شَتْرَ بِهِ He reviled him; (K;) found fault with him; blamed him; or censured him; in verse or in prose: (TA:) and شَتْرٌ بِهِ, inf. n. شَتَّرَ, he detracted from his reputation; found fault with him; blamed him; or censured him; (S, TA;) made him to hear what was bad, evil, abominable, or foul: (TA:) Sh says that it is شَتْرٌ, and he disallows شَتْرٌ: but IAqr and AA say شَتْرٌ; and AM holds this to be correct. (TA.) [See also شَدْرَ بِهِ.]

2: see 1, in three places.

4: see 1, in two places.

7: see 1, second sentence.

أَشْتَرُ A man having the affection of the eyelid described above, voce شَتْرٌ (S, A, Mgh, Msb) or having the eyelid slit: (IAqr, TA in art. شَرَم:) fem. شَتْرَاءُ. (Msb.) — A man having his lower lip cracked: and شَفَّةُ شَتْرَاءُ a cracked lip. (TA.)

شَتْر

1. شَتْمَةٌ (MA, Msb, K,) aor. شَتَمَ (Msb, K) and شَتَمَ (K,) inf. n. شَتَّمَ (S, MA, Msb, K) and شَتَّمَ (K, TA,) the last of these [written مَشْتَمَةٌ in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeyd inclines to think them, (TA.) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S,* MA, K, TA;) syn. سَبَّهُ (K, TA:) or, as some say, شَتَّمَ signifies [the addressing with] foul speech, without قَذَف [here meaning the casting an accusation, though commonly used and expl. as syn. with شَتَّمَ]: (TA:) and شَتَّمَ شَاتِمَةً signifies the same as شَتْمَةٌ (MA, Msb,) being a rare in-

stance of a verb of the measure فَاعَلَ denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صَادَمَهُ الحِمَارُ meaning صَدَمَهُ, and زَاخَمَهُ meaning زَحَمَهُ. (Msb.) Hence the saying, فَإِنْ شَتَّمَ فَلْيَقُلْ إِنِّي صَائِرٌ [And if he be reviled, let him say, Verily I am fasting], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or فَإِنْ شَوْتَمَرُ, which is allowable, though the former is the more proper. (Msb.) — شَاتِمَةٌ شَتَامَةٌ: see 3. = شَتَّمَ, aor. شَتَمَ (S, K,) inf. n. شَتَّمَ (S, IB) and شَتَّمَ (IB, TA,) + He (a man, S) was, or became, displeasing, or hateful, in countenance. (S, K.) = شَتَّمَ, trans. by means of ب, expl. by Golius as meaning He rejoiced at evils, or misfortunes, of an enemy, is, I doubt not, a mistake for شَمِتَ; though it might be supposed to be formed by transposition, like جَبَذَ from جَذَبَ.]

[2. شَتَّمَ, accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies + He was harsh, and surly, in countenance, and uttered a grumbling sound: if used, it must be شَتَّمَ, agreeably with the part. n., expl. below.]

3. مُشَاتِمَةٌ is syn. with مُسَابَةٌ (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: (KL:) and [in like manner] مُتَشَاتِرٌ is syn. with مُتَسَابٌ (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, شَاتَمَا and مُتَشَاتَرَا meaning تَسَابَا [They reviled, vilified, &c., each other]: (K:) and مُتَشَاتَرُوا They reviled, &c., one another; like تَسَابَوْا. (MA.) [شَاتِمَةٌ may therefore be rendered He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with شَتْمَةٌ:] see 1, in two places. — One says also, شَاتِمَةٌ فَتَمَتْهُ, aor. شَتَمَ, meaning [He vied, or contended, with him in reviling, vilifying, &c.,] and he overcame him [therein, i. e.] in reviling, &c. (TA.)

[5. شَتَّمَ is said by Freytag to signify He exposed himself to contumelies; on the authority of the Ham p. 310: but I there find only the part. n., مُشَتَّمٌ, signifying as expl. below: so that the verb, if used, means he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto. — He also explains it as signifying + He contracted the face very austere; on the authority of the Deewān of the Hudhalees.]

6: see 3, in three places.

شَتَامٌ: see the next paragraph.

شَتِيمٌ: see مَشْتُومٌ. — Also + Displeasing, or hateful, in countenance; (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, and foul, or ugly: (TA:) or to a lion as meaning + grim-faced; or stern, austere, or morose, in countenance; as also مُشَتَّمٌ; and شَتَامَةٌ (K, TA;) the last like جَبَانَةٌ [in measure, but in the CK written شَتَامَةٌ]. (TA.) One

says, فَلَانٌ شَتِيمٌ الْبُحْيَا + Such a one is displeasing, or hateful, in countenance. (S.) = Also, and شَتَامٌ, An obstruction (سَدَّة) of the fauces, combined with foulness, or ugliness, of face. (TA.)

شَتِيمَةٌ a subst., (S, Msb, K, and Ksh in lxxiv. 41, [by Bq, in explaining the same passage of the Kur, improperly said to be an inf. n.,] from شَتَمَ (Msb, K,) in the sense of شَتَّمَ [meaning The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S,* and Ksh ubi suprā;) as also مُشَتَّمَةٌ, and مُشَتَّمَةٌ, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

شَتَامٌ [One who reviles, &c., much]. (Ham p. 310.)

شَتَامَةٌ One who reviles, &c., [very] much. (TA.) — See also شَتِيمٌ.

[شَاتِمٌ act. part. n. of 1, Reviling, &c. — It is also said by Golius, on the authority of the Mirkāt-el-Loghah, to signify Rejoicing at another's evils, or misfortunes: but this I believe to be a mistake for شَامِتٌ: see 1, last sentence.]

الاشْتِيَامُ, with kesr, [which seems to indicate that it is الاشْتِيَامُ,] is expl. by IB as meaning رَبِيسُ الرِّكَابِ [app. رَبِيسُ الرِّكَابِ The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. اَسْتَا يَامَ (if there be such an appellation), meaning "the master of the post-horse"]. (TA.)

شَتِيمَةٌ and مُشَتَّمَةٌ: see شَتِيمَةٌ.

مُشَتَّمٌ: see شَتِيمٌ; and see also مُشَتَّمٌ.

مَشْتُومٌ Reviled, vilified, upbraided, reproached, defamed, or called by a bad name: and so with شَتِيمٌ applied to a female, as also شَتِيمٌ (K, TA;) this last, without ة, mentioned on the authority of Lh. (TA.)

مُشَتَّمٌ Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words مَتَحَكَّكٌ بِالشَّتْمِ وَمَعْتَرَضٌ لَهُ [i. e. مَتَحَكَّكٌ بِالشَّتْمِ وَمَعْتَرَضٌ لَهُ: see 5].)

شَو

1. شَوٌّ شَتَاً, aor. يَشُو, inf. n. شَوٌّ [app. شَوٌّ, The winter commenced: like as one says, رُبْعٌ رُبْعٌ, inf. n. رُبُوعٌ]. (TA.) — And شَتَاً الْيَوْمَ, aor. as above, The day was, or became, intensely cold. (Msb.) — And شَتَاً بِهِ (K,) and شَتَوْتُ بِهِ (S,) and شَتَوْنَا بِهِ, aor. as above, inf. n. شَوٌّ (Msb,) He, and I, and we, remained, stayed, dwelt, or abode, (S, Msb, K,) during the شَتَاءَ [or winter, &c.], (S,) or during a شَتَاءَ (Msb, K,) in it, (S, Msb, K,) namely, a place, (S, Msb,) or a country or town; (K;) as also شَتَى (K,) inf. n. شَتَيْتُ (TA;) and شَتَيْتُ (S, K,) said by AZ to be from الشَتَاءَ, like نَصِيفٌ from الصَّيْفِ: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شَتَا الصَّبَانَ means he re-

mained, stayed, dwelt, or abode, in the **صَيَان** [q. v., meaning a particular place and also a particular sort of place,] in the **شَتَاء**; and **تَشْتَاهَا**, he pastured [his cattle] therein in the **شَتَاء**. (TA.) — And **شَتَا الْقَوْمَ**, (K,) aor. as above, (TA.) The people, or party, experienced drought, or barrenness, or dearth, in the **شَتَاء**; as also **أَشْتَوَا**. (K.) — See also 4. = **رَضَى** like **رَضَى** [in measure], He was smitten by the **شَتَاء**. (IKtt, TA.)

2. **شَتَى**, inf. n. **تَشْتِيَة**: see 1. — One says also, **هَذَا الشَّيْءُ يَشْتِينِي** This thing will suffice me for my **شَتَاء** [or winter, &c.]. (S.)

3. **عَامَلَهُ مَسَاتَا** (S, K) and **شَتَاءَ** (K) [He bargained with him for work by, or for, the season called **شَتَاءَ**]; and in like manner, **اسْتَأْجَرَهُ** [He hired him, or took him as a hireling]: (TA:) from **الشَتَاءَ** [i. e. the subst.]; (S;) like **مُرَابَعَة** from **الرَّابِع**, &c.: (TA in art. **رَبْع** being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. **أَشْتَوَا**, (S, K,) and **أَشْتَيْنَا**, (Msb,) They, and we, entered the [season called] **شَتَاءَ**; (S, Msb, K;) and **شَتَوْنَا** signifies the same as **أَشْتَيْنَا** in this sense. (Ham p. 117.) — See also 1, near the end.

5: see the first paragraph, in two places.

شَتَا A rough, or rugged, place. (K.) — And **شَدْر** [i. e. higher, or upper, part, or front, or fore part,] of a valley. (Az, K.)

شَتَوَة: see **شَتَاءَ**, in three places.

ف. 3/11

شَتَوَى and **شَتَوَى** (S, Msb, K,) like **خَرَفَى** and **خَرَفَى** (S,) [signifying *Of, or relating to, the season called شَتَاءَ*], are rel. ns. of **شَتَاءَ** (S, Msb, K) regarded as pl. of **شَتَوَة**: (Msb:) or it may be that they formed the rel. n. from **شَتَوَة**, and discarded that of **شَتَاءَ**; as is said in the M: (TA:) or those who regard **شَتَاءَ** as a sing. make its rel. n. to be **شَتَائِي** and **شَتَاوِي**. (Msb, TA.) — **الشَتَوَى**, (S, K,) thus with fet-h to the **ش** and **ت**, (K,) signifies also *The rain of the [season called] شَتَاءَ*; and so **الشَّتَّى**; (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce **نَوَّ**; and see also **نَوَّ**.] — Also *The increase, or offspring, (رَتَاج) of sheep and goats in the [season called] رَبِيع* [by which is here meant the season called **الرَّبِيعُ** and **الْأَوَّلُ**, commencing in January and ending in March: see the former of the two tables mentioned above]: (Abou-Nasr, TA voce **صَفَرَى** [q. v.]:) [and in like manner, of camels; for] **شَتَوَى** and **شَتَوَى** and **شَتَى** are applied to the young camel brought forth by her that is termed **مُسْت**, meaning **مُرَبِع** [i. e. that brings forth in the (season called) رَبِيع]. (TA.)

شَتَاءَ a word of well-known meaning [in the

sense in which it is most commonly used, i. e. *Winter*]; (S;) one of the quarters [of the circle] of the seasons; (K;) and **شَتَاءَ** signifies the same; (Sgh, K;) [and so does **شَتِيَة**; (see an ex. voce **رَبِيعَى**)] and so does **مَشَتَاءَ**: (Msb, TA:) [also the half-year commencing at the autumnal equinox: Isk says, **السَّنَة** is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the **سَنَة** [or year] at the commencement of the **شَتَاءَ** because this word is masc. and the word **صَيْف** [meaning in this case the "half-year commencing at the vernal equinox"] is fem.: then they divided the **شَتَاءَ** into two halves; the **شَتَوَى** being the former; and the **رَبِيع**, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the **رَبِيع**; and the latter, the **شَتَاءَ** or **شَتَوَة**]; each consisting of three months; and in like manner the **صَيْف** and the **قَيْظ** consist, each, of three months: (TA:) also one of the six seasons into which the year is divided, each whereof consists of two months; namely, the season [commencing in November and ending in January,] next after that called **الْخَرِيف**: (S and K voce **رَبِيع**: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (S,) **شَتَاءَ** is pl. of **شَتَوَة**: (S, Msb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or **شَتَاءَ** and **شَتَوَة** signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that **الشَتَاءَ** is a proper name for the quarter [i. e.]: (Msb:) the pl. is **أَشْتِيَة**, (S, Msb, K,) i. e. pl. of **شَتَاءَ**, (S, Msb,) because **أَفْعَالَة**, as pl. of **فَعَال**, is peculiar to a masc. [noun]; (Msb;) and **شَتَى** also, (K, TA,) originally **أَشْتَوَى** [a mistake for **شَتَوَى**], written in the Tekmileh **شَتَى**, as on the authority of Fr.: (TA:) the pl. of its syn. **مَشَتَاءَ** is **مَسَاتَات**. (Msb.) — Also, i. e. **شَتَاءَ**, *Hail*, syn. **بَرْد**, (K, TA, [in the CK **بَرْد**]) that falls from the sky. (TA.) — And *Drought, or dearth*: (K, and Ham pp. 117 and 150:) this meaning being assigned to the **شَتَاءَ** exclusively of the **صَيْف** because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شَتَى: see **شَتَوَى**, in two places.

شَتِيَة: see **شَتَاءَ** [with which it is syn.].

شَتَاوَى and **شَتَائِي**: see **شَتَوَى**.

شَات Entering the **شَتَاءَ**, which, with them, [i. e. the Arabs, and app. in this case,] means [a season of] drought, or dearth. (Ham pp. 149-50.) — **أَيَّامُ شَات** A day intensely cold: (Msb:) or a day in which is **بَرْد** [i. e. hail (accord. to the CK **بَرْد**)] and in like manner **غَدَاةُ شَاتِيَة** [a morning in which is hail]. (K, TA.)

شَتَاءَ: see its syn. **شَتَاءَ**.

مَشَتَى The place [in which one resides, stays,

dwells, or abides, during the season] of the **شَتَاءَ** [or winter, &c.]; as also **مَشَتَاءَ**: (K:) pl. **مَسَاتَات**. (TA.)

مَشَتَى: see **شَتَوَى**, last sentence. — It is said in a trad., as some relate it, **وَالنَّاسُ مُرْمِلُونَ مُشْتُونَ**, meaning *The people being in a state of straitness, or dearth, and hunger, and paucity of milk: but* I Ath says that the reading commonly known is **مُسْتُونَ**. (TA.)

مَشَتَى: see **شَتَاءَ**, in two places: — and **مَشَتَى**.

شت

شَتْ A species of tree, (As, IDrd, ISd, Msb,) of those that grow upon the mountains, (As,) or a certain plant, (S, K,) of sweet odour, (S, Msb, K,) but bitter to the taste, (S, Msb,) with which one tans, (S, K,) growing in the mountains of *El-Ghorr* (ADk, Msb) and *Tihameh and Nejd*; (ADk;) a kind of tree like the dwarf-apple-tree, (AHn, Mgh,) in size, (AHn,) the leaves of which are like those of the **خَلَف** [q. v.], (AHn, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] **بَرْمَة**, in which are three or four black grains, resembling the pigeons: n. un. with **ة**. (AHn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for **شَب**, though he knew not whether the **شَتْ** were used for tanning, or not: (TA:) [Mtr, however, says that] **شَب** is a mistake in this case, for it is a species of **زَاج**, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the **شَتْ** is the wild nut (**جَوْزُ الْبَرِّ**). (K [in which this last is mentioned as a distinct signification] and TA.) [See also **شَب**.] = The honey-bee. (AA, K.) = A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] **شُرْقَة**: pl. **شَتَات**. (K.) = Also *Many, or much, of anything.* (TA.)

شح

1. **شَحَّه**, aor. **شَحَّ** and **شَحَّ**, (S, Msb, K,) the former reg., (Msb,) [the latter irreg.] inf. n. **شَحَّ**, (S, Msb,) He broke it, [so as to cleave its skin or its flesh,] namely, another's head: (S, * K, TA:) or he clave his skin of the face or of the head; or he clave its skin, i. e. the skin of the face or of the head: (Msb:) originally he struck it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]; and then used in relation to other members: (TA:) or **شَحَّه فِي رَأْسِهِ** and **فِي وَجْهِهِ** [he wounded him so as to cleave the skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A,] it is from **سَجَّتِ السَّيْفِيَة الْبَحْرَ** [expl. below]. (Msb.) — [Hence,] it is said in a prov., **فُلَانٌ يَشْحُ يَدٌ وَيَأْخُذُ بِأُخْرَى** [Such a one breaks a head with one hand and cures with another]; meaning + such a one corrupts, or mars, one time, and

rectifies, or repairs, another time. (TA.) And
 زَيْدٌ يَشُجُّ مَرَّةً وَيَأْسُو مَرَّةً † *Zeyd does, or says,*
wrong one time, and right one time. (A, TA.) —
 سَجَّتِ السَّفِينَةُ الْبَحْرَ † *The ship clave the sea :*
 (S, A, L, Mgh:) and [in like manner] شَجَّ الْبَحْرَ
 † *he clave the sea ;* (K, TA ;) said of a swimmer.
 (TA.) And شَجَّ الْمَفَاةَ † *He traversed the desert.*
 (S, A, K.) And شَجَّ الْأَرْضَ بِرَاحِلَتِهِ † *He tra-*
versed the land, with his camel that he rode, at a
vehement rate. (TA.) — And شَجَّ الشَّرَابَ (K,
 TA,) or شَجَّ الْخَمْرَ بِالْمَاءِ † *shajja*, aor. 2 and 7, inf. n.
 شَجَّ, [as above,] (TA,) † *He mixed the beverage,*
or the wine, (K, TA,) with water. (TA.) Hence,
 فَكَانَ يَشُجُّ عَلَى مِسْكًا † *And it was as though it mixed with her odour*
of musk the breath of wind that reached my
organ of smell. (TA.)

2. ⁹ تَشْجِيع [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — And hence, perhaps.] † The acting with penetrative energy, vigour, or effectiveness; syn. تَضْمُن. (O, K.) *battering* (see VERB in § 66)

3. بِمَهْرٍ شَجَّاجٌ (A, O, K) and تَسَاجٌ (A, TA)
Between them is a mutual breaking of heads.
 (A, O, K, TA. [In the CK, شَجَّاجٌ is erroneously put for شَجَّاجٌ .])

6: see what next precedes.

شَجَّةٌ *A single act of breaking of one's head* [so as to cleave its skin or its flesh]. (TA.) — And *A wound by which the head is broken* (S,* A,* L, Mṣb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A,* Mṣb:) pl. شَجَاجٌ (S, A, L, Mṣb) and شَجَاتٌ. (Mṣb.) What are termed شَجَاج are of ten different kinds, (A, L,) distinguished by the following epithets: [1] حَارِصَةٌ, which peels off the [external] skin, but does not bring blood: [2] دَامِيَةٌ, which brings blood: [3] بَاضِعَةٌ, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دَمَع, voce دَامِغَة, q. v., what are here mentioned as the second and third are transposed:)] 4, مَلَّاحِمَةٌ, which cleaves the flesh much: [5] سِمَّاقٌ, which leaves between it and the bone only a thin skin: these are five شَجَاج for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] مُوَضِّعَةٌ, which reaches to the bone, and for which the mulct is five camels: [7] هَاشِمَةٌ, which breaks the bone, and for which the mulct is ten camels: [8] مُنْقَلَةٌ, from which bone is removed, from one place to another, and for which the mulct is fifteen camels; [9] مَأْمُومَةٌ, also called أَمَّةٌ, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] دَامِغَةٌ, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

Bk. I.

The ^{شَجَّة} of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattâb, was the subject of a prov. on account of its beauty [and is said to have increased his goodness]. (MF.)

 The mark, or scar, of a wound by which the forehead has been broken. (S,* A, K,* TA.)

The عَفَقُ [or *magpie*]; (K, TA; omitted in the CK); [and] so *شُجُو*. (K and TA in art. *شُجُو*.)

and مُشْجُوعٌ and شَجِيحٌ A head broken [so that its skin or its flesh is cloven]: or a man having his head [so] broken: (S, TA:) pl. [of the former] شَجِيحٌ: you say قَوْمٌ شَجِيحٌ. (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning † *Having its head broken, or mangled, by blows*]: and so is مُشَجَّجٌ, but in an intensive sense. (S, L.) — And both the first and † last signify † *A wooden peg or stake*; (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, مَا بِالْأُودَارِ مُشَجَّجٌ † *There is not in the house [even] a wooden peg or stake.* (A, TA.)

شَجَجِي: see شَجَوَجِي.

سَابِحٌ شَجَّاجٌ † A swimmer that cleaves the
water vehemently. (TA.)

أَسَجَّ A man having a mark, or scar, of a wound
by which his forehead has been broken. (S, A, K.)

مُسَجِّجٌ: see سُجَّيجٌ, in three places.

شَجِيح : see مَشْجُوج

شجیب

1. شَجِبَ, aor. 2, (S, A, O, Mšb, K,) inf. n. شَجِبٌ; (S, O, Mšb, K;) and شَجِبَ, aor. 2, (S, A, O, K,) inf. n. شُجِبَ; (S, O, K;) *He perished*: (S, A, O, Mšb, K:) or, accord. to AO, *he perished in relation to religion or the present worldly state*: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies *he grieved, or mourned; or was sorrowful, sad, or unhappy*. (S, O.) [See also شَجِبَ, below.] — And شَجِبَ, aor. 2, inf. n. شَجِبٌ and شُجِبَ, *It (a thing) went, went away, or passed away*. (TA.) — And شَجِبَ, aor. 2, inf. n. شَجِبٌ said of a raven (قُرَاب), *It uttered the croak that is ominous of separation*: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see شَاجِبٌ.] — See also 6. شَجِبَ (S, K,) aor. 2, inf. n. شَجِبَ, (S,) *He (God, S) destroyed him*: (S, K:) one says مَا لَهُ شَجِبَةٌ اَللّٰهُ [What aileth him? *May God destroy him!*]: thus the verb is trans. as well as intrans. (S.) — And *He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy*: (S, K, TA:) [and so, app., اُشْجِبَ الْأَمْرَ فَشَجِبَ لَهُ, اُشْجِبَهُ for] one says, لَهُ

inf. n. **شَجَبَ**, i. e. **حَزَنَ**, [which seems to mean *The affair grieved him and he grieved at it,*] and [in like manner] **أَشَجَبَكَ الْأَمْرُ فَسَجَبْتَ**. (TA.) — And *He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place. (O, K, TA.)* — Also *He drew, or pulled, him, or it. (O, K.)* One says of a horseman, and of a horse, **شَجَبَ اللَّجَامَ** and **يُشَجِّبُهُ**, *He pulled the bit and bridle, and he pulls it. (O.)* And **أَتَكَ حَاجَتِي** **تَشَجَّبَنِي عَنْ حَاجَتِي** *Verily thou drawest me from the thing that I want. (Aṣ O.)* — And *He occupied him, or busied him, or occupied him so as to divert his attention [from a thing]. (Isk, S, O, K.)* — And **شَجَبَهُ بِشَجَابٍ** *He stopped it with a stopper; syn. سَدَّهُ بِسَدَادٍ. (S, O, TA.)*

4: see the preceding paragraph.

5. **تَحَزَّنَ** *i. q.* **تَشَجَّبَ** [app. as meaning *He expressed pain, grief, or sorrow, or he lamented, or moaned*]. (O, K.)

6. *It* (an affair, Nh, M_{SB}, TA) *became confused*: (Nh, M_{SB}, K, TA:) and (M_{SB}, K, TA) *it* (a thing, IDrd, TA) *became intermixed, or intermingled, one part of it entering into, or within, another*; (IDrd, M_{SB}, K, TA;) as also *شجب* [app. ^۷شَجَبَ], inf. n. شَجَب [app. شَجَبَ]. (IDrd, TA,)

حَاجَةٌ Want, or a want, syn. شَجَبٌ and anxiety : (A, O, K:) pl. شُجُوبٌ. (TA.) = Also, as an epithet, applied to a skin for water or milk, as though a contraction of شَجَبٌ meaning "perishing," *Old, and worn out*; (O, TA;*) and also شَاجِبٌ : (O:) or the latter, so applied, signifies *dry*. (TA.) — And [as a subst., or an epithet in which the quality of a subst. is predominant,] *A skin for water or milk of which half is cut off and the lower part made into a bucket*: (O, K:) pl. شُجَبٌ. (TA.) And *A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels*. (L, K.*) Az says, on the authority of an Arah of the desert, that it signifies *An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it*. (TA.) Suh says, in the R, that *A water-skin* was thus called [app. meaning absolutely]. (MF, TA.) And it is said in a trad. that a man of the Anṣār used to cool water for the Prophet فِي أَشْجَابِهِ [app. a mistranscription for فِي أَشْجَابِهِ], meaning *in his water-skins, or worn-out water-skins*; and cited to show that أَشْجَابٌ is a pl. of شَجَبٌ, like as أَثْنَارٌ is pl. of ثَمَرٌ. (TA.) = Also *One of the poles of a tent*: (A, K:) pl. شُجُوبٌ [agreeably with an explanation in the Ṣ]. (TA.) = And [as an epithet,] *Long, or tall*. (K.)

شَجَبٌ *Grief, or sorrow; and anxiety*: (K, TA:) but the word more commonly known is with ن [i. e. شَجَنٌ]. (TA.) [The pl. is أَشْجَابٌ (like أَشْجَانٌ) occurring in the O. See also شَجِبَ, of which it is the inf. n.: and see شَجِبَ, first

sentence.] — And *Distress that befalls a man by reason of disease or of fight.* (K, *TA.)

شَجِبَ and **شَاجِبٌ** *Perishing*: (S, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, *grieving, or mourning; or sorrowful, sad, or unhappy.* (S, O.)

ثَلَاثَةُ شُجْبٍ *Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket* (K, TA) *and his skin for water or milk.* (TA.) [See also **شَجَابٌ** (voce **مَشَجِبٌ**), of which it is said in the TA to be pl.]

شَجَابٌ: see **مَشَجِبٌ**. — Also *A stopper*; syn. **سِدَادٌ**. (S, O, TA.)

شَجُوبٌ *A woman affected with anxiety, whose heart is given up thereto.* (O, K.)

شَاجِبٌ: see **شَجِبَ**. — Also *A raven* (**غَرَابٌ**) *croaking vehemently, or that croaks vehemently*: (S, O, K:) a raven uttering the croak that is ominous of separation: a raven of separation that bemoans, by its croak, a misfortune. (TA.) — Also *Irrational in talk, and loquacious.* (K.) It is said in a trad., **النَّاسُ ثَلَاثَةٌ**, **شَاجِبٌ وَغَائِرٌ وَسَائِرٌ**, i. e. *Men are [of] three [sorts]; a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbiddor of what is disapproved, so that he obtains good fortune; and one who is silent: or, accord. to A'Obeyd, شَاجِبٌ signifies perishing, or in a state of perdition, and sinning.* (TA.) [Or] the Prophet said, **الْمَجَالِسُ ثَلَاثَةٌ**, **مَسْجُوبٌ وَغَائِرٌ وَشَاجِبٌ**, meaning [*Assemblies are of three sorts; secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning.* (O.)

مَشَجِبٌ *Pieces of wood, (T, Mgh, K,) bound together [at the top], upon which clothes are spread, (T, Mgh,) or upon which clothes are put; as also شَجَابٌ; (K;) of which latter the pl. is شُجْبٌ: (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh says, in the R, that they used to call the water-skin **شَجِبٌ**, and they used not to hold it otherwise than suspended, so that **مَشَجِبٌ** properly signifies the piece of wood, or stick, to which the water-skin is suspended: then they amplified the application of this word so as to call thereby the thing upon which clothes are suspended: (MF, TA:) the pl. is **مَشَاجِبٌ**. (A.)*

شجر

1. **شَجَرٌ** is an inf. n. of **شَجَرَ**, and signifies *The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as*

also **اِشْتَجَارَ**. (TA.) You say, **شَجَرَ الْأَمْرَ بَيْنَهُمْ**, (Mgh, K,) aor. **شَجَرَ**, inf. n. **شَجَرٌ** (Mgh, TA) and **شُجُورٌ**, (K, TA,) *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them; syn. اِضْطَرَبَ; (Mgh;) and so شَجَرَ بَيْنَهُمْ [in which **الْأَمْرُ** is understood]; syn. **اِخْتَلَفَ**. (S:) *it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them.* (K, TA.) **فِيهَا شَجَرٌ بَيْنَهُمْ**, in the Kur iv. 68, means *Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word شَجَرٌ, ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bd:) or respecting the disagreement, or difference, that has happened between them.* (Zj, Mgh.) And it is said in a trad., **إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي** *Avoid ye the disagreement, or difference, that hath occurred among my companions.* (TA.) = **شَجَرَهُ**, (K,) aor. **شَجَرَ**, (TA,) inf. n. **شَجَرٌ**, *He tied it; namely, a thing.* (K.) — **شَجَرَهُ بِالرَّمْحِ** *He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him.* (TA.) — **شَجَرَهُ عَنْهُ**, (S, A, K,) aor. **شَجَرَ**, (TA,) inf. n. **شَجَرٌ**, (S,) *He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it.* (K.) You say, **مَا شَجَرَكَ عَنْهُ** *What has averted thee, or diverted thee, from it?* (S, A.) — **شَجَرَ الْبَيْتَ**, (S, K,) aor. and inf. n. as above, (TA,) *He propped up the بيت [or tent] with a pole.* (S, K, TA.) [In some copies of the K, **يَعْمُودُ** is erroneously put for **يَعْمُودُ**.] In like manner **شَجَرْتُهُ** is said of anything as meaning *I propped it up with a pole or the like.* (TA.) And **شَجَرَ الشَّجَرَةَ**, (T, K, TA,) and **النَّبَاتَ**, (T, TA,) inf. n. as above, (TA,) *He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant.* (T, TA.) And **شَجَرَ الثَّوْبَ** *He raised the garment, it having gone down.* (T, TA.) And **شَجَرَ**, inf. n. as above, is said of anything as meaning *It was raised, upraised, uplifted, or elevated.* (TA.) — **شَجَرَ فَاهُ** *He opened his mouth* (A, K, *TA) *with a stick, or a piece of wood, (A, TA,) by inserting this into the part of the mouth called its شَجَرٌ, (TA,) فَأَوَجَرَهُ [and then put, or poured, medicine, or water, &c., into his mouth].* (A, TA.) And **شَجَرَ الدَّابَّةَ**, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, **اِشْتَجَرَهَا**; (TA;) *He made the beast to open its mouth by jerking its bridle to curb it.* (TS, K, TA.) — And **شَجَرَ الشَّيْءَ** *He threw the thing upon the مَشْجَرِ [q. v.], (S, K,) i. e. the مَشَجِبِ.* (S.) = **شَجَرَ**, aor. **شَجَرَ**, i. q. **كَثُرَ جَمْعُهُ** [app. meaning *Its aggregate became large in quantity; or it became much in the aggregate*]: (TS, K, TA:) but accord. to As, [it seems to signify *it became collected together, and then scattered, or dispersed, by something: for he says that*] **شَجَرٌ** [its reg.*

part. n.] is applied to anything collected together, and then scattered, or dispersed, by something (TA.)

2. **تَشْجِيرُ النَّخْلِ** i. q. **تَشْخِيرُهُ**. (K,) *The laying of the racemes of the palm-trees upon the branches, lest they should break: (K in art. شَخَر:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme.* (TA in the present art.)

3. **شَجَرَ الْمَالِ** *The cattle pastured upon شَجَرٌ [i. e. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants.* (ISk, S, A, *) — **شَاجِرٌ فَلَانٌ فَلَانًا**, (K,) inf. n. **مَشَاجِرَةٌ**, (S,) *Such a one contended, disputed, or litigated, with such a one.* (S, *K, TA.)

4. **شَجَرَ الْأَرْضُ** *The land produced شَجَرٌ [i. e. trees, or shrubs].* (K.)

6: see 8, in three places. 757

7: see 8, in two places, and see 7 in art. سَجَر.

8. **اِشْتَجَرَ** *It was, or became, knit, or connected, together, one part with another; as also اِشْتَبَكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so تَشَاجَرٌ: (Ham p. 161:) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed.* (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction **يَشْتَجِرُونَ فِيهَا اِشْتِجَارَ أَطْبَاقِ الرَّأْسِ**, (فتنة) *They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another.* (TA.) You say, **اِشْتَجَرُوا بِرِمَاحِهِمْ**, (TA) and **تَشَاجَرُوا بِهَا**, (S, A, Mgh, TA) *They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears.* (S, A, Mgh, TA.) And **اِشْتَجَرُوا** (Zj, S, A, Mgh, K) and **تَشَاجَرُوا** (Zj, S, A, Mgh, K) *They became commingled, or confused, or embroiled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgh, Mgh;) or disagreed, or differed.* (S, *A, *Mgh, Mgh, *K.) — Also *He preceded, outwent, or outstripped; (K, *TA;) and so اِنْشَجَرَ. (K.)* — And, said of sleep, *It withdrew, or kept aloof, from one; (K, *TA;) as also اِنْشَجَرَ. (K.)* = Also (S, K) said of a man, (S,) *He put his hand beneath his شَجَرٌ, against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed.* (TA.) — [And, said of a horse, *He was bridled, reined, or curbed: (Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form: see 1, last sentence but two.*

شَجَرٌ *A discordant, or complicated, or confused, affair, or case.* (O, K.) = Also *The part, of a رَحْلٍ [or camel's saddle], that is between the كِرَانِ, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَةٌ and the آخِرَةُ, (TA in art. شَخَر,) [i. e. the شَرْخَانِ,] the كَرَّ*

being what conjoins the ظَلْفَتَانِ [in the fore part of the saddle and in like manner in the hinder part]: the part between the كَرَانِ is also called the شُخْرُ. (TA in the present art. [It is there said that this part is also called the شُخْرُ as well as the شُخْرُ: but this is a mistake.]) — And The chin: (Aṣ, O, K:) or (TA, in the K “and,”) the place of opening (مَفْرَج, [as in the K voce رَشِين] in the K here erroneously written مَخْرَج, the meaning being مَفْتَح, of the mouth: (K,* TA:) or the part between the two lower jaws: (AA, S, K:) or the hinder part of the mouth: or the side of the mouth, where the upper and lower lips unite: or what has opened of the part where the mouth closes [when medicine or the like is put into it]; expl. by مَفْرَجٌ مِنْ مُنْطَبِقِ الْفَمِ: or the place of meeting of the لَهْمَتَانِ [q. v., a word variously explained]: (K:) or the part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin: and, in a horse, the part between the upper, main, portions of the two sides of the lower jaw: (TA:) pl. [of pauc.] أَشْجَارُ and [of mult.] شُجُورُ. (K.)

شَجَرٌ (S, A, Mgh, Mṣb, K, &c.) and شَجَرٌ and شَيْخٌ (K,) in which last the ج is changed into ي, like as the ي is changed into ج, as in غَجَجٌ, originally غَنَى, or, accord. to IJ, the ي in شَيْخٌ is not changed from ج because it remains ي in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of شَيْخٌ is said to be شَيْخَةٌ and شَيْخَةٌ, and because it has kesr instead of fet-h to the ش, [whence it appears that IJ knew not شَجَرٌ,] (TA,) [as coll. gen. ns., Trees; and shrubs, or bushes; which latter are also called, for distinction, دَقِ الشَّجَرِ and sometimes applied to plants in general; and, as a gen. n., sometimes meaning the tree, &c.;] the kind of plant that has a trunk, or stem: (S, A, K:) or the kind that has a hard trunk, or stem, (Mgh, Mṣb,) like the نَخْلُ &c.: (Mṣb:) or such as produces seed, and does not come to an end in its year: (Mgh:) or such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so: (K:) called شَجَرٌ from شَجَرَ, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA:*) n. un. with ة, (Mṣb, K,) i. e. شَجَرَةٌ (S, Mgh, Mṣb, TA) and شَجَرَةٌ and شَيْخَةٌ (TA:) the pl. [of شَجَرٌ] is أَشْجَارُ (S, Mṣb) and [of شَجَرَةٌ] شَجَرَاتُ (Mṣb, TA) and [of شَيْخَةٌ] شَيْخَاتُ (TA:) شَجَرَةٌ also signifies the same as شَجَرٌ: (K:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَةٌ; a pl. [or quasi-pl. n.] of which there are few other instances; قَصَبَةٌ قَصَبَاتُ, and طَرَفَةٌ طَرَفَاتُ, and حَلْفَةٌ حَلْفَاتُ; or, accord. to Aṣ, the sing. [or n. un.] of حَلْفَةٌ is حَلْفَةٌ: and accord. to Sb, شَجَرَةٌ is sing. and pl., and so are قَصَبَةٌ and طَرَفَةٌ and حَلْفَةٌ: (S:) or شَجَرَةٌ signifies tangled, or luxuriant, or abundant and dense, شَجَرٌ: (A:) or a collection of شَجَرٌ. (TA.) — شَجَرَةٌ الْبَقِ &c.:

see in arts. بَقِ &c. — In the saying in a trad., that the شَجَرَةٌ and the صَخْرَةٌ are of, or from, Paradise, by the former is said to be meant The grape-vine: or the tree beneath which allegiance was sworn to the Prophet; and which, it is said, was a شَمْرَةٌ [or gum-acacia-tree]: (TA:) and by the latter, the صَخْرَةٌ [or rock] of Jerusalem. (TA in art. صَخْر, q. v.) — By الشَّجَرَةُ الطَّيْبَةُ, mentioned in the Kur in xiv. 29, is said to be meant The palm-tree: or a certain tree in Paradise: and by الشَّجَرَةُ الْحَيَّةُ, in the next verse but one, the colocynth, and the كُنُوثُ: [see art. خَبَث:] or each may have a more general application. (Bd in xiv. 31.) And الشَّجَرَةُ الْمَلْعُونَةُ, mentioned in the Kur xvii. 62, means The tree called الرَّقُومُ: and some explain it as meaning the Devil: and Abou-Jahl: and El-Hakam Ibn-Abi-L'Aṣ. (Bd.) — شَجَرَةٌ also signifies † The stock, or origin, of a man: (O, TA:) [hence,] one says, هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ † [He is of a good stock or origin]; and مِنْ شَجَرَةِ النَّبِيِّ † [of the prophetic stock, meaning of the stock of the Prophet]. (A.) [And † A genealogical tree; a pedigree.] — Also, (CK,) or شَجَرَةٌ, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) † A small speck, or speckle, on the chin of a boy: (O, K:) on the authority of IAṣ. (TA.) — And one says, مَا أَحْسَنَ شَجَرَةَ ضَرْعِهَا, (so in my copy of the A, and accord. to the CK,) or شَجَرَةٌ ضَرْعُهَا, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) † How goodly are the shape, (A,) or the size, (O, K,) and the appearance, of her udder! (A, O, K:) or the veins and skin and flesh thereof! referring to a she-camel. (O, K.)

شَجَرٌ: see 1, last sentence: = and its fem., with ة, see voce شَجَرٌ.

شَجَرٌ; and its n. un., with ة: see شَجَرٌ.

شَجَرَةٌ: see شَجَرٌ, last two sentences.

شَجَرَاتُ, as a quasi-pl. n.: see شَجَرٌ = Also fem. of أَشْجَارُ as syn. with شَجَرٌ.

الشُّجْرَةُ [The letters of which the شَجَرُ is the place of utterance; (in the CK, الشُّجْرَةُ);] the letters ج and ش and ض. (K.) 734.

شَجَارٌ: see مَشْجَرٌ, in two places.

شَجَارٌ: see مَشْجَرٌ, in four places. — Also The wood of a well, (S, K, KL,) by means of which the bucket is drawn out therefrom: (KL:) pl. شُجُرٌ: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is سُجُلٌ, as is shown by the rhyme of the poem. (Sgh, TA.) — Also [A wooden bar of a door;] a piece of wood which is put behind a door; called in Pers. مَتْرَسُ, (S, K, TA,) written by Az مَتْرَسُ. (TA.) — And A piece of wood with which a couch-frame (سُرِير) is repaired, by its being affixed as a ضَبَّةُ [q. v.], (S, K,) beneath it. (S.) — And A piece of wood which is put in the

mouth of a kid, to prevent its sucking. (TS, K.) — And A certain brand, or mark made with a hot iron, upon camels. (S, K.)

وَادٍ شَجِيرٍ, and أَشْجَرٍ (K,) or the former, (S, A,) but not the latter, (S,) and مَشْجَرٌ; (K;) and أَشْجَرَةٌ, (S, TA,) and شَجَرَةٌ, (A, K,) and مَشْجَرَةٌ, (S, Mṣb, K,) and مَشْجَرَةٌ; (AHn, S,* K;) A valley, and a land, abounding with شَجَرٍ or أَشْجَارٍ [i. e. trees, or shrubs]. (S, A, Mṣb, K.) — شَجِيرٌ also signifies Strange, or a stranger; applied to a man, (S, A, K,) and to a camel. (S, K.) — And An arrow that is used in the game called الْمَيْسِرُ, thrown among arrows not from its kind of tree: (S, K:) or one that is borrowed, and from the winning of which [on former occasions] one augurs good. (TA.) — Also Bad, corrupt, or disapproved. (Kr, K.) — And A companion: (M, K:) or a friend: (A:) pl. شَجَرَاءُ. (M, TA.) — And A sword. (K.)

مَشْجَرَةٌ: see شَجَارَةٌ.

مَشْجَرٌ [pl. of شَجَارَةٌ fem. of شَجَرٌ]: see مَشْجَرٌ. — Also مَشْجَرٌ, (S, K, TA) [and] مَشْجَرَةٌ (Mgh, Mṣb) A place (S, Mgh, Mṣb, K) of growth (Mgh, K) of شَجَرٍ or أَشْجَارٍ [i. e. trees, or shrubs]: (S, Mgh, Mṣb, K:) or, as some say, the former signifies many شَجَرٌ. (TA.) — The former also signifies A place of مُشَاجَرَةٍ [i. e. contending, disputing, or litigating]: pl. مَشَاجِرُ; and, some say, it is an inf. n. (Har p. 473.) — See also مَشْجَرٌ, in two places.

أَرْضٌ مُشْجَرَةٌ: see شَجِيرٌ. — You say also مَشْجَرَةٌ meaning A land giving growth to شَجَرٍ [i. e. trees, or shrubs]. (TA. [See also مَشْجَرٌ.])

مَشْجَبٌ i. q. مَشْجَبٌ [i. e. A thing composed of pieces of wood, or sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put]: (S:) or pieces of wood, or sticks, tied together, like the مَشْجَبُ, upon which articles of furniture, or utensils, are put: (M, Mṣb:) pl. مَشَاجِرُ. (M, TA.) — And hence, (M,) The wood, (K,) or pieces of wood, (M,) of the [kind of camel-vehicle for women called] هَوْدَجٌ; (M, K;) as also مَشْجَرٌ and شَجَارٌ and شَجَارٌ: (L, K:) n. un. مَشْجَرَةٌ and مَشْجَرَةٌ: (TA:) or a vehicle used by women, smaller than the هَوْدَجُ, having the head uncovered; (AA, K,* TA;) as also مَشْجَرٌ and شَجَارٌ: (K:) accord. to Lth, شَجَارٌ signifies the wood [or frame-work] of the هَوْدَجُ, which when covered becomes a هَوْدَجُ: (TA:) Aṣ

says that **مُشَاجِرٌ** signifies the *pieces of wood of a* **هودج**: **AA**, that it signifies *vehicles smaller than هودج*, *having the heads uncovered*; also called **سُجَر**, of which the sing. is **شِجَارٌ**. (S.)

مُشَجَّرٌ: see **شَجِيرٌ**: — and see also **مُشَجَّرٌ**.

مُشَجَّرٌ Figured work (TA) *having the form of شجر* [i. e. trees, or shrubs]: (K, TA) and silk brocade (**دِيَابَج**) *figured with the forms of شجر*. (S, K.)

مُشْتَجِرُ الرِّمَاحِ [The place of the commingling of spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.)

مُتَشَجِرٌ and **مُتَشَاجِرٌ** Commingled [and confused]: you say **رِمَاحٌ مُتَشَجِرَةٌ** and **مُتَشَاجِرَةٌ** and **سُجَاجِرٌ** *Spears commingled and confused*. (TA.)

مُتَشَاجِرٌ: see what next precedes, in two places.

شجع

1. **شَجَعٌ**, aor. **شَجَعْتُ**, (S, Mṣb, K,) inf. n. **شَجَاعَةٌ**, (S, Mṣb,) *He (a man, S) was, or became, courageous, brave, valiant, bold, daring, or strong-hearted (S, Mṣb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of his boldness. (Mṣb.)* AZ says that **شَجَاعَةٌ** sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Mṣb.) = **شَجَعَةٌ**, aor. **شَجَعْتُ**, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be **شَجَعْتُ**,] *He overcame him, or surpassed him, in شَجَاعَةٌ [or courage, &c.]. (K.)* [See 3.] = **شَجَعٌ**, aor. **شَجَعْتُ**, (Mṣb,) inf. n. **شَجَعٌ**, (IDrd, Mṣb, K,) *He was, or became, tall. (IDrd, Mṣb, K.)*

2. **شَجَعَةٌ**, (S, K,) inf. n. **تَشَجُّعٌ**, (K,) *He encouraged him; or strengthened his heart; (S, K;) and emboldened him: (K:) or he said to him, Thou art شَجَاعٌ [or courageous, &c.]. (Sb, S, K.)*

3. **شَاجَعْتُهُ فَشَجَعْتُهُ** [I strove to overcome or surpass him, or contended with him for superiority, in شَجَاعَةٌ (or courage, &c.), and] I overcame him, or surpassed him, therein. (TA.)

4. **مَا أَشَجَعَهُ** [How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art بسل.)

5. **تَشَجَّعَ** *He affected (تَكَلَّفَ) courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; (S, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him. (TA.)*

شَجَعٌ Penetrating energy; boldness. (Aṣ.) — *Quickness of the shifting of the legs, in camels, (S, K,) or, accord. to IB, in horses. (TA.)*

شَجَعٌ; fem. with **ة**: see **شُجَاعٌ**, in three places.

— **القَوَائِرِ شَجَعٌ** *Quick in the shifting of the legs, applied to a he-camel; and so شَجَعَةٌ and شُجَاعَةٌ*,

applied to a she-camel. (S, K.) And **قَوَائِرُ شُجَاعَاتٍ** *Quick, and light, active, or nimble, legs. (TA.)* — *Mad, applied to a camel. (Ibn-'Abbād, K.)*

شُجَاعٌ: see **شَجَعٌ**.

شُجَعَةٌ: see **شُجَاعٌ**: = see also **شُجَعَةٌ**: — also *Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., أَعْمَى يَقْدُ شُجَعَةً, or having a protracted disease: but in Freytag's Arab. Prov. ii. 119, the last word is written شُجَعَةٌ, and said to be pl. of شَاجِعٌ, and to signify, app., suffering paralysis]. (TA.)*

شُجَعَةٌ: see **شُجَاعٌ**. = Also *Cowardly, weak, (Ibn-'Abbād,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbād, K;) as also شُجَعَةٌ (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of مُشْجُوعٌ, q. v.,] like سُخْرَةٌ and other words. (Ibn-'Abbād.)*

شُجَعَةٌ: see **شُجَاعٌ**.

شُجَاعَةٌ [or **شُجَعَةٌ** or **شُجَعَةٌ**]: see **شُجَاعٌ**.

شُجَعَرٌ *A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadriliteral-radical word. (TA.)* [See also **شُجَاعٌ**.]

شُجَاعٌ: see what next follows

شُجَاعٌ and **شُجَاعٌ** (Lh, ISk, S, Mṣb, K) and **شُجَاعٌ**, (Mṣb, K,) which is of the dial. of Benoo-Okeyl, being made by them to accord with its contr., which is **جَبَانٌ**, (Mṣb,) and **شُجَعٌ** (Lh, S, Mṣb, K) and **أَشْجَعٌ** (S, K) and **شُجَعٌ** (K) and **شُجَعٌ**, (as in some copies of the K,) or **شُجَعَةٌ**, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] *Courageous, brave, valiant, bold, daring, or strong-hearted (S, Mṣb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of boldness: (Mṣb:) fem. [of the 1st and 2nd and 3rd respectively] شُجَاعَةٌ and شُجَاعَةٌ (S, Mṣb, K) and شُجَاعَةٌ (Mṣb, K) and شُجَاعٌ also [without **ة**] (Mṣb) and [of the 4th] **شُجَعَةٌ** (Mṣb, K) and [of the 5th] **شُجَعَةٌ** and [of the 6th] **شُجَعَةٌ**: (K:) pl. masc. (of the 1st, S, Mṣb) **شُجَعَةٌ** [a pl. of pauc.] (AO, S, Mṣb, K) and [of the first three, and perhaps of the 4th also,] **شُجَعَةٌ** (S, K) and (of the 1st, S) **شُجَعَانٌ** (Lh, S, K) and (of the 4th, S) **شُجَعَانٌ** (Lh, ISk, S, K) [or, accord. to IDrd, **شُجَعَانٌ** is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Mṣb) **شُجَعَانٌ** (S, Mṣb, K) and [of the 4th, and perhaps of others also,] **شُجَاعٌ** (K,) and also, (but these are quasi-pl. ns., TA,) **شُجَعَةٌ** (AO, S, K) and **شُجَعَةٌ** (K) and **شُجَعَةٌ** [app. a mistake for **شُجَعَةٌ** or **شُجَعَةٌ**]: (TA:) pl. fem. [all of **شُجَاعَةٌ**, or the last of **شُجَعَةٌ** or of **شُجَعَةٌ**,] and **شُجَاعٌ** and **شُجَعٌ** (Lh, K:) or **شُجَاعٌ** is [an*

epithet] peculiar to men: (K, TA:) AZ says, “I have heard the Kilábees say, **رَجُلٌ شُجَاعٌ**, but they do not apply this epithet to a woman:” (S:) **شُجَعَةٌ** and **شُجَعَةٌ**, however, are applied to a woman, and signify *bold, (Ibn-'Abbād, K,) long-tongued, and vehemently clamorous, towards men; (Ibn-'Abbād, TA;) audacious in her speech, (Ibn-'Abbād, K, [but these two epithets as applied to a woman and signifying “bold” &c. are omitted in the CK,]) and in her length of tongue, and vehement clamorousness. (Ibn-'Abbād, TA.)* — **شُجَاعٌ** (S, Mṣb, K) and **شُجَاعٌ** (K) also signify *† The serpent; (K;) and so does أَشْجَعٌ: (TA:) or † the male serpent: (Mgh, K:) or a certain species of serpent, (Sh, S, Mṣb, K,) as also أَشْجَعٌ, (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. **شُجَعَانٌ** (Lh, IDrd, K) and **شُجَعَانٌ**, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of أَشْجَعٌ is أَشْجَاعٌ; or, as some say, this is pl. of أَشْجَعَةٌ, which is pl. [of pauc.] of **شُجَاعٌ**, signifying the serpent. (TA.) [See also **شُجَعَرٌ**, above.] — Also † *The serpent called صَفَرٌ, that presents itself in the belly (S, K, TA) of a man, as the Arabs assert, when he has been long hungry: (S, TA:) but Aṣ says that **شُجَاعُ الْبَطْنِ** signifies † vehemence of hunger. (Az, TA.)**

شُجَاعٌ: see **شُجَاعٌ**, in two places.

شُجَعٌ; fem. with **ة**: see **شُجَاعٌ**, in three places.

شُجَعَةٌ: see **شُجَعَةٌ**.

أَشْجَعٌ; fem. **شُجَعَةٌ**: see **شُجَاعٌ**, in four places.

You say also, **لَبُؤَةٌ شُجَعَةٌ** *A bold lioness. (TA.)* — Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) *In whom is lightness, or unsteadiness, like what is termed هَوَجٌ, (S, K,) by reason of his strength. (S.)* See also **شُجَعٌ**. — *Mad; or possessed by a devil: (TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — Tall: (IDrd, Mṣb, K:) and so the fem. applied to a woman. (IDrd, Mṣb.) — Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) — The lion. (Lth, S, K.) — It is said in the K that **الأَشْجَعُ** also signifies **الدَّهْرُ** [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, **أَشْجَعٌ أَحَادٌ**; but this cannot be the correct meaning, for the poet, namely El-Aṣhā, says,*

* **بِأَشْجَعٍ أَحَادٍ عَلَى الدَّهْرِ حُكْمُهُ** *
by **الأشجع** meaning himself, or some other thing. (TA.) = Also, (S, K,) and **أَشْجَعٌ** (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (S,) sing. of **أَشْجَاعٌ**, [in some copies of the S written **أَشْجَاعٌ**, but the former, which, as is mentioned in the TA, is found in the

handwriting of J, is that which is commonly known,] which signifies [The *knuckles nearest to the wrist*; this being what is meant by]

the *bases* (أَصُول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رُؤُوس) of the fingers, instead of أَصُول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the tendons extended above the سَلَامَى [here meaning the metacarpal and metatarsal bones] from the wrist to the bases (أَصُول) of the fingers or toes, which are called أَظْفَابُ الْأَصَابِع, above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that the أَشَاجِع [so here instead of اشجع as above] are the tendons calls those bones the أَشَاجِع. (TA.) Abou-Bekr is described as عَارِي الْأَشَاجِع, meaning *Having little flesh upon what are thus termed: or having their tendons apparent.* (TA.) [See also رَاجِعَةٌ and بُرْجَمَةٌ.] أَشْجَعُ مِنْ دَيْكٍ [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.)

مُشْجَعٌ, like مُجْمَلٌ (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مُشْجَعٌ, like مَحْمَلٌ,] *In the utmost state of madness, or diabolical possession:* (K:) so says Ibn-Abbād; and hence, accord. to him, شَجَاعٌ [but in what sense he does not say]. (TA.)

مُشْجِعٌ Overcome, or surpassed, in شَجَاعَةٌ [or courage, &c.]. (K, TA.)

شجن

1. شَجَنٌ (S, L, K,) aor. ʔ; (K;) and شَجْنٌ, aor. ʔ; inf. n. [of the former] شَجَنٌ [in some copies of the K شَجْنٌ] and [of the latter, or of both,] شُجُونٌ (L, K;) *He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy;* (S, L, K;) and *was anxious:* and شَجْنٌ signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) *he remembered;* syn. تَذَكَّرَ. (L, K.) And شَجَنَتْ, [app. both شَجَنَتْ and شَجْنَتْ] inf. n. شُجُونٌ, *The pigeon cooed in a wailing and plaintive manner.* (L.) [See also شَجَنٌ below.] شَجْنَهُ (S, L, K,) [aor. ʔ, accord. to the usual rule of the K,] inf. n. شُجُونٌ and شُجُونٌ (L, K,) signifies the same as اشجنه (S, L, K,) i. e. *He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorrowful or sad or unhappy.* (S, L, K.) = شَجْنَتْنِي الْحَاجَةُ (S, L,) and شَجْنَتَهُ (L, K,) aor. ʔ, inf. n. شَجْنٌ (S, L,) *Want, or the want, detained, or withheld,* (S, L, K,) *me,* (S, L,) or *him.* (L, K.) And مَا شَجَنَكَ عَنَّا *What detained, or withheld, thee from us?* (L.)

4. اشجنه: see the preceding paragraph. = اشجن الكرمر *The grape-vine had a branchlet of a bunch of which all the grapes came to maturity.* (L, K. [See شَجْنَةٌ.])

5: see 1, first sentence. = تَشَجَّنَ الشَّجَرُ *The trees were, or became, tangled, or luxuriant, or abundant and dense.* (L, K.)

شَجْنٌ (S, L, K) [in the CK شَجْنٌ, but expressly said in the S to be بِاتْسَاكِينٍ] *A road of a valley;* (S, L;) or *a road in a valley: or in the upper, or uppermost, part thereof:* as also شَاجِنَةٌ (K:) pl. of the former شُجُونٌ (S, L, K:) and of the latter شَوَاجِنٌ (K:) or شَاجِنَةٌ signifies *a valley in which are many trees;* (S, L;) or *a place in which are شُجُونٌ, which means tangled trees;* (Ham pp. 761-2;) and شَوَاجِنٌ is its pl.: (S, L, and Ham p. 762:) or شَاجِنَةٌ signifies *a sort of valley producing good herbage:* or, as some say, شَوَاجِنٌ signifies the upper, or uppermost, parts of a valley; and its sing. is شَجْنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeid, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of شَاجِنَةٌ. (L.)

—[Hence,] one says, الْحَدِيثُ ذُو شُجُونٍ (S, Meyd, L, K,) being pl. of شَجْنٌ, with the quiescent; (Meyd;) a prov., (Meyd, L,) meaning *† The story is involved, or intricate;* (S, Meyd, L;) or *has several ways [in which it may be understood];* (Meyd;) or *has several modes, or manners; and objects of aim:* (L, K:) applied to a story by which one calls to mind another: (A'Obeid, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tābikhah: he had two sons, named Saad and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saad found them and restored them; but So'eyd went on seeking them; and El-Hārith Ibn-Ka'ab met him; and there were upon the young man two [garments such as are called] burds (بُرْدَان), which El-Hārith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسْعَدُ أَمْرُ سَعِيدٍ ["Is it Saad or So'eyd?" (see سَعْدُ)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Hārith Ibn-Ka'ab at 'Okādh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, "With this thy sword?" and he answered, "Yes:" and he said, "Give it me that I may look at it, for I think it to be sharp:" and El-Hārith gave it him: and he took it, and shook it, and said, إِنَّ الْحَدِيثَ ذُو شُجُونٍ; and slew him with it: whereupon it was said to him, "O Dabbeh, in the sacred month?" and he said, سَبَقَ السَّيْفُ الْعَذْلَ ["The sword preceded the censure"]: these three provs. he originated. (Meyd.)

شَجْنٌ and شُجُونٌ: see the next paragraph.

شَجْنٌ Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) pl. أَشْجَانٌ (S, L, K) and شُجُونٌ (L,

K; [in the latter of which these pls. are mentioned after all the explanations of the sing.;]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضٌ, in which it means *A cause of anxiety.*] — And *The soul's love, or its inclination, or its blamable inclination:* (L:) [or] *love that is followed by anxiety and grief.* (Kull p. 165.) — And *A want,* (S, L, Mṣb, K,) as also شَجْنٌ (L,) wherever it be: (S, L, K:) pl. شُجُونٌ (S, L, Mṣb, K) and أَشْجَانٌ (L, Mṣb, K;) the latter being pl. of شَجْنٌ also. (L.) A rájiz says,

* لِي شَجَانٍ شَجْنٍ بِنَجْدٍ *

* وَشَجْنٌ لِي بِبِلَادِ السِّنْدِ *

[*I have two wants; a want in Nejd, and I have a want in the country of Es-Sind.*] (S.) = Also *An intricately-intermingling branch of a tree;* (L, K;) and *a شُعْبَةٌ* [i. e. branch, or branchlet, or the like,] of anything; (K;) like شَجْنَةٌ and شُجْنَةٌ and شَجْنَةٌ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAar, one says شَجْنَةٌ and شُجْنٌ meaning *a branch of a tree,* [or the latter app. means branches, for it seems to be a coll. gen. n.,] and شَجْنَةٌ and شُجْنٌ, and [the pl. of شَجْنَةٌ is] شُجْنَاتٌ and شُجْنَاتٌ: (L:) or, accord. to J, (L,) شُجْنَةٌ and شُجْنَةٌ signify roots of trees intricately intermingling: (S, L:) [but] the primary signification of شُجْنَةٌ and شُجْنَةٌ is *a branchlet (a شُعْبَةٌ of a عُصَن of a tree:* (L:) or شُجْنَةٌ signifies *tangled, or luxuriant, or abundant and dense, trees.* (Mṣb.) — See also شُجْنَةٌ. — And see شَجْنٌ. — Also, (K,) or شَجْنَةٌ, (L,) [thus written without any syll. signs, perhaps fem. of شَجْنٌ, i. e. شَجْنَةٌ, but it seems to be indicated by the context in the L that it is شُجْنَةٌ,] *A she-camel compact in make, of which the several parts are interknit, one with another,* (L, K,*) *like the parts of a tree.* (L.)

شُجْنَةٌ: see the next preceding paragraph.

شُجْنَةٌ: see شَجْنٌ, in six places: and شُجْنَةٌ = Also, as some say, *Leanness; or slenderness, and leanness; or leanness, and lankness in the belly.* (L.)

شُجْنَةٌ: see شَجْنٌ, in five places. — Also, i. e. with kesr, (K,) or شُجْنٌ and شُجْنَةٌ, (L,) *A branchlet of a bunch of a grape-vine of which all the grapes come to maturity.* (L, K.) — شُجْنَةٌ signifies also *† Relationship closely, or intimately, connected.* (L.) One says, بَيْنِي وَبَيْنَهُ شُجْنَةٌ رَحِمٍ, and شُجْنَةٌ رَحِمٍ, † *Between me and him is a relationship closely, or intimately, connected.* (S.) And it is said in a trad., الرَّحِمُ شُجْنَةٌ مِنَ اللَّهِ i. e. *† The الرَّحِمُ is derived from الرَّحْمَنُ:* (S, L: [see رَحِمٌ:] or, accord. to AO, (L,) the meaning is, [the الرَّحِمُ is] *relationship, from God, closely, or intimately, connected, like the roots of trees.* (S, L.) — Also *A crack, or cleft, in a mountain.* (Lh, L, K.)

شُجْنَةٌ: see the next preceding paragraph.

شَجُونُ is a saying of the Arabs like their saying *عَابِلْتِي عِبُولٌ* [i. e., app., *My withholder is death, or shall be death alone*; for *شَجْنَتُهُ* may be rendered *Death withheld him*, like as *عَبِلْتُهُ* is rendered "death separated him"]. (L.)

شَجِينُ: see شَجْنُ.

شَاَجِنُ *Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy; (S, L; and anxious. (L.))*—See also an ex. of its fem., with ة, voce شَجُونُ.

شَاَجِنَةٌ [as a subst.]; pl. شَوَاَجِنُ: see شَجْنُ, in five places.

شجو

1. شَجَى, aor. ٤, inf. n. شَجَا, *He was choked; or his throat, or fauces, became obstructed; (S, K;)* by it; i. e. a bone or the like. (K.) One says, *عَلَيْكَ بِالْكَظْمِ وَتَوُ شَجِيتَ بِالْعَظْمِ* [Keep thou to self-restraint though thou be choked by the bone]. (TA.)—And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, † *He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, Msb;)* and *he was, or became, anxious, or disquieted in mind. (S.)*—Also, aor. and inf. n. as above, said of a creditor (غَرِمَ), *He went away, عَنْهُ* [from him]. (K.) [See 4.]—† *شَجَا بَيْنَهُمُ* *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K.)*—† *شَجَاهُ*, (S, Msb, K,) aor. ٢, inf. n. شَجُو, (S, Msb,) [app. originally syn. with أَشْجَاهُ in the first of the senses assigned to the latter in the next paragraph:—and hence,] † *It (anxiety, Msb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; (S, Msb, K;)* as also † *أَشْجَاهُ*. (K.) And, said of wealth (الْغِنَى), inf. n. شَجُو, *It excited his griefs, mournings, &c., and his desire. (TA.)*—Also, and † *أَشْجَاهُ*, † *It caused him to be mirthful, (Ks, K, TA,) and excited him. (Ks, TA.)* Thus each of these verbs has two contr. significations. (K.) But MF observes that by the author of the K [in art. طَرِبَ] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. أَشْجَاهُ, inf. n. أَشْجَاهُ, *It choked him; or caused his throat, or fauces, to be obstructed; syn. أَغَصَّهُ*; (S, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by أَغَصَّهُ; with which it is also syn. in another sense; for]—It signifies [also] † *It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness. (K.)* See also 1, in two places.—Also † *He subdued, overpowered, or overcame, him, (K, TA,) so that he grieved, or was sorrowful. (TA.)*—And † *He angered him. (Ks, TA.)*—And † *He made him to go away. (Az, TA.)* And † *I gave him (i. e. a creditor or petitioner) what contented him, so that he went away. (TA.)*

6. تَشَاَجَتْ عَلَيْهِ, (As, T, K, TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (As, T, TA,) † *She resisted him, and expressed grief, or unhappiness, to him, or on account of him, [i. e. on account of his advances,] saying, Alas, my grief, or my unhappiness!* (As, T, K, TA.) And said of a woman with reference to her husband, meaning † *She expressed grief, &c., as above. (A, TA.)*

شَجَا *A bone, or some other thing (S, K) of the like sort, (K,) sticking fast, (S,) or lying across, or forming an obstruction, (K,) in the throat, or fauces, (S, K,) of a human being, and of a beast; (TA;) a thing in the throat, or fauces, that [chokes one, or] prevents from swallowing: (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.)—See also the next paragraph.*

شَجُو † *Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S;)* [and] so † *شَجَا*: thus termed because a man is choked thereby. (Har p. 33.)—And † *A want; an object of want. (Az, K, TA.)* One says, *بَكَى فُلَانٌ شَجُوهُ* [app. meaning † *Such a one wept for his object of want*]: and *دَعَتْ الْحَمَامَةُ شَجُوَهَا* [app. † *The pigeon called for its object of want*]. (TA.)

شَجَى † *Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy; applied to a man; (S, Msb;)* and شَجِبَةً, of the measure فَعْلَةٌ, applied to a woman: one says, *وَيْلٌ لِلشَّجِي مِنْ خَلِيٍّ* [mentioned and expl. voce خَالٍ in art. خَلَوُ, where each of these epithets is written with teshdeed to the ي; and likewise in another saying there mentioned]: (S;) or, in this saying, (TA,) it signifies occupied [by anxiety or grief]; (K, TA; [in the CK, الشَّجَا is erroneously put for الشَّجِي]) and خَلِيٌّ means "free [therefrom]." so says AZ: and in this instance الشَّجِي may mean occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand: (TA:) and sometimes one says † *شَجَى*, like as one says حَزِنَ and حَزِينٌ; though this is rare; (Msb;) it is mentioned in the 'Eyn; but شَجَ is more known; and is said by Az to be the chaste form: (TA:) Mbr says, the ي of الخَلِي is with teshdeed, and the ي of الشَّجِي is without teshdeed, (S,) and sometimes this ي is with teshdeed in poetry; (S, K;) but if you make it to be from شَجَاهُ, it is † *شَجَى* only, syn. with مُشَجُو [i. e. grieved, &c.]; (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen فَعْلٌ with a ي, saying, فُلَانٌ قَبِيٌّ and كَرِيٌّ and سَمِيحٌ and سَمِيحٌ and قَبِيٌّ and لَبَدًا and كَرِيٌّ: and the third way is, that they assimilated one word in measure to another, as in الْغَدَايَا, the [proper] pl. of غَدَاةٌ being only غَدَوَاتٌ. (TA.)

شَجَى: see the next preceding paragraph, in two places.

مَفَازَةٌ شَجَوَاءٌ [A desert, or waterless desert,] difficult to travel. (S, K.)*

شَجَوَى, with fet-h to the ج; rel. n. of شَجَ (S.) f. 30

شَجَوَى, (S, K,) of the measure نَعْوَعُلٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like خَجَوَى &c., (S,* and Mz ibid.,) and † *شَجَوَاءٌ*, (K,) applied to a man, (S,) *Long in the legs: (S, K;) or very tall: or very tall, with bigness (ضَخْمٌ, in the CK ضَخْمٌ) of the bones: or long in the back, short in the leg; (K;) thus in the M; but Az says the reverse, i. e. long in the legs, short in the back. (TA.)*—Also, (K,) or the former, (TA,) *A bulky horse. (K.)*—And *تَغَفَّقَ* [or *magpie*]; (K;) [and] so † *شَجَى*; (K and TA in art. شَجَ;) fem. with ة [i. e. شَجَوَاءٌ]. (K.)—And *A wind continually blowing; as also شَجَوَاءٌ. (K.)* All this is in the M. (TA.)

شَجَوَاءٌ: see the next preceding paragraph.

أَمْرٌ شَاَجٍ *An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy. (TA.)*

شح

1. شَحَّ, (Msb,) sec. pers. شَحَحَتْ, aor. يَشَحُّ and شَحَّ, (S, O, Msb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَحَحَتْ, aor. يَشَحُّ, (S, O, Msb, K;) [the first of which, having for its aor. شَحَّ, is the most common;] inf. n. شَحَّ (S, A, O, Msb, K) and شَحَّ and شَحَّ, (ISk, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious; syn. بَخِلَ: (Msb;) or بَخِلَ relates to single things, or particulars; and شَحَّ, to things in general: or بَخِلَ relates to wealth, or property; and شَحَّ, to wealth, or property, and to kindness, or beneficence: or شَحَّ, signifies he was, or became, niggardly, &c., as above, in the utmost degree: (TA:) or he was, or became, niggardly, &c., as above, (S, A, O, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire. (S, A, O.)* You say, شَحَّ بِهِ and شَحَّ عَلَيْهِ; (T, M, K;) by the former meaning *He was, or became, niggardly, &c., of it, i. e., of his property, or the like; and by the latter, he was, or became, niggardly, &c., to him, i. e., to an asker, or a beggar, or a seeker, or the like: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see شَجِيحٌ,)] meaning by the latter the same as by the former. (L.)* [Thus] one says, *هُوَ يَشَحُّ بِمَالِهِ* [He is niggardly, &c., of his property; and sometimes, in the same sense, شَحَّ عَلَى مَالِهِ. (A.) And بَعْضُهُمْ شَحَّ

1. شَحَجَ, aor. شَحَجَ and شَحَجَ , inf. n. شَحِج (S, O, K) and شَحَّج (A ش , S, O, K) and شَحَّجَان (O, K) and شَحَّجَ (O, L); and تَشَحَّج and اِشْتَحَج (L, TA); *He uttered his voice or cry; [brayed;*

croaked;] said of a mule, (S, O, K, &c.,) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.,) and sometimes, † of a man: (L:) or شَحِج is used in relation to a mule; and شَحْجَان in relation to a raven, or crow: (T, TA:) or the former of these two signifies the reiterating of the voice or cry of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَب: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the uttering certain of his voices or cries: Th is thought by ISd to have mentioned also شَحِج; but the latter doubts its correctness: and شَحْج is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) شَحِج is also said of a raven, or crow, meaning He, being advanced in age, had a rough, or harsh, voice or cry: (O, K:) [he croaked roughly, or harshly, by reason of age:] it is said in the M that شَحِج and شَحْج signify the crying of a raven, or crow, when advanced in age. (TA.)

5: see the preceding paragraph.

10. اُسْتَشَج [He desired a raven, or crow, to croak]. One says of ravens, or crows, اُسْتَشَجْنَ [They were desired to croak, and they croaked]. (O, K.) — See also 1.

شَحْج, applied to a mule, an ass, and a raven or crow, that brays, or croaks, or raises its voice, much: and by Er-Rá'ee it is applied to † a مؤذِن. (TA.) — بَنَاتُ شَحْج, (S, A, O, K,) and شَاحِج, (L,) Mules: (S, A, O, K:) and asses. (A, TA.) — And شَحْج and مُشَحِّج The wild ass: (S, O, K:) in the L said to be the wild pigeon: [but حمام is evidently there a mistranscription for حِمَار:] each an epithet in which the quality of a subst. predominates. (TA.)

شَوَاحِج [pl. of شَاحِج]: see شَحْج. — بَنَاتُ شَاحِج [شَاحِجَة] Ravens, or crows: which are also called مُسْتَشَحَّات and مُسْتَشَحَّات, meaning desired to croak and croaking. (O, K.) Dhu-r-Rummeh uses the phrase بِالْفَرَاقِ مُسْتَشَحَّات [Ravens croaking by reason of separation]. (O, TA.)

مُشَحِّج: see شَحْج.

مُسْتَشَحَّات: see the next but one of the preceding paragraphs, in three places.

شحن

1. شَحَدَ, (S, A, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. شَحْدُ, (S,) He sharpened (S, A, Mṣb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Mṣb), with a whetstone or other similar thing; (TA;) as also † شَحِيذُ, (K;) and † شَحْدُ, (K;) and † اشحن. (KL.) — [Hence,] † شَحَدَتْ عَلَيْنَا لِسَانُكَ [Thou hast sharpened against us thy tongue]. (A and TA in art. رَف.) And † شَحَدَ لَهُ غَرْبُ ذَهْنِكَ [Sharpen thou for it the edge of thine intellect]. (A.) And † شَحَدَهُ بَعْثُهُ, (K,) or † بَصَرُهُ, (A,) † He

looked sharply at him. (K,* TA.) And شَحَدَ الْجُوعُ مَعْدَتَهُ + Hunger made his stomach keen, and strengthened it, (L,) and inflamed it. (L, K.) — Hence also, i. e. from شَحْدُ in the sense first expl. above, (Har p. 377,) فَلَانٌ يَشْحَدُ النَّاسَ (inf. n. شَحْدُ, K,) † Such a one begs importunately of men: (A, K,* and Har ubi supra:) and شَحَدْتُهُ I begged importunately of him. (Mṣb.) — And شَحَدَهُ + He drove him away; namely, a man; (K;) as also † تَشَحَّدَهُ, (CK, and so accord. to the O,) or † شَحَدَهُ, (K accord. to the TA,) inf. n. تَشَحُّدٌ. (TA.) [See also 5 below.] And شَحَدْتُهُ, (O, TA,) inf. n. as above, (K,) + I drove him vehemently. (O, K,* TA.) — شَحْدُ also signifies † The being angry. (K.) You say, شَحَدَ عَلَيْهِ + He was angry with him. (TK.) — And i. q. قَشَرُ [The act of paring, or peeling, &c.]. (O, K.) You say, شَحَدَهُ, i. e. قَشَرَهُ [He pared it, peeled it, &c.]. (TK.)

2: see above, in two places.

3. شَاحَدَنِي, inf. n. شَاحَذُ, He assisted me, by alternating with me, (رَاسَلَنِي) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) = شَاحَذَتِ النَّاقَةُ The she-camel raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.)

4: see 1, first sentence.

5. رَأَيْتُهُ يَتَشَحَّدُ † [I saw him applying himself to importunate begging]. (A, TA.) [In both this meaning is indicated by the context.] = تَشَحَّدَنِي † شَحَدْتُهُ + Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1.

شَحْدَانُ [Having a keen appetite;] hungry. (S, M, L, K.) — And † A vehement driver. (K, TA.) [See also مُشَحِّد.] — And † Light, or active, in his work (فِي سَعْيِهِ). (O, K.)

شُحُودُ, applied to a man, i. q. نَزَقُ † [Light, and unsteady, or lightwitted; &c.]. (TA.)

شَحِيذُ, applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also † مَشْحُودُ. (Lth, TA.)

شَحَادُ † An importunate beggar: (A, K:*) one should not say شَحَاتُ: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ذ is changed into ث without any error in speech, as is asserted by El-Khafajee and others; and accord. to the A, both these words signify as above: (TA in art. شَحْت, and partly repeated in the present art.:) [it is said, however, that] شَحَادُ meaning a beggar does not occur in the language of the Arabs. (Har p. 377.)

مُشَحِّدُ A whetstone; or thing with which, or upon which, one sharpens. (S, K.) — And [hence,] A rough, severe, or violent, driver: (O, K: [see also شَحْدَان:] and applied also as an epithet to a driving. (O.)

مَشْحُودَةٌ [A cause, or means, of sharpening: a word of the class of مَجْبُودَةٌ &c.]. One says, هَذَا

كَلَامٌ مَشْحُودَةٌ لِلْفَهْمِ † [This is discourse that is a cause, or means, of sharpening of the understanding]. (A.)

أَكَمَةٌ An [elevation such as is termed] مُشْحَاذٌ, wide within, (O, K, TA,) not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground: (O, TA:) or, accord. to ISh, (O, TA,) level ground, (O, K, TA,) in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain; but he says that ADk disapproves the word: (O, TA:) accord. to Fr, (O,) the head of a mountain, (O, K, TA,) when sharp, or pointed: pl. مَشَاحِذُ. (O.)

فُلَانٌ مَشْحُودٌ عَلَيْهِ † Such a one is an object of anger. (O, TA.)

شحط

1. شَحَطَ, aor. ʿ, inf. n. شَحْطُ (S, K) and شَحَطُ (K) and شُحُوطُ (S, K) and مُشْحَطُ; (K;) and شَحِطَ, aor. ʿ, (K,) inf. n. شَحِطُ; (TA;) It was, or became, distant, or remote: (S, K:) or شَحُطٌ and شَحْطٌ signify the being distant, or remote, in all states or circumstances. (TA.) You say, شَحَطَ الْمَزَارُ The place of visiting was, or became, distant, or remote. (S.) And أَتَسَاكَ عَلَى شَحْطِ الدَّارِ I will not forget thee notwithstanding the distance of the dwelling. (TA.) And El-Ajzaj says,

* وَالشَّحْطُ قَطَاعٌ رَجَاءٌ مِنْ رَجَا

[And distance is the severer of the hope of him who hopeth]. (TA.) — شَحَطَ فِي السُّومِ He went far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) — Hence, (TA,) شَحَطَ الْبَعِيرُ فِي السُّومِ (K, TA, [in the CK, and in a MS. copy of the K, TA,] aor. ʿ, inf. n. شَحْطُ, (TA,) He went to the utmost of the value of the camel in the demanding of a price: (K, TA:) or he went far from what was right, and exceeded the due limit: (K:) and شَحِطَ signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى الْمُعْتِقِ قِيَمَةُ أَنْصَابِهِ شُرَكَائِهِ يَشْحَطُ التَّمَنُّ ثُمَّ يَعْثُقُ كُلَّهُ [The value of the portions of his copartners shall be imposed upon the emancipator;] the price of the slave shall be carried to the utmost; [then he shall emancipate the whole of him:] or the meaning is, the price of the slave shall be collected; from الشَّحْطُ الْإِنَاءُ, which see below. (TA.) — شَحَطَ فَلَانًا He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA:) and in like manner, شَحَطَتِ بَنُو هَاشِمٍ الْعَرَبَ [the horses, or horsemen]. (T, TA.) One says also, شَحَطَتِ بَنُو هَاشِمٍ الْعَرَبَ The sons of Hashim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) = شَحَطَ الْإِنَاءُ He filled the vessel. (Fr, K.) = See also 5.

2. تَشَحَّطَ, inf. n. تَشْحِيطُ, (S, K,) He made him (a slain man) to struggle, or flounder, بِدَمِهِ

in his blood: (S:) or he besmeared, bedarbed, befouled, or defiled, him, بِالْدَمِ with blood. (K.)

4. اشحطه He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away. (S, K.)

5. تشحط He (a slain man) struggled, or floundered, in his blood: (S:) and شحط [inf. n. of شحط] also signifies the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, in his blood: (TA:) or became besmeared, bedarbed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) في دمه in his blood. (Mgh, K.) And It (the foetus) struggled, or floundered, في السلى in the membrane enclosing it. (K.)

شحاط: see what next follows.

شاحط منزل شاحط A distant, or remote, place of abode; as also شحاط. (TA.) — شواحط الأودية, [the former word being pl. of شاحط.] The distant, or remote, parts of the valleys. (TA.)

شوحط Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the سراء, [the mountain-range extending from near 'Arafāt to Nejrān in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the شوحط has informed me that it grows in the manner of the أرز [or pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape, [the word here rendered "grape" is عنبه, but it has been altered in the MS., and may therefore be incorrect,] except that its extremity is more slender, and it is soft, and is eaten: (TA:) or i. q. نبع: (IB:) or a species of the نبع, (K,) of which bows are made: (TA:) or the شوحط and نبع and شربان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نبع; what is upon its base, or foot, or lowest or lower part, شربان; and what is in the depressed tract by its base, شوحط: (Mbr, Az, K:) IB says the same with respect to the نبع, but that the شوحط is that which is upon the lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aarabee says, the نبع and شوحط and سراء are one: as to the شربان, no one holds it to be of the نبع except Mbr: Abou-Ziyād says that bows are made of the شربان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the نبع and شوحط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ة. (K.)

شحمر

1. شحمر, (S, Mgh, K,) aor. 2, (K,) inf. n. شحامة, (MA, Mgh,) He (a man, S, K) was, or became, fat; (S, MA, K;) as also شحمر, aor. 2:

Bk. I.

(TA:) or he was, or became, abundant in the fat of his person. (Msb.) And شحمت إبله (K) His camels were, or became, fat. (TA.) And شحمت الناقة; and شحمت, aor. 2; of the classes of نصر and غنى; inf. n. شحمر and شحوم; The she-camel became fat after leanness. (TA.) — شحمر, (S, K,) aor. 2, (K,) inf. n. شحمر, (TA.) He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) = شحمة, (K,) or شحمر أصحابه, (S,) aor. 2, (K,) inf. n. شحمر, (TA.) He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K.)

4. اشحمر He had much fat in his possession: like as الحمر signifies "he had much flesh in his possession." (TA.)

شحمر, (S, Mgh, K,) of an animal, (Msb,) a word of well known meaning, (S, Mgh, K,) Fat; (MA, KL;) the substance of fatness: (ISd, TA:) شحمة is a more special term, (S, Mgh,) [i. e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is شحوم. (Msb, TA.) It is said of the Jews, in a trad., عَلَيْهِمُ الشَّحُومُ فَبَاعُوهُمَا, حَرُمْتُ عَلَيْهِمُ الشَّحُومَ وَأَكَلُوا أَثْمَانَهَا [Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the أليمة [meaning the "rump," and also the "tail of a sheep,"] nor of the back. (TA.) One says, لَقِيتُهُ بِشَحْمٍ كَلَاهُ [lit. I met him, or found him, with the fat of his kidneys,] meaning, † in his state of briskness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, † فَلَانٌ شَحْمٌ لِمُبْتَلِعٍ [lit. Such a one is fat for the snallower]. (Ham p. 771.) — Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. حمر.) — And The whiteness [app. meaning the white part] of the belly. (TA.) — شحمة الأذن [The lobe, or lobule, of the ear;] the part, of the ear, to which the قُرْطُ [i. e. ear-ring or ear-drop] is suspended; (S, Mgh, K;) i. e. the soft portion of the lower part of the ear: or the place of the perforation for the قُرْطُ. (TA.) — شحمة العين The مقلة of the eye; (TA;) i. e., what comprises the white and the black of the eye: (Zj in his "Khalk el-Insán;" and S and Mgh and K voce مقلة) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the حَدَقَةُ [i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the شحمة [app. meaning the whole substance] that is beneath [or behind] the حَدَقَةُ. (TA.) — شحمة الحنظل [and شحمة, as in the K in art. الحنظل] The inner part [i. e. the pulp] of the colocynth, exclusive of its seeds. (K.) — شحمة الرمان The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) — شحمر النخل The heart pith, or cerebrum, (جَمَارُ) of palm-trees; (S in

art. جذب:) and شحمة النخلة the heart (جَمَارَةُ) of the palm-tree. (M, TA.) — شحمة المَرَجِ The شحمة الأرض [or marsh-mallow]. (K.) — شحمة الأرض The truffle; as a gen. n.; syn. الكمة: (TA in art. الكمة:) and شحمة الأرض the truffle; as a n. un.; syn. الكمة: (K:) or the white truffle; syn. الكمة البيضاء. (S.) [It should be observed that the الكمة is generally held to be a n. un.; and الكمة, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — شحمة الأرض also signifies A certain white worm: or is of (من [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] خَرَاطِين (K, TA:) or a white عَطَاءَ [n. un. of عطاء, q. v.], not big: or, as some say, it is not of the [species called] عطاء; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. e. call it] also شحمة النَّقَا, like as they say بَنَاتُ النَّقَا: (TA:) it is the [reptile called] حُلَكَّة, which dives into the sand, and to which the fingers (بَنَانُ) of virgins are likened. (TA in art. ارض. [See حُلَكَّة: and see also شَبَثُ.]) — أَبُو شَحْمٍ is an appellation of The small species of what is called جَمَارُ قَبَان (TA in art. قب, q. v.) — [See also شحمة below.]

شحمر, with damm, [as though pl. of أشحمر, which I do not find mentioned,] White; applied to men. (IAqr, TA.)

شحمر Eagerly desirous of fat. (S, K.) One says, رَجُلٌ شَحْمٌ لَحْمٌ A man eagerly desirous of fat and of flesh. (TA.) — عنب شحمر Grapes having little juice (K, TA) and thick skin. (TA.) — And رمانة شحمة A pomegranate having thick شحمة [or pulp amid the seeds]. (TA.)

شحمة [n. un. of شحمر, which see throughout. = Also] A certain bird. (K. [For طائر, which I regard as the right reading, in the CK, I find in other copies of the CK as an explanation of الشحمة.]) = And A certain game of the children of the Arabs of the desert. (K, TA.)

شحمر Fat, as an epithet applied to a man: (ISK, S, K:) or abundant in the fat of his person. (Msb.)

شحام A seller of fat; (S, K;) as also شاحمر. (K.) — And One who feeds men much with fat. (TA.)

شاحمر One who feeds men with fat. (S, TA.) — And A man having, or possessing, fat; like لَحْمٌ signifying "having, or possessing, flesh:" possessive epithets like لَابِنٌ and تَامِرٌ. (TA.) — See also شحام.

مُشَحَّمٌ, (S, [so in my copies, see 4, of which it is the part. n.,]) or مُشَحَّمٌ, like مُحَرَّتٌ [in measure], (K,) [both perhaps correct,] A man having much fat in his house or tent. (S, K.) — And the former, A man whose camels are fat. (K.)

مُشَحَّمٌ: see مُشَحَّمٌ.

مُشَحَّمٌ: see مُشَحَّمٌ.

مَشْحُومٌ Food, and bread, into which fat has been put; (TA;) [and so مَشْحَمٌ, for] one says خَبْزَةٌ مَشْحَمَةٌ [a cake of bread, &c., into which fat has been put]. (K in art. رُبِق.)

شحن

1. شَحَنَ, (S, L, Mṣb, K,) aor. ʿ, inf. n. شَحْنٌ, (L, Mṣb,) He filled (S, L, Mṣb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Mṣb:) he filled, [or laded,] and completely equipped or furnished, a ship. (L.) And in like manner, It (i. e. what was in it) filled a ship. (L.) And, (S, L, K,) as also اشحنَ, (K,) He filled a town or city (S, L, K) بِالْخَيْلِ [with horsemen or the horsemen]. (S, L.) = Also, (L, Mṣb, K,) aor. as above, (L,) and so the inf. n., (L, Mṣb,) He drove away (L, Mṣb, K) a people, or party, (L,) or him. (Mṣb.) And (L) one says, مَرَّ يَشْحَنُهُ, (S, L,) inf. n. as above, (S,) He passed along driving them away, and pursuing them. (S, L.) AZ heard an Arab of the desert say, اشْحَن عَنْكَ, فَلَا تُؤَا, meaning Remove thou, and put far away, from thee such a one. (L.) And one says of a thing that is intensely acid, إِنَّهُ يَشْحَنُ الذَّبَابَ i. e. Verily it drives away the flies. (TA.) = شَحْنٌ also signifies The running vehemently. (L.) And شَحَنَ, He went far, or far away. (K.) And one says, شَحْنَتِ الْكِلَابَ, (L,) [and شَحِنَتْ, as appears from what follows,] aor. تَشْحَنُ and تَشْحُنُ, (L, K,) like تَعْلَمُ and تَعْلَمُ, (K,) inf. n. شُحُونٌ, (L,) The dogs went far in pursuit without catching any prey, or game. (L, K.) = شَحَنَ, aor. ʿ, (L, Mṣb, K,) inf. n. شَحْنٌ; (L, Mṣb;) and شَحَنَ, aor. ʿ, inf. n. شَحْنٌ; (Mṣb;) He bore rancour, malevolence, malice, or spite, against him; (Mṣb, K;) and (Mṣb) bore, (L,) or showed, (Mṣb,) enmity towards him. (L, Mṣb.)

[2. شَحَنَهُ He made him, or appointed him to the office of, a شَحْنَةٌ, q. v.; occurring in post-classical works.]

3. شَاَحَنَهُ, (L, Mṣb, K,) inf. n. مُشَاَحَنَةٌ, (L, Mṣb, KL,) He regarded him, or treated him, with rancour, malevolence, malice, or spite; (Mṣb;) or with enmity; being so regarded, or treated, by him: (L, Mṣb, K, KL:) or, as some say, مُشَاَحَنَةٌ is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from شَحْنَاءُ meaning "enmity." (L.)

4. اشْحَنَ: see 1. — Also, (K,) inf. n. اشْحَانٌ, (L,) He sheathed the sword: (L,* K:) and he drew the sword: thus having two contr. significations. (K.) = Also, (S, L, K,) inf. n. as above, (S, L,) He (a boy, or child, S, L, and, as some say, a man, L) was ready, or about, to weep: (S, L, K:) or his eyes watered at the approach of weeping. (L.) — And اشْحَنَ لَهُ بِسَهْرٍ He prepared himself to shoot him, or to shoot at him, with an arrow. (K.)

6. تَشَاَحَنَ The regarding, or treating, one another [with rancour, malevolence, malice, or spite; (see 1, last sentence; and 3;) or] with enmity. (L.)

شَحْنَةٌ [thus written, with fet-h to the ش, but I incline to think that it is correctly شَحْنَةٌ.] The contents of a ship, that fill it. (L.)

شَحْنَةٌ: see what next precedes. — [Also] A body of men sufficing for the guarding, controlling, or firm holding, of a province, or city, on the part of the Sultān. (Az, L, K,*) And (K) A troop of horsemen keeping post (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أَمِيرٌ [i. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. شَحْنَةٌ, meaning in Pers., and hence in Arabic also, a viceroy, prefect, chief of the police, or the like,] is a mistake. (L.) — And The quantity of fodder appointed to beasts as sufficing them for a day and a night. (Az, L, K.) = See also what next follows.

شَحْنَاءُ Rancour, malevolence, malice, or spite. (L:) or vehement hatred: (Mṣb:) and enmity; (S, L, Mṣb, K;) as also شَحْنَةٌ. (S, L, K.) Hence the saying, كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ i. e. [There was between him and his brother] enmity. (L.)

شُحُونٌ in the following verse, cited by ISd,

* تَأْتُرُنْ فِي الْمِينَاءِ ثُمَّ تَرْكُنَهُ *
* وَقَدْ لَجَّ مِنْ أَحْمَالَيْنِ شُحُونٌ *

may be, accord. to him, an inf. n. of شَحَنَ, or an extr. pl. of شَحْنَةٌ: (L:) [but I rather think that it is a pl. of شَاَحَنَ, like as شُحُودٌ is of شَاهَدَ; and accordingly I would render the verse (which evidently relates to ships) thus: They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens, i. e. the burdens of the ships, because of the labour that they occasioned.]

شَاَحَنَ [act. part. n. of شَحَنَ]: see the next preceding paragraph. — See also مَشْحُونٌ. = Also A dog going far in pursuit without catching any prey, or game: pl. شَاَوَاَحِنَ. (L.) = And Bearing enmity [or rancour &c. (see 1, last sentence,)] towards another: one says, هُوَ شَاَحِنٌ لَكَ [He is bearing enmity &c. towards thee]. (L.)

مَشْحُونٌ A ship (فُلٌ), so in the Kur [xxvi. 119 &c.], S, L, or مَرْكَبٌ, K [in the L, erroneously, رَكْبٌ,] Filled [or laded, and completely equipped or furnished: see 1, first sentence]; (S, L, K;) as also شَاَحِنٌ, like كَاتِمٌ in the sense of مَكْتُومٌ, (L, K,) mentioned by Kr. (L.)

مُشْحِنٌ Becoming angered; or made angry. (K.)

عَدُوٌّ مُشَاَحِنٌ [An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L.) الْمُشَاَحِنُ as used in a trad. means The schismatic innovator in religion: (L, K:) so says El-Owzā'ee: or the transgressor: (L:) or it means he who has in his heart rancour &c. (شَحْنَاءُ) towards the Com-

panions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood. (TA.)

شحو

1. شَحَا, (K,) or شَحَا فَاهُ, (Ks, S,) aor. ʿ, (Ks, TA,) or ʿ, (S,) inf. n. شُحُوٌّ, (Ks, S, TA,) said of a man, (TA,) He opened his mouth; (S, K, TA;) as also اشْحَى [or app., فَاهُ اشْحَى], (K,) and شَحَى فَاهُ, inf. n. شَحْيَةٌ. (TA.) شَحَا فَاهُ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شَحَا فَمَ الدَّابَّةِ [It opened the mouth of the beast]. (TA.) [See also art. شَحَى.] = And شَحَا فُوهُ, (S, K,*) aor. ʿ, (S,) inf. n. as above, (TA,) His mouth opened; (S, K;) as also شَحَى فُوهُ; (TA;) but one should not say فُوهُ اشْحَى. (IAar, TA.) — And شَحَا, inf. n. as above, He stepped, paced, or walked. (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammār, لَتَشُحُونَنَّ فِيهَا شَحْوًا لَا يَذْرُكُكَ الرَّجُلُ السَّرِيعُ, meaning Thou shalt assuredly go [or step or pace] quickly, and advance, therein [so that the swift man shall not overtake thee]. (TA.) And it is said that شَحَا فِيهِ signifies He went far; and took a wide, or an ample, range; in it. (TA. [See also 5.]

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

5. تَشْحَى, accord. to Aboo-Sa'eed, primarily signifies He took a wide, or an ample, range in anything. (TA. [See also 1, last explanation.]) — [Hence,] تَشْحَى عَلَيْهِ He spread out, or stretched out, his tongue, [or he gave wide range to his tongue,] respecting him [or against him]. (K.)

شَحَا, (K,) thus with the short ʾ, (TA,) Wide; applied to anything: and شُحُوًّا, applied to a well, signifies the same: (K:) or the latter, thus applied, wide in the head [or upper part]. (TA.)

شُحُوَّةٌ A step, pace, or single act of stepping or pacing. (S, K.) One says, فَرَسٌ بَعِيدُ الشَّحُوَّةِ A horse having a far extent of step: (S, TA:) and رَجُلٌ رَعِيبُ الشَّحُوَّةِ (S in art. رَغِب) a horse wide of step; that takes a large space of ground with his legs. (TA: but there, الشَّحُو [which is the inf. n.].) — [Hence,] رَجُلٌ بَعِيدُ الشَّحُوَّةِ فِي مَقَايِدِهِ † [A man who strides along in his pursuits]. (TA.) — And وَاسِعُ الشَّحُوَّةِ i. e. † [A vessel wide] in the interior. (TA.)

شَحَاءَ: see the next paragraph.

شُحُوَّةٌ: see شَحَا. — Also A she-camel wide of step: and it is said in a trad. that the Prophet had a horse named شَحَاءَ, thus related, with medd, [app. الشَّحَاءَ, like الوَسَاعَ], expl. as meaning the wide of step: so says IAth. (TA.)

شَاَحَ [act. part. n. of 1: fem. شَاَحِيَّةٌ; pl. of the latter شَاَوَاَحِيَّاتٌ and شَوَاَحَ]. One says, جَاءَتِ الْخَيْلُ

شَوَاحِي The horses came opening their mouths: (S, A, K, * TA:) and so شَاحِيَات شَاحِيَات (M, TA.)—And جَاءَنَا شَاحِيًا He came to us stepping along. (TA.)—And † He came to us without any want. (TA.)—The شَوَاحِي is applied by the vulgar to The large pieces of wood resembling columns: but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

شحي

1. شَحِي, like رَضِي, inf. n. شَحِي, is said by ISd and in the K to be a dial. var. of شَا, inf. n. شَو, i. e., as ISd says, meaning He opened his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شَحِي فَلَانٌ شَحِي, aor. شَحِي, inf. n. شَحِي, is a dial. var. of [شَا, aor. شَو, inf. n. شَو, on the authority of Lth. (TA.)]

شحب

1. شَحَب, (Mgh, TA,) aor. ² [and ¹], inf. n. شَحَب, said of milk, (Mgh,) and of anything, It flowed. (Mgh, TA.) And شَحَبْتُهُ I made it to flow. (Mgh.) You say, شَحَبَ اللَّبَنُ, aor. ² and ¹, (S, O, CK,) inf. n. شَحَب, (S, O,) The milk flowed in an extended stream from the udder when milked; (S, O, CK;) and † in like manner one says of blood: (O:) or شَحَبَ اللَّبَنُ, aor. ² and ¹, he made the milk to flow in a continuous stream from the udder (K accord. to the TA [and accord. to the context in the K, in which it is immediately added فَأَنْشَحَبَ, showing that † أَنْشَحَب has the former of these two significations as quasi-pass. of شَحَب, and the like is said in the A,]) between the vessel and the teat. (TA.) Hence, i. e. from شَحَبَ اللَّبَنُ, the saying of El-Kumeyt,

* وَوَحَّوَحَ فِي حُضْنِ الْغَنَاءِ ضَجِيغًا *
* وَلَمْ يَكُ فِي التَّنْدِ الْمَقَالِيَتِ مَشْحَبٌ *

[And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for مَشْحَب may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. شَحَب as signifying The sounding, or sound, of milk when it is being drawn from the udder. (TA.) One says also, شَحَبْتُ أَوْدَاجَ الْقَتِيلِ دَمًا i. e. † [The external jugular veins of the slain person] streamed, or flowed with blood: (Msb, TA:*) [and the like is said in the Mgh:] and شَحَبْتُهُ أَبًا شَحَبْتُهُ [I made it to stream, or flow]: the verb being intrans. and trans. (Msb.) And هُوَ يَشْحَبُ دَمًا † He, or it, flows [or streams] with blood; the last word being in the accus. case as a specificative: and he, or it, pours forth, or makes to

flow [or stream], blood; the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And شَحَبَتْ يَدَاهُ حَتَّى مَاتَ † [His hands flowed, or streamed, with blood, until he died: or poured forth blood, &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) † أَنْشَحَب, also, is said of blood [as meaning † It flowed, or streamed]. (TA.) And دَمًا † أَنْشَحَب, said of a vein, means † It flowed, or streamed, with blood. (S, K, TA.) And it is said in a trad. respecting the حَوْضُ [or pool (of the Apostle)], † يَشْحَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ † [Two spouts will pour forth into it from Paradise]. (TA.) And one says, شَحَبْتُ اللَّقَاحَ I milked the milch camels. (A, TA.)—And مَرَّ يَشْحَبُ فِي الْأَرْضِ † He went, or passed by, (O,) or ran, (El-Fāik, TA,) swiftly [in the land, or upon the ground]. (El-Fāik, O, TA.)

7: see the preceding paragraph, in three places.

شَحَبٌ: see the next paragraph.—Also † Blood. (K.)

شَحَبٌ Milk coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so † شَحَبٌ; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former [is a subst. properly so called, and] signifies an extended stream of milk, (S, A, O,) like a thread, or string, (A,) when it is drawn from the udder; (S, A, O;) of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ (A:) or the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe or she-goat. (TA.) It is said in a prov., شَحَبٌ فِي الْإِنَاءِ شَحَبٌ فِي الْأَرْضِ (S, Meyd, A, O,) i. e. One extended stream of milk from the udder into the vessel, and one &c. upon the ground: (Meyd:) applied to him who hits the mark one time and misses another time (S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., شَحَبٌ طَمَحَ An extended stream of milk from the udder that has fallen upon the ground so as to be unprofitable; for such is the meaning of طَمَح in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

شَحْبَةٌ A single stream of milk from the udder; (A, K;) pl. شَحَابٌ [q. v.]: (K:) or it signifies, (K,) or so † شَحَبٌ, (TA,) an extended stream of milk (K, TA) when it is drawn (TA) from the udder, streaming continuously (K, TA) between the vessel and the teat. (TA.)

شَحَابٌ Milk when it is drawn from the udder: (A, K:) [in which latter it is also said to be pl. of شَحْبَةٌ:] of the dial. of El-Yemen. (TA.)

شَحِيبٌ † وَدَجٌ شَحِيبٌ † [An external jugular vein] cut so that its blood has flowed, or streamed, forth. (TA.)

شُخُوبٌ The sound of the streaming of milk. (S, O, K.)—[And it seems to be used as an epithet; for it is added that] one says, إِنِّهَا لَا تُشْخُوبُ إِلَّا حَالِيلٌ [app. meaning Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk]. (S, O.)

مُشْحَبٌ: see the verse in the first paragraph.

شخت

1. شَخْتُ, (S, K,) aor. ², inf. n. شُخُوتَةٌ, (K,) said of a man, (S,) [and app., in like manner, of anything,] He [or it] was, or became, thin, or slender, (S, L, K,) lean, and lank in the belly, not in consequence of emaciation. (L, K.)

2. تَشْحِيتٌ The bringing, conveying, or causing to come; syn. إِبْلَغٌ. (K.) One says, شَخَنَهُ إِلَيْهِ He brought it, &c., to him. (TK.)

شَخْتُ and شَحِيتٌ (S, A, K,) the former also pronounced † شَخْتُ, (K, TA,) by some, (TA,) applied to a man, (S,) Thin, or slender, (S, A, L, K,) lean, and lank in the belly, not in consequence of emaciation: (A, L, K:) slender in the body: fem. of the first with ة: (TA:) pl. شَخَاتٌ (S, A, K:) or شَخْتُ signifies thin, or slender, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] إِنَّهُ لَشَخْتُ الْجَوَارَةِ Verily he is thin, or slender, in the legs: (TA:) and قَوَائِمُهُ شَخَاتٌ His legs are thin, or slender: (A:) and حَطَبٌ شَخْتُ Slender firewood. (TA.)—[Hence,] إِنَّهُ لَشَخْتُ الْعَطَاءِ † Verily he is one who gives little. (TA.) And زَيْدٌ شَخْتُ الْخَلْقِ † Zeyd is low, ignoble, or mean, in natural disposition. (A, TA.)—Some say that it is arabicized, from the Pers. سَخْتُ. (TA.)

شَخْتُ: see the next preceding paragraph.

شَحِيتٌ: see شَخْتُ:—and also what here follows.

شَحِيتٌ and شَحِيتٌ Dust (غَبَارٌ) rising, or spreading, or diffusing itself. (K.)

شَحِيتٌ: see what next precedes.

شخر

1. شَخَرُ, aor. ², inf. n. شَخِيرٌ (S, K) and شَخْرُ, (K,) He raised his voice, with snorting; said of an ass: (S:) he uttered a sound from the fauces: or from the nose: (K:) or from the mouth, without the nose: (TA:) he (a horse) neighed: (K:) or uttered a sound after neighing: (TA:) or uttered a sound from his mouth, (K, TA,) without the nose: (TA:) As says that among the sounds made by horses are those termed شَخِيرٌ and نَخِيرٌ and كَرِيرٌ; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that شَخَرٌ is like نَخَرٌ [he snorted]. (TA.)

شَخْرٌ The first period or stage of youth; (K, TA;) and the sharpness thereof; like شَرَفٌ. (TA.)

— The part, of a رَحْل [or camel's saddle], that is between the قَادِمَة and the آخِرَة, (O, K, TA,) which are the كِرَان: (TA:) [said to be] also called the شَرْخ, [which is an evident mistake, perhaps originating from its having been said that شَخْر and شَرْخ are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجَر [q. v.]: (TA:) or the space between the upper part of the two extremities [at the fore part and hind part] of the [saddle called] قَتَب. (JK.) — And The chink of the buttocks. (JK, O. [In the K, for وَشَخَرِ الْإِسْتِ شَقْبَا, the reading in the JK and O, is put وَشَخَرِ الْإِسْتِ شَقْبَا.])

شَخِير That utters much, or often, the sound termed نَخِير: (K:) or, as in some copies of the K [and in the O], شَخِير: (TA:) [see نَخَر and شَخَر:] applied to an ass in this sense, (O,) or as signifying vociferous. (TA.)

شخص

1. شَخَسَ, aor. ٤, (K,) inf. n. شَخْسٌ, (S, A, O, K,) It was, or became, conflicting, incongruous, or dissimilar, in its several parts; شَخْسٌ being syn. with اضْطَرَابٌ and اِخْتِلَافٌ [here used in the same, or nearly the same, sense]. (S, A, O, K.) — Also, (K,) inf. n. as above; (Lth, O, K;) or شَاخَسَ; (so says Lth, TA; and so in a copy of the A;) and شَاخَسَ; (O, K;) said of an ass, (Lth, A, O, K,) He opened his mouth on the occasion of gaping (Lth, O, K) and smelling the urine of a she-ass: (Lth, O:) or he opened his mouth, raising his head, after smelling the dung. (A.) It is said that the primary signification of الشَخْسُ is The opening of the mouth to gape. (Ham p. 196.)

3. شَاخَسَ فَأَه, said of time, It caused his teeth to become incongruous; (ISK, A, O;) some of them being long and some of them being broken: (ISK, O:) this is the case in extreme old age: (A, TA:) شَاخَسَ and شَاخَسَتْ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their being in such a condition that some of them incline and some of them have fallen out: (JK, TA:*) one says, شَوْخَسَتْ أَسْنَانُهُ, or شَوْخَسَ فَأَه, and شَاخَسَ فَأَه, (S, O, K,) His teeth became incongruous, (S, A, O, K,) and some of them inclined and some of them fell out, (S, O, K,) by reason of extreme old age. (S, A, O, K.) — شَاخَسَ الصَّدْعَ, said of the repairer of a wooden bowl, He made the crack of the bowl to incline, so that it remained not closed up. (O, K.) = See also 1.

4. اشْخَسَ + He showed a sour, a crabbed, or an austere, face, (Abou-Sa'eed, O, K,) لَهُ to him, (Abou-Sa'eed, TA,) فِي الْمُنْطِقِ in speech; as also اشْخَسَ. (Abou-Sa'eed, O, TA.) — And اشْخَسَهُ, (O, K,) and اشْخَسَ بِهِ, (TA,) + He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اغْتَابَهُ, (O, K, TA;) as also اشْخَسَ بِهِ. (TA.)

6. تَشَاخَسَ: see 1: and 3. — It (a crack in a wooden bowl) was made by the repairer to incline, so that it remained not closed up. (TA.) — It, said of the upper part of a man's skull, (i. e. said of his قِحْف, IDrd, O,) or said of his head, (K,) became severed in twain, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قِحْفًا رَأْسَهُ), meaning تَدَانِيَا وَاخْتَلَفَا; [but the former of these two verbs is app. a mis-transcription for تَبَايَنَا; and the meaning, they became separated, each from the other, and not fitting together:] and it is sometimes said of the thumb; and of a vessel. (TA.) — تَشَاخَسَ الْقَوْمُ + The people, or party, became distant, or remote, one from another. (JK.) — تَشَاخَسَ أَمْرُ الْقَوْمِ + The state of affairs of the people, or party, became divided, (O, K,* TA,*) and conflicting, or inconsistent. (TA.) And تَشَاخَسَ مَا بَيْنَ الْقَوْمِ + The state between the people, or party, became bad, or corrupt. (ISK, S, O, K,*)

شَخِيسٌ + An affair, or a state of affairs, (أَمْرٌ,) disorganized, disordered, or unsettled; syn. مُتَفَرِّقٌ. (K.) — + Speech in which is a sour, a crabbed, or an austere, look: (JK: [like شَخِيسٌ:]) or + incongruous, or discordant, speech; (O, K, TA;) as also مُتَشَاخَسٌ, (A'Obeyd, TA, in art. شَخِيسٌ,) and مُتَشَاخَسٌ. (K ibid.) — [A man] adverse to that which he is commanded to do. (TA.)

مُتَشَاخَسٌ: see the next preceding paragraph.

شخص

1. شَخَصَ, (S, A, Mṣb, K,) aor. ٤, (A, Mṣb, K,) inf. n. شَخُوصٌ, (S, Mṣb, K,) He, or it, rose; or became raised, or elevated. (S, A, Mṣb, K.) — [Hence,] It (a star) rose. (K.) And شَخَصَ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA in art. زَوَلَ.) — شَخَصَ بَصَرُهُ, (S, Mgh, Mṣb, K, [in some copies of the K, بَصَرُهُ, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies + His eyes, or lit., his eye, became fixedly open:] (S, K:*) or it signifies his eye became raised: (Mṣb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ شَخْصٌ إِلَيْكَ بَصْرِي + [My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee]. (A.) And شَخَصَ بَصْرَ الْمَيِّتِ, (A,) inf. n. as above, (IAth,) + [The eye, or eyes, of the dying man became fixedly open: or] the eyelids of the dying man became raised upwards, and he looked intently, and became disquieted, or disturbed. (IAth.) — سَخَصَتِ الْكَلِمَةُ مِنَ الْفَمِ + The word, or sentence, rose [from the mouth] towards the palate: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) — شَخَصَ السَّهْمَ, (inf. n. as above, Mṣb,) + The arrow rose [so as to deviate] from the butt, or object of aim: (K:) or the arrow passed beyond the butt, or object of aim, going above it: (A, Mṣb:) or rose in the sky. (ISH.) — شَخَصَ, aor. as above, Mṣb, and so the inf. n.,

S, Mṣb,) also signifies He went, or went away, from one town or country to another: (S, A, K:) or he went forth from one place to another, (Mṣb,) or from his place of alighting or abiding: (TA:) or [so accord, to the TA, but in the K "and"] he journeyed upwards. (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ He went forth from his people: and شَخَصَ إِلَيْهِمْ he returned to them. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen: (M:) it (a wound) rose, and became swollen: (M, K:) [it was, or became, protuberant, or prominent.] = شَخَصَ بَصَرُهُ, (Mṣb, K, TA,) or شَخَصَ بَصَرَهُ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بَصَرَهُ إِلَى السَّمَاءِ, (Mṣb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) + He raised his eye, or sight, (K, TA,) towards the sky, and did not move his eyelids; said of a dying man: (TA:) or he stretched and raised his sight: (Mgh:) or he opened his eyes, (A, Mṣb,) and did not move his eyelids, (A,) or [looking fixedly,] not moving his eyelids. (Mṣb.) — شَخَصَ بَصَرُهُ فَلَا يَقْدِرُ عَلَى خَفْضِهِ + [He raises his voice, and is not able to lower it]. (K.) — شَخَصَ بِهِ, (S, K,) coordinate to عَنَى, (K,) or شَخَصَ [alone], (so in a copy of the A,) or شَخَصَ بِهِ أَمْرٌ, coordinate to تَعَبَّ, inf. n. شَخَصَ, (Mṣb,) + [He was disquieted by a thing that happened to him: or] a thing that disquieted him happened to him: (S, A, K:) or a thing happened to him and disquieted him: (Mṣb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] = شَخَصَ, aor. ٤, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] He (a man, S) was, or became, big, bulky, or corpulent. (S, K.)

2. تَشَخَّصَ الشَّيْءَ, (A,) inf. n. تَشَخِيسٌ, (TA,) + He individuated the thing; syn. عَيَّنَهُ. (A, TA.) [From شَخَصَ, q. v.]

4. اشْخَصَهُ [He made him, or it, to rise, or become raised or elevated]. You say, اشْخَصَ نَفْسَهُ [He raised himself; or drew, or stretched, himself up]. (S and K in art. عَلَبَ.) — اشْخَصَ بِسَهْمِهِ + He made his arrow to pass beyond the butt, or object of aim, going above it. (A.) — And اشْخَصَهُ He made him to go, or go away, from one town or country to another: (S:) or to go forth from one place to another: (A,* Mṣb:) or to go, or journey: (A in art. سَبَرَ:) or to journey upwards. (TA.) — + He disquieted him, (K, TA,) so that he went away from a place. (TA.) [See also 1.] = اشْخَصَ + His (an archer's) arrow passed beyond the butt, or object of aim, (S, A, Mṣb, K,) going above it. (S, A, Mṣb.) = The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.) = اشْخَصَ إِلَيْهِ + He showed him a sour, a crabbed, or an austere, face, or countenance; looked at him in a sour, a crabbed, or an austere, manner; (A, TA;) or so اشْخَصَ لَهُ, (TA in art. شَخِيسٌ,) اشْخَصَ فِي الْمُنْطِقِ in speech; as also اشْخَسَ. (Abou

Ša'eed, O and TA in art. شخص. — شخص *†* *He spoke evil of such a one behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اغتابه* (Yaqkoob on the authority of AO, S, A, K;) as also اشخص. (AO, Yaqkoob, S.)

5. شخص [quasi-pass. of 2; + *It was, or became, individuated; it, or he, had, or assumed, the quality of individuality or personality; syn. تَعَيَّن*].

شخص The body, or bodily or corporeal form or figure or substance, (سواد) of a man, (S, A, Mṣb, K,) or some other object or thing, (S, A, K,) which one sees from a distance: (S, A, Mṣb, K:) applying in common to what is termed جَمَّة and what is termed طَلَل, in relation to a man; i. e., in relation to a man sitting or sleeping [or lying down], and in relation to a man standing erect: (Mṣb, voce جَمَّة) or it is applied only to a body, or material substance, composed, [not simple,] and having height: (El-Khaṭṭābī, Mṣb, TA:) or any body, or material thing or substance, [that is somewhat high, and conspicuous, or] having height and appearance: (IAth, TA:) pl. (of pauc., S) أَشْخَص (S, K) and (of mult., S) أَشْخَاص [which is properly another pl. of pauc.] and شُخُوص (S, A, K) and شَخَاص. (TA.) — Then used as signifying † *A man himself; a man's self, or person; his ذات* (Mṣb; [i. e.,] a person; a being; an individual; syn. نَفْس [also syn. with ذَات]; (L, TA;) as in the following verse of 'Amr Ibn-Rabee'ah, cited by Sb:

* فَكَانَ مَجْنَى دُونَ مَنْ كُنْتُ أَتَقَى *

* ثَلَاثَ شُخُوصٍ كَأَعْيَانٍ وَمُعْصِر *

† [And three persons, namely, two girls whose breasts were beginning to swell and one who had attained the age of puberty, were my shield against such as I was fearing]: meaning ثَلَاثَةُ نَفْسٍ (L:) [the poet making the word in question fem. because it relates here to females; but] Rubeh is related to have said أَشْخَصُ meaning,

of women. (M, voce نَفْس.) شخص [meaning a person] ceases to be a شخص by its being divided; whereas, when a جَسْم is divided, no part of it ceases to be a جَسْم. (Er-Rāghib, TA in art. جَسْم.) It is said in a trad., لَا شَخْصَ أَغْيَرُ مِنَ اللَّهِ, meaning,

† [There is not any being more jealous than God]; شخص being here metaphorically used for ذَات: or the meaning is, a person (شخص) should not be more jealous than God: but accord. to one relation, the words are لَا شَيْءَ أَغْيَرُ مِنَ اللَّهِ [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense; see a verse of Ziyād el-Ajjām in art. الى.]

شخص Big, bulky, or corpulent: (S, K, TA:) or great in شخص [or person] and make: (TA:) applied to a man: (S:) fem. with ة; (S, A, K;) applied to a woman. (S, A.) — A lord, master, chief, man of rank or quality, or a personage. (AZ, K.) — شَخِيسٌ † Sour, crabbed, or

austere, speech. (Ibn-'Abbād, A, K. [See also شخصيس.])

شَخَاصٌ Bigness, bulkiness, or corpulence: or greatness of شخص [or person] and make. (TA.) [Said to be a subst.: but see شخص.]

شَاخَص [part. n. of the intrans. verb شَخَص]. [Hence,] بَصْرٌ شَاخَصٌ † [An eye fixedly open: or raised: or sight stretched and raised: see 1]: you say, سَمِعْتُ بِقَدُومِكَ فَقَلْبِي بَيْنَ جَنَاحَيْ رَاقِصٍ وَبَصْرِي تَحْتَ حِجَاغِي شَاخَصٌ † [I have heard of thy coming, and my heart is throbbing between my two sides, and my eye beneath my bone of the eyebrow fixedly open, &c.]. (A, TA.) With the pl., أَبْصَارٌ, you say شَاخَصَةٌ (A, Mṣb, TA,) and شَوَاخِصٌ (A, TA,) or شُخُوصٌ [like شُهُود as pl. of شَاهِد; if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Mṣb.) — سَهْرٌ شَاخَصٌ † An arrow passing beyond the butt, or object of aim, going above it. (S, A.) You say, رَمَى بِالسَّارِخَاتِ † [He was shot at with arrows which passed beyond him, going above him: perhaps doubly tropical, meaning he was assailed with invectives which did not harm him]. (A.) — شَاخَصٌ also signifies A man prosecuting war [during three or more days together,] not on alternate days: and of such it is said in a trad., that he may shorten prayer. (TA.) = شَاخَصٌ as the act. part. n. of the trans. verb, [for بَصَرَهُ] (Mṣb.) + [A man raising his eye, or sight, and looking fixedly; as does a dying man: or stretching and raising his sight: (see 1:) or] a man opening his eyes and not moving his eyelids. (S, * Mṣb.)

[مَشَخَصٌ, as though signifying The place of a شخص used in the sense of صُورَة: accord. to modern usage sing. of] مَشَاخِصٌ deenārs [or pieces of gold] figured [or stamped with effigies]. (TA.)

مُشَخَصٌ † A thing individuated. (A, TA.)

مُتَشَاخِصٌ Discordant; (A'Obeyd, K;) applied to language, or speech; (A'Obeyd, TA;) and to a thing, or an affair; (TA;) and مُتَشَاخِصٌ signifies the same. (A'Obeyd, TA.)

شد

1. شَدَّ, as an intrans. verb, aor. َ, inf. n. شَدَّةٌ: see 8; and see also شَدَّةٌ. — [Hence,] كَشَدَّ مَا is an expression used in the same sense as لَعَزَّ مَا (A and K in art. عز) and لَحَقَّ مَا: (A and TA in that art.:) [and in like manner without the ل: thus] one says, شَدَّ مَا أَنْكَ ذَاهِبٌ, meaning حَقَّ أَنْكَ ذَاهِبٌ [i. e. It is distressing, or it distresses me, that thou art going away]: and if you please, you may consider شَدَّ as similar to نَعِمَ: as when you say, نَعِمَ الْعَمَلُ أَنْكَ تَقُولُ الْحَقَّ [Excellent, or most excellent, is the deed, thy saying the truth]. (Sb, TA.) [And it is also used to render intensive a verb following it; as in the saying, مَا لَشَدَّ أَبْغَضَنِي Much indeed, or greatly indeed, did he

hate me.] — شَدَّ عَلَيْهِ, aor. َ (S, L) and َ, (L,) inf. n. شَدَّ (S, L) and شُدُّوْ, (L,) He charged, or made an assault or attack, upon him, in war, or battle. (S, L.) You say, شَدَّ عَلَى الْعَدُوِّ شَدَّةً وَاحِدَةً, and شَدَّاتٍ كَثِيرَةً, He made one charge, or assault, or attack, upon the enemy, and many charges, &c. (L.) And شَدَّ عَلَى قَرْنِهِ بِسِكِّينٍ, or شَدَّ, He made an assault, or attack, upon his adversary, with a knife, or with a staff; as also شَدَّ الذِّئْبُ عَلَى الْغَنَمِ. (Mgh.) And اِشْتَدَّ عَلَيْهِ The wolf assaulted, or attached, the sheep or goats. (L.) In the phrase, شَدُّوا الْإِغَارَةَ, the meaning is شَدُّوا لِلْإِغَارَةِ [They made a charge for the purpose of a sudden attack upon an enemy, or a predatory incursion]; and therefore الْإِغَارَةُ is put in the accus. case, not as an objective complement. (Ham p. 8.) — شَدَّ, (S,) aor. َ and َ, (TK,) inf. n. شَدَّ (S, L, K,) also signifies He ran; (S, L, * K; *) and so اِشْتَدَّ. (S, L, K.) رَبُّ شَدَّ فِي الْكُرْزِ [Many a run is in the sack] is a prov., originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foal, which ran with its mother, whereupon the horseman alighted, and carried it off in a sack; and the enemy overtook him, and said to him, “Throw to me the foal;” and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, شَدَّ فِي الْعَدُوِّ, (A, Mgh, L,) inf. n. شَدَّ; (L;) and اِشْتَدَّ. (A, Mgh, L;) He hastened, or was quick, in running: (Mgh, L:) and شَدَّ الْإِحْضَارُ [meaning the same]. (S in art. اِخْر.) — شَدَّ النَّهَارُ, (S, L,) and الضُّحَى, (L,) inf. n. شَدَّ (L, K; but in the latter, النَّار is erroneously put for النَّهَار; TA;) and اِشْتَدَّ. (L;) The day, and the morning, became advanced, the sun being high. (S, * L, K, *) [See also شَدَّ below.] = شَدَّةٌ, aor. َ (S, A, L, Mṣb) and َ, the latter anomalous, for the aor. of a trans. verb of this class, of the measure فَعَّل, should be َ only, and that of an intrans. verb of the same class and measure should be َ, and this is the only instance, or almost the only one, of its kind, with both of these forms of aor., except عَلَّ [and بَتَّ] and نَرَّ and الْحَدِيثُ, but there is one trans. verb of the same class having the latter form of aor. only, namely, حَبَّ, (Fr, S, L,) inf. n. شَدَّ (L, Mṣb, K,) He made it, or rendered it, hard; used in relation to substances and attributes: (L:) he made, or rendered, it, or him, firm, compact, or sound; and strong, powerful, or forcible; vigorous, robust, or sturdy; syn. أَحْكَمَهُ, (L,) and قَوَّاهُ; (S, A, L, K; *) as also شَدَّدَهُ, [inf. n. تَشَدَّدَ,] i. e. as syn. with أَحْكَمَهُ (L) and قَوَّاهُ; (S, A, L:) he bound, or tied, him, or it, firmly, fast, or strongly; syn. أَوْثَقَهُ [which may also be meant to convey the signification immediately preceding this last:] (S, L, Mṣb, K;) and [simply] he tied, bound, or made fast, him, or it; syn. رَبَطَهُ. (S and Mṣb and K &c. in art. ربط.) One says, شَدَّ عَصَدُهُ i. e. He

strengthened [his fore arm, or perhaps his upper arm, but the former is app. here meant]. (S, L.) And **شَدَّ عَلَى يَدِهِ** *He strengthened him, [lit. his arm, or hand,] and aided him.* (L.) And **شَدَّ اللَّهُ مُلْكَهُ**, and **شَدَّدَهُ**, *God strengthened, or may God strengthen, his dominion.* (S, L. [See also a similar ex. voce **أَزَّرَ**].) And **شَدَّ الْعُقْدَةَ** [*He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot*], (A, Mgh, Msh.) and **الْوُكَاثِ** [*the bond*]. (Kur xlvii. 4.) [And **شَدَّ الدَّابَّةَ** *He bound the saddle on the beast: see an ex. voce دَابَّةٌ*.] **شَدَّ الرِّحَالُ** [lit. *The binding of the camels' saddles upon their backs*] is a metonymical phrase for † *the going a journey.* (Mgh, Msh.) And **شَدَّ الْمِئْزَرَ**, occurring in a trad., [lit. *The binding of the waist-wrapper upon the waist*] is a metonymical phrase for † *the avoiding of women: or the exerting oneself, or employing oneself vigorously or laboriously, in work: or for both of these together.* (L.) **مَا أَمْلَكَ شَدًّا وَلَا إِرْخَاءً** [lit. *I possess not power to tighten nor to slacken*] means *I am not able to do anything.* (TA.) [And **شَدَّه** also signifies *He pressed, compressed, or squeezed, it: and he pulled, or strained, it.* **وَأَشَدُّ عَلَى قُلُوبِهِمْ**, in the Kur [x. 88], means *And put Thou a seal upon their hearts, so that they may not heed admonition, nor be disposed, or directed, to that which is good.* (L.) **أَشَدُّ لَقَدْ كَانَ كَذَا**, as also **أَشَدُّ** without *teshdeed*, means **أَشَدُّ** [q. v.]: (K:) a strange saying. (TA.)

2: see the preceding paragraph, latter half, in two places. — **شَدَّدَهُ**, inf. n. **تَشَدَّدَ**, also signifies *He made it, or rendered it, namely, a beating, and anything, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; he intensified it, or aggravated it:* (L:) **تَشَدَّدَ** is the contr. of **تَخَفَّفَ** [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, **شَدَّدَ عَلَيْهِ**, (A, Msh.) which is the contr. of **خَفَّفَ عَلَيْهِ** [i. e. **خَفَّفَ عَنْهُ**]; thus meaning *He rendered his burden, suffering, distress, uneasiness, or the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him; treated him with hardness, strictness, severity, or rigour*: (Msh:) and **شَدَّدَ اللَّهُ عَلَيْهِ** [Whoso treateth others hardly, God will treat him hardly]. (A. [See also 8.]) — **تَشَدَّدَ**, as opposed to **تَخَفَّفَ**, also signifies *The characterizing of a letter by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called شَدَّة, i. e. by the sign "over that letter; as also تَنْقِيلٌ*. — See also **شَدَّه**.

3. **شَادَّه**, (A, L,) inf. n. **مُشَادَّةٌ**, (L,) *He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force.* (A, L.) [Hence,] **مَنْ يَشَادُّ الدِّينَ** [i. e. **مَنْ يَشَادُّ هَذَا الدِّينَ بِقُلُوبِهِ**, (A,) or **مَنْ يَشَادُّ هَذَا الدِّينَ بِقُلُوبِهِ**, i. e. *Whoso contendeth for superiority in strength with*

this religion, and withstandeth it, or opposeth it, and tasketh himself with religious service beyond his power, it (the religion) will overcome him: a trad. (L.) And **لَنْ يَشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلِبَ** *No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion.* (K,* TA.) — See also 5.

4. **اشْدَّ**, (S, A, L, K,) inf. n. **إِشْدَادٌ**, (K,) *He, (a man, S, L, K,*) or they, (a company of men, A, L,) had, (A, L,) or had with him, (S, L, K,) [or had with them,] a strong beast, (S, L, K,) or strong beasts.* (A, L.) **مَا أَشَدَّ كَذَا** *How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!*

5. **تَشَدَّدَ** *He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. تَصَلَّبَ*; (A and TA in art. **صَلَبَ**;) and **جَدَّ** and **تَشَدَّدَ فِيهِ** and **الْمُشَادَّةُ فِي الشَّيْءِ** [for **شَادَّ**; *for*]; **تَشَدَّدَ** signify the same: (S, L, K:*) [see an ex. of **تَشَدَّدَ** in the first paragraph of art. **جَلَدَ**:] [and] both of these phrases signify *the showing hardness, &c., in the thing.* (PŞ.) You say also **تَشَدَّدَ لِلْأَمْرِ** *He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair.* (MA.) And **تَشَدَّدَتِ الْقَبِيلَةُ** *The slave-songstress strained herself, or tasked herself severely, in raising her voice in singing.* (L.) — Also *He (a man) was, or became, hard, or difficult: you say, سَأَلْنَا فَلَانًا حَاجَةً فَشَدَّدَ عَلَيْنَا* [We asked of such a one a thing wanted, and he was hard, or difficult, to us]. (TA in art. **وَعَر**.) — And *He was, or became, niggardly, tenacious, or avaricious.* (MA, KL.)

6. **تَشَادَّوْا** [*They vied, contended for superiority, or strove to surpass one another, in strength, power, or force: see 3*]. (TA in art. **حَسَبَ**;) there coupled with **اِقْتَتَلَوْا**. — See also the next paragraph.

8. **اشْتَدَّ**, (S, A, L, Msh;) and **شَدَّ**, aor. **شَدَّ**, (L, Msh,) the only form of its aor., (L,) inf. n. **شَدَّةٌ**, (S, Msh,) whence the former verb; (S;) and **تَشَادَّ**; (L;) *It was, or became, hard, (L, and MA and KL and PŞ in explanation of the first,) said of a substance and of an attribute: (L:) it, or he, was, or became, firm, compact, or sound; (L &c. as above;) strong, powerful, or forcible; vigorous, robust, or sturdy; (L, and A and MA and KL in explanation of the first, and Msh in explanation of the second:) [also it was, or became, bound, or tied, firmly, fast, or strongly:] and the first of these verbs, [and the second also,] it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse.* (MA, L, KL.) It is said in a trad., **لَا تَبِيعُوا الْحَبَّ حَتَّى يَشْتَدَّ** i. e. [Ye shall not sell grain] until it becomes hard, or firm, or strong. (L.) And you say, **اشْتَدَّتِ الْعُقْدَةُ** [*The knot be-*

came tied firmly, fast, or strongly; or became tight]. (A, Mgh, Msh.) And **اشْتَدَّ الزَّمَنُ عَلَيْهِمْ** *The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them.* (L. [See also 2.]) And **اشْتَدَّ بِهِ الْأَمْرُ** [*The affair, or event, distressed, or afflicted, him; like اشْتَدَّ عَلَيْهِ*]. (L in art. **جَدَّ**, &c.) — See also 1, former half, in four places.

شَدَّ an inf. n. of 1 [q. v.]. (S, L, &c.) — [Hence,] **شَدَّ النَّهَارُ**, and **شَدَّ الضُّحَى**, *The time when the day, and the morning, is advanced, the sun being high.* (L.) One says, **جِئْتُكَ شَدَّ النَّهَارِ**, and **شَدَّ الضُّحَى**, (L, and the like is said in the A,) and **فِي شَدِّ النَّهَارِ** and **فِي شَدِّ الضُّحَى**, (L,) *I came to thee in the time when the day, and the morning, was advanced, the sun being high.* (A,* L.)

شَدَّةٌ [inf. n. of un. of **شَدَّه**: as such signifying] *A single act [of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fast, or strongly.* (Msh.) — See also 2, last sentence but one. — Also [inf. n. of un. of the intrans. verb **شَدَّ**: as such signifying] *A single charge or assault or attack in war or battle.* (S, A,* Mgh, L, K,*)

أَشَدَّ inf. n. of **شَدَّ** (L, Msh) as syn. with **اشْتَدَّ**: (L:) [and] a subst. from [i. e. syn. with] **اشْتَدَّ**: (K:) *The attribute denoted by the epithet شَدِيدٌ*: (S:) *hardness, (A, MA, L,) in substances and in attributes; (L:) firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; (MA, L; see أَشَدُّ, which, accord. to some, is a pl. of شَدَّة;) courage, bravery, firmness of heart: (L:) niggardliness, tenaciousness, or avarice: (A: [see also 5, last sentence:] vehemence, violence, intenseness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty: (MA:) hardship, rigour of fortune: (MA, L:) famine, dearth, want of victuals; hardness, straitness, or difficulty, of subsistence [&c.]: (L:) trouble, distress, affliction, calamity, or adversity; (MA, L;) as also شَدَى, in these as well as in some of the preceding senses, and] شَدِيدَةٌ, [rather meaning a hard, or distressing, event, an affliction, or a calamity, and rarely used,] of which, (L,) or of شَدَّةٌ, (MA, L,) the pl. is شَدَائِدٌ, (MA, L,) agreeably with analogy if of شَدِيدَةٌ, but extr. if of شَدَّةٌ: and this pl. also signifies *seditions, discords, or dissensions, whereby men are put into a state of commotion: (L:) and the rigours, or pangs, (غَمَرَاتُ) of death: (S and Msh in art. غَمَرُ) accord. to Sb, the pl. of شَدَّةٌ is شَدَدٌ, which, he says, preserves its original form [without idghám] because it does not resemble a verb.* (L.) One says, **قَاسَيْتُ مِنْهُ شَدَّةً** [*I endured, from him, hardness, &c.; or from it, hardship, &c.*]. (A.) And **خَفَّتْ شُدَى فُلَانٍ** meaning **شَدَّتْهُ***

[i. e. I feared the hardness, &c., of such a one]: so says AZ: and he cites this verse:

* فَأَيُّ لَّا أَلَيْنَ لِقَوْلِ شَدَى *
* وَلَوْ كَانَتْ أَشَدُّ مِنْ الْحَدِيدِ *

[And, or for, I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron]. (L.) And أَصَابَتْنِي شَدَى meaning شَدَّة [i. e. Hardship, &c., befell me]. (AZ, S.) [And شَدَّة also signifies A strong, an intense, or a great, degree of any quality &c.]

شَدَى: see the next preceding paragraph, in four places.

شَدِيدٌ Possessing the quality of شَدَّة (S, L:) i. e. hard; applied to a substance and to an attribute: firm, compact, or sound: (L:) strong, powerful, forceful; vigorous, robust, sturdy, or hardy; (A, Mgh, L, Mshb;) applied to a thing, (Mshb,) and to a man; (A, Mgh, L;) as also أَشَدُّ الْقَوَى (Mgh:) pl., applied to men, أَشَدَّاءُ (A, L) and أَشَدُّ (Sb, L,) which last preserves its original form [without idghâm] because not resembling a verb: (L:) also courageous, brave, firm of heart: (L, K:*) and niggardly, tenacious, or avaricious; (A, L, Mshb, K;) as also مُشَدَّدٌ (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse. (L, KL, PS, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [He is hard, or severe, or rigorous, to his people]. (A.) [And شَدِيدٌ عَلَى كَذَا Niggardly, tenacious, or avaricious, of such a thing.] Abou-Dhu-eyb says, using شَدِيدٌ in the sense of شَحِيحٌ,

* حَدَرْنَاهُ بِالْأَثْوَابِ فِي قَعْرِ هُوَةٍ *
* شَدِيدٌ عَلَى مَا صَرَ فِي اللَّحْدِ جَوْهًا *

[We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [c. 8], وَإِنَّهُ لَحَبَّ الْخَيْرِ لِشَدِيدٍ accord. to Zj, mean And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious. (L.) شَدِيدَةُ الْعَيْنِ applied to a man, and شَدِيدُ الْعَيْنِ metaphorically applied by a poet to a she-camel, mean Whom sleep does not overcome. (L.) And الشَّدِيدُ means The lion; (K;) because of his strength and hardness. (TA.) شَدِيدٌ with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ Intensely, or very, black; and شَدِيدُ الْغَضَبِ Vehemently, or exceedingly, or very, angry; and [مِسْكٌ شَدِيدُ الرَّائِحَةِ Strong-smelling musk; (L;) and رَجُلٌ شَدِيدُ بَيَاضِ الْعَيْنِ A man intensely

white in the eye.] — الْحُرُوفُ الشَّدِيدَةُ [The strong letters] are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely, أ, ب, ت, ج, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ق, ك; (TA;) the letters comprised in the words أَجَدْتُ طَقَقْتُ. (K.)

شَدِيدٌ [as a subst. from شَدِيدٌ, rendered such by the affix ة: see شَدَّة.]

أَشَدُّ [Possessing the quality of شَدَّة, in a greater, and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse cited voce شَدَّة. شَدَّةٌ حَلَبَتْهَا الدُّمُورُ, or حَلَبَتْهَا الدُّمُورُ, is a prov., expl. in art. حَلَب. And بَقِيَ أَشَدُّهُ [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov." i. 169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا More, and most, black; and أَشَدُّ غَضَبًا More, and most, angry.] — أَشَدُّ النَّهَارِ The time when the day is most advanced, the sun being at the highest. (L. [See شَدُّ النَّهَارِ])

أَشَدُّ (S, A, Mgh, L, K, &c.,) also pronounced أَشَدُّ (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase حَتَّى يَبْلُغَ أَشَدَّهُ (S, K,) and other phrases in the Kur, (TA,) أَشَدُّ is expl. as meaning The state of strength; (S, Mgh, L, K;) which is from eighteen to thirty years: (S, L, K:) or from about seventeen to forty: (Zj:) or from thirty to forty: (Zj in another place:) or puberty: (Az, Mgh, L:) or firmness, or soundness, of judgment, produced by experience: (L:) or puberty together with such maturity as gives evidence of rectitude of conduct or course of life; (Zj, Az, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Shâfi'ee; (Zj, Az, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xlv. 14: (L:) أَشَدُّ [originally أَشَدُّ] is a sing. having a pl. form, like أَنْكَ; and these two words are [said to be] the only instances of the kind: (S, K: [but see أَنْكَ:]) or a pl. having no proper sing., (S, Mgh, K,) like مَدَاكِيرُ وَعَبَائِدُ وَأَبَائِيلُ and آسَالُ (S:) or its sing. is شَدَّةٌ (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الْغُلَامُ شَدَّتَهُ (S;) but أَفْعَلُ does not form a pl. of the measure فَعْلَةٌ (S, K;) for as to أَنْعَمُ (S,) which is said by AHeyth to be pl. of نَعِمَةٌ (TA,) [and respecting which Mtr says that] أَشَدُّ is said to be pl. of شَدَّةٌ like أَنْعَمُ is of نَعِمَةٌ, formed by regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نَعَمٌ in the phrase يَوْمُ نَعَمٍ

(S:) or its sing. is شَدَّةٌ, like as أَكْلَبُ is of كَلْبٌ; or شَدُّ, like as أَذْوَبُ is of ذَنْبٌ; (S, K;) accord. to some; (S;) but neither شَدُّ nor شَدَّة has been heard from the Arabs [as sing. of أَشَدُّ]; and they are only deduced from analogy: (S, K:) or it is pl. of أَشَدُّ; and the ا is not regarded in the formation of this pl. (IJ, from A'Obeyd.)

مَشَدُّ الْعَصَابَةِ [The place, or part, where the fillet, or the like, is bound, or tied]. (A.)

مَشَدُّ A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong beasts; (L;) contr. of مُضْعَفٌ. (Mgh, L.) It is said in a trad., يَرُدُّ مُشَدَّهُمْ عَلَى مُضْعِفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (يَسَاهِمُ) the weak in the plunder that he gains. (L.)

شَدِيدٌ: see مُشَدَّدٌ.

شَدَخَ 696 A

1. شَدَخَ (S, A, Mshb, &c.,) aor. ʿ, (Mshb, K,*) inf. n. شَدَخٌ (S, A, Mshb, K, &c.,) He broke, or crushed, syn. كَسَرَ (S, A, Mshb, K,) and فَصَّخَ (TA, and Ham p. 363,) or فَصَّخَ (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, such as the عَرْفَجُ and the like, (L, TA,) a person's head, (S, A, L, Mshb, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mshb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi supra:) or he pressed, or squeezed, syn. غَمَزَ, [app. so as to crush,] a hollow thing, or a soft, or tender, or an easily-broken, thing, as a head, and a colocynth, and an unripe date. (A.) — [Hence,] شَدَخَ دِمَاءَهُمْ تَحْتَ شَدَخِهِمْ † He made their blood (lit. bloods) to go for nothing, or to be of no account. (A, K:*) And [simply] شَدَخَ الدِّمَاءَ † He made the blood [of men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account. (Ham p. 91.) And شَدَخْتُ الدِّيَاتَ تَحْتَ قَدَمِي † I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) — And شَدَخَهُ He hit, or hurt, his مُشَدَخٌ, i. e. the part of the neck so called. (K.) = And شَدَخَ شَدُوخٌ (K, TA) and شَدُوخٌ (TA,) He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way. (AO, TA.) — شَدَخَتِ الْغُرَّةُ (S, TA,) aor. ʿ, (TA,) inf. n. شَدَخٌ (K, TA) and شَدُوخٌ (TA,) The blaze on the horse's forehead spread widely upon the face (S) [from the forelock to the nose, without reaching to the eyes: see شَادَخَةٌ]: or spread, and extended downwards, (K, TA,) filling the forehead, without reaching

to the eyes: or covered the face from the root of the forelock to the nose. (TA.)

2. شَدَخْتُ الرَّؤُوسَ I broke, or crushed, the heads; or did so much: the verb is with teshdeed to denote muchness, or frequency, or application to many objects. (S, TA.) — [And شَدَخَ البُسْرَ He pressed, or squeezed, the unripe dates, so as to crush them: see مُشَدَّخٌ.]

5: see what next follows.

7. انشَدَخَ It was, or became, broken, or crushed; (S, A, Mṣb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Mṣb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mṣb,) or, as some say, a dry thing; (K;) and so تَشَدَّخُ [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K:) or it was, or became, pressed or squeezed [app. so as to be crushed; or it was, or became, crushed by being pressed or squeezed: see مُشَدَّخٌ]. (A.)

شَدَخَ An abortive fœtus, (L, K, TA,) in a soft, or tender, state, before it has become firm. (L, TA.) — See also شَادَخَ, in two places.

شَدَخَةٌ A soft, or tender, or succulent, plant: (K:) applied in the M as an epithet to the species of plant called عَجَلَةٌ. (TA.)

شَادَخَ A child that is soft, or tender; (K;) as also شَدَخَ: (IAar, L:) or غُلَامٌ شَادَخٌ signifies a youth: (A:) accord. to IAar, a boy is called جَفْرٌ; then, يَافِعٌ; then, شَدَخٌ; then, مُطَيِّخٌ; and then, كَوَكَبٌ. (TA. [See also مُطَيِّخٌ.]) = Also A thing, or an affair, deviating from the right course, aim, or scope, (K, TA,) or from its [proper] way. (AO, TA.) — See also the next paragraph.

شَادَخَةٌ [as a subst.,] (S, L, K, TA,) or غَرَّةٌ شَادَخَةٌ, (A,) A blaze on a horse's forehead spreading [widely (see 1)] upon the face, (S,) or covering the face, (A,) from the forelock to the nose, (S, A,) without reaching to the eyes: (S:) or spreading, and extending downwards, (K, TA,) filling the forehead, without reaching to the eyes: or covering the face from the root of the forelock to the nose: (TA:) or such as is long; such as is round being called وَتِيرَةٌ. (AO, TA.) — [Hence,] † A notorious, and a bad, or an evil, an abominable, or a foul, deed. (S, TA.) A rājiz says,

* لَاهُمَّ إِنَّ الْحَارِثَ بْنَ جَبَلَةَ

* زَنَى عَلَى أَبِيهِ ثُمَّ قَتَلَهُ

* وَرَكِبَ الشَّادِخَةَ الْمُحَجَّلَةَ

i. e. [O God, (اللَّهُمَّ) being for لَاهُمَّ] verily El-Hārith Ibn-Jebeleh straitened, or oppressed, his

father; (زَنَى being for زَنَى,) then slew him,] and committed a bad and notorious deed in slaying him. (S.)

أَشَدَّخَ A horse having a blaze such as is termed شَادِخَةٌ: fem. شَدَخَاءُ. (K, L, TA.) — الأَشَدَّخُ The lion. (K.)

يُغْمَزُ مُشَدَّخٌ Unripe dates pressed, or squeezed, (يُغْمَزُ) in some copies of the S and K and in the L and TA يُغْمَرُ, [but the former I think to be evidently the right reading,] until they become broken or crushed (يُنَشَدَّخُ), (S, A, * L, K,) and dried for the winter, (A,) or then dried in the winter. (L.) = مُقَطَّعُ الْعُنُقِ i. q. الشَّدَخُ [app. meaning The part of the neck where it is cut up by the butcher]. (K.)

مُشَدَّخٌ [A post-classical term] A surgical instrument with which the head of the foetus is crushed [in the womb]. (Albucasis de Chirurgia, p. 342.)

شدق

1. شَدَقَ, inf. n. شَدَقٌ, said of a man, He was wide in the شَدَقُ [q. v.]. (M, TA. *) — And He was eloquent. (TA.)

5. تَشَدَّقَ He twisted his شَدَقَانِ, [i. e. the two sides of his mouth, or the quivering flesh of his mouth, inside his cheeks,] in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (K.) And تَشَدَّقَ فِي كَلَامِهِ He opened his mouth and was diffuse in his speech. (M, TA.)

شَدَقٌ: see what next follows.

شَدَقٌ (Lth, S, M, Mgh, O, Mṣb, K) and شَدَقٌ (Lth, M, O, Mṣb, K) The quivering flesh (طَفْطَفَةٌ) of the mouth, inside the two cheeks; (Lth, O, K;) or so the dual of each: (M:) or the side of the mouth; (S, Mgh, Mṣb;) so says Az: (Mṣb:) pl. (of the former, S, Mṣb) أَشْدَاقٌ (Lth, S, M, O, Mṣb, K) and (of the latter, Mṣb, TA) شَدَوَقٌ. (M, Mṣb, TA.) One says, نَفَخَ فِي شَدَقَيْهِ [He blew in the sides of his mouth so as to distend them]. (S.) And إِنَّهُ لَوَاسِعُ الْأَشْدَاقِ meaning [Verily he is wide] in the شَدَقُ; using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) شَدَقُ الْفَرَسِ means The chink of the mouth of the horse, to the extremity thereof at [the place of] the bit [on each side]. (M.) تَرَكَّبَ شَدَقَهَا مِنْ الشَّطِطِ [app. meaning + She goes at random, (like تَرَكَّبَ رَأْسَهَا) by reason of briskness, liveliness, or sprightliness,] is said of a woman and of a she-camel and of a mare. (K voce مُضَرَّرٌ) — And † The two sides of a valley; as also شَدِيقٌ: (K:) or the duals, شَدَقَانِ and شَدَقَانِ, have this signification; the sing. signify the side of a valley; (O;) or so شَدَقٌ, with kesr; (Mṣb;) and so شَدِيقٌ. (O.)

شَدَقٌ [mentioned above as inf. n. of 1] Wide-ness of the شَدَقُ: (S, K:) or, as in the T, wide-

ness of the شَدَقَانِ. (TA.) — And Eloquence. (S, * TA.) — And † A bending, or winding, in a valley. (TA.)

شَدَاقٌ A certain brand with which a camel is marked upon the شَدَقُ. (M, TA.)

شَدِيقٌ: see شَدَقٌ, in two places.

شَدَقِيٌّ and شَدَقِيَّةٌ: see the next paragraph; the former in three places: and see also art. شَدَقِرٌ.

أَشْدَقُ A man wide in the شَدَقُ: (M:) or a man wide in the شَدَقَانِ: (Mgh, Mṣb:) or wide in the شَدَقُ, and inclining therein in any manner: (TA:) fem. شَدَقَاءُ: (M, K:) and pl. شَدَقٌ: (K:) and شَدَقِيٌّ and شَدَقِيَّةٌ signify the same as أَشْدَقُ; the م being augmentative, as in فُسْحَمٌ and سُنْهَرٌ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شَدَقِرٌ in the sense expl. above, (TAb, TA,) one says also شَدَقٌ شَدَقِرٌ, meaning a wide شَدَقُ: (TAb, M, TA:) and شَفَّةٌ شَدَقَاءُ means a lip wide in the part where each شَدَقُ is cleft [by the extremity of the mouth]. (M, TA.) — It is also applied as an epithet to an orator, (S, M, K, TA,) meaning Eloquent; (M, K, TA;) good and eloquent in speech; (M, * TA;) and so شَدَقِرٌ. (TA.)

مُتَشَدِّقٌ One who twists his شَدَقَانِ in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (S. [See 5.]) — Diffuse in speech, without preparation, or caution, or precaution: or one who ridicules men, twisting his شَدَقَانِ with them and against them. (TA.) And مُتَشَدِّقٌ فِي مَنَطِقِهِ Diffuse in his speech. (TA.)

Quasi شَدَقِرٌ

شَدَقِرٌ Wide in the شَدَقُ [or side of the mouth]; (S, K;) applied to a man; as also شَدَقِيٌّ: (TA;) and شَدَقِرٌ: (K, TA:) [mentioned under this head in the S and K, but] the م is augmentative. (Az, S.) It has been erroneously said that it is with the pointed ذ. (MF.) — See also أَشْدَقُ. — Also The lion; (K;) and so شَدَقِرٌ. (IB, TA.) — And A certain stallion-camel belonging to En-Noqman Ibn-El-Mundhir: whence شَدَقِيَّاتٌ Certain camels, so called in relation to that stallion. (S, K.)

شَدَقِيَّاتٌ and شَدَقِيَّاتٌ: see the preceding paragraph.

شَدَقِرٌ: see the first paragraph, in two places.

شدن

1. شَدَنَ, (S, K,) aor. ², (S,) inf. n. شَدُونٌ, (S, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, He became strong, and in no need of his mother: (K:) or he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties [so I render

أَمَّا of which I do not find any explanation] so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning *He became strong, and active and grown up*. (Har p. 536.)

4. **اشدنت** *She* (a gazelle) *had a young one that had become such as is termed شادن*. (S, K.)

شَدْن *A kind of tree*, (K, TA,) *having weak, or soft, and thick stems*, (TA,) *the flower of which is like the jasmine* (K, TA) *in form, but tinged with redness, and more pleasant [in odour] than the jasmine*; said by IB to be of pleasant odour. (TA.)

شَدَنِيَّات *Certain she-camels, so called in relation to a place in EL-Yemen*, (S, K, and EM p. 229,) *named شَدْن*: (TA, EM:) *or in relation to a certain stallion*. (IAar, K, TA. [In the CK, **شَدْنِيَّات** is erroneously put for **شَدْنِيَّات**].)

شَادِن *A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother*: (A'Obeyd, TA: [see **شَصْر**]) *when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle*. (S, TA.)

مَشْدُون [without ة] *A doe-gazelle whose young one has become such as is termed شَادِن*: (S, K, TA:) *or who has a شَادِن following her*: and in like manner applied to other animals of the cloven-hoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. **مَشَادُون** and **مَشَادِين**, (S, K,) like **مَطَافِيل** and **مَطَافِيل**, (S,) [pls. of **مَطْفِيل**], the latter pl. anomalous. (TA.)

مَشْدُونَة, applied to a girl, i. e. **عَاتِق** [i. e. *That has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.*]. (IAar, K.)

شد

1. **شَدَة**, (JK, S, K,) inf. n. **شَدَة**, (S,) *He* (a man, JK, S) *became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect*; i. q. **دُهَش**: (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) *he was, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied*; syn. **شَغَلَ**: (S, K:) and *he was caused to become confounded, or perplexed, and unable to see his right course*; (K;) as also **انْشَدَه**, or **اشدَه**, (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, **شَدَة** is not from **الدَّهَش**, as it is thought to be by some [and as is implied by what here follows]. (TA.) **شَدَه** *He confounded, or perplexed, him, so that he was unable to see his right course; or*

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bereft him of his reason or intellect; syn. **أَدَهَشَه**; (K;) as also **اشدَه**: (A'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say **اشدَه**. (JK.) = **شَدَة رَأْسَه** i. q. **شَدَحَه** [i. e. *He broke his head*]. (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

شَدَه: see what next follows.

شَدَه (S, K) and **شَدَه** (S, and so in some copies of the K and in the TA) and **شَدَه** (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. *A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind*;] substs. from **شَدَة**: (S: [but in the K they are mentioned after **شَدَه** and **اشدَه** meaning **أَدَهَشَه**, and **مَشَادَه** meaning **مَشَاغِل**, as being the substs.; so that they may signify as above, and also *business, occupation, or employment, &c.*; agreeably with renderings in the TK:]) and **شَدَاه** is a subst. from **شَدَة** [app. in the former, or in both, of these senses]. (K.)

شَدَه } see the next preceding paragraph.
شَدَاه }

مَشْدُونَة *A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect*. (S, TA. [But accord. to AZ, it seems to signify only **مَشْغُول**, i. e. *Busied, occupied, or employed, &c.*: see 1, first sentence.]

مَشَادَه [a pl. of which the sing. is app. **مَشْدَهَة**] *Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied*; syn. **مَشَاغِل** [pl. of **مَشْغَلَة**]. (Z, K.)

شدو

1. **شَدَا**, (Msb, K,) first pers. **شَدَوْتُ**, (S,) aor. 2, (Msb,) inf. n. **شَدُو**, (S, Msb,) *He drove camels*: (S, K:) or *he collected and drove a detached number of a herd of camels*. (Msb.) — Hence, (Msb,) **شَدَا**, (Msb, K,) inf. n. as above, (TA,) + *He acquired somewhat of polite literature*, (S, Msb, K, TA,) or *of science, and guided himself thereby to the knowledge of somewhat more*, (Msb,) and *likewise of song*; (TA;) as though he drove it and collected it: (S, TA:) or **شَدَا مِنْ**, **شَدَا**, and **شَدَا**, (MA, TA,) *he acquired somewhat of science, and of song*: (MA:) or *he knew well some sort of science, and of song*; and so of other things. (TA.) **شَدُو** signifies + *A man's doing well, or knowing well, somewhat of a thing or an affair*. (TA.) And **شَدَوْتُ مِنْهُ بَعْضَ الْمَعْرِفَةِ** means *I knew [somewhat of] him, or it, [but] not well*. (TA.) — Also + *He recited a verse, or two verses*, (S, K,) *singing*, (K,) or *prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]*. (S.) And **شَدَا**

شَعْرًا, (S, K,) or **غَنَاءً**, (S,) + *He sang poetry*, (S, K,) or *a song*: (S:) or *he recited it with a trilling, or quavering, or prolonging and modulating of the voice*. (S.) — And **شَدَا شَدُوهُ** i. q. **لَحَا نَحْوَهُ** + [*He tended, repaired, betook himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose*]. (K.) — And **شَدَا فَلَانًا فَلَانًا** + *He assimilated such a one to such a one; or he likened such a one to such a one*; syn. **شَبَّهَ إِيَّاهُ**. (ISd, K, TA. [In the CK, **فَلَانًا** is not repeated.]

4. **اشدَى** + *He became a good, or an excellent, modulator of his voice, or maker of melody*. (K.)

شَدَا *A remnant of strength; and a portion, or somewhat, thereof*: (K:) a dial. var. of **شَدَا**. (TA. [See **شَدَا**, in art. **شَدُو**].) *A remnant, or remainder, of anything*. (TA.) *A small quantity or number*: (TA:) and so **شَدُو**, (M, K,) *whatever it be*, (M, TA,) *of much or many*, (M, K,) *whatever the latter be*. (K.) And *The extremity of anything*: (K:) a dial. var. of **شَدَا**. (TA.) = Also *Heat*. (K.) = And *Mange, or scab*: (K: [in the CK, **الْحَرْب** is put for **الجَرْب**]) a dial. var. of **شَدَا**. (TA.)

شَدُو: see the next preceding paragraph.

شَاد act. part. n. of 1; signifying *Driving, or a driver of, camels*: &c.: (K, TA:) pl. **شَادَة**. (TA.) — [And particularly] + *One who acquires somewhat of polite literature*, (S, Msb,) and *of science, and guides himself thereby to the knowledge of somewhat more*. (Msb.) — Also + *A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry*: (TA:) [and simply] *a singer*. (S.)

شد

1. **شَدَّ**, (S, M, A, &c.,) aor. 2, and 2, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shihab mentions 2, but this is not known, and there is no reason for it unless **فَعَلَ** be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. **شَدُو** (S, M, Mgh, L, Msb, K) and **شَدَّ**, (M, L, K,) *It* (a thing, M, L) *was, or became, apart*, (S, A, L, Msb,) and *it fell, or went, or came, out, or forth*, (S, M, L, K,) *from the generality of things, or the general assemblage, main body, bulk, or common mass*, (S, M, A, L, K,) *to which it pertained*, (M, L,) *or from other things*: (Msb:) *it* (anything) *was, or became, apart, or alone: and he* (a man) *was, or became, apart from his companions, or alone*: (Lth, L:) and + *he* [app. a beast] *took fright, and ran away*. (Msb.) You say, **شَدَّ عَنْهُ** *It was, or became, apart, &c., from it*. (S, L.) And **شَدَّ عَنِ الْجَمَاعَةِ** *He was, or became, apart from the collective body [or generality] of people*. (Mgh.) And **مَا يَشَدُّ عَلَيْهِ شَيْءٌ** + [*Nothing is out of his way, or sphere, or compass*]. (S and K in art. **حَوَظ**.) And **شَدَّ الْحَصَى** *The pebbles became scat-*

tered, or dispersed. (L.) — **شَدَّ**, aor. َ and ُ, inf. n. **شَدُّوْ** and **شَدَّ**, also signifies † *It* (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase **شَدَّ فِي الْقِيَاسِ** or **عَنِ الْقِيَاسِ**: and the latter, by the phrase **شَدَّ فِي الْإِسْتِعْمَالِ**. (Mz, 12th نوع.) [See also the contr. **إِطَرَوُ**: and see **شَادَّ**, below.]
 = See also 4.

2: see what next follows.

4. **اشْدَهُ** (S, M, K;) and **شَدَّه** (K;) and **شَدَّه**, aor. َ, only; (M, K;) but A_q disallows this last form of the verb; (IJ, L;) *He*, or *it*, caused it to be, or to become, apart, (S, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, L, K,) to which it pertained: (M, L:) and the first signifies *he removed it, and put it far away*; namely, a thing: (K:) and *he set him, or exposed him, apart from his companions, or alone*: (IJ, L:) and *he scattered, or dispersed, it*. (IKtt.) A poet says,

* فَاشْدَنِي لِمُرُورِهِمْ فَكَانَنِي
 * غُصْنٌ لِأَوَّلِ عَاصِفٍ أَوْ عَاصِفٍ

[And *he*, or *it*, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, **اشْدَتْ الْحَصَى** *She scattered, or dispersed, the pebbles [with her feet]*. (TA.) — **اشْدَ** also signifies **جَاءَ بِقَوْلٍ شَادٍ** † [He said what deviated from the common course of speech]. (K, TA.)

شَدَّان: see **شَادَّ**, in four places.

شَدَّان The [species of lote-tree called] **سِدْر**. (K.)

شَادَّ A thing that is, or becomes, apart, (S, L, M_{sb}), and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (M_{sb}.) **شَدَّان** is a pl. thereof, like as **شَبَان** is of **شَابَّ**; [and so is **شَدَّاد**, agreeably with analogy;] and **شَدَّان** is used in

a similar sense, but is an epithet of the measure **مَا يَدْعُ فُلَانٌ شَادًّا وَلَا فَعْلَان**, not a pl. of **شَادَّ**. (L.) **نَادَا إِلَّا قَتَلَهُ** [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IA_q, L.) And one says **شَدَّانُ قَوْمٍ** Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And **شَدَّادُ النَّاسِ** Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also **شَدَّانُ النَّاسِ** (S, L,) and **شَدَّانِهِمْ**. (L.) And **قَوْمٌ شَدَّادٌ** A people not among their own tribe nor in their own places of abode: (L, K:*) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And **شَدَّادُ الْآفَاقِ** The strangers.

(Har p. 352.) And **جَاءُوا شَدَّادًا** They came few in number. (L, K:*) And **شَدَّانُ الْإِبِلِ** and **شَدَّانُ** Those that are scattered, or dispersed, of the camels. (L.) And **شَدَّانُ الْحَصَى** (M, L) and **شَدَّانُ الْحَصَى** (S, IJ, M, L, K) What are scattered, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) — Applied to a word, form or measure, construction, or government, it signifies † *Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:]* a word, &c., may be **شَادَّ** in respect of usage but agreeable with common analogy or rule; as the pret. of **يَدْرُ** and **يَدْعُ**; and the regular phrase **مَكَانٌ مَبْقَلٌ**, the epithet more commonly heard being **بَاقِلٌ**: and **شَادَّ** in respect of analogy, or rule, but agreeable with common usage; as **أَخَوَصَّ** and **شَادَّ** in respect of analogy, or rule, and of usage, together; as **ثَوْبٌ مَطْرَرٌ**, and **مِسْكٌ مَدْوُوفٌ** (Mz, 12th نوع.) [and the like is said, but less fully, in the M_{sb}:] the pl. masc. is **شَدَّادٌ**; and pl. fem. **شَوَادٌ**. (Mz, ib.) See 4, last sentence. [See also the contr. **مَطْرَرٌ**: and see **شَدَّ**, latter part.] — Applied to a tradition, † *Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence.* (KT.)

شدب

1. **شَدَّبَ**, aor. َ and ُ, (K,) inf. n. **شَدْبٌ**, (TA,) *He stripped off, or removed, the bark of a tree; as also* † **شَدَّبَ**, inf. n. **تَشْدِيبٌ** (K:) *he cut off portions of a tree, or the bark thereof*. (TA.) *He cut, or cut off, a thing*; (O, K;) aor. َ, inf. n. **شَدْبٌ**. (O.) *He cut, or lopped, a tree: or he divested it of its bark*. (A.) *He pruned, or pared, a tree by cutting off its شَدْب*, i. e. its straggling branches, or its thorns, or its bark; aor. َ, inf. n. **شَدْبٌ**; and † **شَدَّبَ** has the like meaning, but importing muchness, or relation to many objects: and **شَدَّبَ** also signifies *he trimmed, or cleared, anything by removing another thing from it*: (M_{sb}:) or *he pruned a tree by lopping off its branches so that it became apparent*: (K, TA:) and *he pruned a palm-tree by cutting off from it its شَدْب*, meaning its branches: (TA:) and [in like manner] † **شَدَّبَ**, (S, TA,) inf. n. **تَشْدِيبٌ**, (S, K, TA,) *he pruned a tree by cutting off its شَدْب*, meaning its straggling branches not in the choice, or best, part thereof: (S:) or *he trimmed a palm-trunk (K, TA) by lopping off the stumps of the branches*: (TA:) **تَشْدِيبُ الرَّيَاحِينِ** [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: (Mgh:) and **شَدَّبَ عَنْهُ**, said of anything, signifies *it was removed from it, namely, another thing*. (TA.) — See also 2, in two places.

2. **شَدَّبَ**, inf. n. **تَشْدِيبٌ**: see above, in four places. — [Hence,] **تَشْدِيبٌ** signifies also *The shaping an arrow by the first operation*: (AHn, K:) the second operation is termed **تَهْدِيبٌ**. (AHn.) — And **شَدَّبَهُ** (Sh, TA,) inf. n. as above, (Sh, K,) *He drove away him, or it*, (Sh, K,* TA,) from a thing; (TA;) as also † **شَدَّبَهُ**, aor. َ, inf. n. **شَدْبٌ**: (Sh, TA:) and **شَدَّبَ عَنْهُ** *he repelled from him, or defended him*. (S, K.) — And **شَدَّبَتِ الْجَالُ** (Kt, TA,) inf. n. as above, (K,) † *I dispersed, or scattered, the property*. (Kt, K,* TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, **شَدَّبَ** also signifies *He made long*.]

5. **تَشَدَّبُوا** † *They became dispersed, or scattered*. (A, K.)

شَدَّبَ Pieces, or cuttings, of trees; (A_q, A'Obeyd, K;) n. un. with ة: (A_q, A'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, K;) pl. **أَشْدَابٌ** (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (M_{sb}:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of **شَدْبَةٌ** (S,) [or rather as a coll. gen. n. of which the n. un. is with ة,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the

choice, or best, part thereof: (S, O:) also the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants, which are pruned, or cut off. (Mgh.) — Anything in a scattered, or dispersed, state. (Kt, TA.) — † Somewhat remaining of herbage [&c.]: (S, A, O, K:) [in the first and third of which is added وَهُوَ الْمَأْكُولُ, app. referring to the herbage of which the remainder is thus called, meaning, "it being what has been eaten:"] pl. as above, i. e. أَشْدَابُ. (S, O, K.) One says, فِي الْأَرْضِ شَذْبٌ † In the land is somewhat remaining of herbage. (A, TA.) And one says also, بَقِيَ عِنْدَهُ شَذْبٌ مِنْ مَالٍ † [There remained in his possession a remnant of property]. (A, TA.) And مَا بَقِيَ † [There remained not to him save a relic of the army]. (A, TA.) — Also † Household goods, or furniture and utensils, consisting of what are termed قُمَاش [q. v., perhaps here meaning the meaner sorts thereof,] &c.: (A'Obeyd, O, K:) pl. as above. (K, TA.) = And A dam; or thing constructed, or raised, to keep back the water of a torrent. (S, O, K.)

رَجُلٌ شَذِبَ الْعُرُوقُ † A man whose veins are apparent. (S, K.) = And شَذِبَ [app. شَذِبَ] is syn. with عَظِبَ, meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَظِبَ.)

شَاذِبٌ † Going, or being, away from his home, or place of settled abode. (S, K, TA.) — † Solitary, or alone, and whose prosperity is despaired of; (K, TA;) as though stripped of good. (TA.)

شَوَذِبٌ: see مُشَدَّبٌ, in three places.

مُشَدَّبٌ A pruning-hook. (O, K, TA.)

مُشَدَّبٌ A palm-trunk pared (S, O, TA) of its prickles (TA) [or of the stumps of its branches or of its lower branches: see the verb of which it is the pass. part. n.]. — † Tall; (S, A;) as also شَوَذِبٌ; (S;) the former as an epithet applied to a horse, (S, A,) from the same epithet as applied to a palm-trunk: (A:) and † tall, and goodly in make; (A, K;) and so شَوَذِبٌ; (Mgh, K;) as though pruned: (Mgh:) and † the latter, applied to anything [meaning any animal], † tall, and excellent or of high breed or strong and light and swift: A'Obeyd says that the former signifies † excessively tall, and is applied in this sense to anything [i. e. a man and any animal]: Kt says, after explaining شَذِبْتُ الْمَالَ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but I Amb says that Kt has made a mistake in asserting that this epithet signifies † tall, conspicuous for tallness, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Fáik, it becomes taller, MF, TA,) and that he who is † conspicuous for tallness is not thus called unless somewhat deficient in flesh: it is applied to a horse as meaning † tall, and not very fleshy. (TA.)

شذر

شَذَرَ النَّظْمَ. 2. inf. n. تَشَذِيرٌ, He divided the

strung beads with other beads. (O. [See شَذَرُ below.]) — Hence, by way of comparison, (TA,) شَذَرَ كَلَامَهُ بِشَعْرِ † [He interspersed his language with poetry]: but this is post-classical. (O, TA.) — شَذَرَهُ He rendered him notorious, or infamous: or made him to hear what was bad, evil, abominable, or foul: (O, TA:) and in like manner شَتَرَهُ. (TA.)

5. تَشَذَّرَ It (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) dispersed, or became dispersed, (A, K, TA,) and went in every direction. (TA.) — تَشَذَّرَ بِالنَّوْبِ He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind. (S, K.) And تَشَذَّرَ بِالدَّنْبِ He put the tail between his thighs, making it to cleave to his belly. (S, TA.) — Hence, (TA,) تَشَذَّرَ قَرَسُهُ He mounted his horse from behind. (S, K.) — Also, تَشَذَّرَ, He prepared himself for fight, (S, K, TA,) and for a charge, or an assault; he equipped, or accoutred, himself for it. (TA.) — He threatened; (S, A, K;) and became angered: (K:) A'Obeyd says, I doubt not its being with ذ; but some, he adds, say تَشَذَّرَ, with ز. (S.) [See a verse of Lebeed cited among the exs. of the preposition ب.] — He was, or became, brisk, lively, or sprightly. (K.) — He hastened to do a thing; (TS, K, TA;) or in a thing, or an affair. (So in some copies of the K.) — تَشَذَّرُوا فِي الْحَرْبِ i. q. تَطَاوَلُوا [app. as meaning They behaved overbearingly in war]: (S, K:) or تَشَذَّرَ signifies the protracting of war. (KL.) — تَشَذَّرَتِ النَّاقَةُ The she-camel pastured upon herbage (K, TA) that rejoiced her, (TA,) and she shook her head by reason of joy thereat. (K, TA.) And The she-camel drew together her two sides, and raised her tail. (TA.) — And تَشَذَّرَ السَّوْطُ The whip inclined, and became in motion. (K.)

شَذَرُ Pieces of gold that are picked up from the mine (S, A, K) without the melting, or smelting, (S, K,) of the ore: (S:) n. un. with ة: (S, K:) and pl. شَذَرٌ. (A.) And Beads made of gold to form divisions between pearls and jewels: (TA:) or beads by means of which other beads of a string are divided: (K:) or small pearls: (S, K:) or small things of gold, like the heads of ants, which are affixed to a [ring of the kind called] حَوْنُ: (Sh:) or, as some say, green beads: (Har p. 600:) n. un. with ة. (K.) = شَذَرَ [app. شَذَرَ] signifies [also, like تَشَذَّرَ,] Briskness, liveliness, or sprightliness: and quickness in an affair. (Ham. p. 54.)

شَذَرُوا مَذَرَ, and تَشَذَّرُوا مَذَرَ, They [dispersed, or became dispersed, or] went, or went away, in every direction: (S, L, K:) it is not said of a people coming: (L:) the مَذَرَ is sometimes changed into ذ; or, accord. to some, مَذَرَ is the original, being from التَّبَذِيرِ; but MF thinks that مَذَرَ is the original, as it is only an imitative sequent, in which no regard is had to the meaning of "dispersion." (TA.)

مِلْحَقَةٌ A [garment of the kind called] شَوَذِرٌ: an arabicized word; (S, K;) from the Pers. جَادِرُ

[or جَادِرُ or جَادِرُ]. (S.) And i. q. إِيْتَبَ (A, K, TA;) i. e. A [garment of the kind called] بَرْد, which is slit [in the middle], and worn by a woman, who throws it upon her neck, [putting her head through the slit;] having neither sleeves nor an opening at the bosom: (TA:) or [a garment] like the صَدَار, [which is said by some to be the same as the إِيْتَبَ,] worn by a young woman: (Har p. 55:) a garment which a woman wears beneath her ثَوْبُ: (Fr:) a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm. (Lth.) [The modern جَادِرُ of Persia and El-Írák seems to be generally what is commonly called in Egypt a "miláye," correctly "mulááh" (مَلَاة), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an "izár." (See Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 216-219.)]

شِيدَارَةٌ A very jealous man; (K;) as also شِيدَارَةٌ and شِيدَارَةٌ. (TA.)

المُتَشَذِّرُ The lion: (K:) because of his briskness, or quickness to act, or readiness to leap. (TA.)

شدو

شَدَا, aor. 2: see 4. = Also He perfumed himself (تَطَيَّبَ) with musk, (K, TA,) which is termed شَدُو, or, as in copies of the M, شَدُو. (TA.) — And شَدَا بِالْخَبْرِ (K, TA,) inf. n. شَدُو; or, accord. to the Tekmileh, بالخبر, شَدَى, there written with teshdeed; (TA;) † He knew the information, or story, and made it known, or understood. (K, TA.)

2: see the preceding paragraph.

4. اَشْدَى He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. اَذَى: (S, Mṣb, TA:) and (TA) so شَدَا (K), aor. 2, inf. n. شَدَا, (TA,) or شَدُو. (TK [accord. to which the latter verb is trans.]) — And اَشْدَاهُ عَنْهُ (K), inf. n. اَشْدَاءُ (TA,) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.)

شَدَا Annoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.: (S, Mṣb, K;) and evil, or mischief; (S, Mṣb;) as also شَدَاةٌ; as in the saying اِشْدَاةُ فَلَانٍ i. e. [Verily I fear, or dread,] the evil, or mischief, of such a one. (TA.) — Dog-flies; (S, K;) which also sometimes light upon the camel: (S:) or flies in general: (K:) or large blue flies that light upon beasts, and annoy, or molest, or hurt, them: (TA:) n. un. شَدَاةٌ. (S.) [It is said in the Mṣb that شَدَا, of which the n. un. is شَدَاةٌ, is also with kesr (i. e. شَدَا); but in what sense is not specified.] One says of him who is vehemently hungry, ضَرِمَ شَدَاهُ [lit. His flies have become vehemently hungry, or burning with hunger]. (S.) — And [app. because of the annoyance that it occasions,] Mange, or scab: (ISd, K;) and so شَدَا. (K in art. شدو.) — And [app.

because of its pungency,] *Salt*: (S, K:) said in the M to be pl. [but properly coll. gen. n.] of **شَدَاةٌ**, which signifies a piece of salt. (TA.) — See also **شَدُو**. — Also *Fragments of aloes-wood* (S, *K, *TA) with which one perfumes himself. (TA. [The same is also indicated in the S.]) — And *Sharpness*, (S,) or *strength*, (Fr, T, K,) of *pungency of odour*; (Fr, T, S, K;) accord. to the M, of *sweet odour*. (TA.) — See also **شَدَاةٌ**. — Also *The extremity of anything*: (TA:) and so **شَدَا**. (K and TA in art. **شَدُو**.) = And *A sort of trees*, (S, K,) used for **مَسَاوِيك** [i. e. sticks with which the teeth are cleansed], (K,) growing in the *Sarāh* (السَّارَة) and having gum. (TA.) = And *A sort of ships or boats*: (Lth, S, K:) n. un. **شَدَاةٌ** (Lth, S:) [or] **شَدَاوَةٌ** signifies one of a sort of small ships, or boats, like those called **زَبَابُ** [pl. of **زَبَبٌ**]: and its pl. is **شَدَاوَاتٌ**. (Msb.)

شَدَا: see the next preceding paragraph.

شَدُو, so accord. to the K, but written in copies of the M with *kesr* [i. e. **شَدُو**], (TA,) *Mush*; (IAqr, K, TA;) as also **شَدَا**: (IJ, TA:) or the odour thereof: (As, T, Sgh, K:) or the colour thereof. (K.)

شَدُو: see the next preceding paragraph.

شَدَاةٌ: see **شَدَا**, in three places. — Also *Sharpness*. (TA.) — And *Strength*, and *boldness*, of a man. (Lth, TA.) — [Or] *A remnant of strength*: (S, K:) pl. **شَدَاوَاتٌ** (TA) and [coll. gen. n.] **شَدَا**. (S, *TA. [See also **شَدَا**, in art. **شَدُو**].) = As an epithet applied to a man, (TA,) *Evil in disposition*, (K, TA,) *sharp in temperament*, that annoys, or molests, or hurts, by his evil, or mischief: in some of the copies of the K, **السَّيِّئُ الْخُلُقِيُّ** is erroneously put for **السَّيِّئُ الْخُلُقِيُّ**. (TA.) = See again **شَدَا**, last sentence.

شَدَاوَةٌ: see **شَدَا**, last sentence.

شر

1. **شَرَّ** (L, K,) sec. pers. **شَرَرْتُ** (S, Msb, K, MF,) aor. **يَشُرُّ**; (L, Msb, MF;) and sec. pers. **شَرَرْتُ** (S accord. to some copies, L, Msb, K, MF,) aor. **يَشُرُّ**; (L, Msb, K, *MF;) and sec. pers. **شَرَرْتُ** (S accord. to some copies, M, K, MF,) aor. **يَشُرُّ**; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] **شَرٌّ** (S, K) and [of the first] **شَرٌّ** (S) and [of the second or third] **شَرَارَةٌ** (S, K,) and **شَرَّةٌ** also is an inf. n. [syn. with **شَرٌّ**]; (S;) *He* (a man) *was*, or *became*, *evil*, a *wrongdoer*, *unjust*, *bad*, *corrupt*, *wicked*, *mischievous*, *vitious*, or *depraved*. (S, *L, Msb, K, *&c.) The manner in which the K mentions **شَرَّ** with the two aors. **يَشُرُّ** and **يَشُرُّ** [only, omitting the most common aor., i. e. **يَشُرُّ**] obviously demands consideration. (MF.) One says, **شَرَرْتُ يَا رَجُلُ** [Thou hast been evil, or a wrongdoer, &c., O man], (S, K,) and so **شَرَرْتُ** and **شَرَرْتُ**. (S accord. to different copies,

and K.) — **شَرَّ**, aor. **يَشُرُّ**, also signifies *He increased in evil, wrongdoing, &c.* (L.) It is said in a prov., **كَلِمًا تَكْبُرُ تَشُرُّ** [In proportion as thou growest old, thou increasest in evil, &c.]. (AZ, L.) — **مَا شَرَّةٌ**: see 4, last sentence. = **شَرَّةٌ** (O, K,) aor. **يَشُرُّ** (O, TA,) inf. n. **شُرٌّ** (O, K,) with damm, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) *He blamed him; found fault with him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, defect, blemish, or something amiss*. (O, K, *TA. [See also 4.]) One says, **مَا قُلْتُ ذَاكَ لِرَجُلٍ وَإِنَّمَا قُلْتُهُ لِبَعْرِ شَرِّكَ** *I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee*: (S, TA:) or this has a different meaning, which see below, voce **شُرٌّ**. (TA.) One says also, **قَدْ قَبِلْتُ عَطِيَّتَكَ ثُمَّ رَدَدْتُهَا عَلَيْكَ مِنْ غَيْرِ شَرِّكَ وَلَا** *meaning [I have accepted thy gift; then I have given it back to thee] without rejecting it to thee or blaming thee [and without injuring thee]*. (IAqr, TA.) = Also **شَرَّةٌ** (S,) or **شَرٌّ فِي الشَّمْسِ** (A,) [aor. and inf. n. as in the next sentence;] and **شَرَرَهُ** (A,) inf. n. **شَرِيرٌ**; (S;) and **أَشَرَهُ**; and **شَرَرَهُ**; (A;) *He spread it* (i. e. a garment, or piece of cloth, S, or some other thing, TA) *in the sun*: (S, A, TA:) this is the primary signification. (TA.) And [hence,] **شَرَّةٌ** (S, K,) aor. **يَشُرُّ** (S,) inf. n. **شُرٌّ**; (S, K;) and **أَشَرَهُ** (K,) inf. n. **أَشْرَارٌ**; (TA;) and **شَرَرَهُ** (K,) inf. n. as above; (TA;) and **شَرَاهُ** [or **شَرَاهُ** without tesh-deed?]; (K;) *He put it* (i. e. [the preparation of curd called] **أَقِط**, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) *upon a mat*, (TA,) or *some other thing*, (K,) *to dry*. (S, K.) And **شَرَرَهُ** *He sprinkled it; namely, salt*. (R, MF.)

2. **شَرَرَهُ** inf. n. **تَشْرِيرٌ**, *He rendered him notorious, or infamous, among men*. (Yz, K.) = See also 1, latter part, in two places.

3. **شَارَهُ** (K,) inf. n. **مُشَارَةٌ** (S,) *He acted with him in an evil manner; (K;) he treated him with enmity, or hostility*: (L, TA:) *he contended, or disputed, with him*: (S, L, TA:) *he did evil to him, obliging him to do the like in return*. (L, TA.) [See also 3 in art. **شَرِي**: and see an ex. voce **جَارٌ**.]

4. **أَشَرَهُ** *He attributed, or imputed, to him evil, wrongdoing, injustice, or the like*: (S, K:) but some disallow this. (S. [See also 1.]) — **أَشَرُوهُ** *They banished him, or drove him away, and caused him to be alone*. (TA.) = See also 1, latter part, in two places. — [Hence, app.,] **أَشَرَهُ** signifies also *He manifested it, revealed it, published it, or made it known*. (S, A, K.) Thus in a verse of Imra-el-Kays, where he says, **لَوْ يَشْرُونَ مَقْتَلِي** + [that they might publish, or make known, my slaughter]; as related by As; but it is better with **س. (S.)** = **مَا أَشَرَهُ**, and **مَا شَرَرَهُ**, [the latter of

which is extr. with respect to form, but more commonly used than the former, meaning *How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!*] phrases similar to **مَا أَخْبَرَهُ** and **مَا خَبَرَهُ** [which have the contr. meaning]. (TA in art. **خَبَرٌ**.)

8. **اشْتَرَّ**, said of a camel, [and of any cloven-hoofed animal,] *اجْتَرَّ*, i. e. *He ruminated, or chewed the cud*: **ج** and **ش** being from one place of utterance. (IAth, TA.)

10. **استَشَرَّ** *He became possessor of a great herd, such as is termed إِشْرَارَةٌ, of camels*. (K.)

R. Q. 1. **شَرَرَهُ** (A'Obeyd, K,) inf. n. **شَرَرَةٌ** (S,) *He split it, or clave it*: (A'Obeyd, S:) and *cut it much, or in many pieces*. (A'Obeyd, S, K.) — *He bit it, and then shook it; namely, a thing*. (O, K, TA. [In the CK, **نَقَضَهُ** is erroneously put for **نَفَضَهُ**].) — **شَرَرَتْهُ الْحَيَّةُ** *The serpent bit him*. (L, K, *.) — **شَرَشَتِ الْبَاشِيَةُ النَّبَاتَ** *The cattle ate the herbage*. (K.) — **شَرَشَرَتِ السَّكِينُ** *He sharpened, (K,) or rubbed, (O,) the knife upon a stone*, (O, K, TA,) *so that its edge became rough*. (O, TA.) — See also 1, latter part. = **شَرَرَهُ**, inf. n. as above, *It* (a bird) *expanded and flapped its wings, without alighting; like رَفَرَفَ*. (TA in art. **فَرَشَ**.)

R. Q. 2. **تَشَرَّرَ** *It became separated, or scattered*. (A.)

شَرٌّ (S, A, Msb, K, &c.) and **شُرٌّ** (Kr, K,) the former of which is the more chaste, (TA,) and **شَرَّةٌ** (Hamp. 629) *Evil, [moral and physical]* (L, Msb;) *wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness, or depravity*: (Msb:) [and *evil fortune, misfortune, woe, or unhappiness*:] contr. of **خَيْرٌ**: (S, A, K:) pl. **شُرُورٌ** (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) **وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ** meaning [And all good is in thy hands, and evil i. e.] *wrongdoing, or injustice, or corruptness, is not imputable to Thee*: (Msb, TA:) or *evil is not a means of advancement in thy favour, or of obtaining thine approval: or evil speech does not ascend to Thee*. (Nh, L.) — **شَرٌّ** also signifies + *Poverty*. (K.) — And + *Fever*. (K.) — It is also an epithet, applied to a man, (Yoo, S,) and so is **شَرِيرٌ** (Akh, S, A, Msb, K,) meaning *Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved*: (Yoo, *Akh, *S, *A, *Msb, K, *) [fem. of the former **شَرَّةٌ**, like as **خَيْرَةٌ** is fem. of its contr. **خَيْرٌ**; and **شَرِي**, fem. of **أَشَرٌ**, is used in the same sense, as will be shown in what follows:] the pl. of **شَرٌّ**, (Yoo, S,) or of **شَرِيرٌ**, (Akh, S, Msb, K,) is **أَشْرَارٌ**, (Yoo, Akh, S, Msb, K,) and of the former **شَرَارٌ**; (Hamp. 514;) and you say **قَوْمٌ أَشْرَاءُ** [pl. of **شَرٌّ** or of **شَرِيرٌ**]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo'-Amir, (L,) is related to have said, **أُعِمِّدُكَ بِاللَّهِ مِنْ نَفْسِ حَرَى وَعَيْنِ شَرَى**, meaning [I charm thee by invoking God, against

a thirsty soul, and] an evil, or a malignant, eye : (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الشَّرُّ [The evil one] is an appellation of Iblees. (K.) — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ.] You say, هُوَ شَرُّكَ [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هَذَا شَرٌّ مِنْ ذَلِكَ [This is worse, &c., than that]. (Msb.) And فَلَانَ شَرُّ النَّاسِ [Such a one is the worst, &c., of mankind]; (S;) and أَشَرُّ (S, Msb, K;) this latter being the original, (Mgh, Msb,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-ʿAmir, (Msb,) or unused. (Mgh.) The fem. [شَرَّة] is شَرَّة, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ] (K,) and (of أَشَرُّ, S,* or of شَرٌّ, which is used for أَشَرُّ, Kr) شَرِّي (S, Kr, K.) And [using the dim. form of شَرٌّ] you say, هُوَ شَرِيرٌ مِنْكَ [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خَيْرٌ. [See خَيْرٌ.] = مَا أَشَرُّ مَا شَرٌّ see 4.

شَرٌّ A vice, fault, defect, blemish, or something amiss : (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدَدْتُ هَذَا عَلَيْكَ مِنْ شَرِّي I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَلِكَ لَشَرِّكَ I said not that on account of a thing that thou disapprovest, &c. : (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.) — See also شَرٌّ, first sentence.

شَرَّة see شَرٌّ, first sentence. — Also The inordinate desire, or eagerness, (S,) and sprightliness, of youth : (S, K:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire; and sprightliness : (TA:) [and] sharpness, and angriness. (Har p. 35.) It is said in a trad., إِنَّ لِبَدَا الْقُرْآنِ شَرَّةً ثُمَّ إِنَّ لِلنَّاسِ عَنْهُ قِتْرَةً [Verily there is an eagerness for this Qur-án: then men have a weariness of it]. (L.)

شَرٌّ 73/ n. un. with ة: see what next follows.

شَرَارٌ (S, A, O, Msb, TA,) accord. to the K شَرَارٌ, but this is a mistake, (MF,) and شَرَرٌ (S, A, O, Msb, K,) which is a contraction of شَرَارٌ (Msb,) Sparks of fire : (S, O, Msb, K:) n. un. of each with ة. (S, A, O, Msb,* K.) See an ex. voce شَرَارٌ.

شَرِيرٌ see شَرٌّ, in three places. = Also The side of the sea, or of a great river; (AHn, K;) the shore thereof: (Kr, TA:) or the part that is near to a sea or great river: pl. أَشْرَةٌ (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) — And (as some say, TA) A kind of tree that grows in the sea, or in a great river. (K, TA.)

شَرِيرٌ dim. of شَرٌّ: see the latter, last sentence but one.

مَسَلَّةٌ شَرِيرَةٌ A [large needle such as is termed] مَسَلَّة (K, TA) of iron. (TA.)

شَرَارٌ [Emitting many sparks]. One says, أَبُوكَ نَارٌ شَرَارَةٌ وَأَتَتْ مِنْهَا شَرَارَةٌ [Thy father is a fire that emits many sparks, and thou art a spark from it]. (A.)

شَرَانٌ Certain insects (K) resembling بَعُوض [or gnats], (S, K,) which cover the face of a man, but do not bite; sometimes called الْأَذَى (S:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with ة. (K.)

شَرِيرٌ (S, A, K) Abounding in شَرٌّ [or evil or wrongdoing &c.; very evil &c.]; applied to a man: (S, A:) pl. شَرِيرُونَ (K) and أَشَرَارٌ, which latter is anomalous. (Ham. p. 699.)

شَرَشْرٌ (IAar, S, K,) or (so in the S, but in the K “and”) شَرَشْرٌ, (Ibn-Ziyád, S, K,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyád, AHn, K,) in the same manner as the قُطْبُ, but having no thorns that hurt any one: (Ibn-Ziyád, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAar and others among the plants of the desert: شَرَشْرَةٌ is expl. in the K as though it were the name of another plant; but it is not so; for شَرَشْرٌ is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عَرَفَج, having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبٌّ), like those of the هَرَّاس. (TA.) = شَوَاءُ شَرَشْرٍ Roasted flesh-meat, of which the grease, or gravy, drips; (S, K;) like شَلْشَلٌ and رَسْرَاسٌ. (TA.)

شَرَشْرٌ see the next preceding paragraph.

شَرَشْرَةٌ (Ináye, and so in some copies of the K,) or شَرَشْرَةٌ, (so in other copies of the K, accord. to the TA,) sing. of شَرَشْرٌ, (K,) which signifies The fringe-like extremities of a tail; (S,* K,* A, TA;) and of wings. (TA.) — Hence, metaphorically, [or synecdochically,] the pl. is used as signifying † The whole: and hence the saying, أَلْقَى عَلَيَّ شَرَشْرَةً † He betook himself altogether to it; as though, says As, by reason of his eagerness, he threw himself altogether upon it: accord. to Esh-Shiháb, it means he betook himself [to it], openly or secretly: or شَرَشْرٌ signifies † the whole body; (K;) and أَجْرَامُهُ وَأَجْرَانُهُ أَلْقَى عَلَيْهِ شَرَشْرَةً, provs. mentioned by Meyd, all signify the same [app. † he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جَرَم]: or the first of these means † he loved it so that he courted death, or destruction, (استَبَلَك) in his love of it: (TA:) or he loved it with a love that he would not give up, because of his necessity: (Lth, TA:) or † he desired it inordinately, or eagerly, and loved it. (A.) [See also أَلْقَى عَلَيْهِ أَرْوَاقَهُ, voce رَوْقٌ. Accord. to different authorities,] شَرَشْرٌ also signifies † Burdens, or weights; (S, K;) sing. شَرَشْرَةٌ (S:) and it is so

expl. as used in the saying mentioned above: or it there signifies † weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْرٌ, but dispersion. (TA.) Also † Self: (K, TA:) and the saying mentioned above is expl. as meaning † He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And † Love: (K:) or † love of self. (Kr, TA.)

شَرَشْرَةٌ see the next preceding paragraph.

شَرَشْرَةٌ A piece of anything. (K.) = See also شَرَشْرٌ.

شَرَشْرٌ A certain bird, (K, TA,) of small size; said by As to be thus called by the people of El-Hijáz; and by the Arabs of the desert, بَرَقَش [a mistranscription for بَرَقَش]: it is said to be dust-coloured; in elegance, like the خَمْرَةٌ; and to be a little larger than the عُصْفُور [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called اَبُو بَرَقَش (but see بَرَقَش:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

أَشَرٌ and its fem., شَرَى see شَرٌّ, latter half, in three places. — شَرَى is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.)

أَشْرَارَةٌ A خَصْفَةٌ (S, K,) i. e. mat, (TA,) upon which [the preparation of curd called] أَقَط (S, K) and other things (S) are spread (S, K*) to dry; (TA;) [as also مَشَرٌّ or مَشَرٌّ, as written in different copies of the S voce عَيْتٌ:] or a piece of cloth, of those whereof a tent is composed, used for that purpose: (TA:) or a tablet of stone or wood, upon which flesh-meat is dried: (Lth, IAar:) pl. أَشَارِيرُ: or this pl. signifies pieces of flesh-meat cut into strips and dried: (S:) or the sing. signifies also flesh-meat cut into strips and dried. (K, TA.) = Also A great herd of camels: (K:) because scattered. (TA.)

مَشَرٌّ or مَشَرٌّ see the next preceding paragraph.

المَشَرَشْرُ The lion: (Sgh, K:) from الشَّرَشْرَةُ “the biting” a thing “and then shaking” it. (Sgh, TA.)

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شُرْبٌ (S, A, K, &c.) aor. شَرَبَ, (A, K,) inf. n. شَرِبٌ 1. شُرْبٌ (S, A, K, &c.) and شَرِبٌ (S, A, K,) agreeably with three different readings of the Kur lvi. 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaḡfar Ibn-Mohammad, notwithstanding which the second form (with fet-h) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-h) is an inf. n., and the first is a simple subst., (AO, S, Msb, K,) and so is the third, (AO, S, K,) and مَشَرِبٌ (S, K,) which is

also a n. of place [and of time], (S,) and تَشْرَبُ (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَبُ, which is anomalous, (TA voce بَيِّنَ q. v.,) *He drank*, (KL, PS, TK,) or *he swallowed*, syn. جَرَعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly *by sucking in, or sipping*; and otherwise tropically; (Msb;) [generally, *gulping it*; for] you say, شَرِبَ الْمَاءَ فِي كَرَّةٍ [He drank the water at once, or at a single draught]; and فِي تَشْرِبَةٍ [He drank it leisurely, or gently, or slowly]: (Mgh:) شَرِبَ signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but Es-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءَ, but حَسَاهُ. (Msb.) In the saying of Abou-Dhu-eyb, describing clouds,

* شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ

[which is evidently best rendered *They drank of the water of the sea, then rose aloft*, agreeably with what has been stated respecting ب in the sense of مَنْ in p. 143, it is said that] the ب is redundant, or, as رَوَيْنَ is rendered trans. by means of ب, [though I do not think that this is the case unless ب be used as meaning “by means of,” and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِي إِنَاءٍ, meaning *He drank out of a vessel*; agreeably with an explanation of مَشْرَبَةٍ in the S and K, as meaning *إِنَاءٌ يَشْرَبُ فِيهِ*.] And one says, إِنِّي لَأَمْكُثُ الْيَوْمَيْنِ مَا أَشْرَبُهُمَا مَاءً, meaning *Verily I tarry the two days not drinking in them water*. (O.) — [شَرِبَ الدُّوَاءَ, in the conventional language of the physicians, as is indicated in the Mgh, voce بَنَجَ (q. v.), on the phrase شَرِبَ الْبَنْجَ, and as is shown in many instances in the K &c., means *He took, i. e. swallowed, the medicine*, whether fluid or solid. — And in the present day, they say, شَرِبَ الدِّخَانَ, meaning *He inhaled, properly imbibed, smoke of tobacco*; or *he smoked tobacco*, or *the tobacco*.] — One says of seed-produce, or corn, when its culms have come forth, قَدْ شَرِبَ الزَّرْعُ, [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ, [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلُ, [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Oḥod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

† [And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And أَشْرِبَ means the same: for one says,] أَشْرِبَ الزَّرْعَ † [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, أَشْرِبَ الزَّرْعَ الدَّقِيقَ, i. e. † [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.) — One also says, أَكَلَ غَنَیِّ وَشَرَبَهَا † [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. اكل.) And [in like manner] أَكَلَ فُلَانٌ مَالِي † [Such a one fed upon, devoured, or consumed, my property]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرَبَ † [Time wasted him, or wore him away; as though it fed upon him]. (A.) — And مَا لَمْ أَشْرِبْنِي † [lit. Thou hast made me to drink what I have not drunk,] meaning † thou hast charged against me, or accused me of doing, what I have not done; (S, A, K,) like أَكَلَ مَا لَمْ أَكُلْ. (S in art. اكل.) = شَرِبَ also signifies *He was, or became, satisfied with drinking*: (TA:) and in like manner شَرِبَتْ is said of camels. (A'Obeyd, S, TA.) And *He was, or became, thirsty*; (K, TA;) thus having two contr. significations; (TA;) as also أَشْرَبَ. (K, TA.) — Also, and أَشْرَبَ, *His camels were, or became, satisfied with drinking*: and, i. e. both these verbs, *his camels were, or became, thirsty*: (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) *his camel was, or became, weak*. (K, TA.) = شَرِبَ بِهِ, and أَشْرَبَ بِهِ, *He lied against him*. (K.) = شَرِبَ, aor. 2, (O, K, TA,) inf. n. شَرِبَ, (O, TA,) *He understood*: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. 2, inf. n. كَتَبَ; and in the K, to be like نَصَرَ.] One says, شَرِبَ مَا أُنْقِيَ إِلَيْهِ, i. e. *He understood [what was told to him]*. (TA.) And one says to a stupid person, أَهْلَبْ ثُمَّ أَشْرِبْ, *Kneel thou; then understand*. (O, TA. See also 1 in art. حلب.)

2. تَشْرِبُ, inf. n. تَشْرِبُ, *He made him to drink water &c.*; and so, as is indicated in the S and K &c., and as is well known, أَشْرَبَهُ: and شَرِبْتُ شَرِبْتُ الْمَاءَ *I gave to drink the water*; as also أَشْرَبْتُهُ. (TA.) — [Hence,] one says, غَلَلَ مَالِي يُوَكِّلُ وَيُشْرِبُ [lit. My cattle passed the day made to eat and made to drink,] i. e. † *pasturing as they pleased*. (S, TA.) And شَرَبَ مَالِي وَأَكَلَهُ [lit. He made people to drink my property, and made them to eat it; or to drink the milk of my cattle, and to eat the flesh thereof;] i. e. † *he fed people*, (S,) or *gave people to drink and to eat*, (TA,) [of] my property, or cattle. (S, TA.) — And شَرَبَ الْأَرْضَ وَالشَّجْلَ † *He gave drink to the land and the palm-trees*. (TA.) — And شَرَبَ لَقْمَةً † [He imbued, or soaked, a morsel, or

mouthful, with grease, or gravy]. (TA in art. روع.) — And شَرِبْتُ الْقَرْبَةَ, (A'Obeyd, S,) inf. n. تَشْرِبُ, (A'Obeyd, K,) † *I rendered the water-skin sweet*; (K;) *I put into the water-skin, it being new, clay and water, in order to render its savour sweet*. (A'Obeyd, S.) — And شَرِبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3. مُشَارَبَةٌ, (S, A, K, TA,) inf. n. شَرَابٌ, *He drank with him*; namely, a man. (TA.) — [And *He watered his camels, &c. with his, i. e. with another's: or he drew water with him for the watering of camels &c.*:] see an ex. of the latter inf. n. in a verse cited voce شَرِبَ.

4: see 2, in two places. One says, أَشْرَبْتُ الْإِبِلَ حَتَّى شَرِبَتْ [I made the camels to drink until they were satisfied with drinking; or I watered the camels, or gave them to drink, &c.]; (S, TA;) [for] أَشْرَبَ is syn. with سَقَى. (K.) — [Hence,] الثَّوْبُ يَشْرَبُ الصَّبْغَ: see 5. And أَشْرَبَ أَشْرَبْتُ الثَّوْبَ جُمْرَةً † *The garment, or piece of cloth, was imbued, or saturated, with redness*. (A.) And أَشْرَبَ اللَّوْنَ † *He saturated the colour [with dye]*. (K, TA.) And أَشْرَبَ لَوْنًا † *It was intermixed with a colour*; as also أَشْرَابَ. (TA.) And أَشْرَبَ الْأَبْيَضَ حُمْرَةً † *The white was suffused, or tinged over, with redness*. (S, TA.) — [Hence, أَشْرَبَ is also said of a sound, as meaning † *It was mixed with another sound*; as appears from the words here following:] جَسَّ الصَّوْتُ فِي الْفَرِمِ مَا لَا إِشْرَابَ † [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. همس.) — [Hence also,] أَشْرَبَ الزَّرْعَ: see 1, latter half. — And أَشْرَبَ فِي قَلْبِهِ حَبَةً, (S,) or أَشْرَبَ أَشْرَبَ حَبًا, (K,) or حَبًا فَلَانَةً, (A,) † [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], وَاشْرَبُوا فِي قُلُوبِهِمُ الْعُجْلَ, حَبَّ الْعُجْلِ, (S, TA,) i. e. † *And they were made to imbibe [into their hearts] the love of the calf*. (Zj, TA.) — And رَفَعَ يَدَهُ فَاشْرَبَهَا الْهَوَاءَ ثُمَّ قَالَ بِهَا عَلَى قَذَالِهِ † [He raised his hand, and made the air to swallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the back of his head]. (A, TA.) — And مَا لَمْ أَشْرِبْ مَا لَمْ أَشْرِبْنِي: see 1, latter half. — And one says to his she-camel, لِأَشْرِبَنَّكَ الْجِبَالَ † [I will assuredly put upon thee the ropes, or cords], and الْعِقَالَ [the cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or] اشْرِبْ means † *He put the rope, or cord, upon his neck*; namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and اشْرِبِ الْخَيْلَ, *he put the ropes, or cords, upon the necks of the horses*. (K.) And اشْرِبْ إِيْلَهُ † *He tied his camels, every one to*

another. (K, TA.) = اشرب as an intrans. verb: see 1, last quarter, in two places. — Also *He* (a man, TA.) attained to the time for the drinking of his camels. (K, TA.) = اشرب به: see 1, near the end of the paragraph.

5: see 1, first sentence. — Hence one says, (Mgh.) تشرب الثوب العرق (S, Mgh, K,) and الصبغ (A, Mgh, L,) † *The garment, or piece of cloth, imbibed, or absorbed*, (S, A, Mgh, L, K,) *the sweat*, (S, Mgh, K,) and *the dye*; (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, الثوب يشرب الصبغ [app. يشرب, (like as one says يشرب حمرة, as shown in the next preceding paragraph,) meaning † *The garment, or piece of cloth, is made to imbibe, or absorb, the dye*]. (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تشرب الصبغ في الثوب, meaning † *The dye pervaded the garment, or piece of cloth*: (K, TA.) and الصبغ يتشرب الثوب † *[The dye pervades the garment, or piece of cloth]*. (TA.) [See also the explanation of a verse cited voce تَسْقَى.]

10. استشرب لونه + *His, or its, colour became intense*. (K.) And استشربت القوس حمرة + *The bow became intensely red*: such is the case when it is made of the [tree called] شويان. (AHn, TA.)

11. اشرب: see 4, near the beginning.

Q. Q. 4. اشرب (S, A, O, K,) inf. n. اشرب (S, O,) † *He raised his head like the camel that has satisfied his thirst on the occasion of drinking*: (A:) or he stretched forth his neck to look: (S, A, O, K:) not improbably, from الشرب in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from مشربة as syn. with غرقة: (TA:) you say, اشرب (S, A,) or إليه (K,) or both; (TA;) [the former of which may be rendered *He raised his head at it, or he stretched forth his neck at it to look*; or, as also the latter, *he stretched forth his neck to look at it*;] namely, a thing: (S:) or اشرب originally means *he stretched forth his neck in preparing to drink water*: and then, in consequence of frequency of usage, he raised his head, and stretched forth his neck, in looking; and hence is trans. by means of إلى: (Har p. 152:) or he raised, or exalted, himself. (K, TA.) يشربون لصوصه, occurring in a trad., means † *They will raise their heads at his voice to look at him*. (TA.) And اشرب التفاق وارتدت العرب, in another trad., means † *Hypocrisy exalted itself [and the Arabs apostatized, or revolted from their religion]*. (TA.)

شرب an inf. n. شرب [q. v.]. (S, A, Mgh, K, &c.) = And a pl., (S, Mgh,) or [rather] a quasi-pl. n., (ISd, TA,) of شارب, q. v. (S, ISd, Mgh, TA.) = [Golius assigns to it also the meaning of "*Linum tenue*," as on the authority of Meyd.]

شرب an inf. n. شرب [q. v.]; (S, A, Mgh, K, &c.) like شرب: (S, A, K:) or a simple subst. [signifying *The act of drinking*]; (AO, S, Mgh, K;) as also شرب. (AO, S, K.) = In the phrase شرب أخوك it is used as [an epithet,] meaning شرب [which may be regarded as virtually syn. with شارب or as similar to this latter but intensive in signification]. (Ham p. 194.)

شرب: see the next preceding paragraph, in two places. — Also *Water*, (K, TA,) itself; so some say; (TA;) as also مشرب (K, accord. to the TA,) with kesr, (TA,) or مشرب, (so in the CK and in my MS. copy of the K,) i. e. *water that one drinks*; so says AZ: pl. of the former أشرب. (TA.) [See also شارب.] — [And *A draught of milk*: see an ex. in a verse cited in art. سلف, conj. 4.] — And *A share, or portion that falls to one's lot, of water*: (S, Mgh, Mgh, K:) or so شرب من ماء. (ISK, TA.) It is said in a prov., أَخْرَجَهَا أَقْلَهَا شَرِبًا [The last of them is the one of them that has the least share of water]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) — As a law-term, it means *The use of water [or the right to use it] for the watering of sown-fields and of beasts*. (Mgh.) — Also *A watering-place*; syn. مَوْرِد. (AZ, K:) pl. as above. (TA.) — And † *A time of drinking*: (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

شرب: see شربة, in two places.
شربة *A single act of drinking*. (S.) — And *A single draught, or the quantity that is drunk at once, of water*. (S.) It is said in a prov., نَعْمَ مَعْلَقُ الشَّرْبَةِ هَذَا [Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught, namely, this!]: the مَعْلَقُ is said by As to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شربة أبي الجهم [The draught of Abu-l-Jahm] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visitor of the Khaleefeh El-Mansoor El-'Abbásee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) — In the Mo'allakah of Tarafah, it is applied to *A draught of wine*. (EM p. 87.) — [In the conventional language of the physicians, it is a term applied to *A dose of medicine,*

such as is drunk and also such as is eaten.] = Also *A palm-tree that grows from the date stone*: (K:) pl. شربات. (TA.) [It seems to be there added that شرائب and شرايب are also its pls.: the former may be like صرائر pl. of صرة: the latter is app. a mistranscription, and should perhaps be شرايب, for شرايب; like محامير for محامير, &c.]

شربة (K,) or شربة من ماء (S,) *The quantity of water that satisfies thirst*. (S, K.) — شربة is also syn. with اشرب [originally an inf. n.] meaning † *A colour tinged over with another colour*; as in the saying, فيه شربة من حمرة [In him is a colour tinged with redness]: (S, TA:) [and] † somewhat of redness; as in the phrase, فيه شربة † [In him is somewhat of redness]: (A:) or † a redness in the face: (K:) or † whiteness mixed with redness. (IAar, TA voce حُسْبَة.)

شربة [The act, or habit, of] much drinking. (K.) One says, إِنَّهُ لَذُو شَرْبَةٍ, meaning *Verily he is one who drinks much*. (AA, AHn, TA.) = It is also allowable as a pl. of شارب [q. v.]. (Mgh.) = Also *A small trough*, (S, K, TA,) made, (S,) or dug, (TA,) around a palm-tree, (S, K, TA,) and around any other kind of tree, and filled with water, (TA,) holding enough to irrigate it fully, (K, TA,) so that it is plentifully irrigated thereby: (S, TA:) pl. شرب [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شربات. (S.) — And كَرْدُ دَبْرَةٍ (K, TA,) which is syn. with مَسْقَاة: (TA:) [from a comparison of the explanations of all of these words, it seems to mean *A channel of water for the irrigation of a plot, or tract, of sown land*: or, if the explanation مَسْقَاة, in the TA, be conjectural, the meaning may be *a portion of such land, having a raised border to retain the water admitted upon it*:] pl. شربات and [coll. gen. n.] شرب [as above]. (TA.) = Also *Thirst*. (Lh, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرْبَةُ الْيَوْمِ *He has not ceased to have thirst to-day*. (Lh, TA.) And جَاءَتِ الْإِبِلُ وَبِهَا شَرْبَةٌ *The camels came thirsty*. (T, O.) And طَعَامٌ ذُو شَرْبَةٍ *Food wherewith one has not sufficient water to satisfy thirst*. (O, TA.) Accord. to the L, شربة signifies *The thirst of cattle after the being satisfied with fresh pasture*; because this invites to drink. (TA.) — And Vehemence of heat. (K.) One says, يَوْمٌ ذُو شَرْبَةٍ *A day of vehement heat, in which is drunk more water than at other times*. (TA.)

شربة One who drinks much; (ISK, S, K;) as also شروب and شارب. (S.) One says رَجُلٌ أَكَلَهُ شَرْبَةٌ *A man who eats and drinks much*. (ISK, S.)

شرب, applied to herbage, i. q. غملى (O, K;) شرب, i. e. Tangled and dense, one part above another. (O.)

شربة, [said to be] the only word of this form except جربة (K,) [but to this should be added بَعْتَةٌ, inf. n. of بَعْتُهُ] *A way, mode, or manner,*

of being, or acting &c. (S, O, K.) One says, *مَا زَالَ فُلَانٌ عَلَى شَرْبَةٍ وَاحِدَةٍ* Such a one ceased not to be [employed] upon one affair. (S, O.) = And A tract of land, (K, TA,) soft, or plain, (TA,) producing herbs, but having in it no trees. (K, TA.) — [And] The side of a valley. (Mgh.)

شَرَابٌ A beverage, or drink, (Mgh, L, Mṣb, K,) of any of the liquids, (Mgh, Mṣb,) or of anything that is not chewed, (L,) or of whatever kind and in whatever state it be; thus in a copy of the K: (TA:) and syn. with **شَرِبْتُ** and **شَرَبْتُ**, (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of **شَرَابٌ** is **أَشْرِبَةٌ**; (Mgh, TA:) or it has no pl., as is said in the K in art. **نَهَرَ** [accord. to one or more of the copies; but see **نَهَرَ**, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is **سَرَابٌ**, with the unpointed س]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [Wine, and] such beverage as is forbidden. (Mgh.) [Also **سِرَابٌ**: pl. **سَرَابَاتٌ**: so in the language of the present day.]

شَرِبْتُ and **شَرِبْتُ** are syn. with **شَرَابٌ**, q. v.: or both signify Water inferior to the **عَذْبٌ** [or sweet]: (K:) or [brackish water; i. e.] water between the salt and the sweet: (AO, S:) or water drinkable, or fit to be drunk, but in which is disagreeableness: (Mṣb:) or the former signifies water that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it; and the latter, water inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle: (IKt, TA:) or the latter, the sweet: and the former is said to signify water that is drunk: (TA:) or the latter, water that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it; and the former, water inferior to this in sweetness, and not drunk by men save in cases of necessity: (AZ, T, M, TA:) or, accord. to Lth, **شَرِبْتُ** and **شَرِبْتُ** signify water in which are bitterness and saltiness, but not abstained from as drink: and **مَاءٌ شَرُوبٌ** and **طَعِيرٌ** are syn.: and **مَاءٌ مَشْرَبٌ** is syn. with **شَرُوبٌ**: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., **جُرْعَةٌ شَرُوبٌ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ** [expl. in art. **وَبَا**]. (TA.) = Also, **شَرُوبٌ**, A man who drinks vehemently. (TA.) See also **شُرْبَةٌ**: and **شَرِبْتُ**. — And † A she-camel desiring the stallion. (K.)

شَرِبْتُ: see **شَرَابٌ**: and **شَرُوبٌ**; the latter in five places. = Also One who drinks with another: (S, K:) and one who waters his camels with those of another: of the measure **فَعِيلٌ** in the sense of the measure **مُفَاعِلٌ**: (S:) and one who draws water, or is given to drink, with another. (IAar, K.) You say, **هُوَ شَرِيبِي** [He is my companion in drinking; or in watering his camels with mine: &c.]. (TA.) And a rājiz says,

* رَبِّ شَرِيبٍ لَكَ ذِي حُسَاسٍ *
* شَرَابُهُ كَالْحَزْرِ بِالمَوَاسِي *

[Many a one who waters his camels with thine, or who draws water with thee for the watering of camels, having an evil disposition, his watering &c. is like the cutting with razors]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

شُرْبَةٌ is expl. in the S as meaning A sheep, or goat, which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow: but in some of the copies is a marginal note stating that the correct word is **سُرْبَةٌ**, with the unpointed س. (TA.)

شَرَابِيٌّ A cup-bearer: or a butler: and a seller of wine or of sirup. (MA.)

شَرَابِيَّةٌ a subst. (K) from **أَشْرَابٌ** [q. v.; as such signifying † A raising of the head like the camel that has satisfied his thirst on the occasion of drinking: &c.]: (S, K, TA:) like **طُمَائِنَةٌ** [from **أَطْمَأَنَّ**]. (K, TA.)

شَرَابٌ see **شُرْبَةٌ**: and what here next follows.

شَرِبْتُ Addicted to **شَرَابٌ** [i. e. drink, or wine]; (S, K, TA;) like **خَمِيرٌ**; (S;) as also **شَرَابٌ** and **شَرُوبٌ** and **شَرَابٌ**. (TA.) = See also **شَرُوبٌ**.

شُرَابَةٌ A tassel: so in the language of the present day: probably post-classical: pl. **شُرَابِيْبٌ**.

شَارِبٌ Drinking, or a drinker: pl. **شَارِبُونَ** (Mṣb) and **شَرِبْتُ**, like as **صَحْبٌ** is of **صَاحِبٌ**, (S, Mṣb,) or, accord. to ISd, (TA,) **شَرِبْتُ**, which signifies people drinking, (K, TA,) and assembling for drinking, is a quasi-pl. n. of **شَارِبٌ**, being like **رَجُلٌ** and **رَجُلٌ**; and **شَرُوبٌ**, which is said by IAar [and in the S] to be pl. of **شَرِبْتُ**, is pl. of **شَارِبٌ**, like as **شَبُودٌ** is of **شَاهِدٌ**; (TA;) **شُرْبَةٌ** also is allowable as a pl. of **شَارِبٌ**, like as **كَفَرَةٌ** is pl. of **كَافِرٌ**; (Mṣb;) and **أَشْرَبٌ** is pl. of **شَرِبْتُ**, or it may be an anomalous pl. of **شَارِبٌ**: (MF:) the pl. **شَرُوبٌ** occurs in the saying of El-Aṣṣhā,

* هُوَ الْوَاهِبُ الْمُسِيغَاتِ الشَّرُو *
* بَ بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَثْنِ *

[He is the giver of female singers to the drinkers, some clad in silk and some in linen]. (S.) — See also **شَرِيبٌ**. — [Hence, The mustache; i. e.] the defluent hair over the mouth; (Mṣb;) or so **شَوَارِبٌ**, (Lh, A, K,) which is the pl., (Lh, S, Mṣb,) as though the sing. applied to every distinct part: (Lh:) the two [halves] are called **شَارِبَانِ**: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AḤāt (Mṣb, TA) and AAF, (TA,) the dual is scarcely ever, or never, used; but accord. to AO, the Kilábees say **شَارِبَانِ**, with regard to the two extremities: (Mṣb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the long portions [of the hair] on the two sides of the **سَبَكَةٌ** [q. v.]: (T, A, K, TA:) or (K,

TA) **شَارِبٌ** signifies the **سَبَكَةٌ** altogether, (A, K, TA,) as some say; but this is not correct. (TA.) One says, **طَرَّ شَارِبُ الْغُلَامِ** [The mustache of the boy, or young man, grew forth]. (S.) — And hence, as being likened to the two long portions of hair on each side of the **سَبَكَةٌ**, the **شَارِبَانِ** of the sword, (T, TA,) i. e. † Two long projections (**أَنْفَاقَانِ طَوِيلَانِ**) at the lower part of the hilt, (A, K, TA,) [extending from the guard,] one on one side and the other on the other side of the blade, (T, TA,) the **غَاشِيَةُ** [or leathern covering of the scabbard] being beneath them: so says ISh. (TA.) — **الشَّوَارِبُ** also signifies † The **عُرُوقُ** [or ducts] of the **حُلُقُومُ** [or windpipe]: (A:) or certain ducts (**عُرُوقُ**) in the **حَلَقُ** [i. e. fauces or throat], (K, TA,) that imbibe the water [or saliva?], being the channels thereof: (TA:) and, (K,) or, as some say, (TA,) the channels of the water [or saliva?] (S, K, TA) in the **حَلَقُ** [i. e. fauces or throat] (S) or in the neck: (K, TA:) or certain ducts (**عُرُوقُ**) adhering to the windpipe, and the lower parts thereof to the lungs: so says IDrd: or rather, some say, the hinder part thereof [adhering] to the **وَتِينَ** [or aorta], having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues: and those of the horse are said to be [certain ducts] by the side of the **أَوْدَاجِ** [or external jugular veins], where the veterinary surgeon draws blood by cutting the **أَوْدَاجِ**: the sing. seems by implication to be **شَارِبٌ**. (TA.) Hence the phrase **حِمَارٌ صَحَبَ الشَّوَارِبِ** † An ass that brays vehemently. (S, TA.) And **صَحَبَ الشَّوَارِبِ** † [A man] having a disagreeable voice: thus likened to an ass. (A, TA.) — Accord. to IAar, **الشَّوَارِبُ** signifies [also] **مَجَارِي الْمَاءِ فِي الْعَيْنِ**, which AM supposes to mean The channels of water in the spring, or source; not in the eye. (L, TA.) — **سُنْبُلٌ شَارِبٌ قَبُوجٍ** means † Ears of corn becoming, or being, pervaded by the farina: (A, TA:) or, in which the grain has hardened, and nearly come to maturity. (TA.) = Also † Weakness, or feebleness, in any animal: (K, TA:) or a strain (**عَرَقٌ**) thereof; as in the saying, **نَعِمَ الْبَعِيرُ هَذَا لَوْلَا أَنَّنِي فِيهِ شَارِبٌ خَوَرٌ** [Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness]. (TA.)

شَارِبَةٌ [a subst. from **شَارِبٌ**, made such by the affix **ة**] A people, or party, dwelling upon the side (**ضَفَّةٌ**, in some copies of the K **ضَفَّةٌ**) of a river, (S, A, K,) and to whom belongs the water thereof. (S.)

إِشْرَابٌ as syn. with **شُرْبَةٌ**: see the latter.

مَشْرَبٌ is a noun of place, [and of time,] as well **مَشْرَبٌ** as an inf. n.: [i. e.] it signifies [A place, and a time, of drinking: or] the quarter (**وَجْهٌ**) whence one drinks: (S, TA:) and a place to which one comes to drink at a river or rivulet: (TA:) and **مَشْرَبَةٌ**, (S, Mṣb, K, TA,) not, as is implied in the K, **مَشْرَبَةٌ** also, (TA,) signifies [the same, as

is indicated in the A; or] *a place whence people drink*; (Msb, TA;*) *مَشْرَعَةٌ* (K;); or *like a مَشْرَعَةٌ* (S, TA.) One says, *هَذَا مَشْرَبُ الْقَوْمِ* and *مَشْرَبُهُمْ* [This is the people's, or party's, drinking-place, or place whence they drink]. (A.) And it is said in a trad., *مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ* (S, TA.) i. e. [Cursed is he] who takes entirely to himself, debarring others from it, *a place whence people drink*. (TA.) — See also *شَرِبَ*.

مَشْرَبٌ حُمْرَةٌ † A man whose complexion is tinged over [or intermixed] with redness. (TA.) [See 4: and see also *مَشْرَبٌ*.]

رَجُلٌ مَشْرَبٌ A man whose camels have drunk [until satisfied with drinking: see *أَشْرَبَ* near the end of the first paragraph]. (TA.) And *A man whose camels are thirsty, or who is himself thirsty*. (TA.) *إِسْقِنِي فَاتْنِي مَشْرَبٌ* is a saying mentioned by IAar, and expl. by him as meaning *عَطْشَانٌ*: it means [Give thou me to drink, for] I am thirsty or my camels are thirsty. (TA.)

مَشْرَبٌ: see *شَرِبَ*: and see also *شَرُوبٌ*.

مَشْرَبَةٌ: see *مَشْرَبٌ*, in three places. — Hence, (A, TA,) *An upper chamber*; syn. *غُرْفَةٌ* (S, A, Msb, K, TA;); and *عَلِيَّةٌ* (S, *K;); both of which signify the same; (MF, TA;); because people drink therein; (A, TA;); as also *مَشْرَبَةٌ* (S, Msb, K, TA;); pl. *مَشَارِبُ* (TA,) syn. with *عَلَالِي* (S,); and *مَشْرِبَاتٌ* (TA.) — And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) *A صَفَةٌ* [i. e. roofed vestibule or the like]: (K, TA;); or the like of a *صَفَةٌ* in the front of a *غُرْفَةٌ* [expl. above]. (TA.) — Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) *Soft, or plain, land, in which is always herbage*, (K, TA,) i. e. green and juicy herbage. (TA.) — See also *مَشْرَبَةٌ*. = [Also *A cause of drinking*: a word of the class of *مَبْحَلَةٌ* &c.] One says *طَعَامٌ مَشْرَبَةٌ* Food [that is a cause of drinking, or] upon which one drinks much water: (T, TA;); or *طَعَامٌ ذُو مَشْرَبَةٍ* food upon which the eater drinks. (A.)

مَشْرَبَةٌ: see the next preceding paragraph.

مَشْرَبَةٌ (S, A, K,) and MF says that *مَشْرَبَةٌ* is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Msb, I do not find it,] (TA,) *A drinking-vessel*. (S, A, K.)

مَشْرَبٌ حُمْرَةٌ † A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also *مَشْرَبٌ*.] — *مَشْرَبَةٌ* is an epithet applied to Certain letters the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of those that are termed] *مَجْهُورَةٌ*: they are *زَايٌ* and *ظَاءٌ* and *ذَالٌ* and *ضَادٌ*: [and Lumsden (in his Ar. Gr. p. 47) states that *رَاءٌ* belongs to the same class, likewise: and, as some say, *نُونٌ* when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

Bk, I,

شرح

1. *شَرَجَ*: see 4. — Also, (S, A, O, TA,) [aor. 2,] inf. n. *شَرَجَ*, (S, O, K, TA,) *He put, or set, together bricks (لَبَنٌ), in order, side by side, or one upon another, compactly*; (S, A, O, K, TA;); and (O) so *شَرَجَ*, (O, Mgh, Msb,) with tesheed, (Msb,) inf. n. *تَشْرِيجٌ*. (O, Mgh.) — And *He collected together*, (O, K,) or *put together, or joined*, (L,) *any thing or things, one part to another, or one thing to another*; (O, L;); as also *شَرَجَ*. (L.) — [And app. *He wove palm-leaves*: see *شَرِيجَةٌ*, below; and see also *شَرِيطٌ*.] — And *He mixed* (A, O, K) beverage, or wine: and in like manner *شَرَجَ* he mixed honey &c. with water. (O.) — And *شَرَجَهُ فِي الْأَمْرِ*, aor. 2, (TK,) inf. n. as above, (K, TK,) *He was, or became, a partner, or sharer, (K, TK,) with him in the affair*. (TK.) = Also, (O,) inf. n. as above, (K,) *He lied*; (O, K;); like *سَرَجَ* and *سَدَجَ*. (O.) = *شَرَجَ*, (O, TA,) with kesr to the ر, (O,) *He was, or became, beautifully fat*. (O, TA.)

2. *تَشْرِيجٌ*, inf. n. *شَرَجَ*: see above, in three places. — Also, said of pasture, or herbage, *It caused the flesh of an animal to be intermixed with fat*. (L.) And *شَرَجَ*, said of the flesh of an animal, *It was intermixed with fat*: (S, O;); or *was made to be of two colours by reason of the fat and the flesh*: (TA;); and *تَشْرِيجٌ بِالشَّحْمِ* it (the flesh) became intermixed with fat. (S, O, K.) = And *تَشْرِيجٌ* also signifies *The sewing with stitches far apart*. (S, O, K.) — See also 4.

3. *مُشَارَجَةٌ* The being like, one to another. (O, K.) One says, *شَارَحَهُ* *He was like to him*; or *it, to it*: and *شَارَحَا* *They two were like, each to the other*. (TK.)

4. *إِشْرَاجٌ*, (AZ, S, A, O, Msb,) inf. n. *أَشْرَجَ*; (K;); and *تَشْرِيجٌ*, (AZ, O,) inf. n. *شَرَجَ*; (K;); and *شَرَجَ*, (AZ, O,) inf. n. *شَرَجَ*; (K;); *He closed, or made fast, the [leathern receptacle called] خُرَيْطَةٌ* (AZ, O, K,) or *عَيْبَةٌ*, (S, A, O, Msb,) by inserting its *أَشْرَاجُ* [or loops] one into another. (S, A, *O, Msb.) — [Hence,] *أَشْرَجَ* *He closed his bosom upon it*. (A, TA.)

5: see 2.

7. *انْشَرَجَ*, (K,) or *الْشَرَجَت*, said of a bow, (ISK, S, O,) *It split*. (ISK, S, O, K.)

شَرَجٌ A place in which water flows from a [stony tract such as is termed] *حَرَّةٌ* to a soft, or plain, tract; (S, K;); as also *شَرِيجَةٌ*: (TA;); or the latter signifies [simply] a place in which water flows; and some elide the *س*, saying *شَرَجٌ*: (Msb;); pl. *شَرَاِجُ* (S, Mgh, Msb, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of *شَرِيجَةٌ*), and *شُرُوجٌ*. (S, K.) = Also *A party, or distinct body* or

class [of men]. (S, K.) One says, *أَصْبَحُوا فِي هَذَا الْأَمْرِ شَرَجَيْنِ* i. e. [They became, in this affair,] *two parties*. (S.) And it is said in a trad., *أَصْبَحَ النَّاسُ شَرَجَيْنِ فِي السَّفَرِ* [The people, or men, became two parties in the journey]; meaning, half of them fasting, and half of them breaking the fast. (TA.) — And *The like of another*; (S, K;); as also *شَرِيجٌ*: (O, K;); the latter from the same word as meaning “a piece of wood [or a branch] that is split into two halves;” each of which is the *شَرِيج* of the other. (O.) One says, *هَذَا شَرَجٌ هَذَا* This is the like of this. (S.) — And *A sort, or species*. (S, K.) One says, *هُمَا شَرَجٌ وَاحِدٌ* They two are one sort, or species. (S.) — And *شَرَجَانِ* Any two different colours: (S;); [and] *شَرِيجَانِ* signifies [the same, i. e.] *two different colours* (K, TA) of anything; or, accord. to IAar, *two mixed colours, not black and white*: (TA;); and *شَرِيجَانِ*, also, the two lines of the *نِيزَانِ* [or two ornamental borders] of a [garment of the kind called] *بُرْدٌ*, (O, K,) one of which is *أَخْضَرٌ* [here meaning of a dark, or an ashy, dust-colour], and the other white or red. (O.) — And *فَلَسَ الشَّرِيجُ* [in measure, not to be confounded with *الشَّرِيجُ*], signifies *The [perineum, or] part between the anus and the testicles*. (IKtt, TA.)

شَرَجٌ The loops (S, Mgh, O, Msb, K) of the [leathern receptacle called] *عَيْبَةٌ*, (S, Mgh, O, Msb,) and of the [tent called] *خَيْمَةٌ*, (O, TA,) and the like, and of the *مُصَفِّفٌ* [or copy of the Kur-án, &c.]: (TA;); [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:]; pl. *أَشْرَاجٌ*. (S, Msb.) [And it seems also, from what here follows, to signify *A single loop*.] — † The anus: (Msb, TA;); or hence *شَرَجُ الدُّبْرِ* signifies † the anus. (Mgh.) — And † The vulva of a woman: (O, K;); pl. as above. (TA.) — And *شَرَجُ الدَّرَاهِمِ* [The purse for money]. (M and K in art. صر: in the CK, *شَرَجٌ*.) = Also *A place of expanding of a valley*: (S, O, K;); pl. as above. (S.) — And *The Milky Way in the sky*: (S;); or so *الشَّرِيجُ*. (K.) = Also *A splitting, or cracking*, *إِنْشِقَاقٌ*, S, and so in some copies of the K, or *شَقَاقٌ*, so in other copies of the K and in the O, in a bow. (S, O, K.) — And in a beast, *The having one of the two testicles larger than the other*. (S, O, K.)

شَرِيجَةٌ: see *شَرَجَ*. — Also *A hollow dug in the ground, in which a piece of skin is spread, and from which camels are watered*, (O, K,) *water being poured upon the skin*. (O.)

شَرِيجٌ A branch, or rod, that is split into two halves: and *شَرِيجَةٌ*, a bow that is made thereof: (S, O, K;); or the former, a branch, or rod, from which are split two bows: and either of the bows thus made: or a split bow: pl. *شَرَاِجُ*: accord. to AA, a bow that is split from a branch, or rod, in two halves; also called *فُلُقٌ*: accord. to Lh, a

bow in which is a splitting (شَقٌّ, used as an inf. n.), and [such as is] a شَقٌّ, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شَرِيح being used by him as an epithet: and some say that شَرِيحَة signifies a bow that is not [made] from a sound, or whole, branch; like فَلَقٌ. (TA.) — Also An arrow used in the game called المَيْسِر belonging to the person who plays with it, not borrowed. (TA in art. شَجَر.) — See also شَرَحَ, in three places. — المرء بين شَرِيحِي غَيْرِ وَشَرِيحِي is a tropical saying [app. meaning † Man is between the two different conditions of grief and happiness]. (A, TA.)

شَرِيحَة A thing (S, Mgh, Mṣb, K) that is woven (S, Mgh, Mṣb) of palm-leaves (S, Mgh, Mṣb, K) and the like, (Mṣb,) in which are carried melons and other things (S, Mgh, Mṣb, K) of the like kind: (S, Mgh, K:) pl. شَرَائِح. (Mṣb.) — A door, (Mgh,) or a thing like a door, (Mṣb,) made of reeds, or canes, for a shop. (Mgh, Mṣb.) — A cage, or coop, (جَدِيلَة) of reeds, or canes, (O, K, TA,) made (TA) for pigeons. (O, K, TA.) [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning “Zona ex arundine facta, qua utuntur in balneo.”] — And The sinew with which the feathers of an arrow are attached: (O, K:) if it is feathered by means of glue, the glue is called رُومَة. (O.) — [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, (“ligamentum”) of a book.] — See also شَرِيح, in two places.

شَرِيح (Mṣb, TA,) or شَرِيح (so in my copy of the Mgh,) or the latter is not allowable, (Mṣb, TA,) vulgarly pronounced سَرِيح, [q. v.,] with س and kesr, (TA,) an arabicized word, (Mgh, Mṣb, TA,) from [the Pers.] شِيرَه, (Mgh, Mṣb,) Oil of sesame, or sesamum: (Mṣb, TA:) and white oil (Mgh, Mṣb, TA) is sometimes thus called: (Mṣb, TA:) and expressed juice (عَصِير), (Mgh, Mṣb, TA,) or [beverage of the kind called] نَبِيذ, (Mgh,) before it alters; (Mgh, Mṣb, TA;) as being likened to oil of sesame because of its clearness. (Mṣb, TA.)

أَشْرَحَ A beast having one of his testicles larger than the other. (S, Mgh, K.) — A man having one testicle. (A, TA.)

سَهْرٌ مَشْرَحٌ An arrow having cracks. (Freytag, from the Deewān of the Hudhalees.)

قَتَاتٌ مَشَارَجَاتٌ [in the CK, erroneously, مَشَارَجَات,] Young women equals in age. (O, K.)

شرح

1. شَرَحَ, aor. -, (K,) inf. n. شَرَحَ, (S, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K.) — [Hence,] one says, شَرَحَ أَمْرَهُ † He showed, discovered, disclosed, or made apparent, his affair,

or case. (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) † He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And شَرَحَ الْغَامِضَ † He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (S, O.) And شَرَحَ الْحَدِيثَ, inf. n. as above, † He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning. (Mṣb.) — And شَرَحَ, aor. as above, (K,) and so the inf. n., (O, TA,) He opened (O, K, TA) a thing of any kind, of any substance or material. (TA.) — † He deflowered a virgin: (O, K, TA:) or † he compressed a woman, (A, L,) or a virgin, (K,) lying on her back; (A, L, K;) or he threw, or laid, upon her back, and then compressed, his female slave, or young woman. (O, L.) — He widened, or dilated, a thing. (K.) — Hence, (TA,) شَرَحَ اللَّهُ صَدْرَهُ, (S, A, Mgh, O, Mṣb, TA,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) † God dilated his bosom, (Mgh, O, Mṣb, TA,) لِقَبُولِ الْخَيْرِ [for the acceptance, or favourable acceptance, of what was good], (O, TA,) and لِلْإِسْلَامِ (Mgh, Mṣb, TA) for the acceptance, or favourable acceptance, [of El-Islām, or] of the truth, (Mṣb, TA,) as in the Kur [xxxix. 23]. (TA.) [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.] [And hence, an objective complement being app. understood,] فَلَنْ يَشْرَحَ إِلَى الدُّنْيَا † Such a one manifests desire for the things of the present world: (A:) or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire. (O, L.) And مَا لِي أَرَاكَ تَشْرَحُ إِلَى كُلِّ رِيَّةٍ † What aileth me that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion? (A, TA.) — Also He cut; and so شَرَحَ. (K.) You say, شَرَحَ اللَّحْمَ, (A, O, Mṣb, TA,) inf. n. as above; (O;) and شَرَحَهُ, (A, O, Mṣb, TA,) inf. n. شَرَحَ; (S, O, TA;) the former meaning He cut the flesh-meat lengthwise [or into an oblong slice or into such slices]: and the latter, he so cut it much or into many [such] pieces [or slices]: (Mṣb:) or the former, he cut the flesh-meat from the joint or limb: or both signify he cut the flesh-meat upon the bone: (L, TA:) or شَرَحَ اللَّحْمَ signifies تَصْفِيفُهُ; and so تَشْرِيفُهُ: (O:) or التَّصْفِيفُ is a kind of تَشْرِيف; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA.) — Also, (K,) inf. n. as above, (O,) He understood (O, K) speech, or language. (TK.) — And شَرَحَ also signifies The act of keeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see شَارَحَ); as also شَرَاخَة; (see 1 in art. خَفَر, fourth sentence); each an inf. n., of which the verb is شَرَحَ.]

2. The inf. n. تَشْرِيفُ signifies The expounding, explaining, or interpreting, well, language, or

discourse. (KL.) — See also 1, latter half, in four places. — [Also The dissecting, or anatomizing, a body.]

7. اَنْشَرَ صَدْرَهُ (S, A, O) His bosom became dilated, (O,) [with joy or the like, or] لِلْإِسْلَامِ [for the acceptance, or favourable acceptance, of El-Islām]. (S.)

10. اسْتَشْرَحَ He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed شَرَحَ. (O.)

شَرَحَ inf. n. of 1. (S, O, &c.) — [An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds; distinguished from a حَاشِيَة, which is a commentary only on particular words and passages: pl. شُرُوح.]

شَرْحَة مِنَ الظَّبَاءِ — شَرِيحَة — شَرْحَة Flesh-meat of gazelles cut in the manner termed شَرَحَ [i. e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not مَقْدَر [which means cut into strips and then dried by exposure to the sun]. (ISH, O, K, TA.)

شَرَّحَ The discovery, disclosure, or explanation, of an affair or a case: so in the prov., التَّجَاحُ مَعَ الشَّرَّاحِ [The accomplishment of one's want is with the discovery, or disclosure, or explanation, thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by Aṣ. (Meyd. [In the TA, مَنْ is put in the place of مَعَ. See a similar prov. voce سَرَّاح.])

شَرِيح, applied to flesh-meat, i. q. مَشْرُوحٌ [i. e. Cut into oblong slices]. (O.) — See also شَرِيحَة, in two places.

شَرِيح The vulva of a woman; (O, K;) and (K) so مَشْرُوحٌ: (A, Mgh, K:) or a proper name for the vulva of a woman; like as رُمِيحٌ is a proper name for “the penis.” (TA in art. رَمَح.) [Golius appears to have found in the K الحَرَّ in the place of الشَرِيح.]

شَرِيحَة A cut piece of flesh-meat, (S, A, O, K,) as also شَرْحَة, (K,) such as is مَشْرُوحٌ [or cut into oblong slices]; (O;) [i. e. an oblong slice of flesh-meat:] or a thin piece, or slice, of flesh-meat: (L, TA:) and any extended piece of fat flesh-meat; (S, O;) as also شَرِيحٌ: (S:) pl. of the first شُرَائِح. (A.)

شَارِح [An expositor, explainer, or interpreter, of a book or the like. — And] A keeper, or guardian. (TA.) In the dial. of El-Yemen, (O, TA,) A guardian of seed-produce from the birds (O, K, TA) &c. (O, TA.)

مَشْرُوحٌ see شَرِيحٌ. — [Also] The سَافِلَة [i. e. podex, or anus,] of a man. (O.)

مَشْرُوحٌ: see شَرِيحٌ. = Also The سَرَاب [or mirage]: (K:) [In the CK, الشَّرَاب is put in the place of السَّرَاب:] mentioned on the authority of Th: and مَشْرُوحٌ [q. v.] is a dial. var. thereof. (TA.)

شرح

1. شَرَحَ, (S, A, L, K,) aor. ʔ, (L,) inf. n. شَرْحٌ (S, K) and شُرُوحٌ, (L, K,) said of the نَاب [or tush] of a camel, *It claved the flesh*, (S, A, * L, K,) and came forth. (L.) — And شَرَحَ, inf. n. شُرُوحٌ (S, L) and شَرْحٌ, (L,) said of a boy, *He became a youth, or young man, such as is termed شَارِحٌ*. (S, L.)

شَرْخٌ The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) [Hence,] شَرْخَا الْفُوقِ, (Ish, S, A, TA,) or شَرْخَا السَّهْمِ, (Msb, TA,) both alike in meaning, (TA.) The رَنْمَتَانِ, (Ish, A, Msb, TA,) or two edges or extremities [or cusps], (S, TA,) of the arrow, (Ish, TA,) [i. e.] of the notch of the arrow, (S, A, Msb, TA,) between which is the place of the bow-string. (Ish, S, A, Msb, TA.) And in like manner, (S,) شَرْخَا الرَّحْلِ signifies *The أَخْرَةُ and وَاسِطَةُ of the camel's saddle*; (S, L, Msb;) the two extremities of the camel's saddle; or, as some say, [more precisely,] its two [upright] pieces of wood, [corresponding to the قَرْبُوسَانِ of the horse's saddle, rising from it] behind and before [or at the fore and hind parts]: (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فَلَانٌ بَيْنَ شَرْخَيْ رَحْلِهِ [Such a one ceases not to be between the two uprights of his camel's saddle: for between them the rider sits: see أَخْرَةُ الرَّحْلِ, voce رَحْل]. (A, TA.) — The نَاب [or tush] of a camel. (L.) — A sword-blade (تَصَل) that has not yet been tempered (لَمْ يَنْسَقْ بَعْدُ), nor had its hilt affixed to it: (S, K:) pl. شُرُوحٌ. (S.) — The origin, source, or root, syn. عَرَقٌ and أَصْلٌ, (L, K,) of anything; like سَنخٌ. (L.) — The beginning, commencement, or first period or state, (S, A, L, Msb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Msb, K;) the prime and best part or period of youth, (A,) and its beauty and brightness, and its strength. (L. [See also شَخْرٌ.]) — A youth, or young man, such as is termed شَابٌ; and youths, or young men; originally an inf. n., and [therefore, when used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of شَارِحٌ in the sense of شَابٌ, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صُحْبٌ is of صَاحِبٌ, (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies strong young men, profitable for service: and accord. to others, young children: (A'Obeid, L:) it has also for pls. شُرُوحٌ and شَرْحٌ: (L:) and شُرُوحٌ شُرُوحٌ is an expression used in an intensive sense. (L, K.) — The offspring of a man: (K, TA:) or the sperma by which offspring is produced. (TA.) — The increase, or offspring, or

brood, syn. نِتَاجٌ, (AO, S, L, Msb, K,) of camels, (Msb,) [i. e.] consisting of the young ones of camels, (S, K,) in any year, (S, Msb, K,) or of camels &c., of one year, while they continue small. (L.) One says, هَذَا مِنْ شَرْحِ فَلَانٍ This is of the increase [of the camels &c.] of such a one. (AO, L.) — An equal in age, a contemporary in birth; (S, A, K;) an equal, a match, fellow, peer, or compeer; pl. شُرُوحٌ. (S, K.) You say, هُوَ شَرْحِي He is my equal in age, (A, TA,) or my equal or match. (TA.) And هُمَا شَرْخَانِ They two are equals [in age,] or matches. (S, K.) = [The pl.] شُرُوحٌ also signifies [Trees of the kind called] عَصَاهُ. (K.)

شَارِحٌ: see the next preceding paragraph. You say صَبِيٌّ شَارِحٌ, meaning A young boy. (A.)

شرد 333/

1. شَرَدَ, aor. ʔ, inf. n. شُرُودٌ (S, L, Msb, K) and شَرَادٌ, (S, L, K,) or the latter is a simple subst., (Msb,) and شَرَادٌ (K) and شَرَدٌ, (L,) said of a camel, (S, A, L, Msb,) and of a horse or the like, (L,) *He took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random, or ran away, or broke loose, and went hither and thither by reason of his sprightliness*; syn. نَفَرَ, (S, L, Msb, K,) and نَدَدَ: (Msb:) and [simply] he fled, or ran away; said of a camel &c. (Abou-Bekr, TA.) The saying of the Prophet, أَمَّا يَشْرُدُ بِكَ بَعِيرُكَ † [Does not thy camel take fright and run away with thee?], addressed by him to Khowwát, who answered, أَمَّا مِنْذُ قَيْدِهِ الْإِسْلَامُ فَلَا, [As to the period since El-Islám shackled him, no], mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. انْحِي], is incorrect. (Iath, L.) You say also, شَرَدَ عَنِّي فَلَانٌ Such a one fled, or went away or aside or apart or to a distance, from me; syn. نَفَرَ. (A.) [Or] شَرَدَ said of a man, inf. n. شُرُودٌ, means *He departed, driven away*. (L.) And you say, شَرَدَ عَلَى اللَّهِ, meaning *He departed from obedience to God, and seceded, or separated himself from the community [of the faithful]*. (L.)

2. شَرَدَهُ, (L, Msb,) inf. n. تَشْرِيدٌ, (S, L, Msb, K,) *He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness; namely, a camel [and a horse or the like: see 1]: (Msb:) or he drove him away, or expelled him; (S, * L, K, *) as also اشْرَدَهُ; (L;) [and so شَرَدَتْ بِهِ and شَرَدْنَهُ عَنِّي and شَرَدَ بِهِ*

[I drove him away from me]. (A.) And تَشْرِيدٌ signifies also The act of dispersing, or scattering. (K.) [Hence,] شَرَدَ بِهِمْ مَنْ خَلَفَهُمْ, in the Kur [viii. 59], means *Disperse thou, or scatter thou, by them, those [who shall come] after them*: (S, L:) or terrify thou, by them, those [who shall come] after them: or make thou them notorious to those [who shall come] after them: (L:) [for] — شَرَدَ بِهِ (inf. n. as above, TA) signifies *He rendered him notorious by exposing his vices or faults*. (L, K.)

4. اشْرَدَهُ *He made him to be driven away, or expelled, (L, K,) and not received into a place of refuge, covert, or lodging*. (L.) See also 2.

5. تَشَرَّدَ الْقَوْمُ The people, or party, went away, or departed. (L.)

شَارِدٌ: see شَارِدٌ.

شَرَادٌ an inf. n. of شَرَدَ [q. v.]: (S, L, K:) or a simple subst. from شَرَدَ [and as such signifying A taking fright, or shying, and fleeing, or running away at random; &c.: or a disposition thereto]. (Msb.) You say, of a camel, بِهِ شَرَادٌ [He has a disposition to take fright, or shy, &c.]. (A.)

شُرُودٌ: see شَارِدٌ, in five places.

شَرِيدٌ Driven away, or expelled: (S, L, K:) or, accord. to Abou-Bekr, when following طَرِيدٌ, it signifies fleeing, or running away: or, as As says, alone, or solitary. (TA.) — Also A remainder of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدُ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدُ is its reg. pl.]. (L.)

شَارِدٌ and شُرُودٌ, (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) *Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies, &c.:* (S, L, K:) [or] the latter [signifies wont to take fright, or shy, &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ʔ:] pl. of the former شَرَدٌ (A, * L) and شَرَدٌ, (S, L, K,) [or rather this is a quasi-pl. n.,] like as شَارِدَةٌ is of خَادِمٌ, (S, K;) [and the pl. of شَارِدَةٌ is شَرَدٌ and شَوَارِدٌ; and the pl. of شُرُودٌ is شَرَدٌ, like قَرَسٌ شُرُودٌ, (S, L, K, *) You say شُرُودٌ شُرُودٌ A horse, or mare, refractory towards the rider: and نَاقَةٌ شُرُودٌ A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness. (L.) — [Hence,] شُرُودٌ قَافِيَةٌ † A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns. (S, A, K.) — And قَوَائِفُ شَوَارِدُ (S in art. اَبَد) and قَوَائِفُ شَرَدٌ (K ibid.) [pls. of قَافِيَةٌ † Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn. اَوَائِدُ. (S and K ibid.) And [in like manner] نَفْطَةٌ شَارِدَةٌ

in lexicology, signifies + *A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase; as also لَفْظَةٌ غَرِيبَةٌ and وَحْشِيَّةٌ and حَوْشِيَّةٌ; opposed to لَفْظَةٌ فَصِيحَةٌ.* (Mz, 13th نوع.)

شردم

شَرْدِمَةٌ: see the art. here following.

شردم

شَرْدِمَةٌ *A party, or company, (طَائِفَةٌ) of men, or people: (S:) or a small company: (TA:) or a small number of men, or people: (K:) and so شَرْدِمَةٌ, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) — A piece, or portion, (S, K,) of a thing, (S,) of a quince &c.: pl. شَرَادِمٌ and شَرَادِيمٌ. (K.) — [Hence,] ثَوْبٌ شَرَادِمٌ, (S,) or ثِيَابٌ شَرَادِمٌ, (K,) *A garment, or garments, old and worn out, (S, K,) much rent.* (K.)*

شرس

1. شَرَسٌ, aor. ٤, (Msb, TA,) inf. n. شَرَسٌ (Msb, TA, TK) and شَرَسٌ and شَرَسَةٌ, (TK,) the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K, or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) *He was, or became, evil in disposition, or illnatured, (S,* A,* Msb, K,* TA,) and very perverse or cross or repugnant, (S,* A,* K,* TA,) and averse. (TA.)* And شَرَسَتْ نَفْسُهُ, (Msb, TA,) inf. n. شَرَسٌ; (TA;) and شَرَسَتْ, (Msb, TA,) inf. n. شَرَسَةٌ; (TA;) [His mind was, or became, evil in disposition, &c.:] ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two verbs. (TA.) — And شَرَسَ *He showed, or manifested, or he made himself an object of, love, or affection, to men.* (IAar, O, K.) [Thus it has two contr. meanings.] — Also, شَرَسَ, *He kept continually, or constantly, to the pasturing upon the trees called شَرَسٌ.* (IAar, O, K.) — And شَرَسَتْ الْهَاشِيَّةُ, (AZ, AHn, O, K,*) aor. ٤, (AZ, O, K,) or, as written by El-Umawee and AHn, ٤, (TA,) inf. n. شَرَسَةٌ, *The cattle ate vehemently: (AZ, AHn, O, K:) thus expl. without the particularizing of the شَرَسٌ [as the pasture eaten]. (TA.)* — And شَرَسَهُ, (Ibn-'Abbád, O,) inf. n. شَرَسٌ, (K,) *He pained him, or distressed him, (Ibn-'Abbád, O, K,*) namely, his companion, (K,) with speech, (Ibn-'Abbád, O,) [i. e.,] with rough speech. (K.)*

3. شَرَسَهُ, (A, TA,) inf. n. شَرَسٌ (A, O, K) and مُشَارَسَةً, (O, K,) *He treated him, or behaved towards him, or dealt with him, with hardness, (A, O,* K,* TA,) or harshness, or illnature. (A, TA.)*

6. تَشَارَسُوا *They treated one another [with hardness, or harshness, or illnature, (see 3.) or]*

with enmity, or hostility, (S, O, K,) and contrariety, or perverseness. (TA.)

شَرَسٌ, (S, O, TA,) and شَرَسٌ, (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be a contraction of the latter by poetic license,]) and شَرَسٌ, (TA,) *A place that is rugged, or rough, (S, O, TA,) and hard: or, as in the M, rough to the feel. (TA.)* And أَرْضٌ شَرَسَةٌ, and شَرَسٌ, and شَرَسٌ, (O, K, TA, [the last written by Freytag شَرَسٌ]) *Land that is rugged, or rough, (O,) or hard, (K,) or hard and rugged or rough. (TA.)*

شَرَسٌ *Such as are small, of thorny trees; (Mgh,* K;) as also شَرَسٌ; (K;) the latter word thus expl. by AHn: (O:) or the عِصَاهُ of the mountain, which are the small kind of thorny trees, (S, O, TA,*) having yellow thorns, or, as some say, such as have slender thorns, growing in depressed tracts, and in the deserts (الصَّكَارَى), but not in the plain, or soft, tracts of valleys; (TA;) such as the شَبْرَمُ and حَاج (S, O) and أَشْرُسُ and شَكَاعِي. (O. [See عِصٌّ]) See also أَشْرُسُ.*

شَرَسٌ: see next preceding paragraph.

شَرَسٌ (S, A, O, Msb, K) and شَرِسٌ (A, O, K) and أَشْرُسُ (S, O, K) *A man (S, O) evil in disposition, or illnatured, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, K,) and averse: (TA:) and شَرِسَةٌ and شَرِيسَةٌ [both fem.] abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.)* One says also *نَفْسٌ شَرِيسَةٌ A mind evil in disposition, &c. (A, TA.)* And نَاقَةٌ شَرِيسٌ, (TA,) or ذَاتٌ شَرِيسٍ, (O,) or the latter also, (TA,) i. q. شَرِيسَةٌ [A she-camel evil in disposition, &c.]. (O.) See also أَشْرُسُ. — شَرِسٌ الْأَكْلُ, (O, K,) or, accord. to AHn, شَرِيسٌ الْأَكْلُ, (TA,) *Vehement in respect of eating. (AHn, O, K.)* — See also [أَرْضٌ] شَرِيسَةٌ and شَرِيسَةٌ. — شَرَسٌ *abounding with شَرَسٌ [or شَرَسٌ, i. e. the trees thus called]; (TA;) [and] أَرْضٌ مُشَرَسَةٌ a land abounding with شَرَسٌ.* (Yaakooob, S.)

شَرَسٌ: see شَرَسٌ, in two places.

شَرَسٌ: see شَرَسٌ.

أَشْرُسُ: see شَرَسٌ, in six places: and أَشْرُسُ.

أَشْرُسُ: see شَرَسٌ. Hence, (O,) *The lion; (O, K;) as also الشَّرِيسُ, (O,) or الشَّرِيسُ; (K;) because of his evil disposition. (O.)* — And *Bold, or daring, in fight: (O, K:) or this is a mistranscription for أَشْوَسُ, mentioned in the T as having this meaning. (TA.)* — Also i. q. أَفْظٌ [More, and most, evil in disposition or illnatured &c.]. (TA in art. فِظٌ.) — عَثَرَ بِأَشْرُسِ الدَّهْرِ, meaning + [He stumbled upon, or chanced to meet with,] hardship, calamity, or adversity: a prov. (O, K. [In Meyd (and so in Freytag's Arab.

Prov., ii. 96,) عَثَرْنَا بِشَرَسِ الدَّهْرِ, and expl. as lit. meaning the trees called شَرَسٌ. — See also شَرَسٌ.

مُشَرَسٌ *Whose camels pasture upon the [trees called] شَرَسٌ.* (S.) — أَرْضٌ مُشَرَسَةٌ: see شَرَسٌ.

شرف

شَرَفَةٌ *Badness of natural disposition; illnature. (Ibn-'Abbád, O, K.)*

شَرُوفٌ *The غُضْرُوفُ [or cartilage] attached to each rib; (S, O, K;) like the غُضْرُوفُ of the scapula: (S, O:) or the extremity of the rib, projecting over the belly: (S, O, K:) or the head of the rib, next the belly: (IAar, O:) or a rib having a غُضْرُوفُ [or cartilage] at its extremity: (ISd, TA:) pl. شَرَاسِيفٌ. (S, O.)* — *A camel shackled. (IAar, O, K.)* — And *A camel hocked, or hamstrung, in one of his legs. (IAar, O, K.)* — And *A captive having his arms bound behind his back. (IAar, O.)* — *Calamity, or misfortune: and the commencement of hardship. (K.)* One says, أَصَابَتِ النَّاسَ الشَّرَاسِيفُ *The commencements of hardships befell the people. (IF, O.)*

شَرَفَةٌ *A sheep, or goat, having in its sides a whiteness covering the شَرَاسِيفُ [pl. of شَرُوفٌ, q. v.,] (Lth, O, K) and the شَوَاكِلُ [pl. of شَاكِلَةٌ, q. v.,] (Lth, O.)*

شرط

1. شَرَطَ عَلَيْهِ كَذَا, (S, Msb, K,) aor. ٤ and ٤, (S, Msb,) inf. n. شَرَطٌ; (Msb;) and شَرَطَ عَلَيْهِ, (S, Msb, K,*) both signify the same; (S, Msb, K;) [He imposed such a thing as a condition, or by stipulation, upon him;] he made such a thing a condition against him. (TK.) And شَرَطَ عَلَيْهِ فِي الْبَيْعِ *He imposed a thing as obligatory upon him in the sale, and took it upon himself as such. (TK.)* — شَرَطَ, aor. ٤ and ٤, (S, Msb, K,) inf. n. شَرَطٌ; (Msb, K,) *He (a copper) scarified; syn. بَزَغَ; (S, K;) as also شَرَطَ, inf. n. تَشْرِيطٌ. (JK in art. بَزَغَ, and TA,*)* [Hence, and from the verb in the sense first mentioned, the saying,] رَبِّ شَرَطِ شَارِطٍ أَوْجَعَ مِنْ شَرَطِ شَارِطٍ [Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) — *He slit the ear of a camel. (TA.)* — *He slit, and then twisted, [or wove together, (see شَرِيطٌ)] palm-leaves. (TA.)* — شَرَطَ *He fell into a momentous, or formidable, case. (O, K.)*

2: see the next preceding paragraph.

3. مُشَارَطَةً, (K,) inf. n. مُشَارَطَةٌ, (TA,) *He made a condition, or conditions, or he stipulated, with him, mutually; each of them made a condition, or conditions, or each of them stipulated, with the other. (O, L, K.)* And تَشَارَطَ عَلَيْهِ is like شَارَطَ [app. meaning He made a condition, or conditions, with another, or others; or they (a party of persons) made a condition, or conditions, together; against him]. (TA.)

4. اِشْرَطَ نَفْسَهُ *He marked himself, and prepared himself*, (S, K,) اِكْذَا (K) or اِئْمَرُ كَذَا [for such an affair]. (S.) — *He* (a courageous man) *marked himself for death*. (TA.) — اِشْرَطَ نَفْسَهُ *He put forward, or offered, himself and his property in this affair*. (TA.) — اِشْرَطَ اِيْلَهُ *He made known that his camels were for sale*. (K.) And اِشْرَطَ مِنْ اِيْلِهِ وَغَنَمِهِ *He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale*. (TA.) And اِشْرَطَ مِنْ اِيْلِهِ (S, K,) and غَنَمِهِ (S,) *He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.)* — اِشْرَطْتُ فَلَانًا لِعَمَلٍ كَذَا *I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof*. (AA.) — اِشْرَطَ اِيْلَهُ الرَّسُولُ *He hastened to him the messenger*, (K,*TA,) and sent him forward: from اِشْرَاطٌ signifying the “beginnings” of things. (TA.) = اِشْرَطَ بِهَا, and فِيْهَا, *He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it*. (TA.) [It is not said to what the pronoun refers.]

5. اِشْرَطَ فِي عَمَلِهِ *He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work*, (O, L, K,) and constrained himself to observe whatever conditions were imposed upon him. (L.)

6: see 3.

8: see 1, first signification. — اِشْرَطَ *It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, دُونَ غَيْرِهِ exclusively of any other.*

10. اِسْتَشْرَطَ الْمَالُ *The camels, or the like, became in a bad state after having been in a good state*. (Sgh, K.) [See شَرَطٌ.]

شَرَطٌ [A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and شَرِيْطَةٌ signifies the same: (S, Mṣb, K:) pl. of the former, شُرُوطٌ: (S, Mṣb, K:) and of the latter, شَرَائِطُ. (Mṣb, TA.) It is said in a trad., لَا يَجُوزُ الشَّرْطَانِ فِي بَيْعٍ [Two conditions in a sale are not allowable]; as when one says, “I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs.” (TA.) And it is said in a prov., الشَّرْطُ أَمْلَكَ عَلَيْكَ أَمْرًا لَكَ, (TA.) *The condition is most valid, or binding, [whether it be against thee or in thy favour:]* (Mgh in art. مَلَكَ) relating to the keeping of conditions between brothers. (Sgh, TA.) شَرَطٌ also relates to other things beside sales and the like: for instance, you say, شَرَطُ الْمَصْدَرِ كَذَا وَكَذَا, meaning *What is required to justify the application of the term مصدر is such a thing, and such a thing.* = شَرَطَا نَهْرٌ *The two banks of a river.*

(TA.) — [The pl.] شُرُوطٌ also signifies *Roads leading in different directions*. (TA.) = See also شَرَطٌ, in two places.

شَرَطٌ A sign, token, or mark, (S, Mṣb, K,) which men appoint between them; (TA;) as also شَرَطٌ: (TA:) pl. of the former, أَشْرَاطٌ. (Mṣb, K.) And hence, (Mṣb,) أَشْرَاطُ السَّاعَةِ *The signs of the resurrection, or of the time thereof*; (S, Mṣb, TA;) mentioned in the Kur [xlvi. 20]: or the small events prior thereto, which men deny: (El-Khaṭṭābī:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) — [Hence also,] الشَّرَطَانِ *The two stars [α and β] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called النَّاطِخُ; (Kzw;) [and the other, التَّنَّخُ;] the First Mansion of the Moon: (Kzw:) towards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion, K) consists of three stars, and calling them اِلْأَشْرَاطُ: (S, K:) IAḡ mentions an instance of the use of the sing., الشَّرَطُ; but the dual is more approved, and more commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. (ISd, Z.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] Hassán Ibn-Thābit says,*

* فِي نَدَامَى بَيْضِ الْوُجُوهِ كِرَامٍ *
* نَبَّهُوا بَعْدَ هَجْعَةِ الْأَشْرَاطِ *

meaning [Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اشْرَاطُ: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) شَرَطٌ also signifies + The beginning of a thing; (ISd,*Z,*K;) as also مِشْرَاطٌ: (Ibn-'Abbād, K:) pl. of the former, أَشْرَاطٌ, which is applied to the beginnings of any event that happens because the شَرَطَانِ are the first asterism of the spring: (ISd, Z:) the pl. of مِشْرَاطٌ in the sense here expl. is مِشْرَاطِيْطٌ. (K.) Hence, accord. to some, أَشْرَاطُ السَّاعَةِ, expl. above. (TA.) = The refuse, (S, Mṣb, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Mṣb,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the same, not شَرَطٌ as in the K, [without restriction of its application,] low, base, vile, or mean; (K,*TA;) and so أَشْرَطُ: (TA:) pl. أَشْرَاطُ. (S, K,) and pl. pl. أَشَارِيْطُ. (S,*TA.) You say, اِغْنَمِ أَشْرَاطَ الْمَالِ [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And شَرَطٌ is also applied to men; (S, TA;) شَرَطُ النَّاسِ signifying *The refuse, or lowest or basest or meanest sort, of mankind or people*. (TA.) In

the verse of Hassán Ibn-Thābit cited above, اِلْأَشْرَاطُ is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people*; (S, Sgh;) [so that هَجْعَةُ must be understood in the sense of “a light sleep in the first part of the night;”] but the correct meaning is that expl. before. (Sgh.) — Also أَشْرَاطُ, *The noble, eminent, or honourable, sort of men*: thus the word has two contr. significations. (Yaḡkoob, S, K.) = And A small water-course coming from a space of ten cubits: (Aḡn, O, K:) or what flows from even tracts of ground into the [larger water-courses called] شُعَابُ. (TA.)

شَرِطَةٌ A single act of scarifying; a scarification. (Mṣb.)

شَرِطَةٌ A thing which one has made a condition. (Sgh, K.) You say, خُذْ شَرِطَتَكَ *Take thou that which thou hast made a condition*. (Sgh, K.) = Also, and شَرِطَةٌ, (Mgh,) or شَرِطٌ, (K,) which is the pl. (Mgh, K) of the former, (K,) *The choice men of the army*: (Mgh:) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army;] they are the Sultán's choice men of the army; and the term شَرِطَةٌ is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and شَرِطَةٌ, which is a rare form, are applied to a body of soldiers; and the pl. is شَرِطٌ: and the pl. is applied to the aids (أَعْوَانُ [here app. meaning guards]) of the Sultán: (Mṣb:) شَرِطَةٌ, also, is applied to a well-known body of the aids (أَعْوَانُ [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شَرِطٌ: (TA:) the شَرِطُ, (Aḡ, S, Mṣb,) or the شَرِطَةُ, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (Aḡ, S, Mṣb, K) to the enemies: (Mṣb:) or the شَرِطُ are so called because they were prepared: (AO, S:) or as being likened to the شَرِطُ, or “refuse,” of goats; because they were low persons: (Mṣb:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the شَرِطُ is called شَرِطَةٌ (S, Mṣb) and شَرِطِيٌّ: (S:) or شَرِطِيٌّ and شَرِطِيٌّ are applied to a single person of the شَرِطَةُ: (K:) شَرِطِيٌّ is a rel. n. from شَرِطَةٌ; and such also is شَرِطِيٌّ from شَرِطَةٌ; not from شَرِطٌ, because this is a pl. (Mgh.) صَاحِبُ الشَّرِطَةِ (Mgh, Mṣb,) [of the police, or] of a town, or city, or district, or province; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رَدْفُ]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] — Also The best, best part, or choice, of anything; as also شَرِيطَةٌ: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)

شَرِطَةٌ see شَرِطَةٌ, in two places.

شَرِطِيٌّ Of, or relating to, [the asterism called]

the شَرَطَان and the أَشْرَاطُ; as also أَشْرَاطِي; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رَوْضَةٌ أَشْرَاطِيَّةٌ, meaning [A garden, or meadow, &c.,] rained upon by the نَوءُ [q. v.] of the شَرَطَان. (S. TA.) In the A we find نَوءُ شَرَاطِي; but probably it should be شَرَطِي. (TA.)

شَرَطِي and شَرَطِي: see شَرَطَةٌ, in five places.

شَرِيطٌ A rope, or cord, of twisted palm-leaves: (S, Mshb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palm-leaves twisted together, with which is woven (يُشْرَطُ, as in the K, or, as in the O, accord. to the TA, يُشْرَح, [app. a mistake for يُشْرَح] a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called وَسَارٌ: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-tree: (Mgh in art. قِمِط:) or a rope of any kind: pl. شَرَاِطٌ and شَرَطٌ. (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flat lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — Also The [sort of basket, or small box, called] عَتِيْدَةٌ in which a woman puts her perfumes (IAqr, O, K) and her utensils or apparatus. (IAqr, O.) And The [sort of receptacle called] عَيْبَةٌ [q. v.]. (IAqr, O.)

شَرِيطَةٌ: see شَرَطٌ — and see also شَرَطَةٌ, last sentence. = Also A she-camel having her ear slit: (K, TA:) of the measure فَعِيْلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) — And A sheep or goat having a slight scar made upon its throat, like the scarification of the cupper, without the severing of the [veins called] أَوْدَاج, and without making the blood to flow copiously: thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.)

شَرَطِي: see شَرَاِطِي.

شَرَاِطٌ, applied to a man, Tall: (O, K:) and, applied to a camel, (Ibn-'Abbád, O,) or to a he-camel, (K,) swift: (Ibn-'Abbád, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning tall and slender: ('Eyn:) or it means tall, spare of flesh, slender; applied to a man and to a camel, and to the female likewise, without ة. (L.)

الْغَنَمُ أَشْرَطُ الْمَالِ Sheep, or goats, are the vilest sort of beasts that one possesses: an instance of a

noun of superiority without a verb; which is extr.: (K, TA:) this is from the "Islāh el-Al-fādh" of ISK: but in some of the copies of that work, we find أَشْرَاطُ in the place of شَرَطٌ. (ISD, TA.) See شَرَطٌ.

أَشْرَاطِي: fem. with ة: see شَرَطِي, in two places.

مِشْرَاطٌ A lancet (S, K, TA) with which the cupper scarifies; (TA;) as also مِشْرَاطٌ. (S, K, TA.)

مِشْرَاطٌ: [pl. مِشْرَاطِي:] see مِشْرَاطٌ = and see أَخَذَ لِلْأَمْرِ مِشْرَاطَهُ He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbád, K.)

شرع

1. شَرَعَتِ الدَّوَابُّ فِي الْمَاءِ (S, K,) aor. ء, (S,) inf. n. شَرَعٌ and شُرُوعٌ, [the latter of which is the more common,] and مَشْرُوعٌ, (TA, [there said to be syn. with شُرُوعٌ, like as مِيسُورٌ is with يَسْرٌ.]) The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) and شَرَعٌ, aor. as above, and so the inf. ns., he (one coming to water to drink) took the water with his mouth: (TA:) or شَرَعْتُ فِي الْمَاءِ, inf. ns. as above, I drank the water with my hands: or I entered into the water: and شَرَعَتِ الدَّابَّةُ the cattle came to the water to drink: (Mshb:) and شَرَعْتُ الدَّابَّةَ [if not a mistranscription for شَرَعْتُ the beast was, or became, at the watering-place. (TA.) — [Hence,] شَرَعٌ فِي الْأَمْرِ (S, Mshb, K,) aor. as above, (Mshb,) inf. n. شُرُوعٌ, (S, Mshb, K,) He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Mshb.) — شَرَعَ الْبَابَ إِلَى الشَّرِيعِ, inf. n. شُرُوعٌ, The door, or entrance, communicated with the road. (Mshb.) And شَرَعَ الْمَنْزِلَ The dwelling was upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (S, K, TA.) — شَرَعَ said of a spear, It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعْتُ, said of spears.) See also شَرَعٌ. — And, said of a road, (Mgh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAqr, Mgh, TA.) = شَرَعَ الْمَالُ, aor. as above, [inf. n., app., شَرَعٌ] He brought the cattle to the watering-place; as also اشْرَعُهُ: (Mshb:) and the former is trans. in this sense by means of ب: (Har p. 21:) or شَرَعَ (TA) and شَرَعَ, inf. n. of the latter تَشْرِيعٌ, (S, TA,) he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, TA:*) and اشْرَعُ هِيَ شَرَعَتْ he made his she-camel to enter into the watering-place: (TA:) or تَشْرِيعٌ signifies the bringing camels to the watering-place to drink without requiring in doing so to draw with the pulley and its appertinances nor to give them to drink in a watering-trough or tank. (O, K.) It is said in a prov, (S,) أَهْوَنُ

الشَّرِيعِ (S, K) The easiest mode of watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) — شَرَعَ الْبَابَ إِلَى الطَّرِيقِ He made the door, or entrance, to communicate with the road: (Mshb:) and اشْرَعُهُ إِلَى الطَّرِيقِ (S, Mshb, K, TA) signifies the same; (Mshb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Mshb, K, TA.) And اشْرَعَ الْجَنَاحَ إِلَى الطَّرِيقِ He put the جناح [meaning projecting roof] towards the road. (Mshb.) — And شَرَعَ (K) and اشْرَعَ (S, K, TA) and شَرَعَ (TA) He directed (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) قِبَلَهُ (S) نَحْوَهُ (TA) [i. e. towards him]: or اشْرَعَ signifies he inclined a spear. (Mshb.) — And شَرَعَ, (Mgh, Mshb, TA,) aor. as above, (Mshb,) inf. n. شَرَعٌ, (TA,) He made apparent, manifest, or plain, (Mgh, Mshb, TA,) a road; (Mgh, TA;) as also اشْرَعَ; and شَرَعَ, inf. n. تَشْرِيعٌ: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شَرَعَ is from شَرَعَ الْإِهَابَ [which see in what follows]. (TA.) One says, شَرَعَ اللَّهُ لَنَا كَذَا God made apparent, manifest, or plain, to us, such a thing. (Mshb.) And شَرَعَ فَلَانٌ Such a one made apparent, manifest, or plain, the truth, or right. (TA.) — And شَرَعَ لَهُمْ, q. v. سنّ [i. e. He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.]: (S, K:) whence [accord. to some,] شَرِيعَةٌ and شَرِيعَةٌ. (TA.) — شَرَعَ الْإِهَابَ (S, K,) aor. as above, inf. n. شَرَعٌ, (S,) He stripped off the hide: (S, K:) or, accord. to Yaḡkoob, as heard by him from Umm-El-Ḥomáris El-Bek-reeyeh, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not making of it a رَق [q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.) — شَرَعَ الْحَبْلَ He loosed, or undid, the rope, or cord, or the slip-knot thereof, (أَنْشَطَهُ) [then, app., doubled it in the middle, to put that part round something to be carried,] and inserted its two halves (فَطَرِيَهُ) into the loop. (O, K.) — And شَرَعَ الشَّيْءَ He raised, or elevated, the thing much; (K;) as also اشْرَعُهُ. (TA.)

2: see 1, in six places. = شَرَعَ السَّيْفَةَ, inf. n. تَشْرِيعٌ, He made, or put, a sail (شَرَاَعٌ) to the ship, or boat. (TA.)

4: see 1, former half, in two places. — اشْرَعَ يَدَهُ إِلَى الْمِطْبَخَةِ + He put his hand [to and] into the مطبخة [or vessel for purification]. (TA.) And it is said in a trad. (respecting the [ablution termed] وَضُوءٌ) حَتَّى أَشْرَعَ فِي الْعَصْدِ meaning Until, or so that, he made the upper half of the arm to reach to (lit. to enter) the water. (TA. [This ex. is elliptical

and inverted; for **أَشْرَعَ الْعَصَدَ فِي الْمَاءِ** [حتى] — And **أَشْرَعَنِي الرَّجُلُ** + *The man sufficed me*; or *gave me what sufficed me*: and **أَشْرَعَنِي الشَّيْءُ** + *The thing sufficed me*. (TA.) — And **أَشْرَعَ** said of a plant, or of herbage, [app. for **الْإِبِلَ**] + *It became full-grown, and satiated the camels*. (TA.) — See, again, 1, latter half, in six places.

8. **فُلَانٌ يَشْرَعُ شِرْعَتَهُ** [meaning *Such a one originates, or embraces, or follows, his way of religion*] is similar to the phrases **يَقْطُرُ فِطْرَتَهُ** and **يَمِثِّلُ مِلَّتَهُ**; from **شِرْعَةُ الدِّينِ** and **فِطْرَتُهُ**. (TA.)

شَرَعٌ, originally an inf. n.: — then applied as a name for *A manifest, a plain, or an open, track, or road, or way*: — and then, metaphorically, to *The divine way of religion*; so says Er-Rāghib; (TA;) syn. with **شَرِيعَةٌ**, q. v. (Msb.) — In the saying **مَرَرْتُ بِرَجُلٍ شَرَعَكُ**, (so in the K,) or **مَرَرْتُ بِرَجُلٍ شَرَعَكَ مِنْ رَجُلٍ**, (so in the S and O, [for **هُوَ شَرَعُكَ**], with **kesr** and with **dam** to the ع [of **شَرَعُكَ**], (TA,) i. e. [I passed by a man] sufficing thee [as a man], (S, O, K,) the meaning is, of the sort to which thou directest thyself and which thou seekest (**تَشْرَعُ فِيهِ وَتَطْلُبُهُ**): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an inf. n. (S, O.) You say, **هَذَا شَرَعُكَ** [and **هَذَانِ** and **هَؤُلَاءِ**] i. e. *Sufficient for thee [is this and are these two and are these]*. (S: and the like is said in the Mgh.) And it is said in a prov.,

* **شَرَعُكَ مَا بَلَغَكَ الْمَحَلَّ** *

thus correctly, for it is a hemistich; not **الْمَحَلَّ**, as in the S and K; (TA;) i. e. *Sufficient travelling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou reparairst*: (K, TA:) applied to the case of being content with little. (S, K.) — See also **شَرَعٌ**, in two places. — And see **شَرِيعَةٌ**.

شَرَعٌ [in the CK, erroneously, **شَرَعٌ**,] *The like of a thing*; as also **شَرِيعَةٌ**: (K, TA:) [but the former is masc. and the latter is fem.; for] one says, **هَذَا شَرَعٌ هَذَا** *This is the like of this*; and so **هَذِهِ هَذِهِ** *these two are likes*. (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to **شَرِيعَةٌ** and **شَرِيعَةٌ** in another sense; as is shown by exs. in the O and TA.] — Also *The chords of the عود*, (O, K, TA,) which is the [Persian] **عُود** [or *lute*]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. **شَرِيعَةٌ**. — And hence, as being likened thereto, (TA,) † *The [thing called] شَرَاكُ of a sandal*. (O, K, TA.) It is related in a trad. that a man said, **إِنِّي أُحِبُّ الْجَمَالَ حَتَّى فِي شَرَعٍ تَعْلِي** (O, TA) i. e. † *[Verily I love elegance, even] in the شَرَاكُ of my sandal*. (TA.)

شَرَعٌ: see **شَرِيعَةٌ**. — One says, **النَّاسُ فِي هَذَا**

شَرَعٌ and **الْأَمْرُ شَرَعٌ** (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yağkoob, (IDrst, TA,) *The people are in this affair equals*: (S, Msb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of **شَرَعٌ**] Az says that it seems to be pl. [or quasi-pl. n.] of **شَارَعَ**, like as **خَدَمٌ** is of **خَادِمٌ**; i. e., [the phrase means] *the people enter into this affair together*. (TA.) One says also, **شَرَعٌ وَاحِدٌ** and **النَّاسُ شَرَعٌ وَاحِدٌ**, meaning *The people are one sort*. (K.)

شَرِيعَةٌ: see the next paragraph, in two places.

شَرِيعَةٌ: see **شَرِيعَةٌ**, in two places. — Also *A custom*. (TA.) — See also **شَرَعٌ**, first sentence, in three places. — Also *A snare for the birds called قَطَا*, (Lth, O, K, TA,) *with which to capture them*, (O, TA,) *made of sinews*: (Lth, O, TA:) pl. **شَرَعٌ**. (O.) — Also, (S, O, K,) and **شَرِيعَةٌ**, (K,) *A string, or chord*: (S, O, K, TA:) or *such as is slender: or while continuing stretched upon the bow*: (TA;) and so **شَرَاغٌ**; (Lth, O, K;) or *upon the lute*; and so **شَرَاغٌ**: (TA:) the pl. [or rather coll. gen. n.] (of **شَرِيعَةٌ**, S, O, [i. e. of this n. un. meaning the “chord of a lute,” as is shown by exs. in the O and TA,]) is **شَرَعٌ** (S, O, K) and (that of **شَرِيعَةٌ**, TA) **شَرَعٌ**, (O, K, TA,) like as **تَمَرٌ** is of **تَمْرَةٌ**, (O, TA,) and [the pl. properly so termed] (of **شَرِيعَةٌ**, S, O) **شَرِيعٌ** and pl. **شَرَاغٌ**: (S, O, K:) and the pl. of **شَرَاغٌ** as a sing. syn. with **شَرِيعَةٌ** is **شَرَعٌ**. (TA.)

شَرِيعَةٌ i. q. **سَقِيفَةٌ** [i. e. *A roof, or covering, such as projects over the door of a house &c.; or a place roofed over*]: pl. **أَشْرَاغٌ**. (O, K.)

شَرَعِيٌّ *Of, or relating to, the religion or law*. — And *Accordant to the religion or law; legal, or legitimate*.]

شَرَاغٌ *A plant, or herbage, full-grown*, (O, K, TA,) *that satiates the camels*. (TA.)

شَرَاغٌ: see **شَرِيعَةٌ**. — *The شَرَاغُ of a ship or boat* (S, Mgh, O, Msb) is called in Pers. **بَادَبَان** [i. e. *A sail*]; (MA, Mgh, KL;) i. q. **قَلْعٌ**; (MA, TA;) *a thing like a wide مَلَاةٌ* [q. v.], (O, K, TA,) *of cloth or of matting*, (TA,) *[raised, or attached,] upon a piece of wood* [i. e. *a mast or a yard*]; *which is beaten upon by the wind* (**تَصَقِّفُهُ**) *and causes the ship, or boat, to go along*: (O, K, TA:) so called because it is raised (**يُشَرِّعُ**) i. e. **يُرْفَعُ** above the ship, or boat: (TA:) pl. **أَشْرِيعَةٌ** and **شَرَعٌ**; (O, K;) the former a pl. of pauc. (O.) — And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) † *The neck of a camel*. (S, O, K, TA.) Sometimes they said of a camel, **رَفَعَ شَرَاغَهُ**, meaning † *He raised his neck*. (S, O, TA.) — One says also **رَجُلٌ شَرَاغُ الْإِنْفِ**, meaning † *A man having the*

nose extended, and long. (TA. [See **أَشْرَعٌ**].) — See also **شَرِيعَةٌ**, in three places.

شَرِيعٌ *Courageous*; (O, K, TA;) applied to a man. (O, TA.) — Also *Good, or excellent, flax*. (K.) — And *The ليف [or fibres that grow at the base of the branches of the palm-tree] of which the prickles (شَوْك) are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith*. (TA.)

شَرَاغَةٌ *Courage*; (O, K;) as an attribute of a man. (O.)

مَشْرُوعَةٌ and **مَشْرُوعٌ** (S, O, Msb, K) and **مَشْرُوعٌ** (Msb, K) and **مَشْرُوعٌ** (TA) and **شَرَعٌ** (O, TA*) and **شَرَاغٌ** (TA) *A watering-place; a resort of drinkers [both men and beasts]*; (S, O, K, TA;) *a place to which men come to drink therefrom and to draw water*, (Msb, TA,) *and into which they sometimes make their beasts to enter, to drink*: (TA:) but the term **مَشْرُوعَةٌ**, (Az, Msb,) or **شَرِيعَةٌ**, (TA,) is not applied by the Arabs to any but [a watering-place] *such as is permanent, and apparent to the eye*, (Az, Msb, TA,) *like the water of rivers*, (Msb,) *not water from which one draws with the well-rope*: (Az, Msb, TA:) the pl. of **شَرِيعَةٌ** is **شَرَاغٌ**; and that of **مَشْرُوعَةٌ** or **مَشْرُوعٌ** [or of both] is **مَشَارِعٌ**; which is also expl. as meaning *gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water*: (TA:) and [in like manner it is said that] **شَرِيعَةٌ** signifies *a place of descent to water*: (Lth, TA:) or *a way to water*. (Bd in v. 52.) — And hence, (Lth, Kr, Msb, TA, and Bd ubi suprâ,) **الشَّرِيعَةُ**, (Lth, Kr, S, Msb, K, &c.,) as also **الشَّرِيعَةُ**, (Msb, K, &c.,) and **الشَّرَعُ**, (Msb,) signifies likewise *الدِّينُ* (Msb, and Bd ubi suprâ;) because it is a way to the means of eternal life; (Bd ibid.) or because of its manifestness; (Msb;) [i. e.] *The religious law of God*; (Lth, Kr, S, O, K, TA;) *consisting of such ordinances as those of fasting and prayer and pilgrimage* (Lth, Kr, TA) *and the giving of the poor-rate* (Kr, TA) *and marriage*, (Lth, TA,) *and other acts* (Lth, Kr, TA) *of piety, or of obedience to God, or of duty to Him and to men*: (Kr, TA:) pl. as above. (Msb.) **شَرِيعَةٌ** signifies also *and شَرَاغِيٌّ* [A law, an ordinance, or a statute: and] *a religion, or way of belief and practice in respect of religion*: (Fr, TA:) and *a way of belief or conduct that is manifest* (Ibn-'Arafah, Mgh, K) *and right* (Ibn-'Arafah, K) *in religion*; (Mgh;) and so **شَرِيعَةٌ**. (K.)

شَرَاغِيٌّ, as an epithet applied to *A spear-head and a spear*, of **شُرَاغَا**, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAar says that it may be a reg. rel. n. from **شَرَاغٌ**, or an irreg. rel. n. from some other name of which the radical letters are **شَرَع**: and [SM says also that,] applied to a spear, it signifies *long*: (TA:) or **شَرَاغِيٌّ**, thus applied, has this meaning, a rel. n. [from **شَرَاغٌ**]. (S, O.) **شَرَاغِيَّةٌ** and **شَرَاغِيَّةٌ** [in the

CK without teshdeed], applied to a she-camel, signify † *Long-necked*: (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شَرَف of the ship or boat, because of the height thereof. (O.)

شَرَفِي; and its fem., with ة: see the next preceding paragraph.

شَرَف A seller of the flax called شَرِيع. (IAqr, K.)

شَرَع Entering into water [to drink]: pl. شَرَع and شَرُوع (KL:) these pls. are applied in this sense to camels. (S, K.) — [Hence,] Entering into an affair (فِي أَمْرٍ). (Az, TA.) See شَرَع. — And sing. of شَرَع in the phrase جِيَتَانِ شَرَع (TA,) which means *Fishes lowering their heads to drink*: (Abou-Leylā, TA:) or *raising their heads*: (K, TA:) or *directing themselves, or repairing, (شَارَعَاتٍ) from the deep water to the bank, or side*: (S, TA:) and جِيَتَانِ شَرُوع signifies the same: (TA:) or شَرَع in the Kur vii. 163, referring to fish, means *appearing upon the surface of the water*. (Bd, Jel.*) — Also, applied to a place of alighting, or an abode, (مَنْزِلٌ) Situate upon a road that is a thoroughfare: and شَارَعَةٌ applied to a house (دَارٌ) signifies the same; (K;) or *having its door [opening] upon such a road*; (TA;) or *near to the road and to the people [or passengers]*: (Mgh, TA:) and دُورُ شَارَعَةٍ houses having their doors opening into the streets: or دُورُ شَوَارِعٍ, as expl. by IDrd, *houses upon one open road*. (TA.) It is said in a trad., كَانَتِ الْأَبْوَابُ شَارَعَةً إِلَى الْمَسْجِدِ The doors were opening towards the mosque. (TA.) — And Anything near (K, TA) to a thing, or overlooking it: whence شَارَعَةٌ applied to a house (دَارٌ) near to the road and to the people, as expl. above. (TA.) [Hence,] شَوَارِعُ Stars near to setting. (K.) — [Also Pointing directly towards a person; applied to a spear.] One says رِمَاحٌ شَارَعَةٌ and شَوَارِعُ (K, TA) and شَرَع as in some of the copies of the S (TA) *Spears pointing directly*: and رِمَاحٌ مَشْرُوعَةٌ and مَشْرُوعَةٌ spears directed. (K, TA.) — Also [used as a subst.] A main road: (S, O:) or it signifies, (Mgh, TA,) or so طَرِيقٌ شَارِعٌ (Msb,) † a road, or way, into which people enter (يَسْلُكُهُ النَّاسُ) Msb, or يَسْرَعُ فِيهِ النَّاسُ Mgh, TA) in common, or in general; (Mgh, Msb, TA;) by a tropical attribution; (Mgh;) [i. e.] شَارِعٌ in this case has the meaning of مَشْرُوعٌ [or مَشْرُوعٌ فِيهِ]; (Msb;) or as meaning ذُو شَرَعٍ مِنَ الْخَلْقِ [having an entering of people]: (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) [in the present day, شَارِعٌ commonly signifies any great street that is a thoroughfare:] the pl. is شَوَارِعُ. (Msb.) = الشَّارِعُ also means *The learned man who practises what he knows and instructs others*: (K, TA:) or so الشَّارِعُ الرَّبَّانِيُّ (O.) And hence it is applied to designate the Prophet: [or

as meaning *The legislator: or the announcer of the law*:] or because he made manifest and plain the religion, or religious law of God. (TA.)

أَشْرَعُ A nose of which the end is extended (K, TA) and elevated, and long. (TA.)

مَشْرَعٌ: see شَرِيعَةٌ, in two places.

مُشْرَعٌ: see its fem., with ة, voce شَارِعٌ.

مَشْرَعَةٌ and مَشْرُوعَةٌ: see شَرِيعَةٌ, in four places.

بَيْتٌ مَشْرَعٌ A high, or lofty, house or tent. (TA.)

مَشْرُوعٌ: see its fem., with ة, voce شَارِعٌ = see also 1, first sentence.

شرف

شَرَفٌ (S, O, Msb, K,) aor. ʔ, (K,) inf. n. شَرَفٌ (S, O, Msb, K, TA) and شَرَافَةٌ (TA,) said of a man, (S, O, TA,) *He was, or became, high, elevated, exalted, or eminent*, (S, O, Msb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (K, TA:) [generally meaning *he was high-born, or noble*:] part. n. شَرِيفٌ [q. v.]. (S, O, Msb, K, TA.) [See also شَرَفٌ, below.] — [Hence one says,] شَرَفَتْ نَفْسُهُ عَنِ الشَّيْءِ *His soul was above the thing; disdained, or scorned, it*. (L in art. انْف.) — شَرَفَتْ and شَرَفَتْ (O, K,) aor. of each ʔ, inf. n. شُرُوفٌ (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) *The she-camel was, or became, such as is termed شَارِفٌ* [q. v.]. (O, K.) = شَرَفَةٌ, aor. ʔ, (IJ, S, O, K, TA,) inf. n. شَرَفٌ (TA,) *He overcame him, or surpassed him, in شَرَفٌ [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility];* (IJ, S, O, K, TA;) and so شَرَفَ عَلَيْهِ (Z, TA:) or *he excelled him* (طَاوَنَ, K, TA, in the CK [erroneously] in the grounds of pretension to respect or honour (فِي الْحَسَبِ). (K, TA.) See 3. — شَرَفَ الْحَائِطَ (K, TA,) aor. ʔ, inf. n. شَرَفٌ (TA,) *He put to the wall a شَرَفَةٌ* [q. v.]. (K, TA.) [See also 2.] = شَرَفَتِ الْأُذُنُ and شَرَفَ الْمَتْنِبُ, aor. ʔ, (K, TA,) inf. n. شَرَفٌ (TA,) *The ear, and in like manner the shoulder, was, or became, high, (K, TA,) and prominent: or, as some say, stood up*. (TA.) = And شَرَفٌ [from شَرَفٌ signifying the “hump” of a camel,] (O, K,) said of a man, (O,) *He kept constantly, or continually, to the eating of the [camel’s] hump*. (O, K.)

2. تَشْرِيفٌ, inf. n. شَرَفٌ, *He (God) rendered him high, elevated, exalted, or eminent, [in rank, condition, or estimation; or ennobled him:]* (S, KL, P, S:*) and *he held him, or esteemed him, to be so*. (MA, P, S.) ISd thinks that the verb may also mean *He regarded with more, or exceeding, honour*. (TA.) [And Golius explains it as meaning *He decked with a royal garment; on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first*

mentioned above.] One says, شَرَفَ اللَّهُ الْكَعْبَةَ (O, K, TA,) inf. n. as above, (TA,) [God rendered, or may God render, the Kaabeh an object of honour, or glorious,] from الشَّرَفُ (O, K, TA,) i. e. المَجْدُ. (TA.) [تَشْرِيفٌ is also used as a subst. properly so called; and as such is expl. by itself in this art.] — Also *He put to it شَرَفٌ* [pl. of شَرَفَةٌ, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْرٌ, &c.; inf. n. as above. (O.) [See also شَرَفَ الْمَرْبَأَ — شَرَفَ الْمَرْبَأَ, expl. in the K as syn. with اشْرَفَ and شارَفَ, is a mistake for تَشْرِيفٌ [q. v.]. (TA.) — شَرَفَ النَّاقَةَ, inf. n. as above, means *He almost severed the teats of the she-camel by binding them [tightly] with the صِرَارُ* [q. v.]: (IAqr, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) — [شَرَفٌ, app. for شَرَفٌ العَنْقِ, is also said by Reiske, as mentioned by Freytag in his Lexicón, to signify *He (a camel going along) raised the neck*: but his authority for this is not stated.]

3. شَارَفَهُ (S, O, K,) inf. n. مُشَارَفَةٌ (TA,) *He vied with him, or contended with him for superiority, in شَرَفٌ [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility];* (S, O, K, TA;) and he overcame, or surpassed, him therein. (TA.) — See also 5: — Also *He was, or became, near to it; he drew near to it, or approached it; namely, a thing: and he was, or became, near to attaining it, [and in like manner شَارَفَ عَلَيْهِ, as used in the S and K in the beginning of art. بَلِغَ, he was, or became, at the point of reaching it, or attaining it, namely, a place,] or of obtaining it, or getting possession of it: [and he was, or became, at the point of experiencing it, (See Bd in lxxviii. 14,) and doing it; followed by أَنْ and an aor.:] and, as some say, he looked for it, or expected it; his mind told him of it; he looked for its coming to pass. (TA.) See also 4, in two places.*

4. اشْرَفَ It rose; or it was, or became, high or elevated; [so as to overtop, or overlook, what was around it or adjacent to it: overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, ^{seceding} prominent, or projecting: and rose into view, came within sight or view, or became within a commanding, or near, view:] said of a place [&c.]. (Msb.) One says of a piece of ground, أَشْرَفَ عَلَى مَا حَوْلَهُ [It rose above, or overtopped, what was around it]. (Sh, TA.) And أَشْرَفَ لِي شَرَفٌ فَمَا زِلْتُ أَرْكُضُ حَتَّىٰ عُلُوَّتُهُ [An eminence rose into view to me, and I ceased not to urge on my beast until I ascended, or mounted, upon it]. (TA.) — [Hence,] أَشْرَفْتُ عَلَيْهِ I looked upon it, or viewed it, (S, O, Msb, K,*) from above; (S, O, K;) [I overlooked it, or looked down upon it: and I came in sight of it: got a view of it: and got knowledge of it; became acquainted with it; or knew it: all of which meanings may be intended to be conveyed by the explanation in the Msb, which is أَطْلَعْتُ عَلَيْهِ:]

and أَشْرَفْتُ عَلَيْهِ signifies the same as أَشْرَفْتُ الشَّيْءَ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and أَشْرَفُوا عَلَيْهِمْ signifies the same as أَشْرَفُوا عَلَى الْمَوْتِ. (TA.) — And أَشْرَفَ عَلَى الْمَوْتِ He (a sick man) was, or became, on the brink, or verge, or at the point, of death. (O, K.) And أَشْرَفَ بِهِ عَلَى الْمَوْتِ [He made him to be on the brink, or verge, or at the point, of death]. (T and K in art. ذرف.) — And أَشْرَفَتْ نَفْسُهُ عَلَى شَيْءٍ His soul was vehemently eager for a thing. (Mgh. [See also 10.]) أَشْرَافٌ signifies The being eager, and the being vehemently eager: and hence the saying, in a trad., مَنْ أَخَذَ الدُّنْيَا بِأَشْرَافِ نَفْسٍ [Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. (TA.) — And أَشْرَفَ عَلَيْهِ He regarded him with solicitous affection or pity or compassion. (O, K.) — [And أَشْرَفَ لِي He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me: see an ex. voce أَجَدُّ; and another voce رَبًّا.] — And [hence,] أَشْرَفَ لَكَ أَشْرَفَ لَكَ الشَّيْءُ The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee. (TA.) = See also 5, in two places.

5. الشَّرَفُ, said of a man, is from الشَّرَفَ (O,) and signifies صَارَ مُشْرِفًا [He became elevated, or exalted, in rank, condition, or estimation; or ennobled]. (K.) — He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it: (MA:) [or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.) = الشَّرَفَ الْمَرْبَأَ (S, O, TA,) in the K, erroneously, شَرَفَهُ; (TA;) and أَشْرَفَهُ (S, O, K;) and أَشْرَفَهُ (K,) inf. n. مُشَارَفَةٌ; (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. (S, O, K.) And أَشْرَفَ عَلَى الشَّيْءِ and أَشْرَفَ عَلَيْهِ i. e. He ascended, or mounted, upon the thing. (TA.) — It is said in a trad., with reference to certain future trials, or conflicts and factions, (مَنْ) مَنْ (نَفْسٍ) مَنْ أَشْرَفَ لَهَا تَسْتَشْرِفُهُ i. e. Whoso finds a place of refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seek, or take, refuge therein. (O, TA.)* = أَشْرَافَ الْقَوْمِ The people, or party, had their أَشْرَافَ [or eminent, or noble, men, pl. of شَرِيف,] slain. (O, K.)

8. أَشْرَفَ He, or it, stood up, or upright, or erect; (S, O, TA;) and (TA) so أَشْتَرَفَ [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.)

10. اللِّشْيُ and (S, O, Msh, K,) أَشْتَرَفَ الشَّيْءَ (Msh in art. طمح.) He raised his eyes (S, O, Msh, K) towards the thing, (O, K,) or to look at Bk. I.

the thing, (Msh,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S, O, K.) A poet says,

* تَطَالَلْتُ وَأَسْتَشْرِفْتُهُ فَرَأَيْتُهُ *
* قَعَلْتُ لَهُ أَأَنْتَ زَيْدُ الْأَرَامِلِ *

[I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Aramil?]. (O.) — Hence, (TA,) أَنْ أُمِرْنَا أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأَذْنَ (Mgh, O, K, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, O, K, TA) of an ear: (TA:) or, (Mgh, O,) as some say, (O,) [in the K “that is,”] to seek that they be of high estimation, by being perfect (Mgh, O, K) and sound: (Mgh, O:) or, accord. to some, it is from الشَّرَفَةُ signifying “the choice ones,” or “best,” of cattle; and the meaning is, we have been commanded to select them. (TA.) — And يَسْتَشْرِفُ مَعَالِيَ الْأُمُور † He desires, or seeks, [or raises his eye to,] the means of attaining eminence. (Msh in art. شوف.) — استَشْرِفَ إِبِلَهُمْ means He (a man) smote their camels with the [evil] eye; syn. تَعَبَّهَا: (S, TA:) or he looked at them (تَعَبَّهَا) to smite them with the [evil] eye. (TA.) — استَشْرِفَهُ حَقُّهُ He defrauded him of his right, or due. (O, K.) = See also 5: = and 8.

Q. Q. 1. شَرِيفُ الزَّرْعِ I cut off the شَرِيفَ [q. v.] of the seed-produce; (S, O;) and so شَرِيفَتُهُ (O and K* in art. شرفن:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the ي and ن are both held by him to be augmentative. (O.)

شَرَفٌ: see the next paragraph, near the end.

شَرَفٌ Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.):] (S, O, Msh, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. مَجْدٌ: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, شَرَفٌ and مَجْدٌ may not be unless [transmitted] by ancestors; but كَرَمٌ and حَسَبٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies highness of حَسَب [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]: (O, K:) and شَرَفٌ signifies the same as شَرَفٌ; (TA;) or the same as فَضْلٌ and شَرَفٌ [meaning a favour and a glory or an honour]; as in the saying, اَعْدُ إِثْبَانَكُمْ شَرَفَةً [I reckon your coming a favour, and a glory or an honour]; (O, K;) and اَرَى ذَلِكَ شَرَفَةً [I

regard that as a favour, and a glory or an honour]: (O:) the pl. of شَرَفٌ is أَشْرَافٌ, like as that of سَبَبٌ is أَسْبَابٌ. (TA.) أَشْرَافُ شَرَفٍ means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see اِسْتَشْرِفَ اِبِلَهُمْ:] but the phrase is also related with س. (TA. See سَرَفٌ.) — See also شَرِيفٌ, with which, or with the pls. of which, it is said to be syn. — Also An elevated place; an eminence: (S, Mgh, O, K:) accord. to Sh, any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface: (TA:) pl. أَشْرَافٌ: (TA voce وَطْءٌ) and مَسَارِفٌ signifies the high, or elevated, places, or parts, of the earth or ground: (S, Msh, K:) sing. مُشْرِفٌ, with fet-h to the م and ر. (Msh. [See also مُشْرِفٌ.]) A poet says,

* آتَى النَّدَى فَلَا يُقَرِّبُ مَجْلِسِي *
* وَأَقْوَدُ لِلشَّرَفِ الرَّفِيعِ حِمَارِي *

[I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) — [Hence, † The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil: (O, K:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَاءٍ † [He is at the point of accomplishing the object of his want]: and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الْهَلَاكِ † [He is on the brink, &c., of destruction]. (O, TA.) — And † The hump of a camel. (O, K, TA.) — And app. sing. of أَشْرَافٌ in a sense expl. below: see the latter word. (TA.) = And A heat; a single run, or a run at once, to a goal, or limit: (O, K:) or, (K,) accord. to Fr, about a mile: (O, K:) or about two miles. (TA as from the K and on the authority of Fr.) One says, عَدَا شَرَفًا أَوْ شَرَفَيْنِ [He ran a heat, or two heats]: (O:) and [in like manner] اِسْتَنْتَّ شَرَفًا أَوْ شَرَفَيْنِ (O, K,) occurring in a trad., said of a mare, or of horses. (O.) = Also, (O, TA,) accord. to IAAr, (O,) A red clay or earth: and i. q. مَغْرَّةٌ [i. e. red ochre]; as also شَرَفٌ: accord. to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دَارِ پَرْنِيان [i. e. دَارِ پَرْنِيان, meaning Brazil-wood, which is commonly called in Arabic بَقَرْمِ]. (O, TA:*) in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الدابرنیان.)

شُرُفَةٌ: see the next preceding paragraph, first quarter. — Also The choice ones, or best, of مَالٌ [meaning cattle]. (S, O, K.) — The شُرُفَةُ of a [palace, or pavilion, or other building such as is called] قَصْرٌ (S, O, Msh, K) [and of a mosque] is

well-known; (K;) [An acroterial ornament, forming a single member of a cresting of a wall or of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top:] pl. شُرَف (S, Mgh, O, Mṣb, K, TA,) a pl. of mult., and شُرَفَات and شُرَفَات, which are pls. of pauc., or, as some say, [i. e. شُرَفَات] is pl. of شُرْفَة, with two dammehs: Esh-Shiháb says that شُرَفَات is expl. as meaning the highest portions of a قَصْر; but what are thus termed are only what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form: (TA:) the شُرْفَة is what is called by the [common] people شُرَفَة (Ham p. 824:) the شُرَفَة of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شُرَافِي (TA.) — The شُرَفَات (thus with two dammehs, K) of a horse are The neck and قَطَا [i. e. croup, or rump, or part between the hips or haunches,] thereof. (O, K.)

شُرْفَة: see the next preceding paragraph.

شَرِيف ³⁴³ High, elevated, exalted, or eminent, (S, O,* Mṣb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (TA:) [generally meaning high-born, or noble:] possessing glory, honour, dignity, or nobility: or such, and having also [such] ancestry: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شَرِيفُ الْيَوْمِ [He is high, or noble, to-day], and عَنْ قَلِيلٍ شَرِيفٌ as meaning one who will be شَرِيفٌ [after a little while]: (Fr, S, K:) the pl. [of pauc.] is أَشْرَافٌ and [of mult.] شُرَفَاءُ (S, O, Mṣb, K) and شُرَفٌ, so in the K, app. denoting that this last is one of the pls. of شَرِيف, and it is said in the O that شُرَفٌ is syn. with شُرَفَاءُ; but in the L it is said that it is syn. with شَرِيف; and hence the saying هُوَ شَرِيفٌ قَوْمِهِ meaning He is the شَرِيف of his people, and كَرِيمٌ meaning the كَرِيم of them; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] — [By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any descendant of the Prophet; like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is The governor of Mekkeh; now always a vassal of the Turkish Sulṭán.]

شُرَافِي, applied to a [lizard of the kind called] سَبَّ, and to a jerboa, Large in the ears, and in the body: (TA:) and so شُرَافِيَّة applied to a she-camel; (O, K, TA;) as also شُرَفَاءُ. (TA.) And شُرَافِيَّة i. q. شُرَافِيَّة [q. v.], (K, TA,) or An ear that is high, long, and having hair upon it.

(IDrd, O, TA.) See also أَذُنٌ شُرَفَاءُ, voce أَشْرَف. — Also A kind of white garments or cloths: (O, K:*) or a garment, or piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs. (As, O, K:*)

شُرَفَات; pl. شُرَافِي: see شُرْفَة.

شُرَبَاف (S, O, K) and شُرَنَاف (O and K in art. شَرَف) [but see Q. Q. 1] The leaves of seed-produce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.)

شَارِف: see شَرِيف. — Applied to a she-camel, † High [app. meaning much advanced] in age: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAar, K;) as also شَارِفَة (K:) [see عَوْدٌ, in three places:] pl. شُرَف, like بَزَلٌ and دَلُوقٌ pls. of بَازِلٌ and عَائِدٌ (S, O,) or شُرَف, like كَتَبٌ (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَوَارِف [also pl. of شَارِفَة] (O, K) and شُرَفٌ and شُرُوف (K:) it is said that شَارِف is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Abou-Bekr, TA,) الشَّرَفُ الْجُونُ, with two dammehs, [which I think a mistake, unless it mean with a dammech to each word,] (K,) or الشَّرَفُ الْجُونُ, (O, IAth, TA,) occurring in a trad., meaning † [Trials, or conflicts and factions,] like portions of the dark night: (O,* K,* TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشَّرَفُ الْجُونُ, pl. شَارِقٌ (O,* TA,) meaning “[trials, &c.,] rising (O, K, TA) from the direction of the east.” (O, TA.) — Also applied to an arrow, as meaning Old: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طَرِيدٌ:) or an arrow long since laid by [expl. by بَعِيدٌ بالعِدَّةِ]; but I think that the right reading is بعيد العهد بالصيانة, and have assumed this to be the case in my rendering]: or of which the feathers and the sinews [wherever they are bound] have become uncompact: or slender and long. (TA.) — دَنْ شَارِفٌ [A wine-jar] of which the wine is old. (TA.) — And شَارِفٌ [alone] A receptacle for wine, such as a خَابِيَة and the like thereof. (O, K.)

حَبْلُ الشَّارُوفِ A kind of cord or rope; syn. حَبْلٌ: [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, حَبْلٌ, i. e. the name of a certain mountain:] a post-classical word. (S, O.) — And شَارُوفٌ also signifies A broom: (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوبٌ, (O, K,) originally جَاى رُوبٌ, which means “a place-sweeper.” (O.)

أَشْرَف [More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see شَرِيف;)] surpassing in شَرَف. (S,

O.) — مَنَكِبٌ أَشْرَفٌ A high shoulder; (S, O, K;) such as has a goodly rising; which implies what is termed اِهْدَاءٌ [inf. n. of أَهْدَاهُ, and here app. meaning the “being curved in the back”]. (TA.) And أَذُنٌ شُرَفَاءُ A long ear; (S, O, K;) standing up; rising above what is next to it: and so اِذْنٌ شُرَافِيَّةٌ. (TA.) — See also شُرَافِي. [أَشْرَفٌ also signifies Having a prominent, or an apparent, ear: opposed to أَسْكٌ, q. v. — Hence,] الأَشْرَفُ is an appellation of The bat; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-El-Moṭemir,

* وَطَائِرٌ أَشْرَفٌ ذُو جُرْدَةٍ * وَطَائِرٌ لَيْسَ لَهُ وَكْرٌ *

[And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and another bird, that has no nest, &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Baḥrānees [so in the TA, but accord. to the O “the sailors,”] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) — مَدِينَةٌ شُرَفَاءُ A city having شُرَف (Mgh, O, K,*) pl. شُرَفَة [q. v.]: (O:) the pl. of أَشْرَفٌ and of شُرَفَاءُ, accord. to rule, is شُرَفٌ. (Mgh. [In the copies of the K, الشَّرَف is erroneously said to be pl. of الشُّرَفَة.]) It is said in a trad. of Ibn-ʿAbbās, أَمَرْنَا أَنْ يُبْنَى الْبِدَائِنُ شُرَفًا وَالْمَسَاجِدُ جَمًّا, i. e. We have been commanded to build cities with شُرَف and mosques without شُرَف. (Mgh, O,*)

أَشْرَافٌ The ears and nose of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. شُرَفٌ; like سَبَبٌ, sing. of أَسْبَابٌ. (TA.)

تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) — [And also a post-classical term applied to An honorary present, such as a garment &c.: and a letter, i. e. an epistle, considered as conferring honour: pl. تَشْرِيفَات.]

مَشْرُف: see شُرَف, in the middle of the paragraph: and see also what here next follows.

مَشْرُفٌ (O, K,) like مُكْرَمٌ (K,) or مَشْرُفٌ [q. v. voce شُرَف], (so in my two copies of the S,) A place from which one overlooks, i. e. looks upon, or views, [a thing] from above. (S, O, K.) — Hence the saying in a trad., مَا جَاءَكَ مِنْ هَذَا الْبَالِ وَأَنْتَ غَيْرُ مَشْرُوفٍ وَلَا سَائِلٍ فَخَذَهُ i. e. [What comes to thee of this property] thou not coveting nor looking for it [nor asking it, take it]. (O.)

مَشْرُفٌ [part. n. of 4;] High; (S, Mgh, Mṣb;)

[or *overtopping*; &c.;] applied to a mountain, (S,) or a place. (Mgh, Mšb.)

سُيُوفٌ مَشْرِيقِيَّةٌ *Certain swords*, (S, O, K,) so called in relation to **مَشَارِفُ**, (S,) or in relation to **مَشَارِفُ النَّامِ**, (O, Mšb, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the **رَيْفُ** [q. v.]: (S, O, Mšb, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mšb:) [or, accord. to some, in relation to **المَشَارِفُ**, certain towns, or villages, near Howrán: (see De Sacy's *Chrest. Ar.*, sec. ed., iii. 53:)] and it is said that **مَشْرِفٌ** was the name of a blacksmith who made swords: (TA:) one says **سَيْفٌ مَشْرِفِيٌّ**, (S, O, Mšb,) not **مَشَارِفِيٌّ**, because a rel. n. is not formed from a pl. of the measure of **مَشَارِفُ**. (S, O.)

مُشْرِفٌ [*Elevated, or exalted, in rank, condition, or estimation; or ennobled*]; (K, TA:) an epithet applied to a man; from **الشَّرْفُ**. (TA.) = Also A garment, or piece of cloth, *died with the red clay or earth* [&c.] called **شَرْفٌ**. (IAqr, TA.)

مَشْرُوفٌ (S, TA) and **مَشْرُوفٌ عَلَيْهِ** (Z, TA) *Overcome, or surpassed, in شَرْفٌ* [i. e. *highness, elevation, or eminence, of rank, condition, or estimation; or nobility*]. (S, Z, TA.)

مُشْتَرِفٌ A horse high in make. (S, O, K.)

شوق
شوق
شوق

1. **شَرَقَتِ الشَّمْسُ**, (S, M, Mgh, Mšb, K,) aor. 2, (S, M, Mšb,) inf. n. **شُرُوقٌ** (S, M, Mgh, Mšb, K) and **شَرَّقَ**, (S, Mšb,) *The sun rose*; (S, M, Mgh, Mšb, K;) as also **أَشْرَقَتْ** (K:) *the sun rose from the east*; and in like manner one says of the moon, and of the stars: (M:) or *the sun rose so that its light began to fall upon the earth and trees*: (T and TA in art. ذر:) and **أَشْرَقَتْ** signifies, as distinguished from **شَرَقَتْ** (S, M, Mgh, Mšb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) *it shone, or gave its light*, (S, M, Mgh, Mšb, K, TA,) and *spread* (M, TA) *upon the earth, or ground*: (TA:) or, as some say, **شَرَقَتْ**, and **أَشْرَقَتْ** are syn., (M, Mšb,) as meaning *it (the sun) shone*: (M:) and **شَرَّقَ** [as inf. n. of the former verb] signifies *the shining of the sun*. (K.) — And **شَرَّقَ النَّخْلُ**, and **أَشْرَقَ**, *The palm-trees showed redness in their fruit*: (M, K:*) or *showed the colours of their dates*. (AHn, M.) [See also **شَرَّقَ** in what follows.] = **بَشَرَقَ الشَّاةُ**, (S, O, Mšb, K,) aor. 2, (S, O, Mšb,) inf. n. **بَشَرَّقَ**, *He slit the ear of the sheep, or goat*, (S, O, Mšb, K,) *in the manner expl. voce شَرْقًا*. (Mšb.) — And **بَشَرَّقَ الثَّمَرَةَ**, (Az, K,) inf. n. **بَشَرَّقَ**, (IAmb, Az, TA,) *He plucked the fruit*: (Az, K, TA:) or *cut it*. (IAmb, Az, TA.) One says in crying **بَاقِلَاءَ** [or beans], **شَرَّقَ الغَدَاةَ طَرِيًّا** *The cutting of the morning, fresh!* meaning *what has been cut, and picked, in the morning*. (IAmb, Az, TA.) = **شَرَّقَ**, [aor. 2,] inf. n. **شَرَّقَ**, *It (a place) was, or became, bright by reason of the sun's shining*

upon it; as also **أَشْرَقَ**; (M, TA;) [whence,] **وَأَشْرَقَتْ الْأَرْضُ بِنُورِ رَبِّهَا** occurs in the Kur [xxxix. 69 as meaning *And the earth shall shine with the light of its Lord*]: (M:) [in other instances,] **أَشْرَقَتِ الْأَرْضُ** means *The earth was, or became, bright with the sunshine*. (TA.) — [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] — **شَرَّقَ**, **بَرَّقَ**, (S, M, Mšb, K,) and **بَالِنَاءَ**, and the like, (M,) aor. 2, (Mšb,) inf. n. **شَرَّقَ**, (M, Mšb,) *He (a man, M, Mšb) was, or became, choked with his spittle*, (S, M, Mšb, K,) and *with water*, &c. (M.) [And **جَرَضَ** and **غَضَّ** and **شَجَى** are sometimes used in the same sense in relation to spittle &c.] — [Hence,] **شَرَّقَ الجُرْحُ بِالدَّمِ** † *The wound became [choked or] filled with blood*. (Mšb.) — And **شَرَّقَ المَوْضِعُ بِأَهْلِهِ** † *The place became [choked or] filled and straitened by its occupants*. (TA.) — And **شَرَّقَ الجَسَدَ بِالطِّيبِ** † [*The body became choked in its pores with perfume*]. (TA.) — [And **شَرَّقَ الثَّوبَ بِالْجَادِي** † *The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron*: see the part. n. **شَرَّقَ**.] — And **شَرَّقَتْ عَيْنُهُ** † *His eye became red [being surcharged with blood]*; as also **أَشْرَوْرَتْ**: (M, TA:) and so **شَرَّقَ الدَّمْعُ فِي عَيْنِهِ**: (K, TA:) or this last signifies *the blood appeared in his eye*: (M:) and **شَرَّقَتْ** **بِالدَّمِ** *it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it*. (TA.) — And **شَرَّقَ لَوْنُهُ**, inf. n. **شَرَّقَ**, † *His colour, or complexion, became red, by reason of shame, or shame and confusion*. (TA.) — And [hence, app.,] **شَرَّقَ الشَّيْءُ**, inf. n. as above, † *The thing became intensely red, with blood, or with a beautiful red colour*. (M, TA.) — And also † *The thing became mixed, commingled, or blended*. (M, TA.) — **شَرَّقَتِ الشَّمْسُ**, inf. n. as above, means † *The sun had a duskiness blended with it, and it [app. the duskiness] then became little*: (TA:) or *it was near to setting*: (M, K:) or *became feeble in its light*; (O, K;) app. from **شَرَّقَ** applied to flesh-meat as meaning “red, having no grease, or gravy,” and applied to a garment, or piece of cloth, as meaning “red, that has become glutted, or saturated, (**شَرَّقَ**) with dye;” because its colour, in the last part of the day, when it is setting, becomes red. (O.) — The phrase **يُؤَخَّرُونَ الصَّلَاةَ إِلَى شَرَّقِ المَوْتَى**, (S, M, O, K, [in the CK, erroneously, **شَرَّقَ**],) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning *Who postpone, or defer, the prayer until there remains not*, (S, M, O, K,) *of the sun*, (S,) or *of the day*, (M, O, K,) *save as much as remains* (S, M, O, K) *of the life*, (S,) or *of the breath*, (M, O, K, [but in the CK, **نَفْسٌ** is put in the place of **نَفْسٌ**],) *of the dying who is choked with his spittle*: (S, M, O, K:) or the meaning is, *until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves* (M, O, K:*) *as though it were a great expanse of water*. (M, O.) AZ says, **يُكْرَهُ الصَّلَاةُ**

بِشَرَّقِ المَوْتَى means *Prayer is disapproved when the sun becomes yellow*: and **فَعَلْتُ ذَلِكَ بِشَرَّقِ** *I did that when the sun was becoming yellow*. (TA.) = **شَرَقَتِ الشَّاةُ**, (S, Mšb, K,) aor. 2, (Mšb, K,) inf. n. **شَرَّقَ**, (S, Mšb,) *The sheep, or goat, had its ear slit* (S, Mšb, K) *in the manner expl. voce شَرْقًا*. (Mšb, K.)

2. **شَرَّقَ**, (TA,) inf. n. **تَشْرِيقٌ**, (S, O, K,) *He took to the direction of the east, or place of sunrise*: (S, O, K, TA:) *he went to the east: he came to the east*: (M, TA:) and *he directed himself to the east*. (TA.) — And *He prayed at sunrise*: and hence, app., *He performed the prayer of the festival of the sacrifice*: (TA:) or this meaning is from **شَرَقَتِ الشَّمْسُ**. (Mgh: it is also mentioned in the M.) — **شَرَقَتِ الْأَرْضُ**, inf. n. as above, *The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water*: whence the term **شَرَاقِيٌّ** [q. v.] in the dial. of Egypt. (TA.) — **تَشْرِيقٌ** also signifies *The being beautiful, and [sunny or] shining in face*. (Sh, O, K.) = **شَرَّقَ اللَّحْمَ**, (M, Mgh, Mšb,) inf. n. as above, (S, M, Mgh, O, Mšb, K,) *He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry*: (S, M, Mgh, O, Mšb, K:) or [simply] *he cut it into pieces, and into strips*. (Mšb.) [In like manner also] **تَشْرِيقُ الشَّعِيرِ** signifies *The throwing barley in a sunny place in order that it may dry*. (Mgh.) And one says of the [wild] bull, **يُسَرِّقُ مَتْنَهُ**, meaning *He exposes his back to the sun in order that what is upon it of the dew of night may dry*: in this sense the phrase is used by Aboo-Dhu-eyb. (M.) — **أَيَّامُ التَّشْرِيقِ** is an appellation of *The three days next after the day of sacrifice*: (S, M, O, Mšb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjah:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Mšb, K:*) or because the victims were not sacrificed until the sun rose: (IAqr, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) **أَشْرُقْ يَا نَبِيْرُ كَيْمَا نَغِيْرُ**, which means *Enter thou upon the time of sunrise, Thebeer*, (addressing one of the mountains of Mekkeh, M,* Mgh,) *that we may push, or press, on, or forward*, (M, Mgh, Mšb,) *to return from Minè*: (M: [see also 4 in art. غور:]) Aboo-Haneefeh used to hold that **التَّشْرِيقُ** means **التَّكْبِيْرُ** [i. e. *the saying أَكْبَرُ*]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) — **شَرَّقَ الثَّوبَ** † *He made [or dyed] the garment, or piece of cloth, yellow*: (Ibn-'Abbád, O:) [or *he dyed it red*: (see the pass. part. n., below:)] or **تَشْرِيقٌ** signifies *the dyeing with saffron*, (M, L,) *so that the thing dyed is saturated*, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L.)

[See also 4, last signification.] = **شَرَقَ الْحَوْضَ** is sometimes said for **صَرَجَهُ**, meaning *He plastered the watering-trough, or tank, with شَارِق [q. v.], or صَارُوج. (M in art. صرج.)*

4. **اشرق**: see 1, in six places. One says also, **اشرق وجهه**, (S,) and **لونه**, (M,) *His face*, (S,) and *his colour, or complexion*, (M,) *shone*, (S, M,) and *was bright, with beauty*. (S.) — Some allow its being made trans.; [meaning *It caused, or made, to shine*;] as in the saying,

* ثَلَاثَةٌ تَشْرِقُ الدُّنْيَا بِبَهْجَتِهَا *
* شَمْسُ الشَّحَى وَأَبُو إِسْحَاقَ وَالْقَمَرُ *

[There are three things, with the beauty of which the world is made to shine; the sun of the bright early morning, and Abou-Is-hāk, and the moon]: but there is no proof in this, because [the right reading may be **تَشْرِقُ**, and so] **الدنيا** may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.)

— It signifies also *He entered upon the time of sunrise*: (S, M, Mgh, Msh, K:) similarly to **أَفْجَرَ**, and **أَصْبَحَ**, and **أَظْهَرَ**. (TA.) See 2. = **أَشْرَقَ عَدُوَّهُ** *He caused his enemy to become choked [with his spittle, or with water, or the like: see 1]. (O, K.)* And **أَشْرَقْتُ فَلَانًا بِرَيْقِهِ** † [I choked the utterance, or impeded the action, of such a one;] I did not allow such a one to say, or to do, a thing. (Z, TA.) — **أَشْرَقَ الثَّوْبُ بِالْصَبْغِ**, (Moheet, A, O,) or **فِي الصَّبْغِ**, (K,) † *He exceeded the usual degree in dyeing the garment, or piece of cloth; [saturated it with dye;] or dyed it thoroughly.* (K, TA. [See also 2, last signification but one.]

5. **تَشَرَّقَ** *He sat in a sunny place* (S, O, K) [at any season, (see **مَشَرَّقَةٌ**), or particularly] in winter. (O, K.) — And **تَشَرَّقُوا** *They looked through the مشْرِيق of the door, i. e. the chink thereof into which the light of the rising sun falls.* (O.)

7. **انْشَرَقَتِ الْقَوْسُ** *The bow split.* (Ibn-'Ab-bād, O, K.)

12. **اشْرُورَتْ عَيْنُهُ**: see 1, latter half. — **اشْرُورَتْ** † *He became drowned in tears.* (Ibn-'Ab-bād, O, K, TA.)

شَرَقَ [an inf. n.: see 1, first sentence. — Also] *The sun*; (S, O, K;) and so **شَرَقَ**: (K,) and thus in one of my copies of the S in the place of the former: [or] **شَرَقَةٌ** has this signification: (M, Mshb:) and **شَرَقَ** signifies the *rising sun*; (M, TA;) as some say; (M;) thus accord. to AA and IAgar; (TA;) and so **شَرَقَ**, (M, Mshb,) and **شَرَقَةٌ**, and **شَرَقَ**, (M, K,) and **شَرَقَةٌ**, (TA,) and **شَارِقٌ**, (S, * M, K,) and **شَرِيقٌ**: (M, K:) one says, **طَلَعَتِ الشَّرِيقُ** *The sun rose*; (S, M, O; in one of my copies of the S **الشَّرِيقُ**;) but not **غَرِبَتِ الشَّرِيقُ**: (M:) and **آتَيْكَ كُلَّ شَارِقٍ** *I will come to thee every day that the sun rises*: or, as some say, **شَارِقٌ** signifies the *upper limb* (قَرْن) of

the sun: (M:) and one says, **لَا آتِيكَ مَا دَرَّ شَارِقٌ** [I will not come to thee as long as a sun, or the upper limb of a sun, rises, or begins to rise]. (S, M.) — See also **مَشَرَّقٌ**, in three places. — Also *A place where the sun shines* (**حَيْثُ تَشْرِقُ**). (K.) See **مَشَرَّقَةٌ**. — The warmth of the sun. (TA.) — The light that enters from the chink of a door; (IAg, Th, K;) as also **شَرَقَ**. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called **البَشْرِيقُ** [q. v.], **قَدْ رَدَّ** *حتى مَا بَقِيَ إِلَّا شَرَقُهُ* (O, K, TA) i. e. *It had been closed so that there remained not save its light entering from the chink thereof*: so says I'Ab. (O, TA.) — And *A chink, or fissure.* (K, TA.) One says, **مَا دَخَلَ شَرَقٌ فِيمِي شَيْءٌ** [Nothing entered the chink of my mouth. (Z, TA.)] — Also *A certain bird*, (Sh, M, K,) one of the birds of prey, (M,) between the kite and the hawk, or falcon, (Sh, K,) or between the kite and the [species of falcon called] **شَاهِين** [q. v.]: (O:) pl. **شُرُوقٌ**. (M.)

شَرَقَ: see the next preceding paragraph.

شَرَقَ [inf. n. of **شَرَقَ**, q. v. — And also a subst.]: see **شَرَقَ**, in three places. — Also *A thing [such as spittle and the like (see **شَرَقَ**)] obstructing, or choking, the throat, or fauces.* (S, and Har p. 477.)

شَرِقٌ *A place bright by reason of the sun's shining upon it; as also **مَشَرَّقٌ**.* (M, TA.) — *A man choked with his spittle, or with water, or the like.* (M, TA.) — † *A plant, or herbage, having plentiful irrigation; or flourishing and fresh, or juicy, by reason of plentiful irrigation; syn. رِيَانٌ.* (TA.) — † *A garment, or piece of cloth, red; that is glutted, or saturated, [so I render **شَرِقٌ بِالْبَادِيَةِ**,] with dye: (O:) and **شَرِقٌ** applied to a garment, or piece of cloth, [app. signifies † glutted, or saturated, with the dye of saffron: see also **مَشَرَّقٌ**, and see 4.] (TA.) One says also **صَرِيعٌ شَرِقٌ بِدَمِهِ** † [Prostrated,] dyed with his blood. (M, TA.) — † *Flesh-meat* (S, M, O, TA) that is red, (M, O, TA,) having no grease, or gravy. (S, M, O, TA.) — † *A thing intensely red, with blood, or with a beautiful red colour.* (M.) — And † *A thing mixed, commingled, or blended.* (M.)*

شَرَقَةٌ: see **شَرَقَ**, in two places: — and see **مَشَرَّقَةٌ**, in two places.

شَرَقَةٌ † *Anxiety, grief, or anguish; syn. in Pers. أَندَوُهُ.* (KL.)

شَرَقَةٌ: see **شَرَقَ**: — and see **مَشَرَّقَةٌ**. — Also *A brand with which a sheep, or goat, such as is termed, شَرَقَاءُ, is marked.* (O, K.)

شَرَقٌ: see **شَرَقَ**.

شَاءَ شَرَقًا *A sheep, or goat, having its ear slit* (S, Mgh, O, K) lengthwise, (K,) without its being separated: (TA:) or *having the ear slit in two*, (As, Msh, TA,) as though it were a زَنْمَةٌ [q. v.]:

(As, TA:) **شَرَقَاءُ** applied to an ear signifies *cut at its extremities, without having anything thereof separated*: and applied to a she-goat (**مَعَزَةٌ**), *having its ear slit lengthwise, without its being separated*: and, as some say, applied to a شَاة, *having the inner part of its ear slit on one side with a separating slitting, the middle of its ear being left sound*: or, accord. to Abou-'Alee in the "Tedhkireh," **شَرَقَاءُ** signifies *having its ears slit with two slits passing through, so as to become three distinct pieces.* (M.)

شَرَقِيٌّ [Of, or relating to, the east, or place of sunrise; eastern, or oriental]. — **لَا شَرْقِيَّةَ وَلَا غَرْبِيَّةَ**. (K, TA,) in the Kur [xxiv. 35], (TA,) means *Not such that the sun shines upon it at its rising only (Fr, K, TA) nor at its setting only, (Fr, TA,) but such that the sun lights upon it morning and evening: (Fr, K, TA:) or, accord. to El-Hasan, it means not of the trees of the people of the present world, but of the trees of the people of Paradise: Az, however, says that the former explanation is more fit and more commonly received.* (TA.) And **مَكَانٌ شَرَقِيٌّ** signifies *A place, of the earth, or ground, in, or upon, which the sun rises, or shines.* (TA.) See also **شَارِقٌ** [and **مَشَرَّقَةٌ** and **شَرَقَ**]. — Also *A certain red dye.* (TA.)

شَرِيقٌ: see **شَرَقَ**. — Also *A boy, or young man, goodly, or beautiful*, (K, TA,) in face: (TA:) pl. **شُرُق**, (K, TA, [in the CK **شُرُقٌ**, but correctly]) with two dammehs. (TA.) — And *A woman small in the vulva*: (Ibn-'Abbād, O, K:) or *having her vagina and rectum united by the rending of the separation between them; syn. مُفَصَّاةٌ.* (M, K.) — And **الشَّرِيقُ** is the name of *A certain idol.* (M, TA.)

شَرِيقَةٌ *The first part of the rising sun.* (Freytag, from the Deewān of the Hudhalees.) See also **شَارِقٌ**, voce **شَرَقَ**.]

شَرَاقِيٌّ [The lands that are not reached by the water, or inundation, and that are consequently parched by the sun]: a word of the dial. of Egypt. (TA.) See 2.

شَارِقٌ: see **شَرَقَ**, in two places. — Also *The side that is next the east*; (O;) the *eastern side*; (K;) of a hill, and of a mountain: you say, **هَذَا شَارِقُ الْجَبَلِ** and **شَرَقِيَّةُ** [This is the eastern side of the mountain], and **هَذَا غَارِبُ الْجَبَلِ** and **شَرْقٌ** [in the opposite sense]: (TA:) pl. **شُرُق**. (O, K.) Hence, in a trad., as some relate it, **النَّشْرُ الْجُونُ** [meaning † *Trials, or conflicts and factions, like portions of the dark night, rising from the direction of the east*]: but it is otherwise related, with ف [in the place of the ق: see **شَارِفٌ**]. (TA.) — And **الشَّارِقُ** is the name of *A certain idol, of the Time of Ignorance*; (IDrd, M, K;) whence **عَبْدُ الشَّارِقِ**, a proper name [of a man]. (IDrd, M.) — Also [if not a mistranscription for **شَارُوقٌ**, q. v., app. *Clay, or some other*

substance or mixture, with which a place is plastered,] مَا يَطِينُ بِهِ مَكَانٌ. (Ibn-'Abbād, O.)

شَارُوقٌ signifies [The kind of plaster called] صَارُوجٌ. (Kr, M,) i. q. [See this last word: and see also the last sentence of the next preceding paragraph above.]

مَشْرُقٌ: see what next follows.

مَشْرُقٌ (S, M, O, Mṣb, K,) which by rule should be مَشْرُقٌ (M, Mṣb,) but this latter is rarely used, (Mṣb,) The place, (M,) or quarter, or direction, (Mṣb,) of sunrise; (M, Mṣb;) [the east, or orient;] and مَشْرِيقٌ signifies the same; (S, M, O, Mṣb, K;) as also مَشْرِيقٌ (Seer, M:) the pl. of the first is مَشَارِقٌ; and the pl. of مَشْرِيقٌ is أَشْرَاقٌ. (M.) The dual, الْمَشْرِيقَانِ, means The place of sunrise of summer and that of winter [E. 26° N. and E. 26° S. in Central Arabia]. (S, O, TA.) And also The place of sunrise and the place of sunset; [or the east and the west;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, (M, O,) in the Kur [xliii. 37], (O,) يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ [O, would that between me and thee were the distance of the east and the west]. (M, O.) And [in like manner] one says مَا بَيْنَ الْمَشْرِقَيْنِ, meaning What is between the place of sunrise and the place of sunset. (M.) — See also مَشْرِقَةٌ. — The saying, cited by IAḡr,

* قُلْتُ لِسَعْدٍ وَهُوَ بِالْأَزَارِقِ *

* عَلَيْكَ بِالْحَضِ وَالْمَشَارِقِ *

he explains as meaning [I said to Sa'ad, he being at El-Azariḡ (a certain water in the بَادِيَة, TA in art. زَرْق)], Keep thou [to pure milk, and] to the sun [or the places of sunshine] in winter: but [ISd says,] in my opinion, الْمَشَارِقِ is here pl. of مَشْرُقٌ applied to flesh-meat that is "[cut into strips and] spread in the sun [to dry];" and this is confirmed by his saying بِالْحَضِ, each of them being food. (M.)

مَشْرُقٌ: see شَرْقٌ. — Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.)

مَشْرُقَةٌ and مَشْرِقَةٌ (S, M, O, K) and مَشْرُقَةٌ (M, O, K,) the last mentioned by Ks, (O,) A place of sitting in the sun; (S, O, K;) accord. to some, peculiarly, (TA,) in the winter; (O, K, TA;) and مَشْرِقَةٌ and مَشَارِقٌ (S, O, K) and مَشْرِيقٌ (O, K) signify the same: (S, O, K:) or a place upon which the sun shines; accord. to some, peculiarly, in the winter, (M,) as also مَشْرِقَةٌ and مَشْرِقَةٌ (M, TA) and مَشْرِيقٌ (M) and مَشْرِيقٌ [app. مَشْرِيقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مَشْرِيقٌ if the explanation of that verse by IAḡr be correct]. (TA.)

مَشْرِيقٌ (Mṣb, TA) and مَشْرِيقٌ both [applied

to a man] signify Of the east; or eastern: (Mṣb:) pl. مَشَارِقَةٌ. (TA.)

مَشْرُقٌ A place of prayer; syn. مَصَلًى; (Aḡ, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (الْعِيد): (TA:) or the place of prayer of the two festivals: and الْمَشْرُقُ is said to mean the place of prayer of the festival at Mekkeh: (M, TA:) and the mosque of El-Kheyf. (S, K.) — And The festival (الْعِيد) [itself]: because the prayer thereon is after the شَرْقَةٌ, i. e. the [rising] sun. (M.) = Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also مَشْرِيقٌ, last sentence. — And A garment, or piece of cloth, [died yellow: or with saffron: see, again, its verb: or] died with a red colour. (O, K.) = And a fortress [or a watering-trough or tank (see 2, last sentence,)] plastered with شَارُوقٌ. (O, K.)

مَشْرُقٌ Taking to the direction of the east, or place of sunrise: one says, شَتَانُ بَيْنَ مَشْرِيقٍ وَمَغْرِبٍ [Different, or widely different, are one going towards the east and one going towards the west]. (S.)

مَشْرِيقٌ: see مَشْرِقَةٌ. = Also A man accustomed to make his enemy to be choked with his spittle. (Z, TA.)

مَشْرِيقٌ: see مَشْرِقٌ. — and مَشْرِقَةٌ. — Also, (M, O, K,) of a door, (M, K,) A chink into which the light of the rising sun falls. (M, O, K.) — And الْمَشْرِيقُ is the name of A gate for repentance, in Heaven. (I'Ab, O, K.) See شَرْقٌ.

شقوق

شَقْرَقٌ and its vars.: see art. شَقَرٌ.

شرك

1. شَرْكَةٌ (S, Mgh, * Mṣb, K) and شَرْكَةٌ, the former a contraction of the latter, but the more usual, (Mṣb,) and شَرْكٌ (Mgh, Mṣb) and شَرْكٌ, the former of these two a contraction of the latter, but the more usual, (Mṣb,) or شَرْكٌ [q. v. infra] is a simple subst., (S, K.) [He shared, participated, or partook, with him in it;] he was, or became, a شَرِيكَ [or copartner &c.] to him in it; (Mṣb;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Mṣb;) and شَارِكُهُ [signifies the same]. (Mgh, Mṣb, * K.) [It is said in the TA, after the mention of شَرْكُهُ with its inf. n. شَرْكَةٌ, that it is more chaste than شَارِكُهُ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And He entered with him into it; [or engaged with him in it;] namely, an affair. (TA.) = شَرَكْتُ النَعْلَ, aor. ʿ, The sandal had its شَرَاكَ broken; (Ibn-Buzurj, K;) inf. n. شَرْكَ. (TK.)

2: see 4. — [The inf. n.] تَشْرِيكٌ also signifies The selling a part [or share] of what one has purchased for that for which it was purchased.

(Mgh, K.) = شَرَكْتُ النَعْلَ (S, * Mgh, Mṣb, K,) inf. n. تَشْرِيكٌ. (S, K,) He put a شَرَاكَ to the sandal; (S, Mgh, Mṣb, K;) as also أَشْرَكَهَا (S, TA,) inf. n. إِشْرَاكَ. (TA.)

3. مَشَارَكَةٌ (TK,) inf. n. مَشَارَكَةٌ (S, TA,) [I shared, participated, or partook, with such a one;] I was, or became, the شَرِيكَ [or copartner &c.] of such a one. (S, TA.) El-Jaadee says,

* وَشَارَكْنَا قُرَيْشًا فِي تَقَاهَا *

* وَفِي أَحْسَابِهَا شَرْكَ الْعِنَانِ *

[And we shared with Kureysh in their piety and in their several grounds of pretension to respect, with a sharing exclusive of other properties]. (S.) See also 1. [And see 8.]

4. أَشْرَكْتُهُ فِي الْأَمْرِ I made him a شَرِيكَ [or copartner &c.] to me in the affair: and شَرَكْتُ شَيْئًا بِشَيْءٍ [I made them copartners in the property; and شَرْكَهُمْ, occurring in this art. in the TA, on the authority of Esh-Sháfi'ee, means, in like manner, he made them copartners; and أَشْرَكَ بَيْنَهُمْ is used in this sense in the present art. in the K]. (Mṣb.) وَأَشْرَكُهُ فِي أَمْرِي, in the Kur [xx. 33], means And make Thou him my شَرِيكَ [or copartner, or associate, or colleague,] in my affair. (S.) And one says also, أَشْرَكُهُ مَعَهُ فِي الْأَمْرِ He made him to enter [or engage] with him in the affair: and أَشْرَكَ فَلَانًا فِي الْبَيْعِ He made such a one to enter [or share] with him in the sale or purchase. (TA.) — [Hence,] أَشْرَكَ بِاللَّهِ He attributed to God a شَرِيكَ [or copartner &c.] (Mgh, TA) in his dominion: (TA:) [or he attributed to God شَرْكَاءَ i. e. copartners &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. he believed in a duality, or a plurality, of gods:] and [in a wider sense,] he disbelieved [or misbelieved] in God: syn. كَفَرَ: (S, * Mṣb, K, TA:) used in this latter sense because الْكُفْرُ is not free from some kind of شَرْكَ. (Kull p. 49.) = See also 1: = and 2.

6: see the next paragraph, in three places.

8. أَشْرَكُوا and تَشَارَكُوا (Mgh, Mṣb,) and أَشْرَكَوا and تَشَارَكُوا (K,) and أَشْرَكْنَا and تَشَارَكْنَا (S,) [They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners, &c.:] فِي كَذَا [in such a thing]. (S.) — [Hence,] الْإِشْرَاكَ in lexicology signifies The being homonymous; lit. the being shared, or participated, in by several meanings: [used as a subst., homonymy:] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرِكٌ [q. v.], تَشْتَرِكُ فِيهِ مَعَانٍ كَثِيرَةٌ, [Many meanings share, or participate, in it]. (TA.) — And أَشْرَكَ الْأَمْرُ + The affair, or case, was, or became, confused, and dubious. (TA.)

شَرْكَ: see what next follows.

شَرْكَ is an inf. n. of شَرْكُهُ, as mentioned in the

first sentence of this art.: (Mgh, Mṣb:) or a subst. therefrom: (S:) and is *syn. with* شُرْكَةٌ, [signifying *A sharing, participating or participation, partaking, or copartnership, and mentioned before as an inf. n.*] (K,) as also are شُرْكٌ and شُرْكَةٌ, [likewise mentioned before as inf. ns.,] and شُرْكٌ and شُرْكَةٌ, (MF, TA,) and so is شُرْكَةٌ, with damm, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad. of Mo'adh, *أَجَازَ بَيْنَ أَهْلِ الْيَمَنِ الشَّرْكَ*, meaning [He allowed, among the people of El-Yemen,] the sharing, one with another, (الإشتراك) in land [and app. its produce], by its owner giving it to another for the half [app. of its produce], or the third, or the like thereof: and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 3. And one says, *رَغِبْنَا فِي شُرْكُكُمْ*, meaning *We are desirous of sharing with you in affinity, or relationship by marriage.* (K,* TA.) — And *A share*: (Mgh, O, Mṣb, TA:) as in the saying, *بِيعَ شَرْكَ مَنْ دَارِهِ* [A share of his house was sold]: (Mgh:) and as in the saying, *أَعْتَقَ شَرْكَاً لَهُ فِي عَبْدٍ* [He emancipated a share belonging to him in a slave]: (Mṣb:) pl. أَشْرَاكُ. (O, Mṣb, TA.) [See a verse of Lebeed cited voce زَعَامَةٌ.] — It is also a subst. from أَشْرَكَ بِاللَّهِ; (Mgh, Mṣb, K, TA;) thus in the Kṛ xxxi. 12; (Mgh, TA;) meaning *The attribution of a شريك [or copartner &c., or of شُرَكَاء i. e. copartners &c., (see 4,)] to God*: (Mgh:) [so that it may be rendered *belief in a plurality of gods*:] and [in a wider sense,] *unbelief [or misbelief]*; *syn. كُفْرٌ*. (S, Mṣb, K, TA.) And it is also expl. as meaning *Hypocrisy*: (Mgh, TA:) so in the saying of the Prophet, *إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي الشَّرْكَ*, [Verily the most fearful of what I fear for my people is hypocrisy]: (Mgh:) and so in the trad., *الشَّرْكَ أَخْفَى فِي أُمَّتِي مِنْ دَبِيبِ النَّمْلِ* [Hypocrisy is more latent in my people than the creeping of ants]. (IAth, TA.) — See also شَرِيكٌ, in two places.

شَرْكَ The *جَبَالَة* [properly a sing., meaning *snare*, but here app. used as a gen. n., meaning *snarcs*, as will be seen from what follows,] of the صَائِد [i. e. sportsman, or catcher of game, or wild animals, or birds]; one of which is called شُرْكَةٌ: (S, O:) the meaning of the شَرْكَ of the صَائِد is well known; and the pl. is أَشْرَاكُ; like أَشْرَابٌ and أَشْبَابٌ: or, as some say, شَرْكَ is the pl. of شُرْكَةٌ, [or rather is a coll. gen. n. of which شُرْكَةٌ is the n. un.,] like قَصَبٌ and قَصَبَةٌ: (Mṣb:) [i. e., شَرْكَ signifies the *حَبَائِل* [or snares, or by this may perhaps be meant the *cords composing a snare*, for *حَبَائِل* is an anomalous pl. of *حَبْلٌ*] for catching wild animals or the like; and what is, or are, set up for [catching] birds: (K, TA:) one whereof is said to be called شُرْكَةٌ [a term used in the K, in art. شَبَك, as the expla-

nation of شَبَكَةٌ, which means *a net*]: (TA:) and the pl. of شَرْكَ is شُرْكٌ, with two dammehs, which is extr. [with respect to analogy, like فَلَكٌ pl. of فَلَكٌ]. (K.) Hence the trad., *أَعُوذُ بِكَ مِنْ شَرْكِ حَبَائِلِهِ وَمَصَائِدِهِ وَشَرْكِ الشَّيْطَانِ*, meaning *I seek protection by Thee from the mischief of the Devil, and his snares*. (TA.) — شَرْكَ الطَّرِيقِ means *The main and middle parts of the road*; (S, K;) *syn. جَوَادُهُ*: or *the tracks that are [conspicuous and distinct,] not obscure to one nor blended together*: (K:) pl. [or rather coll. gen. n.] of شُرْكَةٌ: (S:) or the *أَسَاع* of the road; (As, TA;) i. e. *the furrows of the road, made by the beasts with their legs [or feet] in its surface, a شُرْكَةٌ here and another by the side of it*: (TA:) or أَشْرَاكُ [is its pl., and] signifies *the small tracks that branch off from the main road and then stop, or terminate*. (Sh, TA.) [See أَشْسُ.]

شَرْكَ: }
شُرْكَةٌ: } see شَرْكَ, first sentence.
شُرْكَةٌ: }

شُرْكَةٌ: see شَرْكَ, first sentence. — Also *A piece of flesh-meat*; of the dial. of El-Yemen; originally, of a slaughtered camel, in which people share, one with another. (TA.)

شُرْكَةٌ: see شَرْكَ, in six places.

شُرْكَةٌ: see شَرْكَ, first sentence.

شُرْكِي and شُرْكِي *A quick, or swift, pace*: (K:) so says ISd. (TA.) And *لَطْمٌ شُرْكِي* *A quick and consecutive slapping*, (S, O, K,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (S,* O.) Ows Ibn-Hajar says,

* وَمَا أَنْ إِلَّا مُسْتَعِدَّ كَمَا تَرَى
* أَخُو شُرْكِي الْوَرْدُ غَيْرُ مُعْتَبَرٍ

[And I am none other than one who is ready, as thou seest; one in the habit of quick and consecutive coming to water; not one who is dilatory]: i. e., one coming to water time after time, consecutively: he means, I will do to thee what thou dislikest, not delaying to do that. (S.)

شَرَاكُ The *thong, or strap, of the sandal*, (Mgh, Mṣb, K, TA,) that is on the face thereof, (TA,) upon the back [meaning upper side] of the foot, (Mgh, Mṣb,) [extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms (its *عُضْدَان*), which are attached to the *أُذْنَان* (q. v.), or pass through these and unite behind the foot: see also *خَزَامَةٌ* and *فَرْصَةٌ*, whence it appears to mean also *each arm, and the two arms, of the شَرَاكُ properly so called*: and see *سَيْرٌ*, where it appears to be used as meaning *a thong or strap, absolutely*:] the شَرَاكُ of the sandal is well known: (O:) pl. شُرْكٌ, (O, K, TA,) and accord. to the K أَشْرَاكُ also, but this is a mistake. (TA.) To this is likened, in a

trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Mṣb,) — [Hence,] + *A streak of herbage*: (S, O, K:) pl. شُرْكٌ, (S, O, TA,) expl. by AHn as meaning *herbage in streaks; not continuous*. (TA.) One says, *فِي بَنَى فَلَانٍ شُرْكٌ* + *The herbage among the sons of such a one is composed of streaks*. (Abou-Naṣr, S, O.) — [In the K voce بَنَى it is used as meaning + *A row of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مَبْتَقٌ and مَبْتَقٌ*.] — [Hence,] one says, *مَضَوْا عَلَى شَرَاكٍ وَاجِدٍ* [They went away in one uniform line or manner]. (TA.) And *اجْعَلْ أَجْلاً* + *Make thou the affair, or case, [uniform, or] one uniform thing*. (Fr, TA in art. بَاج.)

شَرِيكٌ act. part. n. of شُرِكَةٌ; (Mgh;) i. q. شَرِيكٌ [A sharer, participator, partaker, or partner, with another; a copartner, an associate, or a colleague, of another]; (K;) and شُرْكٌ signifies the same: (Az, K, TA:) a sharer in what is not divided: (K and TK in art. خَلَط:) or a sharer in the rights of a thing that is sold: (Mgh in that art. :) pl. شُرَكَاءُ and أَشْرَاكُ, (S, O, Mṣb, K, TA,) like شُرَفَاءُ and أَشْرَافُ pls. of شَرِيفٌ; (S, O, TA;) or the latter is pl. of شَرْكَ: (Az, TA:) a woman is termed شُرَيْكَةٌ; (S, O, K;) which is applied to a man's جَارَةٌ [i. e. wife, or object of love]; (TA;) and the pl. of this is شَرَاكُ. (S, O, K.) Az mentions his having heard one of the Arabs say, *فُلَانٌ شَرِيكٌ فُلَانٍ* meaning *Such a one is married to the daughter, or to the sister, of such a one*; what people call the *خَتَن* [of such a one]. (TA.)

مُشْرِكِيٌّ and مُشْرِكِيٌّ (S, O, K,) like as one says دَوِيٌّ and دَوِيٌّ, and قَسَرٌ and قَسَرٌ, (S, O,) One who attributes to God a شَرِيك [or copartner &c., or of شُرَكَاء i. e. copartners &c. (see 4)]: (O:) [i. e. a believer in a duality, or a plurality, of gods:] and [in a wider sense,] a disbeliever [or misbeliever] in God. (S, O, K.) Abu-l-'Abbás explains [the pl.] مُشْرِكُونَ in the Kṛ xvi. 102 as meaning *Those who are مشركون by their obeying the Devil; by their worshipping God and worshipping with Him the Devil*. (TA.) — [In one place, in the CK, the former word is erroneously put for مُشْتَرِكٌ, q. v., last sentence.]

مُشْرِكِيٌّ: see the next preceding paragraph.

الْمَسْأَلَةُ الْمَشْرُكَةُ, (O, K, TA,) or الْمَسْأَلَةُ الْمَشْرُكَةُ, (Mṣb,) for الْمَشْرُكُ فِيهَا, (Mṣb, TA,) is *That [assigned portion of inheritance, or the question relating thereto (الْمَسْأَلَةُ الْمَشْرُكَةُ) being for الْمَسْأَلَةُ الْفَرِيضَةُ الشَّرَكَةُ] in which the brothers by the mother's side [only] and those by [both] the father's and the mother's sides are made to share together*; (O, Mṣb,* K, TA;) also called مُشْرِكَةٌ [that makes to share], tropically;

شَرِيمٌ: see أَشْرَمٌ: — and see also شَرِيمٌ.

شرف Quasi

شَرَفْتُ الزَّرْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ى. (O.)

شَرَفَ: see شَرِيف, art. in شرف.

شره

عَلَى الطَّعَامِ (S, MA, Mgh, Mṣb, K) شَرِهَ (MA, Mgh, Mṣb) وَغَيْرِهِ (Mṣb,) or إِلَى الطَّعَامِ (TA, [perhaps a mistranscription,]) aor. ٤, (Mṣb, K,) inf. n. شَرِهَ (S, MA, Mgh, Mṣb,) said of a man, (S,) He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Mṣb;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Mṣb) &c. : (Mṣb:) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)

شَرِهَ (S, Mṣb, K) and شَرِهَانُ (Lth, K) [Vehemently desirous, or greedy; (see 1;) or] very vehemently desirous, or very greedy; (Mṣb;) or overcome by vehement desire, or greediness: (K:) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)

شَرِهَانُ: see the next preceding paragraph.

أَهْيَا أَشْرَاهِيَا, with kesr to the ى in اهيا, and with fet-h to the ى in اشر, and to the ش (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشر with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אֲדִיחָה אֲשֶׁר אֲדִיחָה “I shall be that I am,” in Exod. iii. 14, rendered in our Authorized Version “I am that I am;”] said in prayer; (TA;) [virtually] meaning *The existing from eternity, that will not cease to be*: (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say شَرَاهِيَا, as though abridging it, meaning *O Ever-living, O Self-subsisting by Whom all things subsist*; but the latter epithet is variously explained; so says Lth: (TA:) the people now say أَهْيَا شَرَاهِيَا, (so in some copies of the K,) with fet-h to the ى in اهيا, and dropping the ى in what follows this word, [which, however, probably means that they say أَهْيَا شَرَاهِيَا,] or, as in the handwriting of Sgh, with medd to the ى in the former; (TA;) [in my MS. copy of the K شَرَاهِيَا; in the CK, أَهْيَا شَرَاهِيَا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: Aṣ says that the vulgar say يَا هِيَا, which is post-classical; correctly يَا هِيَا [or هِيَا], with fet-h to the ى:

AḤát says, I think it to be originally شَرَاهِيَا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هِيَا and يَا هِيَا in speaking to one from a near place. (TA.)

شرو

شُرُو Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from شُور: (TA:) and also written شُرُو. (K.)

شُرُو: see what precedes.

شُرُو, originally شُرِيَا: } see art. شرى.
شُرُو, originally شُرِيِي: }

شروال

شُرُوَال is [said to be] a dial. var. of شُرُوَال: (K:) I Amb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say شُرُوَال for شُرُوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شُرُوَال as well as شُرُوَال,] and knew it not: (O, TA:*) شروال is a vulgar word, [now commonly pronounced شُرُوَال,] and some of the vulgar say شُرُوَال, with fet-h to the ش. (TA.)

شَرَى (S, Mgh, Mṣb, K, &c.,) aor. ٤, (S, Mṣb, K,) inf. n. شَرَى (S, Mgh, Mṣb, TA) and شَرَاءَ (S, Mgh, Mṣb, TA,) the former inf. n. the more in repute, (Mṣb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَرَاهَ (TA,) i. q. بَاعَهُ [in the sense in which this is generally used, i. e. He sold it]; (S, Mgh, K;) he gave it for a price: (Mṣb:) and i. q. اشْتَرَاهُ [in the sense in which this is generally used, i. e. he bought it]; (S, Mgh;) i. e. شَرَاهَ signifies also he took it, or acquired it, for a price: (Mṣb:) or this and اشْتَرَاهُ both signify بَاعَهُ [as meaning he sold it]; (T, K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] he possessed it by sale; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Mṣb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Mṣb, TA.) It is said in the Kur [ii. 203], وَمِنْ آتِسَابٍ مَنْ يَشْرِى, i. e. [And of men is he] who sells [himself in the endeavour to obtain the approval of God]. (S, TA.) And in the same, [xii. 20], وَشَرَوْهُ بِمَنْ بَخْسٍ i. e. And they sold him [for a deficient, or an insufficient, price]. (S, TA.) And in the same [ii. 15], أُولَئِكَ الَّذِينَ اشْتَرَوُا, originally اشْتَرَبُوا, (S,) [lit. Those are they who have purchased error

with right direction,] meaning, † who have taken the الهدى in exchange for الضلالة: (Ksh, Bd, Jel:) or † who have preferred the الضلالة to الهدى: (Ksh, Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشْتَرَاهُ; (K, TA;) which is thus tropically used [as meaning † he took it in exchange بِغَيْرِهِ by giving up another thing]; (TA;) and hence this saying in the Kur-an. (K, TA.) — [Hence,] شَرَى بِنَفْسِهِ † He advanced before the people, or party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or † he advanced to the Sultan, and spoke for the people: (K, TA:) [as though he sold himself for them; the ب in نفسه being app. redundant:] or, as in the Tekmileh, شَرَى بِنَفْسِهِ إِلَى الْقَوْمِ † he advanced to the people, or party, and fought them. (TA.) — And شَرَى شَرَى (K,) inf. n. شَرَى (TA,) † He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and] so شَرَاهُ. (TA voce جَدَّعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّعَهُ.]) — And i. q. أَرْغَمَهُ † [He angered such a one; or did evil to him, and angered him]: (Lh, K, TA:) and so أَوْرَمَهُ, and غَطَاهُ [or perhaps غَطَاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And فَعَلَ † He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn. سَاءَهُ. (TA.) And لَحَا اللَّهَ وَشَرَاهُ † [May God remove him far from good or prosperity, or curse him, and do evil to him, or displease or grieve or vex him]. (TA.) = شَرَى إِلَهَ شَرَى (K,) inf. n. شَرَى (TA,) also signifies God smote him, or may God smite him, with the eruption termed شَرَى [q. v.]. (K, TA.) = And شَرَاهُ (K,) aor. ٤, inf. n. شَرَى (TA,) i. q. شَرَّهَ (K, TA,) i. e. He spread it [to dry]; (TA;) [in copies of the K, in art. شر, written, in this sense, شَرَاهُ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَقْط. (K.) = شَرَى, aor. ٤, inf. n. شَرَى (S, K,) said of lightning, (S, K, &c.,) It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and اشْرِى signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.) — And hence, (S,) said of the nose-rein of a camel, (S, TA,) It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.) [See also 12.] — Also, (K,) aor. and inf. n. as above, (TA,) He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.) — And, said of evil, or mischief, It spread, بَيْنَهُمْ among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA.) [See also 10.] — Also, and اشْتَرَى, He (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the former, said of a man, is like غَرَى in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شَرَى فِي سَيْرِهِ (S, K,) inf. n. as above, (TA,) He per-

sisted, or persevered, in his pace, or going; as also **استَشْرَى** (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and **فِي عَدْوِهِ** **استَشْرَى** he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and **شَرَى فِي لِحَامِهِ** he (a horse) strained his bridle. (A, TA.) And **شَرَيْتَ عَيْنَهُ بِالْدمْعِ** His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) = And **شَرَى** (S, K, TA,) aor. **شَرَى**, inf. n. **شَرَى**, (K, TA,) He, (TA,) or his shin, broke out with the eruption termed **شَرَى** [q. v.]. (S, K, TA.)

2: see the preceding paragraph, in two places.

3. **بَايَعَهُ** **شَرَاءً**, i. q. **بَايَعَهُ** [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that **شَارَاهُ** has both of these meanings (like **بَايَعَهُ**) is shown by the fact that **مُشَارَاةٌ** is also expl. in the TA, on the authority of Er-Rāghib, as signifying the same as **قَبَاضٌ**. (K.) — Also, (Mgh,) inf. n. **مُشَارَاةٌ**, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, **هُوَ يُشَارِيهِ** (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. **يُجَادِلُهُ** (K, TA:) and it is said of the Prophet, in a trad., **كَانَ لَا يُشَارِي وَلَا يُمَارِي** [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, **يَسْتَشِيرِي بِالشَّرِّ** [he used not to persist, or persevere, with evil conduct]: (TA:) from **اسْتَشْرَى فِي عَدْوِهِ** [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally **يُشَارِرُ**; one of the **ر**s being changed into **ي**. (K, TA.) [See 3 in art. **شَرَى**: and see also 3 in art. **جَرَى**.]

4. **اشْرَى**, said of lightning: see 1, latter half. — Said of a camel, He sped, or went quickly. (IKt, TA.) — **اشْرَى بَيْنَهُمُ** He excited discord, strife, or animosity, between them, or among them. (Az, K.) — **اشْرَى الْحَبْلُ** (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K **الْحَبْلُ**), i. q. **تَفَلَّقَتْ عَقِيْقَتُهُ** [i. e. The lamb had its wool cleaving open, or becoming cleft]: (K: [Freytag, following the TK, and reading **الْحَبْلُ**, explains the verb as said of fruit, and meaning “diffissos habuit nucleos;” but I cannot find any authority for the signification that he thus assigns to **عَقِيْقَةُ**]) mentioned by Sgh. (TA.) — **اشْرَتِ الشَّجَرَةُ** The plant [crept upon the ground, or] was like the cucumber and the melon; as also **استَشْرَتْ**. (TA.) — See also 5. = **اشْرَاهُ** He filled it; (S, K;) namely, a watering-trough: and in like manner **اشْرَى جَفْنَةً** he filled a bowl, (S,) or **جَفَانَهُ** his bowls for the guests. (TA.) — And He made it to incline, (K, TA,) **فِي نَاحِيَةٍ كَذَا** [in the direction of such a thing]. (TA.) Hence the saying of a poet,

* وَأَتَيْتُ حَيْثُمَا يُشْرِى الْهَوَى بِصَرِي *
* مِنْ حَوْثِمَا سَلَكُوا أَدْنُو فَاَنْظُرُ *

Bk. I.

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: **فَاَنْظُرُ** being for **فَاَنْظُرُ**: or, as some relate it, **أَتَيْتُ فَاَنْظُرُ** [i. e. turn myself, or my eyes, and look]. (TA.) — [Also He put it in motion; namely, a bridle. (Freytag, from the Deewán of the Hudhalees.)]

5. **تَشْرَى** It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (S,) or of a party, or company of men, (TA,) He, or they, became like the **شَرَاةٌ** [pl. of **شَارٌ** q. v.] in his, or their, actions; (S, TA;) and so **اشْرَى**. (IAth, TA.)

6. **تَشَارَيَا** They sued each other; or cited each other before a judge; syn. **تَقَاضَا**. (A, TA.)

8: see the first paragraph, in three places.

10. **استَشْرَى**: see 1, latter part, in three places: and see 3. — Also He persisted, or persevered, in consideration, or examination. (TA.) — And **استَشْرَى فِي دِينِهِ** He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — And **استَشْرَتْ الْأُمُورُ بَيْنَهُمُ** The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, TA.) [See also **شَرَى**.] — And see 4.

12. **اشْرَوْرَى** It was, or became, in a state of commotion. (K.) [See also **شَرَى**.]

شَرَى The colocynth: (S, K:) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, K:) n. un. with **ة**: (S:) and **شَرِيَانٌ** also signifies the colocynth; as a dial. var. of **شَرَى**: or the leaves thereof. (TA.) One says, **هُوَ أَحْلَى مِنْ شَرَى** [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And **فُلَانٌ لَهُ طَعْمَانِ ارْنَى وَشَرَى** [Such a one has two flavours, that of honey and that of colocynth]. (S, TA.) — And Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AHn, O voce **سَطَّاحٌ** q. v., and TA* in the present art.) — And Palm-trees that grow from the date-stones: (K:) and with **ة** [as the n. un.] one of such palm-trees. (S.) — And, accord. to IJ, A kind of tree of which bows are made. (L voce **حَتٌّ** q. v. [See also **شَرِيَانٌ**]) = See also **شَرَى**. = And see **شُرُوْى**.

شَرَى A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article **ال**, [particularly] A road of **Selmà**, (S, K, TA,) the mountain so called, (TA,) abounding with lions: (S, K, TA:) whence they say of courageous men, **مَا هُمُ إِلَّا أَسُودُ الشَّرَى** [They are no other than the lions of **Esh-Shard**]. (TA.) — And i. q. **نَاحِيَةٌ** [as meaning An adjacent tract or region]; (S, K;) as also **شَرَاءٌ**: (K:) accord. to some, of the right hand: (TA:) pl. **أَشْرَاءٌ**. (S, K.) Hence, **شَرَى النَّاحِيَةِ** The adjacent tract (Nَاحِيَةٍ) of the **فُرَاتِ**

فُرَاتِ: (TA:) and **أَشْرَاءُ الْحَرَمِ** the adjacent tracts of the Sacred Territory; syn. **نَوَاحِيهِ**. (S.) — And A mountain. (K.) = Also The bad, or worse, or worst, of cattle: accord. to J, [in the S,] **شَرَى**, [said in the S to be like **الْبَالِ**], which is [said to be] a mistake: (K:) but El-Bedr El-Karāfee questions it being so: (TA:) and the good, or better, or best, thereof; as also **شَرَاءٌ**: thus having two contr. significations: (K:) and so says ISk: but ISd says that **إِبِلٌ شَرَاءٌ**, like **سَرَاءٌ**, means choice camels. (TA.) = And A certain eruption upon the body, resembling dirhems: (TA:) or small pimples or purulent pustules, having a burning property: (S:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the “**Kánoon**” of Ibn-Seenā [or Avicenna]. (TA.) = **ذُو الشَّرَى** A certain idol of [the tribe of] **Dows** (دَوْس), (K, TA,) in the **Sarāh** (السَّارَة): so says Naṣr. (TA.)

شَرَى Having the eruption termed **شَرَى**, described in the next preceding paragraph. (S, K.)

يَشْرَى (S, TA,) an inf. n. of **شَرَى**, aor. **يَشْرَى**, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has **أَشْرِيَّةٌ** for its pl., which, as pl. of a sing. of the measure **فِعْلٌ**, is anomalous. (S, TA.)

شَرَاءٌ: see **شَرَى**, in two places.

شَرَاءٌ: see **شَرَى**.

شَرَى Sold: and also bought: applied in this sense to a male slave; and **شَرِيَّةٌ** to a female slave. (Mgh.) — Also A horse that persists, or perseveres, in his pace, or going: (S:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.)

شَرِيَّةٌ A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) = Also, of women, Such as bring forth females. (K.) One says, **هِيَ تَزُوجُ فِي شَرِيَّةٍ نِسَاءً** He married among women such as bring forth females. (TA.)

شُرُوْى **شُرُوْى**, in which the **و** is a substitute for **ي**, as it is in **تَقْوَى** and the like, (TA,) The like (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that **شَرَى** signifies the same.] It is said of Shureyh, **كَانَ يُضَمِّنُ الْقَصَارَ شُرُوْى الثَّوبِ الَّذِي أَهْلَكَهُ** [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poor-rate, **فَلَا يَأْخُذُ إِلَّا تِلْكَ السِّنَّ مِنْ شُرُوْى إِبِلِهِ** [i. e. And he shall not take any save of that age, of the likes of his camels]. (TA.)

شِرْوَى, in which the و is a substitute for ی, and شِرَائِي, [both signifying *Of*, or *relating to*, *selling*, and also *of*, or *relating to*, *buying*,] are rel. ns.; the former, of the inf. n. شَرَى; and the latter, of the inf. n. شَرَاء. (Mgh, TA.)

شَرِيَان see شَرَى: — and see what next follows.

شَرِيَان and شَرِيَان (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadrilateral, like جَرِيَال, [and therefore mentioned also in the TA in art. شَرِن,] but held by IB to be of the measure فَعْلَان, (TA in art. شَرِن,) *A kind of tree*, (S, K, TA,) *of the عَضَاهُ* [q. v.] *of the mountains*, (TA,) *of which bows are made*: (S, K, TA:) n. un. with ة: *the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سَدْر, and has a yellow, sweet نَبَقَة [or drupe]: so says AHn: and he adds, Aboo-Ziyád says, bows are made of the شَرِيَان, and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the شَوْحَطُ [q. v.] and شَرِيَان are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the نَبَع; and such as is at the base, or foot, or lowest or lower part, thereof, the شَرِيَان. (TA. [But see شَوْحَطُ.]) — Also sing. of شَرَايِين signifying *The arteries*; i. e. *the pulsing veins*; (S, K;) *which spring from the heart*: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — شَرِيَان, with kesr, signifies also *A crack*, or *fissure*, [in a rock,] *such as is termed ثَتَّ*. (Az, TA.)*

شِرَائِي see شَرْوَى.

شَار *Selling*, or *a seller*: (Mgh, TA:) and *buying*, or *a buyer*: as also مُشْتَرٍ [in both senses, but generally in the latter sense; whereas شَار is generally used in the former sense]: (TA:) pl. of the former شُرَاء. (Mgh.) — Also, (S, TA,) and شَارِي, in which latter the ی is not the ی of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحَوْرِي and أَحْمَرِي [or أَحْمَر and أَحْمَرِي] and صَلْبِي and صَلْبِي (TA,) *One of the people to whom is applied the appellation الشُّرَاء*, (S, TA,) which means *the [heretics, or schismatics, commonly known by the name of] خَوَارِج* [pl. of خَارِجِي, q. v.]: (S, M, Mgh, K, &c.): so called because they said, *We have sold ourselves in obedience to God*, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, *Verily God has purchased us and our possessions*: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شَرَى signifying “he was

angry,” and “he persisted, or persevered;” and he charges J with error in his explaining it as above, from their saying “we have sold ourselves” &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say “We are the شُرَاء” because of the saying in the K̅ur ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] “*Verily God hath purchased, of the believers, themselves*” [&c.]; and the like is said in the Nh, with this addition, that شُرَاء is the pl. of شَار; i. e., it is from شَرَى, aor. يَشْرِي; or it may be from المُشَارَاة meaning *the مُلَاحَظَة*: moreover, the part. n. of شَرَى is شَرٍ; and this has not شُرَاء for its pl. (TA.)

شَارِي see the next preceding paragraph.

مُشْتَرِي see شَار. = *A certain star*, (S, K,) *well-known*; (K;) [*Jupiter*]; *one of the Seven Stars*. (TA.) = *And a certain bird*. (K.)

Rel. 4. 4. 301.

شرب

1. شَرَبَ (S, A, O, K,) and شَرِبَ (O, K,) aor. of each 2, (K,) inf. n. شَرَبٌ (S, A, O, K) and شَرِبٌ (K,) *He was, or became, such as is termed شَرِب meaning as expl. below*: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)

2. شَرَبَ (O, K,) inf. n. تَشْرِيبٌ (K,) *He, or it, caused it (a rod, O) to wither*: (O, K, TA:) and *he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly*. (TA.)

شَرَبَة see what follows.

شَارِب *Lean, or light of flesh; slender, and lean; or lean, and lank in the belly*; applied to a horse: (S, O:) [or] شَرَبَة signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَارِب, *lean, &c.*, as above; and *tough*; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or *lean, or light of flesh, though not emaciated*: (A, TA:) and, applied to a man, *very slender, or slim or spare*: (A:) pl. شَرَبٌ (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَارِبَة] شَوَارِب (K.) And شَارِبَة *A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar*: pl. شَوَارِب (TA.) — And *Rough*; (S, K, TA;) applied to a place. (S, TA.)

شزر

1. شَزَرَ, and شَزَرَ إِلَيْهِ, aor. 2, (K,) inf. n. شَزْرٌ (TA,) *He looked askew, or sideways, at him*, (IAmb, K,) *not turning his face towards him*, (TA,) [or with a slight turning of the face, (see لَحَظَة)], *by reason of hatred or of awe*: (IAmb:) or *he looked at him with a look of aversion*: or *he looked at him from the right and left*: (K:) or *from the outer angle of the eye*: generally, in anger: or with hatred and anger: (TA:) or,

(K,) as also نَظَرَ إِلَيْهِ شَزْرًا (S, A, Mgh, Msh,) *he looked at him from the outer angle of the eye*, (S, A, Msh, K,) *with anger*, (S, K,) or *with aversion*, *like as one looks who hates another*, (A, Mgh,) or *like one who is averse and angry*: (Msh:) or شَزْرَة signifies *he looked at him with the look of an enemy*. (TA.) The saying of 'Alee, اَلْحَظُوا الشَّزْرَ وَأَطْعُوا الْيَسْرَ, is expl. as signifying *Look ye from the right and left [and thrust ye straight forward]*. (TA.) — Also شَزْرَة (Fr, K,) aor. and inf. n. as above, (Fr,) *He smote him with the [evil] eye*. (Fr, K.) — Also شَزْرَة *He thrust him, or pierced him*, (K,) *with a spear-head*. (TA.) And طَعَنَهُ شَزْرًا *He thrust him, or pierced him, sideways*. (A.) — شَزَرَ الْحَبْلَ, aor. 2 and 3, (K,) inf. n. شَزْرٌ (TA,) *He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (A, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed بَسْر, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; (ISd, K;) as also 3. استَشَزَرَهُ (K.) [See also شَزْرٌ below.]*

3. مُشَارَرَةً, inf. n. شَارَرَهُ, *He treated him, or regarded him, with enmity, or hostility*: whence [the manner of looking termed] الشَّزْرُ. (AA.)

4. اَشْزَرَهُ اللَّهُ *God cast him into an evil case from which he could not extricate himself*. (TA.)

5. تَشَزَّرَ *He was angry*. (K.) [See also تَشَذَّرَ.] — *He prepared himself, لِلْقِتَالِ for fight*, (K,) and لِلسَّجُودِ [for prostration in prayer]. (Mgh.)

6. تَشَارَرُوا *They looked, one at another, in the manner termed شَزْرٌ*, (S, K,) *from the outer angle of the eye*. (TA.) [See 1.]

10. استَشَزَرَ see 1, last sentence but one. = Also *It (a rope or cord) was twisted in the manner described above, in the explanation of شَزْرُ الْحَبْلِ*. (K.)

طَعَنَ شَزْرًا *A thrusting, or piercing, from the right and from the left*: (S, M, TA:) or *with the right hand and the left*. (TA.) — *A قَتْلٌ شَزْرٌ twisting upwards, contrarily to the manner in which the spindle [usually] turns*. (S.) [See 1.] — *Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and see also رَدُنْ) or] that is uneven*. (K.) — طَحَنَ بِالرَّحَى شَزْرًا, [in which شَزْرًا appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:*) the contrary [which is the common way] is termed بَتًّا*. (A, TA.) — And مَا زَالَ شَزْرًا *He ceased not to be taking the wrong way*. (IAAr, TA.) = شَزْرٌ also signifies *Difficulty* (K) in an affair. (TA.)

فِي لَحَظِهِ شَزْرٌ [In his glance is a sidelong and

angry look, from the outer angle of the eye: see 1]. (S, K,*) — شَزْرُ signifies [also] *Disquietude*. (Mgh.)

أَتَاهُ الدَّهْرُ بِشُزْرَةٍ لَا يَنْحُلُ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, destroyed him. (TA.)

شُزْرَةٌ † Redness in the eye, and, or with, (so in the K accord. to the TA, but in the CK "or,") what is termed شَزْرُ in the glance thereof. (K.)

عَيْنٌ شُزْرَاءُ † Red milk. (TS, K,*) — عَيْنٌ شُزْرَاءُ † An eye that is red, and (so in the K accord. to the TA, but in the CK "or,") with what is termed شَزْرُ in the glance thereof. (K.)

حَبْلٌ مُشْزُورٌ A rope, or cord, twisted from the left; (Lth, A, Mṣb, TA;) which is the stronger way: (Lth, A:) or upwards: (Aṣ, T, S:) [see 1:] and مُسْتَشْرِزَاتُ (S, TA,) and مُسْتَشْرِزَاتُ (TA,) [Pendent locks of hair] so twisted. (S, TA.)

مُسْتَشْرِزٌ: see the next preceding paragraph.

شع

1. شَعَّ النَّعْلُ (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. شَعَّ (O, K,) He put a شَعَّ [q. v.] to the sandal; (S, Mṣb, K,*) as also شَعَّهَا, and أَشَعَّهَا. (S, O, K,*) = شَعَّتِ النَّعْلُ, aor. ʿ, The sandal had its شَعَّ broken. (Ibn-Buzurj, O, K,*) — شَعَّ الْفَرْسُ, aor. as above, inf. n. شَعَّ, The horse had a gap, or space, between his central incisor and the tooth next to it. (Abu-Mālik, IDrd, O, K,*) = شَعَّ, aor. as above, inf. n. شَعَّ and شَعَّ, It was, or became, distant, or remote; said of a place of alighting, or abode. (K,*) And, said of anything, i. q. تَنَاضَى [It was or became, far from another thing]: and شَخَصَ [it rose, &c.]. (TA.) — شَعَّ بِهِ He put, or sent, or removed, him, or it, away, or far away; as also أَشَعَّهُ. (TA.)

2: see the preceding paragraph.

4: see 1, first and last sentences.

شَعَّ (S, O, Mṣb, K, &c.) and شَعَّ (K) and شَعَّنَ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) The قَبَالُ of the sandal; (K;) [i. e.] the appertenance of the sandal that is attached, or tied, to its زِمَامٍ; (S;) [meaning] one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lower] end enters the hole, or perforation, that is in the fore part of the sandal, and which is attached [at its upper end] to the زِمَامٍ [or, as it is also called, the شَرَاك, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عُضْدَانِ) which are attached to the أُذُنَانِ (q. v.), or pass through these and unite behind the foot]: (IAth, TA:) a poet says, referring to camels,

أَحْدُو بِهَا مُنْقَطِعًا شِعْنِي

[I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of شِعْنُ is شُوعُ (S, O, Mṣb, K, TA) and أَشَاعُ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyooḥ El-'Amberee,

يَدِيرُ نَعْلَيْهِ لَيْلًا نَعْرَفَا

يَجْعَلُ أَشَاعَهَا نَحْوَ الْقَفَا

[He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigital thongs thereof in the direction of the back of the neck]. (O, TA.) — [Hence,] قَبَالُ الشَّيْءِ signifies † The serpent; mentioned by IAqr with الشَّيْرُ. (TA.) — And شَعَّ also signifies † The extremity of a place. (O, K,*) One says, حَلَلْنَا شَعَّ الدَّهْنَاءِ † [We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahnā]. (O,*) — And † A narrow tract of land. (O, K,*) — And † Somewhat remaining of property or cattle. (IAqr, O, K, TA.) And (K) † A small quantity or number of property or cattle. (Mohārib, O, K, TA.) One says, لَهُ شَعَّ مَالٍ † He has a small quantity of property, or a small number of cattle; (Mohārib, O, K, TA;) or a small collection of camels and of sheep or goats: (K, TA:) and Fr adds مَالٍ شَعَّ [app. in the same sense: but see another explanation of مَالٍ شَعَّ in what follows]. (O,*) — And † The greater portion or number of property or cattle. (El-Mufaḍḍal, O, K, TA.) Thus it has two contr. [?] significations. (K,*) One says, ذَهَبَ شَعَّ مَالِهِ † The greater portion of his property, or the greater number of his cattle, went, or passed, away. (El-Mufaḍḍal, O, TA.) — And فَلَانٌ شَعَّ مَالٍ † Such a one is a good manager of cattle or camels &c.; (S, O, K, TA;) one who keeps assiduously to the tending, or pasturing, thereof: (A, TA:) and Fr says, هُوَ شَعَّ, as syn. with مَالٍ شَعَّ. (TA: [but see above.])

شَعَّنَ: see شَعَّ, in two places.

شُوعُ: see شَاعَ.

شَعَّ مَالٍ: see شَعَّ, in two places.

شَاعَ A man having his شَعَّ broken. (O, K,*) — Also Distant, or remote; and so شُوعُ: (S, O, K,*) both applied to a place of alighting, or abode: (O, K,*) pl. [of either, irreg.,] شُعَّ. (K,*) One says بِلَادٌ شَاعَةً [Distant countries or towns]. (Mṣb,*) And رَجُلٌ شَاعَ الدَّارَ A man whose house, or abode, or country, is distant. (TA.) And سَفَرٌ شَاعَ A far journey. (TA.)

ششب

شُوشِبَ, mentioned in the K under this head and in art. شَب: see the latter art.

شصر

1. شَصَرَ (A'Obeyd, O,) aor. ʿ, (O,) inf. n. شَصَرَ (A'Obeyd, S, O, K,*) He sened (a garment, or piece of cloth, A'Obeyd) with wide stitches, or with stitches far apart, (S, O, K,*) as in the manner termed بَشْكُ. (A'Obeyd.) — شَصَرَ عَيْنَ البَازِي (S, O,) aor. and inf. n. as above, (S, O,) He sened up the eye of the hawk. (S, O,*) — شَصَرَ النَّاقَةَ (M, O, K,*) aor. ʿ and ʿ, (O, K,*) inf. n. as above, (S, M, O, K,*) He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles, (M, O, K,*) and twisted round behind them sinews, (M,*) or a string made of hairs from her tail, (M, O, K,*) on account of the protruding of her womb on the occasion of her bringing forth; (M, O, K,*) syn. of the inf. n. تَزْنِيْدُ. (S,*) See also شَصَرَ, below. — And شَصَرَ النَّاقَةَ (K,*) inf. n. as above, (TA,*) signifies also He inserted the piece of wood called شَصَار between the nostrils of the she-camel; and so شَصَرْتَهُ (K,*) inf. n. تَشْصِيْرُ. (TA,*) — شَوَكَةٌ (O, K,*) inf. n. as above, (K,*) A thorn pricked, or pierced, him. (O, K,*) — شَصَرَهُ بِالرُّمَحِ (O,*) inf. n. as above, He pierced him (O, K,*) with the spear. (O,*) — شَصَرَ also signifies A bull's, (O, K,*) and a gazelle's, (TA,*) smiting (O, K, TA) a man (O, TA) with his horn. (O, K, TA,*) = And شَصَرَ (IAqr, O,*) inf. n. as above, (K,*) He leaped, or leaped upwards; syn. طَفَرَ. (IAqr O, K,*) — شَصَرَ بَصْرَهُ, aor. ʿ, (O, K, in the L ʿ,) inf. n. شُصُورُ, His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, (syn. شَخَصَ,) and the eye became inverted; at the time of death: (O, K,*) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbād: (O,*) or the correct word is شَصَا, or شَطَرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شَصَرَ بَصْرَهُ is in his opinion a mistake, and that it is correctly شَصَا بَصْرَهُ and شَطَرَ, meaning that he was as though he looked at thee and at another. (O, TA,*)

2: see the preceding paragraph.

شَصَرَ, and its dual: see شَصَارُ.

شَصَرَ (A'Obeyd, S, K,*) and شَصَارُ (Lth, S, K,*) and شُصُورُ (K,*) The young one of the gazelle, when he has become strong and active: (A'Obeyd, S, L, &c. :) in the K, when he has become strong, but not active; but this is a mistake: (TA:) or that has become old enough to smite with his horn: or that has become a month old: or that has not yet cropped the herbage [but only sucked his mother]; expl. by لَمْ يَحْتَنِكْ (K,*) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلَا; then, جَشَفَ; and when his horns come forth, شَادِنَ; and when he has become strong and active, شَصَرَ, of which the fem. [as is also said in the K] is شَصْرَةٌ; then, جَدَعَ; and

then, **شَى**, which name he continues to have until he dies: (S:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or **شَاصِرُ** is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of **شَصْرُ**], **أَشْصَارُ**. (K.) — **شَصْرُ** also signifies A certain bird, smaller than the **عَصْفُورُ** [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.)

شَصَارُ The small sharp-pointed piece of wood, or prickle, (K,) or the small sharp-pointed pieces of wood, or prickles, (IDrd, S,) with which the operation termed **تَزْنِيدُ** [which is that described above in the explanation of **شَصْرُ النَّاقَةِ**] is performed; (IDrd, S, K;) as also **شَصْرُ**: (K:) or **شَصْرَانُ**, or **شَصَارَانُ**, is a term applied to two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them: this is done when they desire to make a she-camel affect the young one of another: they take a stuffed **دُرْجَةُ** [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed **شَصْرُ** and **تَزْنِيدُ**. (ISH.) [See also 1.] — Accord. to the T, A piece of wood, which is bound between the two edges of a she-camel's vulva. (TA.) — And A piece of wood, which is inserted between the nostrils of a she camel. (K.)

شَصِيرُ A prick of a thorn. (O, K.)

شَاصِرُ: see **شَصْرُ**, in two places.

شَوَصْرُ: see **شَصْرُ**.

شَاصِرَةٌ One of the snares with which beasts of prey are caught. (O, K, TA.)

شصى and شمو

1. **شَصَا بَصْرَهُ**, (S, K,) aor. 2, (S, TA,) inf. n. **شَصُو**, (S, TA, and so in copies of the K, accord. to the CK **شَصُو**, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like **عَلُو**, (TA,) His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, syn. **شَخَصَ**, (S, K, TA,) [at the time of death, (see **شَصْرُ**),] as though he looked at thee and at another. (TA.) — And **شَصَا السَّحَابُ** The clouds rose, or rose high, (T, S, K,) in their first appearing. (T, TA.) And **شَصَا** said of anything, It rose, or rose high. (T, TA.) — [Hence,] **شَصَّتِ الْقَرْيَةُ**, (K,) inf. n. as above, (TA,) The water-skin being filled with water, (K, TA,) and in like manner, being inflated, (TA,) its legs became raised, or raised high. (K, TA.) And thus also, **شَصَا الرَّقَى**,

The wine-skin being filled with wine, its legs became raised, or raised high. (TA.) — And **شَصَى**, aor. 2; (Ks, S, TA;) or **شَصَا**, aor. 2; and **شَصَى** aor. 2; (K;) but this last requires consideration, differing as it does from what is in the S [without any allusion to the latter's being wrong]; (TA; [see also **شَكَى**];) said of a corpse; (Ks, S, K;) Its arms and legs rose, or rose high; (K;) or it became inflated, or smollen, and its arms and legs rose, or rose high. (Ks, S.) — And **شَصَى بَرَجْلَهُ** He raised, or raised high, his leg. (TA.)

4. **أَشَصَى بَصْرَهُ** [He made his eye, or eyes, to become fixedly open, or raised, &c.: see 1, first sentence: or] he raised, or he raised high, his eye, or eyes. (S, K, TA.)

شَصُو i. q. **شِدَّةٌ** [app. as meaning Hardship, distress, or adversity]. (Az, K.) — And **سَوَاكُ** [or piece of stick with which the teeth are cleansed]. (IAar, Az, TA. [See also **شَوْصُ**].)

شَاصِيَّ, pl. of the latter **شَاصِيَّ** and **شَاصِ**; fem. **شَاصِيَّةٌ**, pl. of the latter **شَاصِيَّ** and **شَاصِ**; part. n. of 1 (S, TA) as said of the eyes [i. e. Fixedly open, or being raised, &c.]: (TA:) and of a water-skin, meaning Filled, or inflated, so that its legs are raised; and of a wine-skin, meaning filled, so that its legs are raised: and of a corpse, meaning Inflated, &c. (S, TA.) It is said in a prov.,

* **إِذَا أَرَجَحَنَ شَاصِيًّا فَارْتَفَعَ يَدَا** *
[expl. in art. **رَجَحَنَ**, q. v.]. (S, TA.)

شط

1. **شَطَّ**, aor. 2 and 2, (S, Msb, K,) [the latter contr. to analogy,] the pret. like **ضَرَبَ** and **قَتَلَ**, (Msb, [and the like is said in the TA,]) inf. n. **شَطٌّ**, (S, K,) It (a house, or dwelling, S, Msb, TA, and a place of visitation, TA) was, or became, distant, remote, or far off. (S, Msb, K.) — **شَطَّ فِي السَّوْرِ**, (Msb, K,) aor. 2 and 2, (Msb,) inf. n. **شَطٌّ** and **شَطَّ**; (TA;) or **أَشَطَّ** **فِيهِ** (S;) or both, (Msb, K,) but the latter is the more common; (K;) and **أَشَطَّ** (S;) He went far, (S, K,) or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing: (S, Msb, K:) the verb in this phrase is also followed by **عَلَيْهِ** [against him]. (TA.) IB says that **شَطَّ** signifies **بَعَدَ** [meaning He, or it, was, or became, distant, &c.]: and that **أَشَطَّ** signifies **أَبْعَدَ** [meaning he went far, &c.]. (TA.) You say also, **فِي طَلَبِي**, **أَشَطُّوا** They went far, or very far, or to a great or an extraordinary length, in seeking me. (S, K.) And **أَشَطَّ الْقَوْمُ فِي طَلَبِنَا** The people, or company of men, sought us walking and riding. (TA.) And **أَشَطَّ فِي الْبَحَارَةِ** He went away in the desert: (K:) as though he went far in it. (TA.) And **شَطَّ فِي سَالِعِهِ**, inf. n. **شَطَّ**, He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise. (K.) And **شَطَّ فِي حُكْمِهِ**, (Msb, K,) aor. 2,

(K, TA,) only, (TA,) or 2 and 2; (Msb,) the latter aor. is mentioned in the L, (TA,) inf. n. **شَطَّ**, (Msb, TA,) in the K, erroneously, **شَطِطَ**, (TA,) and **شَطُوطَ** also; (Msb;) and **أَشَطَّ**; (Msb, K;) and **أَشَطَّ** (K;) or **فِي الْقَضِيَّةِ** (S;) — He acted unjustly, wrongfully, injuriously, or tyrannically, (S, Msb, K,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Msb, K,) or in judging, &c., (S,) عَلَيْهِ against him. (K.) And **شَطَّطَتْ عَلَيْهِ**, (S, L,) aor. 2, (L,) and **أَشَطَّطَتْ**; (S, L;) I acted unjustly, wrongfully, injuriously, or tyrannically, against him: mentioned by A'Obeid. (S, L.) It is said in the Kur [xxxviii. 21], **وَلَا تَشْطُطْ**, or **تَشْطُطْ**, or **تَشْطُطْ**, accord. to different readings, And go not thou far from what is right: (K, TA:) all having this meaning: (TA:) or exceed not the due bounds. (Bd.) **شَطَّطَ** signifies The exceeding the due bounds (AA, S, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (S.) It is said in a trad. **لَهَا مَهْرٌ مِثْلُهَا لَا وَخَسٌ وَلَا شَطَطٌ** [She shall have the dowry of her like:] there shall be no falling short nor exceeding. (S.) And you say of a just sale, **لَا بَخْسَ فِيهِ وَلَا شَطَطَ**, (S in art. **بَخَسَ**), or **وَلَا شَطُوطَ**, (T and TA in that art.,) [There is no deficiency in it nor excess.] You also say **شَطَّ** and **شَطُوطَ**, aor. 2 and 2, inf. n. **شَطَّ**, **فِي الْقَوْلِ**, He was rough, harsh, or coarse, in speech. (Msb.) — **شَطَّ** used transitively, [aor. 2,] He passed, or passed beyond, [or, probably, passed far away from,] a place. (TA.) — **شَطَّ فَلَانًا**, (K,) aor. 2, (TA,) inf. n. **شَطَّ** and **شَطُوطَ**, (K,) He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically: (K:) so say AZ and Abou-Malik. (TA.) — **شَاطَهُ فُسْطَهُ**: see 3.

2. **شَطَّطَ**, inf. n. **تَشْطِطُ**, He strove, laboured, exerted himself, or did his utmost, in acting, unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds. (K, TA.) See also 1, in the latter half of the paragraph.

3. **شَاطَهُ**, (K,) inf. n. **مُشَاطَةٌ**, (TA,) He vied with him in **اِشْتَطَاطَ** [i. e. going far, or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or acting unjustly, wrongfully, injuriously, or tyrannically, in judging, &c.]. (K.) You say, **شَاطَهُ فُسْطَهُ** [He vied with him in so doing, and surpassed him, or overcame him, therein]. (TA.) See also 1, in the latter half of the paragraph.

4: see 1, in nine places.

8: see 1, in two places.

شَطٌّ The bank, or side, of a river: (S, Msb, K:) and of a valley: (S, Msb:) or, of the latter, the rising ground next the bottom: (AHn:) pl. **شَطُوطَ** (Msb, K) and **شُطَّانُ** (K;) the latter occurring in a verse, accord. to one relation; but

accord. to another relation, it is شَطَانٌ, pl. of شَطِيطٌ, which is syn. with شَطٌ. (TA.) — † The side of a camel's hump; (S, K;); any side thereof: (S;) or the half thereof: (K:) pl. شَطُوطٌ. (S, K.)

شَطَّةٌ: see شَاطٌ.

شَطَّةٌ: see شَطَاطٌ, in two places.

شَطَطٌ, for أَمَرُ ذُو شَطَطٍ, (Mgh,) and قَوْلُ ذُو شَطَطٍ, (Bd in lxxii. 4.) An action, or affair, (Mgh,) and a saying, (Bd,) that is extravagant, or exorbitant, or exceeding the due bounds. (Mgh, Bd.) [See 1, of which it is an inf. n.]

شَطَاطٌ Distance; remoteness; (S, K, TA;) as also شَطَاطٌ and شَطَّةٌ, with kesr, (K,) and شَطَّةٌ. (TA.) It is said in a trad., اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ السَّيَةِ وَوَسْوَءِ الْمُنْقَلَبِ i. e. [O God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return to my home.] (TA.) — And Distance, or farness, between the two extremities of a man; as also شَطَاطٌ and شَطَاطَةٌ. (K.) And Tallness, and beauty of stature: (K:) or justness of stature: (IDrd, S, K;) as also شَطَاطٌ, (S, K,) in either sense. (K.) = Also, and شَطَاطٌ, Fragments of baked bricks. (K.) — [Freytag erroneously assigns the first and last meanings in this paragraph to شَطَّةٌ: and he adds, from Reiske, a meaning belonging to شَطَاطٌ.]

شَطَاطٌ: see شَطَاطٌ, in four places.

شَطُوطٌ A she-camel having a large hump; (Aṣ, S, K;) as also شَطُوطِيٌّ: (K:) or large in the two sides of the hump: (TA:) pl. شَطَانِطٌ. (K.)

شَطَاطَةٌ: see شَطَاطٌ.

شَطُوطِيٌّ: see شَطُوطٌ.

شَطَشَاطٌ A certain bird: (K:) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

شَاطٌ Anything Distant, remote, or far. (TA.) — A man whose two extremities are far from each other. (K.) — حَارِبَةٌ شَاطَةٌ, (S, K,) and شَطَّةٌ, (K,) A girl tall, and of beautiful stature: (K:) or of just stature. (S, K.) = إِنَّكَ لَشَاطِيٌّ Verily thou art acting unjustly, wrongfully, injuriously, or tyrannically, towards me in judging: occurring in a trad. (A'Obeyd, Az, S.)

مَشَطَّةٌ: see شَطَاطٌ. — Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.)

شط

1. شَطٌّ: see 4. = Also He walked on the شَاطِي, i. e. bank, or side, of the river. (K,* TA.) = And He cut lengthwise [into slices, or strips,] the hump of a camel, and a skin, or hide. (TA.) = He subdued, overcame, overpowered, or mastered, a man. (K.) — He compressed his

wife. (K.) [And سَطًا and سَطًا signify the same.]

— شَطًا النَّاقَةَ, (AA, S, K,) aor. = [as in other senses], (TA,) inf. n. شَطٌّ, (AA, S,) He bound the saddle upon the she-camel. (AA, S, K.) — And شَطًا بِالْحِمْلِ He burdened heavily, or overburdened, the camel with the load; (K;) inf. n. as above. (TA.) [But see what follows.] = Accord. to ISk, (TA,) this last phrase signifies also, (K,) or شَطَّتْ بِالْحِمْلِ, as in the L, (TA,) He, (a man, K,) or she, (a camel, L, TA,) had strength, or power, to bear the load. (L, K, TA.) = شَطَّتْ بِهَ She (his mother) cast him forth [from her womb]. (K.) One says, لَعَنَ اللَّهُ أُمَّهُ, شَطَّتْ بِهَ, and so فَطَّتْ بِهَ, May God curse a mother who cast him forth [from her womb]. (TA.)

2. شَطٌّ, inf. n. تَشَطُّيٌّ, It (a valley) had its two sides شَاطِيَّاهُ, (TA) flowing [with water]. (IAar, K.)

3. شَاطَيْتُهُ I walked upon one شَاطِي [i. e. bank, or side, of a river or valley,] while he walked upon the other شَاطِي. (S, K.)*

4. اشْطَأَ, (S, Mṣb;) or شَطَأَ, aor. =, inf. n. شَطٌّ and شَطُوءٌ; (K;) or both; (TA;) It put forth its شَطَاءُ [or sprouts, &c.]; (S, K;) syn. قَرَحَ; (Mṣb;) said of seed-produce; (S, Mṣb, K;) and in like manner said of palm-trees (نَخْلٌ); and the former verb, said of trees (شَجَرٌ), they put forth sprouts around their bases, or stems. (K.) And اشْطَأَتِ الشَّجَرَةُ بِغُصُونِهَا The tree put forth its branches. (TA.) — And the former verb, † He (a man) had a son who had attained to manhood and become like him; (AḤn, K;) like أَصْحَبَ. (TA.)

Q. Q. 1. شَطِيًّا, (K, TA,) said of a man, (TA,) i. q. رَهِيًّا, (K, TA,) meaning He was weak (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

شَطٌّ (S, Mṣb, K, &c.) and شَطٌّ (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فَرَاخُ [or sprouts] of seed-produce, (IAar, S, Mṣb, K,) and of plants, or herbage, (S,) and of palm-trees: or the leaves thereof; (K, TA;) i. e. of seed-produce: (TA.) and the shoots that come forth (Mṣb, K) from, (Mṣb,) or around, (K,) the bases, or stems, (Mṣb, K,) of plants, or herbage, (Mṣb,) or of trees: (K:) pl. أَشْطَاءُ, (S,) or شَطُوءٌ. (K.) أَخْرَجَ شَطَاهُ, in the Kūr xlvi. last verse, means That has put forth its فَرَاخُ [or sprouts]: (Bd, Jel:) he, accord. to Akl, its extremity: (S:) or its ears, (Mṣb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, its plants: (TA:) and some read شَطَاهُ, (Bd, Jel,) which is a dial. var.; and شَطَاهُ, and شَطَاهُ, and شَطَاهُ. (Bd.) — [See also شَطَاهُ.] = And see شَاطِيٌّ.

شَطٌّ: see the next preceding paragraph, in two places.

شَطَاةٌ [app. a n. un. of شَطٌّ, q. v. — Also] A green palm-branch: one says, لَهَا قَدْ كَالشَّطَاةِ She has a figure like the green palm-branch. (A, TA.) — And A slice, or strip, i. e. a piece cut lengthwise, of a camel's hump, and of a skin, or hide. (A, TA.)

شَاطِيٌّ (S, Mṣb, K) and شَطٌّ (K) The bank, or side, (شَطٌّ, S, K, and جَانِبٌ, S, Mṣb,) of a valley (S, Mṣb, K) and of a river: (K:) and some say that the former signifies the extremity, or edge, or side, (طَرَفٌ) of a river; and the shore of the sea: the pl. of the latter is شَطُوءٌ; and of the former, شَطَانٌ and شَوَاطِي, (K, TA;) or this last, as is said in the M, may be pl. of شَطٌّ. (TA.) Accord. to the S, one says also شَاطِيٌّ الْأَوْدِيَةِ [meaning The sides of the valleys]; not assigning to شَاطِي any pl.: but the truth is that the pl. is as stated above. (TA.)

شطب

1. شَطَبَ, (K, TA,) aor. =, (TA,) inf. n. شَطْبٌ, (AZ, TA,) He cut (K, TA) into oblong pieces, or strips, flesh-meat, and a camel's hump, and a hide, or leather: (TA:) or he cut into strips, but without separating them, a camel's hump. (AZ, TA.) — And شَطَبَتِ الْجَرِيدَ, [aor. =,] inf. n. شَطْبٌ, She (a woman) split the palm-sticks, or palm-branches stripped of their leaves, to make of them mats: which being done, says A'Obeyd, [or when they have been peeled,] the شَاطِبَةُ [q. v.] throws them to the مَنَقِيَّةُ. (S.) [Or] شَطَبْتُ, aor. =, inf. n. شَطُوبٌ, She removed the upper peel of the شَطْبُ, or [fresh, green] palm-branches. (ISk, TA.) = شَطَبَ also signifies It inclined, or declined, turned aside or away, deflected, or deviated, and became distant, or remote; (Aṣ, O, K;) and so شَطَفَ; and both signify it went away. (Aṣ, TA.) One says, شَطَبَ عَنْهُ It turned aside or away, and became distant, or remote, from him, or it. (K.) Thus, in a trad., شَطَبَ الرُّمْحُ عَنْ مَقْتَلِهِ The spear deflected from, and failed to reach, his vital part. (O, TA.)* And one says also, شَطَبَتِ الدَّارُ The dwelling was, or became, distant, or remote. (O.)

7. انْشَطَبَ It flowed; (S, K;) said of water, &c. (K.)

شَطْبٌ pl. of شَطْبَةٌ, (S, Mṣb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمْرٌ is of تَمْرَةٌ; (Mṣb;) Fresh, (A,) or green, (Mṣb,) or green and fresh, (S, K,) palm-branches (S, A, Mṣb, K) stripped of their leaves: (A:) or they are less than what are termed شَطَائِبُ, of which the sing. is شَطْبِيَّةٌ; and the شَطَائِبُ are less than the كَرَانِيفُ [i. e. the كَرَنَافُ is the thickest part of the palm-branch; next is the شَطْبِيَّةٌ; and next to this, the شَطْبِيَّةُ] or شَطْبِيَّةٌ signifies a green palm-branch. (K.) كَمَسَلِ

شَطْبَةٌ, in a trad. of Umm-Zarā, [as expl. in art. *سَل*, q. v.,] means *Like a green palm-stick drawn forth from its skin: or like a sword drawn forth [from its scabbard]:* (TA in art. *سَل*;) [for] — شَطْبَةٌ signifies also *A sword.* (Abou-Sa'eed, K.) — [Hence, app.,] شَطْبٌ is used also as an epithet, meaning † *Tall, and well made;* (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, † *Plump;* or *fat, soft, thin-skinned, and plump:* and so شَطْبَةٌ applied to a girl, or young woman: (A;) or the former, applied to a boy, or young man, *well made, and neither tall nor short:* (TA;) or, so applied, *light, or active, in body, and sharp-headed:* (IAar, TA in art. *عَضْب*, voce *عَضْب*;) or it means, so applied, *long and even* (*سَيْط*) *in the bones, light of flesh;* likened to the palm-stick that is split: but this epithet is mostly used with ة, i. e. شَطْبَةٌ, which is applied to a mare: (Ham p. 298;) or this epithet, شَطْبَةٌ, applied to a mare, means *lank* (*سَيْطَةٌ*) *in flesh;* (K, TA;) or *tall;* (TA;) as also شَطْبَةٌ in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA;) and شَطْبَةٌ, (S,) or شَطْبٌ, (K,) or both, but the former is the more approved, (TA,) *beautiful; plump;* or *fat, soft, thin-skinned, and plump;* (K, TA;) and *tall:* (K;) or simply *tall;* (S, TA;) as also شَطْبٌ and شَطْبَةٌ applied to a man, (TA.)

شَطْبَةٌ: see the next preceding paragraph, in seven places: — and see what next follows.

شَطْبَةٌ (S, K) and شَطْبَةٌ (K) and شَطْبَةٌ (TA) and شَطْبَةٌ (K,) which last is said by some to be a n. un. of شَطْبٌ [mentioned in what follows as a pl.], (MF,) *A [raised] line* (*طَرِيقَةٌ*, S, O, or *طَرِيق*, K, [meaning *a ridge*, and sometimes also *a depressed line*, as shown voce *مُسَطَّب*, i. e. *a channel*,]) *in the مَتْن* [i. e. *broad side, or middle of the broad side, of the blade*] (S, O) *of a sword:* (S, O, K;) pl. شَطْبٌ and شَطْبٌ (S, O,) or شَطْبٌ and شَطْبٌ (K: [in which it is said that the pl. is شَطْبٌ and شَطْبٌ like *عُرَى* and *كُتَب*: but I think that شَطْبٌ is a mistranscription, and that the right reading is شَطْبٌ and شَطْبٌ like *عُرَى* and *كُتَب*:]) hence it would seem that شَطْبٌ and شَطْبٌ are pls. of one sing.; but Ibn-Hishām El-Lakhmee expressly states that the former is pl. of شَطْبَةٌ; and the latter, of شَطْبِيَّة; (MF;) of which شَطْبَاتٌ also is a pl.; (L in art. *عَمِد*;) and which signifies [the same as شَطْبَةٌ, i. e.] *the rising عَمُود* [i. e. *the ridge*] *in the مَتْن of a sword.* (ISh, TA.) [See also مُسَطَّب: and see *عَمُود* and *مَتْن*.]

شَطْبَةٌ: see شَطْبٌ (near the end) in two places: — and see also شَطْبَةٌ: — and شَطْبِيَّة, in three places.

شَطْبَةٌ: see شَطْبَةٌ.

شَطَابٌ The instrument with which a *بُرْدَعَة* [or cloth put beneath a camel's saddle] is quilted. (K.)

شَطْبِيَّة A slice, or strip, of flesh-meat: (TA:) or a piece cut lengthwise of a camel's hump; (S, O, K, TA;) as also شَطْبِيَّة: (O, K;) or a piece cut in the form of a strip, but not separated, of a camel's hump; and so † the latter word: pl. of the former شَطَابٌ. (AZ, TA.) — And A piece cut lengthwise of a hide or of leather; (S, O;) as also شَطْبِيَّة. (O.) — And A piece of [the tree called] نَبْع of which a bow is made. (S, O.) — See also شَطْبٌ. — And see شَطْبَةٌ. — Also, applied to a she-camel, *Tough;* syn. *يَابَسَة*. (K.) — And [the pl.] شَطَابٌ Different, or various, parties, sects, or classes, (K, TA,) and sorts, of men &c. (TA.) — And Difficulties, or distresses; (Abu-l-Faraj, O, K;) as also شَصَابٌ. (Abu-l-Faraj, O, TA.)

شَطْبِيَّة, (as in the TA,) or شَطْبِيَّة, (as implied in the K,) A quilted *بُرْدَعَة* [or cloth that is put beneath a camel's saddle]. (K, TA.)

شَطَابٌ A butcher. (Fr, TA in art. *سَطَر*.)

شَطَابٌ [act. part. n. of the trans. verb شَطَبَ]. — [Hence,] شَوَاتِبٌ [the pl. of شَاطِبَةٌ] signifies Women who cut skin, or leather, into strips, after having shaven it or measured it: so accord. to different copies of the K; i. e. *يَحْلُقْنَهُ* or *يَحْلُقْنَهُ*. (TA.) — And Women who split palm-leaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] عَسِيب, to make of them mats, and then throw them to the مَتْنِيَّات: (TA:) or the sing., شَاطِبَةٌ, signifies a woman who peels the عَسِيب, (As, TA,) or who splits the palm-sticks, to make of them mats, (S,) and then throws them to the مَتْنِيَّة, (As, S, TA,) who removes all that is upon them with her knife until she has made them slender, when she throws them back to the شَاطِبَة: (As, TA:) or a woman who makes mats of شَطْب, i. e. [green, fresh] palm-branches [stripped of their leaves]: (ISK, TA:) the pl. occurs in a verse cited voce *تَذَرَع*. (S, TA.) = Also, [from the intrans. verb شَطَبَ,] طَرِيقٌ شَاطِبٌ A road inclining, declining, or turning aside or away. (S, K.) — And رَمِيَّة شَاطِبَةٌ A shot, or throw, that deflects, or deviates, from a vital part; as also شَاطِفَةٌ. (TA.) — And رَجُلٌ شَاطِبٌ i. q. شَاطِنٌ [i. e. *A man remote, or distant, in respect of the place of alighting or abode*]. (TA.)

مُسَطَّبٌ A sword (S, A, K) having شَطْب [pl. of شَطْبَةٌ, (A, K,) i. e. (A, TA) having طَرَاتِق [here meaning ridges, as expl. above, voce شَطْبَةٌ], (S, A, TA,) in its مَتْن; [or ridges and channels,] these being in some cases elevated and depressed [lines]; (TA;) as also مُسَطَّبٌ: (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, A garment, or piece of cloth, having طَرَاتِق [as meaning lines, or streaks, or stripes]. (S, TA.) And أَرْضٌ مُسَطَّبَةٌ † Land that is furrowed (A,

Msb, K) a little, (K,) not much, (Msb,) by a torrent. (A, Msb, K.) — And † *Flowing* [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA.) — See also شَطْبِيَّة. — And see شَطْبٌ, last sentence.

مَشْطُوبٌ: see the next preceding paragraph. — فَرَسٌ مَشْطُوبُ الْمَتْنِ وَالْكَنْفِ means A horse swollen with fat in the two portions of flesh and sinew next the back bone, on each side, [and in the rump,] (O, K,) and whose creases of the skin are far apart. (O.) — See also شَطْبٌ, last sentence.

شطر

1. شَطْرَةٌ (A, MA, O, TA,) [aor. ²,] inf. n. شَطَّرَ; (MA;) and شَطَّرَهُ, (K,) inf. n. تَشَطَّرَ; (TA;) He halved it; divided it into halves. (A, MA, O, K, TA.) — شَطَّرَهَا, aor. ², (S,) inf. n. شَطَّرَ, (S, K,) He milked one شَطْر of her, (namely, a camel, or a ewe or goat, S, [i. e., in the former case one pair of teats, and in the latter case one teat,]) and left the other شَطْر. (S, K.) = شَطَّرَتْ and شَطَّرَتْ, aor. ², (K,) inf. n. شَطَّارٌ, (TA,) She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other. (K.) [شَطَّارٌ seems to be also Syn. with حَضَانٌ as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning "*quando latus unum vulvæ præ altero propendet.*"] — شَطَّرَ بَصْرَهُ, (S, K, TA, and so in the O voce *سَمَر*, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصْرَهُ,]) aor. ², (S,) inf. n. شَطَّورٌ (S, K) and شَطَّرَ, (TA,) He was as though he were looking at thee and at another: (S, A, K:) on the authority of Fr. (TA.) — شَطَّرَ شَطْرَهُ He repaired, or betook himself, in the direction of him, or it: or الشَطْر in the sense of *الْجَهَة* and *التَّاحِيَة* has no verb belonging to it. (K.) — شَطَّرَتْ الدَّارَ The house, or abode, was distant, or remote. (Mgh, Msb.) — شَطَّرَ, (S, K,) aor. ²; (K;) and شَطَّرَ, aor. ²; inf. n. شَطَّارَةٌ, of both verbs, (S, K,) or this is a simple subst., (Msb,) and شَطَّور; (L;) [and تَشَاوَر; (A in art. *عَذَر*;) He was, or became, or acted, like a شَاوِر [q. v.]. (S, K.) And شَطَّرَ عَلَى أَمَلِهِ (A, Msb,) or شَطَّرَ عَنْهُمْ, (S, K,) aor. ², (Msb,) inf. n. شَطَّورٌ and شَطَّورَةٌ and شَطَّارَةٌ, (K,) or this last is a simple subst., (Msb,) He withdrew far away (S, A, K*) from his family; or broke off from them, or quitted them, in anger: (A, K:) or he disagreed with his family, and wearied them by his wickedness (Msb, TA) and baseness. (Msb.)

2: see 1, first sentence. — شَطَّرَ نَاقَتَهُ, (S,) or شَطَّرَتْ, (K,) inf. n. تَشَطَّرَ, (S, K,) He bound two of the teats of his she-camel with the صَرَار [q. v.], (S, K,) leaving [the other] two [unbound]. (K.)

3. شَطَّرْتُ مَالِي I halved with him my property; (S, K;) I retained half of my property and gave him the other half. (M, TA.) — And شَطَّرْتُ

طَلَبِي I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the صِرَار [q. v.]. (S.)

6: see 1, last sentence but one.

شَطْر The half of a thing; (S, A, Mgh, Mṣb, K;) as also شَطِير (TA:) pl. [of pauc.] أَشْطُر (S, K) and [of mult.] شَطُور (K.) It is said in a prov., أَحْلَبُ حَلْبًا لَكَ شَطْرَهُ [Milk thou a milking of which half shall be for thee]. (S.) And one says شَعْرُ شَطْرَانٍ Hair [half] black and [half] white. (A.) Accord. to Ibrāheem El-Harbee, (O,) the saying of the Prophet, فَإِنَّا أَخَذُوها مِنْ مَعَ صَدَقَةٍ قَاتًا أَخَذُوها, and وَشَطْرَ مَالِهِ [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, وَشَطْرَ مَالِهِ, meaning and his property shall be divided into two halves, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Shāfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — It occurs in two trads. as meaning Half a مَكُون [q. v.], or half a وَتَق [q. v.], of barley. (TA.) — [In prosody, Half a verse.] — Also † A part, or portion, or somewhat, of a thing; (Mgh, K;) and so شَطِير (TA.) In the trad. of the night-journey, شَطْرَهُ means † [And He remitted] part, or somewhat, thereof; (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطُّبُورُ شَطْرُ الْإِيمَانِ † [Purification is part of faith]. (TA.) — Either the fore pair or the hind pair of the teats of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K;) and either of the two teats of a ewe or she-goat: (IAḡr, TA:) pl. أَشْطُر (S, TA.) Hence the saying, (S,) فَلَانٌ أَشْطُرٌ حَلَبَ الدَّهْرَ أَشْطُرَهُ † Such a one has known, or tried, varieties of fortune: (S,* TA:) has experienced the good and evil of fortune; (S, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطُر means streams, or flows, of milk: and [in like manner] one says, حَلَبَ الدَّهْرَ شَطْرِيهِ. (TA.) And, as is said in the "Kāmil" of Mbr, one says of a man experienced in affairs, فَلَانٌ قَدْ حَلَبَ أَشْطُرَهُ † Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after

another. (TA.) — Also A direction in which one looks or goes or the like. (S, A, Mṣb, K.) One says, قَصَدَ شَطْرَهُ He went in his, or its, direction; towards him, or it. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], ثَوَّلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ Then turn thou thy face in the direction of the Sacred Mosque. (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطْرَ شَطْرَهُ [expl. above: see 1.]. (K.) — Also Distance, or remoteness. (TA.)

شَطْرٌ: see شَطِير [of which it is both a syn. and a pl.].

شَطْرَةٌ وَلَدٌ فَلَانٍ The offspring of such a one are half males and half females. (S, A, K. [In the Ḥam p. 478, it is written شَطْرَةٌ.])

شَطْرَانِ (S, A, K,) fem. شَطْرِي (K,) A bowl, (S, K,) or vessel, (A, K,) half full. (S, A, K.)

شَطُور A ewe, or she-goat, having one teat longer than the other; (S, O, K;) like حَضُون in this sense [and perhaps in others also, agreeably with what is said of شَطَار in the first paragraph of this art.]: (S in art. حَضَن:) and (so in the S and O, but in the K "or") one having one of her teats dried up: (S, O, K;) and a she-camel having two of her teats dried up; for she has four teats. (S, O.) And A garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.) — See also the next paragraph.

شَطِير: see شَطْر, in two places. — Also Distant, or remote; (As, S, A, Mgh, Mṣb, K;) applied to a town, or country, (As, S,) an abode, (A, Mgh, Mṣb,) and a tribe. (A.) And so شَطِير in the phrase نَوَى شَطْرَهُ [A distant tract, or region, towards which one journeys]: (S, K;) so too شَطُور in the phrase نِيَّةُ شَطُور [which may mean as above, (like نِيَّةُ شَطُون) or a remote, or far-reaching, intention, or aim, or purpose]. (TA.) — Also A stranger; (S, O, Mṣb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذَا: (S, O:) or one who is alone, or solitary: (A:) pl. شَطِير. (TA.)

شَاطِر [One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Mṣb,) and who wearies them by his wickedness (S, Mṣb, K) and baseness (Mṣb) and guile: (TA:) i. q. خَلِيع [meaning as above, and having other similar meanings; generally vitious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Abou-Is-hāk says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has wearied his family, and withdrawn far from them [in spirit], though with them [bodily], be-

cause of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. شَطَار. (TA.)

مَشْطُور [Halved. — And hence,] A verse of the metre termed الرَّجَز (O, K,) and of that termed السَّرِيع (TA,) having three of its six feet wanting; (O, K;) properly, having half thereof taken away. (O.) — Also Bread done over with [the seasoning, or condiment, called] كَامَخ (O, K.)

هُمْ مُشَاطِرُونَا They are persons whose houses adjoin ours. (O, K.)

شطنج

شَطْرَنْج (O, L, Mṣb, K) and شَطْرَنْج (L, Mṣb;) some say the former; and some, the latter; (Mṣb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Mṣb, TA,) such as جَرْدَحَل (TA,) which the latter is not; (Mṣb, TA;) and sometimes it is pronounced with the unpointed س (O,) this being a dial. var.; (K;) A well-known game; [namely, chess:] (O, L, K:) a Pers. word, (TA,) arabicized; (Mṣb, K, TA;) [said to be] from صَدْرَنْج "a hundred stratagems;" or from شَدْ رَنْج "trouble departed," meaning that trouble departs from him who plays at it; (TA;) [or from شَاه رَنْج "the royal care or sorrow;" or from شَش رَنْج "six species or ranks," because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطْرَاء (O, K,) or البَشَاظَة, referring to the word شطنج; (TA;) or from الشَّطِير (O, K,) referring to the word شطنج; so says Ibn-Hishām El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شطن

1. شَطْن (S, TA,) [aor. ʔ,] inf. n. شَطُون (PS,) He was, or became, distant, or remote, (S, TA,) عَنْهُ [from him, or it]. (S.) And شَطْنَتِ الدَّارُ (Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Mṣb, TA.) — And † He was, or became, remote, or far, from the truth, and from the mercy of God. (Mṣb.) — And شَطْنٌ فِي الْأَرْضِ (K,) inf. n. as above, (TA,) It entered into the earth, either رَاسِيًا [app. as meaning becoming firmly fixed therein], or وَاعِلًا [app. as meaning penetrating, and becoming concealed]. (K.) — شَطْنٌ (S, K,) aor. ʔ, inf. n. شَطْنٌ (S,) He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or

course; expl. by the words **وَجَرَهُ** **وَجَرَهُ**.
(ISK, S, K.) = And **شَطْنُهُ** (S, K.) aor. ², (S,) inf. n. **شَطْنٌ**, (TA.) He bound him with the **شَطْن** [or rope, or long rope, &c.]. (S, K.)

4. **اَشْطَنُهُ** He made him, or caused him, to be, or become, distant, or remote. (S, K.)

Q. Q. 1. **شَيْطَانٌ** He acted as a **شَيْطَانٌ** [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion]; (K;) and **تَشَيْطَانٌ**; (S, K;) both signify the same; (K, TA;) he became, and acted, like the **شَيْطَان**. (TA.)

Q. Q. 2. **تَشَيْطَانٌ**: see what next precedes.

شَطْنٌ A rope, (S, Mṣb, K,) in a general sense: (K:) or a long rope: (Kh, S, K:) or a long and strongly-twisted rope by means of which one draws water: (TA:) pl. **أَشْطَانٌ**. (S, Mṣb, K.) Mention is made, in a trad., of a horse as being **مَرْبُوطٌ بِشَطْنَيْنِ** [i. e. Tied with two ropes, or long ropes, &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, **إِنَّهُ لَيَنْزُو بَيْنَ شَطْنَيْنِ** [Verily he leaps between two ropes, or long ropes, &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Mṣb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, **كَأَنَّهُ شَيْطَانٌ فِي أَشْطَانٍ** [As though he were a devil in ropes, or long ropes, &c.]. (S, Mṣb.)

نَوَى شَطُونٌ (S) or **نَبَّ شَطُونٌ** (K) [A place to which one purposes journeying] that is distant, or remote. (S, K.) And **غَزْوَةٌ شَطُونٌ** [A warring and plundering expedition] that is distant. (K.) And **حَرْبٌ شَطُونٌ** [Distant war: or] + war that is difficult [because distant]. (TA. See an ex. in a verse cited voce **جَبَّةٌ**.) [See also **شَطِينٌ**, and **شَاظِنٌ**.] — **كَأَنَّهُ شَيْطَانٌ فِي بَطْرِ شَطُونٍ** (S, K, TA,) curving in its interior: (TA:) or a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part; (K, TA;) so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent. (TA.) And **رَمَحٌ شَطُونٌ** + A long and crooked spear. (TA.)

شَطِينٌ Distant, or remote. (TA. [See also **شَطُونٌ**, and **شَاظِنٌ**].)

شَاظِنٌ [Distant, or remote, in respect of the place of alighting or abode]; i. q. **شَاظِبٌ** [q. v.]. (TA in art. **شَطَب**. [See also **شَطُونٌ**, and **شَطِينٌ**].) — And + Far from the truth [and from the mercy of God: see 1]. (TA.) — And i. q. **خَبِيثٌ** + [Bad, corrupt, &c.; like **سَاظِنٌ**]. (K.) Umeiyeh (S, TA) Ibn-Abi-s-Salt, referring to Solomon, (TA,) says,

أَيُّمَا شَاظِنٍ عَصَاهُ عَكَاهُ

ثُمَّ يُلْقَى فِي السَّجْنِ وَالْأَغْلَالِ

[Whatever bad one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (S, TA.)

شَيْطَانٌ a word of well-known meaning [i. e. A devil; and with the article **ال**, the devil, Satan]: (S, K:) any that is excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or genii, and of beasts; (A'Obeyd, S, Mṣb, K;) as is shown in relation to the first and second of these by what is said in the Kṣur vi. 112, and ii. 13 and 96: (TA:) the **ن** is radical, (S, Mṣb, TA,) the word being of the measure **فَعَالٌ**, from **شَطَنَ**, (Mṣb, TA,) signifying "he was, or became, distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Mṣb;) as is indicated by the pl. **شَاظِنٌ**; [for] the reading of El-Ḥasan in the

Kṣur xxvi. 210, **الشَّيَاطُونُ**, is anomalous, [like **بَسَاتُونٌ** for **بَسَاتِينٌ**,] and is said by Th to be a mistake: (TA:) or, as some say, the **ن** is augmentative, (S, Mṣb, TA,*) and the **ي** is radical, so that the word is of the measure **فَعَالٌ**, (Mṣb,) from **شَاظَ**, aor. **يَشِيظُ**, (Mṣb, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Mṣb,) or signifying "he burned with anger:" but the former opinion is the more common: (TA:) [in the Kṣur, the word is always perfectly decl.; and so it is said to be by SM, in art. **شَيْط** of the TA; unless used as a proper name: but J says,] if you make it to be of the measure **فَعَالٌ** from **تَشَيْطَانٌ** said of a man, [or rather because they say of a man **تَشَيْطَانٌ**,] you make it perfectly decl.; but if you make it to be from **شَيْظَ** ["he burned" a thing], you make it imperfectly decl., because it is of the measure **فَعَالٌ**. (S.) — Also The serpent: (S, K:) or a certain species of serpents; (Fr, S, TA;) having a mane, of fowl aspect: or, as some say, a slender, light, or active, serpent. (TA.) — Respecting the saying in the Kṣur [xxxvii. 63], **كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ** [Its fruit is as though it were the heads of the **شَيَاطِينِ**,] Fr says that there are three ways in which it may be explained: one is, that the **طَلْع** is likened to the heads of the **شَيَاطِينِ** [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the evil in disposition of the jinn, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, **كَأَنَّهُ وَجْهَ شَيْطَانٍ** [as though it were the face of a devil], and **كَأَنَّهُ رَأْسُ شَيْطَانٍ** [as though it were the head of a devil]; for though the **شَيْطَان** is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is foul, or ugly, serpents; for] the Arabs apply the name **شَيْطَان** to a sort of serpents, having a mane, foul, or ugly, in the head and face: (S, TA:*) the third is, that a certain foul, or ugly, plant is

named **رُؤُوسُ الشَّيَاطِينِ** (S, TA;) which is expl. in the K only as meaning a certain plant. (TA.) — **شَيْطَانُ الْغَلَا** [lit. The devil of the waterless deserts] means + thirst. (K.) — **شَيْطَانٌ** signifies also + Any blamable faculty, or power, [or propensity,] of a man. (Er-Rāghib, TA.) One says, **رَكِبَهُ شَيْطَانُهُ** i. e. + [His anger got the ascendancy over him; or] he was, or became, angry. (TA.) And **نَزَعَ شَيْطَانَهُ** + He plucked out his pride. (TA.) — Also, [probably as being likened to a serpent,] + A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock; (K, TA;) from the "Tedhkireh" of Abou-'Alee; (TA;) likewise called **مُسَيِّطَةٌ**. (AZ, K, TA.)

الشَّيْطَانِيَّةُ A certain sect of the extravagant zealots of [the schismatics called] the **شَيْعَةُ**; so named from [their founder] **شَيْطَانُ الطَّاقِ**, (TA,) an appellation of Moḥammad Ibn-En-Noḡmān. (K and TA in art. **طَوَق**.)

مُشَاطِنٌ One who draws out the bucket from the well **بِشَطْنَيْنِ**, (K, TA,) i. e. with two ropes. (TA.)

مُسَيِّطَةٌ: see **شَيْطَانٌ**, last sentence.

شظ

1. **شَظَّ الْجَوَالِي**, (S,) or **الْوِعَاءَ**, (K,) aor. ², inf. n. **شَظٌّ**, (TA,) He fastened its **شَظَاطٌ** [q. v.] upon the sack: (S:) or he put the **شَظَاط** into the bag; [meaning into its loop, or handle;] as also **أَشْظَهُ**: (K:) or the latter signifies he put to it, or made for it, (namely the sack,) a **شَظَاطٌ**. (S.)

4: see the preceding paragraph.

شَظَاطٌ The stick, or piece of wood, which is inserted into the loop, or handle, of a sack; (S;) a curved piece of wood, (K, TA,) with a pointed extremity, (TA,) which is put into the two loops, or handles, of a pair of sacks, (K, TA,) when they are bound upon the camel: (TA:) there are two such pieces of wood: (S,* TA:) pl. **أَشْظَةُ**. (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Maaroof, as cited by Golius.)

شَظِيظٌ A sack made fast, or bound. (Fr. K.) = A stick, or piece of wood, split in several places. (Fr, K.)

شظف

1. **شَظَفَ الشَّجَرُ**, (S, O, K,) aor. ²; (K;) and **شَظَفَ**, (O, K,) aor. ²; (K;) inf. n. **شَظَافَةٌ**, (O, K,) of the former verb; (O;) The trees, not being sufficiently watered, became hard, without losing their moisture. (S, O, K.) — And **شَظَفَتْ يَدُهُ** His hand became rough, or coarse. (Ḥar p. 70.) — And **شَظَفَ الْعِشْءُ** The means of subsistence became dry and hard. (K,* TA.) = **شَظَفَ** **الشَّهْرُ**, (S, Mṣb, K,) aor. ², (K,) The arrow entered between the skin and the flesh. (S, Mṣb, K. Omitted in the TA.) = **شَظَفَتْهُ عَيْنُ الشَّيْءِ**,

(O, TA,) inf. n. شَطَفَ (O, K,) *I withheld, restrained, or debarred, him from the thing.* (O, K,* TA.) — And شَطَفَ signifies also *The drawing forth the testicles of a ram:* (O, K:) or *the compressing them between two pieces of wood, or stick, and binding them with sinew* (بَعَقِبَ, in the CK [erroneously] بَعَقِبَ) *so that they wither.* (K.)

5. شَطَفَ *He subjected himself to a hard, or difficult, life.* (L in art. مَعَد.)

شَطَفَ *A splinter, or piece split off, of a staff, or stick.* (IAar, O, K.)

شَطَفَ *Dry bread.* (O, K.) — And *A small piece of wood, or stick, like a peg:* pl. شَطَفَةٌ. (Ibn-'Abbād, O, K.)

شَطَفَ and شَطَافٌ *Straitness; and hardness, or difficulty, or distress;* (AZ, S, O, K;) like ضَعَفَ: (AZ, S, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i. e. شَطَافٌ [which see in what here follows]: (TA:) and (K) as some say, (TA,) *dryness, and hardness, of the means of subsistence:* (K:) or شَطَفَ signifies *hardness, and straitness, of the means of subsistence:* (Msb:) or *hardness, and coarseness, or roughness, thereof;* from شَطَفَتْ يَدُهُ [expl. above]: (Har p. 70:) pl. شَطَافٌ. (K.) — Also *A disintegration of the flesh, separating it from the border around the nail.* (TA.)

شَطَفَ *Dry and hard means of subsistence.* (K,* TA. [See 1.]) — *Evil in disposition.* (O, K.) — *Vehement in fight.* (Ibn-'Abbād, O, K.) — *A man alighting, or taking up an abode, in places where the herbage is dried up, and in a desert where is no water* (فَلَاة). (TA in art. عَظَبَ.) — *بَعِيرٌ شَطَفَ الْخِلَافَ* [A stallion-camel] *vehement in leaping, or compressing, the she-camels.* (S, O, K.) — *أَرْضٌ شَطَفَةٌ* *Rough, or rugged, land or ground.* (Ibn-'Abbād, O, K.)

شَطَفَةٌ *Bread that has become burned.* (IAar, O.)

شَطَافٌ: see شَطَفَ.

شَطَافٌ *Distance, or remoteness.* (O, K.)

شَطِيفٌ *Trees that, not being sufficiently watered, have become hard, without losing their moisture.* (S, O, K.)

مَشْطَفٌ *One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course.* (O, K. Omitted in the TA.)

شطى

1. شَطَى, [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] *It was, or became, split.* (AHn, TA.) — Said of a horse, (As, S, Mgh, K,) aor. شَطَى, inf. n. شَطَى, (K,) *His شَطَى* (As, S, Mgh, K,) i. e. the small bone called الشَطَى, (As, S, Mgh,*) *moved from its place,* (As, S, Mgh,) or *became*

displaced, syn. زَوَى (A, TA,) or *became unsteady, or wabbling:* (K:) and so شَطَى, (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شَطَى, accord. to some, signifies *the sinews' becoming split, or slit:* (As, S, Mgh:) or شَطَى has this meaning also; (K;) and so شَطَى. (ISd, K, TA.) = Accord. to the K, شَطَى, said of a corpse, is *syn. with شَصَى*: but correctly, the former verb is شَطَى, aor. شَطَى, inf. n. شَطَى, and the latter verb is شَمَا [q. v.], as they are said to be by Az: and in like manner, شَطَى, aor. شَطَى, is said of a سَقَاءَ [or skin for water or milk], meaning *It being filled, its legs became raised, or raised high.* (TA.)

2. شَطَى, (TA,) inf. n. شَطَطَةٌ, (K, TA,) *He separated into several, or many, portions or divisions; or dispersed, or scattered;* (K,* TA;) [a thing; or] † a company of men. (TA.) — And *He made [a horse] to be such that his شَطَى (شَطَا) became unsteady, or wabbling.* (TA.)

4. اشْطَاهُ *He, or it, hit, or hurt, his شَطَى (شَطَا):* (K:) Sgh says, by rule it should be شَطَاهُ [i. e. the verb should be thus, being derived from الشَطَى, like قَفَاهُ from القَفَا]. (TA.)

5. شَطَى, said of a stick, or branch, or piece of wood, (A, Msb, K, TA,) or of a thing, (S, TA,) *It split, or became split, in pieces, or in several or many places:* (A, Msb, TA:) or *it became scattered, or dispersed, in splinters, or pieces split off:* (S, K:) and it [i. e. anything, nothing in particular being specified.] *became separated into several, or many, portions or divisions; or dispersed, or scattered.* (TA.) One says also, *تَشَطَّى اللُّؤْلُؤُ عَنِ الصَّدَفِ* † [The pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places.

7. انْشَطَى *It broke, or became broken.* (TA.) One says, *انْشَطَتِ الرَّبَاعِيَّةُ* *The [tooth called the] رباعية broke, or became broken.* (TA.)

شَطَى, of a staff, or stick, *The like of a لِبْطَةٌ* [i. e. a piece, or sharp piece, of the exterior portion], *that enters into the hand, and wounds it.* (Ham p. 474. [But شَطِيَّةٌ is more commonly used in this and similar senses.]) — *A small bone, عَظْمٌ, K, TA, [in the CK عَظْمٌ, i. e. a bone, and so in my copy of the Mgh,] or a slender small bone, (As, S,) adhering to the ذِرَاعَ [here app. meaning the arm-bone of a horse], (As, S, K,) or to the bone of the ذِرَاعَ, (Mgh,) which sometimes moves from its place; (As, S, Mgh; [see شَطِيَّةٌ];) or to the knee; (K;) thus in the M; (TA;) or to the وَطِيفَ [app. here meaning the fore shank of a horse]; (K;) thus in the A: (TA:) or certain small sinews (عَصَب) therein; (K;) i. e. in the وَطِيفَ; thus in the T. (TA.) AO says that *تَحَرُّكُ الشَّطَى* [i. e. *The motion of the شَطَى from its place* (see 1)] is like what is termed *انْتِشَارُ الْعَصَبِ*, except that the horse has more power of endurance of the latter than of the former. (T,*

TA.) — And *Portions of a thing that are separated, or dispersed, or scattered.* (Har p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شَطَاةٌ. (TA.) — Also *A portion of fur upon the mark left by a gall, or sore, on the back [of a camel], such as reaches the utmost extent thereof:* (K, accord. to the TA: [الشَّطَى being there expl. by the words *اثر الدبوة حتى تبلغ اقصاها* in the CK, and in my MS. copy of the K, *الدبوة على أثر الدبوة فى المزرعة حتى تبلغ اقصاها* which Freytag renders "*sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret;*" but which, I think, evidently presents a mis-transcription and an interpolation:]) the pl. is شَطَاةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render "ten" is more like عَشْه than عَشْر; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ر]: mentioned by ISh, from Et-Táifee; as is said in the T. (TA.) — Also † *The followers, and incorporated confederates, of a people, or party;* (S, K;) *contr. of the صَمِيرِ thereof:* (S:) or *the freedmen and followers.* (M, TA.)

شَطَى and شَطَى: see the next paragraph.

شَطِيَّةٌ *A splinter, or piece split off,* (T, S, M, Mgh, Msb, K,) of a staff, or stick, and the like, (S,) or of wood, (T, Mgh, Msb,) and the like, (Msb,) or of a reed, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of anything: (M, K:) pl. شَطَايَا (S, Msb, K, &c.) and شَطَى, (K,) [or rather this is a coll. gen. n.,] like as رَكِي is of رَكِيَّة, (TA,) or a quasi-pl. n., like شَطَى, improperly said by IAar to be pl. of شَطَى, (ISd, TA,) and شَطَى, (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the *إِبْرَةٌ* [q. v.] at the head of the elbow [of the horse] a شَطِيَّةٌ adhering to the ذِرَاعَ, but not [forming a portion] of it. (TA. [See شَطَى.]) — Also *A bow:* (K:) because its wood is split: on the authority of AHn. (TA.) — And *The shank-bone.* (K.) — And *A great mass of rock wrenched from the side of a mountain;* (K, TA;) *as though it were a piece split off, broken [off] but not parted so as to form an interstice, or a gap:* and also *a piece cut from a mountain, like a house or a tent:* and it is said in the copies of the K that شَطِيَّةٌ, with kesr, signifies the same; but the word is correctly شَطِيَّةٌ, with an augmentative ن, as in the T, and mentioned also by Hr in the "Ghareebeyn:" pl. of the former شَطَايَا. (TA.) — See also شَطَاةٌ.

شَطَا part. n. of شَطَى [q. v.] said of a horse. (TA.)

شَطَاةٌ *The head, or top, of a mountain,* (K, TA,) [and so شَطِيَّةٌ, (Freytag, from the Deewán of the Hudhalees,)] *resembling the شُرْفَةُ* [q. v.]

of a mosque: pl. شَنَاط and شَوَاطِي الجِبَال [likewise] signifies the heads, or tops, of the mountains. (TA.)

شُظْيَةٌ: see شُظْيَةٌ, near the end.

شَوَاطِي الجِبَال: see شُظْيَةٌ.

[مَشْطَى, pl. مَشَاطِي, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاطٍ.]

شع

1. شَعَّ (O, K, TA,) aor. شَعَّ, (O, TA,) inf. n. شَعَّ (S, *O, *K, *TA) and شَعَّ (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَعَّ;] and [in like manner] شَعَّ is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA.) [See also شَعَّ, below; and شَعَّ بَوْلُهُ (S, O, K,) aor. شَعَّ, (S, O,) inf. n. شَعَّ (O, TA) and شَعَّ (K, *TA,) He (a camel) scattered his urine; as also شَاعَهُ (S, O, K:) or both signify he scattered his urine, and stopped it. (TA.) — And شَعَّ الغَارَةَ عَلَيْهِم (K, TA,) inf. n. شَعَّ; and شَعَّ شَعْبًا; (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, الخَيْلُ. (TA.)

4: see 1. — اشَعَّتِ الشَّمْسُ The sun spread, or diffused, its شعاع [or beams], (S, K,) or its light. (TA.) — اشَعَّ الزَّرْعُ The corn put forth its شعاع (S, K, TA,) i. e., its awn. (TA.) — And اشَعَّ السَّنْبُلُ The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.)

7. انشَعَّ الذَّنْبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. شَعَّعَهُ (S, O, K,) inf. n. شَعَّعَهُ (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, *K,) like as one mixes wine with water. (O.) And شَعَّعَ التَّرِيدَةَ He mixed the تَرِيدَةُ [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (Ish, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعَّعَ as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to تَرِيد. (TA.) — See also 1.

R. Q. 2. تَشَعَّعَ, said of a man, is from شَعَّعَ applied to a man as meaning حَلَوٌ خَفِيفٌ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active;" so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is

termed شَعَّعَ, q. v.]. (Ham, p. 246.) — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَعَّعَ; from الشَّوْعُ "the being distant, or remote:" and accord. to another, تَشَعَّعَ, with two س. (TA.)

شَعَّ: see شَعَّعَ, first and last sentences. — Also Haste: (IAar, K, TA:) and so شَعَّعَ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَّعَ. (TA.)

شَعَّ A spider's web. (AA, K.) — See also شَعَّعَ.

شَعَّ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.]; Scattered, or dispersed; and disordered, or unsettled; syn. مَفْرَقٌ; (S, K;) as also شَعَّ, [like-wise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and شَعَّعَ, which is wrongly expl. in the K as syn. with شَعَّ in another sense, as stated above; (TA;) and شَعَّعَ (S, K.) One says, ذَهَبَ دَمُهُ شَعَّاعًا His blood went scattered, or dispersed: (TA:) or شَعَّاعٌ applied to blood signifies spirtling from a wound made with a spear or the like; as in a verse cited voce نَفَذَ. (Az, TA.) [See also شَعَّاعٌ.] And ذَهَبُوا شَعَّاعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَّاعَةٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَطَايَرَتِ الْعَصَا شَعَّاعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, الْقَصَبَةُ the reed, or cane. (TA.) And رَأَى شَعَّاعٌ A disordered, or an unsettled, opinion. (S, K.) And نَفَسٌ شَعَّاعٌ A mind of which the purposes, or intentions, (هُمُومًا, as in the S [and O], for which, in the K, هُمُومًا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَّاعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تَفَرَّقَتْ هِمَمُهُ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

* صَدُقَ اللَّقَاءُ غَيْرَ شَعَّاعٍ الْغَدْرُ *

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (Ish, O;) syn. صَبَّاحٌ. (Ish, O, K, TA.) — Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so شَعَّاعٌ and شَعَّاعٌ (K) and شَعَّ: (TA:) or the awn, or beard, when it has

become dry, as long as it remains on the ears; as also شَعَّاعٌ. (Lth, O.)

شَعَّاعٌ (S, O, K) and شَعَّ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K:) [and Freytag states that شَعَّاعَةٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شَعَّاعٌ, O) is أَشَعَّةٌ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شُعَّعٌ (O, K) and شَعَّاعٌ; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدِ يَوْمِهَا, it is said, لَيْلَةُ الْقَدْرِ لَا شَعَّاعَ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, غَدِهَا.) — In the verse cited voce نَفَذَ, أَش is related to have read شَعَّاعٌ instead of الشَّعَّاعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — See also شَعَّاعٌ, last sentence, in two places.

شَعَّاعٌ: see شَعَّاعٌ, last sentence: — and see also شَعَّاعٌ.

شَعَّعَ: see شَعَّاعٌ, first sentence.

شَعَّعَ (S, O,) or شَعَّعَ (K,) or both, (TA,) and شَعَّعَ (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — See also شَعَّاعٌ, in two places.

شَعَّعَ: see the next paragraph but one, in two places: and see شَعَّاعٌ.

شَعَّعَ: see شَعَّاعٌ.

شَعَّعَ: see شَعَّاعٌ, in two places: and شَعَّعَ. — Also, (S, O, K,) and شَعَّعَ (O, K) and شَعَّعَانِي (IDrd, S, O, K) and شَعَّعَانِي (O, K,) in which last the relative ي is without cause, as in دَوَارِيٌّ and أَحْمَرِيٌّ (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشْتَبَعَةٌ: or the first signifies long-necked; and so ↓ the third, and ↓ the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also هُدُودٌ like شَعَّعٌ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and شَعَّعَ (so in the O,) or شَعَّعَ, with damm to the ش, (TA,) a boy, or young man,

goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) = Also Certain trees; or a kind of tree. (TA.)

شُعَاعٌ: see شُعَاعٌ, in two places. With ة, applied to a she-camel, meaning Tall: (S, * O:) or large in body: (TA:) pl. شُعَاعَاتٌ. (S, O. [In the TA, شُعَاعَاتٌ is said to be mistranscribed in the S شُعَاعَانٌ: but it is not so in either of my copies.]])

شُعَاعَانِي: see شُعَاعٌ, in two places. Also Long and thin; applied to a camel's lip. (TA.)

مُسَعَّعٌ: see شُعَاعٌ. — With ة, applied to wine (خَمْرٌ), Mixed with water: (O, * EM p. 183:) accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.)

شعب

1. شَعَبٌ (S, Mṣb,) aor. ʿ, (Mṣb,) inf. n. شَعَبٌ, (A, Mṣb, K,) He collected; brought, gathered, or drew, together; or united; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyād: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Mṣb, TA,*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شَعَبٌ meaning “a tribe,” as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شُعَبُهُم (S,) or شَتَّ شُعَبُهُم (A, Ham,) † [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ham:) and التَّامَّ شُعَبُهُم (S, A, Ham) † [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Ham.) And شَعَبَهُمُ الْبَيْتَةَ Death separated them: (S:) and شَعَبَهُ شُعُوبٌ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عبل: in the K, in that art., † شَعَبَهُ [perhaps a mis-transcription].) And it is said in a trad., مَا هَذِهِ الْفَتْيَا الَّتِي شَعَبْتَ بِهَا النَّاسَ i. e. [What is this judicial decision] with which thou hast divided the people? (S. [In the TA, on the authority of I Ath, الَّتِي شَعَبْتَ فِي النَّاسِ, which means, “which has excited evil among the people.”]) One says also, شَعَبَ الرَّجُلُ أَمْرَهُ + The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs: (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee,

وَإِذَا رَأَيْتَ الْبِرَّ يَشْعَبُ أَمْرَهُ
شَعَبَ الْعَصَا وَيَلْجُ فِي الْعِصْيَانِ

+ [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience, or rebellion]. (A'Obeyd, TA.) — Also, aor. as above, (Mṣb,) and so the inf. n., (S, A, Mṣb, K,) He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Mṣb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] he cracked a thing [such as a wooden bowl &c.]: (A, Mṣb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) شَعَبٌ صَغِيرٌ مِنْ شَعَبٍ كَثِيرٍ occurring in a trad. of 'Omar, means A little repairing, of, or amid, much impairing. (TA.) — [He gave a portion of property; as though he broke it off.] One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) — He (the commander, or prince, S) sent a messenger (S, K) إِلَيْهِ [to him], (K,) or إِلَى مَوْضِعٍ كَذَا [to such a place]. (S.) — He turned, or sent, him, or it, away, or back: (K, TA:) aor. and inf. n. as above. (TA.) And شَعَبَ اللَّجَامُ الْفَرَسَ The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going. (K.) — He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, مَا شَعَبَكَ عَنِّي [What diverted thee, or what has diverted thee, &c., from me?]. (TA.) = It is also intrans.: see 4. — [Thus it signifies He quitted his companions, desiring others.] One says, شَعَبَ إِلَيْهِمْ (K, TA) He yearned towards them [with such a number of men], and quitted his companions. (K, TA.) — And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شَعْبَان, q. v.] is [said to be] named. (TA.) = Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, He cropped (اهْتَصَرَ) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) = شَعَبٌ, aor. ʿ, (K,) inf. n. شَعَبٌ, (S, * K, * TA,) He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders. (K, * TA.) [See also شَعَبٌ, below.]

2. شَعَبٌ [app. signifies He collected several things; or he collected much: and] he separated several things; or he separated much. (O.) — Also He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (S, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he cracked in several places: and he corrupted,

rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] = It is also intrans.: see 4. — Thus, said of seed-produce, It branched forth, or forked, after being in leaf, or blade; (TA;) like شَعَبَ. (K, * TA.) [Hence,] one says, إِنِّي أَرَى الشَّرَّ شَعَبَ + [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَصَبَ, and نَبَبَ. (TA in art. نَب.)

3. شَاعِبُهُ He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] شَاعِبَ الْحَيَاةِ + [He quitted life]. (TA.) And شَاعِبَتْ نَفْسُهُ (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also † انشعب [i. e. † هو]. (K.) [See also what next follows.]

4. اشعب He died: (S, K: [see also 3:]) or (so in the S and TA, but in the K “and”) he separated himself from another or others, never to return; (S, K;) as also † شَعَبَ or † شَعَبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nābighah El-Jaʿadee, (IB, TA,)

وَكَاثُوا أَنَا مِنْ شُعُوبٍ فَاشْعُبُوا

(S, IB, TA,) or وَكَاثُوا شُعُوبًا مِنْ أَنَا, accord. to different readings: [app. meaning, And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شُعُوب should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوب and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.]])

5. تشعب and انشعب are quasi-pass. verbs, the former of شَعَبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote, (K.) One says, تَشَعَّبُوا فِي طَلَبِ الْبَيَاهِ [They became separated, &c., or they separated themselves, &c., in search of the waters], and فِي الْغَارَاتِ [in predatory excursions]. (TA.) And انشعب † عَنِّي The road separated. (S, A, Mṣb.) And انشعب † The river separated [or branched forth] into other rivers. (TA.) And انشعبت † أغصان الشجرة (S, Mṣb, TA) and تشعبت (TA) The branches of the tree separated, divided,

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Msb.) See also 2. One says also, **تَشَعَّبَ أَمْرُ الرَّجُلِ** + [The state of affairs of the man became broken up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.) — Also † the latter verb, [or each,] *It became closed up; [or repaired by having a crack or cracks closed up, or by being pieced;]* said of a cracked thing: (TA:) and † both verbs, *i. q. اِنْصَلَحَ* [which means, in a general sense, *it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.;* but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and † the latter signifies also *it became cracked; (A;)* [and in like manner the former, said of a number of things; or *it became cracked in several places* when said of a single thing: and hence † both signify, in a general sense, *it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.*]

7: see 5, in nine places: and see also 3.

8: see 1, in the former half of the paragraph.

شَعَبٌ inf. n. of **شَعَبَ** [q. v.]. (Msb.) — [Used as a simple subst., it signifies *Collection, or union: and also separation, division, or disunion; and] a state of separation or division or disunion; (K, TA;) as also † شُعْبَةٌ: (S, TA:) pl. of the former شُعُوبٌ. (TA.) — And [hence, perhaps, as implying both union and division,] *Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners: (S: [in my copy of the Msb, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:] pl. شُعُوبٌ: (S, Msb;) or it signifies, as some say, (Msb,) or signifies also, (S,) a great tribe; syn. قَبِيلَةٌ عَظِيمَةٌ, (S, A, K,) or حَيٌّ عَظِيمٌ: (Msb;) the parent of the [tribes called] قَبَائِل, to which they refer their origin, and which comprises them: (S:) or, as some say, a great tribe (حَيٌّ عَظِيمٌ) forming a branch of a قَبِيلَةٌ: or a قَبِيلَةٌ itself: (TA:) A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شَعَب is greater than the قَبِيلَة; next to which is the فَصِيلَة; then, the عِمَارَة; then, the بَطْن; then, the فَخْد: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Msb;) first, the شَعَب; then, the قَبِيلَة; then, the عِمَارَة (Msb, TA,) with fet-h and with kesr, to the ع; (Msb;) then, the بَطْن; then, the فَخْد; and then, the فَصِيلَة: thus, Khuzeymeh is a شَعَب; and Kináneh, a قَبِيلَة; and Kureysh, an عِمَارَة; and Kuşei, a بَطْن; and Hāshim, a فَخْد; and El-'Abbás, a فَصِيلَة: (Msb, TA:) and Abou-Usámeḥ says that**

these classes are agreeable with the order obtaining in the structure of man; the شَعَب is the greatest of them, derived from the شَعَب [or suture] of the head; next is the قَبِيلَة, from the قَبِيلَة [which is a term applied to any one of the four principal bones] of the head; then, the عِمَارَة, which is the breast; then, the بَطْن [or belly]; then, the فَخْد [or thigh]; and then, the فَصِيلَة, which is the shank: to these some add the عَشِيرَة, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَفْط: some also add the جَذْم before the شَعَب: (TA in art. بطن:) the pl. is as above. (TA.) It signifies also *A nation, people, race, or family of mankind; syn. جَيْل; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبَل [a mountain]: (TA:) but it is [strangely] said by Abou-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is † شُعْبٌ, with kesr. (MF.) And the pl., شُعُوبٌ, is [said to be] especially applied to denote the foreigners (العجم): (TA:) [thus it is said that] the phrase, in a trad., **إِنَّ رَجُلًا مِنَ الشُّعُوبِ** [Verily a man] of the foreigners (العجم) [became a Muslim: but see الشُّعُوبَة]. (S.) — Also, [as implying separation,] *Distance, or remoteness. (A, K.)* So in the phrase **شَعَبُ الدَّارِ** [The distance, or remoteness, of the abode, or dwelling]. (TA.) — And *A crack (S, A, K, TA) in a thing, (S,) which the شُعَاب repairs. (S,* TA.) — And The place of junction [i. e. the suture] of the قَبَائِل [or principal bones] of the head; (K;) the شَأْن which conjoins the قَبَائِل of the head: the قَبَائِل in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.) — [Hence, perhaps,] **هُمَا شُعْبَانِ** + *They two are like [or like each other]. (S.) — See also شُعْبٌ = Also Distant, or remote; (K;) as in the phrase مَاءٌ شُعْبٌ [Distant, or remote, water]: pl. شُعُوب. (TA.)***

شُعْبَةٌ: see the dual شُعْبَانِ voce شُعْبَةٌ.

شُعْبٌ *A road: (Msb;) or a road in a mountain: (S, A, O, L, Msb, K;) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (Id. p. 29:) [see also مُشْعَبٌ: pl. شُعَاب. (S, O, Msb.) And A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بَطْن of land, (ISH, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISH, O.) Or it signifies, (K,) or signifies also, (A,) A ravine, or gap, [or pass,] between two mountains. (A, K.) — Also [A reef of rocks in the sea: so in the present day: or] a زَرْبَة or زَرْبَة (accord. to different copies of the K in art. جَهَن [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bow-shot distant, it is called جَهَن. (K and TA in art. جَهَن.) — And A brand, or mark made with a*

hot iron, (S, K,) upon camels, (K,) peculiar to the Benoo-Minkar, in form resembling the [hooked stick called] **مُحَجَّن**: (S:) or a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom: (ISH, TA:) or a brand united [at the upper part and] at the lower part separated: (Abou-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or a brand upon the neck, like the **مُحَجَّن**: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شَعِب signifying a brand is with kesr to the ش and with fet-h [i. e. شَعِبٌ and † شَعِبٌ]. (TA.) — See also شَعْبٌ. — [And see the pl. شُعَاب below.]

شَعَبٌ *Width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.) [See also 1, last signification.]*

شُعْبَةٌ: see شَعْبٌ, second sentence. — Also *The space, or interstice, between two horns: and between two branches: (K:) pl. شُعْبٌ and شُعَاب, (K,* TA,) in this and all the following senses. (TA.) — And A cleft in a mountain, to which birds (الطَيْر) for which the بَطْر is erroneously substituted in [several of] the copies of the K, TA resort: pl. as above. (K, TA.) — Also A branch of a tree, (S, A,* Mgh,* Msb, TA,) growing out apart, or divaricating, therefrom: (Msb,* TA:) or the extremity of a branch: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شُعْبٌ (S, Mgh, Msb, TA) and شُعَاب, as above. (TA.) And **شُعْبُ الْغَصَنِ** *The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.) And [hence] عَصَا فِي رَأْسِهَا شُعْبَانِ [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, † شُعْبَانِ, without ت, instead of شُعْبَانِ in this phrase. (L, TA.) And شُعْبَةٌ مِنْ رِيحَانٍ [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and شُعْبَةٌ مِنْ شَعْرِ [and مِنْ صُوفٍ A lock, or flock, of hair and of wool]. (JK in art. طوق.) And **أَنَا شُعْبَةٌ مِنْ دَوْحَتِكَ** † [I am a branch, or branchlet, of thy great tree]. (A, TA.) And **مَسْأَلَةٌ كَثِيرَةُ الشُّعْبِ** + [A question having many branches, or ramifications]. (Msb.) And [the pl.] شُعْبٌ [as meaning] † *The fingers: (K, TA:) one says, قَبَضَ عَلَيْهِ بِشُعْبِ يَدِهِ † He laid hold upon it with his fingers. (A, TA.) And قَعَدَ بَيْنَ شُعْبَيْهَا † He sat between her two legs: (A:) and بَيْنَ شُعْبَيْهِ الرَّجْلَيْنِ † [He sat (in the Mgh جَلَسَ, as implied in the A, and in the Msb جَلَسَ,) between her arms and her legs; (A, Mgh, Msb, K;) or between her legs and the شُفْرَان [dual of شُفْر, q. v.,] of her فَرْج; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to جَمَاع. (A, Mgh, Msb, K.) And شُعْبَتَا الرَّحْلِ + The شُرْحَان [or two upright pieces of wood] of the***

camel's saddle; its قَادِمَةٌ and its آخِرَةٌ. (Mgh.) And شَعْبُ السَّوْدِ فِي شَعْبِ الشَّحْرِ † [Infix thou the flesh-meat upon the prongs of the roasting-instrument]. (A, TA.) And شَعْبَةٌ مَنَجَلٌ † [A tooth of a reaping-hook]. (K in art. سَن.) And شَعْبَةٌ مِنْ شَعْبِ السَّيْنِ † [A tooth, or cusp, of the teeth, or cusps, of the سَن]; the شَعْبُ of the سَن being three. (S and L in art. سَن.) And شَعْبُ الْفَرَسِ † The outer parts, or regions, of the horse (أَقْطَارُهُ, A, or نَوَاحِيهِ, K); all of them: (K:) or the prominent parts (S, K) of them, (K,) or of him; (S, and so in some copies of the K;) as the neck, and the مَنَسَج [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his حَارِك [or withers, &c.], and the crests of his hips. (A.) — Also A small water-course, or channel in which water flows; as in the phrase حَافِلٌ شَعْبَةٌ a small water-course filled with a torrent: (S:) or a water-course in sand; (K:) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.) And A small portion of a [water-course such as is called] تَلْعَةٌ; or what is smaller than a تَلْعَةٌ; accord. to different copies of the K; الشَّعْبَةُ being expl. as meaning التَّلْعَةُ مِنَ التَّلْعَةِ and, in one copy, عَنِ التَّلْعَةِ. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a تَلْعَةٌ, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) — And A portion, part, or piece, of a thing; or somewhat thereof: (S, Mṣb, K, TA:) pl. as above. (TA.) One says, اشْعَبْ لِي شَعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) And يَدُهُ شَعْبَةٌ خَيْرٌ † [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., الْحَيَاءُ شَعْبَةٌ مِنَ الْإِيمَانِ Modesty is a part of faith: and in another, مِنَ الشَّيْبَابِ شَعْبَةٌ مِنْ الْجُنُونِ [Youth is a part of insanity]. (TA.) In explanation of the phrase, in the Kur [lxvii. 30], إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by ظِلٌّ being here meant that the fire will form a covering; for [literally] there will be no ظِلٌّ in this case. (Th, L.) — And A piece such as is called رُوْبِيَّةٌ, with which a wooden bowl [or the like] is repaired. (S.) — Accord. to Lth, (T, TA,) شَعْبُ الدَّهْرِ means † The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

وَلَا تَقْسِمُ شَعْبًا وَاحِدًا شَعْبٌ

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that شَعْبٌ here means Intentions, designs, or purposes:

he says that the poet describes tribes assembled together in the [season called] رَبِيعٌ, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, Nor did I think that various intentions would divide [one whole body of men who before had] a consentient intention. (L, TA.) — [See also the pl. شَعَابٌ below.]

شُعْبَانٌ, imperfectly decl., (Mṣb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شُعْبَانَاتُ (S, Mṣb, K) and شُعَابِيْنُ (Mṣb, K:) so called from تَشَعَّبُ “it became separated;” (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زَمَنٌ, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ “it appeared;” because of its appearance between the months of Rejeb and Ramaḍān. (TA.) — غَزَالُ شُعْبَانَ A certain insect, (K, TA,) a species of the جُنْدَب, or of the جُنْدَبُ. (TA.)

شُعْبَةٌ pl. of شَعْبٌ: (S, O, Mṣb:) and of شُعْبَةٌ. (K, TA.) — شَعَلْتُ شُعَابِي جَدْوَايَ is a prov., [expl. as] meaning The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people: (S, TA:) [Z considers شُعَاب, here, as pl. of شُعْبَةٌ “a branch,” and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhires says that شُعَابِي is a mistranscription: the other reading is سَعَاتِي, meaning “my expending upon my family.” (Meyd. [See also سَعَاةٌ, in art. سَعَى and سَعَوُ.])

شُعُوبٌ (S, A, Mṣb, K,) without the article ال, and imperfectly decl., (Mṣb,) and الشُّعُوبُ (A, Mṣb, K,) with the article, and perfectly decl., (Mṣb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A, Mṣb, K;*) so called because it separates men: (S, Mṣb:) the former is a proper name: (Mṣb:) J says [in the S] that it is determinate, and does not admit the article ال: in the L, it is said that شُعُوبٌ and الشُّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets قَتُولٌ and ضُرُوبٌ; and if so, the article in this case is as in عَبَّاسُ and الْحَرِثُ and الْحَسَنُ: and this opinion is confirmed by what is said of its derivation: but he who says شُعُوبٌ, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to حُرْثٌ and عَبَّاسٌ; yet the essence of an epithet is in it still, as in the instance of حَبَّةُ بْنُ حَبَّةٍ, a name for “bread,” so called because it reinvigorates the hungry; and as in وَاسِطٌ, [a certain town] so called, accord. to Sb, because midway between El-'Irāk [‘Irāk el-'Ajam] and El-Baṣrah:

thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَقْصَتْهُ شُعُوبٌ [Death became near to him]. (TA.) And it is said in a trad., قَمَا زِلْتُ وَاضِعًا رِجْلِي، عَلَى خَدِّهِ حَتَّى أَزْرَتْهُ شُعُوبٌ، i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.)

شُعَيْبٌ A [leathern water-bag such as is called] مَزَادَةٌ [q. v.]; (A'Obeyd, S, K;) as also رَاوِيَةٌ and سَطِيحَةٌ: (A'Obeyd, S;) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without فُتَام at their corners; فُتَام in [the making of] مَزَايِد being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (تُقَامَرُ) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (مُخْرُوزَةٌ, K and TA, in the CK (مُخْرُوزَةٌ), on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شُعَيْبٌ. (K, TA.) — Also An old, worn-out skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — And A camel's saddle; syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrār, describing a she-camel,

إِذَا هِيَ خَرَّتْ خَرًّا مِنْ عَن يَمِينِهَا
شُعَيْبٌ بِهِ إِحْمَامُهَا وَلُغُوبُهَا

[When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — And رَجُلٌ شُعَيْبٌ i. q. غَرِيبٌ [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.)

شُعَابَةٌ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

شُعُوبِيٌّ: see what next follows.

الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (S:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Mṣb:) or those who despise the circumstances, or condition, of the Arabs; (A, K;*) one of whom is called شُعُوبِيٌّ (A, K;) a rel. n. formed from the pl., (IM, Mṣb, TA,) شُعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِيٌّ [from الْأَنْصَارُ]. (IM, Mṣb, TA.) In the phrase إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce شُعْبٌ,] may mean العَجَمِيٌّ; or it may be [used as] a pl. of الشُّعُوبِيٌّ, like as الْيَهُودُ and الْمَجُوسُ are [used as] pls. of الْيَهُودِيٌّ and الْمَجُوسِيٌّ. (IAth, TA.)

شُعَابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (S, Mṣb, TA.)

الشَّاعِبَانِ *The two shoulders*: (K:) because wide apart: of the dial. of El-Yemen. (TA.)

أَشْعَبُ *A goat*, (S, TA,) and a gazelle, (A, TA,) *wide*, (A,) or *very wide*, (S, TA,) *between the horns*: (S, A, TA:) [and app., *between the shoulders*: (see شَعْبَ:)] fem. شَعْبَاءُ: (TA:) and pl. شُعَبٌ. (S, A, TA.) = It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ أَشْعَبُ فَتَتَّعِبُ [Be not thou an Ash'ab, for in that case thou wilt become fatigued, or neared, by thy endeavours]; (K:) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنْ أَشْعَبٍ [More covetous than Ash'ab]. (S.)

مَشْعَبٌ *A way, road, or path*, (S, Mṣb, K,) [in an absolute sense, or] *branching off from another*. (Mṣb.) مَشْعَبُ الْحَقِّ means *The way [of truth, or] that distinguishes between truth and falsity*. (K.)

مَشْعَبٌ *An instrument by means of which a crack in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like*, (K, TA,) *by means of which the شَعَابُ repairs a vessel*. (TA.)

قَصَعَةُ مَشْعَبَةٍ [A wooden bowl] repaired in several places [by closing up its cracks, or by piecing it]. (S.) — See also what follows.

مُسْعَبٌ applied to a camel, (K,) and مُسْعَبَةٌ applied to a number of camels, (TA,) *Marked with the brand called شَعْبُ*. (K, TA.)

شعبد

Q. 1. شَعْبَدٌ, and its inf. n. شَعْبَدَةٌ: see شَعُودٌ and شَعُودٌ in art. شَعْد.

شَعْدٌ: see شَعُودٌ in art. شَعْد.

شعث

1. شَعْتُ, aor. شَعْتُ, (Mṣb,) inf. n. شَعْتُ, (A, Mgh, Mṣb,) *It (hair) was, or became, shaggy, or dishevelled*, (A, Mgh,) and *frouzy*, or *altered in odour*, (Mgh,) *in consequence of its being seldom dressed*: (A, Mgh:) or *it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed*: (Mṣb:) or, accord. to El-Ghooree, *it wanted oil, or ointment*: (Har p. 50:) and شَعْتُ signifies [the same: or] *it was, or became, matted, or compacted*, (K, TA,) and *dusty*. (TA.) And the former verb, [and app. † the latter also,] *It (the head) was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed*. (Mṣb.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. شَعْتُ (S, L, K, and Ham) and شَعُونَةٌ (L and Ham,) *He was, or became, shaggy, or dishevelled, in the hair*, (JM, PṢ,) and *frouzy, or altered in odour, in consequence of its being seldom dressed*: (JM:) or it signifies (or signifies also, JM) *he had a dusty head*, (S, L, K, JM,) and *plucked hair, unanointed*; (L;) or *he had matted, or compacted, and dusty, hair*: (L, and Ham p. 469:) and in like manner شَعْتُ. (L.) — شَعْتُ, (Mṣb,) or شَعْتُ, (S, K, TA,) [or

each,] also signifies † *The being separated, or disunited*, (S, Mṣb, K, TA,) and *spread out*, (Mṣb,) and *uncompacted*, (TA,) *like as is the head of the سَوَاك [or tooth-stick, by its being bruised, or battered, or mangled by blows]*. (Mṣb, TA.) You say, رَأَسُ السَّوَاكِ شَعْتُ, (Mṣb, TA,) and الوَتِدِ (A, TA,) † *The head of the tooth-stick, and of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; or rendered brushy; by its being bruised, or battered, or mangled by blows]*. (TA.) And تَشَعُّوا † *They [meaning men] became separated, disunited, dispersed, or scattered*. (A.) — And شَعْتُ, aor. as above, (TK,) inf. n. شَعْتُ, said of the state of affairs, † *It was, or became, dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled*. (S, * A, * K, * TA, TK. [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعْتُ below.])

2. شَعْنُهُ, inf. n. تَشَعُّهُ, *He rendered it (i. e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matted, or compacted, and dusty: or he rendered him [shaggy, or dishevelled, and frouzy, in his hair: or] matted, or compacted, and dusty, in his hair*. (TA.) — تَشَعُّهُ also signifies † *The separating, disuniting, dispersing, or scattering, a thing*. (S.) And † *The making to separate like as do rivers and branches*. (L.) [Hence,] شَعْتُ رَأْسَ السَّوَاكِ † *He made the head of the tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows: see 1.* (A.) — شَعْتُ السَّنَا † *He took of the straggling branches, or sprigs, of the senna, without pulling it up by the roots*. (TA, from a trad.) — See also 5, in two places. — شَعْتُ النَّاسَ فِي الطَّعْنِ † *The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation (يَتَشَعَّتُونَهُ عَرَضَهُ)*. (TA, from a trad.) — And شَعْتُ مِنْهُ † *He detracted from his reputation; syn. غَضَّ عَنْهُ*: from الشَّعْتُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning *He repelled from him, or defended him*: (K:) or *he defended his reputation*. (TA.) [Thus it has two contr. meanings.]

4. اَشَعْتُ مَتْنِي فَلَانَ † *Such a one was angry by reason of me; syn. غَضِبَ*. (A. [But this I have not found elsewhere; and I almost think that اَشَعْتُ, in my copy of the A, may be a mistranscription for شَعْتُ; and غَضِبَ, for غَضَّ.])

5: see 1, in six places. = تَشَعُّتُ also signifies † *The act of taking; syn. أَخَذَ*; (K, TA;) and so تَشَعُّتُ الدَّهْرَ † *Time, or fortune, took him*. (TA.) And تَشَعَّتْ مَالُهُ

He took his property. (TK.) — And † *The eating little of food*; (K, TA;) and so تَشَعُّتُ: whence one says, شَعَنْتُ مِنَ الطَّعَامِ *I ate little of the food*. (TA.)

شَعْتُ: see the next paragraph.

شَعْتُ inf. n. of 1 [q. v.]. (L, Mṣb, &c.) — [Hence,] تَشَعَّتْ لَكَ شَعْنُكَ, (S,) and شَعَنْتُمْ, (A,) i. e. † *[May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. لَمْ; or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A:*) [in the latter expressly distinguished as tropical:]] and so شَعَنْتُكَ, and شَعَنْتُمْ; perhaps by poetic license; for] Kaḥb Ibn-Málik El-Anṣáree says,*

لَمْ يَلَهُ بِهِ شَعْنًا وَرَمَر بِهِ
أُمُورُ أُمَّتِهِ وَالْأَمْرُ مُتَشَرِّ

† *[God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up]*. (TA.) It is said in a trad., as a form of prayer, اَسْأَلُكَ رَحْمَةً تَلُمُ بِهَا شَعْنِي i. e. † *[I ask of Thee mercy] whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs*. (TA.)

شَعْتُ, applied to hair, *Shaggy, or dishevelled*: (MA:) [or *shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or defiled with dust, and matted, or compacted, in consequence of its being seldom anointed*. (Mṣb.) And in a similar sense applied to the head of a مِسْوَاك [or tooth-stick, meaning † *Disintegrated; or separated, disunited, or uncompacted, in its fibres; or rendered brushy; by its being bruised, &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb*]. (MA.) [And in the TA it is applied to a plant, as meaning † *Straggling*.] See also أَشَعْتُ. — And † *A man dirty in the body*. (Mṣb.)

شَعْنَةُ *A place of [or in] the hair that is شَعْتُ [or shaggy, or dishevelled, &c.]*. (TA.)

شَعْنَانُ الرَّأْسِ: see what next follows.

أَشَعْتُ الرَّأْسَ, (S, Mgh, Mṣb, K,) and شَعْتُ الرَّأْسَ, (Mgh, TA,) [and شَعْتُ الرَّأْسَ,] and شَعْنَانُ الرَّأْسِ, (TA,) and شَعْنَانُ الرَّأْسِ, (K,) applied to a man, (A, Mgh, Mṣb,) *Having the hair shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (Mgh:) or having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mṣb:) or having the head dusty, (S, A, K, TA,) and the hair plucked, and unanointed: (TA:) fem. of the first شَعْنَاءُ, applied to a woman: (A, Mṣb:) and شَعْتُ [is its pl., and] is applied to horses, as meaning [having shaggy coats,] not curried: (S:) or dusty by*

reason of long journeying. (Ham p. 130. [See an ex. from a poet, voce *أَيَّة*].) The first [or each] is also applied to a head, as meaning *Dusty*, not renovated [by dressing or anointing], nor cleansed. (Msb.) — *الْأَشْعَثُ* † The wooden peg or stake: (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. *حَف*: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, * TA.) — And † *What has dried up of the [barley-grass called] بَهْمَى* (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شع

Q. Q. 1. *شَعَوْدَ* (A, Msb.) inf. n. *شَعُوْدَة* (A, L, Msb, K,) *He practised the art termed شَعُوْدَة*, expl. below: (A, L, Msb, K:) as also *شَعَبَدَ* (Msb, K,) inf. n. *شَعْبَدَة* (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعُوْدَة Legerdomain, or sleight-of-hand, (A, L, K,) and false miracles, (TA,) and fascinations, (K,) or fascination, (A, L,) or a kind of play, (Msb,) like *سُحْر*, (A, L, Msb, K,) making a thing to appear different from what it really is, (L, K,) or showing a man what has no real existence: (Msb:) or making what is false to assume the form of what is true: (TA:) as also *شَعْبَدَة*: (A, Msb:) vulgarly termed *شَعْبَنَة*. (TA.) — Also Quickness: or lightness, or agility, in any affair. (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعُوْدِي A messenger of princes or governors, (L, K,) who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance: (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مَشَعُوْدُ A man who practises the art termed *شَعُوْدَة*; (L, K:) as also *شَعُوْدِي*: (TA in art. *عَجَب*:) improperly called *مُشَعِبَدُ*, and sur-named *أَبُو الْعَجَبِ*. (Eth-Tha'alibee, TA.)

شعر

1. *شَعَرَ بِهِ* (S, Msb, K, &c.,) and *شَعَرَ بِهِ* (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. *شَعَرَ*, (S, Msb, K,) inf. n. *شَعَرَ* (S, Msb, K, &c.) and *شَعَرَ* (K, TA) and *شَعَرَ*, (TA, and so in the CK in the place of *شَعَرَ*), but the first is the most common, (TA,) and *شَعَرَة* (Msb, K) and *شَعَرَة* and *شَعَرَة* (K,) of which last three the first is the most common, (TA,) and *شَعَرِي* and *شَعَرِي* (K) and *شَعَرِي* (TA) and *شَعَرِي* (Msb, K) and *شَعَرَة* (K,) which is said to be the inf. n. of *شَعَرَ*, (TA,) and *مَشَعَر* and *مَشَعَرَة* (Lh, K) and *مَشَعَرَة* (K,) which is of extr. form, (TA,) *He*

*knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, * A, Msb, K, TA:) as also شَعَرَ لَهُ: (Lh, TA:) or he knew the minute particulars of it: or he perceived it by means of [any of] the senses. (TA.)* Lh mentions the phrase *أَشَعَرَ فَلَانًا مَا عَمِلَهُ* and *أَشَعَرَ فَلَانًا مَا عَمِلَهُ* [I know what such a one did or has done], and *مَا شَعَرْتُ فَلَانًا مَا عَمِلَهُ* [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also *شَعَرَ*, below.] — *شَعَرَ* (A, Msb, K,) aor. *شَعَرَ*, (Msb, K,) inf. n. *شَعَرَ* and *شَعَرَ* (K, TA,) or *شَعَرَ*, (so accord. to the CK instead of *شَعَرَ*.) *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قَالَ شَعْرًا*; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also *شَعَرَ*: (K:) or the latter signifies *he made good, or excellent, poetry or verses; (K, MF);* and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet; (S);* as also *شَعَرَ*, aor. *شَعَرَ*. (TA.) One says, *شَعَرْتُ لِفُلَانٍ* I said, or spoke, poetry, &c., to such a one. (TS, O, TA.) And *شَعَرَ بِنَقْصِهِ لَهَا شَعَرَ* [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — *شَاعَرَة فَشَعَرَة*: see 3. — *شَعَرَ* as a trans. verb syn. with *اشعر*: see 4. — *شَعَرَ* with *شاعر*: see 3. — *شَعَرَ*, aor. *شَعَرَ*, (K,) inf. n. *شَعَرَ*, (TA,) *His (a man's, TA) hair became abundant (K, TA) and long: (TA:) and said likewise of a goat, or other hairy animal, his hair became abundant. (TA.) — Also † He possessed slaves. (Lh, K.)*

2. *شَعَرَ* as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. *شَاعَرَة فَشَعَرَة* (S, K,) aor. of the latter *شَعَرَ*, that is with fet-ḥ, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, *شَعَرَ*, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein. (S, K, MF.) — And شَاعَرَهُ*, (S,) and *شَاعَرَهَا*, (A, Msb, K,) and *شَاعَرَهَا*, (A, K,) *He slept with him, and with her, (شَاعَرَهَا, S, and مَعَهَا, Msb, K, or شَاعَرَهَا, A,) in one شَاعَر [or innermost garment]. (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains شاعر as signifying also Tractavit, prensavit, vellicavit: but without naming any authority.]*

4. *شَاعَرَهُ* *He made him to know. (S.)* You say, *شَاعَرَهُ بِالْأَمْرِ* and *الْأَمْرُ*, (K,) the latter of which is less usual than the former, because one says *شَعَرَ بِهِ* but not *شَعَرَهُ*, (MF,) *He acquainted him with the affair; made him to know it. (K.)* And *أَشَعَرْتُ أَمْرَ فَلَانٍ* I made known the affair of such a one. (A.) And *أَشَعَرْتُ فَلَانًا* I made such a one notorious for an evil deed or quality. (A.) — Also, (inf. n. *إِشْعَارُ*, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S, * Mgh, Msb, * K, TA,) by stabbing it in the right side of its hump so that blood flowed from it, (S,) or by making a slit in its skin, (K,) or by stabbing it (K, TA) in one side of its hump with a *مِبْضَع* or the like, (TA,) so that the blood appeared, (K, TA,) or by making an incision in its hump so that the blood flowed, (Msb,) in order that it might be known to be destined for sacrifice. (S, Msb.) — [Hence, app.,] + *He wounded him so as to cause blood to come. (TA.)* It is said in a trad. respecting the assassination of 'Othmán, *أَشَعَرَهُ مِبْضَعًا* + *He wounded him so as to cause blood to come with a مِبْضَع* [q. v.]: (TA:) and in another trad., *أَشَعَرَ أَمِيرَ الْمُؤْمِنِينَ* + [The Prince of the Faithful was wounded so that blood came from him]. (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره سِنَانًا* he made the spear-head to enter into the midst of him: [but this is said to be] from *اشعره بِهِ* “he made it to cleave to it.” (TA.) *أَشَعَرَ* is said specially of a king, meaning *He was slain. (A, TA.) — Also He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) — And اشعروا* They called, uttering their *شعار* [whereby they might know one another]: or they appointed for themselves a *شعار* in their journey. (Lh, K, TA. [See also 10.]) — *مَا أَشَعَرَهُ* [How good, or excellent, a poet is he!]. (TA in art. *خَزِي*: see *مُخْزِر* in that art.) — *اشعر* [from *شَعَرَ* or *شَعَرَ* signifying “hair”] *It (a fetus, S, A, K, in the belly of its mother, TA) had hair growing upon it; (S, A, K;) as also تَشَعَّرَ*; (S, K;) and *شَعَّرَ*, inf. n. *تَشَعَّرَ*; and *اشتعر*. (K.) — And *اشعرت* She (a camel) cast forth her foetus with hair upon it. (Ktr, K.) — And *اشعر* He lined a boot, (A, K,) and a *جَبَة*, (A,) and the *مِثْرَة* of a horse's saddle, and a *قَلَنْسَوَة*, and the like, (TA,) with hair; (A, K;) as also *شَعَّرَ*; (Lh, A, K;) and *شَعَّرَ*, (K,) inf. n. *تَشَعَّرَ*: (TA:) or, said of a *مِثْرَة*, he covered it with hair. (A.) — And *اشعره* He clad him with a *شعار* [i. e. an innermost garment]. (S, A, K.) And *He put on him a garment as a شعار*, i. e., next his body. (TA.) [Hence,] *اشعره فَلَانٌ شَرًّا* † Such a one involved him in evil. (S, A.) And *اشعره الْحُبُّ مَرَضًا* † [Love involved him in disease]. (S.) And † *اشعره بِهِ* + *He made it (i. e. anything) to cleave, or stick, to it, [like the شعار to the body,] i. e., to another thing. (K.) — [And † It clave to him, or it, as the شعار cleaves to the body. Hence,] اشعره الْهَمُّ* † [Anxiety clave to him as the شعار cleaves to the body]. (A.) And *اشعر الْهَمُّ* † Anxiety clave to my heart (K, TA) as the *أَشَعَرَ الرَّجُلُ* † *He made him to cleave to the body. (TA.)* And *اشعَرَ الْهَمُّ* † The man clave to anxiety as the شعار cleaves to the body. (S, TA. [In one of my copies of the S, أَشَعَرَ, accord. to which reading, the phrase

should be rendered *The man was made to have anxiety cleaving to him &c.*] = **أَشْعَرَ السَّكِينِ** (S, A, K, *)
 † *He put a شعيرة [q. v.] to the knife.* (S, A, K, *)

5: see 4, in the latter half of the paragraph.

[6. **تَشَاعَرَ** *He affected, or pretended, to be a poet, not being such.* (See its part. n., below.)]

10. **اِسْتَشَعَرَتِ الْبَقَرَةُ** *The cow uttered a cry to her young one, desiring to know its state.* (A, TA.) — **اِسْتَشَعَرُوا** *They called, one to another, uttering the شِعَار [by which they were mutually known], in war, or fight.* (TA. [See also 4.])
 = **اِسْتَشَعَرَ** as syn. with **اَشْعَرَ** and **تَشَعَّرَ**: see 4, in the latter half of the paragraph. — Also, (A,) or **اِسْتَشَعَرَ شِعَارًا** (K,) *He put on, or clad himself with, a شِعَار [i. e. an innermost garment].* (A, K.) [Hence,] **اِسْتَشَعَرَ خَشْيَةَ اللَّهِ** † *Make thou the fear of God to be شِعَارٌ قَلْبِكَ [i. e. the thing next to thy heart].* (TA.) And **اِسْتَشَعَرَ خَوْفًا** † *He conceived in his mind fear.* (S, A, *)

شَعْرٌ and **شَعْرٌ** (A, Mṣb, K, but only the latter in my copies of the S and in the O,) two well-known dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] *Hair; i. e. what grows upon the body, that is not صُوف nor وَبر*; (K;) it is an appertenance of human beings and of other animals: (S, A, Mṣb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is *goats' hair*: (see 4 in art. بنى:)] of the masc. gender: (Mṣb, TA:) pl. (of the former, Mṣb) **شُعُورٌ** and (of the latter, Mṣb) **أَشْعَارٌ** (S, Mṣb, K) and (of the latter also, TA) **شِعَارٌ** (K, TA:) and **أَشْعَارٌ**, properly dim. of **شِعَارٌ**, is used, accord. to Abou-Ziyád, as dim. of **شُعُورٌ** (TA:) the n. un. is with ة: (S, A, * Mṣb, K:) and this, i. e. **شَعْرَةٌ** [or **شَعْرَةٌ**], is also used metonymically as a pl. (K, TA.) One says, **شَقَّ الْأُتْلَمَةَ وَبَيْنَ وَتَيْنِكَ الْمَالُ شَقَّ الشَّعْرَةَ** † *[The property is, or shall be, equally divided between me and thee].* (TA.) And **رَأَى فُلَانٌ الشَّعْرَةَ** *Such a one saw, or has seen, hoariness, or white hairs,* (Yaḥkoob, S, A, TA,) upon his head. (TA.) — [The n. un.] **شَعْرَةٌ** is also used, metonymically, as meaning † *A daughter.* (TA.) — And **شَعْرٌ** (K, and so accord. to the TA, but in the CK **شَعْرٌ**), signifies also † *Plants and trees;* (K, TA;) as being likened to hair. (TA.) — And the same, (A, K, TA, but in the CK **شَعْرٌ**), † *Saffron* (A, K) *before it is pulverized.* (A.)

شَعْرٌ: see the next two preceding sentences.

شَعْرٌ [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] *Knowledge; cognizance:* (K, TA:) or *knowledge of the minute particulars of things: or perception by means of [any of] the senses.* (TA.) One says, **لَيْتَ شَعْرِي فُلَانًا مَا صَنَعَ** (Ks, Lh, S, * Mṣb, * TA, *) and **لَيْتَ شَعْرِي عَنْهُ مَا صَنَعَ**, and **لَيْتَ شَعْرِي لَهُ مَا صَنَعَ** (Ks, Lh, K, *) i. e. *Would that I knew what such*

a one did, or has done; (S, * K, * Mṣb, * TA;) *for would that my knowledge were present at, or comprehending, what such a one did, or has done;* the phrase being elliptical: (TA:) accord. to Sb, **لَيْتَ شَعْرِي** is for **لَيْتَ شَعْرَتِي**, the ة being elided as in **هُوَ أَبُو عَدْرَتَا** [for **هُوَ أَبُو عَدْرَتَا**] (S, TA,) the elision of the ة in this latter instance, as Sb says, being peculiar to the case of the words being preceded by **أَبُو**; [but see **عَدْرَةٌ**]; and as in **إِقَامَةٌ** when used as a prefixed noun; though **لَيْتَ شَعْرَتِي** is not now known to have been heard. (TA.) One says also, **لَيْتَ شَعْرِي مَا كَانَ** *Would that I knew what happened, or has happened.* (A.) — The predominant signification of **شَعْرٌ** is *Poetry, or verse;* (Mṣb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is **شَعْرٌ**: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiae: (Er-Rághib, TA:) it is properly defined as *language qualified by rhyme and measure intentionally;* which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], **الَّذِي أَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ**, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Mṣb:) and sometimes a single verse is thus termed: (Akh, TA:) pl. **أَشْعَارٌ**. (S, K.) — Also † *Falsehood;* because of the many lies in poetry. (B, TA.)

شَعْرٌ: see **شَعْرٌ**, in two places.

شَعْرٌ: see **أَشْعُرٌ**. — [The fem.] **شَعْرَةٌ** signifies [particularly] A sheep or goat (شَاةٌ) *having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its knees,* (K, TA,) and therefore always scratching with them. (TA.)

شَعْرَةٌ ns. un. of **شَعْرٌ** [q. v.] and **شَعْرٌ**.

شَعْرَةٌ *The hair of the pubes;* (T, Mṣb, K;) as also **شَعْرَاءُ**, [accord. to general analogy with **شَعْرٌ**, and if so, without **شَعْرَةٌ**], accord. to different copies of the K; (TA;) *of a man and of a woman;* and *of the hinder part of a woman:* (T, Mṣb:) or *the hair of the pubes of a woman, specially:* (S, O, Mṣb:) and *the pubes (عَانَةُ) [itself]:* (K:) and *the place of growth of the hair beneath the navel.* (K, * TA.) — Also *A portion of hair.* (K, * TA.)

الشَّعْرَى [The star Sirius;] *a certain bright star, also called الْبَرْزُورُ;* (TA; [but see this latter appellation;]) *the star that rises [aurorally] after الْجَوْزَاءُ [by which is here meant Gemini], in the time of intense heat,* (S, TA,) and after **الْهِنَعَةُ** [app. a mistranscription for **الْهِنَعَةُ**]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see **التَّوَرُّة**; and see also **مَنَابِلُ الْقَمَرِ**, in art. **نَزَلَ**)] on the periods of its rising at sunset, and setting aurorally, see **دَبَّرَ** and **دَبَّرَ**: the Arabs say, **إِذَا طَلَعَتِ الشَّعْرَى جَعَلَ صَاحِبُ الشَّجَرِ يَرَى** [When Sirius rises aurorally, the owner of the palm-trees begins to see what their fruit will be]: (TA:)

there are *two stars* of this name; **الشَّعْرَى الْعَبُورُ** and **الشَّعْرَى الْغَمِيصَاءُ** (S, K,) together called **الشَّعْرَيَانِ**: the former is that [above mentioned] which is in [a mistake for “after”] **الْجَوْزَاءُ**, and the latter is [Procyon,] in the **ذِرَاعِ** [by which is meant **الْمَقْبُوضَةُ**, not **الْمَسْوُطَةُ**]; (S;) and both together are called *the two Sisters of Suheyl* (سُهَيْل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of **الشَّعْرَى**: (TA:) it is called **الْعَبُورُ** because of its having crossed the Milky Way; and the other is called **الْغَمِيصَاءُ** because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. **غَمَصَ**;) the former is also called **الشَّعْرَى الْيَمَانِيَّةُ** [the Yemenian, or Southern, شعري]; and the latter, **الشَّعْرَى الشَّامِيَّةُ** [the Syrian, or Northern, شعري]. (Kzw.)

شَعْرَاءُ fem. of **أَشْعُرٌ** [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — See also **شَعْرَةٌ**.

شَعْرَاءُ [app., if correct, with **شَعْرَةٌ**]: see **شَعْرَةٌ**.

شَعْرِيٌّ [Of, or relating to, poetry; poetical. — And also † *False, or lying.* One says **شَعْرِيَّةٌ** † *False, or lying, evidences or arguments:* because of the many lies in poetry. (B, TA.)] — [And Of, or relating to, **الشَّعْرَى**, i. e. Sirius.] You say, **وَعَيْنَا شَعْرِيَّ الرَّاعِي**, *We pastured our cattle upon the herbage of which the growth was consequent upon the نُوءُ [i. e. the auroral rising or setting] of **الشَّعْرَى** [or Sirius].* (A.)

شَعْرِيَّاتٌ *The young ones of the رَحْمَرُ [i. e. vultur percnopterus].* (K.)

شَعْرَانٌ: see **أَشْعُرٌ**. — **شَعْرَانٌ** [app. without **شَعْرَانٌ**, being probably originally an epithet, also] signifies † *The [shrub called] رُمْتُ (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour:* (Tekmileh, K, TA:) or *a species of [the kind of plants called] حَمِيضٌ, dust-coloured:* (TA:) or **حَمِيضٌ** upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أَشْنَانَةٌ [here app. used as the n. un. of أَشْنَانٌ, i. e. kali, or glasswort], has slender twigs, and appears from afar black. (AHn, TA.)

شَعْرُورٌ [A poetaster]: see **شَاعِرٌ**. — Also, accord. to analogy, sing. of **شَعَارِيرٌ**, which is † *Syn. with شَعْرٌ* [as pl. of **شَعْرَاءُ**, q. v. voce **أَشْعُرٌ**], meaning *the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it.* (TA.) [Hence the saying, **ذَهَبَ الْقَوْمُ شَعَارِيرًا**, *The people dispersed themselves, or became dispersed:* (S;) and **ذَهَبُوا شَعَارِيرًا بِقَدَانٍ** (K,) or **بِقَدَانٍ** (K,) and **بِقَدْحَرَةٍ** (K,) and

بِقَنْدَحَرَةٍ, (TA.) + *They went away in a state of dispersion, like flies*: (K:) شعراير thus used being pl. of شَعْرُور; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَتْ شَعَارِيرُ بَقَرْدَحِمَةٍ, and بَقْدَحِرَةٍ, and بَقْدَحِرَةٍ, and بَقْدَحِمَةٍ, + *They became beyond reach, or power*. (Lh, TA.) — And the same pl. شَعَارِيرُ, having no sing., also signifies + *A certain game* (S, K, TA) of children. (TA.) You say, لَعَبْنَا الشَّعَارِيرَ [We played at the game of الشعراير]: and هَذَا لَعِبُ الشَّعَارِيرِ [This is the game of الشعراير]. (S.) — And + *A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck*. (TA.) — And شَعْرُورَةٌ [n. un. of شَعْرُور] signifies *A small cucumber*: pl. شَعَارِيرُ [as above]. (S, K.)

شَعْرَانِي see أَشْعَرُ. أَزْبَنُ شَعْرَانِيَّةً. *A hare that feeds upon the شَعْرَانِ [q. v.], and that [makes its form therein, i. e.] lies therein, cleaving to the ground*. (AHn, TA.)

شَعَارٌ † *Trees*; (ISK, Er-Riyáshee, S, A, K;) as also شَعَارٌ: (As, ISh, K;) or *tangled, or luxuriant, or abundant and dense, trees*; (T, K;) as also شَعَارٌ: (Sh, T, K;) or (TA, but in the K “and”) *trees in land that is soft* (K, TA) and *depressed, between eminences, (TA,) where people alight, (K, TA,) such as is termed دَهْنَةً, and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer, as also مَشْعَرٌ: (K, TA:) or this last signifies any place in which are a خَمَر [or covert of trees, &c.,] and [other] trees; and its pl. is مَشَاعِرُ. (TA.)* One says, أَرْضٌ كَثِيرَةُ الشَّعَارِ † *A land abounding in trees* [&c.]. (S.) — See also the next paragraph, latter half.

شَعَارٌ *A sign of people in war, (S, Msh, K,) and in a journey* (K) &c., (TA,) i. e. (Msh) *a call or cry, (A, Mgh, Msh,) by means of which to know one another*: (S, A, Mgh, Msh:) and the شَعَارُ of soldiers is *a sign that is set up in order that a man may thereby know his companions*: (TA:) and شَعَارُ signifies also the banners, or standards, of tribes. (TA in art. بَرَم.) It is said in a trad. that the شَعَارُ of the Prophet in war was يَامَنْصُورُ أَمْتُ أَمْتُ [O Mansoor, (a proper name of a man, meaning “aided” &c.,) kill thou, kill thou]. (TA.) And it is said that he appointed the شَعَارُ of the refugees on the day of Bedr to be يَابَنِي عَبْدِ الرَّحْمَنِ and the شَعَارُ of El-Khazraj, يَابَنِي عَبْدِ اللَّهِ: and that of El-Ows, يَابَنِي عُبَيْدِ اللَّهِ: and their شَعَارُ on the day of El-Ahzab, حَمَرٌ لَا يَنْصُرُونَ. (Mgh.) — And Thunder; (Tekmileh, K;) as being a sign of rain. (TK.) — شَعَارُ الْحَجِّ means *The religious rites and ceremonies of the pilgrimage; and the signs thereof*; (K;) and, (TA,) as also الشَّعَائِرُ, (S,) *the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God*; (S, Msh, TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Ka'beh], and the سَعْيُ [or tripping to and fro between

Es-Safá and El-Marveh], and the throwing [of the pebbles at Miná], and the sacrifice, &c.; (TA;) and شَعِيرَةٌ and شَعَارَةٌ and مَشْعَرٌ signify the same as شَعَارٌ: (L:) شَعِيرَةٌ is the sing. of شَعَائِرُ meaning as expl. above; (As, S, Msh;) or, as some say, the sing. is شَعَارَةٌ: (As, S:) or شَعِيرَةٌ and شَعَارَةٌ, by some written شَعَارَةٌ and مَشْعَرٌ, signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by مَوْضِعُهَا, which is a mistake for مَوْضِعُهَا; (TA;) and مَشَاعِرُ, places thereof: (S:) or شَعَائِرُ signifies the مَعَالِمُ [or characteristic practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K;) as also الْمَشَاعِرُ: (TA:) and شَعَائِرُ اللَّهِ, all those religious services which God has appointed to us as signs; as the halting [at Mount 'Arafát], and the سَعْيُ [or tripping to and fro between Es-Safá and El-Marveh], and the sacrificing of victims: (Zj, TA:) or the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed; (Bd in v. 2 and xxii. 33;) among which places are Es-Safá and El-Marveh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or the obligatory statutes or ordinances of God: (Bd in v. 2:) or the religion of God: (Bd in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ اللَّهِ, i. e. of the signs of the religion of God: (Bd and Jel:) and [hence the sing.] شَعِيرَةٌ signifies [sometimes] a camel or cow or bull that is brought to Mekkeh for sacrifice; (S, K;) such as is marked in the manner expl. voce أَشْعَرُ; (Msh;) and شَعَائِرُ is its pl.; (K;) and is also pl. of شَعَارٌ: and the [festival called the] عيد is said to be a شَعَارُ of the شَعَائِرُ [i. e. a sign of the signs of the religion] of El-Islám. (Msh.) — شَعَارُ الدَّمِ is said to mean † *The piece of rag*: or † *the vulva*: because each is a thing that indicates the existence of blood. (Mgh.) — Also The [innermost garment; or] garment that is next the body; (S, Msh;) the garment that is next the hair of the body, under the دِتَارُ; as also شَعَارٌ; (K;) but this is strange: (TA:) pl. [of pauc.] أَشْعَرَةٌ and [of mult.] شَعْرٌ. (K.) [Hence,] one says, لَبَسَ شَعَارَ الْهَمِّ † [He involved himself in anxiety]. (A.) And جَعَلَ الْخَوْفَ شَعَارَةً † [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. دَرَج.) [Hence, also,] it is said in a prov., هُمُ الشَّعَارُ دُونَ الدِّتَارِ, meaning + *They are near in respect of love*: and in a trad., relating to the Anşár, أَنْتُمْ الشَّعَارُ وَالنَّاسُ الدِّتَارُ † *Ye are the special and close friends [and the people in general are the less near in friendship]*. (TA.) — Also A horse-cloth; a covering for a horse to protect him from the cold. (K.) — And + *A thing with which wine [app. while in the vat] is protected, or preserved from injury*: (L, K: [for الخَمَرُ], the reading in the CK, the author of the TK, has read الخَمَرُ (and thus I find the word written in

my MS. copy of the K) or الخَمَرُ, pls. of الخَمَارُ; and Freytag has followed his example: but الخَمَرُ is the right reading, as is shown by what here follows:] so in the saying of El-Akhtal,

* فَكَفَّ الرِّيحَ وَالْأَنْدَاءَ عَنْهَا *
* مِنَ الزَّرْجُونِ دُونَهَا الشَّعَارُ *

[evidently describing wine, and app. meaning + *And the شَعَارُ of the wine, (الشَّعَارُ مِنَ الزَّرْجُونِ), i. e. شَعَارُ الزَّرْجُونِ, while yet in the vat, intervening as an obstacle to them, kept off the wind and the rains, or dews, or day-dews, from it, namely, the wine*]. (L.) — See also شَعَارٌ, in two places. = Also Death. (O, K.)

شَعِيرٌ (S, Msh, K,) which may be also pronounced شَعِيرٌ, agreeably with the dial. of Temeen, as may any word of the measure فَعِيل of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَبِيرٌ and جَلِيلٌ and كَرِيمٌ (MF,) [and thus do many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed إِمَالَةٌ, i. e. as “e” in our word “bed:” Barley;] a certain grain, (S, Msh,) well known: (Msh, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Msh:) n. un. with é [signifying a barley-corn]. (S, K.) — Also An accompanying associate; syn. عَشِيرٌ مُصَاحِبٌ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شَعَرَهَا meaning “he slept with her in one شَعَارُ;” [see 3; and so originally signifying a person who sleeps with another in one innermost garment;] then applied to any special companion. (TA.)

شَعَارَةٌ, and, as written by some, شَعَارَةٌ: see شَعَارٌ, in four places.

شَعِيرَةٌ *A sign, or mark*. (Mgh.) — See this word, and the pl. شَعَائِرُ, voce شَعَارٌ, in seven places.

— Also n. un. of شَعِيرٌ [q. v.]. (S, K.) — And [hence,] † The iron [pin] that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle: (S:) or a thing that is moulded of silver or of iron, in the form of a barley-corn, (K, TA,) entering into the tang of the blade which is inserted into the handle, (TA,) being a fastening to the handle of the blade. (K, TA.) — [And + *A measure of length, defined in the law-books &c. as equal to six mule's hairs placed side by side*;] the sixth part of the إصْبَع [or digit]. (Msh voce مِيل.) — [And + *The weight of a barley-corn*.]

[شَعِيرَةٌ dim. of شَعْرَةٌ and شَعْرَةٌ pl. شَعَائِرُ.]

أَشْعَرٌ [dim. of شَعْرَةٌ fem. of شَعْرٌ. = Also] *A kind of trees*; (Sgh, K;) in the dial. of Hudheyl. (Sgh, TA.) — See also أَشْعَرٌ, last signification but one.

شَعِيرِيٌّ *A seller of شَعِيرُ [or barley]*: one does

not use in this sense either of the more analogical forms of شَاعِرٌ and شَعَارٌ. (Sb, TA.)

شَاعِرٌ *A poet*: (T, S, Mṣb, K:) so called because of his intelligence; (S, Mṣb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like تَامِرٌ and لَابِنٌ (S:) pl. شُعْرَاءُ (S, Mṣb, K,) deviating from analogy: (S, Mṣb:) Sb says that the measure فَاعِلٌ is likened in this case to فَعِيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعْرٌ, and therefore should by rule be of the measure فَعِيلٌ, like شَرِيفٌ [from شَرَفٌ]; but were it so, it might be confounded with شَعِيرٌ meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Mṣb.) A wonderful poet is called خَنْدِيدٌ: one next below him, شَاعِرٌ, then, شَوْبَعٌ [the dim.]: (Yoo, K:) then, شُعْرُورٌ: and then, مَتَشَاعِرٌ. (K.) — Also † *A liar*: because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) — شَعْرٌ شَاعِرٌ *Excellent poetry*: (Sb, T, K:) or *known poetry*: but the former explanation is the more correct. (TA.) One also says, sometimes, كَلِمَةٌ شَاعِرَةٌ, [by كَلِمَةٌ] meaning قَصِيدَةٌ: but generally in a phrase of this kind the two words are cognate, as in وَئِيلٌ وَئِيلٌ and وَئِيلٌ لَئِيلٌ. (TA.)

شَوْبَعٌ: see the next preceding paragraph.

أَشْعَرُ [More, and most, knowing or cognizant or understanding: see 1, first sentence. — And,] applied to a verse, (T,) or to a poem, (S,) *More* [and most] poetical. (T, S.)* = Also, (S, A, K,) and شَعْرٌ (A, K,) and شُعْرَانِي (K,) which last (SM says) I have seen written شُعْرَانِي (TA,) *A man having much hair upon his body*: (S, A:) or *having hair upon the whole of the body*: (IAth, L voce أَجْرَدُ [q. v.], in explanation of the first:) or *having much and long hair* (K, TA) *upon the head and body*: (TA:) and the first and second, a goat *having much hair*: fem. of the first شُعْرَاءُ: (TA:) and pl. of the first شُعْرٌ. (S, K.) One says أَشْعَثُ أَشْعَرُ, meaning *Having his head unshaven and not combed nor anointed*. (TA.) And فَلَانٌ أَشْعَرُ الرَّقَبَةِ [lit. *Such a one is hairy in the neck*] is said of a man though he have not hair upon his neck, as meaning † *such a one is strong, like a lion*. (A,* TA.) — [The fem.] شُعْرَاءُ also signifies *A testicle, or scrotum*, (غُصْبَةٌ,) *having much hair*: (TA:) and the سُوَّةُ [or pudendum]: thus used as a subst. (IAqr, TA in art. مَعَط.) See also شُعْرَةٌ. — And *A furred garment*. (Th, K.) — And as an epithet, † *Evil, foul, or abominable*: [as being likened to that which is shaggy, and therefore unseemly:] (K,* TA:) in the K, الخَشَنَةُ is erroneously put for الخَبِيثَةُ. (TA.) One says, دَاهِيَةٌ شُعْرَاءُ (S, A, K,) and وَبْرَاءُ (S, A,) and زَبَاءُ (TA in art. زَب.) † *An evil, a foul, or an abominable*, (TA,) or *a severe, or great*, (K,) calamity or misfortune: pl. شُعْرٌ. (K, TA.) And

one says to a man when he has said a thing that one blames or with which one finds fault, جِئْتُ بِهَا شُعْرَاءَ ذَاتٍ وَبَرٍ † [Thou hast said it as a foul, or an abominable, thing]. (S, A.)* — And أَشْعَرُ signifies also *The hair that surrounds the solid hoof*: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] the extremity of the skin surrounding the solid hoof, (K, TA,) where the small hairs grow around it: (TA:) or the part between the hoof of a horse and the place where the hair of the pastern terminates: and the part of a camel's foot where the hair terminates: (TA:) pl. أَشَاعِرُ (S, TA,) because it is [in this sense] a subst. (TA.) — Also *The side of the vulva, or external portion of the female organs of generation*: (K:) it is said that the أَشْعَرَانِ are the اِسْتَنَانِ, which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the شُعْرَانِ, which are the two borders of the اِسْتَنَانِ: or the two parts between the اِسْتَنَانِ and the شُعْرَانِ: (L, TA:) or the two parts next to the شُعْرَانِ, in the hair, particularly: (Zj, in his "Khalk el-Insán:") the أَشَاعِرُ of the حَيَاءِ [or vulva of a camel &c.] are the parts where the hair terminates: (TA:) and the أَشَاعِرُ of a she-camel are the sides of the vulva. (S, L, TA.) — And *A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a نَوَّلٌ* [or wart]; (Lh, K;) for which it is cauterized. (Lh, TA.) — And *Flesh coming forth beneath the nail*: pl. شُعْرٌ (K, TA,) with two dammehs, (TA,) or شَعْرٌ. (So in the CK.)

— And [the fem.] شُعْرَاءُ also signifies † *Land (أَرْضٌ) containing, or having, trees: or abounding in trees*: (A, K:) [and so, app., † شُعْرَانِ; for] there is a mountain in [the province of] El-Mowṣil called شُعْرَانِ, said by AA to be thus called because of the abundance of its trees: (S:) or شُعْرَاءُ signifies *many trees*: (A' Obeyd, S:) or i. q. أَجْمَةٌ [i. e. a thicket, wood, or forest; &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) *having its upper part covered with trees*, (AHn, K,* TA,) or *abounding in trees*, (TA,) or *abounding in herbage*: (A:) and a tract of sand (رَمْلَةٌ) *producing [the plant called] نَصِيّ* (Sgh, L, K) and the like. (Sgh, K.) — And † *A certain tree of the kind called حَمِضٌ*, (K, TA,) *not having leaves, but having [what are termed] هَدَبٌ* [q. v.], *very eagerly desired by the camels, and that puts forth strong twigs or branches*; mentioned in the L on the authority of AHn, and by Sgh on the authority of Aboo-Ziyád; and the latter adds that it has firewood. (TA.) — And † *A certain fruit*: (AHn, TA:) a species of peach: (S, K:) sing. and pl. the same: (AHn, S, K:) or a single peach: (IKtt, MF:) or الأَشْعَرُ is a name of the peach, and the pl. is شُعْرٌ. (Mtr, TA.) — Also † *A kind of fly*, (S, K,) said to be that which has a sting, (S,) blue, or red, that alights upon camels and asses and dogs; (K;) as also † شُعْبَرَاءُ: (TA:) a kind of fly that stings the ass, so that he goes round: AHn says that it is of two species, that of the dog and that of the camel: that of the dog

is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شُعْرُورٌ, under which its pl. شُعْرٌ is mentioned.]) — And [hence, perhaps, as this kind of fly is seen in swarms,] † *A multitude of men*. (K.)

أَشْيَعَارٌ: see شَعْرٌ.

مَعْلَرٌ i. q. مَعْلَرٌ [meaning *A place where a thing is known to be*]. (TA.) — And hence, *A place of the performance of religious services*. (TA.) See this word, and its pl. مَشَاعِرُ, voce شَعَارٌ, in four places. — [The pl.] المَشَاعِرُ also signifies *The five senses*; (S,* A,* TA;) *the hearing, the sight, the smell, the taste, and the touch*. (S and Mṣb in art. حَس.) — See also شَعَارٌ.

دِيَةُ الشُّعْرَةِ *The bloodwit that is exacted for killing kings: it is a thousand camels*. (A, TA. [See 4.]

مُتَشَاعِرٌ *One who affects, or pretends, to be a poet, but is not*. (S,* L,* K,* TA.) — See شَاعِرٌ.

شَعْف

1. شَعَفَ (S, O, K,) aor. ʔ, (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَعَ, that it is شَعَفَ (TA.) *He smeared, anointed, or overspread, a camel [suffering from the mange, or scab], with tar*, (S, O, K, and Bd in xii. 30,) and *burned him by so doing*. (Bd ibid.) Imra-el-Kays says,

لِيَقْتُلَنِي وَقَدْ شَعَفْتَ قَوَادِمَهَا
كَمَا شَعَفَ الْهَنْوَةُ الرَّجُلَ الطَّالِي

[That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]: but it is also related otherwise, i. e. قَطَرْتُ قَوَادِمَهَا كَمَا قَطَرَ: (O, TA:) Aboo' Alea El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — Hence, [as indicated above,] قَدْ شَعَفَهَا حُبًّا [He has overspread and burned her heart with love]; as some read in the Kur xii. 30; others reading شَعَفَهَا: (Bd:) [or he has burned her heart with love; for] شَعَفَهُ الْحُبُّ means *love burned his heart*: (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art. شَغْف: شَغْفٌ] (S, O, K,) one, a reading of El-Hasan (S, O) and others; meaning [as above: or], accord. to AZ, he has diseased her heart with love, (S,* O,) and

melted it: (O:) or, accord. to El-Ḥaṣan, *he has penetrated into her with love*: (S:) the other reading is شَعَفًا حَبًّا (O, K,) meaning *he has become attached to her with love, and loved her excessively*: (O:) [but it is also said that] شَعَفَنِي شَعْفُهُ means *The love of him overspread my heart from above*; (O, K;) from شَعْفَةٌ signifying the “head” of the heart, “at the place of suspension of [or from] the نِيَاطُ”; (O, *K;) and in like manner, بِحَبِّهِ and شَعَفْتُ بِهِ (O, and so in the CK,) or شَعَفْتُ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like فَرِحَ: [but this I regard as a mistake:]) and شَعَفَ الْقَلْبَ *He, or it, struck, or smote, the heart*, or *uppermost part, of the heart*: (Ḥam p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعْفَةٌ, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, شَعَفَ بِقَلَانٍ, like غَنَى, means *The love of such a one rose to the highest places of his heart*: others say that الشَّعْفُ [app. الشَّعْفُ] signifies *the being frightened, and disquieted, like the beast when it is frightened*; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l’Alā says that الشَّعْفُ signifies a thing’s *falling into the heart*: (IB, TA:) one says also, شَعَفَهُ الْمَرَضُ *Disease melted him*: (TA:) and accord. to AZ, شَعَفَ بِكَذَا means *He became diseased by such a thing*. (S.)

شَعَفَ: see شَعْفَةٌ, in two places. — Also *The upper, or uppermost, part of the hump of the camel*: (O, K:) Lth says that it is *like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts*. (O.) — Also *Vehe-mence of love*: (L:) [or simply *love*: for] one says, أَلْقَى عَلَيْهِ شَعْفَهُ, meaning *[He cast] his love [upon him, or it]*; as also شَعْفَهُ. (TA.)

شَعْفَةٌ *The head [or summit] of a mountain*: (S, O, K:) and the *upper, or uppermost, part of anything*: (Ḥam pp. 130 and 545:) pl. شَعَفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewān of Jereer,] and [the pl. is] شَعَفَاتٌ and شَعَائٍ and شَعُوفٌ (S, O, K:) and شَعَفٌ is also expl. as signifying *an elevated part of the earth or ground*. (TA.) — Also *A lock of hair (خَصْلَةٌ) upon the head*, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And شَعَائٍ (its pl., TA) signifies *The hair of the head*: so in the phrase رَجُلٌ صَبَبَ الشَّعَائِ *[A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]*. (S, O, K.) — And *The [pendent lock of hair termed] ذُوَابَةٌ of a boy, or young man*. (S.) — And شَعْفَةُ الْقَلْبِ signifies *The head of the heart, at the place of suspension of [or from] the نِيَاطُ* [q. v.]. (O, TA.) [But see, in the first

paragraph, what Az says respecting this meaning.]

شَعَائٍ, like سَحَابٌ, *Love’s making away with the heart*. (TA.)

شَعَائٍ *Insanity, or madness*. (O, K.)

[شَعْفَةٌ dim. of شَعْفَةٌ: pl. شَعْفَاتٌ.] One says, *There is not upon his head aught save some small hairs of the [pendent lock of hair termed] ذُوَابَةٌ*. (S, O, K.)

مَشُغُوفٌ [Burned in the heart by love: (see 1:) or] *diseased [therein]: (AZ, S:) or struck, or smitten, in the شَعْفَةُ of his heart by love, or by fright, or by insanity, or madness*. (O, K.) *Insane, or mad*. (O, K.) *Bereft of his heart*. (TA.) [See also مَشُغُوفٌ.]

شعل

1. شَعَلَتِ الْخَيْلُ: see 8. — [Hence,] شَعَلَتِ الْغَارَةُ + [The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion]; quasi-pass. of أَشْعَلْتُهَا. (Ḥam p. 715.) — And شَعَلَ فِيهِ, aor. ʿ, (K,) inf. n. شَعَلٌ, (TA,) + *He went far in it*; (K;) namely, an affair. (TK.) — شَعَلَ النَّارُ: — and الْحَرْبُ: see 4. — شَعَلَ, aor. ʿ, (K,) inf. n. شَعَلٌ, (TA,) *He (a horse) had the whiteness termed شَعْلٌ and شُعْلَةٌ* [expl. below]; (K;) as also أَشْعَالٌ, (Mgh, K, TA,) which occurs in poetry with the ʾ made movent, i.e. أَشْعَالٌ, inf. n. أَشْعِلَالٌ; (TA; [in my copy of the Mgh written أَشْعِلَالٌ;]) or أَشْعَلٌ, (S,) or this last also, (TA,) inf. n. أَشْعِلَالٌ. (S, TA.) Among the faults in the “Khizānet el-Fik-h” is أَشْعَالٌ, [expl. as meaning *The having*] a whiteness of the أَشْفَارُ [or edges of the eyelids]. (Mgh.)

2. شَعَلَ النَّارُ: see what next follows.

4. أَشْعَلَ النَّارَ; (AZ, S, O, Mṣb, K;) and شَعَلَهَا, (AZ, O, Mṣb, K,) aor. ʿ, inf. n. شَعَلَ; (TA;) and [in an intensive sense] شَعْلَهَا, (K,) inf. n. تَشْعِيلٌ; (TA;) *He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame*; syn. أَضْرَمَهَا, (S, O, TA,) or أَوقَدَهَا, (Mṣb, by implication,) or أَلْبَسَهَا; (K, TA;) *في الحَطَبِ* [in the firewood]. (S, O, TA.) — [Hence,] one says also, أَشْعَلْتُ الْحَرْبَ + [I kindled war, or the war; or made it to burn fiercely, or to rage]; and شَعْلَهَا; mentioned by Abu-l’Alā. (Ḥam p. 715.) Amr Ibn-El-Iṭnābeh says,

* لَيْسُوا بِأَنْكَاسٍ وَلَا مِثْلَ إِذَا *
* مَا الْحَرْبُ شَبَّتْ أَشْعَلُوا بِالشَّاعِلِ *

(S, O, and Ḥam ubi suprā,) + *They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the ب in بالشَّاعِلِ is pleonastically inserted, and بالشَّاعِلِ may mean as above: or بالشَّاعِلِ may*

mean by him who makes it to burn fiercely, [as is implied in the S and O,] or by that which does so. (Ḥam.) — And أَشْعَلْتُهُ غَضَبًا (O, TA, and Ḥam p. 194) + *I excited him, or inflamed him, with anger*. (TA.) — And أَشْعَلَ بِالْقَطْرَانِ + *He smeared his camels much with tar*; (S, O, K, TA;) [which has a burning effect;] *smeared them generally, and not merely the scattered scabs exclusively of the other parts of the body*. (TA.) — And أَشْعَلَ الْخَيْلَ فِي الْغَارَةِ + *He spread, or dispersed, the horsemen in the hostile, or predatory, incursion*: (O, K, TA:) and [in like manner] one says أَشْعَلُوا الْغَارَةَ + [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. شَعُو.) And أَشْعَلْتُ جَمْعَهُمْ + *I dispersed or scattered, their congregation*. (O, TA.) And أَشْعَلَ الْإِبِلَ + *He dispersed the camels*. (Lh, K, TA.) — And أَشْعَلَ السَّقَى + *He made [the watering or] the water [of the irrigation] abundant*. (IAqr, K, TA.) — أَشْعَلَتِ الْغَارَةُ + *The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves*. (S, K.) — أَشْعَلَتِ الطَّعْنَةُ + *The spear-wound, or the like, emitted its blood in a scattered state*. (Ibn-ʿAb-bād, O, K.) And أَشْعَلَتِ الْقِرْبَةُ, and الْبَزَادَةُ, + *The water-skin, and the leathern water-bag, shed its water in a scattered state*. (S, K.) And أَشْعَلَتِ الْعَيْنُ + *The eye shed its tears copiously*. (O, K.) — See also 1, last sentence.

5: see what next follows.

8. اشْتَعَلَتِ النَّارُ; (Lh, S, O, Mṣb, K, TA;) and شَعَلَتْ, aor. ʿ; (Mṣb;) and [in an intensive sense] تَشْعَلَتْ; (K, TA;) *The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed*; syn. تَأَجَّجَتْ, (Lh, TA,) or وَاطْطَرَمَتْ, (S, O, TA,) or تَوَقَّدَتْ, (Mṣb,) and أَتَهَبَّتْ; (K, *TA;) *في الحَطَبِ* [in the fire-wood]. (Lh, TA.) — Hence, أَشْتَعَلَ غَضَبًا + *He became excited, or inflamed, with anger*: (TA:) or he became filled with wrath. (Mṣb.) — Hence also, اشْتَعَلَ الشَّيْبُ فِي الرَّأْسِ + *Whiteness of the hair became glistening in the head; including the hair of the beard*. (TA.) And اشْتَعَلَ الرَّأْسُ شَيْبًا [in the Kur xix, 3, expl. in art. شَيْب]. (S, Mṣb.)

9: see 1.

11: see 1. — أَشْعِلَالٌ رَأْسَهُ (O, K,) inf. n. أَشْعِلَالٌ, (TA,) *His hair became separated, or loosened, and ruffled, or bristling up*. (O, K.)

Q. Q. 4. أَشْعَالٌ: see 1.

شَعَلَ + *A man light, agile, or active, and clever, ingenious, acute, or sharp*: (O, K:) and so مَعْلٌ. (O, TA.)

شُعْلَةٌ [inf. n. of شَعَلَ (q. v.)] and شَعْلٌ [properly a subst. as distinguished from an inf. n.] + *A whiteness in the tail of a horse, and the forelock, and the قَذَالُ [or place where the عَذَارُ, i. e. each of the two cheek-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and*

sometimes in the **قِذَال**: but mostly in the tail: (TA:) or the former signifies a whiteness in the extremity of the tail of a horse: or, accord. to Lth, a whiteness in the forelock and the tail: or, as some say, in the head and the forelock: [or the quality of having such whiteness: for it is added that] the subst. [app. signifying such whiteness itself] is **شُعْلَةٌ**: (Mgh:) or the former, a whiteness in the side of the tail: [or,] accord. to As, **شُعْلَةٌ** is a term applied to a whiteness of the tail when it intermixes with any other colour; and the horse is said to be **بَيْنَ الشَّعْلِ** [i. e. one that exhibits the quality of having such whiteness]. (S.)

شُعْلَةٌ A firebrand; a piece of wood in which fire is kindled; (Az, K, * TA;) like **جَذْوَةٌ** and **قَبَسٌ** and **شَهَابٌ**: (Az, TA:) [this is what is meant by its being said that] what is termed **شُعْلَةٌ** [the only indication of the meaning in the S and O] is well known: (Msb:) pl. **شُعَلٌ**; (S, O, TA;) erroneously said in the K to be like **كُتُبٌ**. (TA.) [Hence,] one says, **فُلَانٌ شُعْلَةٌ نَارٍ** [Such a one is a firebrand]. (Er-Rāghib, TA voce **ذَكَاءٌ**, q. v.) — And [A lighted wick: so in the present day: (see also **شُعْبَةٌ**)] or the burnt [or lighted] extremity of a wick. (S voce **قِرَاطٌ**. [And the same meaning is intended there in the K; and also in the TA voce **جَذْوَةٌ**].) — And The flame of fire; as also **شُعْلُولٌ**. (K, * TA.) [In the CK **شُعُولٌ**; as though it were a second pl. of **شُعْلَةٌ**.] — And **شُعْلَةٌ**, (O, K, TA,) without ال, (K, TA,) is the name of A mare of **Keys Ibn-Sebaa**; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) — See also **شُعْلٌ**, in three places.

شُعْلُولٌ: see the next preceding paragraph. = Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See **شُعَالِيلٌ**, below.]

شُعِيلٌ The like of stars, at the bottom of a cooking-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbād, O, TA.) — See the next paragraph. — And see also **أَشْعَلٌ**.

شُعْبَةٌ [A lighted wick; i. e.] a wick in which is fire; (S, O, K;) a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless kindled with fire: (TA: [see also **شُعْلَةٌ**]) or the fire that is kindled in a wick: (K:) pl. **شُعَلٌ**, like as **صَحْفٌ** is pl. of **صَحِيفَةٌ**; (T, S, O, TA;) in the K erroneously said to be **شُعِيلٌ** [which, however, may be correct as a coll. gen. n.]. (TA.)

شُعَالِيلٌ [a pl., of which the sing. is app. **شُعْلُولٌ**, q. v.; Things, and persons, scattered, or dispersed]. Abou-Wejzeh says,

* حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا *
* وَلَلْغَامِ بِعِطْفِيهِ شُعَالِيلٌ *

[Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.) And one says, **ذَهَبُوا شُعَالِيلٌ**, (S, O, K,) like **شُعَارِيرٌ**,

i. e., (S, O,) [They went away] in a state of dispersion; (K;) [or] they dispersed themselves, or became dispersed. (S, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase **شَعَلَتْ النَّارُ**, and thus] may mean [Burning &c.; or] slightly burning: (Ham p. 715:) [or] it signifies **ذُو إِشْعَالٍ** [having the quality of kindling, &c.; being said to be a possessive epithet], (S, O, K,) like **تَامِرٌ** and **لَابِنٌ**, having no verb: (S, O: [but see 4, first sentence:]) or it may be for **شُعْلٌ**, meaning **مُشْعِلٌ**. (Ham ubi suprà. [See, again, 4.]) — See also the next paragraph.

أَشْعَلٌ A horse having the whiteness termed **شُعْلَةٌ** (As, S, Mgh, O, K) or **شُعْلٌ** [q. v.]; (Mgh, K;) as also **شُعِيلٌ** and **شَاعِلٌ**: (O, K:) fem. of the first **شُعْلَاءٌ**. (S, K.) — And **غَرَّةٌ شُعْلَاءٌ** [A blaze on a horse's forehead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.)

مُشْعِلٌ A [lamp of the kind called] **قَنْدِيلٌ** [q. v.]. (K.) — See also **مُشْعَلَةٌ**.

مُشْعَلٌ [pass. part. n. of 4, q. v.]. One says **نَارٌ مُشْعَلَةٌ** [A fire kindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And **جَاءَ فُلَانٌ كَالْحَرِيقِ الْمُشْعَلِ** i. e. [Such a one came like the fire that is] kindled, &c. (S, O.) See also the next paragraph.

جَرَادٌ مُشْعِلٌ † Locusts that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) **جَاؤُوا كَالْجَرَادِ الْمُشْعِلِ** (S, O, TA) † They came [like locusts numerous and spreading, &c.,] coming forth from every direction: thus the last word is written accord. to Az [and J] and Sgh; and thus, and also **الْمُشْعِلُ**, accord. to Z. (TA.) And **كُتَيْبَةٌ مُشْعَلَةٌ** † [A military force] spreading, or in a state of dispersion. (S, O.)

مُشْعَلٌ A certain thing, (S, O, K,) used by the Arabs of the desert, (S, O,) made of skins (S, O, K) sewed together, like the **نَطْعٌ** [q. v.], (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the watering-trough; (S, O;) [the beverage called] **نَبِيدٌ** is prepared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called **مُشْعَالٌ**: (O, K:) pl. **مُشَاعِلٌ**. (S, O.) **مُشْعَلٌ** occurs in a trad. [as meaning He drank the quantity that filled a **مُشْعَلٌ** of **نَبِيدٌ**]. (O.) — Also i. q. **مُضَفَّةٌ** [A clarifier, or strainer, for wine &c.]: (O, K:) pl. as above. (TA.)

مُشْعَلَةٌ A particular sort of large support for a light: (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these receptacles for fire: it is borne before travellers and

others at night; and is thus called in the present day, and also, more commonly, **مُشْعَلٌ**: (two cressets of the sort thus called are figured in my “Modern Egyptians,” ch. vi.: see also **مُشَاعِلِيٌّ**, below:)] the place in which fire is kindled: (TA: [a loose explanation, meaning a cresset:]) what is thus called is the thing of which the pl. is **مُشَاعِلٌ**: (S, O:) [accord. to El-Wāhīdee, it is **مُشْعَلَةٌ**; for he says that] **المشعلة** with **kesr** to the **م** means the instrument in which fire is carried: and **مُشْعَلَةٌ** [thus, with a fet-hah over the **م**,] means fire kindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. **نَارٌ مَوْقِدَةٌ**. (W p. 51.)

مُشْعَلَةٌ: see the next preceding paragraph.

مُشْعَلٌ: see **مُشْعَلٌ**.

مُشَاعِلِيٌّ, a rel. n. formed from **مُشَاعِلٌ** pl. of **مُشْعَلَةٌ**, is a n. un. of which the coll. gen. n. is **مُشَاعِلِيَّةٌ**, and signifies A bearer of the cresset called **مُشْعَلَةٌ**: hence applied also to a nightman: and hence, to a cleanser of wells: a scavenger; or remover of offal and the like: and to an executioner. (See De Sacy's Chrest. Arabe, sec. ed., i. 201—203; and Quatremère's “Hist. des Sultans Mamlouks,” sec. part, 4 and 5.)

شعو

إِشْعَاءٌ, (S, K,) inf. n. **أَشَعَّى الْقَوْمَ الْغَارَةَ**, (S,) The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion; syn. **أَشْعَلُوها**. (S, K.) = And **أَشْعَى بِهِ**, (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. **أَهْتَمَّ**. (Ibn-Habib, Sgh, K.)

غَارَةٌ شَعْوَاءٌ A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K, *) [See an ex. in the last of the verses cited voce **رَبٌّ**.] — And **شَجَرَةٌ شَعْوَاءٌ** A tree having spreading branches. (ISd, K.)

شَوَاعٍ, (S, K,) and **جَاءَتِ الْخَيْلُ شَوَاعِيً**, from which **شَوَاعِي** is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)

شغب

شَغَبَ عَلَيْهِمُ, (S, A, Msb, K,) and **شَغِبَ عَلَيْهِمُ**, (S, Msb, K,) and **شَغِبَهُمُ**, (TA,) and **شَغِبَهُمُ**, (S, Msb, K,) aor. ٤, (A, Msb, K,) inf. n. **شَغَبٌ**, (S, * A, * K, * TA,) with which **شَغَبٌ** is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K,) and is ascribed by I Ath to the vulgar, and said by El-Hareere in the “Durrat el-Ghowwās” to be a mistake, but IB says in the commentaries on the “Durrat” that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also **شَغَبَ عَلَيْهِمُ**, [and it seems to be implied that one says likewise **شَغَبَ**

بهم, and شَغْبُهُم, aor. as above, (S, K,) inf. n. شَغِبَ; (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S,* TA;) [whence it seems that شَغِبَ is correct as inf. n. of شَغَب, but disallowed by some who knew not this form of the verb;] *He excited, or stirred up*, (S, A, Mṣb, K, TA,) [against them, or] among them, (Mṣb,) evil, or mischief, (S, A, Mṣb, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (TA:) and [it is said that] تَشْغِيبٌ is like شَغِبٌ signifying the exciting, or stirring up, evil, &c.; (K, TA;) [but] شَغِبٌ, inf. n. تَشْغِيبٌ, signifies *he excited, or stirred up, evil, &c., much, or often.* (O.) A trad. mentioned in [the first paragraph of] art. شَعْب is quoted by I Ath thus: مَا هَذِهِ الْقِتَابِ الَّتِي شَغَبَتْ فِي النَّاسِ [What is this judicial decision which has excited evil, &c., among the people?]. (TA.) — [See also شَغِبَ below.] — The saying of 'Amr Ibn-Kameeah,

* فَإِنْ تَشْغِيبِي فَالشَّغْبُ مِنِّي سَجِيَّةٌ *
means † *And if thou oppose, or contravene, me, and do that which is not agreeable to me, [know that opposition, &c., is a natural disposition of mine; تَشْغِيبٌ being understood after تَشْغِيبِي, as appears from what here follows.]* (TA. [See also 3, and 6.]) Accord. to El-Bāhilee, ذَاتُ شَغْبٍ [applied to a she-ass] means † *Having the quality of opposing or contravening [the male]:* so in the saying of El-'Ajjāj,

* كَأَنَّ تَحْتِي ذَاتَ شَغْبٍ سَمَحَا *
* قَوْدَاءَ لَا تَحْمِلُ إِلَّا مُخَدَّجَا *

† [As though beneath me were a she-ass] such as opposes or contravenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a fetus imperfectly formed;] meaning, لَا تَوَاتِيهِ وَتَشْغَبُ عَلَيْهِ [i. e. that she (the beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J, ذَاتُ شَغْبٍ وَضَعِنِ, [in the TA and V, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means † *Refractory, or incontinent, to the strong, or bulky, male.* (S: there expl. by the words إِذَا وَحِمَتْ وَأَسْتَصَعِبَتْ عَلَى الْجَائِ) [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning respuens maris congressum, aut picā laborans]. — And شَغَبٌ signifies also † *He declined, or deviated, from the right way or course:* (Sh, TA:) or شَغَبَ عَنْ الطَّرِيقِ, aor. ʿ, (K,) inf. n. شَغِبَ, (TA,) † *He declined, or deviated, from the road or way.* (K.)

2: see 1, end of the first sentence.

3. شَاغَبَهُ (S, A, K, TA,) inf. n. مُشَاغَبَةٌ and شَغَابٌ, (TA,) *He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him; or did evil to him, obliging him to do the like in return:* (A, K, TA:) *he opposed, or contravened, him.* (TA.)

6. طَلَبْتُ مِنْهُ كَذَا فَشَاغَبَ وَأَمْتَنَعَ † *I sought, or demanded, of him such a thing, and he manifested incontinence (تَعَاضَى), and refused.* (A, TA.)

شَغِبٌ inf. n. of شَغَبَ [q. v. passim]. (S,* A,* K,* TA.) — Also *Clamour, or a confusion of cries or shouts or noises:* (Ham p. 505:) or *much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief.* (Har p. 311.) One says شَغِبَ الْجُنْدُ [The clamour, &c., of the army]. (S, and Ham ubi suprā.) — [Hence, app., this word, or the next, is used by some post-classical writers as signifying The plaintive cry of the بُبْلِل. (See De Sacy's Chrest. Ar., sec. ed., iii. 500—502.)]

شَغِبٌ inf. n. of شَغِبَ [q. v.]. (S, TA.)

شَغِبٌ (S, O, K, TA, [in the CK, erroneously, شَغِبٌ], like كَتِفٌ, (O,) and شَغَابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and شَغِبٌ, (O, K,) [also in an intensive sense,] and شَغِبٌ, (S, O, K,) [likewise] in an intensive sense, (O,) and شَغِبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and شَغِبٌ, and شَغَابٌ, (K,) One who excites, or stirs up, evil, or mischief, (S,* K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.)

شَغِبٌ: see the next preceding paragraph.

شَغَابٌ: see شَغِبٌ. — نَاقَةٌ شَغَابَةٌ † *A she-camel that does not pursue a direct course, but deviates [therefrom].* (A, TA.)

مُشَغِبٌ: see شَغِبٌ. — فَلَانٌ مُشَغِبٌ † *Such a one is a person who deviates from what is right, or from the truth.* (O, TA.)

مُشَغِبٌ: }
دُوْ مَشَاغِبَ } see شَغِبٌ.
مُشَاغِبٌ: }

شغر

1. The inf. n. شَغَّرٌ, accord. to Ibn-Nubáteh, primarily signifies *The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water:* but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَّرَ (S, A, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. as above, (Mṣb, TA,) signifies *He (a dog) raised one of his hind legs* (S, A, Mṣb, K) *to make water, (S, Mṣb,) or and made water, or whether he made water or did not:* (A, K:) and شَغَّرَ بِرَجْلِهِ *he (a dog) raised his hind leg, and made water.* (TA.) And شَغَّرَتْ *She (a camel) raised her hind leg, and struck [with it, or kicked,] the young one.* (A.) And, said of a woman, (Mṣb, K,) *She raised her leg, (Mṣb, and so in some copies of the K,) or her legs, (so in other copies of the K,) for the purpose of copulation.*

(Mṣb, K.) And the verb is also trans.: *you say, شَغَّرَ الْمَرْأَةَ, (Mṣb, K,) inf. n. شَغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) He raised the woman's leg, (Mṣb, and so in some copies of the K,) or legs, (IDrd, O, and so in some copies of the K,) for the purpose of copulation; and so شَغَّرَهَا. (IDrd, O, Mṣb, K.) And شَغَّرَ as the act of a stallion [camel] signifies *His striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation].* (K.) — شَغَّرْتُ بِرَجْلِي فِي الْغَرِيبِ means † *I overcame the people in guarding, or protecting, the stranger.* (AA, O, K.) — And شَغَّرٌ signifies also † *The being distant, or remote.* (Fr, K.) One says, شَغَّرَ الْبَلَدَ, (S, Mṣb, K,) aor. ʿ, inf. n. شَغُورٌ, (Mṣb, [accord. to the K, app., شَغُورٌ,]) † *The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment:* (TA:) or *destitute of a guardian, or protector, to defend it:* (Mṣb:) or *destitute of people:* [and so, app., شَغَّرَ الْبَلَدَ بِرَجْلِهِ; for it is immediately added,] one says بَلَدٌ شَاغَرٌ بِرَجْلِهِ meaning as expl. below: (S:) and شَغَّرَتْ الْأَرْضُ *the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment.* (K.) = Also, i. e. شَغَّرَ, *The making [another, or others,] to go forth [from a place].* (K.) One says, شَغَّرْتُهُ عَنِ الْأَرْضِ *I made him to go forth from the land:* (AA, TA:) and شَغَّرْتُ بَنِي فَلَانٍ *I made the sons of such a one to go forth from such a place:* (S:) or شَغَّرُوا فَلَانًا *They drove away, expelled, or banished, such a one from his country, or town; and the inf. n. is شَغَّرَ and شَغَارٌ. (TA.) — And i. q. تَفَرَّقَ [The act of scattering, or dispersing].* (K.)*

3. شَغَارٌ (Mgh, Mṣb, K,) inf. n. شَاغَرَهُ (S, A, Mgh, Mṣb, K,) *He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting];* (K;) so that the meaning is only *he gave him in marriage his female relation on the condition of his doing the like to him:* (TA:) or *he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other:* (Mgh,* Mṣb:) or *he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this:* (A:) or *he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other.* (S.) The practice of شَاغَرٌ was common in the Time of Ignorance, (Mṣb,) but is

forbidden to the Muslims. (S, A.) — **شَغَرُ** also signifies *Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out, لَا شَغَرَ لَ: (TA:) or two men's acting wrongfully, or injuriously, towards another man: (K, TA:) thus expl. by ISd. (TA.) And The acting with enmity, or hostility. (TA.)*

4. **اشغرت المرأة:** see 1. = **اشغرت الرفقة** [and app. **اشغرت** also (see the last sentence of this art.)] + *The party journeying together withdrew by themselves from the beaten road. (K, TA.)* — See also 8, first sentence. — **اشغرت** said of a she-camel, *She went with wide steps, and quickly. (TA.)* — See, again, 8.

5. **تشغر** *He (a camel) exerted his utmost power, (K,) or spared no exertion, (A'Obeyd, S,) in his pace: (A'Obeyd, S, K:) or ran vehemently: (K:) or went a pace above that termed اللَّبَطَةُ. (TA.)* — **تشغر في أمر قبيح** *He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K.)**

8. **اشغرت** (JK, T,) or **اشغر** (S, K,) *It (a watering-place) was on one side of the beaten track: (JK, T, S, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a watering-place,] uses the phrase بَعِيدُ الْمُشْتَعْرِ [app. meaning far off on one side of the road]. (TA.)* See also 4. — **اشتغر العدد** *The number was, or became, large. (S, K.)* — **اشتغر الإبل** *The camels were, or became, many and various. (K.)* — **اشتغرت عليه ضيعته** *i. q. فَشَّتْ, (A,) i. e. His affairs became disordered so that he knew not with which of them to begin. (TA in art. فشو.)* — **اشتغر الأمر** *The affair became confused: (K:) or became large, or wide, and great, بَفْلَانٍ [with such a one]. (AZ, TA.)* — **اشتغرت الحرب** *The war, or battle, became wide and great. (TA.)* — **اشتغر عليه حسابه** (T, S, A,) in the K **اشغَرُ**, but the former is the right, (TA,) † *What he had to reckon was, or became, too diffuse and numerous to him; (T, K:) such that he could not find the way to sum it up. (S, A.)* — **ذَهَبَ فُلَانٌ يَحْدُ بَنِي فُلَانٍ فَاشْتَعَرُوا عَلَيْهِ** *Such a one went to number the sons of such a one, and they were too numerous for him. (TA.)* — **اشتغري الفلاة** *He went far into the desert. (S, K.)* — **اشتغر علينا** *He exalted himself above us, and boasted against us. (K.)*

شَغَرُوا and **تَفَرَّقُوا شَغَرًا** *They dispersed themselves, or became dispersed, in every direction: (S, K:) and in like manner one says of sheep or goats, تَفَرَّقَتِ الْغَنَمُ شَغَرًا *شَغَر* is a compound of two nouns made into one, and incl., with fet-h for the termination. (S.) The like is not said in the case of [persons &c.] coming, or advancing. (TA.)*

شَغَرَى *A stone at which dogs raise the hind leg and make water, or to make water: (K:) so in the Tekmileh. (TA.)*

شَغَرُ *Empty. (Sgh, Mṣb, K.)* — Also, used as sing. and pl., *A well, and wells, having much water: (K:) or, as is said in the Nawádir, thus used, having much water; wide, or spacious, in the adjacent part where the camels lie down. (TA.)* — Also, accord. to the K, *Two veins, or ducts, (عِرْقَانِ) in the side of the camel: but correctly, as in the Tekmileh, the شَغَارَانِ are the حَالِيَانِ, i. e. two veins or ducts, (عِرْقَانِ) in the two sides of the camel. (TA.)*

شَعُورُ *A tall she-camel, that raises her legs (تَشَعُرُ بِقَوَائِهَا) when she is taken to be ridden (K, TA) or to be milked. (TA.)*

شَعَارَةُ *A she-camel that raises her legs to strike [with them, or kick]. (TA.)*

شَاغُرُ *A dog raising one of his hind legs, and making water, or whether making water or not. (A.)* — **بَلَدَةٌ شَاغِرَةٌ بِرَجُلٍ** *A country, or town, that does not defend itself from a hostile attack (S, A, K) made by any one, (S, K,) by reason of its being destitute (K, TA) of any to protect it. (TA.)* And **أَرْضٌ شَاغِرَةٌ** *A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.)* One says also, **الأَرْضُ لَكُمْ شَاغِرَةٌ**, meaning † *The land, or the earth, is wide, or ample, for you. (TA.)*

مُشْتَعِرُ: see 8 [of which it is app. an inf. n.].

رَفَقَةٌ مُشْتَعِرَةٌ *A party journeying together far from the beaten road. (TA.)*

شغرب

Q. 1. **شَغْرَبَهُ** *i. q. شَغَرَبَهُ, q. v. (AZ, TA.)*

شَغْرَبَى (TA) and **شَغْرَبَةً** (K) *i. q. شَغَرَبَى* and **شَغْرَبَةً** (K, TA.)

شغرب

Q. 1. **شَغْرَبَهُ**, inf. n. **شَغْرَبَةً**, *He threw him down by the trick called شَغْرَبَةً, expl. below; (S, K;) and شَغْرَبَهُ signifies the same. (AZ, TA.)* Accord. to IATH, the primary meaning of **شَغْرَبَةً** is *A twisting, in a neuter sense; and artifice. (TA.)* — Also *He took him, or seized him, violently. (K.)*

Q. 2. **تَشَغْرَبَتِ الرِّيحُ** *The wind whirled (التَوَت) in its blowing. (K.)*

شَغْرَبَى: see **شَغْرَبَةً**.

شَغْرَبَى *Difficult; (K;) anything deemed difficult. (IATH, TA.)* — A [watering-place such as is termed] **مَنْهَلٌ** *lying out of the way. (K, TA.)* — **الشَّغْرَبَى** *The jackal; syn. ابْنُ آوَى. (IATH, TA.)*

شَغْرَبَةً (S, K) and **شَغْرَبَى**, as also **شَغْرَبَةً** (K) and **شَغْرَبَى**, but more chastely with ج, (TA,) *A sort of trick in throwing down [or wrestling]; (S, TA;) the twisting of one's leg with the leg*

of another, (S, K, TA,) and throwing him down (K, TA) in the manner termed شَرًّا [or side-ways]: (TA:) and one says also, بِالشَّغْرَبَةِ, (S, TA, [in one of my copies of the S بِالشَّغْرَبَةِ,]) meaning the same: (TA:) and صَرَعَهُ شَغْرَبَةً: (AZ, TA:) [the pl. is شَغَارِبُ:] Dhu-r-Rummeh says,

وَلَيْسَ بَيْنَ أَقْوَامٍ فُكْلٌ

أَعَدَّ لَهُ الشَّغَارِبُ وَالْمِحَالُ

[And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice]. (S, TA.)

شَغْرَبَى occurs in the "Sunan" of Aboo-Dáwood, in the chapter on the عَقِيقَةُ and غَتِيرَةُ; but it is thought by El-Harbee that the last word is for **شَغْرَبَى**, meaning *Firm in flesh, and thick, big, or bulky. (L, TA.)*

شغف

1. **شَغَفَهُ**, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **شَغَفَ**, (Mṣb,) *He, or it, struck, or smote, his شَغَفَ; (O, K;) like كَدَهُ meaning "he, or it, struck, or smote, his كَدَ" [or "liver"]; (O, TA;) so says Yoo: (TA:) or it (i. e. love) rent the شَغَفَ of his heart: (Fr, TA:) or it (love) reached his شَغَفَ: (ISk, S, TA:) or شَغَفَ قَلْبَهُ it (love) reached the شَغَفَ of his heart, i. e. his pericardium. (Mṣb.)* P'Ab read, [in the Kur xii. 30,] **قَدْ شَغَفَا حَبًّا**, and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the شَغَفَ: (S, TA:) or the meaning is, the love of him has struck, or smitten, her شَغَفَ: (Lth, O, TA:) or he has rent the شَغَفَ of her heart, i. e. its حِجَاب, [app. meaning her midriff,] so as to reach her heart, with love: (Bd:) Abu-l-Ash-hab read **قَدْ شَغَفَا حَبًّا**, with kesr to the غ, [meaning he has become attached to her, or has loved her,] like the reading of Thábit El-Bunyánee, **شَغَفَا**, with kesr to the unpuncted ع: (O, TA:) [for] **شَغَفَهُ**, aor. ʿ, [inf. n. app. **شَغَفَ**,] signifies he became attached to him, or loved him. (K, TA.) One says also, **شَغَفَهُ الْهَالُ**, meaning *The property became embellished to him, [or pleasing to him,] so that he loved it. (Mṣb.)* And **شَغَفَ بِالشَّيْءِ**, like عَنَى, *He was, or became, vehemently desirous of the thing; or fond of it. (TA.)* And **شَغَفَ بِالشَّيْءِ**, like فَرِحَ, *He became disquieted, or disturbed, by the thing. (TA.)*

5. **مَا هَذِهِ الْفُتْيَا الَّتِي تَشَغِفُ النَّاسَ**, a saying of P'Ab, means [What is this judicial sentence] that has put vain suggestions into the minds of the people, and separated them? as though it entered the شَغَفَ of their hearts. (TA.) [See also 1 in arts. شعب and شغب.]

شَغَفَ: see **شَغَفَ** in two places.

شَغَفٌ [app. inf. n. of شَغَفَ: and accord. to Fei, app., *Love reaching to the pericardium*; or *heart-felt love*; see an ex. in a verse cited voce بَلْ; and see also شَغَفٌ and شَغَفٌ;] a subst. from شَغَفَ قَلْبُهُ, said of love. (Msb.) = See also شَغَفٌ, in two places. = Also The bark (جَبَب, AHn, O, or قَشَر, K) of the kind of tree called غاف. (AHn, O, K,*)

شَغَافُ The pericardium; i. e. the غَلَاغ (S, O, K,) or غَشَاء (Msb,) of the heart: (S, O, Msb, K:) or [app. a mistake for “and,” as will be shown by what follows,] its حِجَاب [generally meaning the midriff], (K,) [here said to be,] accord. to AHeyth, a certain fat that clothes the heart: (TA:) [J seems to confound the غَلَاغ of the heart with its حِجَاب; for after “the غَلَاغ of the heart,” he adds, “and it is a skin beneath it (دُونَهُ), like the حِجَابِ:” or the حَبَّة (K) or the سَوِيْدَاء [both generally meaning the core] thereof: (O, K:) or the place of entrance (مَوْج) of the phlegm: (Lth, O, K:) and شَغَفٌ and شَغَفٌ signify the same in the two senses, (K,) or in the first and second senses: (TA:) or شَغَفٌ and شَغَفٌ signify the same as شَغَافُ, accord. to AHeyth: (O:) the pl. of the شَغَاف of the heart is شَغَفٌ; which is metaphorically applied in a saying of 'Alee to the place of the foetus [in the belly]. (TA.) = Also, (A'Obeyd, S, O, K,) and شَغَافٌ (K,) the latter agreeable with analogy as the name of a disease, (TA,) A certain disease that attacks one, beneath the شَرَايِيف [pl. of شَرُوف, q. v.], in the right side: (A'Obeyd, S, O, K:) and (some say, TA) a pain of the belly: (K, TA: [in the CK, البَطْنُ is erroneously put for البَطْنُ:] and (some say, TA) a pain of the شَغَاف of the heart: (K, TA:) accord. to Ag, شَغَافٌ signifies a certain disease in the heart, which, if it reaches to the spleen, kills the patient. (TA.)

شَغَافٌ: see the next preceding paragraph.

مَشْغُوفٌ Insane, or mad; (O, K;) like مَشْغُوفٌ. (O.) And مَشْغُوفٌ بِمَالٍ One to whom property is embellished [or rendered pleasing,] so that he loves it. (Msb.)

شغل

1. شَغَلَهُ (S, O, Msb, K,) aor. ٤, (O, K, Msb,) inf. n. شَغَلَ (Msb, K) and شَغَلَ (K,) the latter on the authority of Sb, (TA,) He, or it, (a man, S, or an affair, Msb,) busied him, occupied him, or employed him; (K;) i. q. أَلْهَاهُ [signifying as above; and particularly he, or it, busied him, &c., so as to divert him from (عَنْ) something; or diverted him from a thing by busying him, &c.]: (S and Msb and K in art. لِهَو, and Bd and Jel in xv. 3, &c.): [شَغَلَهُ signifies he, or it, busied him, &c., much; i. e.] with teshdeed it denotes muchness: (Bd in xlvi. 11:) شَغَلَهُ is a good dial. var. of شَغَلَهُ; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say

أَشْغَلْتَهُ (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say أَشْغَلْتُ, [thus in the O, but in the Msb أَشْغَلْتُ] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, (سعى وسع) شَغَلْتُ سَعَاتِي جَدَوَايَ (see art. سَعَو), or, as some relate it, شَغَلْتُ شِعَابِي جَدَوَايَ (see art. شَعَب).] See another ex. voce شَاغَلَ. One says also شَغَلَ بِهِ (Msb, K,) meaning تَلَبَّى [i. e. He was, or became, busied, &c., by it], (Msb,) and به أَشْغَلْتُ [meaning the same]; (Az, Msb, K;) and شَغَلْتُ عَنْكَ بِكَذَا [I was, or became, busied, &c., so as to be diverted from thee, by such a thing], (S, O,) and أَشْغَلْتُ [in the same sense]: (S:) and شَاغَلَ عَنْهُ (TA,) which likewise signifies تَلَبَّى [meaning as expl. above, or he busied himself, &c., so as to divert himself from him, or it]: (TA in art. لِهَو, and Bd and Jel in lxxx. 10:) some disallow أَشْغَلْتُ, in the form of an active verb, but say أَشْغَلْتُ, in the form of a pass. verb; but it is originally quasi-pass. of أَحْرَقْتَهُ, like as are أَحْرَقَ and أَكْتَبَلَ أَشْغَلْتَهُ; [though why of أَشْغَلْتَهُ rather than of شَغَلْتَهُ, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHát and IDrd, one should not say أَشْغَلْتُ; but IF mentions, as transmitted from the Arabs, أَشْغَلْتُ, and the pass. part. n. (O.) — One says also, نَحْنُ نَشْغَلُ عَنْكَ الْمَرْعَ [We occupy the place of pasturage so as to keep it from thee], and الْهَاءُ [the water]; meaning, it is sufficient for us without being more than sufficient. (S in art. شَغَف.) And شَغَلَ عَنْكَ مَا عِنْدَنَا [What we had was employed so as to be kept from thee]. (JK in that art.)

2: see the preceding paragraph.

4. اشْغَلَهُ: see 1. — مَا أَشْغَلَهُ [meaning How much is he busied! &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6. تَشَاغَلَ عَنْهُ: see 1. [Accord. to Golius, تَشَاغَلُوا signifies They occupied one another, on the authority of the KL; in which, however, I find only تَشَاغَلَ expl. as meaning خود را بچیزی مشغول کردن i. e. To make oneself busied, &c., with a thing.]

8: see 1, in five places. — One says also, أَشْغَلَتْهُ فِيهِ السَّيْرُ The poison crept into him, or pervaded him; syn. سَرَى: and أَشْغَلَتْهُ فِيهِ الدَّوَاءُ The medicine entered into him, and produced an effect upon him, or showed its effect upon him; syn. نَجَعَ. (TA.)

شَغَلَ an inf. n. of 1. (K, Msb.) See the next paragraph. = And see also شَغَلَهُ.

شَغَلَ and شَغَلَ and شَغَلَ (S, O, Msb, K) and شَغَلَ (S, O, K) Business, occupation, or employment; (PS;) contr. of فَرَاغَ (K:) [and particularly business, &c., that diverts one from a

thing:] or an occurrence that causes a man to forget, or neglect, or be unmindful: (Er-Rághib, TA:) pl. [of pauc.] أَشْغَالٌ (S, O, K) and [of mult.] شُغُولٌ (K:) شُغُلٌ is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَالٌ; like عَقْلٌ and مَرَضٌ. (TA in art. مَرَض.) [See also أَشْغُولَةٌ.]

شَغَلَ: see the next preceding paragraph.

شُغُلٌ Busy, or busied, occupied, or employed: (K:) [and particularly busy, &c., so as to be diverted from a thing:] thought by ISd to be a possessive epithet [meaning دُو شُغُلٍ], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from الشُّغْل [or الشُّغْلُ]: (IAar, in O:) and مُشْغُولٌ signifies the same; (Msb, TA;) and مُشْتَغَلٌ (Az, Msb, K) and مُشْتَغَلٌ (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for مُشْتَغَلٌ is not mentioned by F]. (K.)

شُغُلٌ: see شُغْلٌ.

شَغَلَةٌ Reaped grain or wheat, collected together, in the place where it is trodden out; syn. بَيْدَرٌ and كُدْسٌ (IAar, O, K) and عَرْمَةٌ (IAar, O;) as also شَغَلَةٌ (IAth, TA:) pl. [or coll. gen. n.] of the former شُغْلٌ (O, K, TA, [in the CK, erroneously, شُغْلُ]) like as تَمَرٌ is of تَمْرَةٍ. (O, TA.)

شَغَلَةٌ: see the next preceding paragraph.

شَغَالٌ signifies كَثِيرُ الشُّغْلِ [i. e. Having much business or occupation or employment; or who busies or occupies or employs himself much]. (TA.)

شَاغَلَ act. part. n. of شَغَلَهُ; [Busying, occupying, or employing; &c.]; (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, شَغَلْتَنِي عَنْكَ الشَّوَاغِلُ [Busying affairs busied me, or have busied me, so as to divert me from thee]: the last word being pl. of شَاغَلَ (TA.) شُغْلٌ شَاغَلَ [lit. Busying business, or the like,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لَيْلٌ لَيْلٌ. (S.)

أَشْغَلَ مِنْ أَشْغَلَ [More, and most, busy &c.]. P. 354. ذَاتُ التَّحْمِيْنِ [More busy than she who was the owner of the two skins of butter] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwát Ibn-Jubeyr El-Ansáree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, “Hold thou it until I look at another:” and she said, “Untie thou another skin:” and he did so, and looked at it, and said, “I desire other than this; therefore hold thou it:” and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the him. (Meyd.)

أَنْعَوْلُهُ an instance of the measure أَنْعَوْلُهُ from الشَّغْلُ [similar to الْهَوَّةُ and الْهَيْبَةُ and to الْعَوْبَةُ, &c.; app. meaning *A thing with which one is busied*, &c.: and also *syn. with شُغْلٌ*]. (O, K.)

مُشْغَلَةٌ *A thing that causes one to be busied*, &c.: (K, *TA:) pl. مَشَاغِلُ. (TA.)

فُلَانٌ قَارِعٌ مُشْغُولٌ see شُغْلٌ. — [Hence,] فُلَانٌ قَارِعٌ مُشْغُولٌ *Such a one is devoted to that which is unprofitable*. (TA.) — And جَارِيَةٌ مُشْغُولَةٌ *A young woman having a husband*. (TA.) — And مَالٌ مُشْغُولٌ *Property devoted to commerce*. (TA.) — And دَارٌ مُشْغُولَةٌ *A house in which are inhabitants*. (TA.)

مُسْتَعْلٌ and مُسْتَعْلٌ see شُغْلٌ.

شغى and شغى

1. شَغَى, aor. ʔ, inf. n. شَغًا, [signifies accord to some] *He (a man) had a tooth, or teeth, exceeding the other teeth: and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَةٌ below,] he had a tooth, or teeth, differing in the manner of growth from the other teeth*. (S.) [And] شَغِيَتِ السِّنُّ, aor. ʔ; (Msb, K;) and شَغَتْ, aor. ʔ; (K;) inf. n. (of the former, Msb, TA) شَغًا (Msb, K, TA) and [of the latter] عَلُوٌّ (K, TA, [in the CK شَغُو, but]) like عَلُوٌّ (TA); [accord. to some] *The tooth exceeded the other teeth: (Msb:) and [accord. to others] (Msb) the tooth differed from the other teeth (Msb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, شَغَا signifies the differing in respect of the manner of growth and of collocation: or the upper teeth's not falling upon the lower: (TA:) or, as IF says, the advancing of the upper teeth beyond the lower. (Msb.)* The epithet applied to a man is أَشْغَى; and to a woman, شَغَوَاءُ; and the pl. is شُغُو: (S, Msb:) [and] the epithet applied to a tooth is شَغَوَاءُ and شَغِيَاءُ (K;) or شَاغِيَةٌ (S, Msb); which last is said by Az to have two meanings; one whereof is *exceeding [the other teeth]*; and the other, *being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it: (Msb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekeereyà, this signifies differing in the manner of growth of its growth from the manner of growth of the others, whether exceeding or not exceeding: or, accord. to a marginal note in the copy of Aboo-Sahel El-Harawee, crooked; not exceeding. (TA.)*

2. تَشْغِيَةٌ signifies *The dribbling of the urine*, (Lth, K, TA,) *little by little*. (Lth, TA.) One says of a man, شَغَى (TK,) and أَشْغَى بِبَوْلِهِ (IAth, TA,) *He dribbled his urine*, (IAth, TA, TK,) *little by little*. (IAth, TA.)

4. أَشْغَوْا بِهِ + *They disagreed with, differed from, or opposed, the people, in respect of his*

affair, or case: (K:) as though taken from شَغَا الْأَسَانِ. (TA.) — See also 2.

شَغَا inf. n. of شَغَى said of a man, (S,) or of شَغِيَتِ said of a tooth. (Msb, K.) — Also a subst. signifying *A dribbling of the urine*; and so شَغِيَةٌ. (K.)

أَشْغَى: see شَغَوَاءُ, voce أَشْغَى.

شَغَا: see شَغِيَةٌ.

شَاغِيَةٌ: see 1, last sentence.

أَشْغَى; fem. شَغَوَاءُ and شَغِيَاءُ; and pl. شُغُو: see 1, last sentence. — شَغَوَاءُ also signifies *An eagle*; (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so أَشْغَوَةٌ. (T in art. امر.)

مُسْتَعْلٌ One who separates himself from every yoke-fellow, or familiar: — and one whose age (سِنُهُ) is deficient: — in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعِيٌّ [or boy four spans in height]. (TA.)

شف

1. شَفَّ, aor. ʔ, inf. n. شُفُوفٌ (S, Mgh, O, Msb, K) and شَفِيفٌ (S, O, K) and شَفَّفٌ (CK, [but not in my MS. copy of the K nor in the TA,]) *It (a garment, or piece of cloth,) was thin, fine, or delicate, (S, Mgh, O, Msb, K,) so that what was behind it was visible, (S, *IB, Mgh, [for شَفَّفَهُ in some copies of the S, and خَلَّفَهُ in others, I read مَا خَلَّفَهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is مَا وَرَاءَهُ]) or so as to tell what was beneath it: (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See شَفَّاقٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ *His garment was thin, &c., upon him*. (S.) — And شَفَّ جِسْمُهُ, aor. ʔ, inf. n. شُفُوفٌ, *His body became lean, or emaciated*. (S, O, K.) = شَفَّ, aor. ʔ, inf. n. شَفَّ, *It (a thing, O, Msb) exceeded; or was, or became, redundant*. (S, O, Msb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانِقٍ *It exceeded by about a دَانِقٍ*. (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. يَشْفُ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشْفُفُ,] inf. n. شُفُوفٌ; and شَفَّفَ, and اسْتَشَفَّ; [app. meaning, as seems to be indicated by the context, *It exceeded it:*] and شَفَّفَتْ فِي السَّلْعَةِ [app. a mistranscription for شَفَّفَتْ] *I gained in, or upon, the the article of merchandise: (TA: [and so, app., اسْتَشَفَّ فِي تَجَارَتِهِ and شَفَّفَتْ: see شَفَى])* [He obtained what is termed شَفَّ in his traffic; i. e.] *he made gain, or profit, in his traffic; syn. رَجَحَ*. (S and K in art. رَجَحَ.) — And sometimes (Msb) it signifies also the contr.; i. e. *It fell short; or was, or became, deficient*. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) هَذَا يَشْفُ قَلِيلًا *This falls short, or is deficient, a little*.*

(O, Msb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. ʔ, *The garment was too short for him*. (TA.) = Also شَفَّ, (O, K,) aor. ʔ, (O,) *It (a thing, O) was, or became, in a state of motion, commotion, or agitation*. (O, K.) = And شَفَّ لَكَ الشَّيْءُ i. q. ثَبَّتَ [app. meaning *The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.*]. (TA.) = شَفَّهَ, (S, M, O, K,) aor. ʔ, inf. n. شَفَّ (S, M, TA) and شُفُوفٌ, (M, TA,) *It (anxiety) rendered him lean, or emaciated; (S, O, K;) as also شَفَّفَهُ; (S;) both are also expl. as meaning it rendered him lean, or lank in the belly, so that he became slender: (TA:) or, accord. to the M, it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience. (TA.)* And شَفَّ النَّفْسُ, as used in a verse of Towbeh Ibn-El-Homeiyir, *It hurt and melted the souls*. (Ham p. 594.) = See also 8, in two places.

2: see the preceding paragraph, in two places.

4. أَشَفَّتُهُمْ *I preferred them, or judged them to excel*. (K.) You say, أَشَفَّتْ بَعْضُ وَلَدِي عَلَى بَعْضٍ *I preferred some of my children above some*. (S. [And the like is said in the Mgh,]) And أَشَفَّتْ هَذَا عَلَى هَذَا *I preferred this above this*. (Msb.) — And اشْفَ فُلَانٌ الدِّرْهَمَ *Such a one made the dirhem to exceed: or, made it to full short*. (TA.) = أَشَفَّ عَلَيْهِ [if not a mis-transcription for أَشَفَّ, which I rather think it to be,] *He excelled him, or surpassed him*. (TA.) = أَشَفَّ الْفَمُ *The mouth had in it a fetid odour*, (Ibn-Buzurj, TA.)

6. تَشَافَفْتُهُ *I took away his or its, شَفَّ, i. e. excess, or redundancy*. (O, K.) — See also the next paragraph, in three places.

8. كَلَّهَ مَا فِي الْإِنَاءِ (S, O, K) كَلَّهَ (K) *He drank what was in the vessel, all of it, (S, O, K,) even the شَفَاقَةُ [or last drop or remains], (O,) not leaving any of it remaining; (S;) [and so اسْتَشَفَّ; as also تَشَافَّ: (S, O, K:) and شَفَّاقٌ] He drank the water to the uttermost, not leaving any of it remaining; as also شَفَّهَ, aor. ʔ, inf. n. شَفَّ: and شَفَّفَتْ الْمَاءَ *I drank much of the water without having my thirst satisfied*. (TA.) [Hence,] in the trad. of Umm-Zarà, [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., لَيْسَ الرَّثَى عَنِ التَّشَافِّ (S, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel; for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein, (S, *O, TA.)* Accord. to IAar, one says also تَشَافَّتِ الْمَاءَ *I exhausted the water; which, ISd says, is originally تَشَافَفْتُ*. (TA.) — 'Abd-Allah Ibn-Sebreh El-Harashree uses the first of these verbs metaphorically in relation to death; saying,*

* سَأَيْتُهُ الْمَوْتَ حَتَّى أَشَقَّ آخِرَهُ *

meaning † [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) — And البَعِيرُ الحِزَامُ اشْتَقَّ means *The camel filled, and took up wholly, the girth, (O, K, TA.) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.)*

10. اسْتَشَفَّ (O, K,) or اسْتَشَفَّ مَا وَرَاءَهُ (S, Mṣb,) *He saw what was behind it. (O, Mṣb, K.)* [Thus the former signifies *He saw through it*: and it is used in this sense both properly and tropically.] — Hence the saying to the seller of cloths, اسْتَشَفَّ هَذَا الثَّوبَ, [which may be rendered *Look thou through this garment, or piece of cloth*; but is expl. as] meaning *make thou this garment, or piece of cloth, single, [by unfolding it,] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.)* — اسْتَشَفَّ also signifies [agreeably with the explanation of اسْتَشَفَّ مَا وَرَاءَهُ mentioned above] † *He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.)* — And one says, كَتَبْتُ فَاسْتَشَفَّهُ, meaning † [I wrote a letter, or writing, &c., and] he examined attentively what was in it. (TA.) — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of اسْتَشَفَّ “*Desiderio alicujus rei implevit*,” with الِى before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. شَفَّشَفَهُ: see 1, latter part. — Also, accord. to IAḡr, (O, TA,) inf. n. شَفَّشَفَهُ (K, TA,) *It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.)* And accord. to AA, التَّشَفُّشَفَةُ signifies *The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K.)* [But I think that, for وَذَرُ الدَّوَاءِ in the K, we should read وَذَرُ الدَّوَاءِ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.] — شَفَّشَفَهُ signifies also *The sprinkling of urine and the like. (K.)* You say, شَفَّشَفَ بَبُولُهُ *He sprinkled his urine. (O.)* — Also *The trembling, and the being confused (الإختِلَاطُ), (O, K, TA,) resulting from intense jealousy. (TA.)* [See مَشَفَفَ.] — And شَفَّشَفَ عَلَيْهِ *He was solicitously affectionate, or pitiful or compassionate, towards him. (TA.)* [See, again, مَشَفَفَ.]

R. Q. 2. تَشَفَّفَ, said of herbage, *It began to dry up. (TA.)*

شَفَّ *A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O,* Mṣb, K;*) as also شَفَّ (AZ, S, O, Mṣb, K) and شَفِيفٌ (Mṣb:) you say شَفَّ ثَوْبٌ (S, Mgh, Mṣb) and شَفَّ (S, Bk. I.*

Mṣb) and شَفِيفٌ. (Mṣb:) [see also شَفَّافٌ:] and the garment, or piece of cloth, itself, is termed شَفَّ and شَفَّ: (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K:] or شَفَّ signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Abou-Naṣr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it: (S:) pl. شَفُوفٌ. (O, Mṣb, K.) Among the verses of “the Book” [of Sb, cited as exs. therein], is the following:

* لَبَسْتُ عَبَاءَةً وَتَقَرَّرْتُ عَيْنِي *
* أَحَبُّ إِلَيَّ مِنْ لَبْسِ الشُّوفِ *

[*Verily the wearing of a woollen cloak, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments.*] (O.) = See also شَفَّ = شَفَّ [app. شَفَّ] also signifies *Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.)*

شَفَّ: see شَفَّ, in three places. = Also, (S, Mgh, O, K,) and شَفَّ (L, K,) but the former is that which is well known, (L, TA,) and شَفِيفٌ, (TA,) *Gain, or profit; increase obtained in traffic: and excess, surplus, or redundancy: syn. رِبْحٌ [q. v.]: and فَضْلٌ (S, Mgh, O, K;) and زِيَادَةٌ. (Mgh, TA.)* Hence (Mgh) نَهَى عَنْ شَفٍّ مَا لَمْ يَضْمَنْ, meaning [He (the Prophet, TA) forbade] the رِبْح [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لَهَذَا عَلَى هَذَا شَفٌّ [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قَوْلًا شَفًّا *He said a saying that was a redundancy. (TA.)* — And A deficiency: thus having two contr. meanings. (Isk and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — Also, the first word, i. q. مَهْنٌ: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, يَا شَفٍّ لَكَ يَا شَفٍّ [May it be an unalloyed gratification to thee, O such a one]. (TA.) — And A thing that is little, or small, in quantity; mean, or paltry. (TA.) [See also شَفِيفٌ, last signification.]

شَفَفَ: see شَفِيفٌ, last signification. = Also i. q. خَفَّةٌ [Lightness, &c.]. (TA.) — And sometimes it signifies *Evilness, or narrowness of the circumstances, (رَقَّةٌ) of one's state, or condition. (TA.)*

شَفَّافٌ: see شَفَّافَةٌ.

شَفِيفٌ: see شَفَّ, in two places: = and see شَفَّ. = Also *Cold, as a subst.; (Isk, S, O, Mṣb;) thus in the saying, وَجَدَ فِي أَسْنَانِهِ شَفِيفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and so شَفَّانٌ: (Isk, Mṣb:) or, as some say, (O,)*

the hurting, or paining, (نَدَعٌ, [in the CK نَدَعٌ]) of cold: (S, O, K:) and intense cold, with rain and wind; and شَفَّافٌ is its pl.: (TA:) or intense cold [alone]: (Mṣb:) or a cold wind in which is moisture: (O:) and شَفَّانٌ signifies the cold of a wind in which is moisture: (S:) or شَفِيفٌ has this last signification; and شَفَّانٌ, the signification next preceding it: one says, لَهَا شَفَّانٌ شَفِيفٌ *A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Mṣb:) or شَفِيفٌ signifies rain and hail: (O:) or so شَفَّانٌ; [or rain and cold: for بَرْدٌ is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Mṣb:) or شَفِيفٌ signifies also rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind: (K;) as also شَفَّافٌ: (O, K:) or this last signifies a wind of mild cold: (S, TA:) and شَفَّانٌ, cold and wind: (O, K:) one says, عَدَاةٌ ذَاتُ شَفَّانٍ *a morning having cold and wind (S,* O, K) with moisture. (S.)* — And Intense heat (IDrd, Es-Sarakustee, O, Mṣb, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) — And Pain in the stomach. (Abou-Sa'eed, O.) = [Also Affected with pain: or with hurt, or grief. (Freytag, from the Deewān of the Hudhalees.)] = Also Small, or little, in number, quantity, or amount; and so شَفَفٌ. (O, K.) [See also شَفَّ, last signification.]*

شَفَّافَةٌ *A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a vessel: (Ham p. 239:) IATH says that some of the later writers mention it as being with س. (TA.)* Dhu-r-Rumme uses the phrase الشَّفَّافُ, in a verse, as meaning *In the remaining portion of the day. (O.)*

شَفَّافٌ *Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent: applied to a gem, or the like; and to a garment, or piece of cloth. (TA.)* [See also شَفَّ.]

شَفَّانٌ: see شَفِيفٌ, in six places.

شَفَّافٌ *A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.)* = See also شَفِيفٌ.

شَفَّافِيفٌ *Vehement thirst. (O, K.)*

أَشَفَّ [a noun denoting excess]. It is said in a trad. of Rāfi', أَشَفَّ مِنْهَا قَلِيلًا, meaning [And the anklet, or pair of anklets, was more than they [in value or weight]; (syn. أَفْضَلُ and أَزِيدُ); i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, أَشَفَّ فَلَانٌ, meaning *Such a one is a little greater, or older, (أكْبَرُ قَلِيلًا), than such a one. (TA.)*

مَجُفُوفٌ is said by Ibn-Buzurj to be like مَجُفُوفٌ

[part. n. of جَفَّه; i. e. *Collected*; or *collected together and taken away*]. (TA.)

مُسَفِّفٌ (O, K) and مُسَفِّفٌ (K), the latter on the authority of IAqr, (TA,) *Slender, shallow, or weak, in intellect, and evil in disposition*. (O, K.) And [both words agreeably with different explanations of the verb] *One in whom is*, (K,) or, accord. to Saad, *one who is as though there were in him*, (O,) *a trembling, and confusion*, (O, K,) *resulting from jealousy*, (K,) or *from vehement jealousy*, (O,) and *solicitous affection, or pity or compassion, for his حَرَم* [or *wives, or women under covert, and household*, (in the CK his حَرَم)] as though jealousy wasted his heart, and made him lank and lean: or *evil in disposition, and very jealous*: and † the latter word, *solicitously affectionate; or pitying, or compassionating*. (TA.)

مُسَفِّفٌ: see the next preceding paragraph, in two places.

شفر

1. The primary signification of [the inf. n.] شَفَر [i. e. شَفَر, of which the verb is app. شَفَر] is *The act of cutting, or cutting off*; syn. قَطَعَ. (Ham p. 57.) = شَفَرًا (K,) inf. n. شَفَر (TA,) *He struck her* (a woman's) شَفَر (K, TA) *in compressing her*. (TA.) — And شَفَر [or app. شَفَر] *He annoyed, molested, harmed, or hurt, a man*. (IAqr, O, TA.) = شَفَرَتْ, aor. ʿ, inf. n. شَفَارَةٌ, *She* (a woman) *was one whose gratification of her venereal lust* (شَبَوَتْهَا) *soon took place*: (K:) or *she emitted*; [or, app., *emitted soon*]; syn. أَتَزَلَّتْ. (TA.) = And شَفَر, aor. ʿ, *It decreased, diminished, or became defective or deficient*. (IAqr, K.)

2. شَفَرًا (K,) inf. n. تَشْفِيرٌ, (Ibn-'Abbád, O, K,) *He compressed her* (i. e. a woman, Ibn-'Abbád, O) *on the شَفَر of her فَرْج*. (Ibn-'Abbád, O, K.) — And شَفَرَتِ الشَّيْءَ, inf. n. as above, *I eradicated, or extirpated, the thing*. (TA.) = شَقَرِ الْمَالِ (O, K,) inf. n. as above, (K,) *The property became little*: (O, K:) and *went away*: (K:) from IAqr. (TA.) — And شَقَر said of a man, *He gave little*. (Ham p. 242.) — And شَقَرَتِ الشَّمْسُ (O, K) لِلْغُرُوبِ (O) † *The sun became near to setting*; (O, K:) being likened to a man whose property has become little, and gone away. (TA.) — And in like manner, (TA,) لَا مَرَّ عَلَى شَقَر (Ibn-'Abbád, O, K) and لَا مَرَّ (Ibn-'Abbád, O,) said of a man, † *He was, or became, on the brink, or verge, of the affair, or event, or case*. (Ibn-'Abbád, O, K.)

4. اشفر is said in the Tekmileh to signify *He* (a camel) *strove, or exerted himself, in running*: but perhaps it should be اشغر, mentioned before [in art. شغر]. (TA.)

شَفَر: see the next paragraph, in four places.

شَفَر The place of growth of the eyelash, (Sh, T, S, A, Mgh, K,) which is the edge of the eyelid; (S, Mgh;) as also شَفَرٌ (Kr, A, K) and شَفِيرٌ: (K:) or, accord. to some, this last signifies the

upper side of the inner angle of the eye: (TA:) and with the vulgar, the first signifies the eyelash; but this is [said to be] a mistake: (IKt, Mgh:) it occurs, however, in this sense, in a trad. of Esh-Shaabee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word شَفَر should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lh, K:) and the pl. is أَشْفَارٌ (Sb, S, Mgh, Mghb,) the only pl. form. (Sb, TA.) [Hence,] one says, مَا بَالِدَارِ شَفَرٍ (Ks, Fr, T, S, Mgh, K,) and شَفَرٌ (Lh, Mghb, K,) but Sh disallows this latter, (TA,) and شَفَرَةٌ (Fr, Sgh, K,) † *There is not in the house any one*: (S, Mghb, K, &c.) and مَا رَأَيْتُ مَا رَأَيْتُ † *I saw not of them any one*: from the شَفَر of the eye: meaning one having a شَفَر: (A:) and شَفَر is also used in this sense without a negation. (TA.) One says likewise, مَا تَرَكْتَ السَّنَةَ طُفْرًا وَلَا شَفْرًا † *The year of drought left not anything*: and sometimes they said شَفْرًا, with fet-h, and in this case they said طُفْرًا, for assimilation. (A.) — Also, (S, A, Mgh, Mghb, K,) and شَفِيرٌ (S, A, Mghb, K,) *The edge, border, margin, brink, brow*, (S, Mgh, Mghb,) or *side*, (A, K,) of anything; (S, A, Mgh, Mghb, K;) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Mghb, in relation to the latter word:) one says, قَعَدُوا عَلَى شَفِيرِ النَّهْرِ, and البَيْتِ, and القَبْرِ, *They sat upon the side of the river, and of the well, and of the grave*: (A:) and both words signify the side of the upper part of a valley. (K.) — And الشَّفَر (K,) or شَفَرُ الْفَرْجِ (Mghb,) and شَفَرُ الْمَرَأَةِ (TA,) *The edge*, (Mghb, K,) or *border*, (TA,) of the vulva, or external portion of the organs of generation, [meaning, of each of the labia majora,] of a woman: (Mghb, K, TA:) pl. أَشْفَارٌ: (Mghb:) the اِسْتِكَانَ are the two sides [or labia majora] of the vulva of a woman; and شَفَرَانِ are the two borders of the said اِسْتِكَانَ: (AHeyth, Mgh, TA:) Lth says that the شَفَرَانِ are [two parts] of the pudendum muliebri: (TA:) and شَفَرُ الرَّجْمِ and شَفَرَاهَا signify [in like manner] the edges of the vulva: (S:) and شَفَرُ الْمَرَأَةِ and شَفَرَاهَا, the two edges of the رَجْم [or vulva (for الرَّجْم is here used tropically, for الْفَرْج, as it is in many other instances,)] of a woman. (TA.)

شَفَر: see شَفَرَةٌ, first sentence.

شَفَر: see سَفَنٌ, first sentence.

شَفَر [an epithet of which the fem. only is mentioned]. شَفِيرَةٌ and شَفِيرَةٌ signify *A woman who experiences the gratification of her venereal lust* (تَشْبَوَتْهَا) *in her شَفَر*; so that she emits (تَزَلُّ) speedily: or [in the CK “and”] *who is content with the least of coitus*: (K, TA:) contr. of شَفِيرَةٌ. (TA.)

شَفَرَةٌ A large knife; (S, A, K;) as also شَفِيرَةٌ, though this is mentioned only by the author of

the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions شَفَرَةٌ as having this signification, on the authority of Meyd;]) or a broad knife: (Mgh, Mghb:) pl. شَفَارٌ (Mghb, K) and شَفَرَاتٌ (Mghb) and [coll. gen. n., of which شَفَرَةٌ is the n. un., or it may be a quasi-pl. n. of شَفَرَةٌ]. (TA.) — And hence, (Mgh, TA,) † *A servant*; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْفَرُ الْقَوْمِ شَفَرَتُهُ † *The least of the party is their servant*. (S, Mgh.) — Also *A shoemaker's knife*. (S, K.) — And *A piece of iron made broad, and edged, or pointed*. (K.) — *A broad blade*: so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) — *The edge, or cutting part*, (حَدُّ) of a sword: (S, Mgh, K:) or the edge of the cutting part of a sword. (TA. [See دُبَابٌ.]) *The side of a blade*: (K:) or *each of the two sides thereof*. (AHn, TA.) [Each of the two sharp sides or edges of a spear-head and of an arrow-head.] — See also شَفَرٌ, second sentence.

شَفَرَةٌ: } see the next preceding paragraph.
شَفَرَةٌ: }

زُبُورٌ q. i. شَفُورٌ The hornet, or hornets. (Golius, on the authority of Meyd.)]

شَفِيرٌ: see شَفَرٌ, in three places. — Also The edge of the lip of a camel. (K.) = شَفِيرَةٌ: see شَفَرٌ, voce شَفَرٌ.

يَرْبُوعٌ شَفَارِيٌّ A jerboa having hair upon its ears: (S:) or having large ears: or having long ears, and bare toes, [in the CK, for الْعَارِي الْبَرَاتِي, which is evidently the right reading, we find الْعَالِي الْبَرَاتِي,] not quickly overtaken: (K:) it is [of] a species of jerboa called ضَانُ الْيَرَابِيْعِ, the fattest and the best, with ears somewhat long: (TA:) or having long legs, and soft and fat flesh: (K:) it is said that it has a nail in the middle of its shank. (TA. [See تَدْمِيٌّ.]) — أَذُنٌ شَفَارِيَّةٌ A long and bulky [lizard of the kind called] ضَبٌّ. (Ham p. 242.) — أَذُنٌ شَفَارِيَّةٌ (as also شَرَايِيَّةٌ [q. v.], TA.) A large ear: (K:) or a bulky ear: (A'Obeid, TA:) or a long ear: (AZ, TA:) or a broad ear, soft in the upper part: (TA:) or an ear having much hair and fur. (Ham p. 242.)

شَقَّارٌ The possessor of a شَفَرَةٌ [or large knife]. (A, * TA.)

شَفِيرٌ, and its dual: see شَفَرٌ, last sentence, in three places. — Also *One who destroys, or makes away with, his property*: so in the Tekmileh. (TA.)

مُسَفِّفٌ: see what next follows.

مُسَفِّفٌ The lip of a camel; (S, Mgh, Mghb, K;) as also مُسَفِّفٌ: (K:) and † of a horse: (S, TA:) and † of a human being: (K, TA:) or † of an Abyssinian, as being likened to that of a camel: (A'Obeid, TA:) pl. مَسَافِيرٌ. (S, K.) It is said in

a prov., أَزَاكَ بَشْرًا مَا أَحَارَ مَشْفَرٌ [lit. *External skin hath shown thee what a lip hath transmitted to the stomach;*] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state*: (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — Also *The vulva, or external portion of the organs of generation, of a woman*: (R, MF:) but this is strange. (TA.) — And † *A piece of land: and of sand*: (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also *A state of resistance; inaccessibleness, or unapproachableness*: (K:) *strength, or power*; (K, *TA;) *vehemence, or hardness, or firmness*. (K, TA.) — And *A state of perdition or destruction*: and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], تَرَكْنَهُ عَلَى مِثْلِ مَشْفَرِ الْأَسَدِ [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA.)*

عَيْشٌ مُشْفَرٌ *Strait, scanty, subsistence*. (O, K.)

شفر

شَفَارِجٌ *A tray (طَبَقٌ) on which are small saucers, or cups, سُدْرَجَاتٌ and فَيْخَاتٌ* (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from بِيْشَارِجٌ or بِيْشَارِجٌ (K, TA) or بِيْشَارِجٌ; (as in some copies of the K;) or what people call بِيْشَارِجٌ (Yaakooḥ, S:) [i. e. بِيْشَ پَارُ or بِيْشَ پَارَه, “pésh pâr,” and “pésh párah,” meaning “sweetmeats presented to a guest:”] accord. to El-Jawáleekee, it signifies *different kinds of flesh-meat in طبابخ*: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the “Kitáb el-Moḥeet,” شَفَارِجٌ is said to be pl. of شَفَارِجٌ, signifying *a kind of food*. (TA.)

شفع

1. شَفَعَهُ, (S, Mgh, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. شَفَعَ, (S, Mṣb,) *He made it to be a شَفَعٌ*; (S, K, TA;) meaning (TA) *he made it (a single thing) to be a زَوْجٌ* [i. e. *he made it to be one of a pair or couple*; and sometimes, *he made it to be a pair or couple together*]: (Mgh, TA:) or *he adjoined it to, or coupled it with, that which was a single thing*: (Mṣb:) accord. to Er-Rághib, الشَّفَعُ signifies *the adjoining a thing to its like*. (TA.) You say, كَانَ وَتَرًا فَشَفَعْتُهُ بِأَخْرَ [It was a single thing, and] I made it to be one of a pair, or couple, with another. (Mgh. [In Har p. 194, I find the phrase كَانَ وَتَرًا فَشَفَعَهُ, expl. in like manner; but شَفَعَهُ thus used I do not find in any lexicon: it may, however, be correctly thus used; for تَشَفَّعٌ, which has the form, app. has also the signification, of its quasi-pass.]) [And شَفَعَ

الْمَلِكُ بِمِلْكِهِ آخَرَ *The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: and شَفَعَ بِهِ مِلْكُهُ It had a possession coupled with it by purchase: see شَفَعَةٌ*.] You say also, شَفَعْتُ الرَّكْعَةَ I made the ركعة to be two. (Mṣb.) And a poet says,

مَا كَانَ أَبْصَرَنِي بِغُرَاتِ الصَّبَى
فَالْيَوْمَ قَدْ شَفَعْتُ لِي الْأَشْبَاحَ

[How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.)* — [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) شَفَعْتُ, (S, O,) inf. n. شَفَعَ, (S,) meaning *She became such as is termed شَافِعٌ* [q. v.]: (S, O:)

لَأَنَّ وَلَدَهَا شَفَعًا أَوْ شَفَعْتَهُ [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. شَفَعَ, or the inf. n. in this case is شَفَعَ, with kesr. (O, K.) — One says also, إِنَّهُ لَيَشْفَعُ عَلَيَّ بِالْعَدَاوَةِ, (K,) or لِي, (O,) i. e. † *Verily he aids [another, becoming to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another]*. (O, K, TA.) Accord. to Er-Rághib, يَشْفَعُ means *He joins himself to another, and aids him, becoming to him one of a pair, or a شَفِيعٌ* [i. e. *an intercessor*], in doing good or evil,

so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], إِنَّهُ لَيَشْفَعُ عَلَيَّ بِالْعَدَاوَةِ [and in what follows the same]: (TA:) or these words mean *Whoso adds a [good] deed to a [good] deed*: (O, K:) or, as some say, the شَفَاعَةُ here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. شَفَعًا as distinguished from شَفَعَ, what is here meant is *Intercession*.] — [Hence also,] شَفَعَ لَهُ, (S, *K, *TA,) or إِلَى الْأَمِيرِ, (MA,) aor. ʿ, (K, TA,) inf. n. شَفَعًا; (MA, K, TA;) and تَشَفَّعَ فِيهِ, (MA,) or تَشَفَّعَ فِيهِ, (S, TA;) *He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]*: (MA, TA:) and شَفَعَ بَيْنَ النَّاسِ [He interceded between the people], inf. n. شَفَعًا; (Jel in iv. 87:) and شَفَعْتُ فِي الْأَمْرِ, (Mṣb,) inf. n. شَفَعًا (IKtṭ, Mṣb, TA) and شَفَعَ, (Mṣb, [but the latter is scarcely to be found elsewhere thus used,]) *I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiating, or some right or due*: (IKtṭ, *Mṣb, TA:*) شَفَاعَةٌ is mentioned, but not explained, in the K: (TA:) as distinguished from شَفَعَ meaning as expl. above, it signifies *the joining oneself to another*

as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the speaking of the شَفِيع [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word طَلَبٌ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds. (TA.) Hence, in a trad., أَشْفَعُ تَشَفُّعًا [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], وَلَا تَنْفَعُهَا شَفَاعَةٌ [Nor shall intercession profit it] means that it shall have no شَافِع [or intercessor] for his شَفَاعَةٌ [or intercession] to profit it; being a denial of the شَافِع; (Ibn-'Arafēh, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafēh, O, TA,) and xx. 108. (TA.) شَفَعَ, inf. n. شَفَعَ and شَفَاعَةٌ, also signifies *He prayed, or supplicated*: and thus Mbr and Th explain the words of the Kur [ii. 256], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) — Accord. to El-Kutabee, (Mgh,) [i. e.] El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] مَا بَاعَ شَفَعَ إِلَيْهِ فِي مَا بَاعَ, meaning *He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]: and of the latter person, فَشَفَعَهُ [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote*. (Mgh, TA.)* = شَفَعَ, inf. n. شَفَعَ, signifies also *He, or it, was, or became, tall, or high*. (TA.) = And شَفَعَ, like عَنَى, *He (a man) was smitten by the [evil] eye*. (IKtṭ, TA. [But see شَفَعَةٌ, last sentence.])

2: see 1, near the beginning. — شَفَعْتُهُ فِيهِ, inf. n. تَشَفَّعَ, I accepted his intercession (شَفَاعَتَهُ) [for him]. (S, *O, K.) See, again, 1, in the last quarter of the paragraph. — And see another signification of the verb in a later part of the same paragraph.

5. تَشَفَّعَ [signifies *It was made a pair or couple*, accord. to the K. voce وَتَرٌ; this word being there expl. as meaning مِّنَ الْعَدَدِ تَشَفَّعَ, instead of تَشَفَّعَ, we find تَشَفَّعَ. — فِيهِ, and تَشَفَّعَ لَهُ: see 1, near the middle of the paragraph. — [It is said in the TA that تَشَفَّعَ also is quasi-pass. of تَشَفَّعَ بِهِ: but تَشَفَّعَ is evidently, here, a mis-transcription, app. for تَشَفَّعَ, meaning *He was granted intercession*.] = Also *He became a شَافِعِي* [i. e. *a follower of the Imám Esh-Sháfi'ee*] in persuasion: but this is post-classical. (TA.)

upon certain conditions expl. voce شَفَعَةٌ. (Mgh, Mṣb.) = Also Affected with diabolical, or demoniacal, possession; or with madness, or insanity; (O, K;) and مَسْفُوعٌ, with the unpointed س, is a dial. var. thereof. (TA.) — And مَشْفُوعَةٌ is said to signify A woman smitten by the [evil] eye: (IF, O, L: [but see شَفَعَةٌ, last sentence:]) the masc. is not used in this sense. (L, TA.)

شَقَقَ

1. شَقَقَ signifies see 4, in five places. — شَقَقَ عَلَيْهِ signifies He was niggardly of it: (TA:) [thus] the saying [of a poet]

* كَمَا شَفَقَتْ عَلَى الزَّادِ الْعِيَالُ *

means [Like as the household] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is مُشَقِّقٌ [i. e. fearful, or cautious, on account of it]. (M.)

2. شَفَقَتْ signifies † The making [a gift or the like (see مُشَقِّقٌ)] scanty, or little in amount or quantity; as also شَفَقْتُ. (O, K, TA.) — And † The weaving badly. (K, TA.) You say, شَفَقْتُ الْبَلَحْفَةَ † He wove badly, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the [kind of wrapper called] ملحفة. (M, TA.) = See also 4, last sentence.

4. اشفق signifies He feared, or was cautious; as also شَفَقَ [in the CK شَفَقَ]; or only the former: (K, TA:) [accord. to ISd,] † شَفَقَ, inf. n. شَفَقَ, signifies he feared: (M:) IDrd says, شَفَقْتُ [in one of my copies of the S شَفَقْتُ] and أَشَفَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say أَشَفَقْتُ: (O:) accord. to Er-Rāghib, الشَّفَقُ signifies [the being affected with] care, or solicitude, mixed with fear; and when it is trans. by means of مِنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَى, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bq in xxi. 29:]) or it signifies [the being affected with] fright [or fear]; sometimes mixed with faithful or sincere or honest advice; and sometimes divested thereof: (Ham p. 179:) one says, أَشَفَقْتُ مِنْهُ, or أَشَفَقْتُ مِنْ كَذَا, (Mṣb,) I feared, or was cautious of, (S, Mṣb,) him, or it, (S,) or such a thing: (Mṣb:) or أَشَفَقْتُ عَلَيْهِ he feared him, or it: (MA:) and أَشَفَقْتُ عَلَيْهِ, (S, [in which it is implied that this differs from أَشَفَقْتُ مِنْهُ عَلَى الصَّغِيرِ, I was affectionate, kind, or compassionate, and favourably inclined, [towards him, or] towards the little one: (Mṣb: [and a similar explanation is given in the MA:]) and شَفَقْتُ, aor. ʔ, is a dial. var. thereof [i. e. of أَشَفَقْتُ] when trans. by means of عَلَى, and perhaps also when it is trans. by means of مِنْ: (Mṣb:) or اشفق عَلَيْهِ signifies [he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rāghib above, and with that here following:] he was affected with pity, or com-

passion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, أَنْ يَبَالَهُ مَكْرُوهٌ [lest some disliked or evil event should betide him]: (TA:) or he feared, or was cautious, for him: and اشفق مِنْهُ he was impatient of him, or it: and شَفَقَ is a dial. var. [of اشفق when trans. by means of مِنْ, and app. also when trans. by means of عَلَى]. (M.) = See also 2. = Also He entered upon [the time of] the شَفَقَ [q. v.]. (M.) And He came in a [time of] شَفَقَ: and so شَفَقَ. (M.)

شَفَقَ Fear: (K:) [see also شَفَقَ, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arising] from strictness (شِدَّة) of faithful or sincere or honest advice; (M, TA:) as also شَفَقَ: (M:) or † the latter signifies the fear of him who gives faithful or sincere or honest advice, in consequence of his doing so, for him to whom such advice is given: (O:) or the former, (K, TA,) and † the latter also, (TA,) the eagerness, or striving, of him who gives such advice, to rectify, or amend, the state of him to whom that advice is given: (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:]) † شَفَقَ is a subst. from الشَّفَقُ (S, Mṣb, TA,) and شَفَقَ is syn. therewith (S, O, K, TA) as being also a subst. from الشَّفَقُ (S, TA:) [it is said that] the primary signification of † شَفَقَ is weakness: (Ham p. 179:) and it is conjoined with خَوْفٌ [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies affection, kindness, benignity, compassion, or favourable inclination: (MA:) [or solicitous affection &c.:] or pity, or compassion, and tenderness, and fear of the betiding of some disliked or evil event, together with faithful or sincere or honest advice. (TA.) = شَفَقَ also signifies The redness (Kh, S, Mṣb, K) in the horizon (K) from sunset until the time of the last عِشَاءَ [i. e. nightfall], (Kh, S, Mṣb, K,) when it disappears, (Kh, S, Mṣb,) and the white شَفَقَ remains until the middle [or rather until a late period varying at different seasons] of the night: (Mṣb:) or until near that time: or until near the عَتَمَةُ [q. v., generally meaning the same, or nearly so]: (K:) or the redness that is seen in the sky at sunset: (IDrd, O:) or the remains of the light and redness of the sun in the first part of the night, until near the عَتَمَةُ: (S:) or the light and redness of the sun, seen at sunset, until the time of the prayer of nightfall: (M:) or the mixture of the light of day with the blackness of night at sunset: (Er-Rāghib, TA:) accord. to Zj, the redness that is in the region of sunset after the setting of the sun: this is the meaning given as of common repute in the books of lexicology; and Mṣr says [in the Mgh] that it means the redness accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Abou-Hureyreh, it means the whiteness [after sunset, which, to distinguish it from the شَفَقَ commonly so called, is often termed the white شَفَقَ, as in an instance above]: (Mṣb:) I Ath says that this word has two contr. meanings; being applied to the redness

that is seen after sunset; and to the whiteness remaining in the western horizon after the said redness. (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ تَوْبٌ كَأَنَّهُ الشَّفَقُ [Upon him is, or was, a garment as though it were the شَفَقَ]: and it was red. (S.) — [Hence,] † A garment, or piece of cloth, dyed red. (AA, TA.) — And Day. (Zj, M, K.) = Also i. q. نَاحِيَةٌ + [A side, &c.; or a remote side]: pl. أَشْفَاقٌ. (O, K.) One says, أَنَا فِي أَشْفَاقٍ مِنْ هَذَا الْأَمْرِ, i. e. أَنَا فِي نَوَاجٍ [meaning + I am apart, or aloof, from this affair; as though in, or on, remote sides thereof]: (O, TA:) and in like manner فِي غُرُوضٍ مِنْهُ [app. a mis-transcription for نَاحِيَةٍ i. e. نَوَاجٍ] and فِي نَوَاجٍ i. e. أَغْرَاضٍ مِنْهُ. (TA.) = And † A bad thing; syn. رَدِيءٌ. (Lth, S, M, O, K, TA: [in the TA said to be written by J with kesr to the ف; but not so in either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ham p. 179,) [in this sense, or] as meaning bad and thin: (Mgh in art. خورث:) [said to be] from شَفَقَ signifying “weakness.” (Ham ubi suprā:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مِلْحَفَةٌ (M, O,) meaning رَدِيئَةٌ. (M.)

شَفَقَ: see شَفَقَ, in two places.

شَفَقَ: see شَفَقَ, in five places.

شَفَقَ: see the next paragraph.

شَفَقَ is syn. with مُشَقِّقٌ as part. n. of 4 [signifying Fearing, or fearful, or cautious; and also affectionate, kind, or compassionate, &c.]; (S, O, Mṣb, * K;) as also شَفَقَ (Mṣb) [and in an intensive sense شَفَقَ; and, from what follows, it appears that شَفَقَ also is used as an intensive epithet]: or † شَفَقَ signifies fearing; and its pl. is شَفَقُونَ: (M, TA:) and شَفَقَ, one giving faithful or sincere or honest advice, eager, or striving, to rectify, or amend, the state of him to whom that advice is given. (M.)

* إِنَّ الشَّفِيقَ بِسُوءِ ظَنِّ مَوْلَعٍ *

[Verily the affectionate, &c., or the very affectionate &c., is addicted to evil opinion,] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَفَقَ [or affection, &c.]. (TA.) And it is said in the Kṣur [xxi. 50], وَهَمٌّ مِنْ السَّاعَةِ مُشَفَّقُونَ [meaning And who are fearful of the time of the resurrection]; the signification of fear being most apparent when مُشَقِّقٌ is thus trans. by means of مِنْ. (TA.) See also an instance of مُشَقِّقٌ [in a similar sense] in the first paragraph of this art.

مُشَقِّقٌ: see the last paragraph. = [Accord. to Freytag, it signifies also Fear: but he names no authority for this.]

مُشَقِّقٌ: see شَفَقَ, in three places.

عَطَاءٌ مُشَقِّقٌ † A gift made scanty, or little in

question, as meaning + *I relieved him from doubt*: and شَفَاهُ عَنِ الْمَسْأَلَةِ in the same art. in the K, as meaning + *He relieved him from doubt respecting the question*. See 8 as quasi-pass. of the verb thus used.] — And قَالَ إِنَّ يَشْفِيكَ + [*He will please thee if he speak*; i. e.] *his speech will please thee*. (Har p. 493.) — شَفَاهُ also signifies *He sought, or demanded, or desired, for him, recovery, or restoration to convalescence*; and so أَشْفَاهُ (K, TA:) thus in the M. (TA.)

2. شَفَاهُ بِكُلِّ شَيْءٍ, inf. n. تَشْفِيَةً, *He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence*. (TA.) = مَا شَفَى فَلَانٌ أَفْضَلُ [meaning *The gain of such a one* (ما being here what is termed مَصْدَرِيَّة, as اِزْدَادٌ and رَيْحٌ are intrans.) is more excellent than thy gain] is said to be an instance of substitution, [originally شَفَفَتْ and شَفَفَتْ,] like [تَقَصَّى and تَقَصَّى and تَقَصَّى] [for قَصَصٌ and تَقَصُّصٌ and تَقَصُّصٌ]. (TA.)

3. مُشَافَاةٌ [an inf. n. of which the verb, if used, is شَافَى]: see 3 in art. شَفِه.

4. اشْفَى عَلَيْهِ *He was, or became, on the brink of it*; (S, Mṣb, K, TA:) namely, a thing; and death: (S, Mṣb:) mostly used in relation to evil, but also in relation to good: so says IKṭt. (TA.) [See شَفَا.] — And اشْفَى [alone] + *He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit*. (TA.) — And + *He was, or became, in the last part of the night*; which is termed الشَّيْلُ. (TA.) = أَشْفَى نَفْسَهُ عَلَى هَلَكٍ (K and TA in art. خَطَرٌ) and اشْفَى بِهَا (TA in the same) i. e. عَلَى شَفَا هَلَكٍ [meaning + *He caused himself to be on the brink of destruction*]. (TA ibid.) = اشْفَاهُ *He gave him a remedial medicine*. (Az, TA.) And *He prescribed for him a remedy in which should be his recovery, or restoration to convalescence*. (TA.) And أَشْفَيْتَكَ الشَّيْءَ (S, K*) *I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby*. (S: in two copies thereof, and in like manner in the K, and تَشْفِي بِهِ, and اشْفَاهُ. (AO, S: and the like is said by IKṭt as cited in the TA.) — See also 1, last sentence. — اشْفَى also signifies + *He gave [a person] something*. (TA.)

5. تَشْفَى: see 8 [with which it is syn.]. — [Hence,] تَشْفَى مِنْ غَيْظِهِ (S, MA, K) + *He recovered from his anger, wrath, or rage*. (MA.) And تَشْفَى مِنْ عَدُوِّهِ (T, TA,) or بِالْعَدُوِّ, and اشْتَفَى (Mṣb,) + *He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]*: (T, TA:) [or he attained what he desired from his enemy or the enemy, and so appeased his anger:] because latent anger is like a disease; and when

it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mṣb.)

6. تَشَافَيْتَ الْمَاءَ a phrase mentioned by IAr as meaning *I exhausted the water*: said by ISd to be originally تَشَافَيْتُ. (TA in art. شَف.)

8. اشْتَفَى بِكَذَا (S, K, TA) *He attained recovery, or restoration to convalescence, by means of such a thing*; (TA;) and so تَشْفَى: (TK:) and اشْتَفَى مِنْ عِلَّتِهِ [if not a mistranscription for اشْتَفَى] *he became free from his disease, sickness, or malady; recovered from it; or became convalescent*. (TA.) See 4, latter part. — And see also 5. — [Also + *He was, or became, content with such a thing; or relieved from doubt thereby*: and] + *he profited by such a thing*. (MA.) One says, اشْتَفَيْتُ بِمَا أَخْبَرَنِي فَلَانٌ + *I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true*. (IB in art. حَك, from Az.) And أَخْبَرَهُ [Such a one gave him information] and he profited by his veracity. (TA.)

10. اشْتَفَى *He sought, or demanded, a remedy, or cure*. (TA.) See 4, latter part. — And see also 8.

شَفَا The point or extremity, verge, brink, or edge, of anything; (S, Mṣb, K, &c.;) like شَفَّةٌ; for شَفَا الْحَفْرَةَ (Ksh in iii. 99) or شَفَا الْبَيْتِ (Bd ibid.) and شَفَّتَهَا both signify the same, (Ksh, Bd,) i. e. حَرْفًا (Ksh) or طَرَفًا; (Bd;) but the final و in the former is changed into ل, and in the latter [accord. to those who hold شَفَّةٌ to be originally شَفْوَةٌ] it is elided; (Ksh, Bd;) شَفَا being originally شَفْوٌ: (Bd:) [but شَفَا generally signifies as expl. above; and شَفَّةٌ almost always signifies the “lip” of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that اِمَالَةٌ in the word شَفَا is not allowable: (S:) and the pl. is أَشْفَاءٌ. (TA.) It is said in the Kur [iii. 99], وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا [And ye were on the verge, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, هُوَ عَلَى شَفَا الْهَلَاكِ [He is on the brink of destruction]. (TA.) — Also † A little; (S, A, K, TA;) a small part, or portion; somewhat; (A, TA;) somewhat remaining of the moon when near the change, (K, TA, [الهِلَالُ in the CK is erroneously put for الِهْلَالُ,]) and of the sight (البَصَرُ), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its setting, (S,) مَا بَقِيَ مِنْهُ إِلَّا شَفَا [and مِنْهَا when said of the sun] + *There has not remained of him, or it, save a little*: (S, K:*) and [in like manner] أَيْتَهُ مِنَ الْعُمُرِ [of life]. (S.) And one says, بَشَفَا مِنْ ضَوْءِ الشَّمْسِ [I came to him in a time when there was little remaining of the light of the sun]. (TA.) El-'Ajjaj says,

* وَمَرِيًّا عَالٍ لَيْنٌ تَشْرِفًا * أَشْرَفَتْهُ بِلَا شَفَا أَوْ بَشَفَا *

meaning [*Many an elevated place of observation, high to him who ascends it, I have ascended*] when the sun had set or when there was somewhat of it remaining. (S.) One says also, شَفَا فِي صَارَفِي الْقَمَرِ meaning + *He was, or became, in the last part of the night*. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] فَلُو لَا نَهْيَهُ عَنْهَا مَا أَحْتَاجَ إِلَى الزَّيْنِ إِلَّا شَفَا, [المُتَعَّة] accord. to the T meaning [Were it not for his (i. e. God's) forbidding it, none would need having recourse to fornication,] save a small number of men: (T, TA:) or, accord. to 'Aṭa, it means, but would be on the brink thereof, without falling into it; شَفَا being thus used in the place of the inf. n. اِشْفَاءٌ: so says IATH, as from Az. (TA.)

شَفَّةٌ, in which the deficient letter is و, (K, TA,) for it has for pl. شَفَوَاتٍ, (TA,) or ه, (K, TA,) for it has [also] for pl. شَفَاهُ, (TA,) has been mentioned before, (K, TA,) in art. شَفِه [q. v.]. (TA.) — See also شَفَا above, first sentence.

شَفَاءٌ (K, TA,) like كَسَاءٌ, (TA,) [in the CK erroneously written شَفَاهُ] primarily signifies *The becoming free from disease, sickness, or malady; recovering therefrom; or becoming convalescent*: — and then, *Medical, or curative, treatment*: (TA:) the giving of health: (KL:) inf. n. of شَفَاهُ [q. v.]: (S, Mṣb, TA:) — and [then], (TA,) A medicine, or remedy: pl. أَشْفِيَةٌ, and pl. أَشَافٍ. (K, TA.) [Hence, دَارُ الشَّفَاءِ The hospital.] — [And hence,] one says, شَفَاءُ الْعِيِّ السُّؤَالِ † [The remedy of inability is the asking information]. (TA.)

شَفَى: }
شَفِيَّةٌ } see art. شَفِه.
شَفْوَى }

شَافٍ [Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) — [Hence,] جَوَابُ شَافٍ + *An answer that relieves from doubt*.

أَشْفَى More [and most remedial or] health-giving. (KL.) = Also A man whose lips do not close together: fem. شَفِيَاءٌ. (TA.) See أَشْفَعُ in art. شَفِه.

إِشْفَى An instrument for perforating; (K;) a thing pertaining to the makers or sewers of boots or shoes or sandals &c.; (S;) [i. e.] the awl used by them: (MA, KL:) and the instrument with which leather, or skin, is sewed: (Mgh, K;) or, accord. to ISk, it is [an instrument used] for water-skins and water-bags and the like; and the مَحْصَف is for sandals: (S:) [see also art. اشْف:] masc. and fem.: (K,*TA:) pl. أَشَافٍ. (Mgh, TA.) — Th mentions the saying, لَطَمْتُهُ إِنْ لَطَمْتَهُ الإِشْفَى [If thou contend with him in slapping, thou wilt do so with the اشْفَى]; meaning that when one does so, it will be against himself. (TA.) — And إِشْفَى الْبِرْقِيّ, a phrase used by a poet, means + *Sharp in the elbow*. (TA.)

شق

1. شَقَّه (S, M, Mṣb, K,) aor. ʔ, (M, Mṣb,)

inf. n. شَقَّ (S, M, Mṣb,) *He cut it [or divided it] lengthwise*; (TA in art. قد) [i. e.] *he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. صَدَعُ (K;) or [more explicitly]*

الشَّقِّ signifies الصَّدْعُ البَائِنُ [the cleaving &c. that separates]; or غَيْرُ البَائِنِ [that which does not separate]; or الصَّدْعُ [the cleaving, &c.,] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it, &c., much, or in pieces, or in several places,*] شَقَّقَهُ (M, K:) you say, شَقَّقَ الحَطَبَ (S, K) i. e. شَقَّه [but properly meaning *He clave in pieces the firewood &c.*] (K). [In the CK, شَقَّ الحَطَبَ is erroneously put for شَقَّقَ الحَطَبَ.] — شَقَّ رَأْسَهُ generally means *He clave his head, or his pericranium*: and sometimes, as in an instance in the K voce شَقَّأ, *he divided the hair of his head.* — شَقَّ العَصَا [lit. *He split the staff*] means † *he separated himself from the community*; (S, K, TA;) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord.

to Lth, يَشُقُّ عَصَا الْمُسْلِمِينَ and يَشَاقِمُهُ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا الْمُسْلِمِينَ (K, TA,) said of a خَارِجِي [i. e. heretic or schismatic], also means † *He effected disunion and dissension in the body of the Muslims.* (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ [† *He broke the compact of allegiance, or obedience; became a rebel.*] (M.)

لَا وَالَّذِي شَقَّ الرِّجَالَ لِلْخَيْلِ وَالْجِبَالَ لِلْسَّيْلِ [app. meaning † *No, by Him who clave men for the riding upon horses, and the mountains for the flowing of the torrent,*] is a saying mentioned by IʿAq, but not expl. by him. (M. [It is there added, وَعَنْدِي أَنَّهُ جَعَلَ الرِّجَالَ وَالْجِبَالَ جُمْلَةً، وَأَحَدَةً تَمَرَّخَرَقَهَا فَجَعَلَ الرِّجَالَ لِيَدِهِ وَالْجِبَالَ لِيَدَا]) an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering. — الِابْلَمَةُ and الْمَالُ بَيْنَنَا شَقَّ الِابْلَمَةِ [The property is divided between us as in the dividing of the ابلمة; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the ابلمة means the [kind of leaf called] خَوْصَةٌ, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the ابلمة is a herb, or leguminous plant, (بَقْلَةٌ), to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., مَشْفُوقٌ being understood. (Har p. 639.) [See also شَقَّ — شَقَّ (S, M, K,) aor. ʔ, inf. n. شَقُّوا (M,) said of the canine tooth of a camel, † *It [clave the gum and] came forth*: (S, M, K,

TA:) [said to be] a dial. var. of شَقَّأ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance*: (M:) and said also of a plant, [as meaning *it came forth*] on the ground's first cleaving open from it. (M, TA.) — Also, aor. ʔ,

inf. n. شَقَّ, said of the dawn, † *It rose*; as though it clave the place of its rising and came forth therefrom. (TA.) — Also, aor. ʔ, (TA,) inf. n.

شَقَّ, said of lightning, † *It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left*: (K, TA:) so says AʿObeid: (TA: [see شَقَّقَ]) and † انشَقَّ and † تشَقَّقَ, said of lightning, signify انْعَقَّ [probably meaning the same; (see عَقِيقَةٌ) or, as expl. in the S and also in the O, in art. عَق, it was, or became, in a state of commotion, (تَضَرَّبَ) in the clouds]: (M, TA:) or † تشَقَّقَ said of lightning means *it spread wide and long.* (JK.) — شَقَّ السَّبِيلَ (K in art. عَبر) † *He passed along the way*; as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النَّهْرَ † *He crossed the river by swimming.* (TA in art. قَطَعَ) — شَقَّ الْمَاءَ † *He opened a way, passage, vent, or channel, for the water to flow forth*; syn. جَسَّ. (A and K in art. جَسَّ.) — شَقَّ أَمْرَهُ, aor. ʔ, inf. n. شَقَّ, † *He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs.* (M, TA.) [A phrase similar to شَقَّ العَصَا, mentioned above. And so, app., what next follows.] — شَقَّ الْكَلَامَ, i. q. قَدَّ [also expl. as syn. with قَطَعَ, which generally means † *He cut short, or broke off, the speech; or ceased from speaking*; but sometimes, and perhaps in this case, he articulated speech, or the speech: compare a signification of 2.] (M and L in art. قد.) — See also 8. — شَقَّ بَصَرَ الْمَيِّتِ i. q. شَخَّصَ [i. e. † *The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed*]: (M, TA:) and (TA) the dying man looked at a thing, his sight not recoiling to him: (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] the eyes of the dying man became open: (TA:) one should not say شَقَّ الْمَيِّتَ بَصَرَهُ: (S, M, K:) and شَقَّ, with damm to the ش, is not approved. (IAth, TA.) — شَقَّ عَلَيْهِ (M, K, in the S عَلَيَّ, and in the Mṣb عَلَيْنَا) aor. ʔ, (S, M, Mṣb,) inf. n. شَقَّ (S, M, K) and شَقَّقَ (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Mṣb,] † *It (a thing, S, or an affair, or event, M, Mṣb, K) affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him*: (M:) *it was difficult, hard, distressing, grievous, or severe, to him*; (K, TA;) and onerous, burdensome, oppressive, or troublesome, to him. (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقَّ only,] † *He caused him to fall into a difficult, hard, distressing, grievous, or severe, case*: (K, TA:) imposed upon him that which was onerous, burdensome, oppressive, or troublesome. (TA.) And شَقَّتِ السَّفَرَةَ

† *The journey was [difficult, hard, or] far-extending.* (Mṣb.) = شَقَّ, said of the solid hoof, and of the pastern of a horse or the like, *It was, or became, affected with the disease termed شَقَاتٌ, occasioning cracks.* (M, TA.)

2: see 1, first sentence. — شَقَّ الْكَلَامَ (S, K, TA,) inf. n. تَشَقَّقَ (TA,) † *He uttered, or pronounced, speech, or the speech, in the best manner*: (S, K, TA:) and he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner. (TA.)

3. شَقَّاهُ (M, Mgh, Mṣb,) inf. n. مُشَاقَّةٌ (S, M, Mgh, Mṣb, K) and شَقَّاقٌ (S, M, Mṣb, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) † *He acted with him contrariously, or adversely*, (S, * M, Mgh, Mṣb, K,) and inimically; (K;) properly, each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a شَقَّ [or side] other than that of his fellow; (Mṣb;) or as though he became in a شَقَّ, i. e. side, in respect of him: (Mgh:) accord. to Er-Rághib, the inf. n. signifies the being in a شَقَّ [or side] other than that of one's fellow: or it is from الْعَصَا بَيْنَكَ وَبَيْنَ صَاحِبِكَ [meaning “the effecting disunion and dissension between thee and thy fellow”], so that it is tropical: (TA:) or the primary meaning of الشَقَاتُ is the being [mutually] remote. (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4. اشَقَّ النَّخْلُ *The palm-trees put forth their شَوَاقٍ*, pl. of شَاقَّةٌ [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwáah. (M.)

5. شَقَّقَ quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning *It became cloven in pieces*]. See 7, in two places. — Said of lightning: see 1, in two places, in the latter half of the paragraph. — Said of a horse, † *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly.* (AʿObeid, TA.)

6. تَشَقَّقَا, said of two adversaries, or litigants, as also اشْتَقَّقَا, *They wrangled, quarrelled, or contended, each with the other*, (M, TA,) and took to the right and left in contention; (TA;) فِي الشَّيْءِ [in respect of the thing]. (M.)

7. انشَقَّ quasi-pass. of شَقَّه as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open: or it clave, split, &c.*] (S, M:) and in like manner, † تشَقَّقَ is quasi-pass. of شَقَّقَهُ [i. e. it signifies *it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places*]: (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice.* (Mṣb.) — وَأَنْشَقَّ الْقَمَرُ, in the Kur liv. 1, means *And the moon hath been cloven* (Bd, Jel) in twain, (Jel,) as a sign to the

Prophet: (Bd, Jel:) or shall be cloven on the day of resurrection: but the former is confirmed by another reading, وَقَدْ انشَقَّ الْقَمَرُ: (Bd:) or, accord. to Er-Rāghib, the meaning is, † the case hath become manifest. (TA.) One says, انشَقَّ الشَّيْءُ [The thing became cloven, &c., in halves]. (S.) [And انشَقَّ مِنْهُ It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And انشَقَّ عَنْهُ It clave asunder from over it, so as to disclose it: see also 8.] — [Hence,] انشَقَّ فُلَانٌ † Such a one was as though his interior were filled with anger so that he split. (TA.) — And انشَقَّتِ الْعَصَا † The affair, or state of affairs, became discomposed, deranged, or disordered: (S, K, TA:) and انشَقَّتِ الْعَصَا بِالْبَيْنِ, and انشَقَّتْ (Lth, M, TA.) † the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, TA:) and انشَقَّ الأمرُ † the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And انشَقَّتْ عَصَا الطَّاعَةِ † [The compact of allegiance, or obedience, became broken]. (M.) — انشَقَّ said of lightning: see 1, in the latter half of the paragraph.

8. اِشْتِقَاقٌ signifies The taking the شَقُّ of a thing, (S, K,) i. e. the half thereof. (S.) One says, اِشْتَقَّ الشَّيْءُ He took the شَقُّ [or half] of the thing. (TK.) — And † The taking [or deriving] a word from a word, (S, K,) with the condition of reciprocal relation in meaning and [radical] composition, and of reciprocal difference in form: [and it is of three kinds:] اِشْتِقَاقُ الصَّغِيرِ is that derivation in which there is a reciprocal relation between the two words in the letters and in the order [thereof]; as in الضَّرْبُ from الضَّرَبُ: اِشْتِقَاقُ الْكَبِيرِ is that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in جَدُّ from الْجَدُّ: اِشْتِقَاقُ الْاَكْبَرِ is that in which there is a reciprocal relation between the two words in the place [or places] of utterance; as in النَّقَى from نَقَى. (KT.) [You say, اِشْتَقَّ حَرْفًا or كَلِمَةً or لَفْظًا, and اَسْمًا, He derived a word, and a name, مِنْ another; and sometimes signifies the same, as is shown by a citation voce رَجَمَ.] — [And, as syn. with اِخْتِرَاعٌ, (see 8 in art. خَرَجَ)] The constructing, or founding, (بَنَانٌ) of a thing of, or from, what is originated without premeditation. (M.) — And † The taking to the right and left, (S, K, TA,) not pursuing the right, or direct, course, (S, TA,) in speech, and in contention, or disputation, or litigation: (S, K, TA:) or اِشْتِقَاقُ الْكَلَامِ signifies the taking to the right and left in speech: (so in a copy of the M: [but I think that the right reading is اِشْتِقَاقُ فِي الْكَلَامِ, agreeably with what here follows:]) you say, اِشْتَقَّ فِي الْكَلَامِ, and اِشْتَقَّ فِي الْخُصُومَةِ. (TK.) See also 6. And [in like manner] one says of a horse, اِشْتَقَّ فِي عَدُوِّهِ † He

went to the right and left in his running. (M. [See also اِشْتَقَّ فِي الْغَلَاةِ] — اِشْتَقَّ الطَّرِيقُ فِي الْغَلَاةِ † The road went [or branched off] into the desert. (TA. [See also 7.]

10. اِسْتَشَقَّ بِالْجَوَالِي He turned the sack upon one of his two sides (عَلَى أَحَدِ شِقَيْهِ), in order to pass through a door. (TA.) — [استَشَقَّ, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying “Prodiit, manifestus evasit.”]

R. Q. 1. شَقَّقَ (JK, S, K,) inf. n. شَقَّقَةً (S,) said of a stallion [camel], He brayed [in his شَقَّقَةً, or faucial bag]. (JK, S, K.) [It is said that] the primary meaning of شَقَّقَةً is Loudness of voice; or the being loud in voice. (JK.) — And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, يُشَقِّشُ فِي صَوْتِهِ [app. meaning It makes a loud twittering in its cry]. (S.)

شَقُّ sing. of شُقُوقٌ (S, Mgh, Msh, K;) originally an inf. n.; (S, Msh;) An opening forming an interstice in a thing: (Msh:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] a place that is مشقوق [i. e. cloven or cleft, split, &c.]: (see 1, first sentence: and see also مَشَّقٌ) and often signifying an incision, a gash, or a furrow, or trench: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شُقُوقٌ (M:) it differs from شَقَاقٌ (S, Mgh,) by having a general signification: (Mgh:) accord. to Yaakooob, one says, يَبِيدُ فُلَانٌ شُقُوقَ (S, Mgh) and يَرْجِلُهُ (S) [i. e. In the hand, or arm, of such a one are cracks, or the like, and in his foot, or leg]: but [it is asserted that in this case] one should not say شَقَاقٌ (S, Mgh: [see, however, this word:]) and hence, شَقُّ الْقَبْرِ The trench, or oblong excavation, in the middle of the grave: and accord. to As, شُقُوقٌ signifies صدوع [i. e. fissures, &c.], in mountains, and in the earth, or ground. (Mgh.) — The rima vulvae of a woman; i. e. the gap [or chink] between the two edges, or borders, of the labia majora of her vulva: as also مَشَقٌّ. (M, K.) — And † The daybreak. (S, K, TA.) — See also the next paragraph, first and fifth sentences. — And see the last two sentences of the same paragraph.

شَقُّ The half (S, Mgh, Msh, K) of a thing (S, Msh, K) of any kind; as also شَقٌّ (K:) or the half of a thing when it is cloven, or split, or divided lengthwise; (M;) as also شَقَّةٌ. (AHn, S, M, K.) One says, أَخَذْتُ شَقَّ الشَّاةِ and شَقَّةً الشَّاةِ I took the half of the sheep or goat: (S, TA:) the vulgar pronounce the ش with fet-h. (TA.) And خَذْ هَذَا شَقَّ Take thou this شَقَّة [i. e. half] of the sheep or goat. (TA.) Hence the trad., وَتَوَّ بِشَقِّ تَمْرَةٍ i. e. [Give ye alms though it be but] the half of a date; meaning deem not anything little that is given as alms,

(TA.) And الْمَالُ بَيْنِي وَبَيْنَكَ شَقَّ الشَّعْرَةِ and الشَّعْرَةُ شَقٌّ (O, K,) [in the CK and in my MS, copy of the K شَقٌّ, but the former reading appears to be the right, شَقٌّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شَقٌّ being a subst. used as an inf. n. or for كَشَقٌّ,] meaning [The property is between us] two halves, equal [in division]. (K.) — [Hence,] A certain kind of the jinn, or genii; (Ibn-'Abbād, O, K;) a species of diabolical beings having the form of the half of a human being. (Kzw in his Descr. of the Jinn.) — The lateral half, or half and side; as when one says that a person paralyzed has a شَقٌّ inclining; and as when one speaks of the شَقُّ of a مَحْبِلٌ [meaning either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a مَحْبِلٌ: see this last word, and مَحَارَّةٌ]. (Mgh.) — The side of the body; as when one says of a person that his left شَقٌّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَمِيلُ عَلَى أَحَدِ شِقَيْهِ [He inclines, or leans, upon one of his two sides]. (O.) [And مَشَى عَلَى شَقِّهِ and مَشَى فِي شَقِّهِ He went, or walked, inclining upon one side.] — The side, or lateral part, (Lth, Msh, K, TA,) of a thing; the two sides of a thing being called شَقَاؤُهُ (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA.) [Hence,] one says, فُلَانٌ مِنْ شَقِّ الْعَشِيرَةِ لَا مِنْ صَبِيحِهَا † [Such a one is of the collateral class of the kinsfolk, or tribe, not of the main stock thereof]. (Mgh in art. عَرَضَ.) — I. q. شَقِيقٌ (S, Msh, K;) [which primarily signifies The cloven-off half of a thing; i. e.,] when a thing is cloven in halves, each of the halves is called the شَقِيقُ of the other. (S, K.) — [And hence, † The counterpart of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شَقٌّ is syn. with شَقِيقٌ; for they add immediately after:] one says هُوَ أَجْوَى وَشَقٌّ [He is my brother, and the counterpart of myself]; (S, TA;) as though he were cloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هَذَا شَقِيقُهُ, meaning † This is the like of him, or it. (TA.) And [hence] it is said in a trad., النَّسَاءُ شَقِيقُ الرِّجَالِ, [in which شَقَائِي is the pl. of شَقِيقٌ as fem., or of شَقِيقَةٌ in the same sense,] meaning † Women are the likes of men in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) — And † A man's brother; (M;) and so شَقِيقٌ; (S, M, O, K, TA;) meaning a brother by the father and mother; (TA;) from شَقِيقٌ as meaning “either half of a thing that is cloven in halves;” (S, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter أَشْقَاءُ. (M, Msh.) — And a name for A thing at which one looks: (Lth, O, K:) [but this is app. taken from the following

saying of Lth, in which I think الشَّقُّ is a mis-transcription for الشَّقُّ, meaning "the crack," &c.:] الشَّقُّ is the inf. n. of شَقَّقْتُ, and الشَّقُّ is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشَّقُوقُ [which is well known as the pl. of الشَّقُّ]. (JK.) = Also i. q. شَقَّةٌ (S, M, O, Mṣb, K) i. e. *Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or nearness*; (M, TA;) and *languor, or lack of power, that overtakes the mind and the body*; (Er-Rāghib, TA;) and so شَقٌّ (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شَقٌّ is the subst.; (O, K;) and شَقَّةٌ and شَقَّةٌ also signify the same as مَشَقَّةٌ (K,) or *such as overtakes a man in consequence of travel*; (TA;) and the pls. of these two are شَقَقٌ (K, TA,) mentioned by Fr, (TA,) and شَقَقٌ (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of مَشَقَّةٌ is مَشَقَاتٌ and مَشَقَاتٌ. (TA.) Hence, in the Kur [xvi. 7], لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشَقِّ الْأَنْفُسِ [Which ye would not reach save with difficulty, or distress, &c., of the souls]; where some read بِشَقِّ. (S,* TA.)

شَقَّةٌ primarily signifies *The half of a garment [consisting of two oblong pieces sewed together, side by side]: then it was applied to [such] a garment as it is [when complete: in both of these senses it is used in the present day]:* (Er-Rāghib, TA:) or *a piece (قِطْعَةٌ) of a garment*: (Mgh:) or the شَقَّةُ ثِيَابٍ [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is an *oblong piece*; syn. سَبِيحَةٌ مُسْتَطِيلَةٌ: (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شَقَقٌ and شَقَقَاتٌ. (M, Mgh, TA.) One says, فَلَانَ يَبِيعُ شَقَقَاتِ الْكَتَّانِ [Such a one sells pieces, or oblong pieces, &c., of linen]. (Mgh.) — Also *A piece of a مزَادَةٌ [q. v.].* (B, TA in art. بَصَر.) — And *A piece, or portion, [or tract,] of Hell*; likewise pronounced شَقَّةٌ. (Ham p. 816.) — And *A far journey*; as also شَقَّةٌ (S, M, K,) sometimes thus pronounced with kesr: (S:) *a far, long journey: a far-extending space*: (TA:) or *a road difficult to him who travels it*: (Mgh:) or [simply] *a journey*: and i. q. ثَنِيَا [so in my copy of the Mṣb, app. a mistranscription for ثَنِيَّة, i. e. *a mountain-road, &c.*]: pl. شَقَقٌ. (Mṣb.) — And *A part, region, quarter, or tract*, (Ibn-'Arafah, Er-Rāghib, K, TA,) *towards which one draws near*, (Ibn-'Arafah, TA,) or *towards which the traveller directs himself*, (K, TA,) [like شَكَّةٌ], or *in the reaching of which one is overtaken by difficulty, or distress*; (Er-Rāghib, TA;) And شَقَّةٌ signifies the same. (K.) — And *Distance*; and so شَقَّةٌ. (K.) — See also شَقٌّ, last sentence but one.

شَقَّةٌ *A splinter* (S, K) *that splits off*, (S,) or *a piece* (M, Mgh, TA) *split off*, (M, TA,) of a

plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) *a piece split, or divided, lengthwise, of a staff, or stick, and of a garment, or piece of cloth, &c.*: (IDrd, O, K:) and *a piece split* (K, TA) from anything; *such as the half*: (TA:) pl. شَقَقٌ. (O, TA.) One says of him who is angry, اِحْتَدَّ فَطَارَتْ مِنْهُ شَقَّةٌ فِي الْأَرْضِ وَشَقَّةٌ فِي السَّمَاءِ [He became excited by sharpness of temper, or angriness, and he was as though a bit flew from him upon the ground, and a bit into the sky]. (S,* M, TA: in the S, فِي الْأَرْضِ &c. is omitted.) See also شَقٌّ, first three sentences. — See also شَقَّةٌ, in four places. — And see شَقٌّ, again, last sentence but one.

شَقَقٌ The *quality*, in a horse, (M, K,) and in a man, (M,) denoted by the epithet أَشَقُّ [q. v.]. (M, K.)

شَقَقَةٌ [a pl. of which the sing. is not mentioned] *Enemies*. (TA.)

شَقَقَاتٌ *A cracking in several places*, (تَشَقَّقُ, S, K,) or *cracks*, (Mgh,) or *a certain disease occasioning cracks*, (M,) *in the pasterns of horses or the like*, (S, M, Mgh, K,) and *in their hoofs*, (M, Mgh,) and sometimes rising to their shanks: so says Yaqoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) *a cracking in several places (تَشَقَّقُ) of the skin, from cold or some other cause, in the hands or arms, and the face*: (Mgh, TA:) or it signifies also *any crack, or slit, in the skin, from disease*: (M, TA:) Aq says that it is *in the hand or arm, and the foot or leg, of a human being, and in the fore leg and hind leg of an animal*: (Mgh, TA:) but this is inconsistent with what is said by Yaqoob [as stated voce شَقٌّ, first sentence]. (Mgh.) See also أَسَدٌ: and سَرَجٌ.

شَقِيئُ الْبَرَقِ: see شَقٌّ, in five places. — شَقِيئُ الْبَرَقِ [so in a copy of the M, but the right reading may be شَقِيئَةُ الْبَرَقِ, which occurs in the next sentence of the M,] i. q. عَقِيئُهُ [expl. in the S, in art. خَفُو, as meaning *Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: but see شَقِيئَةُ*]. (M.) = Also *A calf that has become firm, or strong*: (O, K:) and applied likewise to *a man [that has become so; by way of comparison]*: (O:) or *a bull such as is termed جَذَعٌ* [i. e. *in his second, or third, year*]. (JK.)

شَقِيئَةُ *A certain bird*; also called شَقِيئَةُ (M, K:) and شَقِيئَةُ is the dim. thereof: (K:) AHát says, the شَقِيئَةُ is *a very little thing, grayish (زُرْبَقَاءُ), of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the شَقِيئَةُ, which is a دُخْلَةٌ of the دُخْلُ [q. v.]; it is somewhat dusky; and its form is the form of these, but it is smaller than they: it is called شَقِيئَةُ because of its smallness*: IDrd, in the class of فُعَيْلٌ, mentions شَقِيئُ as signifying *a certain species of birds* [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.)

شَقِيئَةُ [accord. to Golius, *A fissure*; as from the KĻ; but not so expl. in my copy of that work. —] *An intervening space or tract between two elongated, or extended, tracts of sand*, (S, M,* O, K,* [in the last of which الْجَبَلَيْنِ is erroneously put for السَّيْلَيْنِ,]) thus expl. to AHn by an Arab of the desert, (TA,) *producing herbage*: (S, M, O, K:) or *a rugged tract between two elongated, or extended, tracts of sand, producing good herbage*; (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَاتِي (T, S, O, K, TA,) expl. by some as meaning *sands themselves*: (TA:) or *a great piece of sand: or a piece of sand between two pieces thereof*. (Ham p. 282.) — [In the A and TA voce قُطٌّ, it is used as meaning *A slice cut off of a melon &c.*] = *A rain*, (M,) or *a violent rain, consisting of large drops*, (K, TA,) *wide in extent*: so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.) — The pl., شَقَاتِي, is expl. by Az as signifying *Clouds that have cloven asunder with copious rains*. (O, TA.) — شَقِيئَةُ الْبَرَقِ (O, K,) and عَقِيئَةُ الْبَرَقِ, both as expl. by Aboo-Sa'eed, (O,) *A flash of lightning that has spread* (O, K) *in the horizon*, (O,) or *from the horizon*: (K: [but see شَقِيئُ الْبَرَقِ]) or شَقِيئَةُ signifies *a flash of lightning that has spread in the breadth of the clouds, and filled the sky*: pl. as above. (Ham p. 557.) = *A headache*, (JK, T, TA,) or *a pain*, (S, O, K,) or *a certain disease*, (M,) *in the half of the head*, (JK, T, S, M, O, K,) [i. e. *hemispheres*,] and of the face: (JK, T, S, O, K:) or, accord. to IAth, *a sort of headache in the fore part of the head and towards the sides thereof*. (TA.) = شَقَاتِي النُّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Mṣb,) or its sing. is شَقِيئَةُ (M, O, Mṣb;) [The red, or blood-coloured, anemone;] *a certain plant*; (M;) *a certain red flower*; (Lth, O;) well known; (S, K;) the شَقَر (Mṣb;) or, as AHn says, on the authority of AA and Aboo-Naṣr and others, it is the شَقَرَةُ [n. un. of شَقَر]; and the sing. of شَقَاتِي is شَقِيئَةُ (O, TA:) it is called شَقَاتِي النُّعْمَانِ because of its redness, as being likened to the شَقِيئَةُ of lightning: (M, K:) or from النُّعْمَانِ as meaning "blood," as resembling blood in colour; (Mṣb, TA;) so that it signifies "pieces of blood:" (TA:) or in relation to En-Noamán Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَاتِي of sand that had produced red شَقَر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقَر were called the شَقَاتِي of En-Noamán, by the name of the place of their growth. (TA.) = See also شَقُوَّةٌ.

شَقِيئُ, and with ة: see شَقُوَّةٌ, in four places.

شَقَاتِي, meaning *One who glories, or boasts, vainly, and praises himself for that which is not in him, is not of the [classical] language of the Arabs*. (L, TA.)

شَقِيئُ *A horse with which his rider ex-*

periences difficulty in striving to master him. (JK.)

شَقِيَّةٌ *A certain mode of* جَمَاعَ (K, TA,) in which the woman lies upon her شَق [or side]. (TA.)

شَقِيَّةٌ [The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَبَاةُ [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi suprâ:) pl. شَقَاشِقُ. (TA.) — To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is *شَقِيَّةٌ*: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, *شَقِيَّةٌ الشَّقِيَّةُ* [lit. *He is wide, or ample, in respect of the شَقِيَّةُ*]: (TA:) and one says, *هُدِرَتْ شَقِيَّتُهُ* † [meaning *His utterance was sonorous and fluent*]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَاشِقُ [for *ذَوُو شَقَاشِقٍ*]: and one says, *فُلَانٌ شَقِيَّةٌ قَوْمِهِ*, meaning † *Such a one is the noble, and the chaste in speech, or eloquent, of his people*. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeid and others, or of 'Alee accord. to Hr, (TA,) *شَقَاشِقُ* are assigned to the Devil, in his saying, *إِنَّ كَثِيرًا مِنَ الْخُطْبِ مِنْ شَقَاشِقِ الشَّيْطَانِ* [lit. *Verily many of the orations, or harangues, are from the شَقَاشِقُ of the Devil*]; because of the lying introduced into them. (M, O,* TA.)*

شَقِيَّةُ الْخُطْبَةِ الشَّقِيَّةِ an appellation applied to a certain خُطْبَةٌ [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbâs, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, *تِلْكَ شَقِيَّةٌ هَدَرْتُ ثُمَّ قَرْتُ* [That was a شَقِيَّةٌ that uttered a braying, then became still]. (O, K.)

شَاقٌّ *Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying*. (KL.) One says *أَمْرٌ شَاقٌّ* [An affair, or event, that is difficult, &c.]; from *عَلَيْنَا الْأَمْرُ شَقٌّ*. (Msb.) And *شَقَّةٌ شَاقَّةٌ* (S, Msb) *A long journey [that is difficult, &c.]*. (Msb.)

شَاقَّةٌ *The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope*: pl. شَوَاقٍ. (M.)

أَشَقُّ (S, M, O, K,) fem. شَقَاءٌ, and pl. شَقٌّ (K,) applied to a horse, *Wide between the hind legs*: (IAar, Th, T, O,* K,* TA:) and the fem. signifies *wide in the أَرْفَاقُ* [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and *wide in the vulva*; (IAar, O, K;) applied in this sense to a woman. (IAar, O, TA.) And أَشَقُّ الْمَخْرَجِينَ, applied to a horse, *Wide in the nostrils*. (Lth, O, TA.) — Also, (O, K,) *Tall, or long*; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by As; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — And, applied to a horse, *That goes to the right and left in his running*, (JK,* O, K, TA, [in the CK, يَسْقَى is erroneously put for يَشْتَقِي, and in like manner in my MS. copy of the K, with the additional mis-transcription of *فِي عَدْوِهِ* for *فِي عَدْوِهِ*] as though (O, TA) *leaning upon one of his sides*: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَتَبَازَيْتُ كَمَا يَمْشِي الْأَشَقُّ

[as though meaning *And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running*: but this may be rendered *and I stepped wide, like as does the tall, or long-bodied, horse*]. (O, TA.)

مَشَقٌّ [properly *A place of cleaving, splitting, &c.*: and hence *a fissure, cleft, &c.*, like شَقٌّ: pl. مَشَاقٍ]: see شَقٌّ — مَشَقُّ الْعَيْنِ [The slit of the eye]. (TA in art. حوص.)

مَشَقَّةٌ [said in the S and K to be an inf. n. of شَقٌّ trans. by means of عَلَى]: see شَقٌّ, in the last quarter of the paragraph, in two places.

شَقَّ

1. شَقَّ (S, K,) aor. ʿ, (K,) inf. n. شَقٌّ and شَقُوهُ, said of the نَابُ [or tush] (S, K) of a camel, (S,) *It grew forth*; (S, K;) *it appeared*; (TA;) as also شَقَّ. (K in art. شَكَأ.) [See also شَقٌّ.] شَقَّى, with the ʿ softened [or changed into ي], occurs in a verse of Dhu-r-Rummeh [for the part. n. شَاقِي]. (TA.) = شَقَّ رَأْسَهُ *He divided his head*; syn. شَقَّه: [meaning, *his hair*:] or *he separated it* (فَرَقَهُ) [i. e. *his hair*] with the مَشَقَّ [or comb]: (K:) or شَقَّ شَعْرَهُ بِالْمِشَطِ, inf. n. شَقٌّ, *he separated his hair with the comb*. (AZ, S.) — And شَقَّاهُ (S, K,) inf. n. شَقُّهُ (S,) *He hit his مَشَقَّاهُ*, i. e. *the place of the parting of the hair of his head*, (S, K,) with a staff, or stick. (S.)

شَقِيَّةٌ *Camels of the age when the نَابُ [or tush] grows forth*: and so شَوَيْكَةٌ (As, TA:) [or شَوَيْكَةٌ, q. v. in art. شوك.]

مَشَقَّ (S, K) and مَشَقَّقٌ (Fr, O, TA,) like مَشَقَّقٌ (O, TA,) *The place of the parting of the hair of the head*. (Fr, S, O, K.)

مَشَقَّ *A comb*; (IAar, S, K;) as also مَشَقَّاهُ

and مَشَقَّاهُ, and مَشَقَّ [or مَشَقَّى]. (K: the last also mentioned in the K in art. شَقُو.)

مَشَقَّقٌ: see مَشَقَّ.

مَشَقَّاهُ: see مَشَقَّ. — Also مَشَقَّاهُ (K;) [i. e. *A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair*;] or *a piece of wood, or stick, [like a skener,] which a woman inserts in her hair*; or *a horn prepared for that purpose* (TA) [or for adjusting the locks of a woman's hair: see مَشَقَّاهُ].

مَشَقَّاهُ: see مَشَقَّ.

شَقَّ

1. شَقَّ, and شَقَّ النَّخْلُ, *The palm-trees were, or became, goodly with their fruit*. (TA.) [See also 4.] = شَقَّ اللَّهُ فُلَانًا [inf. n. شَقَّ]

accord. to AZ, is syn. with قَبَحَهُ اللَّهُ [i. e. *God removed such a one far from good, or prosperity, &c.*; or *may God remove &c.*]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَقَّ (K, TA,) inf. n. شَقَّ [and شَقَّاهُ] (TA,) is syn. with قَبَحَ [i. e. *He, or it, was, or became, bad or evil, foul or ugly, &c.*]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, قَبَحًا [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَقَّ is an imitative sequent to قَبَحًا, or syn. therewith; (S, K;) and [in like manner] قَبَحًا قَبَحَ وَشَقَّ, (O, K;) and, of a man, قَبَحَ وَشَقَّ, inf. n. of the latter as above and in like manner of the former; (S;) and شَقَّاهُ وَالشَّقَاحَةُ [He did, or said, what was bad or evil, &c.]: (K:) and هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S,* O, K.)* and قَعَدَ مَقْبُوحًا مَشَقُوحًا † [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say وَدَمِيمٌ شَقِيحٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, وَدَمِيمٌ شَقِيحٌ, meaning *foul and ugly*]: (L, TA:) and [it is said that] شَقِيحٌ signifies Recovering [ناقِمٌ] [for which Freytag appears to have read نَاقَةٌ] from disease; (O, K, TA;) and hence one says, فُلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning *Such a one is unsightly, being just recovering from disease*]: (TA:) and accord. to AZ, مَشَقُوحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ (L, TA:) in the phrase above-mentioned, مَشَقُوحًا is said in the 'Inâyah to mean broken: or far removed: (TA:) or it means reviled. (O.) = [As indicated above,] شَقَّاهُ, aor. ʿ, (Lh, O, K,) inf. n. شَقَّ (Lh, O,) also

signifies *He broke it*. (Lh, O, K.) One says, **لَا شَقَحَكَ شَقَحَ الْجَوْرَةِ بِالْجَنْدِلِ**, i. e. *I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones*: (O, TA:*) or *I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]*: for **شَقَحَ الْجَوْرَةِ**, inf. n. as above, means *He extracted what was in the walnut*. (TA.)

2: see 1, first sentence: and see also 4, in three places.

3. **شَاقَحَهُ** *He reviled him; or contended with him in reviling*; (K, TA;) and *contended with him in annoyance*. (O, TA.)

4. **اشْتَحَ النَّخْلُ**; (S, A, Mgh, O, K;) as also **شَقَحَ**, (S, A, Mgh, O,) inf. n. **تَشْقِيحٌ**; (S;) i. q. **أَرْهَى** [meaning *The palm-trees showed redness, or yellowness, in their fruit*]: (S, A, O, K;) or *their dates became altered from greenness to yellowness*: (Mgh:) the former is said by As to be of the dial. of El-Hijaz: and **شَقَحَ** the latter verb is also said of the [kind of tree called] **أَرَاكُ**, meaning *it became coloured in its fruit*. (TA.) And **اشْتَحَ** **الْبُسْرُ**, (O,) or **الْبُسْرُ**, (K,) inf. n. **إِشْتِاحٌ**; (TA;) and **شَقَحَ**, (O, K,) inf. n. as above; (TA;) *The dates, or the unripe dates, became coloured, (O, K,) red, or yellow*: (O, TA:) or, as some say, *became sweet*. (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, A, O, TA.) = **اشْتَقَحَهُ** *He removed him far away*. (O, K.)* = **أَقْبَحَ بِهِ وَأَشْقَحَ** [app. *How foul, or ugly, or the like, is he!* as seems to be shown by what here follows]: IDrd cites,

* **أَقْبَحَ بِهِ مِنْ وَلَدٍ وَأَشْقَحَ**
* **مِثْلُ جُرِيِّ الْكَلْبِ لَا بَلَّ أَقْبَحَ**

[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شَقَحَ [an inf. n. of **شَقَحَ**, q. v. — And,] accord. to AZ, i. q. **شَقَحَ** [i. e. *Niggardliness, &c.*; or the being niggardly, &c.: see 1 in art. **شَقَحَ**]. (TA.)

شَقَحَهُ: see what next follows.

شَقَحَهُ and **شَقَحَهُ** *An unripe date altering in redness, (K,) or altered to redness*. (As, TA.) — And the former signifies *The [ruddy] colour termed شَقَرَةٌ*. (O, K.)

حَلَّةٌ شَقِيحَةٌ *A red [dress, or garment, such as is termed] حَلَّةٌ*: (K:) the latter word being a rel. n. from **شَقَحَهُ** meaning “an unripe date altering to redness.” (TA.)

شَقِيحٌ: see 1, in three places.

أَشْقَحَ *Red*; (TA;) or [of a ruddy colour;] i. q. **أَشْقَرُ**: (O, K, TA:) so says AHat. (TA.) — [Hence,] **رَغْوَةٌ شَقِيحَةٌ** [*Froth, app. of milk,*] *that is not of a pure white hue*, (O, K, TA,) but coloured. (TA.)

مَشْقُوحٌ: see 1, in two places.

شَقَدَ

1. **شَقَدَ**, aor. ʿ, (S, M, L, K,) inf. n. **شَقْدٌ**, (S, M, L,) *He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting; others, therewith*: (S, M, L, K:*) or *he had a strong, or powerful, eye, quickly affecting or hurting [others therewith]*. (M, L, K.) — And **شَقَدَ**, (S, M, L, K,) aor. ʿ; (K;) and **شَقْدٌ**, aor. ʿ; (L, K;) *He went away, (S, M, L, K,) and went far off, (S, L,) being driven away*. (S, L, K.)

3. **شَاقَدَهُ**, (S, L,) inf. n. **مُشَاقَدَةٌ**, (K,) *He regarded him, or treated him, with enmity, or hostility*. (S, L, K.)

4. **اشْقَدَهُ**, (inf. n. **إِشْقَادٌ**, L,) *He drove him away*. (S, M, L, K.)

شَقْدٌ: see **شَقْدَانٌ**, in three places.

شَقْدٌ: see **شَقْدَانٌ**, in four places: — and see also **شَقْدٌ**.

شَقْدٌ: see **شَقْدَانٌ**, in three places.

شَقْدٌ: see **شَقْدَانٌ**. — **مَا بِهِ شَقْدٌ وَلَا نَقْدٌ** *There is not in him any motion*. (IAar, S, L.) — And, (L, K, in the CK **مَا بِهِ شَقْدٌ وَلَا نَقْدٌ**, as also **مَا بِهِ شَقْدٌ وَلَا نَقْدٌ**, (K,) *There is not in it (namely, a commodity, or household furniture, L) any fault, or defect: and there is not in it (namely, language, or speech, L) any defect, imperfection, or unsoundness*. (L, K.)* — And **مَا لَهُ شَقْدٌ وَلَا نَقْدٌ** *He possesses not anything*. (L, K.) — And **مَا دُونَهُ شَقْدٌ وَلَا نَقْدٌ** *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof*. (Meyd, TA.)

شَقْدٌ: see **شَقْدَانٌ**, in six places.

شَقْدٌ: see **شَقْدَانٌ**, in two places.

شَقْدٌ: see **شَقْدَانٌ**, in the latter half.

شَقْدَةٌ and **شَقْدَةٌ**: see **شَقْدَانٌ**, near the end; the latter, in two places.

شَقْدَى: see what next follows.

عَقَابٌ شَقْدَاءٌ *An eagle vehemently hungry, (S, M, L, K,) and eager in seeking food*; (M, L;) as also **شَقْدَى**. (K.) A poet likens a horse thereto. (M, L.)

شَقْدَانٌ, as a sing. n.: see **شَقْدَانٌ** (of which it is also a pl.), in two places, near the end.

شَقْدَانٌ One who scarcely ever, or never, sleeps; (S, M, L, K;) as also **شَقْدٌ**; (S, M, K;) and *who has a malignant eye, (S, M,) affecting, or hurting, others therewith; as also **شَقْدٌ** (S, M, K, in the TA **شَقْدٌ**) and **شَقِيدٌ** (M:) or who has a strong, or powerful, eye, quickly affecting or hurting [others therewith]*; (M, L, K;) as also **شَقْدٌ** and **شَقِيدٌ** (M:) and **شَقْدٌ** **الْعَيْنِ** one who scarcely ever, or never, sleeps; whom drowsiness does not overcome. (T, L.) — Also *Driven away, and remote; and so **شَقْدٌ***. (L.) — And

شَقْدَانَةٌ A light-spirited woman: (Th, M, L:) foul, or obscene, in her speech; clamorous, and foul-tongued. (T, L.) = Also The male chameleon; (M, L, K;) and so **شَقْدٌ** and **شَقْدٌ** and **شَقْدٌ**: or all these words signify a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called **عِضَاهُ**: (M, L:) pl. **شَقْدَانٌ** (M, L, K) and **شَقَادَى**: (M:) the former pl. like **كِرْوَانٌ**, pl. of **كِرْوَانٌ** (L;) and also used as a sing., meaning a male chameleon; (Th, M;) thus used by a poetess: (M:) also **شَقْدٌ** (S, M, L, K) and **شَقْدٌ** (M, L) and **شَقْدٌ** (M, L, K) and **شَقْدٌ** (K) the young one of a chameleon: (Lh, S, M, L, K:) pl. **شَقْدَانٌ** (S, M, L, K) and **شَقَادَى**: (M, L, K:) the former pl. like **صِنَوَانٌ**, pl. of **صِنُو**. (S.) A poet says, describing asses,

* **قَرَعَتْ بِهَا حَتَّى إِذَا * رَأَتْ الشَّقَادَى تَصْطَلِي**

And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that **شَقَادَى** here signifies moths, (**فَرَأَشَ**), but this is a mistake. (M, L.) **شَقْدَانٌ** also signifies The animals called **ضَبٌّ** and **وَرَلٌ** and **طَحْنٌ** and **سَامُرٌ أَبْرَصٌ** and **دَسَاسَةٌ**: and the sing. is **شَقْدَةٌ**: (M, L:) or any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like: (M, L, K:) sing. **شَقْدَةٌ** (M, L) and **شَقْدٌ** (M,) or **شَقْدٌ** (L,) and **شَقْدٌ** (M,) or **شَقْدٌ** (L;) but it does not appear how **شَقْدَةٌ** can be a sing. of **شَقْدَانٌ** unless the augmentative letter be regarded as elided. (M, L.) — Also The wolf; (M, L, K;) and so **شَقْدَانٌ** (Th, M, L, K) and **شَقْدٌ** (M, L,) or **شَقْدٌ** (K,) or **شَقْدٌ**. (TA.) — Also The hawk; syn. **صَقْرٌ**: (M, L;) and so **شَقْدَانٌ** (Th, M, L) and **شَقْدٌ** (M, L,) or **شَقْدٌ**. (TA.) — And **شَقْدَانٌ** [the pl.] also signifies The young ones of the kinds of birds called **حَبَارَى** and **قَطَا** (M, L, K) and the like. (M, L.)

شَقِيدٌ: see **شَقْدَانٌ**, in two places.

طَرْدٌ مَشْقَدٌ A driving far away. (M, L.)

شَقَر

1. **شَقَرُ**, aor. ʿ, inf. n. **شَقَرٌ** (M, L, Mṣb, K [in the CK and TA **شَقَرُ**, which is evidently wrong,]) and **شَقَرَةٌ**, (Lth, K,) or the latter is a simple subst.; (M;) and **شَقَرٌ**; and **شَقَرٌ**; (M, K;) *He was, or became, of the colour termed شَقَرَةٌ*. (M, L, Mṣb, K.)

9: see 1.

شَقَرٌ: see **شَقَرٌ**.

شَقَرٌ [The red, or blood-coloured, anemone;] i. q. **شَقَرٌ** [The red, or blood-coloured, anemone;] it is not a sweet-scented flower: (Mṣb:) n. un. with ʿ; (S, M, Mṣb, K;) pl. [of the n. un.] **شَقَرَاتٌ**: (K:) as

also ♀ *شُقَارٌ* and ♀ *شُقْرَانٌ*, (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or ♀ *شُقْرَانٌ*, (so in some copies of the K and in the TA,) and ♀ *شُقَارَى* and ♀ *شُقَارَى* : (K:) or *شُقَرٌ* is the name of a certain other plant, not the *شَقَاتَى*, but red like it : (M,* K,* TA:) or it signifies *cinnabar* : (A:) or *شُقْرَة* has this signification, (T, K,) as well as that first assigned to it above : (K:) and accord. to AHn, (M, TA,) ♀ *شُقَارَى* is the name of a certain plant (S, M, TA) that grows in sands, having a pungent odour, which is tasted in the flavour of milk : and he adds that, accord. to some, it is the same as the *شُقَر*; but that this opinion is not well founded : (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called *خَمْخَمٌ* : (TA:) and that ♀ *شُقَارَى* (M, TA,) and ♀ *شُقَارَى*, (M,) or ♀ *شُقَارٌ*, (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed *شُنْدَلَةٌ*, with slender, or delicate, dust-coloured leaves, which grows in the manner of *قَضَب* [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.)

جَاءَ بِالشَّقْرِ وَالْبَقْرِ : see جَاءَ بِالشَّقْرِ وَالْبَقْرِ, in art. صقر.

شَفْرَةٌ The colours described in the explanations
of the epithet أَشْفَرُ, below. (S, M, M_{sb}, &c.)

شَقْرَانٌ, or شُقْرَانٌ : see شَقْرٌ.

شَقْرَاقُ and its vars.: see in art. شَقْرَق.

سَقُور : see the next paragraph, in four places.

شَقُورٌ (AHeyth, Fr, A'Obeyd, S, K) and شَقُورٌ (AHeyth, Aq, Abu-l-Jarrāh, S, K) *A want; or a needful, or requisite, thing, affair, or business* (S, K:) or the former signifies *wants*: (Ḥam p. 716:) A'Obeyd says that the former word is the more correct, because شَقُورٌ signifies *things, or affairs, that cleave to the heart, disquieting it*; and is pl. of شَقْرٌ; and that شَقُورٌ, with fet-ḥ, has the signification of an epithet [meaning *cleaving to the heart and disquieting it*]: (S:) or, accord. to some, this latter signifies *grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless*: the former is also expl. as signifying a man's *case*, and his *secret*: and شَقْرٌ both are also said to signify *tidings*: and a man's *state, or condition*. (TA.)

One says, **أَخْبَرْتُهُ بِشُغْرِي** *I acquainted him with my want*; like as one says **أَقْضَيْتُ إِلَيْهِ بِعَجْرِي** (S:) or *I acquainted him with my tidings*. (TA.) And **أَقْضَيْتُ إِلَيْهِ بِشُغْرِي** *I acquainted him with my case, and with what I kept secret from others*; (TA;) and so **نَفَضْتُ لَهُ شُغْرِي** (Ham p. 716:) or *I revealed to him my secret, and acquainted him with all my affairs*. (Mgh.) And **بَيَّنَّ شُغْرَهُ**, and **شُغْرَهُ**, *He complained to him of his state, or condition*. (M, TA.)

شُقَارَى: see شُقْر, in two places: = and see also
جَاءَ بِالصُّقْرِ وَالْبُقْرِ, in art. صقر.

شَقَّارٌ : see شَقَرٌ, in two places.

شَقْرَاءُ: see شَقْرَاءُ, in three places. d. 172
d. 194 شَقْرَى applied to a man, [Of a ruddy complexion
 combined with fairness: or] of a clear ruddy
 complexion, with the outer skin inclining to white:
 (S:) or having a red, or ruddy, tinge, over a white,
 or fair, complexion: (M, Mṣb, K:) and applied
 to a horse, [of a sorrel colour;] of a clear red
 colour, (S, IF, Mṣb,) or of a red colour inclining
 to [the dull red hue called] مَغْرَوٌ, (M, K,) with a
 red mane and tail: (S, M, K:) when the mane
 and tail are black, the epithet كَبِيتٌ [meaning
 bay, or dark bay, or brown,] is applied to the
 horse: (S:) the اشقر is said to be the best of
 horses: (IAgr, M: [but it is said in Har p. 399
 to be regarded by the Arabs as of evil omen:])
 and applied to a camel, intensely red: (S:) or of
 a colour resembling that of a horse thus termed:
 (M:) fem. شَقْرَاءُ. شَقْرٌ. u (Mṣb.) — Also,
 applied to blood, That has become thick, (مَا صَارَ
 عَلَقًا, M, Mṣb, TA,) and not been overspread with
 dust. (Mṣb, TA.) — And the fem., شَقْرَاءُ, is used
 as [a subst.] signifying Fire. (Ham p. 718.)

شرق

شَقْرَاقُ and شَقْرَاقُ (S, O, Mṣb, K,) the former accord. to IAqr, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Mṣb,) and شَقْرَاقُ (Mṣb, K,) and شَقْرَاقُ (accord. to the CK,) and (S, O, K,) as they sometimes said, (S, O,) شَرِقْرَاقُ (S, O, K,) and شَرِقْرَاقُ, and شَرِقْرَاقُ (K,) [the first and second now applied to The green wood-pecker, *picus viridis*: and to the common roller, *coracias garrula*:] a certain bird, (S, O, Mṣb, K,) well known, (K,) among the Arabs, (Fr, TA,) called أَخِيلُ (Fr, S, O, Mṣb, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S;) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Mṣb:) accord. to IAqr, the شَقْرَاقُ is with the Arabs *أَخْطَبُ* [q. v.]: (TA:) accord. to the K, or شَقْرَاقُ and شَرِقْرَاقُ accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord. to the copies of the K, in the land of the H̱aram, but correctly, as in the words of Lth, *بَارِضُ الْجَرَمِ*, thus, with ج, [perhaps rightly *بَارِضُ الْجَرَمِ*, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the size of the *هَدُودُ* [or hoopoe]: accord. to Lh, شَقْرَاقُ is of the measure *فَعْلَالُ* شَرِقْرَاقُ is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شَرِقْرَاقُ, as it is in the L. (TA.)

شقص

2. شَقِصَة, (L, TA,) inf. n. تَشْقِصُ, (L, Mgh,

K, *He divided it into parts, or portions:*
 (Mgh:) *or he cut it up, and separated its mem-*
bers (A, L, K) into just portions among the*
sharers; (L, K,) namely, a slaughtered animal,*
 (K,) *or particularly a slaughtered sheep or goat,*
and a pig: (L, A, TA:) or he divided it (namely,
a pig,) into parts or portions, and members, for
eating and selling. (Mgh.) Hence the trad. مَنْ
بَاعَ الْخَمْرَ فَلْيَقْصِ الْخَنَازِيرَ (L, A) He who sells
wine, let him cut up swine and divide their
members, as is done to a sheep or goat when its
flesh is sold: meaning, he who holds the selling
of wine to be lawful, let him hold the selling of
swine to be so; for they are equally forbidden.
 (L, TA.)

شَقِصٌ *A piece, or part, of a thing;* (S, M, Mgh, Mṣb;) as also شَقِصٌ: (M, Mgh:;) or a *little, of much;* (M, TA:;) as also ♣ the latter. (IDrd, M, K:;) and ♣ the latter, *a little, or paltry, thing;* (TA:;) and the former, *a piece of land:* (S:;) or *a share;* syn. سَمْرٌ, (A, K,) or حِظٌّ, (M,) and نَصِيبٌ, (A, Mgh, K,) and شَرْكٌ, (A, K,) which signifies the same as نَصِيبٌ; (Sh, on the authority of Khálid;) as also شَقِصٌ; (Sh, M, Mgh, K;) like نَصْفٌ and نَصِيفٌ: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or *a certain share not divided:* (Esh-Sháfi'ee, TA:) or if *divided* it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاصٌ (M, Mṣb) and [of mult.] شَقَاصٌ. (M, TA.)

شَقِصٌ: see شَقِصٌ, throughout. = Also A sharer, or partner. (S, A, K.) You say, هُوَ شَقِصِي He is my sharer, or partner, (S, A,) in a piece of land. (S.) = And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.)

A broad نَصْل [or iron head] (IDrd, Mṣb, K̲) of an arrow: (IDrd) or an arrow having such a نصل (Lth, IF, K̲) with which wild animals are shot; (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs (TA:) or it signifies, (M,) or signifies also, (K̲) a long نصل; (M, K̲;) not a broad one: (M:) or an arrow having such a نصل; (M;) with which wild animals are shot: (K̲:) or a long and broad نصل: (S:) or it is of half the size of a نصل, and is worthless; children play with it, and it is the worst kind of arrow [head], and is used for shooting at objects of the chase and any other thing: (TA:) pl. مَنَاقِص. (S.)

مُسَقِّصٌ *A butcher.* (A, K.)

شکو

1. شَفَى (S, M_{sb}, K,) originally شَفَو (S, TA,) aor. = (S, M_{sb},) dual thereof يَشْفِيَان (S,) inf. n. شَفَاؤُهُ and شَفَاؤُهُ (S,*K,) the latter accord. to a reading of the *Kur* xxiii. 108, (S,) and شَفَاءٌ and شَفُوهُ (S,*K) and شَفَا (K,) or the last of these is the inf. n., and شَفَاؤُهُ and شَفَوُ [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substs., (M_{sb},) *He*

wretched was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Mṣb, TA;) شَقَى being contr. of سَعَدَ; (Mṣb;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (AZ, K, TA.) [See also شَقَاوَةٌ below.] — Also † He suffered, or experienced, fatigue, (TA, and Ksh and Bḍ and Jel in xx. 1,) فِى كَذَا [in such a thing]. (TA.) = شَقَاهُ: see 3: — and 4.

3. شَقَاهُ (K, TA,) inf. n. مُشَاقَّةٌ (S, TA) and شَقَاوَةٌ (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, TA;) syn. عَانَاهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, TA.) — And † شَقَاهُ فُتْقَاهُ, aor. of the latter verb †, He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., (غَابَهُ فِى الشَّقَاءِ) [in the CK, فِى الشَّقَاءِ], but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty, and he surpassed him [therein]. (K.) [In the S, فَلَانٌ فَتَقَوْتَهُ, aor. أَشَقُوهُ; and only the latter verb as thus used is there explained.] — مُشَاقَّةٌ signifies also † The treating [one] with hardness, harshness, or illnature. (TA.) — And † The vying, one with another, in patience, or endurance: a rájiz says,

* إِذَا يُسَاقَى الصَّابِرَانِ تَمِيرُثُ *
* يَكَادُ مِنْ ضَعْفِ الْقَوَى لَا يَنْبَعِثُ *

[When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اَشَقَاهُ اللَّهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of اُسْعَدَهُ: (S, Mṣb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so † شَقَاهُ. (K.) = And اَشَقَى He combed. (AZ, K. [See مَشَقَى])

شَقُوَةٌ an inf. n. of شَقَى, as also شَقُوَةٌ: (S, K:) or a simple subst. (Mṣb.)

wretched شَقَى Unprosperous, unfortunate, unhappy, or miserable: (S, Mṣb, TA:) [or in a state of straitness, distress, adversity, or difficulty: (see its verb:)] pl. اَشْقِيَاءُ. (TA.) اَشْقِيَاءُ رَبِّ شَقِيًّا, in the Kur [xix. 4, And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقَى; (S, K;) or a simple subst. (Mṣb;) signifying Unprosperousness, &c.; [see its verb:]; contr. of سَعَادَةٌ: (S, Er-Rághib, TA:) it is of two kinds; اُخْرَاوَةٌ [relating to the world to come] and دُنْيَاوَةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ

[relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rághib, TA.) — Also † Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شَقَاوَةٌ being تَعَبٌ, but every تَعَبٌ is not شَقَاوَةٌ. (TA.)

أَشَقَى [More, and most, unprosperous, &c. — And] † More [and most] fatigued. (TA.)

مِشْقَى A comb: a dial. var. of مِشْقَاً. (AZ, K.)

شقى

1. شَقَى, inf. n. شَقُوٌّ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of شَقَاً. (K in art. شَقُو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — [Freytag states, as on the authority of Abu-l-'Alà, that شَقَى is used for شَقَّ He clave, or split, &c.: — and that Reiske has explained it as signifying He opened the mouth with a wide grinning (“amplo rictu”).]

شَاقٍ A long prominence, or projecting portion, or ledge, (حَيْدٌ طَالِعٌ طَوِيلٌ) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with ء [i. e. شَاقِي, as being derived from شَقَاً]: (Sgh, TA:) pl. شَوَاقِي (K [correctly شَوَاقِي]) and شَقِيَّانَ. (TA. [Mentioned in the K in art. شَقُو, but belonging to the present art.])

شك

1. شَكَّ is intrans. by itself, and trans. by means of the particle فِى: — one says شَكَّ الأمرُ, aor. يَشَكُّ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Mṣb:) — and شَكَّ فِيهِ (MA, K,) first pers. شَكَّكَتُ فِيهِ (S, Mṣb,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Mṣb, and so accord. to explanations of شَكَّ [q. v. infra] in the S and Mṣb and K &c.;) syn. اِرْتَابَ; (Mṣb;) and شَكَّ عَلَى signifies the same. (S, K.) — شَكَّ عَلَى means شَقَّ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted (شَكَّكَتُ) respecting it. (TA.) = شَكَّ said of a camel, (IAqr, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAqr, S, TA,) of his hind leg: (IAqr, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and † اشتك, likewise said of a camel, he had a slight lameness; (Ibn-'Abbád, O, TA;) like شَكَّ. (Ibn-'Abbád, O.) — شَكَّ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumahee cited voce يَلْبُ. (S.) And one says, شَكَّتِ الرَّجْمُ The relationship was, or became, closely united. (O, TA. [See شَاكَّةٌ voce شَاكٌ.]) — شَكَّ فِى السَّلَاحِ (K, TA,) aor.

and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) = شَكَّكَتُ بِالرُّمَحِ (S, O, Mṣb, in the K, شَكَّكَتُ) and بِالسَّيْفِ, and the like, aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتُهُ, Mṣb, or خَزَقْتُهُ, O, and in like manner in the TA, but in my copies of the S خَزَقْتُهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and اِنْتَظَمْتُهُ, S, O, and in like manner in the K,) with the spear, (S, O, Mṣb, K,) and with the arrow, &c.: (TA:) but IDrd says that, accord. to some, شَكَّ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَّ رِجْلَهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — [Hence,] شَكَّكَتُ إِلَى الْبِلَادِ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — And شَكَّ عَلَيْهِ الثَّوْبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — شَكُّوا بِمُؤْتَمَرٍ They placed their tents in one row, or series, (O, Mṣb, K,) in one regular order, (T, TA,) near together. (Mṣb.) — Hence, شَكُّوا They made the relationships to be closely connected. (Mṣb.) And شَكَّ He was made, or asserted, to be connected with the lineage of another. (IAqr, O.) — And شَكَّكَتُ said of anything means I drew and joined, or adjoined, it [to another thing]. (Mṣb.) [And I infixed it in, or thrust it into, another thing.] — مَا شَكَّ [ما شَكَّ, or, more probably, كَفَى خَلِيلَهَا, [or, more probably, كَفَى خَلِيلَهَا], in which it forms an apodosis,] means مَا قَارَنَ [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الْخَلِيلِ,) would not be conjoined (or grasped) with my hand]. (TA.) — شَكَّ (or grasped) with my hand]. (TA.) — شَكَّ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] شَكَّكَتُ إِلَيْهِ, with kesr, and شَكَّكَتُهُ, (Ibn-'Abbád, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَّكَتُهُ and إِلَيْهِ,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. رَكَنْتُ. (Ibn-'Abbád, O, K.)

2. تَشَكَّى فِيهِ (S, O, K, *) inf. n. تَشَكُّيٌّ (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

5: } see the first paragraph.
8: }

شَكَّ [used as a subst.] signifies Doubt; (Mṣb; [see 1:];) or the contr. of يَقِينٌ (S, O, Mṣb, K;) by which explanation is meant a wavering or

vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the K̲ur x. 94, uncertainty: (M̲sb:) or a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the شك: or, as some say, a pausing, or hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them: when one of them is made to outweigh, without the other's being rejected, it is ظن (KT:) accord. to Er-Rāghib, it is the alternation, or confusedness, of two inconsistent things, in the judgment of a man, and their being equal: this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جهل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شك is جهل, but every جهل is not شك: (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and mind: (M̲sb:) pl. شُكُوك. (K̲.) — [Hence, يَوْمُ الشَّكِّ The day of which one doubts whether it be the last of one month or the first of the next month: and generally, whether it be the last of Shaq̲bān or the first of Ramadān; and to fast on this day is forbidden.] = Also A small crack in a bone. (K̲.) — And A seam, or line of sewing, of a garment. (L in art. صُوح.) — [And accord. to Freytag, A coat of mail composed of narrow rings: but he names no authority for this.] = And [Arsenic;] a certain medicament, that destroys rats; brought from Khurāsān, from the mines of silver; (K̲, TA;) of two kinds, (TA,) white and yellow; (K̲, TA;) now known by the name of سُمَّ الْقَارِ [ratsbane]. (TA.)

شَكٌّ A covering (حَلَّة) that is put upon the backs of the two curved extremities of the bow: (K̲:) so says ISd. (TA.)

شَكَّة [an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.)

إِنَّهُ شَكَّةٌ i. q. شَقَّةٌ: (O, K̲:) so in the saying, إِنَّهُ لَيَبْعِدُ الشَّكَّةَ [Verily he is one whose region to which he directs himself is far distant]. (O.)

شَكَّةٌ Arms, or weapons, (S, K̲, TA,) that are worn. (TA.) — And A broad piece of wood, (K̲,) or small broad piece of wood, (S, O,) that is put into the hole (خُرْتُ) [in which is inserted the end of the handle] of the axe, or adz, and the like, in order to narrow it. (IDrd, S, O, K̲.) = رَجُلٌ مُشْتَكَفٌ means A man discordant in natural dispositions. (TA.)

شَكٌّ A camel having a slight lameness; that limps, or halts. (TA.)

شُكٌّ, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] i. q. اُدْعِيَاءُ [Persons who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their fathers; or adopted sons: pl. of دَعَى]. (IA̲ar, TA.) = [Also said to be pl. of شَكِيَّة, q. v.]

شَكَكٌ Tents arranged in a row: (O, K̲:) one says, ضَرَبُوا بُيُوتَهُمْ شَكَكًا They pitched their tents in one row: but accord. to Th, it is سَكَكًا, [q. v.], from السَكَّة. (TA.)

شُكُوكٌ † A she-camel of which one doubts whether she be fat or not (S, K̲, TA) in her hump, (K̲, TA,) by reason of the abundance of her fur, wherefore her hump is felt: (S, TA:) pl. شُكُوك. (K̲.)

شُكُوكٌ Sides; syn. جَوَانِبُ. (Ibn-'Abbād, O, TA.) [Perhaps pl. of شَكَكَةٌ (q. v.), next after which it is mentioned in the O; like as صَلِيٌّ (originally صَلَوِيٌّ) is pl. of صَلَايَةٌ.]

شَكَكَةٌ A region, quarter, or tract, syn. نَاحِيَّةٌ of the earth. (Ibn-'Abbād, O, K̲.)

شَكِيَّةٌ A party, sect, or distinct body or class, (AA, S, O, K̲,) of men: (AA, S, O:) pl. شَكَائِكُ; (AA, S;) [and app. شَتَكُ also, for,] accord. to IA̲ar, شَكُكٌ signifies distinct bodies of soldiers. (TA.) = A way, course, mode, or manner, of acting or conduct or the like: (IDrd, O, K̲:) thus in the saying, دَعُهُ عَلَى شَكِيَّتِهِ [Leave thou him intent on pursuing his way, &c.]: (IDrd, O:) pl. شَكَائِكُ (IDrd, O, K̲) and شُكُوك, (so in copies of the K̲,) or شَكُك; if the latter of these two, extr. [with respect to analogy]. (TA.) — And Natural disposition; syn. خُلُقٌ. (TK, as from the K̲. [The only reading that I find in copies of the K̲ is with ح in the place of خ, i. e. حَلَق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.]) = Also The [kind of basket called] سَلَّة in which are [put] fruits. (Ibn-'Abbād, O, K̲,*) = And [the pl.] شَكَائِكُ signifies The pieces of wood with which, they being joined together, are formed the tent-like tops of the vehicles called هَوَاجٍ [pl. of هَوْدَج]. (AA, O, TA.)

شُكَّةٌ, applied to a woman, meaning Just in proportion, or beautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.)

شَكِيٌّ (so in the O, occurring there in three instances,) or شَكِيٌّ, (thus in the K̲, [but if this were the right reading, the rule of the author would require him to add "with damm," therefore I suppose it to have been mistranscribed in an early copy of the K̲,]) applied to a لِحَامٌ [i. e. bit, or bridle], Difficult. (O, K̲.) [See also شَكِيٌّ in art. شَكُو and شَكَى.]

شَاكٌ see شَكَكٌ.

شُكَّةٌ Sharp arms or weapons: (IA̲ar, O, K̲:) or the sharpness of arms or weapons: (K̲:) or the latter should be the meaning accord. to analogy. (O.)

رَجُلٌ شَاكُ السَّلَاحِ [act. part. n. of شَكَّ]. — شَاكٌ فِي السَّلَاحِ [A man completely armed]: the former expl. as meaning a man wearing a complete set of arms, or weapons: [pl. شُكَّاك, agreeably with analogy:] you say فِي قَوْمٍ شُكَّاكٍ [a people, or party, completely clad in sets of iron arms or weapons]. (S, O. [In one of my copies of the S, بِالْحَدِيدِ.]) [Accord. to the TA, one says رَجُلٌ شَكَّاكٌ مِنْ قَوْمٍ شُكَّاكٍ: but شَكَّاكٌ seems evidently to be a mistranscription for شَاكٌ. See also شَاكِي السَّلَاحِ and شَاكُ السَّلَاحِ in arts. شُوك and شَكُو. — شَكَّتِ الرَّجْمُ Near relationship. (O, TA. [See رَجْمٌ.]) = See also what next follows.

شَاكَّةٌ A tumour in the fauces; (O, K̲;) mostly in children: (O:) pl. شَوَاكٌ; or, accord. to Abu-l-Jarrāh, the sing. of شَوَاكٌ is شَاكٌ, meaning the tumour. (TA.)

مِشَكٌّ The thong with which the coat of mail is [in certain parts thereof] conjoined (يُشَكُّ بِهِ): 'Antarah says,

* وَمِشَكِّ سَابِغَةٍ هَتَكَتْ فُرُوجَهَا *
* بِالسَّيْفِ عَنْ حَامِي الْحَقِيقَةِ مُعَلِّرِ *

(O, TA:) [but in the EM it is مَسَكٌ, thus with س, and with fet-ḥ to the م; a word which I do not find in any lexicon: it is said that] مَسَكٌ signifies a coat of mail narrow in the rings: and the poet means, And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army. (EM p. 243.)

مُشْكُوكٌ [for مُشْكُوكٌ فِيهِ] An affair, or a case, in which there is doubt. (TA.) = مُنْبَرٌ i. q. مَشْدُودٌ [i. e. A pulpit made firm or strong &c.]. (TA. [See also مُشْكُوكٌ.])

شك

1. شَكَّدَهُ, aor. شَكَّدَ (S, L) and شَكَّدَ (L), inf. n. شَكْدٌ; (S, L, K̲;) and أَشَكَّدَهُ (M, L), but this latter, which is erroneously said in the copies of the K̲ to be syn. with شَكَّدَ, instead of شَكَّدَ, is, accord. to ISd, not of high authority; (TA;) He gave him: (S, L, K̲:) or he gave him a thing as a free gift. (L.)

4. أَشَكَّدَهُ He gave him of dates on their being cut, and of wheat on its being reaped. (L.) He gave him of a heap of reaped corn on the occasion of measuring, and of the bundles (حَزْمٌ) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.) He gave him food to eat, or milk to drink, after it had been deposited in the house or tent. (L.) — See also 1.

10. **استشكر** *He sought, or demanded, what is termed شُكْرٌ [q. v.]. (L.)*—And **جَاءَ يَسْتَشْكِرُنِي** *He came seeking, or demanding, of me شُكْرٌ; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (حَزَمَ) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.)*

شُكْرٌ *A gift: (S, L, K:) or a free gift: pl. أَشْكَارٌ. (L.) A recompense. (L.) [See شُكْرٌ in two places.] What is given of dates when they are cut, and of wheat when it is reaped. (L.) What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (حَزَمَ) [of corn] on the occasion of the reaping: of the dial. of El-Yemen. (L.) Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] أَقِط, or clarified butter, or dates, and with which one goes forth from the abodes of a people. (L.) And Meat and drink deposited in a house or tent. (L.)*

شكر

1. **شَكَرَ لَهُ**, and **شَكَرَهُ**, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for **شَكَرَ نِعْمَتَهُ**, (A,) aor. ʔ, (TA,) inf. n. **شُكْرٌ** and **شُكْرَانٌ** (S, A, * Mṣb, K) and **شُكُورٌ**, (S, K,) which last, in the *Kur* lxxvi. 9, may be either an inf. n. or pl. of **شُكْرٌ** [used as a simple subst.], (S,) *He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spoke of it largely: (S, * K:) [but in the S, the verb in the former sense has شُكْرٌ only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَانٌ, as will be seen below:]* and **شَكَرَ لِلَّهِ**, and **شَكَرَ اللَّهَ**, (Lh, Mṣb, K,) which latter is less common than the former, and even disallowed by *As* in prose, though allowed by him in verse, (Mṣb,) and **شَكَرَ بِنِعْمَةِ اللَّهِ**, and **شَكَرَ نِعْمَةَ اللَّهِ**, and **شَكَرَ بِاللَّهِ**, (Lh, K,) and **شَكَرَ لِلَّهِ نِعْمَتَهُ**, (A,) inf. n. **شُكْرٌ** and **شُكْرَانٌ** (Mṣb) [and **شُكُورٌ**, *He thanked, or praised, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that شُكْرٌ is in word and in deed: (Mṣb:) and تَشَكَّرَ لَهُ signifies the same as شَكَرَ لَهُ: (S, A, Mṣb, K:) you say, مَا صَنَعَ [I thanked him, &c., for what he did]: (A:) and تَشَكَّرَ لَهُ بِلَاةٍ [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and أَشْكُرُ إِلَيْكَ نِعَمَ اللَّهِ [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. **حمد**:) [but there are many explanations of شُكْرٌ beside those given above: its meanings will be more fully shown by what here follows:] **شُكْرٌ** is the thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a benefit or benefits: (S:) or the being grateful, or thankful; or acknowledging beneficence;*

and speaking of it largely; and [in the copies of the *K*, “or,” but this is evidently a mistake,] it is only on account of favour received; (K;) and **شُكْرَانٌ** is [the same, being] *contr. of كُفْرَانٌ*: (S:) **شُكْرٌ** [sometimes] differs from **حَمْدٌ**; (Mṣb in art. **حمد**:) for **شُكْرٌ** is only on account of favour received; whereas **حمد** is sometimes because of favour received, (Th, Az, TA in art. **حمد**, and Mṣb ubi suprā,) and sometimes from other causes; (Th ubi suprā;) [and thus] the latter is of more common application than the former; (S in art. **حمد**:) therefore you do not say **شَكَرْتُهُ عَلَى شَجَاعَتِهِ**, but you say **حَمِدْتُهُ عَلَى شَجَاعَتِهِ**: (Mṣb ubi suprā:) or **شُكْرٌ** is more common than **حمد** with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commending; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say **شَكَرْنَا اللَّهَ عَلَى حَيَاتِهِ** [we thanked God for his existence, or praised Him, &c.]; but He is **مَحْمُودٌ** on that account, like as He is for his beneficence; and **شُكْرٌ** is also for beneficence: thus **حَمْدٌ** relates to every object to which, as an object, **شُكْرٌ** relates; but the reverse is not the case: and everything whereby is **حمد**, thereby is **شُكْرٌ**; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: **شُكْرٌ** is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commending, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from **كَشَرٌ**, the “act of uncovering, or exposing to view:” others, that it is from **عَيْنٌ شَكْرِي** “a full fountain, or eye;” accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.)—**شُكْرٌ** on the part of God signifies †The requiting and commending [a person]: (K:) or †the forgiving a man: or †the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, †the recompensing, or rewarding, him: the saying **شَكَرَ اللَّهُ سَعْيَهُ** signifies †May God recompense, or reward, his work, or labour. (TA.)—**شَكَرْتُ**, aor. ʔ, (S, K,) inf. n. **شُكْرٌ**, (S, K,) or **شَكَرْتُ**, (S, K,) TA.)

† *Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.)*—And **شَكَرَ** † *He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.)*—**شَكَرْتُ** said of a tree (**شَجَرَةٌ**), (Fr, S, A, K,) aor. ʔ, inf. n. **شُكْرٌ**, (S,) † *It produced, or put forth, what are termed شُكَيْرٌ, (Fr, S, K,) i. e. what grow around it, from its أَصْل [i. e. root, or base, or stem]; (S;) as also اشكرت, (Fr, TA,) and اشكرت: (Sgh, TA:) or its شُكَيْرٌ, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.)*—And **شَكَرَ**, aor. ʔ, (K,) inf. n. **شُكْرٌ**; (TA;) and **شُكْرٌ**, aor. ʔ; and **اشكر**; (K;) said of palm-trees (**نَخْلٌ**), † *They had many شُكَيْرٌ, i. e. offsets, or suckers. (AHn, K, * TA.)*—And **شَكَرَ** and **اشكر** and **اشكرت** are all verbs from **شُكَيْرٌ**. (K.) [It is said in the *K* that these verbs are from **شُكَيْرٌ** in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following:—said of palm-trees (**نَخْلٌ**), † *They put forth leaves around their branches:—and, said of trees in general (شَجَرٌ), † They put forth branches:—and † They produced bark:—and, said of a grape-vine, † It grew from a shoot planted:—in the TA it seems to be implied that, said of a vine, they signify † it put forth long shoots, or upper shoots.]*

3. **شَاكَرْتُهُ** *I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.)*—And **شَاكَرْتُهُ الْحَدِيثَ** *I commenced with him discourse. (O, K.)*

4. **اشكر القَوْمَ** † *The people's camels had their udders full of milk (شَكَرَتْ إِبِلُهُمْ): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شُكْرَةٌ: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for شُكْرَةٌ شُكْرَةٌ in the O, and شُكْرَةٌ شُكْرَةٌ in the TA, I read احْتَلَبُوا شُكْرَةً شُكْرَةً, agreeably with what here next precedes:]) or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.)*—**اشكرت** said of an udder: see 8. **اشكرت الأرض** † *The land produced fresh herbage after other herbage that had become dried up and dusty. (TA.)*—See also 1, near the end of the paragraph, in three places.

5. **تَشَكَّرَ**: see 1, in three places.—Also [*He affected, or made a show of, thankfulness, or gratitude: (see تَحَدَّدَ:) or he seemed, or appeared, thankful, or grateful. (KL.)*]

8. **اشكر** † *It (an udder) became full (S, K, TA) of milk; (S, TA;) as also اشكر. (K.)*—**اشكرت**

السَّمَاءُ + *The rain fell vehemently*: (S:) or *the sky rained much*. (K.) — اشتكرت الرياح + *The winds brought rain*: (K:) or *blew violently*: or, as is said on the authority of A'Obeid, *were contrary*; but ISd says that this is a mistake. (TA.) — Also اشتكر + *It (heat, and cold,) became intense*. (K.) — † *He (a man) strove, exerted himself, or did his utmost, in his running*. (K, TA.) = Also † *It became what is termed شكير* [q. v.]. (TA.) — See also 1, near the end of the paragraph, in two places. — [Hence, app.,] † *It (a foetus) put forth downy hair*. (A.)

شكر The vulva, or pudendum, of a woman: (S, M, Mṣb, K:) or the flesh thereof: (M, K, *MF:) as also شكر, in either of these senses: (K:) pl. شكار: (Mṣb, TA:) لَحْمًا, in the K, as the second explanation, is a mistake for لَحْمًا. (MF.) It is said in a trad., نَبَى عَنْ شَكَرِ الْبَغِيِّ, meaning *He forbade the giving hire for prostitution*; the word نَمِن being understood as prefixed to شكر. (TA.) — Also i. q. نَكَح [i. e. The act of compressing, or of contracting marriage with, a woman]. (TṢ, K.)

شكر an inf. n. of شَكَرَ: (S, A, *Mṣb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُور. (S. [See 1.])

شكر see شكر.

شُكْرَةٌ + *[Fulness of the udder of a camel; and so]* شُكْرِيَّةٌ is expl. in the TK;] a subst. from أَشْكُرُ الْقَوْمَ [q. v.]. (K.) One says, هَذَا زَمَنُ الشُّكْرَةِ, so in the L and other lexicons, (TA,) or الشُّكْرَةُ, (so in my copies of the S,) or الشُّكْرِيَّةُ, (so in the O and K,) + *[This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, إِذَا حَفَلَتْ*, q. v., from the [herbage called] رَبِيع. (S, O, L, K.)

شُكْرَةٌ: see the next preceding paragraph.

شُكْرَةٌ † A she-camel, (Aṣ, S, A, K,) and ewe or she-goat, (A,) having her udder full (Aṣ, S, A, K) of milk, (S,) whatever be the fodder, or herbage, she has eaten; (A;) as also مَشْكَار: (K:) or the former, that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk: (T, TA:) and † the latter, that abounds with milk though having had but a small share of pasture: (TA:) or that abounds with milk in summer and ceases in winter: (IAṣ, TA:) pl. of the former شَكَارِي, (S, K,) applied to camels and to sheep or goats, (S,) and شُكْرِي (K) and شَكَارَات: (S, K:) and شَكَارِي is applied to camels, and sheep or goats, as meaning *abounding with milk, or having their udders full, إِذَا حَفَلَتْ*, from the [herbage called] رَبِيع. (S, TA.) [شُكْرِي is also a sing. epithet, having a similar signification: as well as a pl.] One says † صَرَّةٌ شُكْرِيَّةٌ † *An udder abounding with milk*: (A:) or *having much milk*. (S.) And عَيْنٌ شُكْرِيَّةٌ † *A full source or eye*. (B, TA.) And فِدْرَةٌ شُكْرِيَّةٌ † A

fat piece of flesh-meat: (K:) or † *[a piece of flesh-meat] flowing with grease, or gravy*: (A: [but in my copy, فِدْرَةٌ is erroneously put for فِدْرَةٌ:] pl. شَكَارِي. (A.)

شُكْرِي: see the next four preceding sentences.

شُكْرِيَّةٌ: see شُكْرَةٌ, in two places.

شُكُورٌ an intensive epithet, (TA,) signifying كَثِيرُ الشُّكْرِ [i. e. One who thanks much; or who is very thankful or grateful: see 1]: (K, TA:) and one who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services: (TA:) or one who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]: or who sees his inability to be [sufficiently] thankful or grateful: or who renders thanks, or is thankful or grateful, for probation: or, for what is denied him: (KT:) pl. شُكُور. (TA.) — † A beast that is sufficed by little fodder or herbage, (S, A,) and that fattens upon it: (A:) or that fattens upon little fodder or herbage: (K:) as though thankful for that small benefit. (TA.) — الشُّكُورُ, applied to God, † *[He who approves, or rewards, or forgives, much, or largely:] He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them.* (TA.)

شُكَيْرٌ † The shoots that grow around a tree, from its أَصْل [i. e. root, or base, or stem]: (S:) or sappy twigs or shoots, that grow from the stem of a tree: or small leaves beneath the large: (A:) or fresh and tender twigs or shoots, that grow among such as have become thick and tough: and what grow at, or upon, the أَصُول [i. e. roots, or bases, or stems,] of large trees: or small leaves that grow at, or upon, the root, or base, or stem, of a tree: (IAṣ, TA:) and offsets, or suckers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yaqoob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (عَفَاء, K, TA, in the CK عَفَاء), such as are small, growing among such as are large: or the first, of herbage, growing after other herbage that has become dried up and dusty: (K:) and downy hair, or down: and any soft, fine hair: (A:) or hair growing among the plaits: pl. شُكُر: and weak hair: (TA:) and hair at the roots of a horse's mane, (K, TA,) like down, and in the forelock: (TA:) and the hair that is next to the face and the back of the neck: (A, K:) and branches: (AHn, K: [in the CK, وَالْغُصُونِ is erroneously put for وَالْغُصُونِ:] and the bark (لِحَاء) of trees: pl. شُكُر: (K:) and the pl. also signifies the long shoots of a grape-vine: or its higher, or highest, shoots: (AHn, TA:) and the sing., a grape-vine growing from a planted shoot. (AHn, K, TA.) — Also † Young men: (A:) or young offspring. (TA, from a trad.) — And † The young ones of camels: (K, TA:) as being likened to the شُكَيْر of palm-trees. (TA.)

شُكَاثِرٌ + *Forelocks*: (K, TA:) as though pl. of شُكِيرَةٌ [which may be n. un. of شُكِيرٌ]. (TA.)

شُكُورِيَّةٌ a name applied in the present day to *Cichorium*, *intybus* and *endivia*; wild and garden-succory, and *endive*; as also هِنْدِيَّة, correctly هِنْدِيَّة.

شَاكِرِي A hired man, or hireling; one taken as a servant: an arabicized word, from [the Pers.] چَاكِر. (O, K.)

شُوكِرَان: see the next paragraph.

شُيْكَرَان (S, K) and شُيْكَرَان (K,) [in the CK, erroneously, شُكْرَان and with damm to the ك,] or the correct form is شُيْكَرَان, with damm to the ك, as Ibn-Hishām El-Lakhme and El-Farábee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see شُيْكَرَان;] or correctly شُوكِرَان, (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شُوكِرَان; accord. to Golius, *Cicuta herba*, and applied in the present day to conium, i. e. hemlock, or a species thereof; and this is probably what is meant by Golius, as the conium maculatum, or common hemlock, is called by some cicuta;] a certain plant, (S, K,) of the kind called حَمِض, (so in a marginal note in a copy of the S,) the stem of which is like that of the رَايَانَج [or fennel], and the leaves of which are like those of the [species of cucumber called] قَتَاء, or, as some say, like those of the يَرُوح [q. v.], and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of] the نَانَخَوَاة [or ammi], or [of] the أَنِيسُون [or anise], without taste or odour, and mucilaginous. (TA.)

أَشْكُرُ [More, and most, thankful, or grateful, &c.: see an ex. voce بَرُوق].

مَشْكْرَةٌ عُشْبٌ (O, K, TA, in the CK مَشْكْرَةٌ) + *Herbage that causes milk to be copious*. (O, K, TA. [In the CK, مَغْرَرَةُ اللَّبَنِ is erroneously put for مَغْرَرَةُ اللَّبَنِ.]

مَشْكَار: see شُكْرَةٌ, in two places.

رِيحٌ مُشْتَكِرَةٌ + *A violent wind*: (O, K:) or, as some say, *a contrary wind*; (O, TA;) but ISd, says that this is a mistake. (TA.)

شكس

1. شَكْسٌ (T, S, Mṣb, TA,) aor. 4, inf. n. شَكَسَ (T, Mṣb, TA) and شَكَسَا (T, S, Mṣb, TA;) or شَكَسَا (O;) aor. 2, (O, K, TA,) inf. n. شَكَسَا (O;) *He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition*: (S, O, K:) or *hard in disposition, or ill-natured, in behaviour or dealing*: (TA:) or *evil in disposition, or ill-natured, and very perverse or cross or repugnant and averse*; syn. شَرِسٌ. (Mṣb, TA.)*

3. **شاكسه** *He treated him, or behaved towards him, with hardness, harshness, or illnature.* (O, K.)

6. **تَشَاكُوا** *They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K,* TA.) [Hence,] اللَّيْلُ وَالنَّهَارُ يَتَشَاكِسَانِ † The night and the day are opposed to each other: (TA:) or alternate. (Az, A, O, TA.)*

شَكُسُ see **شَكُسُ** — **مَحَلَّةُ شَكُسُ** + **A** *strait place of alighting or abode. (TA.) = الشُّكُسُ* *A day, or two days, before the new moon; i. q. البُحَاقُ. (AA, O, K.)*

شَكُسُ } see the next following paragraph.
شَكُسُ }

شَكُسُ (Fr, S, Mgh, K,) or **شَكُسُ** (S,) and **شَكُسُ** (K,) the first agreeable with analogy, (S,) *A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnature: (TA:) or evil in disposition, or illnature, and very perverse or cross or repugnant and averse; syn. شَرِسُ (Mgh:) and شَكُسُ and شَكُسُ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAqr, TA:) pl. شَكُسُ; (S, K;) a pl. of the first or third; (K;) or of the second, like as **صَدُقُ** is pl. of **صَدَقَ**. (S.) — Also the first, † *Niggardly; tenacious; avaricious. (K.)**

مَشَكُسُ see the next preceding paragraph.

مُتَشَاكِسُونَ (Kur xxxix. 30) *Disagreeing, one with another; (A,* K,* TA:) and behaving with hardness, harshness, or illnature: (A:) or disputing, or contending, together. (TA.) [See the verb, 6.]*

شكل

1. **شَكَلَ**, as an intrans. verb: see 4, in three places. — And see 5. = **شَكَلَ الْفَرَسَ بِالشَّكَالِ** (S,) or **شَكَلَ الدَّابَّةَ** (Mgh, K,) aor. 2, inf. n. **شَكَلُ** (Mgh,) *He bound [the horse or] the beast, with the شَكَال; (Mgh;) [i. e.] he bound the legs of [the horse or] the beast with the rope called شَكَال; as also شَكَلَهَا (K,) inf. n. شَكِيلُ. (TA.) And شَكَلْتُ الطَّائِرَ [app. I bound the legs of the bird in like manner]. (S.) And شَكَلْتُ عَنِ الْبَعِيرِ I bound the camel's شَكَال between the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شَكَال, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. حَقَب.) — And [hence, i. e.] from the شَكَال of the beast, (TA,) **شَكَلَ الْكِتَابَ** (AHát, S, Mgh, K, TA,) inf. n. as above, (Mgh, TA,) † *He restricted [the meaning or pronunciation of]**

the writing, (قَيْدُهُ, AHát, S, TA,) or he marked the writing, (أَعْلَمَهُ, Mgh,) with the signs of the desinential syntax (AHát, S,* Mgh, TA*) [and the other syllabical signs and the diacritical points]: or i. q. أَعْجَمَهُ: (K:) but AHát says that **شَكَلَ الْكِتَابَ** has the former meaning; and **أَعْجَمَهُ** signifies he dotted, or pointed, it [with the diacritical points]: (TA:) and **شَكَلَ الْكِتَابَ** signifies the same as **شَكَلَهُ**; (S, Mgh, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K,* TA;) so that the **أ** in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And **شَكَلْتُ شَعْرَهَا** (O, TA,) aor. 2; thus correctly, as pointed by IKtt; accord. to the **K** **شَكَلْتُ**; (TA;) + *She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and then bound with them her other ذَوَائِبُ [or pendant locks or plaits]. (TA.) — And شَكَلَ [thus in the TA, so that it may be either شَكَلَ or شَكَلُ,] + He (the lion) compressed the lioness: on the authority of IKtt. (TA.) = شَكَلْتُ, aor. 2, (K, TA,) inf. n. **شَكَلُ**, (TA,) *She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed شَكَل, i. e. غَزَلٌ and دَلٌّ and غَزَلُ; (K, TA;) and شَكَلْتُ [signifies the same], i. e. تَدَلَّلْتُ [and in like manner شَكَلُ is said of a man]. (TA.) — See also شَكَلُ below, in two places. — And رَكَنْتُ إِلَى كَذَا, with kesr [to the ك], i. q. كُنْتُ [i. e. I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind]. (O.)***

2. **شَكَلَ**, as an intrans. verb: see 4: — and see also 5. = **شَكَلَهُ** inf. n. **شَكِيلُ**, *He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.) — See also 1, in three places.*

3. **مُشَاكَلَةٌ** signifies *The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. مُوَافَقَةٌ; (S, K;) as also تَشَاكُلُ: (IDrd, S, K:) Er-Rághib [strangely] says that **مُشَاكَلَةُ** is from **الشَّكَلُ** signifying “the binding,” or “shackling,” a beast [with the شَكَال]. (TA.) You say, **هُوَ يُشَاكِلُهُ** [He, or it, is conformable, &c., with him, or it; or resembles him, or it]. (Mgh.) And **هَذَا الْأَمْرُ لَا يُشَاكِلُكَ** i. e. **يُؤَافِقُكَ** [This affair will not be suitable to thee]. (TA.) And **تَشَاكَلَا** *They resembled each other. (MA.)**

4. **صَارَ ذَا شَكَلٍ** [primarily] signifies *It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.]. (TA.) — [And hence, app.] said of a thing, or case, or an affair; (S, Mgh, O, Mgh, K;) as also شَكَلُ, (O, K, TA, [in the CK, erroneously, شَكَلُ, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كَفَرِجٌ or the like,]) inf. n. **شَكَلُ**; (TA;) and شَكَلُ, (K,) inf. n. **شَكِيلُ**; (TA;) + *It was,**

*or became, dubious, or confused; syn. التَّبَسُّسُ, (S, O, Mgh, K,) and اخْتَلَطَ, (O, TA,) or اشْتَبَهَ: (Mgh:) [and شَكَلَ is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alá: accord. to Sh, شكل in this sense is from شَكْلَةٌ signifying “redness mixed with whiteness:” (see مُشَكَّلُ:) but] accord. to Er-Rághib, **إِشْكَالٌ** in a thing, or case, or an affair, is metaphorical, [and] like اشْتَبَاهُ from الشَّيْءِ. (TA.)*

One says, **اشْكَالُ الْأَمْرِ عَلَى الرَّجُلِ** + *[The thing, or case, or affair, was, or became, dubious, or confused, to the man]; and شَكَلَ means the same. (Zj, O.) And أَشْكَلْتُ عَلَى الْأَخْبَارِ + [The tidings were dubious, or confused, to me], and أَشْكَلْتُ; both meaning the same. (TA.) And one says also, **إِشْكَالٌ عَلَيْهِ** and **إِشْكَالَاتٌ عَلَيْهِ** [meaning *There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it]. (Mz, 3rd نوع &c.) — It is also said of a disease; [app. as meaning + It became nearly cured; because still in a somewhat doubtful state;] like as you say **تَمَازَلُ**; and so شَكَلَ. (TA.) — **اشْكَالُ النَّخْلِ** *The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Mgh,) or nearly ripe; (A, TA;) and شَكَلَ signifies the same. (O.) — And اشْكَلْتُ الْعَيْنَ The eye had in it what is termed شَكْلَةٌ [q. v.: see also شَكَلُ]. (K.) = اشْكَالُ الْكِتَابِ: see 1.***

5. **تَشَكَّلَ** *It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. تَصَوَّرَ. (K, TA.) — And He became goodly in shape, form, or aspect. (TK in art. طَرَز.) تشَكَّلَ الْعَنْبُ (S, K,) and شَكَلَ, and شَكَلَ, (K,) *The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.) — See also 4, near the end. — And see 1, also near the end.**

6: see 3, in two places.

8: see 4.

[10. **اسْتَشْكَلَهُ** is often used by the learned in the present day as meaning *He deemed it (i. e. a word or phrase or sentence) dubious, or confused.*]

شَكْلٌ i. q. **شَبَهٌ** [as meaning *A likeness, resemblance, or semblance; a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons. (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشَّيْءِ as the first explanation of الشَّكَلُ in the K accord. to the TA, we find الشَّيْءِ; but that the explanation which I have given is correct, is shown by what here follows.] One says, فِي فَلَانٍ شَكْلٌ مِنْ أَبِيهِ, meaning شَبَهٌ [i. e. In such a one is a likeness, or resemblance, of his father]: (AA, TA:) and شَكْلَةٌ (AA, O, K, TA)*

and **شَاكِلٌ** (O, K, TA,) [likewise] meaning **شَبَهٌ** (AA, O, K, TA,) and **مُشَابَهَةٌ** (TK:) and **شَاكِلَةٌ** also is *syn. with شَكْلٌ* [in the sense of **شَبَهٌ**]; (K, TA;) [for] one says, **هَذَا عَلَى شَاكِلَةِ أَبِيهِ** as meaning **شَبَهِهِ** [i. e. *This is accordant to the likeness of his father*]. (TA.) — And *I. q.* **مِثَالٌ**: you say, **هَذَا عَلَى شَكْلِ هَذَا**, meaning **عَلَى مِثَالِهِ** [i. e. *This is according to the model, or pattern, or the mode, or manner, of this*]. (TA.) — And The shape, form, or figure, (**صُورَةٌ**) of a thing; such as is perceived by the senses; and such as is imagined: (K:) the form (**هَيْئَةٌ**), of a body, caused by the entire contents' being included by one boundary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six [&c.]: so says Ibn-El-Kemāl: (TA:) pl. [of pauc., in this and in other senses,] **أَشْكَالٌ** and [of mult.] **شُكُولٌ**. (K.) — [It often means *A kind, sort, or variety, of animals, plants, food, &c.*] — [And The likeness, or the way or manner, of the actions of a person:] it is said in a trad. respecting the description of the Prophet, **سَأَلْتُ أَبِي عَنْ شَكْلِهِ**, meaning [I asked my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to IAm̄b: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (O:) and **شَاكِلَةٌ** [likewise, and more commonly,] signifies a particular way, course, mode, or manner, of acting, or conduct; (S, O, K, TA;) as in the saying, **كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ** (S, O, TA,) in the K̄ur [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way, &c.*, (Ibn-'Arafah, S, O, Bḍ, Jel, TA,) that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body: (Bḍ:) and according to his nature, or natural disposition, (Ibn-'Arafah, Er-Rāghib, O, TA,) by which he is restricted [as with a **شَكْلٌ**]: (Er-Rāghib, TA:) and his direction towards which he would go: (Akh, S, O, K, TA:) and his side [that he takes]: (Kāṭādeh, O, K, TA:) and his aim, intention, or purpose: (Kāṭādeh, O, K, TA:) and **شَكْلٌ** [likewise] signifies aim, intention, or purpose; *syn. قَصْدٌ*. (TA.) — Also *A thing that is suitable to one; or fit, or proper, for one*: you say, **هَذَا مِنْ هَوَايَ وَمِنْ شَكْلِي** [This is of what is loved by me and of what is suitable to me]: (K, TA:) and **لَيْسَ شَكْلُهُ مِنْ شَكْلِي** [What is suitable to him is not of what is suitable to me]. (TA.) [And hence, app.,] one says, **مَا شَكْلِي وَشَكْلُهُ**, meaning *What is my case and [what is] his, or its, case? because of his, or its, remoteness from me.* (T and TA voce أم.) — And sing. of **أَشْكَالٌ** (L, K, TA) signifying *Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious*: (Lth, TA:) and *dubious, or confused, affairs*: (TA:) or *discordant, and dubious, or confused, affairs*. (K. [In the CK,

الشَّكْلَةُ is erroneously put for **الشُّكْلَةُ**]) = Also *A like; syn. مِثْلٌ*. (S, Mgh, O, Mṣb, K;) and so **شَكْلٌ**: (O, K:) or, as some say, the like of another in nature or constitution: (Mṣb: [and accord. to Er-Rāghib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:] pl. **أَشْكَالٌ** (S, Mgh, O, Mṣb, K*) and **شُكُولٌ** [as above]. (S, O, Mṣb, K*) One says, **هَذَا شَكْلُ هَذَا** *This is the like of this*. (Mṣb.) And **فُلَانٌ شَكْلُ فُلَانٍ** *Such a one is the like of such a one in his several states or conditions* [&c.]. (TA.) In the saying in the K̄ur [xxxviii. 58], **وَأَخْرَجَ مِنْ شَكْلِهِ**, (O, TA,) meaning *And other punishment of the like thereof*, (Zj, TA,) Mujāhid read **مِنْ شَكْلِهِ**. (O, TA.) = Also sing. of **أَشْكَالٌ** signifying, (O, K,) accord. to IAm̄r, (O,) *Certain ornaments (O, K) consisting of pearls or of silver, (K,) resembling one another, worn as ear-drops by women*: (O, K:) or, as some say, the sing. signifies a certain thing which girls, or young women, used to append to their hair, of pearls or of silver. (O.) = And *A species of plant, (IAm̄r, O, K,) diversified in colour, (K,) yellow and red. (IAm̄r, O, K.)* = [And The various syllabical signs, or vowel-points &c., by which the pronunciation of words is indicated and restricted: originally an inf. n., and therefore thus used in a pl. sense.] = See also the next paragraph. (1) And a word (Mṣb, O, K, TA, p. 136, verse 3, 30840, 30841, 30842, 30843, 30844, 30845, 30846, 30847, 30848, 30849, 30850, 30851, 30852, 30853, 30854, 30855, 30856, 30857, 30858, 30859, 30860, 30861, 30862, 30863, 30864, 30865, 30866, 30867, 30868, 30869, 30870, 30871, 30872, 30873, 30874, 30875, 30876, 30877, 30878, 30879, 30880, 30881, 30882, 30883, 30884, 30885, 30886, 30887, 30888, 30889, 30890, 30891, 30892, 30893, 30894, 30895, 30896, 30897, 30898, 30899, 30900, 30901, 30902, 30903, 30904, 30905, 30906, 30907, 30908, 30909, 30910, 30911, 30912, 30913, 30914, 30915, 30916, 30917, 30918, 30919, 30920, 30921, 30922, 30923, 30924, 30925, 30926, 30927, 30928, 30929, 30930, 30931, 30932, 30933, 30934, 30935, 30936, 30937, 30938, 30939, 30940, 30941, 30942, 30943, 30944, 30945, 30946, 30947, 30948, 30949, 30950, 30951, 30952, 30953, 30954, 30955, 30956, 30957, 30958, 30959, 30960, 30961, 30962, 30963, 30964, 30965, 30966, 30967, 30968, 30969, 30970, 30971, 30972, 30973, 30974, 30975, 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tioned in the explanation given from the **K** in the preceding sentence] *between the fore leg and the hind leg.* (**K**, **TA**.) — Also, in a horse, † The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] **تَحْجِيل**, and one leg free therefrom; (**S**, **O**, **K**, **TA**;) [this whiteness] being likened to the **عَقَال** termed **شَكَال**: (**S**, **O**;) or having three legs free from **تَحْجِيل**, and one hind leg distinguished thereby: (**S**, **O**, **K**,* **TA**;) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (**S**, **O**;) or, accord. to AO, (**TA**;) having the whiteness of the **تَحْجِيل** in one hind leg and fore leg, on the opposite sides, (**Mgh**,* **TA**;) whether the whiteness be little or much: (**TA**;) [when this is the case, the horse is said to be **خِلَافٍ مِنْ شَكَالٍ**]: see 3 (last sentence) in art. **خِلَافٍ**: the Prophet disliked what is thus termed in horses. (**O**.)

شَكِيلٌ † Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (**Z**, **O**, **K**, **TA**.)

شَاكِلٌ: see **شَكْلٌ**, first signification. — Also A whiteness between the **عَذَار** [which see, for 'it has various meanings,] and the ear. (**K**tr, **S**, **O**. [See also **شَاكِلَةٌ**].)

شَوَكَلٌ: see **شَوَكَلَةٌ**. — One says, **اجْعَلِ الْأَمْرَ شَوَكَلًا وَاحِدًا**, meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (**Fr**, **TA** in art. **بَاجٍ**.)

شَاكِلَةٌ: see **شَكْلٌ**, former half, in two places. — **الشَّاكِلَةُ**, also, signifies *The flank*; syn. **الْفُطْفُطَةُ**, i. e. **الْفُطْفُطَةُ**: (**S**, **O**;) [or,] in a horse, the skin that is between the side (**عَرْض**) of the **خَاصِرَة** and the **ثَنَفَة** (**K**, **TA**;) which latter means [the stifle-joint, i. e.] the joint of the **فَخَذ** and **سَاق**: or as some say, the **شَاكِلَتَانِ** are the two exterior parts of the **طُفُفُتَانِ** [or two flanks] from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the **حَرْقُفَة** on each side of the belly. (**TA**.) One says, **أَصَابَ شَاكِلَةَ الرَّمِيَةِ**, meaning [He hit] the **خَاصِرَة** [or flank] of the **رَمِيَة** [or animal shot at]. (**TA**.) [Hence,] one says, **أَصَابَ شَاكِلَةَ الصَّوَابِ**, † [He hit the point that he aimed at, of the thing that was right]: and **هُوَ يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ** † [He hits, by his opinion, or judgment, the right points]. (**TA**.) Ibn-'Abbād says that [the pl.] **شَوَاكِلٌ** signifies [also] *The hind legs*; because they are shackled [with the **شَكَال**]. (**O**.) — Also *The part between the ear and the temple.* (**IAar**, **K**, **TA**.) — And **شَوَاكِلٌ** (which is the pl. of **شَاكِلَة**, **TA**) † *Roads branching off from a main road.* (**K**.) You say **طَرِيقٌ ذُو شَوَاكِلٍ** † *A road having many roads branching off from it.* (**O**.) — And **شَاكِلَتَا الطَّرِيقِ** means † *The two sides of the road*: you say **طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ** † *A road of which the sides are apparent, or conspicuous.* (**TA**.)

شَوَكَلَةٌ, (so in the **O**, as on the authority of **IAar**), or **شَوَكَلٌ**, (so in the **K**), thus says **Ez-Zejjājee**, but **Fr** says the former, [like **IAar**]. (**TA**;) i. q. **رَجَالَةٌ** [as meaning *The footmen of an army or the like*]: (**Fr**, **IAar**, **Ez-Zejjājee**, **O**, **K**, **TA**;) or **مَيْبَنَة** [meaning *the right wing of an army*]: or **مَيْسَرَة** [meaning *the left wing thereof*]. (**Ez-Zejjājee**, **K**, **TA**.) — And i. q. **نَاحِيَة** [probably as meaning *The side, region, quarter, or direction, towards which one goes*; like **شَاكِلَة**, as expl. by **Akh** and others, in a saying mentioned voce **شَكْلٌ**]. (**IAar**, **O**, **K**.) — Also i. q. **عَوَسَجَة** [i. e. *A tree of the species called عَوَسَجَة*, q. v.]. (**IAar**, **O**, **K**.)

شَوَكَلَة: see **شَكَلَة**, above.

أَشَكَلٌ *More, and most, like*; syn. **أَشَبَه**: so in the saying, **هَذَا أَشَكَلٌ بِكَذَا** [*This is more, or most, like to such a thing*]. (**S**, **K**,*) — Also *Of a colour in which whiteness and redness are intermixed*; (**S**, **Mgh**, **K**;) applied to blood; and, accord. to **IDrd**, a name for blood, because of the redness and whiteness intermixed therein; (**S**;) [and] applied to a man; (**Mgh**;) or to anything: (**TA**;) or in which is whiteness inclining to redness and duskiness: (**K**;) or it signifies, with the Arabs, [of] two colours intermixed. (**TA**.) [Hence,] it is applied to water, (**K**, **TA**;) as meaning † *Mixed with blood*: (**TA**;) [see an ex. in a verse cited voce **حَتَّى**:] pl. **شُكُلٌ**. (**K**.) And the fem., **شُكْلَة**, is applied as an epithet to an eye, (**S**, **K**;) meaning *Having in it what is termed شُكْلَة*, which is the like of a redness in the white thereof; like **شُهْلَة** in the black: (**S**;) pl. as above. (**K**.) A man is said to be **أَشَكَلُ الْعَيْنِ**, meaning *Having a redness*, (**Mgh**), or the like of a redness, (**O**), in the white of the eye: (**Mgh**, **O**;) the Prophet is said to have been **أَشَكَلُ الْعَيْنِ** and it has been expl. as meaning *long in the slit of the eye*: (**K**;) but **ISd** says that this is extraordinary; and **MF**, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (**TA**.) — Applied to a camel, (**K**, **TA**), and to a sheep or goat, (**TA**), of which the blackness is mixed with redness, (**K**, **TA**;) or with dust-colour; as though its colour were dubious to thee: (**TA**;) pl. as above, applied to rams &c., (**K**, **TA**;) in this sense. (**TA**.) — Applied to a sheep or goat, *White in the شَاكِلَة* [or flank]: (**S**, **O**;) fem. **شُكْلَة**; (**S**;) applied to a ewe, as meaning *white in the شَاكِلَة*, (**K**, **TA**;) the rest of her being black. (**TA**.) — Also *The mountain-species of سِدْر* [or lote-tree]; (**S**, **O**, **K**;) described to **AHn**, by some one or more of the Arabs of the desert, as a sort of trees like the **عَنْاب** [or *jujube*] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, (**نَبِيْقَة**, [dim. of **نَبَقَة**, n. un. of **نَبَقٌ**, which means the "drupe of the سِدْر,"]) which is very acid: the places of its growth are lofty mountains; and bows are made of it [as is shown by an ex. in the **S** and **O**]:

(**TA**;) [app. with *tenween*, having a] n. un. with **ة**: (**S**, **K**;) **AHn** says that *the growth of the شُرْبَانِ is like [that of] the trees called شُرْبَانِ* [of which likewise bows are made]. (**TA**.)

أَشَكَلَة: see **شَكْلٌ**, first signification. — Also i. q. **بَسٌ** [meaning † *Dubiousness, or confusedness*]. (**K**.) — See also **شُكْلَة**, in two places. — Also A single tree of the species called **أَشَكَل** [q. v.]. (**S**, **K**.)

مُشَكَّلٌ, from **أَشَكَل** in the first of the senses assigned to it above, signifies *Entering among* [meaning *confused with*] its likes. (**TA**.) — And [hence, app., or] accord. to **Sh**, from **شُكْلَة** meaning "redness mixed with whiteness," it signifies † *Dubious, or confused*. (**TA**.) [Used as a subst.,] it has for its pl. **مُشَكَّلَاتٌ** [and **مُشَاكِلٌ** also: for] one says, **هُوَ يَفْكَ الْمَشَاكِلَ**, meaning † *[He solves] the things, or affairs, that are dubious, or confused*. (**TA**.) — **مشكل** [app. **مُشَكَّلٌ**], applied to a horse, means *Having a whiteness in his flanks*. (**AA**, **TA** in art. **دَعِمَر**.)

مَشَكَّلٌ *Endowed with a goodly aspect, or appearance, and form.* (**TA**.)

مَشْكُولٌ A horse bound, or shackled, with the **شَكَال** [q. v.]. (**O**, **TA**.) — And † A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term **شَكَال** [q. v.]: (**S**, **Mgh**,* **O**, **TA**;) such was disliked by the Prophet. (**S**.) [See also **مُحَجَّلٌ**.] — And † A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (**AHāt**, **TA**.)

شكر

1. **شَكَمَهُ**, aor. ², inf. n. **شَكَّمَهُ**, *He bitted him*; [namely, a horse or the like;] he put the bit (**شَكِيمَة**) into his mouth. (**TA**.) — [Hence,] **شَكَّمَهُ** **الْوَالِي** (**S**, **K**;) aor. and inf. n. as above, (**TA**;) † *He bribed the والي* [i. e. *prefect, or the like*]; as though he stopped his mouth with the **شَكِيمَة**, (**S**, **K**, **TA**;) i. e. the [bit, or] iron thing of the **إِجَام**. (**TA**.) And **شَكَّمَهُ فَاهُ بِالْإِتَاوَةِ** i. e. † [He stopped (lit. bitted) his mouth] with the bribe. (**TA** in art. **أَتَو**.) — And **فَعَلَ فُلَانٌ أَمْرًا فَشَكَّمَهُ** † *Such a one did a thing, or performed an affair, and I settled, or established, it.* (**Lth**, **TA**.) — And **شَكَمَهُ**, (**S**, **K**;) aor. as above, (**S**;) and so the inf. n.; (**K**;) and † **اشكَّمَهُ**; (**Th**, **K**;) *He repaid, requited, compensated, or recompensed, him*; (**S**, **K**;) or *gave him what is termed شَكْمٌ* [q. v.]: (**K**;) he gave him his hire, or pay. (**S**, from a trad.) — And, as some say, (**S**;) **شَكَمَهُ**, inf. n. **شَكَّمَهُ** and **شَكَّمَهُ**, *He bit him*. (**S**, **K**.) — **شَكْمٌ**, aor. ², (**K**;) inf. n. **شَكَّمَهُ**, (**TK**;) *He was, or became, hungry*. (**K**.)

4: see the preceding paragraph.

شَكْمٌ (**S**, **K**, &c.) and † **شَكْمِي** (**K**;) of the latter, **ISd** says, "I think it to be a dial. var., but I am not certain of it;" (**TA**;) A repayment, requital,

compensation, or recompense; (El-Umawee, A'Obeyd, S, K;) and شَكْبُ is a dial. var. thereof: (TA:) when the gift is initial, it is termed شَكْدُ: (S:) or a substitute; or thing given, received, put, or done, by way of replacement or exchange: (Ks, TA:) and (K) a gift; (As, K, TA:) as also شَكْدُ; (As, TA:) or the latter signifies a gift without compensation: (TA:) or شَكْمُ signifies a benefaction, bounty, or gratuity; syn. نَعْمَى. (Lth, TA:)

شَكْمُ A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA:)

شَكْمَى: see شَكْمُ.

شَكِيمُ: see شَكِيمَةٌ, in three places. — Also The loop-shaped handles of the cooking-pot. (S, K:)

[شَكَامَةٌ expl. by Golius as meaning “*Malitia indolis, contumacia*,” as on the authority of the KL, is app. a mistake for شَكَاةٌ, which I find expl. in the KL as signifying the “being evil in nature, or natural disposition,” but not شَكَامَةٌ. — Freytag explains it as meaning also *Likeness*; a signification of شَكِيمَةٌ, also mentioned by him; but for this he names no authority, and I know of none.]

شَكِيمَةٌ, in the لَجَامُ, [The bit-mouth, or mouth-piece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the قَاسُ [q. v.]; (S, K:) as also شَكِيمُ: (S:) [see also لَجَامُ and مَسْحَلُ:] or شَكِيمُ is pl. of شَكِيمَةٌ, as also شَكَائِرُ and شَكْمُ, (K, TA:) this last with two dammehs, [but written in the CK شَكْمُ] or [rather شَكِيمُ is a coll. gen. n., and] شَكْمُ is said by some to be pl. of شَكِيمُ, not of شَكِيمَةٌ. (TA:) — Hence, [as used in phrases mentioned below,] (TA:) † Resistance, or incomppliance: (S, TA:) disdain, scorn, or disdainful and proud incomppliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. شَمْرُ; السَّمْرُ in the copies of the K being a mistake for الشَّمْرُ: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140:) and evilness of nature or disposition: (Ham ibid:) strength of heart: (IAar, TA:) hardiness; courage, or courage and energy; or determination; syn. عَارِضَةٌ: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طَبْعُ. (K, TK: in the CK الطَّبْعُ is [erroneously] put in the place of الطَّبْعُ.) One says, فُلَانٌ ذُو شَكِيمَةٍ † Such a one is resistant, or incomppliant: (S, TA:) or disdainful, or scornful; resistant, unyielding, or incomppliant: one who defends himself from wrong treatment: proud: hardy; courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA:) And فُلَانٌ شَدِيدُ الشَّكِيمَةِ, meaning [in like manner] † Such a one is firm, strong, or vehement, of spirit; (S, TA, and Ham p. 140:) disdainful, or scornful; resistant, unyielding, or incomppliant; (S, K, TA:) so says ISk: (TA:)

or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quickness, or sharpness, of intellect; and much hardiness, or courage, or courage and energy, or determination. (Ham p. 140:) — Also † Likeness, or resemblance. (K:) — And † A compact, or covenant; syn. عَهْدُ. (K, TA:) in some copies of the K, القَهْدُ is erroneously put for العَهْدُ. (TA:)

شكى and شكو

1. شَكَا, (K:) first pers. شَكَوْتُ, (S, Mṣb,) of which شَكَيْتُ is a dial. var., (K in art. شكى,) aor. ٢, (S, Mṣb,) [and of the latter ٢,] inf. n. شَكُو, (S, Mṣb,) or شَكَوَى, (K:) or this is a simple subst., (S, Mṣb,) also pronounced شَكْوَى, (K:) and شَكَايَةٌ, (S, K:) with kesr, (K:) in which the ى is [said to be] substituted for و because most inf. ns. of the measure فَعَالَةٌ of verbs ending with an infirm radical letter are of verbs of which that letter is ى, (TA:) or this also is a simple subst., (Mṣb,) and شَكَاةٌ, (S, K:) or this too is a simple subst., (Mṣb,) and شَكَاوَةٌ, (K:) and شَكِيَّةٌ, (S, K:) is a trans. verb; (S, Mṣb, K:) and شَكَيْتُ signifies the same; (S, K:) as also شَكَيْتُ: (K:) one says, شَكَا أَمْرَهُ إِلَى اللَّهِ and شَكَيْتُ [i. e. شَكَيْتُ أَمْرَهُ], and شَكَيْتُ [i. e. شَكَيْتُ أَمْرَهُ], (K, TA:) meaning [He complained of his case to God; or] he told to God the weakness of his condition: (TA:) and شَكَوْتُ فُلَانًا and شَكَيْتُهُ [I complained to such a one of his conduct to me]; (S:) [or] شَكَا فُلَانًا means he told such a one of his evil conduct to him: (TA:) and شَكَا فُلَانًا إِلَى فُلَانٍ He complained of such a one to such a one: (MA:) [and شَكَوْتُ إِلَيْهِ كَذَا I complained to him of such a thing:] see 4: and [in like manner] شَكَيْتُ إِلَيْهِ كَذَا He complained to him of such a thing: (MA:) and شَكَيْتُ مِنْهُ [I complained of him, or it; like شَكَوْتُهُ] (Mṣb:) Er-Rághib says, الشَّكَايَةُ is The showing, or revealing, of grief, or sorrow; whence the saying in the Kur [xii. 86], إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتَشْكِي إِلَى اللَّهِ [And shoveth her grief, or sorrow, to God]; the primary signification of الشَّكْوُ being the opening of the small shin for water or milk called شَكْوَةٌ, and showing what is in it; so that it is as though originally metaphorical [though what is termed حَقِيقَةُ عَرَبِيَّةٍ (expl. in art. حق)]; like the phrases

نَفَضْتُ لَهُ مَا فِي جِرَابِي and بَشَّتُ لَهُ مَا فِي وَعَائِي, meaning “I showed him what was in my heart.” (TA:) — شَكَا is also said of a camel as meaning He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA:) — And شَكَاةٌ, (MA, K, TA:) inf. n. شَكُو and شَكَاةٌ and شَكْوَى, (MA, TA:) is said in relation to a disease, or sickness; (MA, K, TA:) meaning He (a diseased, or sick, person) complained of it, namely,

his disease, or sickness; (MA: [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and شَكَيْتُ and شَكَيْتُ signify the same [as شَكَا مَرَضُهُ he complained of his disease, or sickness]: (TA:) [or] these two verbs (شَكَيْتُ and شَكَيْتُ) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, شَكَيْتُ أَغْضَائِهِ and شَكَيْتُ, both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; and شَكَا عَضْوًا not unfrequently occurs used in the same sense]: (S:) [thus one often says of a brute; for ex.,] As says, in explaining الْفَلَّابُ as meaning “a certain disease that attacks the camel,” يَشْكِي مِنْهُ قَلْبُهُ [he has a pain in consequence thereof in his heart; in which قَلْبُهُ, though determinate, may be considered as an explicative, like بَطْنُهُ in the phrase أَلَمَ بَطْنُهُ, q. v.]. (S in art. قلب.) — One says also, هُوَ يُشْكِي بِكَذَا, meaning He is accused, or suspected, of such a thing; syn. يَتَهَمَّرُهُ: (K: [there mentioned as though it were from أَشْكِي, and held to be so by the author of the TK; but it is from شَكَيْتُ; as though meaning he is complained of by reason of such a thing:]) mentioned by Yaakooob, in the “Alfádh.” (TA:) = شَكَى فُلَانٌ [thus in my original, app. شَكَا or شَكَى,] is mentioned by Az as meaning The nails of such a one became split in several, or many, places. (TA:)

2. تَشْكِيَّةٌ, inf. n. شَكَّتِ النَّسَاءُ, and اشككت; and تَشَكَّتْ; (K:) or, accord. to Th, only this last; (TA:) The women took for themselves, or made, a شَكْوَةٌ [q. v.] for the churning of milk; (K, TA:) because it was little in quantity; the شَكْوَةٌ being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شَكَى and شَكَيْتُ he took for himself, or made, a شَكْوَةٌ: (TA:) [or] so اشكيت: (S:) and so اشكى. (IKtt, TA:) = شَكَى شَاكِيَةً, inf. n. تَشْكِيَّةٌ, expl. in the K as meaning كَفَّ عَنْهُ and طَيَّبَ نَفْسَهُ, is a foul mistranscription: correctly, سَلَّى شَاكِيَةً, meaning “He comforted his complainer, and consoled him for that which had befallen him;” as in the Tekmileh. (TA:)

3. مُشَاكَاةٌ, inf. n. شَاكَاهُ, He complained of him, i. q. شَكَاهُ: or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA:)

4. اشكاهُ [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (S, Mṣb,) He increased his annoyance and complaining. (Az, K, TA:) — And He removed, or did away with, his complaint; or made his complaint to cease; (S, Mṣb, K:) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. أَعْتَبَهُ مِنْ شَكْوَاهُ; syn. أَرَضَاهُ; (Har ibid:) and

he desisted from that of which he complained: (S,* Mṣb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Mṣb, TA,) in a trad., (TA,) **شَكُوْنَا إِلَى رَسُولِ اللَّهِ حَرَّ الرَّمْضَاءِ** [We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cease to cease, our complaint. (Mgh,* Mṣb, TA.) And [hence] one says, **اشْكَى فُلَانًا مِنْ فُلَانٍ**, meaning *He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him]*. (ISd, K, TA: omitted in the CK.) — Also *He told him his complaint, and the desire, or longing of the soul, that he endured.* (TA.) — And *i. q.* **وَجَدَهُ شَاكِيًا** [which may mean *He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the K, he found him to be complaining of a disease of the slightest sort*]: (K:) or, as in the T, **اشْكَى** [app. meaning *اشْكَى* signifies *he found the object of his love, or his friend, to be complaining; expl. by صَادَقَ حَبِيبَهُ*]. (TA.) = See also 2.

5. **تَشَتَّى** *He expressed complaint or lamentation, pain, grief, or sorrow; syn. تَوَجَّعَ*; (Mṣb and K in art. **وَجَعَ**;) *he made complaint or lamentation.* (MA, KL.) See 1, in four places. — [Hence] one says, **تَشَتَّى شَاثِي أَرْضَ كَذَا**, meaning + [My sheep or goats] *forsook such a land, [as though they complained of it,] and did not go near it.* (TA. [But I have substituted **شَاثِي** for what is there written **شَاكِي**, an evident mistranscription.]) = See also 2, in two places.

6. **تَشَاكَوْا** *They complained, one to another.* (K.)

8: see 1, in nine places: = and see also 2, in two places.

شَكُوْ inf. n. of **شَكَا**. (S, Mṣb.) — It is also used in the sense of **وَجَدَ** [meaning *Grief, mourning, or sorrow*]. (TA.) — Also, and **شَكُوِي**, and **شَكَاءَ**, and **شَكَاءُ**, and **شَكْوَاءُ**, (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] *A complaint, meaning a disease, malady, or sickness.* (K.) = Also, the first, *A small, or young, lamb: or a small, or young, camel:* (K accord. to different copies: in some, **الشَّكُوْ** having for its explanation **الْحَمْلُ الصَّغِيرُ**, and thus in the TA: in others, **الْجَبَلُ الصَّغِيرُ**;) mentioned by ISd. (TA.)

شَكَاءَ an inf. n. of **شَكَا**; (S, K;) or a simple subst., like **شَكُوِي**. (Mṣb.) — See also **شَكُوْ**. — Also *i. q.* **عَيْبٌ** [A vice, fault, &c.]. (TA.) [See a verse cited voce **رَفَأْتُ**.]

شَكْوَة *The skin of a sucking kid, (T,* S, M,*) for milk: that of the جَدْع and of such as is above that [in age] is termed وَطْبٌ; (S;) or that of the جَدْع is termed سِقَاءُ; and that of such as is weaned, بَدْرَة; (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in*

which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Rāghib, TA:) the dim. is شَكِيَّة; (TA:) and the pl. is شَكَوَاتٌ and شَكَاٌ; (K, TA) and شَكِيٌّ [like as بَدُوْر is a pl. of بَدْرَة, being originally شَكُوْ, like as دَلِي (pl. of دَلْو) is originally دَلُوْ]. (TA.)

شَكُوِي an inf. n. of **شَكَا**, as also **شَكُوِي**; (K;) or a simple subst. [signifying *Complaint*]: (S, Mṣb:) pl. **شَكَاوِي**. (TA.) — See also **شَكُوْ**.

شَكْوَاءُ: }
شَكَاءَ: } see **شَكُوْ**.

شَكِيٌّ *i. q.* **شَاكٍ** [i. e. *Complaining*]; (Mṣb;) [or a complainer; i. e.] **الَّذِي الشَّكِيَّ** signifies **الَّذِي** [or a complainer; i. e.] **الَّذِي يَشْكُو**. (JM.) — And *Pained; syn. مُوجَعٌ*; (K, TA;) in this sense an instance of **فَعِيلٌ** in the sense of **مَفْعُولٌ**: (TA:) or *causing pain; syn. مُوجَعٌ*: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirmidhī says,

* **وَسَمِي شَكِيٌّ وَلِسَانِي عَارِمٌ** *

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say “inconsiderately” because the meaning evidently is, not that thus indicated in the TA, but, *My branding, or stigmatizing, by satire, (for one says بِالسَّيِّءِ) is such as causes pain, and my tongue is vehement: or شَكِيٌّ may here have the last but one of the meanings expl. in this paragraph*]: **وَسَمِي** is from **السَّيِّءِ**. (S.) — Also *Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see شَكُوْ,) and also] of the least, or lightest, or slightest, sort; and so شَاكٍ*. (M, K.) — And *i. q.* **مَشْكُوْ**, (S, Mṣb, K,) which is a pass. part. n. of **شَكَا**; [and therefore signifies *Complained of; and also complained to; but mostly seems to be used in the former of these senses*]; as also **مَشْكِيٌّ**. (S, Mṣb.)

شَكَائَة an inf. n. of **شَكَا**; (S, K;) or a simple subst., like **شَكُوِي**. (Mṣb.)

شَكِيَّة an inf. n. of **شَكَا**. (S, K.) — And also (TA) a subst. signifying *A thing complained of* (**اِسْمٌ**); like **رَمِيَّة** a subst. signifying “a thing cast at or shot at” (**اِسْمٌ لِرَمِيٍّ**): (Mṣb, TA:) pl. **شَكَايَا**. (TA.) = Also *A remainder, or remaining portion, (K and TA in art. شَكِي,) of a thing: mentioned by Sgh.* (TA.)

شَكِيَّة dim. of **شَكْوَة**, q. v. (TA.)

شَكِيٌّ, (thus in copies of the K,) or **شَكِيٌّ**, with damm to the ش, (TA,) is mentioned in art. **شَك** [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so

applied in the K, as well as in the O, in art. **شَك**, in which both explain it as meaning *Difficult*; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and **شَكِيٌّ**, like **حَتَّى**, is a town in Armenia, whence [are brought] bits, or bridles, (**لُجْمَر**) and skins, (K,) [and SM adds that they are termed **شَكِيَّة**: but what I find J to have stated is as follows:] or **الشَّكِيَّ**, [thus in one of my copies of the S,] or **الشُّكِي**, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish **لُش** or **لُش**. (S. [But in the JM, this last word is written, as from the S, **تَشَن**: it may therefore be correctly **لُشَن**, or **لُشَن**, which, though used in Turkish, is a Pers. word, meaning *smooth*.])

شَاكٍ: see **شَكِيٌّ**, in two places. = In the phrase **رَجُلٌ شَاكِي السَّلَاحِ**, (S,) which means *A man whose weapon is sharp, or whose weapons are sharp*, (S, K,*) Akh says that **شَاكِي** is formed by transposition from **شَائِكٌ** [q. v. in art. **شَوَك**]: (S:) and accord. to AZ, one says also **شَاكٍ فِي السَّلَاحِ**. (TA in art. **شَوَك**.) — And **الشَّاَكِي** [is app. formed in like manner from **الشَّائِكُ**, and] signifies *The lion.* (K.)

مِشْكَاةٌ *A niche in a wall; i. e. a hole, or hollow, (كُوَّةٌ) in a wall, not extending through; (Fr, S, M, K, &c.) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl. by the generality of the expositors [of the Kur-ān]; and this is said by Ibn-'Aṭṭeeyeh to be the most correct explanation: (TA:) said by Abū-Moosā to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wick in the glass lamp, as being likened to the كُوَّةٌ which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the مِصْبَاح there mentioned is the lighted wick: (Bd:) accord. to Mujāhid, the pillar, or the like, (الْعَمُودُ) upon the top, or head, of which the مِصْبَاح [meaning lamp] is put: or the iron things by means of which the قَنْدِيل [or lamp] is suspended: IJ says that its l is originally و, and hence it is [often] written مِشْكُوَّة: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مَشَاكٍ, like مَسَاجٍ pl. of مِشْكَاة:] Kaṣb says that, in the verse of the Kur [xxiv. 35], by the مِشْكَاة is meant the breast of Moḥammad; and by the مِصْبَاح, his tongue; and by the رُجَاجَة, his mouth. (TA.)*

مَشْكُوْ and **مَشْكِيٌّ**: see **شَكِيٌّ**, last sentence.

شل

1. **شَلَّتْ يَمِينَهُ**, (S, O,) or **يَدَهُ**, (Mgh, TA,) or **الْيَدِ**, (Mṣb, K,) originally **شَلَّلَتْ**, (Mgh, Mṣb, TA,) aor. **تَشَلَّتْ**, (S, O, &c.,) inf. n. **شَلَلٌ** (S,* O,* Mgh, Mṣb, K) and **شَلٌّ**, (Mṣb, K,) or the latter

is not allowable; (Ham p. 69;) this is the chaste form of the verb; (Th, TA;) and شَلَّتْ; (Th, K;) and شَلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated: (S, O, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up; or stiff: or it went [or wasted] away. (K, TA.) One says, in praying for a person, لَا تَشَلَّ يَدُكَ [May thy hand, or arm, not become unsound, &c.]: (S, Msb, * K:*) and لَا شَلًّا and لَا شَلَالٍ, which mean the same; the last word like قَطَامٌ. (K.) And شَلَّ عَشْرُهُ, [His ten fingers became unsound, &c., and his five fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلًّا وَلَا عَمَى [Mayest thou not experience unsoundness, &c., nor blindness]; and لَا شَلَّ عَشْرُكَ [May thy ten fingers not become unsound, &c.], meaning أَصَابُكَ. (S, O.)

He who says شَلَّتِ الْأُذُنُ and شَلَّ الْهَارِثُ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَّ in relation to the ذَكْرُ. (Msb.) One says also, شَلَّتْ يَا رَجُلُ [Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And لَا شَلَّ, meaning لَا تَشَلَّ, because it occupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudree El-Yarbooe, (O, TA.)

مَهْرَ أَبِي الْحَبَابِ لَا تَشَلِّي

[Colt of Abu-l-Habhab, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, ابى الحريث, for ابى الحريث,]) the last word is thus [for لَا تَشَلَّ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is

بَارَكَ فِيكَ اللَّهُ مِنْ ذِي آلٍ

[God bless thee as one possessing fleetness, or swiftness]; (O, TA;) ذِي آلٍ in this instance meaning ذِي سُرْعَةٍ. (S in art. ال.) = شَلَّةٌ; (K;) and الرَّجُلُ; (S, O,) and شَلَّتْ الْإِبِلُ; (Msb;) aor. 2, (S, Msb,) inf. n. شَلَّ (S, O, Msb, K*) and شَلَّلَ (K, * and Ksh in xii. 3,) like as قَصَصَ is inf. n. of قَصَّ, (Ksh ibid.,) or شَلَّ is a simple subst.; (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And يَشَلُّهُمْ بِالسَّيْفِ Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4.

— Hence,] الصُّبْحُ يَشَلُّ الظَّلَامَ † The dawn drives away the darkness. (TA.) — And شَلَّتِ الْعَيْنُ † The eye sent forth [or shed] its tears: (Lh, K:) like شَتَّتَهُ (Lh, TA:) asserted by Yaakooob to be formed by substitution [of ل for ن]. (TA.) — And شَلَّ الدَّرْعَ, (O, TA,) and شَلَّاهُ عَلَيْهِ, aor. 2, inf. n. شَلَّ, (TA,) He put on himself the

coat of mail; on the authority of ISh. (O, TA.) — شَلَّتِ الثَّوبَ (S, O, Msb, TA,) inf. n. شَلَّ (O,) I sewed the garment, or piece of cloth, (S, O, Msb, TA,) slightly; (S, O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed الْكُفَّ;] strangely omitted in the K: † شَلَّالَةٌ is [app. a subst., not an inf. n., signifying The act, or art, of so sewing;] the contr. of كِفَافَةٌ. (TA.)

4. اَشَلَّ يَمِينَهُ (S,) or يَدَهُ (Fr, K,) He (i. e. God, S) made his right hand or arm, (S,) or his hand, or arm, (K,) to become unsound, or vitiated: (S:) or to become dried up, or stiff: or to go [or waste] away: (K:) or اَشَلَّ الْبِدَ He (i. e. God) made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]. (Msb.) And اَشَلَّ اللَّهُ يَدَهُ is said by way of imprecation [as meaning May God render his hand or arm unsound, &c.]. (O.) See also 1, first sentence. = [It is said that] اِشْلَالٌ signifies The driving away a camel, and a troop or company with the sword: [like شَلَّ: see 1, latter half:] — and The making war. (KL.)

7. اِنْشَلَّ He became driven away. (K, TA.) [In some of the copies of the K, اِنْشَلَّ بِهِ, meaning He became driven away by, or with, him, or it.] And اِنْشَلَّتِ الْإِبِلُ The camels became driven away. (S.) And اِنْشَلُّوا مَطْرُودِينَ [They went driven away]; referring to a company of people. (TA.) — [Hence,] اِنْشَلَّ الذِّئْبُ فِي الْغَنَمِ † The wolf made an incursion among the sheep or goats; as also اِنْشَلَّ: mentioned by Az in art. نَشَعَ. (TA.) — And اِنْشَلَّ السَّيْلُ † The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so اِنْشَلَّ. (Sh, O.) — And اِنْشَلَّ الْهَطَرُ † The rain descended. (K.)

R. Q. 1. شَلَّتْ الْمَاءُ I made the water to fall in drops; (S;) in consecutive drops. (TA.) And شَلَّ يَوْهَهُ, (K, TA, [in the CK, erroneously, شَلَّ يَوْهَهُ],) and شَلَّ يَوْهَهُ, (S, O, K, TA,) inf. n. شَلَّالَةٌ and شَلَّالٌ, [both incorrectly written by Freytag,] (K, TA,) He (a boy, S, O, TA) scattered his urine; emitted it dispersedly: (K, TA:) the subst. [signifying the act of doing so] is † شَلَّالٌ with fet-h. (K.) And شَلَّالَ السَّيْفِ الدَّمُ, [in the CK, erroneously, بالدَّم,] and شَلَّالَ بِهِ, The sword poured forth the blood. (K, TA.)

R. Q. 2. تَشَلَّلَ It (water) fell in consecutive drops. (TA.) And تَشَلَّلَ دَمًا It (a wound) dripped with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence.

شَلَّةٌ: see the next paragraph.

شَلَّةٌ i. q. نِيَّةٌ [app. as meaning The thing, or place, that one proposes to himself as the object of his aim]: (S, O, K:) the place that a company of men have proposed to themselves as the object of their aim or journey: so in the M: (TA:) or the نِيَّةُ [in the sense thus expl. in the M and TA] in

journeying: (T, K:) and thus also † شَلِّي, and likewise in fasting, and in narring: one says, † أَيْنَ شَلَاهُمْ [Where is the place that they propose to themselves as the object of their aim in journeying, &c. ?]. (TA.) — And A remote affair (S, O, K) that one seeks; (K;) as also † شَلَّةٌ. (O, K.) = See also شَلَّ. = And see شَلِيلٌ.

شَلَّ An unsoundness in the hand or arm, or a vitiated state thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] — And † A stain, (S, O,) or a blackness, (K,) or a dust-colour, (TA,) in a garment, or piece of cloth, that does not become removed by washing. (S, O, K, TA.) One says, مَا هَذَا الشَّلُّ فِي ثَوْبِكَ, (S, O,) or ثَوْبِكَ, (TA,) † [What is this stain, &c., in thy garment ?] = Also The act of driving away: (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] i. q. طَرَّدَ, like [the inf. n.] شَلَّ (K,) as also † شَلَّةٌ. (TA.)

شَلَّ and شَلَّلَ: see شَلَّلَ.

لَا شَلَالٍ: see 1, second sentence.

جَاؤُوا شَلَالًا They came driving away the camels. (S, O.) — And دَمَبَ الْقَوْمُ شَلَالًا The people went driven away (اِنْشَلُّوا مَطْرُودِينَ). (TA.) — And شَلَالٌ signifies A company of men in a scattered, or dispersed, state. (S, O.)

شَلُولٌ, of she-camels, and of women, (O, K, in the latter of which, in the place of وَالنِّسَاءِ, is found وَالشَّاءَ [i. e. and of sheep or goats], TA,) is like شَلَّالٌ [meaning Aged]. (O, K.) — See also شَلَّالٌ, in two places.

شَلِيلٌ (S, O, K,) accord. to AO, (S,) or A'Obeyd, (O, TA,) An innermost covering for the body, worn beneath the coat of mail, (S, O, K,) whether it be a ثَوْبٌ or some other thing: (S, O:) and, (S, O, K,) sometimes, (S, O,) a short coat of mail, (S, O, K,) worn beneath the upper one, (S, O,) or worn beneath the large one: or in a general sense: (K:) [i. e.] a coat of mail itself is called شَلِيلٌ; (ISh, TA;) and also † شَلَّةٌ: (TA:) pl. أَشَلَّةٌ; (S, O, TA;) in the K, erroneously, شَلَّةٌ. (TA.) — Also (S, O, K) A [cloth such as is termed] مِسْحٌ, (S, O,) or مِسْحٌ, of wool or of [goats'] hair, (K,) that is put upon the rump, or croup, of the camel, (S, O, K,) behind the [saddle called] رَحْلٌ. (K.) [See also سَيْفٌ.] = And The part, of a valley, in which the water flows: (K:) or the middle of a valley, (S, O, K,) where flows the main body of water: (S, O:) so says A'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpointed س. (O.) = And The نُخَاع [or spinal cord]; (K, TA;) [also called الشَّلِيلُ;] i. e. the white عُرْق [or nerve] that is in the vertebrae of the back: mentioned by Kr. (TA.) — And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with ة: also mentioned by Kr: but the more approved word

is with [the unpointed] **س**. (TA.) = And *Clouds in which is no water*; syn. **جَهَام**. (AA, O.)

شِلَاة: see 1, last sentence.

شَلَى: see **شَلَّة**, in two places.

شَلَّسَل Water, and blood, falling in consecutive drops; as also **مُتَشَلِّشِل**. (K, TA.) — **أَزَق** [or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (**شَوَاء**) of which the grease, or gravy, drips; like **شَرَشَر** and **شَرَّاش**. (TA in art. **شَر**.) — **مَاءٌ ذُو شَلَّسَل** (S, O) and **شَلَّشَل** (S, O*) Water having a dripping. (S, O.) = See also the next paragraph.

شُنْشَل A man light, active, or agile; (S;) [and] so **مِشَل** (O,) and **شَلُول** (O, TA:) or the first, a boy, or young man, sharp-headed; light, or active, in spirit; brisk, lively, or sprightly, in his work; and so **شَعْشَع**, and **جَلْجَل**: (IAar, TA:) or a man clever, ingenious, acute, or sharp; light, active, or agile: (O:) or light, active, or agile, in accomplishing that which is wanted; quick; a good companion; cheerful in mind; as also **شَلَّسَل**, and **مِشَل** [in the CK (erroneously) **مِشَل**], and **شَلُول**, and **شُلْ**, and **شُلْ** (K, TA,) of which last the pl. is **شُلُلُون**, it having no broken pl. because of the rareness of **فُعَل** as the measure of an epithet: (Sb, TA:) and having little flesh; light, active, or agile, in that which he commences, (K, TA,) of work &c.; (TA;) as also **مُتَشَلِّشِل**: (K, TA:) or this latter [simply] lean, or having little flesh. (S, O.)

شَلَّشَلَة The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably **شَلَّسَل**.]

شَلَّسَل: see R. Q. 1: — and see also **شَلَّسَل**.

شَلَّاشِل, applied to a plant, or herbage, Fresh, juicy, or sappy. (TA.)

أَشَلَّ A man whose hand, or arm, has become unsound, or vitiated: (S, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its **عُرُوق** [meaning veins or nerves]: (Msb:) or dried up, or stiff: or whose hand, or arm, has gone [or wasted] away: (K, TA:) fem. **شَلَّاء**. (S, Msb.) — And **يَدٌ شَلَّاء** (Mgh, TA) A hand, or an arm, that will not comply with that which its possessor desires of it, by reason of disease therein. (TA.) — And **عَيْنٌ شَلَّاء** An eye of which the sight has gone. (O, Msb, K.)

مِشَل A [spear of the kind called] **مِطْرَد** [q. v.]. (TA.) — And A he-ass that drives away [his she-asses] much. (K.) [In the CK, in this sense, erroneously written **مِشَل**. See **مِشَل**.] — See also **شَلَّسَل**, in two places. — One says also **إِنَّه** **لَمِشَلٌ** [thus app., but written in my original without any syll. signs,] meaning *Verily he is a writer soundly, or thoroughly, learned; or skilled, intelligent, and experienced; and sufficing*. (TA.) = Also A garment with which the neck is covered:

mentioned by the sheykh Zādeh in his Commentary on El-Beydāwee. (TA.)

مِشَل A he-ass much busied by the care of his she-asses. (IAar, O, L, K. [See also **مِشَل**].)

مُتَشَلِّشِل: see **شَلَّسَل**: — and see also **شَلَّسَل**.

شلم

شَلْجَم A well-known plant; (S;) [colza: see **سَلْجَم**:] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

شلم

يَنْطَايِرُ شَلَمَ Sparks of anger: so in the saying **شَلَمُهُ شَلَمَةٌ** [His sparks of anger fly about]: (K:) and so **شَلَمَةٌ**. (TA.)

شَالَمَ } see what follows.
شَوَمَ }

شَلَمَ The **رُؤَان** [now applied to darnel-grass (but see this latter word **رُؤَان**) that is [often found] in wheat; also called **شَالَمَ** (Msb, K) and **شَوَمَ** (K;) of Pers., or foreign, origin; **أَصْلُهُ** **أَعْجَبِي**] and it is said that one of its two extremities is sharp and the other thick: (Msb:) of the dial. of the Sawād: accord. to IAar, i. q. **زِيَوَان** [sic.] and **سَجِيع**: AHn says that it is a small, oblong, red, erect grain, resembling in form the **سُوس** [or grub] of wheat; and it does not intoxicate, but renders the wheat very bitter: and in one place he says, the plant of the **شَلَم** spreads upon the ground, and its leaves are like those of the **خَلَاف** [or *salix Aegyptia*] that is termed **بَلْخَجِي**, very green, and juicy, or tender; people eat its leaves when they are fresh, and they are pleasant [to the taste], without bitterness; but its grain is more intensely, or nauseously, bitter (**أَعْقَى**) than aloes. (TA.) [Forskāl, in his *Flora Aegypt. Arab.* p. 199, after describing the **رُؤَان** says, “*شَلَم* etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente.” See also **سَكْرَة**.] = [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also A short, or little, avaricious, man; “*vir curtus, avarus*.” a meaning, if correct, app. tropical.]

شلو

1. **شَلَا**, aor. 2, *He went, or journeyed*. (K.) = And *He raised, uplifted, or took up, a thing*; syn. **رَفَعَ**. (IAar, Az, K.)

4. **أَشَلَى** (S, Msb, K, &c.) inf. n. **أَشَلَاء** (Msb,) *He called a dog*, (AZ, S, Msb,) &c.: (Msb:) and he called a she-camel, (ISK, S, K,) and a ewe or she-goat, by her name, (ISK, S,) to milk her. (ISK, S, K.) And **أَشَلَى دَابَّتَهُ** *He showed the مِخْلَاة* [or nose-bag (in the CK erroneously **الْمِخْلَاة**)] to his beast in order that it should come to him. (K.) [See also 10.] Accord. to

IAar and several others, one says, **أَشَلَيْتُ الْكَلْبَ** *أَشَلَيْتُ الْكَلْبَ*, meaning *I incited, or urged, the dog [against the object, or objects, of the chase]*; like **أَغْرَيْتُهُ** in measure and in signification: (Mgh,* Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, **أَشَلَيْتُهُ بِالصَّيْدِ** in the same sense; though they are allowed by others: one says, however, [by common consent,] **أَشَلَيْتُ الْكَلْبَ** *أَشَلَيْتُ الْكَلْبَ*, meaning *I called the dog to the chase*. (Mgh.)

8: see the next paragraph, in two places.

10. **أَشَلَاهُ** (S, K,) and **أَشَلَاهُ** (S,* K, [accord. to my copies of the former, **أَشَلَاهُ**, but a verse immediately following as an ex. shows the right reading,]) *He called him in order to save him, or rescue him*, (S, K,) or to make him come forth, (S,) from straitness, or perdition, (K,) or from a place: (S:) this is the primary signification. (TA.) — And [hence] the former, (S, K, TA,) and the latter also, (S, TA, i. e. **أَشَلَاهُ**, [thus in this instance in the copies of the S,]) **أَشَلَاهُ** *He saved him, or rescued him*. (S, K, TA.) = And **أَشَلَى** *He (a man, TA) was, or became, angry*. (K, TA.)

شَلَا: see the next paragraph.

شَلُو A limb, or member; (Msb, K;) as also **شَلْوَة** (TA:) or a limb, or member, of flesh-meat: whence, in a trad., **إِيْتِي بِشَلْوَاهَا الْأَيْمَنَ** [Bring thou to me its right limb]: (S:) pl. **أَشَلَاء** (S, Msb, TA) and **أَشَل**, [originally **أَشَلُو**,] like **أَذَل** pl. of **أَذَل**. (TA.) — And The body of anything [i. e. of any animal]; as also **شَلَا** (K;) which latter is expl. by ISd as signifying the skin and body of anything; and is applied in a trad. to the inner side of a haunch as meaning *having no flesh upon it*: (TA:) [or,] accord. to IDrd, **أَشَلَاءُ** signifies *the body of the man after its wasting, or decaying*: (Msb, TA:) [or] **أَشَلَاءُ** means *the members, or limbs, of the man after wasting, or decaying, and becoming dissundered*: (S, TA:) and (hence, Msb) one says, **بَنُو فَلَانٍ أَشَلَاءٌ فِي بَنِي فَلَانٍ**, meaning *The sons of such a one are remains among the sons of such a one*: (S, Msb:) and **هُوَ مِنْ أَشَلَاءِ الْقَوْمِ** *He is of the remains of the people*: [for] **شَلُو** signifies *a remain, or remaining portion*: and **شَلَى** [app. **شَلَى**, said to be like **غَنَى**, but this is, I doubt not, a mistranscription for **عَنَى**, i. e. originally of the measure **فَعُول**, is another pl. of **شَلُو**, and] signifies *a remains of any thing*. (TA.) [See also **شَلِيَّة**.] — Also *Any skinned animal of which somewhat has been eaten and a portion remains*: (K:) or a portion remaining, whether much or little, of a sheep or goat of which part has been eaten: (L voce **سَالِيخ**) pl. **أَشَلَاء**. (K.) — And **أَشَلَاءُ اللَّجَامِ** *The straps, or thangs, of the bit or bridle*: (A, K:) or such as have become old, and of which the iron appertenance has become slender, (K,

TA,) or, as in the M, [of which] the iron appertanances [have become slender], without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.)

شِلْوَة: see the next preceding paragraph.

شَلِيَّة *A piece, or portion, of flesh-meat &c.* (K, TA.) — And + *A remnant, or remaining portion*; (K, TA;) only of property: (S, K, TA;) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةٌ شَلِيَّةٌ [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شَلُو.]

مُشَلَّى *Lean, or light of flesh*: (K, TA:) an epithet applied to a man. (TA.)

مِشَال, in the dial. of El-Hijaz, *The things, or instruments, with which scarification is performed upon the cheeks*: app. pl. of مِشَلَة. (TA.)

شلياق

السَّليَاق *A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [α] of which is called الشَّوَرُ الوَاقِعُ: the Arabs liken it to a vulture (نَسْر) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الأَثافي: and before the bright star is a dim star which the Arabs call الأظفار [i. e. the talons].* (Kzw. [Not in any of my Lexicons.]

شمر

1. أَشْمَر, aor. شَمَرْت; and أَشْمَر, aor. شَمَرْت; (S, Mgh, Mṣb, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَر; (Mgh;) inf. n. شَمَر (S, Mṣb, K) and شَمِرَ (S, K,) which are of both verbs, (TA,) and شَمِمِي, mentioned by Z (K, TA) alone; (TA;) *I smelt, i. e. perceived by the nose*, (K,) a thing, (S, Mṣb, K,*) or an odour; (Mgh;) and أَشْمَمْتُ signifies the same; (S, Mṣb, K, TA;) [أَشْمَمْتُ in the CK is a mistranscription for أَشْمَمْتُ;] and تَشَمَّمْتُ also, (K,) and تَشَمَّتْ, thus in the copies of the K, but correctly تَشَمَّمْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصِيتُ for قَصَصْتُ:] or أَشْمَمْتُ signifies فِي شَمَمْتِهِ مِهْلَةً [I smelt the thing leisurely, or gently]: (S, TA:) or أَشْمَمْتُ and تَشَمَّمْتُ both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — See an ex. in a prov. mentioned voce خَمَار. — [Hence,] شَمَرْت + *He was tried, or proved by trial or experiment or experience*; syn. أَخْبَر. (IAar, K.) =

شَمَر, sec. pers. شَمِمْتُ, aor. شَمَرْت, (Mṣb,) inf. n. شَمَر. (S, Mṣb, K,*) *He (a man) was high, or elevated, in the nose*. (S, Mṣb, K,*) — [And hence,] شَمَر, (K,) [sec. pers. شَمِمْتُ] inf. n. شَمَر. (TA,) † *He (a man, TA) magnified himself; or behaved*

proudly, or haughtily. (K, TA. [And أَشْمَر has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَر below.] — See also 4, near the end.

2. شَمِمْتُ and شَمَّتْ: see above, in two places.

3. شَمَا (K,) inf. n. مَشَامَةٌ (S, TA,) *They smelt each other*; (S, K;) as also تَشَامُوا (K,) inf. n. تَشَامُ. (S.) — [Hence,] شَامُهُ † *Look thou to see what is with him, or in his mind*, (S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (ما عنده,) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَامْنَاهُمْ ثُمَّ نَاوَسْنَاهُمْ † [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَامِمْتُ الرَّجُلَ meaning [simply] † *I drew near to the man*. (S.) مَشَامَةٌ [used tropically] signifies † *The looking into a thing*. (KL.) And † *The approaching the enemy so that the two parties see each other*. (S.)

4. اَشْمَهُ يَأَهُ *He made him to smell it, or perceive it by the nose*. (K.) You say, أَشْمَمْتُ الطَّيْبَ [I made him to smell the perfume]. (S, Mṣb.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمِمْنِي يَدَكَ أَقْبَلَهَا, † [Suffer me to approach thy hand that I may kiss it]; (S, TA;) a phrase like نَاوَلْنِي يَدَكَ (TA,) but better than the latter phrase: so says Kh. (S.) — And اَشْمَتِ الْبَطْرَ, † *He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَطْر [q. v.]: (K, TA:) or the latter signifies she cut off a portion of the نَوَاة [q. v.], not extirpating it. (TA.) — And اَشْمَرِ الْحَرْفَ (S, K,) inf. n. اَشْمَامُ (S, K,) † *He made the consonant to have a smack of the dammeh or the kesreh, (lit., made it to smell, S, or to taste, K, the dammeh or the kesreh,) in such a manner (S, K) that the اَشْمَامُ (S,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed اَشْمَامُ رُوْمُ الْحَرَكَة being less than what is termed رُوْمُ الْحَرَكَة the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e., of the dammeh or kesreh, (K,) it not being reckoned as a حَرَكَة because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,**

مَتَى أَنَامَ لَا يُؤَرِّقُنِي الْكَرَى

لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ الْمَطَى

[meaning الْكَرَى and الْمَطَى, (as is said in one of my copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride], the Arabs [or, as is said in the TA,

some of the Arabs] make the ق [in يُؤَرِّقُنِي] to have a smack of the dammeh; but if you took account of the حَرَكَة of the اَشْمَامُ [in this case,] the measure of the verse would be broken, [the foot] رَقْنِي الْكَرَى becoming, in the scanning, مَتَفَاعِلُنْ, which may be only in the كَامِل; whereas this verse is of the رَجَز: (Sb, S:) another case of اَشْمَامُ is that of the ي in ذَوِيَّةٌ [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دَب.) Also *He pronounced the consonant with a حَرَكَة [or vowel-sound] between damm and hesr, apparent only in utterance, not in writing*; as in قِيلَ and غِيضَ in the Kur xi. 46. (TA p. 130 and 131.) [See also اَشْمَرُ, voce رُوْمُ الْحَرَكَة, Golius explains اَشْمَرُ as 12/5, signifying also "Reduxit, fecit ut converteret se ab aliqua re;" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] = اَشْمَرُ (S, K,) inf. n. اَشْمَامُ, [as an intrans. verb,] said of a man, (S,) also signifies *He passed by, or along, raising his head*; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) — And *He turned away from a thing*. (K.) One says اَشْمَاوُا بَيْنَنَا هُمْ فِي وَجْهِهِ إِذْ أَشْمَاوُا, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or اَشْمَاوُا. (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And اَشْمَرُ الْقَوْمُ *The people, or party, deviated in their directions to the right and left*: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. اَسْتَمَرَّ *He desired to smell. (KL.) — And He perceived a smell, or an odour, from a thing. (KL.) — دَخَلَ الْمَخَاطُ أَنَّهُ فَاسْتَمَرَّهُ فَأَدْخَلَهُ فِي حَلْقِهِ*, said of a man, means اَسْتَنْشَفَهُ [i. e. † The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as اِلِسْتِشْقَاقُ is metaphorically used for الشَّرُّ. (Mgh.)

شَمَر inf. n. of the intrans. verb شَمَر [q. v.]. (Mṣb, TA.) — [Used as a simple subst.,] *Highness of the nose*: (Mṣb:) or *highness of the bone of the nose*, (S, K,) and *beauty thereof*, (K,) with evenness, or straightness, of its upper part, (S, K, when there is in it a gibbousness it is termed قَنَا, S,) and *uprightness of the end, or lowest part*: (K:) or, as some say, *this last quality [alone]*: (TA:) or *length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (وَرُودُ الْأَرْنَبَةِ) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَلْف: or length and slenderness of the nose, and a downward extending of its رُوْتَةٌ [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length*

in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed *شَمَر* of the nose. (S.) — [And hence, † Self-magnification, or pride, or haughtiness: see 1, near the end.] — And † Generosity. (Ham p. 728.) — Also *Highness*, (K,) or tallness of the head, (S,) of a mountain. (S, K.) — And † Nearness: and † remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase *دَارُهُ شَمَرٌ* † [His house, or abode, is near: and, remote]: (K, TA:) and in the phrase *رَأَيْتُهُ مِنْ شَمَرٍ* † [I saw him, or it, from within a short distance: and, from afar]. (TA.)

شُومٌ A thing [odorous, fragrant, or] fit to be smelt. (KL.)

شِيمٌ High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] *قَتَب*. (S.)

شَمَارٌ A sort of melon resembling a small colocynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness: called in Pers. *دَسْتَبُوبِيَه* [i. e. "perfume"]; (K:) originally *دَسْتُ بُوِي* [or *دَسْتُ بُوِيَه*]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The cucumis dudaim of Linn.; called by Forskål *cucumis schemmam*: the latter thus describes it (Flora Aegypt. Arab. p. 169): "*Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globoso-ovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob caussam cultus; non edulis.*" in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also *نَقَّاح*: and see De Sacy's "Rel. de l'Égypte par Abd-allatif," pp. 126-7.]

شَمَامَاتٌ Sweet odours that one smells. (K.)

شَمَاشِرٌ Ripe dates remaining upon the raceme. (AZ, K.)

[*شَامٌ* Smelling, or perceiving by the nose.] — *يَا أَبْنُ شَامَةِ الْوَذَرَةِ* [O son of her who smells the وَذَرَةٌ] is an expression of reproach. (S.)

أَشْمَرٌ, applied to a man, (Msb,) *Having that quality of the nose which is termed شَمَرٌ*; (Msb, K;) or so *أَشْمَرُ الْأَنْفِ*, thus applied: (S:) fem. *شَمَاءٌ*: (Msb, TA:) and pl. *شَمَرٌ*. (TA.) — And [hence, † Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incomppliance, (K, TA,) and high-minded. (TA.) — Also A mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And *High*, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce *تَصَدَّفَ*.] — And A shoulder

high in the head of its bone. (K.) — [Freytag mentions two other meanings: — "*Ventus ex alto veniens, qui penetrantioris est odoratus*: — [and] fem. *شَمَاءٌ Jugum extensum in monte*:" from the Deewán of the Hudhalees.]

مُشْمَرٌ [Turning away, or averse]. One says, *عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشْمَرٌ لَا يُرِيدُهُ* [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

مِشْمَرٌ An instrument of smelling; like as *مِصْبَعٌ* signifies "an instrument of hearing." — Hence, its pl. *مِشْمَارٌ* signifies *Noses*. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (*odoramenta*): so says Freytag.]

مُشْمُومٌ A thing that is smelt; such as any sweet-smelling plant: like as *مَأْكُولٌ* signifies "a thing that is eaten:" (Msb:) [and] *mush*: (S, K:) [pl. *مُشْمُومَاتٌ*.]

شمت

1. *شَمِتٌ*, aor. *شَمَتَ*, (S, A, Msb, K,) inf. n. *شِمَاتَةٌ* (S, K) and *شِمَاتٌ*, (K,) or the former is a simple subst., (Msb, [in which no inf. n. is mentioned,]) *He* (an enemy) rejoiced: (TA:) or *he* (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, *شَمِتَ بِهِ* *He rejoiced at his* [an enemy's] affliction. (S, A, Msb.)

2: see 4. — *تَشْمِيتٌ* is syn. with *تَشْمِيتٌ* [i. e.] *تَشْمِيتُ الْعَاطِسِ* signifies *The uttering a prayer for the sneezer*; (S;) when he has, in obedience to an injunction of the Prophet, said *الْحَمْدُ لِلَّهِ* [Praise be to God]: (Har p. 250:) you say, *شَمِتَ الْعَاطِسُ*, (ISd, A, TA,) and *شَمِتَ عَلَيْهِ*, meaning [as expl. in art. *سَمِتَ*: or] *He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction*: (ISd, TA:) *شَمِتَ* is better and more common than *سَمِتَ*: (A'Obeyd, TA in art. *سَمِتَ* and in the present art.:) but the latter is said by Th to be the original word: or the meaning is, *he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction*: or it is from *الشَّوَامِتُ* as signifying "the legs" of a quadruped, as though meaning *he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God*. (L and TA from the Fáik &c.) And *شَمِتَ لَهُ* and *عَلَيْهِ*, inf. n. as above, *He prayed for what was good for him; prayed for a blessing upon him*; as also *سَمِتَ*, but the former is the better and the more common. (L and TA from the T and Fáik &c.) — Also i. q. *تَخْيِيبٌ*: (K:) you say, *شَمِتَهُ فَلَانٌ*, meaning *شَمِتَهُ* [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — And i. q. *جَمْعٌ* [The act of collecting, &c.]. (K.) [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]

4. *أَشْمَتُهُ اللَّهُ بِهِ* *God made him* (i. e. the enemy, A, Msb) *to rejoice at his affliction*. (A,* Msb, K, TA.) For *فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ* [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], *Mujáhid* is related to have read *فَلَا تُشْمِتْ*: but the correctness of this is doubted. (TA.)

5. *تَشْمِيتٌ* signifies A people's returning disappointed of attaining their desire, without spoil. (K.)

8. *اِشْتِمَاتٌ* [A camel's] beginning to be fat. (K.) [See the part. n., below.]

شِمَاتٌ Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from *تَشْمِيتٌ* as signifying *تَخْيِيبٌ*. (TA.) — Also, thus written in copies of the K, [and in the S,] with *kesr*, (TA,) [but in the CK *شِمَاتٌ*,] and *شِمَاتِي*, (K,) Persons suffering disappointment; or failing of attaining their desire; (K, TA;) without spoil: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] *شَامِتٌ* has this meaning as a sing. part. n., and *شِمَاتٌ* [app. *شِمَاتٌ*] is its pl. (IB, TA.) One says, *رَجَعُوا شِمَاتِي*, (IAar, TA,) or *شِمَاتًا*, (S,) *They returned suffering disappointment*; or failing of attaining their desire; (IAar, S, TA;) without spoil; and so *مُشْمِتِينَ* and *مُتَشْمِتِينَ*. (TA.)

شِمِيتٌ Reproach ("convicium"): so *Golius*, as from the KL; but I do not find it in my copy of that work.]

شِمَاتِي: see *شِمَاتٌ*, in two places.

شَامِتٌ One rejoicing at the affliction of an enemy: [fem. with *ة*: pl. masc. *شِمَاتٌ* and fem. *شَوَامِتٌ*; or the latter may be anomalously masc., like *فَوَارِسٌ* &c. and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, *لَا تُطِيعَنَّ لِي شَامِتًا* [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And *بَاتَ فَلَانٌ بِلَيْلَةِ الشَّوَامِتِ* *Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy*; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of *الشَّوَامِتِ*.] — See also *شِمَاتٌ*.

شَامِتَةٌ [fem. of *شَامِتٌ*, q. v. = Also], as a subst., sing. of *شَوَامِتٌ* (S, TA) which signifies *The legs of a beast*. (S, A, K, TA.) One says, *لَا تَرَكَ اللَّهُ شَامِتَةً*, i. e. [May God not leave to him] a leg

of a beast. (AA, S, A, TA.) And En-Nábigahah [Edh-Dhubyánee] says,

- * فَأَرْتَاغَ مِنْ صَوْتِ كَلَابٍ قَبَاتَ لَهُ *
* طَوَعَ الشَّوَامِتَ مِنْ خَوْفٍ وَمِنْ صَرَدِ *

[And that has been frightened at the voice of a huntsman with his dogs,] and passed the night in consequence thereof standing, (lit. obeying the legs,) by reason of fear and [also] of cold; the poet describing a [wild] bull: (AO, L, TA:) but some read طَوَعَ (instead of طَوَعَ); and accord, to this reading, the meaning is, and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction; the phrase being like the saying اللُّهُمَّ لَا تُطِيعَنَّ لِي شَامِتًا meaning as expl. in the next preceding paragraph: (ISK, L, TA:) or he passed the night having [of fear and of cold] what would rejoice the شَوَامِتَ that heard thereof: (AO, L, TA:) [and in like manner, Z says,] بَاتَ طَوَعَ [without لَهُ, and with طَوَعَ in the accus. case, lit. he passed the night obeying those, or those females, that rejoiced at his affliction,] means, as those that rejoiced at his affliction liked, or approved. (A.)

مُشَّتْ A king prayed for (K, TA) with the prayers that are offered for kings. (TA.) = See also شِمَاتٌ, last sentence.

مُشَّتْ Any one praying, or who prays, for what is good; as also مُسِمَّتْ. (S.)

إِبِلٌ مُسْتَمِتَةٌ Camels beginning to be fat. (TA.)

مُشَّتْ: see its pl. voice شِمَاتٌ, last sentence.

شَمَخَ

1. شَمَخَ (S, L, K,) aor. ʔ, inf. n. شُمُوعٌ (L,) It (a mountain) was high, or lofty. (S, L, K.) — Hence, (Har p. 442,) شَمَخَ بِأَنفِهِ (S, A, L, K,) and شَمَخَ أَنْفُهُ, aor. and inf. n. as above, (L,) He (a man) magnified, or exalted, himself; was proud; (S, A, L, K;) behaved proudly, or disdainfully; elevated his nose, from pride. (L.) [See also زَمَخَ.]

شَمَخَ نِيَّةً (L, K) and شَمُوعٌ (L) A distant, far-reaching, or far-aiming, intention, purpose, or design; [in an action or a journey &c.;] (L, K;) as also زَمَخَ نِيَّةً وَمُوعٌ (L.)

مَفَاةٌ شَمُوعٌ A desert, or waterless desert, far-extending; (K;) as also زَمُوعٌ. (TA.) — See also شَمَخَ.

شَمَاخَ: see what follows, in two places.

جَبَلٌ شَامِخٌ A high, or lofty, mountain; (S, A, L;) as also شَمَاخَ [but in an intensive sense, i. e. a very high or lofty mountain]: (L:) pl. جِبَالٌ شَوَامِخٌ (S, A) and شَمَخٌ. (A.) — Hence, شَامِخٌ signifies also Proud; (L, TA;) elevating

the nose, from pride, or disdain: [like زَامَخَ:] pl. شَمَخٌ (L, K;) and شَمَاخَ a man who magnifies, or exalts, himself much; or elevates his nose much, from pride. (L.) — And أَنْوَفٌ شَمَخٌ [Noses elevated, from pride]; like زَمَخٌ. (S.) — And نَسَبٌ شَامِخٌ † [A proud, or high, lineage]. (TA.)

شَمِرَ

1. شَمِرَ, aor. ʔ, inf. n. شَمَرٌ: see the next paragraph, in five places.

2. شَمِرَ (S, A, Mṣb, K,) inf. n. تَشْمِيرٌ (S, K,) He raised, (S, Mṣb, K,) or tucked up, or contracted, (A,) his garment, (Mṣb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, شَمِرَ عَنْ سَاقِهِ [He raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank]. (S.) [And in like manner, تَشْمِيرٌ signifies He raised, or tucked up, his garment, &c.: for] one says also, تَشْمِرَ عَنْ سَاعِدَيْهِ [He tucked up his sleeves from his fore arms]. (TA.) It is said in a prov., شَمِرَ ذَيْلًا وَادَرَعَ لَيْلًا i. e. [lit.] He contracted, or drew up, his [or a] skirt [and clad himself with night as with a tunic]: (TA:) or شَمِرَ ذَيْلًا وَادَرَعَ لَيْلًا, meaning † Use thou prudence, or precaution, or good judgment, and journey all the night. (S and K in art. دَرَعَ.) — [Hence,] † He strove, or laboured, exerted himself or his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains, (AA, Mṣb, TA,) and was quick, (AA, TA,) فِي الْأَمْرِ [in the affair]; as also شَمِرَ, inf. n. شَمَرٌ: (TA:) and فِي الْعِبَادَةِ [in religious service]: (Mṣb:) and فِي سَيْرِهِ [in his pace, or journeying]; like انْجَرَدَ وَتَجَرَدَ (L and TA in art. جَرَدَ.) Also, (K,) inf. n. as above; (TA;) and شَمِرَ (K,) aor. ʔ, inf. n. شَمَرٌ: (TA;) and تَشْمِرَ, and تَشْمِرُ; (K;) † He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K;) [and] مَرَّ شَمِيرٌ, inf. n. as above, has the latter meaning. (S.) And شَمِرَ فِي الْأَمْرِ † He was, or became, light, or active, (S, Mṣb, K,) and quick, (Mṣb,) in, or for, the affair: (S, Mṣb, K;) and شَمِرَ لِلْأَمْرِ, and شَمِرَ لِأَذْيَالِهِ (A, TA,) and شَمِرَ عَنْ سَاقِهِ (TA,) † He was, or became, light, or active, and he rose, or hastened, to do the thing, or affair. (A, TA.) And شَمِرَتْ شِمْرَتُ الْحَرْبِ † [The war, or battle, became vehement; like سَاقِي سَاقِي]. (A.) — Also He contracted a thing; syn. قَلَصَ; (TA;) [and so, perhaps, شَمِرَ; for] الشَّمِرُ signifies تَقْلِصُ الشَّيْءِ, like التَّشْمِيرُ: (K:) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be it (a thing) contracted, or became contracted; for قَلَصَ is trans. and also (like قَلَصَ) intrans.: that شَمِرَ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمِرَتْ الشَّفَّةُ meaning قَلَصَتْ i. e.

The lip became contracted, or became contracted upwards: (M in art. قَلَصَ:) and تَشْمِرُ [in like manner] signifies it (a thing) contracted, or became contracted; syn. تَقْلَصَ. (TA.) — Also, (inf. n. as above, Aṣ, S,) † He launched forth a ship, or boat; let it go; let it take its course; (Aṣ, IḤar, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (Aṣ, IḤar, S, A, Mṣb:) and hence, (Aṣ, S,) † he sent, sent forth, or sent away, (Aṣ, S, M, A, K,) a thing. (M, A.) [See also شَمِرَ.] And شَمِرَ الْإِبِلَ, inf. n. as above; (TA;) and † اشْمِرْهَا (K;) † He hastened the camels; made them to hasten; syn. أَكْمَشَهَا, [which seems to be either syn. with, or a mistranscription for, كَمَشَهَا, (see شَمِرَ)] and أَعْجَلَهَا (O, K, TA.) — And شَمِرْتُ الشَّجْلَ † I cut off the fruit of the palm-trees; syn. صَرَمْتُهُ; (A, TA;) or so شَمِرْتُهُ (Ibn-'Abbád, O,) [for] صَرَامُ الشَّجْلِ signifies شَمِرَ. (K.)

4. اشْمِرَ الْإِبِلَ: see 2, last sentence but one. —

اشْمِرَ الْجَمَلُ طَرُوقَتَهُ The he-camel impregnated the she-camel covered by him. (O, K.) — اشْمِرُهُ He destroyed him with the sword; syn. أَدْرَجَهُ. (O, K.)

5. تَشْمِرَ: see 2, third sentence. — [Hence,] اشْمِرْ (A,) and لَعْمَلِ (S, K,) or تَشْمِرْ لِلْأَمْرِ (S,) † He prepared himself (S, A, K) for the affair, (S, K,) or for the work. (A.) [Freytag mentions لَامِرُ in a similar sense, "Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the S.] — See also 2 as syn. with 1 and 7. — [Also, app., as quasi-pass. of 2, It (a garment, &c., was, or became, raised, or tucked up, or contracted; and so signifies † اشْمِرَ.] — See 2 again, in the latter part of the paragraph.

7. انْشَمِرَ: see 5, in two places. — See also 2 as syn. with 1 and 5. — Also He (a horse) hastened, or went quickly. (S, O.) [Accord. to Freytag, the verb in this sense in the S is اشْتَمِرَ; but this is a mistake.] — And i. q. مَضَى and نَفَذَ [app. as meaning † It, or he, acted with a penetrative force or energy (see شَمِرَ and شَمِرَى)]; and so † اشْمِرَ. (TA.) — And It (the water of a wall) went away. (A, TA.)

8: see the next preceding paragraph.

شَمِرٌ, applied to a man, † Light, agile, or active; acute, or sharp, or quick, in intellect; clever, knowing, or intelligent; syn. زَوُلٌ and بَصِيرٌ (El-Muarrj, O, K;) and نَاقِدٌ (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَافِدٌ, [which I regard as the right reading, meaning one who acts with a penetrative energy, or who is sharp, vigorous, or effective,] (TA,) in everything. (O, TA.) See also شَمِرَى. — Also † Liberal, bountiful, munificent, or generous; (O, K;) and courageous. (TA.)

شَمَارٌ: see شَمَرٌ.

شَمَرَةٌ The gait, or manner of walking, of a

vitious, or depraved, man; (O, K;) or, accord. to IAr, of a man who goes to and fro, and round about. (TA.) [See also شَرَّة.]

شَرٌّ *Severe evil.* (S, O, K.) It is said in a prov., أَجَاءَهُ الْخَوْفُ إِلَى شَرِّ شَيْءٍ, (TA,) or أَجَاءَهُ, (so in a copy of the A,) [Fear compelled him to betake himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

شَارٌ *i. q. رَايَانَج*, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called شَمْرٌ [applied to the *Anethum graveolens*, or common garden-dill, and to its seed; and also to the *anethum foeniculum*, or fennel: see also سَنُوت]. (TA.)

شَمْرِيٌّ [in the CK شَمْرِيٌّ, without teshdeed to the م,] † A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S, * K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمَرٌ; (S;) as also شَمْرِيٌّ (S, K) and شَمْرِيٌّ [in the CK شَمْرِيٌّ] and شَمْرِيٌّ [in the CK شَمْرِيٌّ] and شَمْرِيٌّ and شَمْرِيٌّ (K,) the last an intensive form, (TA,) and مُشَمِّرٌ (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, labours, or exerts himself, and is clever and skilful: (Aboo-Bekr, TA:) or quick in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from شَمَرٌ meaning “he strove, laboured, or exerted himself, and was quick.” (AA, Aboo-Bekr, TA:) or one who goes his own way, or pursues a headlong, or rash, course, and will not refrain. (Aboo-Bekr, TA.) — نَافَةٌ شَمْرِيَّةٌ, (S, K,) and شَمْرِيَّةٌ, and شَمْرِيَّةٌ, (K, TA,) [all in the CK without teshdeed to the م,] and شَمْرِيَّةٌ (S, K,) † A she-camel that is quick (S, K) in pace. (TA.)

شَمُورٌ, occurring in a trad. respecting 'Ooj Ibn-'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) *Diamond*: (K:) thought by El-Khattābī to have this meaning; but he says, “I have not heard respecting it anything upon which I place reliance.” (IAth, TA.)

شَمِيرٌ † One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمْرِيٌّ, in two places.

شَامِرٌ and شَامِرَةٌ, A ewe, or she-goat, having her udder drawn up to her belly: (S, K:) an epithet having no verb. (TA.) — شَقَّةٌ شَامِرَةٌ, and شَقَّةٌ شَامِرَةٌ, A contracted lip. (TA.) — شَمِيرَةٌ (A, K,) and مُشَمِّرَةٌ (K,) or مُشَمِّرَةٌ, (so in a copy of the A,) A gum cleaving to the roots of the teeth. (A, K.)

شَمِيرٌ: see شَمْرِيٌّ — and see also شَامِرٌ.

شَمِيرٌ: see its fem. voce شَامِرٌ, in two places.

شمرخ

Q. 1. شَمْرَخُ النَّخْلَةِ *He stripped off the unripe dates of the palm-tree.* (L.) And شَمْرَخُ الْعِدْقِ *Strip thou the شَمَارِخِ [or fruit-stalks] of the raceme of the palm-tree with the مَخْلَبُ, cutting off [the dates].* (L, * K. [In the former, in the place of قَطَعًا, the last word in the explanation in the K, is put قَعَطًا, app. by a mistake of the copyist.]

dim. 2. 183.

شَمْرَاخٌ (S, Mgh, Mṣb, K) and شَمْرُوحٌ (S, Mṣb, K) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the عُنْكَالُ (S, L,) or thing, (Mṣb,) upon which are the dates; (L, Mṣb;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both شَمَارِخٌ: (Mṣb:) the عِدْقُ, or كِبَاسَةٌ, [q. v.,] comprises the شَمَارِخِ: (Mṣb voce عِدْقُ:) or an عُنْكَالُ upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch. (T, TA.) — Also, شَمْرَاخٌ, The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to Aṣ, [the pl.] شَمَارِخِ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a mountain; and in like manner, of trees. (Ḥam p. 786.) And † The upper, or uppermost, parts of clouds: (K:) or [the pl.] شَمَارِخِ is metaphorically applied to the upper, or uppermost, parts of clouds. (Ḥam ubi suprā.) — And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part of the nose called] خَشُومٌ, but not reaching to the lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غُرَّةٌ سَائِلَةٌ, in art. سَيْل.] Accord. to J, The horse itself [that has such a blaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شَمْرَاخٍ; but this, in a verse which he cites, is the name of a horse of Mālik Ibn-'Owī En-Nadree, as is said in the K. (MF.) — [The pl.] الشَمَارِخِ is also a name applied by the Arabs to † The stars of Centaurus (قَنْطَارُس) and *Lepus* (السَّبُعُ) collectively. (Kzw.)

شَمْرُوحٌ: see the next preceding paragraph, first sentence. — Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch. (L.)

الشَمَارَاخِيَّةُ A sect of the heretics, or schismatics, (الخَوَارِجُ,) the companions [or followers] of 'Abd-Allah Ibn-Shimrākh. (S, K.)

شمردل

شَمْرَدَلٌ A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA;) or tall; as also شَمْرَدَلِيٌّ: (Ḥam pp. 728 and 789:) or a bulky camel: (IAAr, TA:) or, of camels &c., (S, O, K,) the swift; (S, O;) or youthful, swift, and goodly in make: (K:) and with د, a she-camel goodly, beautiful in make. (A'Obeyd, S, O, K.)

شَمْرَدَلِيٌّ: see the preceding paragraph.

شمردل

شَمْرَدَلٌ a dial. var. of شَمْرَدَلٌ [q. v.]. (Lth, O, K.)

شمر

1. شَمْرٌ شَمْرَتْ نَفْسِي مِنْهُ, aor. 2, (TK,) inf. n. شَمْرٌ, (IAAr, K,) My soul shrank from it in dislike or hatred. (IAAr, K, TK.) [See also 5, and Q. Q. 4.]

5. تَشَمَّرَ وَجْهَهُ *His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.)* See also what next follows.

Q. Q. 4. اَشْمَزَّازٌ (S, K,) inf. n. اَشْمَزَّازٌ, (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also تَشَمَّرَ: (TA:) he quaked, or shuddered: (IAAr, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46. وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bd, Jel:) or quake, or shudder. (Zj, TA.) And you say, قُلْتُ لَهُ كَذَا فَاشْمَأَزَّ مِنْهُ, [I said to him such a thing, and he shrank from it; or quaked, or shuddered, at it; or was frightened at it]. (A.) And اَشْمَأَزَّ الشَّيْءُ (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

شَمَارِزَةٌ [a subst.] from Q. Q. 4, [A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, * TA.) You say, رَجُلٌ فِيهِ شَمَارِزَةٌ [A man in whom is a shrinking, &c.]. (TA.)

شَمْرٌ شَمْرَتْ نَفْسِي مِنْهُ Shrinking with aversion; syn. نَافَرٌ: (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.)

شمس

1. شَمْسٌ, aor. 2 and 3, (S, Mṣb, K,) inf. n. شَمُوسٌ; (TA;) and شَمِسٌ, aor. 2 (K) and 2 also, like فُضِّلَ, aor. يُفْضَلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمِسٌ to be 2 [only]; (TA;) and اَشْمَسَ; (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Mṣb, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Mṣb.) — شَمْسٌ (S, Mṣb, K,) aor. 2 (Mṣb, TA) and 3, (Mṣb,) inf. n. شَمُوسٌ

331. and شَاسَ (S, Mṣb, K.) *He* (a horse) *refused to be ridden or mounted*: (S, K:) or *took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance*, [for لَشْدَةً مَتَعِبَةً in the TA, I read لَشْدَةً مَتَعِبَةً] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Mṣb.) — [Hence,] شَمَسَتْ المرأة + *The woman abstained from looking at men, and from exciting their desire*: (TA.) — And شَسَّ لِي فَلَانٌ † *Such a one showed enmity to me*: (K:*) or *showed his enmity to me*, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act: (T, TA:) or شَمَسَ signifies, [unless في be a mistake for لِي, and فَلَانٌ for فَلَانٌ] he showed his enmity [towards such a one], and could not conceal it. (M in TA.) [See also 3.] — And الْخَمْرُ تَشْمُسُ + *Wine overcomes, and runs away with, its drinker*. (TA.)

2. شَمَسَ (TK,) inf. n. تَشْمِسُ (K,) *He worshipped the sun*. (K, TK.) = And *He spread a thing in the sun, or sunshine*, (K, TK,) in order that it might dry. (TA.)

3. شَامَسَهُ, inf. n. مُشَامَسَةٌ and شَمَّاسٌ, *He opposed him, and treated him with enmity or hostility*. (Th, TA.) [See also 1.]

4: see 1, first signification. — [Also *He ascended a mountain towards the sun*. (Freytag, from the Deewān of the Hudhalees.)]

5. تَشْمَسَ *He* (a man) *sat in the sun, or sunshine*: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.) = تَشْمَسَ عَلَيْهِ *He was niggardly, tenacious, or avaricious, to him*. (TA.) [See also the part. n., below.]

الشَّمْسُ [The sun:] the body of the solar light, that runs its course in the firmament: (Lth,* TA:) it is fem.: (S,* Mṣb, K:) and has neither dual nor pl.: (Mṣb:) or it has a pl., [though this is not used in a pl. sense,] namely, شَمُوسٌ (S, K,) as though they called every part of it a شَمْسٌ, like as they said مَفَارِقُ for مَفَرِقٌ. (S.) When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسٍ, meaning *The Servant of the Sun*, (Mṣb, K,) i. e., of this luminous object, (Mṣb,) the شَمْسُ of heaven, because they used to worship it, (K,) it is imperfectly decl., (Abou-'Alee, Mṣb, K,) because it is determinate and of the fem. gender, (Abou-'Alee, K,) or because it is a proper name and of the fem. gender and altered from الشَّمْسُ: (Mṣb:) and a poet says,

* كَلَّا وَشَمْسٌ لَنْخَضِبَنَّهُرَ دَمًا *

[*Nay verily, by the sun, we will assuredly dye them with blood*], making شَمْسٌ imperfectly decl. because he means the art. ال to be understood: (IAgr, TA:) but some say that in the former instance, (Mṣb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Mṣb, TA:) and Sb says that none of the Arabs made شَمْسٌ determinate without the art. ال, except in the proper

name mentioned above, in which all of them made it so. (TA.) The dim. is شَمْسِيَّةٌ. (S, TA.) — [Also *The sun, or sunshine*.] You say, قَعَدَ فِي الشَّمْسِ [He sat in the sun, or sunshine]. (TA.) — Also, (K, TA,) or شَمْسٌ, (Mṣb,) *A certain ancient idol*. (Mṣb, K.) Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Mṣb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصُّورَةُ). (TA.) = شَمْسٌ also signifies *A kind of necklace or collar*: (S, K:) or a pendant, or suspended ornament, (مَعْلَاقُ) of the necklace or collar upon the neck: or the collar of a dog: (TA:) or a kind of women's ornament: of the masc. gender: (Lh, TA:) pl. شَمُوسٌ. (TA.) — And *A kind of comb*, (K,) with which women in the first age used to comb themselves: (TA:) as also شَمْسَةٌ. (IDrd, TA.) = يَوْمُ شَمْسٍ: see شَامِسٌ.

شَامِسٌ: see يَوْمُ شَمْسٍ.

شَمْسَةٌ: see شَمْسٌ, last sentence but one.

شَمْسِيٌّ [Of, or relating to, the sun; solar].

السَّنَةُ الشَّمْسِيَّةُ *The solar year*. (Mgh.) — It is also a term applied by some of the Arabs to *The first [annual] increase [of sheep and goats]*.

(Abou-Naṣr, TA voce صَفَرِيٌّ, q. v.)

شَمَّاسٌ *The disposition, in a horse, of refusing to be ridden, or mounted*. (S.) — [And hence,] + *The disposition, in a woman, of abstaining from looking at men, and from exciting their desire*: a subst. from شَمَسَتْ. (TA.)

شَمُوسٌ *A horse that refuses to be ridden or mounted*: (S, K;) as also شَامِسٌ (K:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Mṣb:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) شَمُوسٌ, with ص, applied to a horse is not allowable: (Mṣb:) pl. شَمْسٌ (A, Mgh, Mṣb, K) and شَمْسٌ. (K.) — [Hence,] + *A woman who abstains from looking at men, and from exciting their desire*; as also شَامَسَةٌ: pl. of the former, شَمُوسٌ; and of the latter, [شَوَامِسٌ and] شَمُوسٌ. (TA.) — Hence also, (Mṣb,) † *A man refractory, untractable, perverse, stubborn, or obstinate, in disposition*: (S, Mṣb, TA:) and a man hard, harsh, or ill-natured, in his enmity, vehement in contrariety to him who opposes him: (TA:) شَمُوسٌ [with ص] is not allowable. (S.) — [Hence too,] الشَّمُوسُ + *Wine*: (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)

شَمْسِيَّةٌ dim. of شَمْسٌ, q. v.

شَمَّاسٌ *One of the heads of the Christians, who shaves the middle of his head, and keeps to the church*: (Lth, A, Mgh, K:) [in the present day, a deacon: see جَائِلِيٌّ:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee ܫܡܫܐ:] pl. شَمَّاسَةٌ. (Mgh, K:) [in the TA, شَمَّاسَةٌ; and in a copy of the A, شَمَّاسَةٌ; but the right reading is that in the Mgh.]

شَامِسٌ *A sunny, or sunshiny, day; a day having sun, or sunshine: or having sun, or sunshine, all the daytime: or clear; unobscured: and in like manner, شَمْسٌ and شَمْسٌ, a clear, cloudless, day: and شَامِسٌ also signifies intensely hot*: (TA:) and شَمْسِيٌّ, applied to a day, signifies the same as شَامِسٌ; (A;) and so شَمُوسٌ. (Th, TA.) = *A neck having [ornaments of the kind called] شَمُوسٌ* [pl. of شَمْسٌ, q. v.]: a possessive epithet. (TA.) = See also شَمُوسٌ, in two places.

أَشَمَسَ *More, and most, incontinent or resisting*. (Ham p. 324.)

شَامِسٌ: see شَمْسٌ.

مُشَمَسٌ *Made [or spread to dry (see 2)] in the sun, or sunshine*. (S.)

مُشَمِّسٌ *A worshipper of the sun*. (O, TA.)

شَامِسٌ: see شَمُوسٌ.

مُتَشَمِّسٌ [Sitting in or] setting himself up to [or exposing himself standing to] the sun. (K.) = *A man who defends what is behind his back*: (ISH, TA:) a man strong (ISH, K, TA) in that قُوَى شَدِيدٌ which sustains or supports him; syn. شَدِيدُ الْقُوَى: (ISH, TA:) Sgh says شَدِيدُ الْقُوَى; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)

شيط

1. شَيْطٌ, aor. ٤, inf. n. شَيْطٌ, *He* (a man, S, TA) *was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness*: (S, Mgh,* K:) as also أَشَيْطٌ (K, but wanting in one copy,) and أَشَيْطٌ, and أَشَيْطٌ, and أَشَيْطٌ: (K:) [or he had hair of two different colours, black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard: but شَيْطٌ, said of a woman, she had whiteness, or hoariness, in the head: see شَيْطٌ, below.] = شَيْطٌ, aor. ٢, (S, K,) inf. n. شَيْطٌ, (S,) *He mixed a thing*; (S, K;) he mixed together any two things: (S, Mgh:) and أَشَيْطٌ signifies the same. (AZ, K.) You say, شَمَطَ بَيْنَ الْمَاءِ وَاللَّيْنِ *He mixed together the water and the milk*. (TA.) And عَمَلَكَ بِصِدْقَةٍ + أَشَيْطٌ + *Mix thou thy work with alms*. (AZ.) And Abou-'Amr Ibn-El-'Alà used to say to his companions, اَشْمِطُوا, [i. e. either

أَشْمُطُوا or أَشْمُطُوا,] meaning + Betake yourselves at one time to reading, or reciting, somewhat of the *Kur-án*, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]: (TA:) or, accord. to one relation, أَشْمُطُوا. (Har p. 177; where it is expl. in a similar manner).

2: see above, last sentence.

4: see 1, in four places.

9:

11: } see 1, first sentence.
Q. Q. 4: }

شَيْطُ Whiteness of the hair of the head mixed with its blackness: (S, Mgh, K:) or difference in the hair by being of two colours, black and white: (M, TA:) or mixture of whiteness of the hair, or hoariness, with the blackness of youth: (Mgh:) or in a man, whiteness, or hoariness, of the beard: (Lth, Mgh, TA:) but in a woman, whiteness, or hoariness, of the head. (Lth, TA.) [See 1.] — Also شَمَطَاتُ, which is its pl., White hairs that are in the head. (TA.)

شَمِيطُ Mixed; as also مَشْمُوطُ (K:) mixed together; (S, TA;) applied to any two things; (S;) or any two colours. (TA.) — ذَنْبُ شَيْطُ (S, TA;) in the K, ذَنْبُ, which is a mistake; (TA;) A tail (TA) in which are blackness and whiteness. (K, TA.) And فَرَسُ شَيْطُ الذَّنْبِ A horse in whose tail are two colours. (TA.) And طَائِرُ شَيْطُ A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) — نَبْتُ شَيْطُ A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green. (Lth, K.) — الشَّيْطُ, [in a copy of the Mgh, شَيْطُ, which is probably a mistranscription,] † The dawn: (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — لَبَنُ شَيْطُ † Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness. (K, TA.) — وَلَدُ شَيْطُ † Children of whom half are males and half are females. (L, K.)

شَمِيطُ: see شَمِيطُ. = See also صَرْدُ.

أَشْمُطُ A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness: (S, K:) [or whose hair is of two different colours, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: see شَمِيطُ, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. شَمِطَاءُ (Lth, S, Mgh:) one should not apply to a woman the epithet شَيْبَاءُ: (Lth, Mgh:) pl. شَمِطَانُ (S, K) and شَمِيطُ (K.) — نَاقَةٌ شَمِطَاءُ A she-camel having

white lips. (TA.) — لَحْمٌ أَشْمُطُ [Flesh-meat marbled with fat]. (Az, TA in art. كَرَشُ.)

مَشْمُوطُ: see شَمِيطُ.

شمع

1. شَمِعَ, aor. شَمَعُ, inf. n. شَمِعٌ and شَمُوعٌ and شَمِيعَةٌ, He played, sported, gamed, jested, or joked: (S, O, K:) or he was mirthful, and laughed: and شَمِعَتْ, aor. as above, inf. n. شَمِعٌ and شَمُوعٌ, She cheered by her discourse. (TA.) It is said in a trad., مَنْ يَتَّبِعِ الشَّمِيعَةَ يَشْمَعِ اللَّهُ بِهِ (S, * O) He who follows the practice of play, or sport, or unprofitable play or sport, with men, (S, O,) and derision and laughter and enjoyment with them, God will requite him for that, (O,) or God will cause him to be in a state in which the like shall be done with him. (S, O.) — And شَمِعَ, inf. n. شَمُوعٌ, It was, or became, scattered, or dispersed. (Ibn-Abbád, O, K.)

2. شَمِعَ, (K,) inf. n. تَشْمِيعٌ, (O, K,) He, or it, made him to play, sport, game, jest, or joke. (O, * K.) = شَمِعَ الثَّوبُ He dipped the garment, or piece of cloth, in liquified شَمِع [i. e. wax]. (O, K.)

4. اشْمَعُ السِّرَاجُ The lamp, or lighted wick, diffused its light. (S, K.)

شَمِعٌ and شَمُوعٌ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Msh, TA,) the former is post-classical; (S, O, Msh, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Msh:) A kind of thing with which one lights himself: (S, O, Msh, K:) or i. q. مَوْمٌ [which, or rather مَوْمٌ, in Pers., signifies both wax and the wax-candle; both of which or rather the former and wax-candles, are meant by شَمِعٌ and شَمُوعٌ: (ISk, TA:) or the مَوْمٌ of honey [i. e. bees' wax]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with ة, (K, TA,) شَمِيعَةٌ and شَمِيعَةٌ, (TA,) [i. e.] شَمِيعَةٌ has a more particular signification. (S, O.)

شَمِيعٌ or شَمِيعٌ (K) [as there mentioned app. meaning A dealer in wax or wax-candles, like شَمِيعٌ in the present day,] a rel. n. from شَمِعَ or شَمُوعٌ. (TA. [The latter said in the K to be the correct form.]])

شَمِيعٌ Mirth and laughter and jesting or joking; as also شَمِيعَةٌ. (TA. [Not mentioned there as inf. ns.]])

شَمُوعٌ, applied to a woman, (S, K,) That jests, or jokes, much; (K, TA;) pleasant in discourse; that kisses one, and will not comply with one's

desire otherwise than by doing thus: (TA:) [or] playful, sportful, or gamesome, and wont to laugh; (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, that cheers by her discourse. (TA.)

شَمِيعَةٌ: see شَمِيعٌ.

شَمِيعٌ A manufacturer of شَمِع [meaning wax-candles]: (TA:) or a melter of شَمِع [meaning wax]. (KL.) See also شَمِيعٌ.

مِشْمِيعَةٌ A candlestick: pl. مِشْمِيعَاتُ. (MA.)

مُشَمِّعٌ A garment, or cloth, dipped in liquified شَمِع [i. e. wax]. (TA.)

مِشْكٌ مَشْمُوعٌ Musk mixed with ambergris. (O, K.)

شمعل

Q. 1. شَمِعَلُ, (O, K, TA, [in the CK تَشْمَعَلُ,]) inf. n. شَمِيعَلَةٌ, (TA,) It became scattered or dispersed. (O, K, TA.) = And شَمِيعَلَةٌ signifies The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble فِي مَبْرَمِهِم: (TA: [but I know not what this means:]) one says of them شَمِعَلَتْ [i. e. شَمِعَلَتْ الْيَهُودُ]. (TA.)

Q. 4. اشْمَعَلُ He hastened, made haste, or went quickly; syn. أَسْرَعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اشْمَعَلَتْ meaning She hastened, &c. (S.) — And اشْمَعَلَتْ الإِبِلُ The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness: (Kh, S, O, K:) or spread themselves, or became scattered or dispersed; as also اشْمِيعَلَتْ: (Abou-Turáb, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, S, O,) اشْمَعَلَتْ الْغَارَةُ فِي الْعَدُوِّ (Kh, S, O, K,) meaning The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Abou-Turáb, K, * TA;) and so اشْمِيعَلَتْ. (Abou-Turáb, TA.) And اشْمَعَلُ الْقَوْمُ فِي الطَّلَبِ The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Abou-Turáb, S, O, K;) as also اشْمِيعَلُ. (Abou-Turáb, TA.) = And i. q. أَشْرَفُ [q. v.]. (O, K.)

شَمِعَلٌ, and with ة: see the following paragraph.

مُشْمِيعَلٌ A swift she-camel; (Az, S;) orso مُشْمِيعَلَةٌ: (O:) and شَمِعَلٌ and شَمِيعَلَةٌ (O, K) and مُشْمِيعَلٌ (K) a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile. (TA.) مُشْمِيعَلَةٌ in the first of these senses is [said to be] from the phrase قُرْبَةُ مُشْمِيعَلَةٍ A water-skin of which the water flows out. (Har p. 111.) — Also A man quick and penetrating or having a penetrative energy: and with ة, a very active woman. (TA.) A man light, active, or agile; excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind: or tall. (K.) A man vigorous, strenuous, or energetic, and light, active,

or agile. (Ham p. 384.) — Also applied to milk, meaning *Sour*, (K, TA,) overcoming by its sourness. (TA.)

شمل

1. شَمِلَ, aor. ʔ, and شَمَل, aor. ʔ; (S, Mṣb, K;) but the latter verb was unknown to Aṣ, (S, TA,) and is said by Lh to be rare; (TA;) inf. n. شَمَل, (Mṣb, K,) which is of the former, (Mṣb,) and شَمُول, (Mṣb, K,) and شَمَل; (K;) i. q. عَمَرَ [i. e. The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like]: (S, Mṣb, K;) or شَرًّا or شَرًّا or شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means he, or it, caused that] good or evil, or good and evil, betided them [in common, in general, or universally]: and شَرًّا شَمَلَهُ [means] عَمَرَ بِهِ [i. e. he, or it, included them in common, in general, or universally, with, or by, evil]: (K:) but one should not say, شَمَلَهُ خَيْرًا. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَمِلَ, is uncertain.] — شَمَلَهُ, aor. ʔ, inf. n. شَمَل and شَمُول, He covered [or enveloped] him with the شَمْلَةُ, (K, TA,) or, with the شَمْلَةُ: such is thought by ISd to be meant by the explanation given by Lh, which is, غَطَّى عَلَيْهِ الشَمْلَةَ. (TA.) — هَذِهِ شَمْلَةٌ means شَمْلَةٌ [i. e. This is a شَمْلَةٌ sufficient in its dimensions, or sufficiently large, for thee]. (TA.) You say, اشْتَرَيْتُ شَمْلَةَ ثَمَلْنِي [I bought a شَمْلَةٌ sufficient in its dimensions, &c., for me]. (ISK, S, O.) — شَمِلْتُ لِقَاحًا, aor. ʔ, (S, O, K,) inf. n. شَمَل, (S, O,) said of a she-camel, (S, O, K,) She admitted impregnating seed, (K,) or she conceived, مِنْ فَحْلٍ فَلَانٍ, [from the stallion of such a one]. (S, O.) — شَمِلْتُ إِبِلَكُمْ بَعِيرًا لَنَا Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude: (K, TA:) so in the M and the Moḥet. (TA.) — شَمَلُ النَّاءِ, aor. ʔ, (S, K,) and ʔ, (K,) inf. n. شَمَل, (S,) He suspended upon the ewe, or she-goat, the kind of bag called شَمَال, and bound it upon her udder: (S, K, TA:) and some say, شَمَلُ النَّاقَةِ, he suspended a شَمَال upon the she-camel. (T, TA.) Also, and أَشْمَلَهَا, He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a شَمَال. (K, TA.) — شَمَلُ بِهِ, (K, TA,) inf. n. شَمَل, (TA,) He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخَذَ ذَاتَ الشِّمَالِ. (K, TA:) so expl. by IḤar. (TA.) — شَمَلَتِ الرِّيحُ, aor. ʔ, inf. n. شَمُول, (S, O, TA) and شَمَال, (O,) or شَمَل, (TA,) The wind shifted to a northerly direction (شَمَالًا); (S, TA;) so expl. by Lh: (TA:) or the wind blew northerly; syn. هَبَّتْ شَمَالًا; as also أَشْمَلَتِ. (O. [In the TA, I find أَشْمَلَتِ الرِّيحُ covered himself with the شَمْلَةُ [q. v.]. (K.) [See also 8.]

is a mistranscription of the passage in the O, which I have here followed; i. e. أَشْمَلَتِ الرِّيحُ شَمَلَتْ; or of a similar passage in which هَبَّتْ إِذَا هَبَّتْ is put instead of هَبَّتْ alone.] One says of two persons when they are separated, شَمَلَتْ رِيحُهُمَا [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.]) — شَمَلُ الْخَمْرِ, (K,) aor. ʔ, inf. n. شَمَل, (TA,) He exposed the wine to the شَمَال [i. e. north, or northerly, wind], so that it became cold, or cool. (K.) — And شَمَلُوا, (S, and in like manner in the Ham p. 595,) or شَمَلُوا, [expressly said to be] like فَرَحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) They were smitten, or blown upon, by the wind called the شَمَال. (S, K.) — شَمَلُ النَّخْلَةِ, (K,) aor. ʔ, inf. n. شَمَل, (TA,) He picked the ripe dates that were upon the palm-tree; as also أَشْمَلَهَا, and شَمَلَهَا: (K:) or this last (which is mentioned on the authority of Seer), accord. to some, signifies he took of the شَمَائِل of the palm-tree; i. e., of the few dates remaining upon it. (TA.)

2. تَشَمَّيْتُ [properly inf. n. of شَمَل]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. — Also The taking by the شَمَال [or left hand]. (TA.) — And شَمَلُ النَّخْلَةِ He bound pieces of [the garments called] التَّخْلَةُ [pl. of كِسَاءٌ] beneath the racemes of the palm-tree, because of its shaking off its fruit. (TA.)

4. أَشْمَلَهُ شَرًّا: see 1, first sentence. — أَشْمَلُ, (AZ, S, O,) inf. n. شَمَل; (S;) or أَشْمَلُ شَوْلَهُ, (K;) The stallion-camel got with young from half to two thirds of the number of his شَوْل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (AZ, S, O, K:) when he has got them all with young, one says, أَقَمَّا; (AZ, S, O, TA;) and of the شَوْل one says, قَمَّتْ, inf. n. قُمُومٌ. (TA.) — أَشْمَلُ شَوْلَهُ شَمَلُ فُلَانٍ Such a one picked the ripe dates that were upon his خَرَافٍ [or palm-trees of which he gathered the fruit for himself and his household], except a few. (S, O.) — See also 1, last sentence. — أَشْمَلَهُ He gave him a شَمْلَةٌ [q. v.]. (K, TA.) — أَشْمَلُ النَّاءِ: see 1. — أَشْمَلُ He became possessor of a شَمْلَةٌ, (Lh, TA,) or, of a شَمَل. (K.) — أَشْمَلُوا They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَمَال: (S, O, K:) like as they say, اجْنِبُوا in the case of the جَنُوب. (TA.) — أَشْمَلَتِ الرِّيحُ: see 1, latter half. — See also 7.

5. تَشَمَّيْتُ, [and تَشَمَّيْتُ, (see 5 in art. درس.)] inf. n. تَشَمَّيْتُ and تَشَمَّيْتُ; (K;) the former reg.; the latter, which is mentioned by Lh, irreg., an instance like that in the saying [in the Kur lxxiii. 8], وَتَبَّتْ إِلَيْهِ تَبْتِيلًا; (TA;) He covered himself with the شَمْلَةُ [q. v.]. (K.) [See also 8.]

7. أَشْمَرُ, (K, TA,) or أَشْمَرُ, (O, TA,) [both of which signify He passed along striving, or exerting himself; and the latter signifies also he acted with a penetrative force or energy; and he hastened, or went quickly;] فِي حَاجَتِهِ [in his needful affair]. (O, TA.) And i. q. أُسْرِعَ [He hastened; went quickly; or was quick, swift, or fleet]: (K:) or so أَشْمَلُ: (thus in the O, as on the authority of IDrd:) or so أَشْمَلُ, inf. n. أَشْمَل: (thus accord. to my copy of the Mṣb:) and likewise (O, K) أَشْمَلُ, (S, O, K,) inf. n. شَمْلَةٌ: (S:) and so أَشْمَلُ, (K,) inf. n. تَشَمَّيْتُ. (TA.) And i. q. انْضَمَرَ (O, TA) and انْضَمَرَ, (TA,) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشْتَمَلَ بِثَوْبِهِ He wrapped, or innrapped, himself with his garment; syn. تَلَفَّفَ. (S, O:) or اشْتَمَلَ بِالثَّوْبِ signifies he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it: (K:) or, as some say, he wrapped himself with the garment, and threw [a part of] it upon his left side. (TA.) [See also 5.] — اشْتَمَلَ الصَّمَاءُ, which is forbidden by the Prophet, is, accord. to Aṣ, The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm: (O:) this is also termed التَّلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A'Obeid says, accord. to the explanation of the lawyers, it is the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is one's covering his whole body with the كِسَاءُ or with the إِزَار; (S, Mṣb;) to which some add, not raising aught of the sides thereof. (Mṣb.) [See also art. صر.] One says also, يَشْتَمِلُ عَلَى السِّيفِ [He wraps his garment over the sword; or] he covers the sword with his garment. (S, O.) — [Hence, أَشْمَلُ عَلَى كَذَا It comprehended, or comprised, such a thing.] One says, الرَّحِمُ تَشْتَمِلُ عَلَى الْوَلَدِ [The womb comprises [or encloses] the young. (TA.) [And in like manner one says of a woman, أَشْمَلَتْ مِنْهُ عَلَى وَلَدٍ She became with child by him. And كَذَا وَكَذَا The book, or writing, comprises such and such things. And hence the phrase in grammar, اِشْتِمَالٌ + A substitute for an antecedent to indicate an implication therein.] — One says also, اشْتَمَلَ عَلَيْهِ, meaning † The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him; (K, TA;) like as the كِسَاءُ encompasses the body.

(T.A.) — One says of wine, *تَشَمَّلَ عَلَى الْعَقْلِ* [*It compasses the intellect, and so takes possession of it, and makes away with it*] : (Ham p. 555:) or *تَشَمَّلَ عَلَى عَقْلِ الْإِنْسَانِ* [*It compasses the intellect of the man, and conceals it*]; and thus one says of the present world or its enjoyments (الدُّنْيَا). (T.A.) *اَشْتَمَلَ عَلَى شَيْءٍ* often means + *He took, or got, possession of a thing; got it, or held it, within his grasp, or in his possession.* — [Hence,] one says, *اَشْتَمَلَ عَلَى نَاقَةٍ فَذَهَبَ بِهَا* + *He mounted a she-camel and went away with her.* (AZ, O.) — And *اَشْتَمَلَ عَلَيْهِ* + *He shrouded, covered, or protected, him with himself, or his own person.* (T.A.) — See also 7

R. Q. 1. ^{MS. 483, 67}شَمَلَل: see 1, last sentence: = and see also 7.

شَمْلٌ *A state of union or composedness : and a state of disunion or discomposedness : thus having two contr. significations : (MF, TA :) or a united, or composed, state of the affairs, (S, Mṣb, TA,) and of the number, (TA,) of a people, or company of men : (S, Mṣb, TA :) and a disunited, or discomposed, state of the affairs [&c.] thereof. (S, Mgh, Mṣb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, فَرَّقَ اللَّهُ شَمْلَهُمْ, (O, TA,) or فَتَّتَ اللَّهُ شَمْلَهُمْ, (Mṣb,) فَرَّقَ اللَّهُ شِمْلَهُ (S,) i. e. [*May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,*] *their*, (Mṣb,) or *his*, (S,) *united, or composed, state of affairs ;* (S, Mṣb;) and شَتَّ شَمْلَهُمْ i. e. [*May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c. :* (O, TA :) and [in the contr. case] one says, جَمَعَ اللَّهُ شَمْلَهُمْ, (S, O, Mṣb, TA,) or شِمْلَهُ, (Mgh,) i. e. [*May God unite, or compose,*] *their*, (S, Mṣb,) or *his*, (Mgh,) *disunited, or discomposed, state of affairs [&c.].* (S, Mgh, Mṣb.) And شَمْلٌ signifies the same : El-Ba'eth says,*

قَدْ يَنْعَشُ اللَّهُ الْفَتَى بَعْدَ عَثَرَةٍ
وَقَدْ يَجْمَعُ اللَّهُ السَّيِّئَاتِ مِنَ الشَّمَلِ

[Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs previously united, or composed]: (Ş, O:) AZ cites this ex. in his “Nawādir.” (Ş:) but Abou-Omar El-Jarmee says that he had not heard the word thus except in this verse: (Ş, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) — دَخَلَ فِي شَمَلٍ and شَمَلٍ, said of a he-camel that has become concealed among a herd of [she-] camels, means *He entered amid their dense multitude* (K, TA:) so in the M and the Moheṭṭ. (TA.) = Also, (AHn, O, K,) and so شَمَلٌ, and شَمَلٌ, (K,) *A raceme of a palm-tree*: (AHn, O, K:) Et-Tirmimāh likens thereto a camel's tail: (TA:) or *such as has little fruit*: (K:) or of *which some of the fruit has been plucked*: but AO used to say that it is the *produce* [or *spadix*] of the male palm-tree,

while not abundant and large. (TA.) = See also سَمَلٌ. = And سَمَلٌ مِنْ جُنُونٍ signifies *Fear*, or *fright*, like *insanity*: and so سَمَلٌ [used alone, and thus written]. (TA.)

شَمْلٌ: see the next preceding paragraph, near the end.

شَمَلٌ: see شَمَلٌ, in two places. = Also i. q. كَنْفٌ [as meaning *Quarter, or shelter or protection*]: the كَنْفٌ in the copies of the K being a mistake for الكَنْفُ: one says, نَحْنُ فِي شَمَلِكُمْ i. a. *We are in your quarter, &c.* (TA.) = And *A small quantity* (S, K) of dates upon a palm-tree (S) or of ripe dates: (K:) and of rain: (S, K:) and *a small number* (S, K) of men and of camels (S) or of men &c.: pl. أَشْمَالٌ and in like manner شَمْلُولٌ [app. in all of these applications]; (K:) [or] as meaning *a light quantity* of fruit of the palm-tree; (TA;) and the pl. of the latter is شَمَائِلٌ: (K:) one says, مَا شَمَلٌ and شَمَلَةٌ and شَمَائِلٌ and شَمْلٌ إِلَّا شَمَلٌ *There is not upon the palm-tree save a small quantity remaining of its fruit:* (S, TA:) or مَا بَقِيَ فِي التَّخْلَةِ إِلَّا شَمَلَةٌ and شَمَائِلٌ *There remained not upon the palm-tree save somewhat in a sparse state* [of its fruit]: (TA:) and أَصَابَنَا شَمَلٌ *A small quantity of rain fell upon us:* and رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالْإِبِلِ *I saw a small number of men and of camels.* (S.) = See also شَمَالٌ, in two places. = And see شَمَلٌ, last sentence.

شَمِلَ *Wrapping, or inwrapping, himself*
(مُشَمِّلٌ) *with a شِمْلَةٌ* [q. v.]. (TA.) = And
Thin; syn. رَقِيقٌ: thus expl. by Sh, as applied in
this sense by Ibn-Muk̄bil to a she-camel's tail,
which he terms لَيْف. (TA.)

كِسَاءٌ *A* [garment of the kind called] كِسَاءٌ, with which one wraps, or inwraps, himself (يُكْسِمُ بِهِ), (S, Mgh, K,) smaller than the قَطِيفَةٌ; as also مُسْمَلٌ (K) and مُشْمَلَةٌ; (S, K;) the last two expl. by Lth as a كِسَاءٌ having a sparse villous substance, with which one wraps himself, smaller than the قَطِيفَةٌ: (TA:) or the first signifies a small كِسَاءٌ which one wears in the manner of the إِزَارُ [or waist-wrapper]: (Msb:) or with the Arabs it is a مِئْزَرُ [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him: and مُشْمَلَةٌ, such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (Az, TA:) and this last, accord. to Meyd, signifies a كِسَاءٌ comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is شِمَالٌ (Msb, TA) and شِمَالَاتٌ. (Msb.) [See also مِشْمَالٌ]. — [Hence the saying,] لَيْلٌ صَرَّ عَلَيْهِ اللَّيْلُ شِمْلَتُهُ † [The night contracted upon him its covering of darkness]. (TA.) — And أُمْرٌ شِمْلَةٌ † The present world, or its enjoyments;

syn. الدُّنْيَا: (IAar, K, TA:) so called because compassing the intellect of a man (تَشْتَمِلُ عَلَى عَقْلِهِ), and concealing it. (TA.) — And † Wine: (AA, K, TA:) so called for the same reason. (TA.) — And *The sun*. (Z, TA; and T in art. ام).

A mode, or manner, of اِسْتِمَال [or wrapping oneself with a garment as expl. above: see 8]. (K, TA.) الشَّمْلَةُ الصَّائِةُ is That [mode of wrapping oneself] which is without a shirt and without drawers beneath; in the case of which, prayer is disliked. (TA. [See 8, and see also art. صَمْر.])

شَمَلَةٌ : see شَمْلٌ, in two places.

شَمَالُ : see شَمْلٌ

شِمْلٌ: see شَمْلٌ, near the end of the paragraph.
 = Also, (TA,) and شِمْلَةٌ (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also شِمْلَانٌ and شِمْلِيْلٌ (S, O, Mṣb, K, TA,) which are likewise applied to a he-camel, (TA,) and شِمَالٌ (K;) *Light, active, or agile*; (S, O, Mṣb, K;) or *swift*. (Mṣb, K, TA.) Hence the phrase طَاطَأْتُ شِمْلَالِي [I hastened my light one, or my swift one]: or, accord. to AA, he means his hand, or arm, called the شِمَال; [i. e. I lowered my left hand or arm;] شِمَالٌ and شِمْلَانٌ meaning the same. (S, O.)

شَمَال (S, O, M_{sb}, K, &c.,) the most common form of the word, (M_{sb},) and شِمَال, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,]

الطَّائِرُ) (IAqr, K:) [i. e. the wind that blows from some point of the north-east quarter, or nearly so: but it was probably thus named as being the wind that blows from the direction of the شمال (or left side) of a person facing the rising sun; and therefore the north wind or a northerly wind:] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the grave-clothes, for its nature is deadly: it is cold and dry: (TA:) [see also نَتْمَاة:] the pl. of شمال is شَمَائِلُ (S, O, K) and شَمَائِلُ, which is anomalous, as though pl. of شَمَاة: (S, O:) الأَشَامِلُ also occurs, coupled with الأَجَانِبُ, in a verse of Et-Tirmidh; and [as أَجَانِبُ is a reg. pl. of أَجَنِبُ, which is a pl. of جَنُوبُ] ISd thinks that they formed from شَمُلُ the pl. أَشْمُلُ; and then from this last, the pl. أَشَامِلُ. (TA.) — [Hence,] one says, أَصَبْتُ مِنْ فُلَانٍ شَمَلًا i. e. رِيحًا [† I perceived from such a one an odour, app. meaning a foul odour]. (TA.)

شَمَالُ (S, O, Mṣb, K, &c.,) applied to one of the hands or arms, (S, Mṣb,) The left; contr. of يَمِينُ; (S, O, Mṣb, K:) as also شَمَائِلُ, (K, TA, [in the CK, الشمال and الشمال are erroneously put for الشمال and الشمال,]) the latter thought by ISd to be used only by poetic license, for شمال (TA,) and شَمَائِلُ, (AA, S, O, K,) this last not known to Ks nor to Aṣ: (TA:) of the fem. gender: (S, O, Mṣb:) pl. [of pauc.] أَشْمُلُ, (S, O, Mṣb, K,) because it is fem., (S, O,) and [of mult.] شَمَائِلُ, (S, O, Mṣb, K,) which is anomalous, (S, O,) and أَشْمُلُ, and شمال like the sing. (K.) — And The direction [or side] of the hand so called: you say, اِلْتَفَتَ يَمِينًا وَشَمَالًا i. e. [He looked, or turned his face,] in the direction of the يمين and in the direction of the شمال: and the pl. in this sense also is أَشْمُلُ and شَمَائِلُ: (Mṣb:) you say, ذَهَبَ إِلَى أَيْمَنِ الْإِبِلِ وَأَشْمَلِهَا He went to the right sides of the camels and the left sides thereof. (TA in art. يمين.) — [Hence,] † Ill luck, unluckiness, or evil fortune. (K, TA.) طَيْرُ الشَّمَالِ means † Birds of ill luck: (A, TA:) every bird from which one augurs evil. (O, TA.) One says, جَرَى لَهُ غَرَابٌ شَمَالٍ, meaning † What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the شمال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فُلَانٌ عِنْدِي بِالشَّمَالِ † [Such a one is with me, or in my estimation, in an evil plight]. (TA.) — See also شمال. — Also Every handful of corn, or seed-produce, which the reaper grasps [app. because grasped with his left hand]. (K.) = And A sort of bag that is put upon the udder of the ewe or goat (S, O, K) when it (i. e. the udder, TA) is heavy [with milk]: (K, TA:) or it is peculiar to the she-goat: (K:) pl. شَمُلُ. (K voce عَرَابَةٌ.) — And A similar thing that is put to the raceme of

a palm-tree, made with pieces of [the garments called] أَكْسِيَّة [pl. of كِسَاءُ], in order that the fruit may not be shaken off. (S, O.) [In this sense it may perhaps be from the same word as pl. of شَمَلَةٌ.] = And A mark made with a hot iron (سِمَةٌ) upon the udder of a ewe or goat. (K.) = Also A nature; or a natural disposition or temper or the like: (O, Mṣb, K:) accord. to Er-Rāghib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شمال [pl. of شَمَلَةٌ] inwrap the body: (TA:) the pl. is شَمَائِلُ, (O, K, TA,) and شمال, also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like دَلَاصُ. (TA; and Ham p. 489, q. v.) 'Abd-Yaghooth El-Hārithi says,

* أَلَمْ تَعْلَمَا أَنَّ الْمَلَامَةَ نَفْعُهَا
* قَلِيلٌ وَمَا لَوْمِي أَحْيَى مِنْ شَمَائِلَا

[Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?]: (O, TA:) here it may be a pl., of the class of هَجَانُ and دَلَاصُ: or it may be [شَمَائِلَا] an instance of transposition, for شَمَائِلِي. (TA.) = See also شَمِيلُ.

شَمَالُ and شَمَائِلُ: see شمال.

شَمُولُ: see شمال. — Also Wine: (S, K:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA;) as also مَشْمُولَةٌ: [wine is said to be] thus called because it envelops (تَشْمُلُ) men with its odour: or because it has a strong puff (عَصْفَةٌ), [when opened,] like that of the [wind called] شمال [in the CK شمال]. (K, TA.)

شَمِيلُ: see شمال.

شَمَالَةٌ [thus in my original, without any syll. signs, probably شَمَالَةٌ like سَيَارَةٌ &c.,] The lurking-place (قُتْرَةٌ) of a hunter or sportsman: pl. شَمَائِلُ. (TA.)

شَمَائِلِي Of, or relating to, the quarter of the شمال [or north, or northerly, wind]. (KL.) — And A cold day. (KL.)
وَدَاوُدُ بْنُ كَلْبُكَ
شَمَائِلُ: see شَمِيلُ, in two places: = and see شمال.

شَمُولُ; and its pl. شَمَائِلُ: see شَمَلُ, in three places. — شَمَائِلُ also signifies The shoots that divaricate at the heads of branches, like the fruit-stalks of the raceme of the palm-tree. (S, O.) — [Hence,] † ذَهَبُوا شَمَائِلًا They went away in distinct parties: (K:) or they dispersed themselves. (S, O.) — And ثَوْبٌ شَمَائِلُ A garment, or piece of cloth, rent, or slit, in several places; (O, TA;) like شَمَاطِيظُ. (S, O.) — شَمَائِلُ النَوَى means بَقَايَا [i. e. The remains of النوى: but I doubt whether this word be correctly transcribed]. (TA.)

شَمِيلُ: see شَمِيلُ.

شَمَالُ and شَمَائِلُ: see شمال.

عَامٌ q. عامٌ [i. e. An event, or a case, that includes persons or things in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect &c.]. (S, O, Mṣb, TA.) — ثَوْبٌ شَامِلٌ A black colour overspread with another colour. (O, TA.)

شَوْمُلُ }
شَمِيلُ } see شمال.

شَمَائِلُ: see شمال.

مِشْمَلُ: see شَمَلَةٌ. — Also A short sword, (S, O, K,) or a short and slender sword, like the مِغُولُ, (TA,) over which a man covers himself with his garment. (S, O, K.)

مِشْمَلَةٌ The place [or quarter] whence blows the [north, or northerly, wind called] شمال. (Ham p. 628.)

مِشْمَلَةٌ: see شَمَلَةٌ, in two places.

مِشْمَالُ A [garment of the kind called] مِشْحَقَةٌ, (K, TA,) with which one wraps, or inwraps, himself (يَشْمُلُ بِهِ). (TA.) [See also شَمَلَةٌ.]

مَشْمُولُ A man smitten, or blown upon, by the [north, or northerly,] wind called شمال (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, smitten by the wind thus called so as to become cool: (S:) and hence, with ة, wine † cool to the taste; (S, O, TA;*) or wine exposed to the شمال and so rendered cool and pleasant: (TA: see also شَمُولُ:) and fire upon which the wind called the شمال has blown: (S, O:) and a night cold, with [wind that is called] شمال. (TA.) — [Hence,] † One whose natural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the شمال has blown, and which it has cooled: or, as ISd thinks, from شَمُولُ [q. v.]: (TA:) or مَشْمُولُ الْخَلَائِقِ a man whose natural dispositions are commended; as being likened to wine that is commended: and also whose natural dispositions are discommended; as though from الشَّمَالُ, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] أَخْلَاقٌ مَشْمُولَةٌ [sometimes] means discommended, evil, natural dispositions. (IAqr, Isk, TA.) The saying of Aboo-Wejzeh,

* مَشْمُولَةُ الْأَنْسِ مَجْنُوبٌ مَوَاعِدُهَا
is expl. by IAqr as meaning † Her familiarity passes away with the شمال, and her promises pass away with the جنوب [which is the opposite of the شمال]: or, as some relate it,

* مَجْنُوبَةُ الْأَنْسِ مَشْمُولٌ مَوَاعِدُهَا
[meaning in like manner, as is said in the TA, on the authority of IAqr, in art. جنب: or,] accord. to Isk, meaning her familiarity is commended,

because the جنوب, with rain, is desired for abundance of herbage; and her promises are not commended. (TA.) — نَوَى مُشْمُولَةً, a phrase used by Zuheyr, is expl. as meaning † [A tract, or place, towards which one journeys,] that separates friends; because the [wind called] شَمَال disperses the clouds: (TA:) or it means quickly [or soon] becoming exposed to view; (ISk, O, TA;) from the fact that when the wind called the شَمَال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAqr, it means مَأْخُودٌ بِهَا ذَاتُ الشَّمَالِ [in which the direction of the left hand is taken]. (TA.) — In the saying,

* حَمَلَتْ بِهِ فِي لَيْلَةٍ مُشْمُولَةً *
the meaning is, فَرَعَةٌ [i. e. One in a state of fright became pregnant with him in a certain night]. (TA, referring to the phrase شَمْلٌ مِنْ جُنُونٍ.)

جَاءَ مُشْتَمِلًا: see سَجِلٌ. — One says, سَجِلٌ بِسَيْفِهِ like as one says مُرْتَدِيًا [i. e. He came having his sword hung upon him]. (TA.) — And جَاءَ فَلَانٌ مُشْتَمِلًا عَلَى دَاهِيَةٍ † [Such a one came conceiving a calamity]. (TA.)

شن

1. شَنَّ الْمَاءَ (S, Mgh, K,) aor. 2, inf. n. شَنَّ, (Mgh, TA,) He scattered the water; (S, K;) or poured it scatteringly; (Mgh;) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed تَضَحُّ [i. e. sprinkling]; (TA;) عَلَى الشَّرَابِ [upon the wine, or beverage]: (S, K:) سَنَّهُ signifies "he poured it gently." (TA.) And شَنَّتِ الْعَيْنُ دَمْعًا The eye poured forth its tears; (TA;) or sent forth [or shed] its tears; like شَلَّتْ (Lh, TA in art. شل), which is asserted by Yaākoob to be formed by substitution [of ل for ن]. (TA in that art.) — And, from the former, شَنَّ الْغَارَةَ (S, Mgh, Mṣb, K,) aor. and inf. n. as above, (Mṣb,) † He scattered, (S, Mgh, Mṣb, TA,) or poured, (K, TA,) the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses, الْغَارَةُ meaning الْخَيْلُ الْمُغِيرَةُ (Mgh, Mṣb,) from every direction, عَلَيْهِمْ [upon them]; (S, K;) as also أَشْتَاهَا (S, Mṣb, K;) the latter mentioned in the Mj, (Mṣb,) by IF, but disapproved by the people of chaste speech. (TA.) — And شَنَّ بَسْلَجَهُ (AA, S, TA) He cast forth his excrement, or dung, in a thin [and scattered] state: and one says of the حَبَارَى [or bustard] شَنَّ بِدَرْقِهَا [It casts forth its dung in a thin and scattered state]. (AA, TA.) — And شَنَّ عَلَيْهِ دِرْعَهُ He put (lit. poured) on him his coat of mail. (TA.) = شَنَّ الْجَلَدَ مِنَ الْعَطَشِ [aor. accord. to general rule,] The camel became dried up [like a شَنَّ, q. v.,] from thirst. (TA.) And شَنَّتِ الْخِرْقَةُ The rag became dried up. (TA.)

2. تَشْنِينٌ [inf. ns. of شَنَّ] The dripping, or dropping by degrees, of water from the

شَنَّة [or old and worn-out water-skin or the like]. (TA. [See also شَنِينٌ.])

4: see 1: — and see also what next follows.

5. تَشَنَّتِ الْقَرَبَةُ, and تَشَانَتْ (S, K,) and أَشْتَتْ and اسْتَشْتَتْ (K,) The water-skin became old, and worn out: (S, K:) or تَشَانٌ, said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تَشَنَّتِ (S, K, TA,) said of the skin of a man, in extreme old age, (S,) it contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c.; (S, K, TA;) and dried up: (S, TA;) and أَشْتَتْ is likewise said of the skin of a man, meaning it became old, and worn out, like the old, and worn-out, شَنَّ. (Har p. 675.) It is said in a trad., لَا يَتَغَفَّ وَلَا يَتَشَانُ [expl. in art. تغف]. (TA.) See also a tropical usage of أَشْتَتْ in a trad. cited in the first paragraph of art. بل. — تَشَنَّتِ is also said of the skin of a man as meaning It became altered [for the worse] in odour, in extreme old age. (TA.)

6. تَشَانٌ: see 5, in three places. — Also It was or became, mixed. (K.)

7. انشَنَ [انشَنَ] It became poured out, or forth; it flowed. (Freytag, from the Deewān of the Hudhalees.) — Hence, [انشَنَ الذُّئْبُ فِي الْغَمْرِ] † The wolf made an incursion among the sheep or goats; as also انشَلَّ: mentioned by Az in art. نَشَعَ. (TA.)

10. اسْتَشَنَّ: see 5, in three places. — Also, (Kh, S, K,) said of a man, (Kh, S, TA,) and of a camel, (TA,) † He became lean, or emaciated, (Kh, S, K, TA,) like the water-skin that has become old, and worn out: so says Aboo-Kheyreh: (TA:) or, said of an animal, he became dried up, and lean, or emaciated. (Har p. 530.) — And اسْتَشَنَّ إِلَى اللَّبَنِ i. q. عَامَرٌ (K,) i. e. He betook himself to milk, or the milk, and desired it eagerly, or longed for it. (TA.)

R. Q. 1. شَنَّشَةً [an inf. n., of which the verb, if it be used, is شَنَّشَنَ] The motion of paper, and of a new garment: [or rather the making a kind of crackling sound by the motion thereof:] mentioned by Az in art. فَقَعَ: (TA:) and شَنَّشَةً signifies the same: both thus expl. by IAqr. (TA in art. قع.)

شَنَّ A skin, (Mṣb,) or a water-skin, (S, Mgh,) or a small water skin, (K,) or, as some say, any vessel made of skin, (TA,) applied by a poet to a دَوُو [or leathern bucket], (Ham p. 602,) that is old, and worn out; (S, Mgh, Mṣb, K, TA;) and so شَنَّةٌ (S, K;) but app. one that is small: (S:) [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سَقَى:] or both signify an old water-skin; as also مِشْنٌ (MA:) and مَشَنٌ, also, signifies an old, worn-out, water-skin: (TA:) pl. (of the first, Mgh, Mṣb) شَنَانٌ (S, Mgh, Mṣb, K:) and Lh mentions the phrase قَرَبَةٌ أَشْنَانٌ, as though

they applied the term شَنَّ to every portion of the قَرَبَة and then pluralized it thus; but he says that he had not heard أَشْنَانٌ as a pl. of شَنَّ except in this case: (TA:) the water in a شَنَّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يَقْعَقُ لِي بِالْشَنَانِ [A confused and clattering noise will not be made to me with the old and worn-out water-skins to frighten me]: (S in the present art.: [in the S and K in art. قع, with مَا in the place of لَا; and in the K in that art., with لَهُ in the place of لِي:]) مَا يَقْعَقُ لَهُ بِالْشَنَانِ is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قع:) or it means, he will not be deceived nor frightened: شَنَانٌ being pl. of شَنَّ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. قع.) An old man is likened to the skin thus termed. (Har p. 675.) And شَنَّةٌ signifies also † A worn-out old woman; as being likened to the skin thus termed. (IAqr, TA.) And one says, رَفَعَ فَلَانٌ الشَّنَّ, meaning † Such a man raised himself bearing upon the palm of his hand. (IKh, TA.) — Also i. q. غَرَضٌ [app. غَرَضٌ, i. e. A butt, at which one shoots or casts: probably because an old water-skin was sometimes used as a butt]: pl. as above. (Mṣb.) — [And, as Freytag states, on the authority of Meyd, † Dry herbage.] = Also Weakness. (TA.)

شَنَّة: see شَنَّ, in two places.

شَنَّ: see شَنَّ, first sentence.

شَنَّ دIAL. var. of شَنَّان [inf. n. of شَنَّيَ], (S, K,) signifying Hatred; [or the hating of another;] (S;) mentioned by AO. (S in art. شَنَّا.)

شَنَّ Water in a scattered state, or being scattered. (S, K.) — And (K) Cold water: (Aq, Skr, ISd, K:) this explanation is preferred by Aboo-Nasr. (TA.) — And Clouds (سَحَابٌ) pouring (يُشَنُّ i. e. يَصُبُّ) water. (Skr, TA.)

شَنُونٌ A camel in a state between that of the lean, or emaciated, and that of the fat; (S;) so called because some of his fatness has gone: (Aboo-Kheyreh, TA:) one says مَبْزُولٌ; then شَنُونٌ, when he has become a little fat; then شُونٌ; then سَاحٌ; and then مُتَرَطِّمٌ, when fat in the utmost degree: (Lh, TA:) so says Aboo-Ma'add El-Kilābee. (TA in art. سَح.) [But it is said that] it signifies also Lean, or emaciated; (K;) applied to a beast: (TA:) and fat: thus having two contr. meanings. (K.) — Also Hungry: (S, K:) applied in this sense by Et-Tirmidhī to a wolf, because this animal is not described as fat or lean. (S.)

شَنِينٌ Poured forth: applied in this sense by the Hudhalee poet 'Abd-Menāf to thick blood (عَلَقٌ). (TA.) — And Pure milk upon which cold water has been poured: (IAqr, TA:) or any milk, whether fresh or collected in a skin at different times, upon which water is poured. (K, TA.) — And The dropping (S, K, TA) by degrees, (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see شَنِشَةً.])

شَانَّة *Water that drops* (S, K) *from a skin, or from a tree.* (S.)

شَانَّة The [channel called] **مَدْفَع** [q. v.] of a small valley: or a small **مَدْفَع** of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or **شَوَانُ**, its pl., signifies the channels of water, of mountains, that pour forth into valleys from a rugged place. (AA, TA.)

شَنِيشَة A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. **طَبِيعَة**, (S, Mgh, K,) and **خُلُق**, (S,) and **سَجِيَّة**: (TA:) and a custom, habit, or wont: (Mgh, K:) [pl. **شَنَاشِن**.] One says **فِيهِ مِنْ أَبِيهِ شَنَاشِن** In him are habits [or natural dispositions inherited] from his father. (TA.) Hence,

* **شَنِيشَة أَعْرَفَهَا مِنْ أَخْزَر** *

[A natural disposition, or a habit, which I know, as inherited from Akhzm]: (S, Meyd, Mgh:) or, accord. to one relation, **نَشِيشَة**, which is app. formed by transposition from **شَنِيشَة**: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] **أَخْزَر** is the proper name of a man: (Meyd, Mgh, &c.): or accord. to Lth, it is an epithet applied to a penis; one says **كَمَرَة خَزْمَاء**, "a glans of a penis having a short frænum," and **ذَكَرُ أَخْزَر**; and **شَشَنَة** means the dropping of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) = Also A bit of flesh-meat, as much as is chewed at once; syn. **مُضَغَة**: or a piece of flesh-meat; (K, TA;) and so **نَشِيشَة**: on the authority of AA. (TA.) — And [the pl.] **شَنَاشِن** signifies Bones; like **سَنَاشِن**. (IAar, L in art. سن.)

شَن: see **شَن**, first sentence.

مَشَنَة A thing like the **مُكْتَل**: [in the present day, a round shallow basket is thus called: pl. **مَشَان**.] (TA.)

شَا

1. **شَاه**, (Th, S, Mgh, Msb, K, &c.) and **شَاهَة**, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. **شَا**, (Msb, K,) inf. n. **شَن** (AO, S, Msb, K) and **شَن** and **شَن** (Aboo-'Amr Esh-Sheybānee, S, K) and **شَانَة** (K, TA, in the CK **شَانَة** [i. e. **شَانَة**, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and **شَانَا** (TA from Es-Safākusee) and **شَانَة** (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and **مَشَانَا** (S, CK, and TA as from Es-Safākusee, not as from the K,) and **مَشَانَة** and **مَشَانَة** (K, TA, the last in the CK **مَشَانَة** [i. e. **مَشَانَة**], and **مَشَانَة** (TA from Es-Safākusee) and **شَانَان**, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb

signifying motion and agitation, as **ضَرَبَان** and **خَفَقَان**, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and **شَانَان**, (S, Msb, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except **لَبَان**, though some few others have been mentioned, as **زَبَدَان**, but this is not well known, [and **خَشِيَان**, of which the same may be said,] and **وَشَكَان** [perhaps a simple subst.], and **جَوْلَان** which is said to occur in a verse [perhaps contracted from **جَوْلَان** by poetic license], (TA,) and AO mentions **شَانَان**, without **ا**, as being like **شَانَان**; (S;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, **قَدَر**, **لَقِيَ**, **وَرَدَ**, **هَلَكَ**, **تَمَّ**, **مَكَثَ**, and **عَلَبَ**; but Es-Safākusee makes the inf. ns. of **شَنَى** to be fifteen, [though the fifteenth form (which is perhaps **مَشَانَة**) I do not find mentioned,] and this is the greatest number known; (TA;) He hated him: (IKoot, IF, S, ISd, IKtt, Mgh, Msb, K, &c.): or, as some say, he hated him vehemently.

(TA.) **يَشْنِي**, [app. **يُشْنِي**, for **يُشْنِي**,] with the hemzeh changed into **ي**, occurs in a trad. (TA.) And **شَنَى** signifies He (a man, S) was hated, (S, and so accord. to some copies of the K,) or was rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful or comely. (S, K.) = **شَنَى لَهُ حَقَّهُ**, (K,) so says A'Obeyd, or, accord. to Th, **شَنَا إِلَيْهِ**, like **مَنَعَ** [in form], and this is the more correct, aor. of each **شَا**, (TA,) He gave him his right, or due. (A'Obeyd, Th, K, TA.) And **شَنَى بِهِ** He acknowledged it: (S, Msb, K:) or he gave him (K) his right, or due, (TA,) [or the meaning in the K may be he gave it,] and declared himself clear, or quit, of him or it; as also **شَنَا**: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or **شَنَى إِلَيْهِ**, like **شَنَا**, aor. **شَا**, he gave him, and declared himself clear, or quit, of him or it. (TA.) And **شَنَى الشَّيْءَ** He produced the thing: (K, TA:) or, as A'Obeyd says, **شَنَى حَقَّهُ** he acknowledged his right, or due, and produced it from his possession. (TA.)

6. **تَشَانَوْوَا** They hated one another. (S, O, K.)

شَنَى and **شَنَى** and **شَنَى** [all mentioned above as inf. ns., when used as simple substs. signify Hatred; and thus **شَانَة**, likewise mentioned above as an inf. n., signifies accord. to the S; and so **شَنِيشَة** accord. to Freytag, as on the authority of Meyd; and app. also **شَانَة**, q. v.; or all signify] vehement hatred; in which sense the first is expl. by AO: (TA:) or **شَانَة** signifies hatred mixed with enmity and evilness of disposition. (Ham p. 108.)

شَوْنَة: see **شَوْنَة**, in three places.

شَانَة: see **شَنَى**, in two places. = Also, and **شَانِيَّة**, epithets applied to a man, *Rendered hateful, or an object of hatred, evil in disposition.* (Lth, O, TA.) [See also the latter word voce **شَانَان**; and see **مَشَانَة**, and **مَشَانَة**.]

شَوْنَة The removing oneself far, or keeping aloof, from unclean things; (S, K, TA;) and the continual doing so, or the continual purification of oneself; as also **شَوْنَة**; and accord. to the K, **شَوْنَة**, but this is not found elsewhere. (TA.) — Hence, (S,) **أَزْدُ شَوْنَة**, the appellation of a tribe of El-Yemen; (S, K;*) sometimes called **أَزْدُ شَوْنَة**: (ISK, S, K:) [or] this tribe was so called because of mutual hatred that occurred among them: (TA:) [whence it seems that **شَوْنَة** signifies also Hatred:] or because of their removing far from their [original] district: or, accord. to El-Khafājee, because of their high lineage, and good deeds; from the phrase **رَجُلٌ شَوْنَة**, meaning A man of pure lineage and of manly virtue; and AO says the like. (TA.) — [And accord. to Reiske, as stated by Freytag, (who has written it **شَوْنَة** in all its senses,) it is expl. by Meyd as meaning What is esteemed sordid, of words and of actions.] = Also One who removes himself far, or keeps aloof, from unclean things; (K, TA;) and so **شَوْنَة**. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

شَنِيشَة: see **شَنَى**.

شَانَان, of which the fem. is **شَانَانَة** and **شَانَانِي**, [so that one may say either **شَانَان** or **شَانَانِي**,] is an epithet applied to a man; (K;) [signifying either Hating or (like **مَشَانَة**) hated; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also **شَانَانَة** or **شَانَانِي** [q. v. voce **شَانَة**]: so accord. to different copies of the K. (TA.) — In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there **شَانَان**: [see 1, first sentence:] accord. to others, it is an epithet, signifying **مُبْغَضٌ** or **بَغِيضٌ** [i. e. Hated or odious]. (TA.) — **شَانَانُ الشَّيْءِ**, in a trad. of Kaab, is said to be a metaphorical expression for **بَرْدُ الشَّيْءِ** [The cold of winter]; because it is hated: or, as some say, by the **بَرْد** thereof is meant ease and repose: and the meaning intended is either mutual hatred or ease and repose. (TA.)

شَانَان: see **شَانَانَة**, and **شَانَان**.

شَانَانَة: see **شَانَان**.

شَانَانِي Hating, or a hater, (Fr, S, Mgh, Msb, TA,) and an enemy: (Fr, TA:) fem. with **ة**. (Mgh, Msb.) — **لَا أَبَا لَشَانِيكَ**, as also **لَا لَشَانِيكَ** (S, O, [but in my two copies of the S **لَشَانِيكَ**, which perhaps expresses the general pronunciation, and in the TA **لَا أَبَا لَشَانِيكَ** and **لَا لَشَانِيكَ**,]) means **لَا مَبْغُضَكَ** [i. e., lit., May there be no father

to thy hater]; and is said by ISk to be a metonymical expression for لَا أَبَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِيّ means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAar, K, TA:) شَوَانِيّ being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عَيْشَةٍ رَاضِيَةٍ and مَاءٌ دَانِيٌّ. (MF, TA.)

مُشْنَأٌ, applied to a man, (A'Obeyd, S, O,) like مُشْنَعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) Foul, or ugly, in aspect; as also مُشْنَأٌ: (S, O:) or foul, or ugly, (K, TA,) in face, (TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K:) and so مُشْنَأٌ, accord. to 'Allee Ibn-Hamzeh El-Isbahānee: (TA:) or † this last signifies one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, K.)

مُشْنَأٌ: see the next preceding paragraph, in three places.

مُشْنُوٌّ, applied to a man, (S,) Hated, (S, and so in some copies of the K, [see also شَتَانُ,]) or rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful, or comely; (S, K:) and مُشْنُوٌّ and مُشْنِيٌّ signify the same. (K in art. شَو.)

مُشْنِيَّةٌ, occurring in a trad. of 'Aīshah, [A kind of food that is supped, or sipped;] i. q. حَسَاءٌ and نَلِيْنَةٌ: [see these two words:] said by IAth to be irregularly formed from مُشْنُوٌّ, by changing the ء into ي [so that the word becomes مُشْنُوِيَّةٌ, and then, by rule, مُشْنِيَّةٌ, which is mentioned in the TA, in art. شَو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ي], the meaning being hated. (TA.)

شَب

1. شَبٌّ, aor. ʿ, (K,) inf. n. شَبُّ, (TA,) He had the quality termed شَبٌّ meaning as expl. below. (K.) — And It (a day) was, or became, cool, or cold. (A, K.)

شَبٌّ Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth: (A, K:) or lustre, and fineness, or delicacy, or thinness, in the fore teeth: (TA:) or these two qualities, together with coolness and sweetness, in the mouth, accord. to Aṣ, or in the teeth: (TA:) or coolness and sweetness in the teeth: or sharpness of the teeth: (S:) or sharpness of the canine teeth, like غُرْبٌ, so that they appear like a saw: (K:) or white specks in the teeth: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of

blackness in hail; غُرْبٌ signifying the "lustre" of the teeth; and ظَلَمٌ, their "whiteness that is as though there were over it a blackness:" (ISH, TA:) Abu-l-'Abbās says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard Aṣ say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Rummeh,

وَفِي اللَّثَاتِ وَفِي أُنْيَابِهَا شَبٌّ

[which should be rendered And in the gums, and in her canine teeth, is coolness], corroborates the assertion of Aṣ; for there is no sharpness in the gum: (S, L, TA:) it is also related of Aṣ that he said, I asked Ru-beh respecting the meaning of شَبٌّ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and † شَبَّةٌ signifies the same:] a poet says,

مَنْصَبًا حَمَشَ أَحْمَرٍ يَزِينُهُ
عَوَارِضُ فِيهَا شَبَّةٌ وَغُرْبٌ

[Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) — [In the present day, it signifies The mustache.]

شَابٌ and شَانِبٌ, (A, K,) the former regular, the latter on the authority of usage, (TA,) A cool, or cold, day. (A, K.)

شَبَّةٌ Coolness, or coldness, of a day. (O, K.) — See also شَبٌّ, near the end.

أَشَبُّ: see شَبٌّ.

شَابٌ: see شَبٌّ: — and what here follows.

أَشَبُّ Having the quality termed شَبٌّ meaning as expl. above; (A, O, K:) as also شَانِبٌ, (K,) which is irregular, (TA,) and شَنِيبٌ, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the ثَغْرُ [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَوْنَبُ:] fem. شَبَّاءُ, (S, O, K,) applied to a woman, (S, O,) and also written شَمَّاءُ, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شَبُّ is also written] شَمْبٌ. (TA.) — شَبَّاءُ also signifies A pomegranate (رَمَانَةٌ) such as is termed اِمْلِسِيَّةٌ, having no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.)

مُشَبِّبٌ A young boy whose teeth are sharp and serrated by reason of his youthfulness. (IAar, O.)

مَسَانِبٌ Sweet mouths. (O, K.)

شَبِث

Q. 1. شَبِثَ الْهَوَى قَلْبَهُ, (S and L in art. شَبِث, as Q. Q., and K in the present art.,) inf. n. شَبِثَةٌ, (S, L,) Love clave to his heart. (S, L, K.)

الشَّبِثُ The lion; as also الشَّبَابُ. (K.)

شَبَابٌ Thick, gross, big, bulky, coarse, or rough; syn. غَلِيظٌ. (K.) — See also الشَّبِثُ.

شَبَر

خَيْرُ شَبَرٍ: see the former word in art. خَيْر.

شَج

1. شَجٌّ, aor. ʿ, inf. n. شَجُّ; and † تَشَجُّ, (S, A, Mgh, K,) and † اِنْشَجَّ, (S, K,) and † اِنْشَجَّ; (TA:) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) It contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c. (S, A, Mgh, K, TA.) † تَشَجُّ is often used as meaning Spasmodic contraction of a muscle &c.] And one says, † فِي أَعْضَائِهِ تَشَجُّ [In his limbs, or members, is a contraction]. (A.)

2. تَشَجُّ, inf. n. تَشَجُّ, He [or it] contracted, shrank, shrivelled, or wrinkled, it; namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, شَجَّ الْحَيَاطُ الْقَبَاءَ [The tailor puckered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشَجُّ of the قَبَاءَ.])

4: see 1.

5: see 1, in three places; and see مُشَجَّجٌ.

7: see 1.

شَجٌّ inf. n. of 1. (S &c.) = Also A camel: (Lth, IDrd, K:) or a heavy camel. (L in art. غَنَج.) شَجٌّ عَلَى شَجٍّ is a phrase of the tribe of Hudheyl, meaning A man upon a camel: (Lth, IDrd, O:) or a man, or an old man, upon a heavy camel. (L in art. غَنَج.) — It is also said, in the L, that it signifies An old man, in the dial. of Hudheyl. (TA.)

شَجٌّ, applied to the skin &c., Contracted, shrank, shrivelled, or wrinkled. (TA.) And, applied to a man, Contracted, &c., in the skin, and in the arm, or hand; as also † اِنْشَجَّ. (M, TA.) And يَدٌ شَجَّةٌ means صِقَّةٌ الْكَفِّ [i. e. An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers]. (TA.) شَجُّ النَّسَا means Contracted in the عَرْقُ called النَّسَا [app., in this instance, the sciatic nerve]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of com-

mendation applied to a horse of good breed; but not so when applied to a hackney: it is also applied to some other animals, that do not walk with freedom; to a gazelle, and to a wolf: (T, TA:) and sometimes to the raven, or crow, (T, S,) which hops as though it were shackled. (T, TA.)

شَنْجٌ مُشَنِّجٌ and شَنْجٌ أَشْنَجٌ — شَنْجٌ: see أَشْنَجٌ. are expressions sometimes used; [أَشْنَجٌ being syn. with شَنْجٌ, as shown above, and in this case a corroborative; and] مُشَنِّجٌ [when thus used] meaning *Intensely contracted or shrunk* &c. (Lth, TA.) = Also *Having one of his testicles smaller than the other*; like أَشْرَجٌ, which is more approved. (TA.)

قَبَاءٌ مُشَنِّجٌ: see أَشْنَجٌ, in two places. — سُرَاوِيلٌ [A pucker'd tunic: see 2]. (A, Mgh.) مُشَنِّجَةٌ, mentioned in a trad., in which they are forbidden, are said to be *Such [drawers, or trousers,] as are so ample that they fall down upon the boot so as to cover half of the foot*; as though meaning that, being ample and long, they cease not to rise, and become pucker'd (فَتَسَنِّجُ). (TA.)

شئر

شَيْرٌ, inf. n. تَشِيرٌ, *He blamed him; found fault with him; attributed or imputed to him, or accused him of, a vice, or fault*: (K:) or the same, (K,) or شَرُّهُ, (O,) or شَرُّهُ, (TA,) *he rendered him infamous; exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame*. (O, K, TA.)

شَيْرَةٌ *The gait, or manner of walking, of a righteous man*. (O, K.) [See also شِمْرَةٌ.]

شَنَارٌ *A vice, or fault*: (S, O:) or the foulest vice or fault: (K:) and a disgrace, or shame, or thing that occasions one's being reviled: (S, O, K:) or a disgraceful vice or fault: seldom used unless conjointly with عَارٌ: (TA:) accord. to Sh, (O,) *a thing, or an affair, notorious for badness or foulness*: (O, K:) pl. شَنَائِرٌ. (TA.)

شَنَارَى one of the names of *The cat*. (O, K.)*

شَنَارٌ *A certain white bird, found in water*: of the dial. of Syria. (TA.)

شَنِيرٌ and شَنِيرَةٌ, (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) *Abounding in evil or mischief, and in vices, or faults; bad in disposition*. (O, K.)

شَنِيرَةٌ: see what next precedes.

مَشُورَةٌ *A liberal, bountiful, or generous, woman*: as also مَشُورَةٌ. (IAqr, T in art. نَشْر, TA.)

شنز

شُونِيزٌ, (Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شُونِيز, as in the "Towsheeh" of El-

Jelál Es-Suyootee, (TA,) and شِينِيزٌ, (AHn, L, and so in some copies of the K,) without hemz, (AHn, L,) the proper form, for so the Arabs called it, (IAqr, TA in art. سَوْد,) or شِينِيزٌ, (as in some copies of the K, and in the TA,) with hemz, (TA,) and شُونِيزٌ, or شُونِيزٌ, (as in different copies of the K,) and شِينِيزٌ, (ADk, K,) *A kind of seed, (L,) or grain*; (Mgh;) the same as الْحَبَّةُ السَّوْدَاءُ [the black aromatic seed of a species of nigella; a sort of all-spice]; (K;) or said to be so: (Mgh:) or it is of Persian origin: (K:) so it is accord. to Ed-Deenāwaree [AHn]: (TA:) but some say that الْحَبَّةُ السَّوْدَاءُ is the same as الْحَبَّةُ الْخَضْرَاءُ. (TA in art. سَوْد.)

شع

1. شَعٌ, aor. ُ, inf. n. شَاعَةٌ (S, O, Mḡb, K) and شَعٌ and شَعٌ, but this last, occurring in a verse, may be used by poetic license for شَاعَةٌ, (TA,) *It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly*: (S,* O,* Mḡb, K;) syn. شَبَحٌ. (Mḡb.) [In the S and O and K, it is said that شَاعَةٌ signifies the same as شَاعَةٌ; but the latter seems to import more than the former.] = شَعٌ فَلَانًا *He regarded such a one as bad, evil, abominable, foul, or unseemly*, (أَسْتَقْبَحَهُ, S, O, K, TA, in the CK, أَسْتَقْبَحَهُ,) and reviled, or vilified, him, (شَمَهُ, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (سَمَهُ,) thus in some of the lexicons, [and accord. to one of my copies of the S,] but [SM says that] شَمَهُ is shown to be the right reading by the saying of IAqr that شَعٌ, inf. n. شَعٌ, means سَمَهُ. (TA.) [See also 10.] — Also, (O, K,) inf. n. شَعٌ, (TA,) *He disgraced such a one; put him to shame; or exposed his vices, faults, or evil qualities or actions*. (O, K, TA.) — And شَعٌ الْخِرْقَةَ *He frayed the torn-off piece of cloth so that it became shaggy* (شَعَّتْهَا حَتَّى تَنْفَشَ): (O, K: [in the CK, in the place of the last word of the explanation, which is for تَنْفَشَ, is put تَنْفَشَ:] and in like manner one says of a thing similar to a خِرْقَةٌ. (O.) = شَعٌ بِهِ: see 10.

2. تَكْثِيرُ الشَّاعَةِ الشَّيْعُ signifies [app. meaning *The uttering, or saying, much, or often, what is bad, evil, abominable, foul, or unseemly*: and the doing what is bad &c. much or often]: (K:) or the uttering, or saying, what is bad, evil, abominable, foul, or unseemly, (KL, PS,) against any one: (PS:) and the representing, or regarding, as bad, &c.: (KL, PS:*) and the committing [an action that is bad, &c., or] a fault, or vitious action. (KL.) You say, شَعَّتْ عَلَيْهِ, inf. n. تَشْيِيعٌ, (S, O,) *I uttered, or said, what was bad, evil, abominable, foul, or unseemly, against him*: (PS:) from الشَّاعَةُ. (O.) And شَعٌ عَلَيْهِ الْأَمْرُ, inf. n. as above, *He showed, or declared, to him that the affair was bad, evil, &c.*: (TA: [see also 5:]) or characterized the affair to him as bad, evil, &c. (Mḡb.) = And *The striving, labouring, or exerting oneself, and being quick, and vigorous,*

or *energetic*, syn. التَّشْيِيرُ, (S, O, K, TA, [in the CK, erroneously, التَّشْيِيرُ,] and الإِكْمَاشُ, and الإِكْمَاشُ, (O, K,) in pace, or going; (O,* K;) as also شَعٌ (K) [and الإِشْنَاعُ]: thus شَعٌ is said of a man, meaning *He strove, laboured, or exerted himself, and was quick*: (TA:) and in like manner شَعَتْ is said of a she-camel, (Aḡ, A'Obeyd, S, O,) and of camels, (O,) as also تَشَعَّتْ, (S,* O, expl. in the former by جَدَّتْ only,) and شَعَتْ, (O;) in pace, or going: (S, O:) or شَعَتْ said of a she-camel means *she was quick, or swift*. (K.)

4: see the next preceding sentence, in three places.

5. تَشَعُّ الْقَوْمِ *He showed, or declared, the case of the people, or party, to be bad, evil, abominable, foul, or unseemly, by reason of their disagreement, and the unsound, or unsettled, state of their opinion*. (TA.) = And تَشَعُّ *He (a man) purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair*. (TA.) — See also 2, last sentence, in two places. — Hence, (IAqr, TA,) *He prepared himself for fight*: (IAqr, K, TA:) or, said of a party of men, *they prepared themselves for fight*: (O:) and accord. to AA, تَشَعُّ لِلشَّرِّ *He prepared himself for evil, or mischief*. (O, TA.) — And *It (a garment, or piece of cloth,) became rent, or slit*. (O, K.) = تَشَعُّ الْغَارَةُ *He spread, or dispersed, the horsemen making a raid, or sudden attack, upon an enemy*. (AA, S, O, K, TA.) — And تَشَعُّ الْفَرَسُ *He mounted the horse*. (S, O, K.) — And تَشَعُّ السِّلَاحُ *He put on the weapon, or weapons*. (S, O, K.)

10. اسْتَشْنَعُ *He reckoned it bad, evil, abominable, foul, or unseemly*. (O, TA.) And accord. to Lth, (O, TA,) one says, بِهْ, [i. e. *He saw a thing*] which he regarded as bad, evil, &c. (TA.) — And accord. to him, one says also, قَدْ اسْتَشْنَعُ, (O, TA,) meaning *His ignorance has rendered such a one light, inconstant, or unsteady*. (TA.)

شَنِيعٌ: see شَنِيعٌ.

شُنْعٌ the subst. from شَعٌ; (S, O, K;) [i. e.] *Badness, evilness, abominableness, foulness, or unseemliness*; syn. فُبْحٌ; (Har p. 196;) as also شُنُوعٌ: (O, K:) thus in the saying, فِي فَلَانٍ شُنُوعٌ [In such a one is unseemliness, or ugliness]; as also نَظَرَةٌ and رَدَّةٌ [or rather رَدَّةٌ]: (TA:) and one says also, فِي وَجْهِهِ شُنْعَةٌ, and نَظَرَةٌ and رَدَّةٌ [app. meaning *In his face is unseemliness, or ugliness*]. (IAqr, TA voce شُفْعَةٌ.) — Also *Diabolical, or demoniacal possession; or madness, or insanity*. (IAqr, TA.)

شُنُوعٌ: see the next preceding paragraph, in two places.

شَنِيعٌ *Bad, evil, abominable, foul, or unseemly; disgraceful*

(S, O, M_{sb}, K;) as also شَقَّ (O, K) and شَقَّ (S, O, K,) the last like أَكْبَرُ in the phrase اللَّهُ أَكْبَرُ, meaning كَبِيرُ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شَقَّ. (M_{sb}, TA.)* It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is شَقَّ (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنظَرٌ شَقِيحٌ and مَشْنَعٌ [An aspect that is bad, evil, &c.] and أَمْرَةٌ مُشْنَعَةٌ meaning قَبِيحَةٌ [i. e. An unseemly, or ugly, woman]. (TA.) And اسْمٌ شَقِيحٌ [An evil, or abominable, name]: and قَوْمٌ شَقَّ الْأَسَامِي [A people, or party, having evil, or abominable, names]. (A, TA.) And قَصَّةٌ شَقِيحَةٌ [An evil, or abominable, or a foul, story]. (TA.) And غَيْرَةٌ شَقِيحَةٌ Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غَيْرَةٌ. (TA.)

شَقِيحٌ Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also شَقِيحٌ applied to a man: the former is from الشُّنُوعُ and some say that it signifies tall. (TA.)

شَقِيحٌ and its fem. شَقِيحَةٌ: see شَقِيحٌ, in four places: and see also شَقِيحٌ.

شَقِيحٌ: see مَشْنَعٌ, in art. شَأْنٌ.

شَقِيحٌ and its fem., with ة: see شَقِيحٌ, in two places.

شَقِيحٌ i. q. مَشْهُورٌ [Well, or commonly, known; notorious; &c.]. (O, L, K.)

شَفَّ

1. شَفَّتُ إِلَى الشَّيْءِ (S,) aor. ٢, (O, M_{sb},) inf. n. شَفَّ (S, O, K,) I looked in a state of opposition, or resistance, (رَبِّىَ أَعْتَرَضُ) at the thing; like شَفَّتُ (S, O:*) or الشَّفَّ signifies the looking at a thing, (O,) or the looking at a thing like him who is opposing it, or resisting it, (كَالْمُعْتَرِضِ عَلَيْهِ, K, TA,) and the raising of the eyes in looking at a thing, (TA,) like him who wonders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so الشَّفُّ, as AZ says. (TA.) [See also 2.] = شَفَّ لَهْ (S, O, K,) and بِهْ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of لَ] aor. ٢, (S, K,) inf. n. شَفَّ (S, O,) He hated him, (أَبْغَضَهُ) and met him in a morose manner: (S, O, K: [in the K, the latter meaning is expressed by تَنَكَّرَهُ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّفُّ is syn. with الْبُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَفَّهْ, with ة: (S, O:) or الشَّفَّ [i. e. الشَّفُّ] is a subst. signifying vehemence of enmity. (Ham

p. 108.) — And شَفَّ لَهْ (IAq, ISd, O,* K, TA,) and بِهْ (ISd, TA,) i. q. فَطِنَ [i. e. He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.]. (IAq, ISd, O, K, TA.) = And شَفَّ (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهْ]) His upper lip turned upwards; (K, TA;) inf. n. شَفَّ (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

2. تَشَفَّفَ, inf. n. تَشَفُّفٌ, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شَفَّ (S, O, K;) like as one says, قَرَطَهَا; (S, TA;) as also أَشَفَّفَا. (Zj, O, K.) — [Hence,] شَفَّ كَلَامَهُ وَقَرَطَهُ [He adorned and embellished his language]. (TA.) = شَفَّ إِلَيْهِ, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yaakooob, TA.) [See also 1.]

4: see the next preceding paragraph.

5. تَشَفَّفَتْ She adorned herself with the [ornament called] شَفَّ (S, O, K;) like as one says, تَقَرَّطَتْ. (S.)

شَفَّ (incorrectly pronounced with damm, IDrd, O, K, i. e. شَفَّ, O, TA) The upper part of ear-ring or ear-drop: (S, O, K;) or a pendant (مِعْلَاقٌ) in [or suspended from] the قَوْفُ [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written فَوْفُ,] of the ear; (Lth, O, K;) and likewise such as is attached to necklaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed قَرَطٌ; (IDrd, O, K;) or this latter is termed رَعْنَةٌ; (IAq, TA:) or, as some say, i. q. قَرَطٌ: (TA:) pl. [of mult.] شَفَفٌ (IDrd, S, O, K) and [of pauc.] أَشَفَفٌ. (TA.)

شَفَّ Hating, (S, O, K,) and meeting in a morose manner. (K.) IB cites, as an ex.,

* وَلَنْ تَدَاوِيَ عِلَّةَ الْقَلْبِ الشَّفَّ * [And thou wilt not cure the hating heart]. (TA.)

شَفَّ شَفَا [A lip, meaning an upper lip] turning upwards: (O:) or شَفَّ شَفَا [A sheep or goat] having the upper lip turning upwards. (TA.)

شَانَفٌ Turning away, or averse. (O, K.) One says, مَا لِي أَرَاكَ شَانِفًا عَنِّي What ails me that I see thee turning away, or averse, from me? (O.) — And إِنَّهُ لَشَانَفٌ عَنَّا بِأَنْفِهِ † Verily he is raising his nose [in aversion] from us. (O,* K.)

مَشْنُوءَةٌ † A she-camel having a زِمَامٌ [or nose-rein] attached to her. (AA, O, K.)

شَقَّ

1. شَقَّقَ الْبَعِيرَ, aor. ٢ (S, M, M_{sb}, K) and ٢, (M, K,) inf. n. شَقَّقَ (S, M, M_{sb},) He curbed the camel by means of his زِمَامٌ [or nose-rein], (S, K,) or pulled the حِطَامَ [or halter, or leading-rope,] of the camel, (M,) while riding him, (S,

M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] ears cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, M_{sb}, K) by pulling his زِمَامَ (M, M_{sb},) while riding him, (M_{sb}, K,) like as the rider of the horse does with his horse: (M_{sb};) and شَقَّقَهُ signifies the same: (S, M, M_{sb}, K:) or شَقَّقَ is intrans.; you say, شَقَّقَ الْبَعِيرَ and شَقَّقَ هُوَ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, M_{sb}, K;) signifying he (the camel) raised his head. (S, M, M_{sb}, K.)* — Hence, شَقَّقَهَا, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, I cast, or shot, at her, or I struck her, so as to render her incapable of motion. (O.) — And شَقَّقَ الْبَعِيرَ, or شَقَّقَ هُوَ, (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the شَقَاقَ [q. v.]. (M, K.) — And شَقَّقَ رَأْسَ الدَّابَّةِ (M,) or رَأْسَ الْفَرَسِ (K,) † He bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, or to a tree, (accord. to different copies of the K,) or to a peg, (M,) or to an elevated peg, (K,) so that his neck became extended and erect. (M, TA.) — And شَقَّقَ الْقِرْبَةَ (IDrd, O, K,) aor. ٢, (IDrd, O,) inf. n. as above, (TA,) † He bound the mouth of the water-skin with the bond called وَكَاةٌ, and then bound the extremity of its وَكَاةٌ to its fore legs: (IDrd, O, K, TA: [in the CK, وَكَاةٌ is erroneously put for أَوْكَاةٌ, or, as in some copies of the K, وَكَاةٌ:] or he suspended it: and [in like manner] شَقَّقَ الْقِرْبَةَ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شَقَاقَ to the water-skin: (M:) or he bound the water-skin with a شَقَاقَ (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) — [Hence شَقَّقَهُ, as used in the present day, and in post-classical works, meaning † He hanged him by the neck, till he died: (see the pass. part. n., below:) whence مَشْنَقَةٌ, meaning A gallows; pl. مَشْنَقَاتٌ.] — شَقَّقَ الْخَلِيَّةَ (M, K,) aor. ٢, inf. n. شَقَّقَ (M;) and شَقَّقَهَا (M, K,) inf. n. شَقَّقَ (TA;) He put a piece of wood, which is called شَقِيْقٌ (M, K,) pared for the purpose, (M,) into the hive, and with it raised a portion of the honey-comb in the width of the hive, (M, K,*) having fixed the شَقِيْقَ beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, شَقَّقَ فِي الْخَلِيَّةِ الْقَرْمِيْنَ وَالْثَّلَاثَةَ, this is done only when the bees are rearing their young ones. (M, K.)* — Accord. to Abou-Sa'eed, شَقَّقَهُ and أَشَقَّقَهُ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows,

* شَقَّقْتُ بِهَا مَعَابِلَ مُرْهَقَاتٍ *

i. e. I put its string into [the notches of] arrows [broad and long in the heads, made sharp or

pointed]. (O,* TA.) = شَقَّ (M, K,) aor. ٤; (K;) and شَقَّ (M, K,) aor. ٥; (K;) *He loved a thing, and became attached to it*; (M, K, TA;) said of a man: (TA:) and شَقَّ, inf. n. شَقٌّ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَقَّ signifies the heart's yearning towards, or longing for, or desiring, a thing. (Msb.) = شَقَّ also signifies *The being long*: (M:) or *the being long in the head*, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَقَّ inf. n. شَقٌّ, meaning *He was long in the head*. (JK.) — شَقَّ الْمَرْءَ, signifies *becoming sleek, like مَسَانٍ (or whetstones) by reason of fat*: see اسْتَنْتَبَ الْفَصَالَ, in art. سَن: and the epithet applied to her is شَقَّةٌ, pl. شَقَاتٌ. (JK, Ibn-'Abbád, O, TA.)

2. شَقَّ الْخَلِيَّةَ, inf. n. تَشْنِيقٌ: see 1, in the latter half of the paragraph. — تَشْنِيقٌ also signifies *The cutting [a thing] in pieces*. (O, K. [See the pass. part. n.]) — And *The adorning [a person or thing]*. (K. [See 5.]) — See also the next paragraph, near the end.

3. شَانَهُ, inf. n. مُشَانَقَةٌ and شَنَاقٌ, *He mixed his cattle with his [i. e. another's] cattle*: (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَاق [pl. of شَقٌّ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانَنِي, i. e. *Mix thou my cattle and thy cattle*; for if they are separate, a شَقٌّ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شَنَاقٌ signifies *the sharing in the شَقٌّ or in the شَنْقَانِ*. (L, TA.) [See also what follows in this paragraph: and see شَقٌّ.] One says also لَا تَشَانَقُوا [for لَا تَشَانَقُوا] *Ye shall not put together what are separate [of cattle]*; شَانَقٌ being syn. with الْمُشَانَقَةُ. (TA.) — شَنَاقٌ signifies also *The taking somewhat from the شَقٌّ*: and hence the trad., لَا شَنَاقَ: (K, TA:) this means *There shall not be taken from the شَقٌّ [any contribution to the poor-rate] unless it is complete [in number]*: (A'Obeyd, S, TA:) the شَقٌّ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A'Obeyd, TA:) Abou-Sa'eed Ed-Dareer says, up to nine; and up to fourteen: but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means *there shall not be taken aught of what exceed five, up to nine, for example*: or, accord. to Abou-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Abou-Sa'eed says that لَا شَنَاقَ means *a man shall not adjoin [لا يَشْنِقُ] [thus written here and thus expl. in the TA] his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats;*

but when one of them adjoins (فَادَّ شَقَّ ٥ أَحَدُهُمَا) [thus in this instance in the TA, perhaps a mis-transcription for أَشْنَقَ,] his sheep or goats to those of another, and the collector of the poor-rate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشْتَقَ: see 1, in five places. — اِشْنَقَ [as inf. n. of اُشْنَقَ, from اُشْنَقَ الْقَرْبَةَ expl. in the first paragraph,] also signifies *The having the hand attached to the neck by means of a غَلٌّ [q. v.]*. (AA, TA.) — See also 3, in the latter half. = Accord. to IAar, (O, TA,) اشْتَقَ also signifies *He took (O, K, TA) the شَقٌّ, i. e., (O, TA,) the [fine termed] أَرَشَ: (O, K, TA:) or it was, or became, obligatory, or incumbent, on him to give the شَقٌّ; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAar, it was, or became, obligatory on him to give what is termed a شَقٌّ; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camel such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, وَمَا مِنْ يَشْنِقٍ, which may mean *Of us is he who gives the شَقٌّ, i. e. cords, pl. of شَنَاقٌ: or it may mean, who gives the شَقٌّ, i. e. أَرَشَ. (O.) — اشْتَقَ عَلَيْهِ He exalted himself above him; domineered over him; or oppressed him. (O, K.)**

5. تَشَنَّقَ *He adorned himself; or was, or became, adorned*: (JK, O:) and he clad himself with garments. (JK.)

6: see 3.

شَقٌّ *What is between one فَرِيضَةٌ and the next فَرِيضَةٌ*, (A'Obeyd, S, M, Mgh, Msb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فَرِيضَةٌ,] of camels, and of sheep or goats, (M, TA,) in relation to the poor-rate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أُشْنِقَ i. e. أَضِيفَ) to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقَصَّ (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وَقَصَّ, to bulls and cows: (Mgh, Msb;) used in relation to sheep or goats, it is *what is between forty and a hundred and twenty*; and in like manner as to other numbers [that impose the obligation of giving a فَرِيضَةٌ] (K, TA:) Ahmad Ibn-Hambal is related to have said that the شَقٌّ is *what is above the فَرِيضَةٌ, absolutely*; as, for instance, *what is above forty sheep or goats*: (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:] as A'Obeyd says, it is, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (O,* TA: [see also 3:] Ks states, on the authority of some one or more of the Arabs, that it is up to twenty-five; and says that it is what does not impose the obligation of the فَرِيضَةٌ meaning what is between five and twenty-five: (Fr, TA:) [but it is also expl. as applied to the

due itself that is to be contributed to the poor-rates for certain numbers of camels: thus] Abou-'Amr Esh-Sheybáneee says, *the شَقٌّ for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats; and for twenty, four sheep or goats; the term شَقٌّ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, in the case of the poor-rate, the lowest شَقٌّ (الشَّقُّ الْأَسْفَلُ) is a sheep or goat for five camels; and the highest شَقٌّ (الشَّقُّ الْأَعْلَى) is a بنت مَخَاضٍ for five and twenty: (O, K:) the pl. of شَقٌّ is أَشْنَاقٌ (M, Msb, TA) and شَنَاقٌ. (M.) — Also *What is above the bloodwit (مَا دُونَ الدِّيَةِ): (As, S, O, Msb, K:) the term أَشْنَاقٌ (S, M, Msb,) pl. of شَقٌّ (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M,* O, Msb) by him upon whom rests the obligation to send such; (S, O, Msb;) as though they were attached to the main, or greatest, fine: (S, M,* O:) and an addition, in the bloodwit, (M, Msb,) of five, (M,) or of six, (M, Msb,) or of seven, (Msb,) to the hundred camels [which constitute the complete bloodwit], (M, Msb,*) in order that it may be described as ample: (Msb:) [for,] as IAar and As and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by As: (O:) or in the case of bloodwits (وِيَاثٍ), the lowest شَقٌّ (الشَّقُّ الْأَسْفَلُ) is twenty camels whereof every one is a بنت مَخَاضٍ; and the highest شَقٌّ (الشَّقُّ الْأَعْلَى) is twenty camels whereof every one is a جَذَعَةٌ: (O, K:) and some say that الِذَايَاتِ (الْأَشْنَاقُ الِذَايَاتِ) means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an ابْنَةُ مَخَاضٍ, and twenty whereof every one is an ابْنَةُ لَبُونٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is a جَذَعَةٌ; these also being termed أَشْنَاق. (TA.) — It signifies also *A fine, or mulct, for a wound or the like*; (O, Msb, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Msb, TA,) and other wounds, (Msb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the skin, and the like: (M:) pl. أَشْنَاق. (M, Msb.) = Also *A burden borne on one side of a beast, equiponderant to another borne on the other side*; syn. عَدْلٌ: (K, TA: [in the CK and my MS. copy of the K, الْعَدْلُ is**

erroneously put for العَدْلُ الشَّقَانُ signifies العَدْلَانُ. (JK, Ibn-'Abbād, O, TA.)* — And A rope, or cord. (Ibn-'Abbād, O, K.) — And A bow-string; (O, TA;) as also شَقْ; (O, K,* TA;) so called because it is bound to the head of the bow: (O, TA;) or, accord. to Sh, a good bow-string, i. e. strong and long. (TA.) [See what follows.] = الشَّقُ also signifies الْعَمَلُ [The making a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

* سَوَى لَهَا كَبْدَاءَ تَنْزُو فِي الشَّقِّ *

[as though meaning *He prepared for it, or them, a bow such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength: but the word which I have written تَنْزُو, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزُوا, is illegible in the copy of the O, and may be a mistranscription*]: accord. to others, however, the last word, الشَّقِّ, here means *the bow-string*. (O, TA.)

شَقٌّ, applied to a heart, *Loving intensely, or very passionately or fondly*; syn. هَيَّامٌ. (M, TA.) Accord. to Lth, شَقٌّ شَقٌّ مُشَقٌّ signifies قَلْبٌ طَامِحٌ إِلَى كُلِّ شَيْءٍ [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, قَلْبٌ شَقٌّ كَتِفٌ مُشَقٌّ طَامِحٌ إِلَى كُلِّ شَيْءٍ; but the right reading is قَلْبٌ شَقٌّ مُشَقٌّ كَتِفٌ, and the signification as above; primarily relating to the eye. (TA.) — Applied to a man, *Cautious; or fearful*. (TA.) — شَقَّةٌ, applied to a woman: see 1, last sentence.

شَقٌّ A rope, or cord, with which the head of a he-camel and of a she-camel is pulled: [see 1, first sentence:] pl. [of pauc.] أَشَقَّةٌ and [of mult.] شَقٌّ. (M, TA.) — A cord, (A'Obeyd, S, K,) or thong, (A'Obeyd, K,) with which the mouth of a water-skin is bound, (A'Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A'Obeyd, TA:) or the suspensory cord of a water-skin: and any cord by which a thing is suspended. (M.) — See also شَقٌّ, in the last quarter of the paragraph. = As an epithet, Tall: (ISH, S, K:) used alike as masc. and fem. (ISH, K) and dual (ISH) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and long-necked*; as also شَقَّةٌ: and to a he-camel as meaning *tall and slender*: (ISH, TA:) also, and مُشَقٌّ, applied to a horse as meaning *tall*. (T, TA.) See also أَشَقٌّ.

دَعَى شَقٌّ One whose origin is suspected; syn. دَعَى: a poet says,

* أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ *

* ذَنْبِي وَلَا يُدْعَى إِلَيْهِ سَنِيقٌ *

[I am he who enters the door that the ignoble seeks

not, and to which one whose origin is suspected is not invited]. (S.) = See also 1, latter half.

شَقِيقٌ A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-'Abbād, O, K.) And شَقِيقَةٌ, like سَكِينَةٌ, [in some copies of the K شَقِيقَةٌ, like سَكِينَةٌ] A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner. (JK, Ibn-'Abbād, O, K.)

شَقِيقَاتٌ a name for A calamity or misfortune (دَاهِيَةٌ) (Ibn-'Abbād, O, K:*) or, as some say, a name of The chiefs of the Jinn, or Genii: (Ibn-'Abbād, O:) or also a certain chief of the Jinn. (K.)

أَشَقٌّ Long; applied to a neck. (M.) And, as also مُشَقٌّ, Long in the head; applied to a horse and to a camel; and so شَقَّةٌ [the fem. of the former] and شَقٌّ applied to the female. (M.) For the fem., see also شَقٌّ. = [The fem.] شَقَّةٌ signifies [also] A female bird that feeds her young ones with her bill, ejecting the food into their mouths. (O, K.)

مُشَقَّةٌ: see 1, in the latter half of the paragraph.

مُشَقٌّ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشَقَّ [pl. of شَقٌّ] of the دِيَّةُ [or bloodwit]. (Ks, S, M.) — And Dough cut into pieces, and prepared with oil of olives: (El-Umawee, S, M, K:) or dough cut into lumps, or pieces, upon the table, before it is spread out; also called فَرَزْدَقٌ and عَجَاجِيرُ. (IAqr, TA.)

شَقٌّ: see مِشَقٌّ.

مُشَقٌّ [as pass. part. n. of شَقٌّ means Curbed by means of his nose-rein, &c. — And] + Hanged: one says, قُتِلَ مُشَقُّوًّا + He was put to death [by being] hanged. (TA.) = See also شَقٌّ: and أَشَقٌّ.

شَو

شَأْ. see مَشْنُوٌّ and مَشْنُوٌّ.

شَأْ. see مَشْنُوٌّ, in art. مَشْنُوٌّ.

شَب

1. شَبٌّ (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. شَبَّ, (S, Mgh, K,*) It (a thing, S) was, or became, of the colour termed شَبَّةٌ, (S, Mgh, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Mgh,) or in which whiteness was interrupted by blackness; (K,* TA;) as also شَبَّ, aor. ٤; and شَبَّ, (K;) the last, inf. n. اشْبَبَّ, said in the former sense of a horse; as also اشْبَبَّ, inf. n. اشْبَبَّ; (S;) and this last verb, said of the head, its whiteness predominated over its blackness; (TA;) as also اشْبَبَّ. (S, TA.) = شَبَّةٌ, aor. ٤, (K,) inf. n. شَبَّ, (TK,) said of heat and of cold, It altered his colour; as also شَبَّةٌ: (K:) or,

accord. to A'Obeyd, (TA,) شَبَّ الشَّجَرُ (O, TA,) inf. n. تَشَبَّيَ (O,) said of cold, It altered the colour of the trees: and شَبَّ النَّاسُ is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And شَبَّتِ السَّنَةُ القَوْمَ The year of drought destroyed the cattle (أَمْوَالُ) of the people or party: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is أَشَبَّتِ. (So accord. to the text of the K as given in the TA.) — [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. اشْبَبَ, said of a stallion, He had offspring of the colour termed شَبَّةٌ born to him: so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning the offspring of his horses were of the colour termed شَبَّةٌ: IAqr says that there are not, among horses, such as are termed شَبَّ [pl. of أَشَبَّ]: A'Obeyd, however, [as will be seen below,] explains شَبَّةٌ as meaning a colour of horses. (TA.) — See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. — Also, said of seed-produce, † It dried up, or became yellow, (S, A,) but with somewhat green remaining in its interstices: (S:) or was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices. (TA.) — Accord. to the L, one says also اشْبَابَتْ مَسَافِرُهُ [app. meaning *His lips became of an ashy hue*]. (TA.)

شَبٌّ A mountain overspread with snow. (O, K.) = And a boy, or young man, light, or active, in body, and sharp-headed. (IAqr, TA voce عَضْبٌ. [See also شَبَابٌ].)

شَبٌّ: see what next follows.

شَبَّةٌ A [gray] colour in which whiteness predominates over blackness, (S, Mgh,) or in which whiteness is interrupted by blackness; as also شَبٌّ; (A, K;) which latter is [properly] an inf. n., of شَبَّ: (S, Mgh,) or whiteness mixed with blackness: (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] أَدْمَرُ or أَشَقَرُ or كَهْمَتُ. (A'Obeyd, TA.)

شَبَّانٌ A kind of plant (شَجَرٌ), resembling the ثَبَامُ [or panic grass]; (K;) like شَبَّانٌ. (TA. [But see this last word.])

شَبَابٌ (AHát, S, K) and شَبَابَةٌ (AHát, Kr, K) Milk mixed with much water: (AHát, S:) or a mixture of which one third is milk and the rest water: (K, TA:) Az heard several of the Arabs apply the former term to milk mixed with water: so called on account of the alteration of its colour. (TA.)

شَبَابٌ, in its primary acceptation, A شُعْلَةٌ [i. e. either brand or flame (app. the former, agreeably

with what follows,)] of fire: (TA:) or a شُعْلَةٌ of fire gleaming or radiating: (S, K:) accord. to ISk, a firebrand; i. e. a stick in which is fire: or, accord. to AHeyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. شُتَب, (S, K,) and some allow شُتَب, (TA,) and شُتَبَان (Akh, S, K) and شُتَبَان, (K,) which is strange, (TA,) and أَشْبَب, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading بِشَبَابِ قَيْس, instead of قَيْسِ بِشَبَابِ, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.) — Hence, [A shooting, or falling, star:] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the Kur [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) — [Hence also,] الشُّبُّبُ signifies *The shining, or brightly-shining, stars*: (K:) or *the seven stars* [or planets; meaning, not the Pleiades (which are called النَّجْمُ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called الشُّبُّبُ]. (TA.) — For another meaning assigned in the K to الشُّبُّبُ, see الشُّبُّبُ, voce أَشْبَب. — أَشْبَبُ also signifies † *One who is penetrating, sharp, or energetic, in an affair*; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إِنَّ فَلَانًا لَشَبَابٌ إِنَّ فَلَانًا لَشَبَابٌ † *Verily such a man is one who is penetrating, sharp, or energetic, in war.* (S, A.*) And هُوَذَا شُبَّانُ الْجَيْشِ † [These are the braves, or heroes, of the army]. (A.) — Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شَبَابٌ: see شَبَابٌ.

كَتَيْبَةُ شَبَابَةٍ: see أَشْبَبُ.

شَاهِبٌ: see أَشْبَبُ, first sentence.

شَوْهَبٌ The hedge-hog; syn. قُتُقْد. (S, K.)

أَشْبَبُ Of the colour termed شَبَبَةٌ (S, Mgh, K;) as also شَاهِبٌ (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former شَبَبَاءُ: (S, Mgh, K:*) and pl. شَبَبٌ: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Mgh,) and شَبَبَاءُ to a she-mule. (Mgh, Mghb.) [Golius, on the authority of Meyd, explains أَشْبَبُ, applied to a horse, as meaning *Subniger, spadiceus*: and أَشْبَبُ أَخْضَرُ as meaning *lucide leviterve viridis*: the correct meaning of the former seems to be of a blackish, or brownish, gray: and that of the latter, of a dark dust-coloured gray: see أَدْهَمُ and أَخْضَرُ.] الشَّبَبَاءُ was the name of a mare belonging to El-Kattál El-Bejelee. (O, K; in the CK El-Bejelee.) Applied to a she-goat, شَبَبَاءُ signifies *Of a white colour intermixed with black*: thus applied, it is like غَرَّةٌ applied to a ewe. (K.) Applied to a غَرَّةٌ [or blaze on a horse's forehead], it means *In*

which are hairs differing from the whiteness [of the blaze]. (S.) And الْأَشَابُ is [a pl. formed from الشَّبَبُ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noamán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) — Applied to ambergris, (K, TA,) + *Of an excellent colour, i. e., (TA,) inclining to whiteness.* (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., † *That has been filed so that its blackness has gone*: (S, A, TA:) or *that has been filed lightly, so that all its blackness has not gone.* (AHn, TA.) [Hence,] كَتَيْبَةُ شَبَابَةٍ † *A great troop having numerous weapons*; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or a troop of which the iron [of the weapons and armour] is white and bright: (TA:) or, as also † *كَتَيْبَةُ شَبَابَةٍ, a troop upon which is [seen] the whiteness of the iron [weapons &c.].* (T, TA. [See also كَتَيْبَةُ مَلْحَاءَ, voce أَمْلَحُ.]) And جَيْشٌ أَشْبَبُ A strong army [app. because of its numerous weapons]. (TA.) — أَرْضٌ شَبَبَاءُ † *A land in which is no verdure, by reason of the paucity of rain.* (TA.) And [hence,] سَنَةٌ شَبَبَاءُ † *A year of drought, or sterility, white in consequence thereof*, (TA,) in which is no verdure, or in which is no rain: (K, TA:) next in degree is the بَيْضَاءُ; then, the حَمْرَاءُ, which is more severe than the بَيْضَاءُ; (TA;) and then, the سَوْدَاءُ: (TA in art. حمر:) or a year that is white by reason of the abundance of snow and the want of herbage: (IB, TA:) or a year of drought, or sterility; because the seed-produce dries up therein, and becomes yellow: and عَامٌ أَشْبَبُ signifies the same. (Har p. 150.) And عَامَانِ أَبْيَضَانِ † *Two white years* (K, TA) of herbage. (TA.) And يَوْمٌ أَشْبَبُ † *A cold day*: (A, K:) or a day of cold wind; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or a day of hoar-frost: (Az, TA:) a day of cold wind and hoar frost; and [in like manner] the night (الليْلَةُ) is termed شَبَبَاءُ. (S.) In the following verse, cited by Sb,

* فِدَى لَبَنِي ذُهْلِ بْنِ شَيْبَانَ نَاقَتِي *

* إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبِ أَشْبَبُ *

[May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybān when there is a day of difficulties, or distresses, . . .] the meaning may be *أشْبَبُ* [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And الشُّبُّبُ [pl. of أَشْبَب], (O,) or † الشُّبُّبُ [pl. of شَبَاب], (K,) [but the former, I think, is evidently the right,] † *The white nights*; (الليالي البيض) [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout; (see art. بَيْضُ)] (O;) † *three nights of the month*; (K, TA;) because of the alteration of their colour. (TA.) — أَشْبَبُ [or

أَمْرٌ أَشْبَبُ] also signifies † *A hard, or difficult, affair or case*, (K, TA,) such as is disliked, or hated. (TA.) And أَشْبَبُ بَازِلٌ † *A hard, or difficult, affair or case, that is beyond one's power* [of accomplishment or endurance]: termed *بَازِلٌ* because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. بَزَل.]) — And الْأَشْبَبُ signifies *The lion*. (O, K.) [And in the Deewān of Jereer, it is applied to *The swine*. (Freytag.)]

شبد

1. شَبَدَ, (S, A, Mgh, L, Mghb, K,) aor. ʔ; (K;) and شَبَدَ, aor. ʔ; (K;) also pronounced and written شَبَدَ, (Akh, S, K,) and شَبَدَ, and شَبَدَ, accord. to a rule applying to all verbs of the measure فَعَلَ of which the medial radical letter is a faucial; (MF;) inf. n. شَبَادَةٌ (S, A, Mgh, L, Mghb, K) and شَبَدَ; (TA; [there written without any syll. sign, and not found by me in any other Lex.]) He told, or gave information of, what he had witnessed, or seen or beheld with his eye: (Mgh, L, Mghb:) this is the primary signification: (L:) he declared what he knew: he gave testimony, attestation, or evidence; he bore witness: (L:) he gave decisive information. (S, A, L, K.) [See also شَبَادَةٌ below.] You say, شَبَدَ بِكَذَا, inf. n. as above, (S, A, Mgh, L, Mghb, K,) He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye; (Mgh, Mghb;) or declared such a thing as knowing it; (L;) or gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it; (S, A, L, K;) عِنْدَ الْحَاكِمِ [in the presence of the judge]; لِفُلَانٍ [for, or in favour of, such a one], (S, Mgh, L, K,) and عَلَى فُلَانٍ [against, or in opposition to, such a one]. (Mgh.) And شَبَدَ عَلَى كَذَا He gave decisive information [respecting such a thing (as in the Kur xlvii. 9, and in many other instances); he testified respecting it]. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] لَا إِلَهَ إِلَّا هُوَ, in the Kur [iii. 16], means *God hath given evidence that there is no deity but He*: (Abu-l-'Abbās, IAm, Jel;) or *God knoweth &c.*; (Ahmad Ibn-Yahyā, K;) and so شَبَدَ اللَّهُ throughout the Kur-ān: (Ahmad Ibn-Yahyā:) or *God saith &c.*; or *God hath written &c.* (K.) And أَشْبَدُ * I know, (Mghb, K,) [or acknowledge,] and I declare, [or testify, that there is no deity but God:] (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of أَعْلَمَ. (Mghb.) [And hence,] كَلِمَةُ الشَّبَادَةِ means *The sentence declaring that there is no deity but God and that Mohammad is God's apostle.* — شَبَدَ بِاللَّهِ, (Mgh, * Mghb,) aor. ʔ, inf. n. شَبَادَةٌ, (Mgh,) means *He swore by God*: (Mgh, Mghb:) and أَشْبَدُ بِكَذَا I swear by such a thing. (S, K.) أَشْبَدُ بِاللَّهِ لَقَدْ كَانَ كَذَا I swear by God that such a thing happened, or took place, combines the meaning of witnessing with that of swearing and that of informing at the time of

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uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Msb.) Accord. to some, when one says only أَشْهَدُ, not adding بِاللَّهِ, it is an oath. (TA.) — أَشْهَدُ عَلَى كَذَا, a phrase of which one meaning has been expl. above, means also *He became a witness* (شاهد) of, or to, such a thing; (S, K;) he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye: (Msb.) and شَهِدَهُ (Mgh, L,) inf. n. شَهَادَةٌ (L,) [likewise] signifies *he witnessed it; or saw, or beheld it, or him, with his eye;* (Mgh, L;) and (Mgh, L, Msb) so شَاهِدُهُ (A, Mgh, L, Msb, K,) inf. n. مَشَاهِدَةٌ. (S, A, L, Msb.) [Hence,] one says, شُهِدْتُ مِنْهُ حَالٌ جَمِيلَةٌ [*A comely, or pleasing, state, or condition, of him was witnessed*]. (A.) — And شَهِدَهُ (aor. -, K,) inf. n. شُهِدُوا, *He was, or became, present at it, or in it;* (S, A, Mgh, L, Msb, * K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ, in the Kur [ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) the شهر being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] شَهِدَ الْجُمُعَةَ *He attained to [the being present at] the جُمُعَةُ [here meaning, as in many other instances, the prayer of Friday]:* (Mgh.) and شَهِدَ الْعِيدَ *he attained to [the being present at] the عيد [or festival, or the prayer thereof].* (Msb.) [Hence also,] it is said in a trad., يَشْهَدُ بَيْعُكَمُ الْحَلْفِ وَاللَّغْوِ [*Swearing, and unprofitable speech, attend your selling*]. (TA in art. شُوب: see 1 in that art.)

2: see 4.

3: see 1, latter half, in two places.

4. أَشْهَدْتُهُ عَلَى كَذَا *I made him to be a witness* (شاهد) of, or to, such a thing: (S, Mgh, L:) [and in like manner,] أَشْهَدْتُهُ الشَّيْءَ *I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye.* (Msb.) See also 10. إِشْهَادٌ in relation to criminal matters means [*The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance, the saying to the owner of a house, "This thy wall is leaning, therefore demolish it," or "feared, therefore repair it."* (Mgh.) — أَشْهَدُهُ also signifies *He caused him to be present.* (K.) You say, أَشْهَدْنِي إِمْلَاكَهُ *He caused me to be present [at, or on the occasion of, his being put in possession].* (S.) — أَشْهَدُ: see 10. = أَشْهَدُ [as intrans.] + *Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum;* (S, K;) as also شَهِدَ (K,) inf. n. تَشْهِيدٌ. (TA:) [from شَهِدَ signifying "honey;" for] عَسِيلَةٌ is a term for مَذْيٌ. (S.) + *He rendered his مِزْزَر [or waist-wrapper] of a reddish hue and of a dark dust-colour* (أَخْضَرُ) [by the act above-mentioned]. (L.) + *He (a boy) attained to puberty.* (Th,

TA.) And أَشْهَدْتُ She (a girl) menstruated: and attained to puberty. (K.)

5. التَّشْهِيدُ in prayer is well known; (S, K;) *The reciting of the form of words commencing with التَّحِيَّاتُ لِلَّهِ:* [see art. حَي:] from the occurrence therein of the words لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (Mgh, * TA. [See also Har p. 611.]) — And تَشْهَدُ also signifies *He sought, or desired to obtain, martyrdom.* (L.)

10. اسْتَشْهَدَهُ *He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information.* (S, Mgh, L, Msb, K.) You say, اسْتَشْهَدْتُ فَلَانًا عَلَى فَلَانٍ *I asked, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one.* (L.) And اسْتَشْهَدْتُ الرَّجُلَ عَلَى إِقْرَارِ الْغُرْبِ *I asked, or required, [&c., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor.* (L.) — [Hence,] اسْتَشْهَدَ بَيْتٌ عَلَى مَعْنَى كَلِمَةٍ [*He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word*]. (A phrase of frequent occurrence in the larger lexicons.) — اسْتَشْهَدَ (S, K) and أَشْهَدَهُ (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See شَهِيدٌ.]

شَهِيدٌ: see شاهدٌ, first sentence. = Also, and شَهِدَ (S, Msb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Aliyeh, (Msb, TA,) *Honey:* (K:) or *honey in its wax* [i. e. its comb]; (S, Msb;) *honey not expressed from its wax [or comb]:* (TA:) pl. شَهَادٌ (S, Msb, K:) شَهْدَةٌ is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also شَهْدَةٌ. (TA.)

شُهِدَ: see the next preceding paragraph.

شُهِدُوا: see شاهدٌ, in two places.

شَهِدَ 360

شَهِيدٌ is also written and pronounced شَهِيدٌ, with kesr to the ش: (K, TA:) and in like manner is every word of the measure فَعِيلٌ having a faucial letter for its medial radical, whether an epithet, like this, or a subst., like رَغِيفٌ and رَغِيفٌ. El-Hemdānee says, in the "Iarāb el-Kur-ān," that the people of El-Hijāz, and Benoo-Asad, say رَغِيفٌ and رَغِيفٌ, with fet-h to the first letter; and Keys and Rabe'e'ah and Temeem say رَغِيفٌ and رَغِيفٌ, with kesr to the first letter: Suh says, in the R, that Temeem pronounce every فَعِيلٌ of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in كَبِيرٌ and كَبِيرٌ and جَلِيلٌ and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation

termed إِمْلَاءُ الْفَتْحِ, (i. e. the pronouncing fet-h like "e" in the English word "bed,") which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — شَهِيدٌ is syn. with شَاهِدٌ [in several senses, as shown below]: and its pl. is شُهَدَاءُ. (S, K.) See شَاهِدٌ, in six places. — Also Possessing much knowledge with respect to external things: خَبِيرٌ is used in the like sense with respect to internal things; and عَلِيمٌ, in the like sense absolutely. (L.) [Hence, perhaps,] وَادْعُوا شُهَدَاءَكُمْ, in the Kur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge:* or] the meaning here is, *your helpers:* (Bd:) or *your gods whom ye worship.* (Jel.) الشَّهِيدُ as a name of God means *The Faithful, or Trusty, in his testimony,* (Zj, L,) or *in testimony:* (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient.* (Zj, L, K.) — Also, derived from الشَّهَادَةُ, or from الشَّاهِدَةُ, or from الشُّهُودُ, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ; (Msb, TA;) or in the sense of the measure فَاعِلٌ; (TA;) *A martyr who is slain in the cause of God's religion;* (S, K;) [i. e.] *one who is slain by unbelievers on a field of battle;* (Msb;) *one who is slain fighting in the cause of God's religion:* (Iath:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (Iamb, Mgh, * K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the شَاهِدَةُ, or ground: (K:) or because he is still living, and present with his Lord: (ISH, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K, * TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of pleurisy:* (Iath, L:) *one who dies of plague, or pestilence: a woman who dies in a state of pregnancy:* (L:) and to some others: (Iath:) the pl. is شُهَدَاءُ. (A, Msb, K, &c.)

شَهَادَةٌ [see 1:]; *Information of what one has witnessed, or seen or beheld with his eye:* (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from الْمَشَاهِدَةُ: (Msb:) *declaration of what one knows: testimony, attestation, evidence, or witness:* (L:) *decisive information.* (S, A, L, K.) — *An oath:* pl. شَهَادَاتٌ: so in the Kur xxiv. 6 [and 8]. (TA.) — *Martyrdom in the cause of God's religion.*

(S, K. [See شَهِيدٌ.] — Also *i. q.* شَهِيدٌ as expl. below: see the latter word. — [And it is used in the sense of مُشَاهِدٌ: thus,] عَالِمُ الْغَيْبِ وَالشَّهَادَةِ, in the Kūr vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb: or [the kind of food called] هَرِيَسَةٌ [q. v.]: pl. شَهَادٌ. (Har. p. 609.)*

[شَهِيدٌ *Always present.* (Freytag from the Deewān of the Hudhalees.)]

شَاهِد (S, Mgh, L, K) and شَهِيدٌ (S, *Mgh, L) *One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye: (Mgh, L:) one who declares what he knows: (L:) one who knows, and declares what he knows: (ISd, TA:) a witness, as meaning one who gives testimony, or evidence; who bears witness: (S, *L, K:*) [one who gives decisive information: (see 1, first sentence:)] pl. of the former شَهِيدٌ, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَاحِبٌ is of صَاحِبٌ, and سَافِرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and شَهِيدٌ [but see what is said of this in the latter half of the paragraph] and شَاهِدٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهِيدٌ: (S, K:) the pl. of شَهِيدٌ is شَهِدَاءٌ. (S, Mgh.) [Hence,] مَعَهَا سَاقِيٌّ وَشَهِيدٌ, in the Kūr l. 20: see art. سوق. — [Hence also] الشَّاهِدُ a name of the Prophet; (K:) meaning *The witness against those to whom he has been sent.* (Jel in xxxiii. 44.) — And شَاهِدٌ *An angel: (S, L, K:) or a guardian angel: (Mujāhid:) pl. أَشْهَادٌ: or this means the prophets. (TA.) — And The tongue: (S, L, K:) from the saying, مَا لِفُلَانٍ شَاهِدٌ حَسَنٌ Such a one has an elegant diction. (L.) One says also, وَلَا شَاهِدٌ وَلَا لِفُلَانٍ رَوَاءٌ وَلَا شَاهِدٌ Such a one has neither goodliness of aspect nor tongue. (Aboo-Bekr, L.) — [As a conventional term used in lexicology &c.,] *An evidential example, generally poetical, of the form or meaning of a word or phrase: pl. شَوَاهِدٌ: the sciences that require شَوَاهِدٌ being those of اللُّغَةُ and الصَّرْفُ and النَّحْوُ and البَدِيعُ and البَيَانُ and المَعَانِي and التَّحْوِصُ and القَوَافِي and العُرُوضُ. (MF on the خُطْبَةُ of the K.) [One says, هَذَا شَاهِدٌ لَكَذَا and عَلَى كَذَا This is an evidential example of such a thing.] With respect to the classical language, absolutely, شَوَاهِدٌ are taken, by universal consent, from the Kūr-ān, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مَوْلَدٌ:] also, accord. to the general decision of the learned, from the Traditions of Moḥammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged:] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprā. [See, again, مَوْلَدٌ.]) The classes of the poets from whose poetry شَوَاهِدٌ are taken are the Pagan***

Arabs, the Mukhadrams, the Islāmees, and the Muwelleds: [see مُخَضَّرٌ and جَاهِلِيٌّ and مَوْلَدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi suprā:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِي and البَدِيعُ and البَيَانُ. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Moḥammad: that of the latest, about a century after his death. (See the Preface to this work.)] — Also Knowing, (Mṣb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eye-witness; (L, Mṣb;) as also شَهِيدٌ: pl. of the former [or, as is said in the L in art. مَجْد, of the former or of the latter,] شَهِيدٌ and شَهِودٌ; [but see what is said of these pls. in the first sentence of this paragraph:] and of the latter شَهِدَاءٌ. (Mṣb.) [See an ex. of شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kādee.*] — Present; a witness as meaning one personally present; (S, L, Mṣb, K;) as also شَهِيدٌ: (Mṣb:) pl. of the former شَهِيدٌ (S, L, K) [and أَشْهَادٌ, as above,] and شَهِودٌ, (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ, meaning *The present knows what the absent knows not.* (Mṣb.) And قَوْمٌ شُهِودٌ *People, or persons, present.* (S, A.) And رُوِيَ الْأَشْهَادُ [I spoke to him before witnesses, or persons present]. (A.) — [Hence, app., being opposed to غَائِبٌ] *A running in which a horse exerts his force unsparingly; (A, L;) as in the saying, لِفُلَانٍ شَاهِدٌ لِّلْفَرَسِ الْغَائِبِ وَشَاهِدٌ The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly; like the saying, لَهُ شَاهِدٌ: (A: [see 1 in art. بَذَل:]) or صَوْنٌ وَبَذَلٌ means a running that testifies the excellence of a horse, (IAqr, K,) and his quality of outstripping others. (IAqr, TA.) — A star [app. when visible]; (Aboo-Eiyoob, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset; (A, L, Mṣb, K;) because it is the prayer that is performed when the star becomes visible; (Sh, L;) also called صَلَاةُ الْبَصْرِ, because the stars are seen at the time thereof: or, accord. to some, the prayer of daybreak; (L;) [and so, accord. to some, صَلَاةُ الْبَصْرِ; (see art. بَصَر.)] as also الْمَشْهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Mṣb]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not**

be abridged, and is not thus called; but it is thus called by a poet. (L.) — And الشَّاهِدُ is a name of Friday; (Fr, K;) as also الْمَشْهُودُ: or the latter is *the day of resurrection: (K:) or the day of 'Arafah: (Fr, K: [see عَرَفَةُ:]) because of the presence and congregation of people on each of those days. (TA.)* — شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the foetus: (S, K:) pl. شُهِودٌ: which latter, accord. to ISd, means the أَغْرَاسُ [pl. of غَرَسٌ, q. v.,] upon the head of a young camel at the time of its birth. (TA.)* And شُهِودُ النَّاقَةِ means *The marks left by the blood, or by the membrane that enclosed the foetus, of the she-camel, in the place where she has brought forth.* (S, K.) — Also A quick, or an expeditious, thing or affair. (K.)

الشَّاهِدَةُ *The earth, or ground. (K.)* See شَهِيدٌ, last sentence.

مَشْهَدٌ *A place where people are present or assembled; a place of assembling; an assembly; (S, L, K;) as also مَشْهَدَةٌ and مَشْهَدَةٌ (K) and مَشَاهِدَةٌ: (L:) pl. مَشَاهِدٌ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh. (L.) — [A funeral assembly or procession. — A place where a martyr has died or is buried. — And The aspect, or outward appearance, of a person; like مَرَأَى: see an instance voce عَوْدٌ.]**

مُشْهَدٌ *Slain a martyr in the cause of God's religion. (K.)* [See also شَهِيدٌ.]

امْرَأَةٌ مُشْهَدٌ (S, A, K,) without ة, (S,) and مُشْهَدَةٌ (A,) *A woman whose husband is present with her: (S, A, K:) opposed to امْرَأَةٌ مُغَيَّبَةٌ: (S, A;) this last with ة. (S.)*

مُشْهَدٌ and مُشْهَدَةٌ: see مُشْهَدٌ.

مَجْلِسٌ مُشْهُودٌ *[A place of assembling at which numerous persons are present]. (A.)* And يَوْمٌ مُشْهُودٌ *[A day on which numerous persons are present: and particularly] a day on which the inhabitants of heaven and earth will be present. (TA.)* And صَلَاةٌ مُشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written, or registered. (L.)* See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — مَعْبُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future; the tenses of a verb. (Kh, L in art. عَبَد.)*

شہدانیج

شَهِدَانِج (K accord. to the TA,) with fet-ḥ to the ش and kesr to the ن, (TA,) and شَاهِدَانِج (K accord. to the TA,) or شَهِدَانِج (Mgh, Mṣb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-ḥ to the ن, (Mṣb,) and شَاهِدَانِج (CK,) arabicized from [the Pers.] شَاه دَانَه, which means “king of grains,”

(1) on evidentiary material, i. e. Evidence (Mv, J, etc, passing).

(Ibn-El-Kutbee, TA.) The seed of the قنب [or hemp]: (Mgh, Mṣb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بَهَق and بَرَص, (K,) applied as a liniment, (TA,) and it kills what are called صَبَّ الْقَرْع, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1. شَهْرَةٌ, (S, A, K,) aor. شَرَّه, (S, K,) inf. n. شَرَّه and شَرَّه; (S;) and شَرَّه, (S, A, O, K,) inf. n. شَرَّه; (S;) and شَرَّه; (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شَرَّه الْحَدِيث, inf. n. as above, I divulged the story, or discourse. (Mṣb.) And لَفْلَانٍ قَضِيْلَةٌ أَشْهَرُهَا [Such a one has an excellent quality which the people have made commonly known]. (S.) And شَرَّه بَيْنَ النَّاسِ I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Mṣb.) And شَرَّه زَيْدًا بِكَذَا and شَرَّه [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, * Mṣb;) [but] the latter has an intensive signification: شَرَّه, with l, in the sense of شَرَّه, has not been transmitted: (Mṣb:) or is not of established authority. (Mgh.) One says also, شَرَّه بِكَذَا, [generally, but not always, in a bad sense, meaning] He was rendered, or became, notorious, or infamous, for such a thing: (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] شَرَّه فَلَانًا meaning † I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions. (A.) — And شَرَّه سَيْفَهُ, (S, A, Mṣb, K,) aor. شَرَّه, (S, Mṣb, K,) inf. n. شَرَّه, (S, Mṣb,) He drew his sword (S, Mṣb, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also شَرَّه. (K.)

2: see above, in three places. [In modern Arabic, شَرَّه often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

3. شَهْرٌ, (K,) inf. n. مُشَاهَرَةٌ, (S, K,) and شَهْرٌ, (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) المُشَاهَرَةُ from الشَّهْر is like المَعَاوَمَةُ from العَام. (S, TA.)

4: see 1. — أَشْهَرُ, (S, Mṣb, * K,) inf. n. أَشْهَرُ, (Mṣb,) A month passed (lit. came) over us. (S.)

Mṣb, * K.) And أَشْهَرُ الصَّبِيِّ [The child became a month old; or] a month passed (lit. came) over the child: similar to أَهْوَلَ, (A,) or to أَهَالَ. (Mṣb.) And أَشْهَرَتِ الدَّارُ The house became altered, or changed, and months passed over it. (TA in art. أَهْوَلَ.) — Also We remained, stayed, dwelt, or abode, a month in a place. (ISk, S.) — And We entered upon the month, i. e., the lunar month. (Th, S.) — And أَشْهَرَتْ She (a woman) entered upon the month of her bringing forth. (Mṣb, K.)

8. أَشْهَرُ It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Mṣb.) أَشْهَرُ بِكَذَا: see 1. — As a trans. verb: see 1 in three places.

شَهْرٌ The new moon, when it appears: (IF, A, Mgh, O, Mṣb, K:) so called because of its conspicuousness. (Mgh, Mṣb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning I saw the new moon of the month. (Mgh.) Hence it is said in a trad., صُومُوا الشَّهْرَ, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — Also The moon: or the moon when conspicuous, and near to being full. (K.) — And [A lunar month;] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Mṣb;) and so called because of its being manifest: (Mṣb, TA:) pl. [of pauc.] أَشْهُرٌ (Mṣb, K) and [of mult.] شُهُورٌ. (S, Mṣb, K.) The following are the modern names of the months: 1. الْمَحَرَّمُ [to which the epithet الْحَرَامُ is often added]: 2. صَفَرٌ [to which the epithet الْخَيْرُ is often added]: 3. رَجَبُ الْأَوَّلِ: 4. رَجَبُ الْآخِرِ [or الثَّانِي]: 5. الثَّانِيَّةُ [or جُمَادَى الْآخِرَةُ]: 6. جُمَادَى الْأُولَى: 7. رَجَبٌ [to which is often added the epithet الْأَصَرُ, and that of الْفَرْدُ]: 8. شَعْبَانٌ [to which we often find the epithet الْمُعَظَّمُ added, and sometimes that of الشَّرِيفُ]: 9. رَمَضَانٌ [to which the epithet الْمُبَارَكُ is appropriated]: 10. شَوَّالٌ [to which the epithet الْمَكْرَمُ is frequently added]: 11. ذُو الْقَعْدَةِ: and 12. ذُو الْحِجَّةِ. [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ad, agreeably with the foregoing numeration: 1. مُؤْتَمِرٌ: 2. نَاجِرٌ: 3. خَوَانٌ: 4. بُصَانٌ: 5. عَادِلٌ: 6. حَنِينٌ: 7. الْأَصَمُّ: 8. عَادِلٌ: 9. نَاتِي: 10. وَعَلٌ: 11. وَرَنَةٌ: and 12. بَرَكٌ [or مُؤْتَمِرٌ?]. (Ibn-El-Kelbee, in TA, voce مُؤْتَمِرٌ.)

[But authors differ respecting some of these names, as will be seen in other articles.] أَشْهُرٌ مَعْلُومَاتٌ, said, in the Kṣur [ii. 193], to be the period of the pilgrimage, for by الْحَجَّ, which immediately precedes, is meant وَقْتُ الْحَجَّ (Mgh, Mṣb,) or زَمَانُ الْحَجَّ (Mṣb,) applies to Show'āl and Dhu-l-Ka'adeh and ten days of Dhu-l-Hijjah, (Mgh, Mṣb,) accord. to Abou-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjah being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتَهُ مِذْ يَوْمَانِ, the period of separation having been a day and a part of a day: (Mṣb:) or [and] nine days of Dhu-l-Hijjah with the night preceding the day of the sacrifice, accord. to Esh-Shāfi'ee: (Mgh:) or [and] all Dhu-l-Hijjah, accord. to Mālik: (Mgh, Mṣb:) [in these two explanations the two months next preceding being meant to be included:] or Show'āl and Dhu-l-Ka'adeh and Dhu-l-Hijjah and Moharram, accord. to Abou-Amr Esh-Sha'bee. (Mṣb.) — Also † A learned man: (O, K:) [because of his celebrity:] pl. شُهُورٌ. (O, TA.) — [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

* أَبْدَانٌ مِنْ نَجْدٍ عَلَى ثِقَةٍ *
* وَالشَّهْرُ مِثْلُ فَلَامَةِ الظُّفْرِ *

[They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.)

شَهْرَةٌ a subst. from الْأَشْهُارُ, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Mṣb:) or [generally] its appearance, &c., as bad, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) — Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAar, O, TA.) — A dress of the most excellent or superb kind; and one of the vilest or meanest kind: both of which are forbidden. (Mgh.) — [It is also used in the sense of مَشْهُورٌ.] One says, جَعَلَهُ شَهْرَةً † [He rendered him notorious, either in a bad or in a good sense]. (A.) And صَارَ شَهْرَةً, (K in art. دُول,) i. e. مَشْهُورًا † [He became notorious, &c.]; said of a man. (TK in that art.)

شَهْرٌ A بردون [or hackney] between the رَمَكَةٌ [or mare of mean breed] and the horse of generous breed: one says, لَمْ يَرْكَبِ الشَّهْرِيَّةَ, and الشَّارِي [He did not ride hackneys of the sort above mentioned]: (A:) or شَهْرِيَّةٌ signifies بُرَادِين [or hackneys]; and its pl. is شَهَارٌ: (Mgh:) or a sort of بُرَادِين [or hackneys]; (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.)

شَهْرِيَّةٌ see مَشْهُورٌ. — شَهْرِيَّةٌ A woman, and a she-ass, broad (O, K) and bulky. (O.)

324 **أَشْبَرُ** *More, and most, apparent, conspicuous, manifest, notorious, &c.; better, and best, known.*
— Hence, **الْأَشْبَرَانِ** *The drum and the banner.* (Gol., from Meyd.)]

أَشَاهِرُ [in the CK **أَشَاهِيرُ**] *The whiteness of the narcissus.* (K, TA.)

مُشِيرُ *A child a month old.* (O, TA.)

مُشِيرٌ: see the following paragraph.

مَشْهُورٌ *Of known place or station; (K;) well known; well spoken of; celebrated; held in repute; reputable; notable; eminent; (O, K, TA;) applied to a man; (O, TA;) as also مُشِيرٌ (O, K, TA,) and [in an intensive sense] مُشِيرٌ (TA.)* [And Anything apparent, conspicuous, manifest, notorious, notable, commonly known, or public: lit. rendered apparent &c. Applied to a word or phrase or meaning, Commonly known or obtaining or received; well known; or held in repute. Hence **عَلَى الْمَشْهُورِ** According to common, or well-known, usage; or according to common repute.] *فَالْمَشْهُورُ كَسْرُ النُّونِ (R. 194, 2, 4),*
is commonly pronounced with
Kasr of the نون (R 666).

شَبَقَةٌ *A single cry.* (S, TA.) [See 1, last sentence but one.]

شَهَقَةٌ *Height, elevation, or loftiness.* (TA.)

شَاهِقٌ *High, or lofty; applied to a mountain, (S, O, Mṣb, K,) and to a building, &c.: (O, K:) or, applied to a mountain, high and inaccessible: (JK, TA:) pl. شَوَاهِقُ (JK, Mṣb, TA:) you say شَوَاهِقُ and شَاهِقَاتُ and جِبَالٌ شَاهِقَةٌ (Mṣb.)* — Applied to a vein [or an artery], † *Pulsing upwards: (O, K, TA:) a term of the physicians.* (O, TA.) — **ذُو شَاهِقٍ** † *A man whose anger is vehement: (JK, S, A, O, L, TA:) wrongly expl. in the K by the words لَا يَسْتَدْغِيبُهُ (TA:) and so ذُو صَاهِلٍ (A, TA.) And † A stallion [camel] Excited by lust, assailing [the she-camels], and causing a sound to be heard from his inside; as also ذُو صَاهِلٍ (TA.)*

تَشْبَاقٌ an inf. n. (S, * O, K. [See 1.]) — [And also an epithet.] One says **صَحَّكَ تَشْبَاقٌ** [app. meaning † *A loud laughing, likened to the تَشْبَاقُ of the ass.*] (S, O.)

شهل

1. **شَهْلٌ**, aor. ʿ, (K,) inf. n. **شَهْلٌ**, (S, * O, * TA,) *He (a man, S, O) had that quality of the eye which is termed شَهْلَةٌ [expl. below]; (S, O, K;) as also شَهْلٌ, inf. n. شَهْلٌ. (K.)* [And in like manner each of these verbs is probably used as said of the eye.]

2. **تَشْهِيلٌ** is a vulgar dial. var. of **تَسْهِيلٌ** [inf. n. of **سَهَّلَ**, q. v.]. (TA.)

3. **شَاهِلَةٌ**, (K,) inf. n. **مُشَاهَلَةٌ**, (S, O, TA,) *He acted with him in an evil manner; or contended, or disputed, with him; syn. شَارَهُ (S, * O, * K, TA;) and لَاحَاهُ [which has the latter of these significations]: and opposed him, being opposed by him; syn. عَارَضَهُ (TA:) he reviled him; or reviled him, being reviled by him: (K:) he exchanged bad names with him; syn. قَارَضَهُ (S, * TA: [in the O, الْمُقَارَضَةُ is put for الْمُقَارَصَةُ:]) he bandied words with him.* (S, O, TA.)

5. **تَشَهَّلَ**, said of the freshness, or brightness, and beauty, of the face, (مَاءُ الْوَجْهِ,) *It went away, or departed, (O, K, TA,) by reason of emaciation.* (TA.)

9: see 1.

شَهْلٌ *A mixture of two colours.* (ISK, TA.) — Hence, (ISK, TA,) one says **فِي فَلَانٍ وَنَعٍ** and **شَهْلٌ**, (ISK, O, K, *) or **فِي فَلَانٍ شَهْلٌ**, (JK,) † *In such a one is lying.* (ISK, JK, O, K.) — See also **شَهْلَةٌ**.

شَهْلٌ [properly inf. n. of **شَهَلَ**]: see **شَهْلَةٌ**.

شَهْنَةٌ *A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K:) one says امْرَأَةٌ شَهْنَةٌ كَهْلَةٌ, but not رَجُلٌ شَهْلٌ † (TA.)* — And *An old woman.* (K.)

شَهْلَةٌ *A tinge, or mixture, of زُرْقَةٌ [i. e. blueness, or grayness, or a greenish hue,] in the black of the eye: (S, O:) or, as also شَهْلٌ, [this latter mentioned above as inf. n. of شَهَلَ, a tint] less than زُرْقٌ, [in the CK الزُّرْقُ is erroneously put for الزُّرْقُ, which is here used in the sense of الزُّرْقَةُ,] and more beautiful than this, in the black of the eye: (K, TA:) thus in the M: (TA:) or a tinge of redness in the black of the eye, not in lines, like شُكْلَةٌ, but [consisting in] a paucity of blackness of the black of the eye, so that it is as though it inclined to redness: (K:) or a hue of the black of the eye between redness and blackness: or a lack of purity of the blackness thereof: or a redness in the black of the eye; شُكْلَةٌ being the like of a redness in the white thereof; thus expl. by A'Obeid; and in like manner by Es-Semmak. (TA.)*

أَشْهَلٌ fem. of **أَشْهَلَ** [q. v.]. (S, O, K.) — Also *A want; syn. حَاجَةٌ (S, O, K:) said by IF to be originally شُكْلَةٌ. (O.)*

دِرْهَمٌ شَهْلِيلِيٌّ [app. meaning a silver coin] of the measure of the breadth of the hand. (Mgh.)

أَشْهَلَ, applied to a man, (S, O,) *Having that quality of the eye which is termed شَهْلَةٌ (S, O, K:) accord. to AZ, syn. with أَشْكَلٌ (TA: [but see this latter epithet:]) fem. شَهْلَةٌ; (K;) which is applied as an epithet to an eye. (S, O.)* — Also *A mountain, and a wolf, dust-coloured inclining to whiteness. (En-Nadr, TA.)* — And **الْأَشْهَلُ** is the name of *A certain idol.* (Ibn-El-Kelbee, O, K.)

شهر

1. **شَهْرٌ**, aor. ʿ, (S, K,) inf. n. **شَهَامَةٌ** (S, TA) and **شُهُومَةٌ**, (TA,) *He (a man) was, or became, hardy, strong, sturdy, enduring, or patient; (S;) [or] acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating. (K.)* — And † *He (a horse) was, or became, swift; brisk, lively, sprightly, or agile; and strong. (K, TA.)* — [And app. *It was, or became, rough, harsh, or coarse: for* **شَهَامَةٌ** signifies **خَشُونَةٌ**. (Ham p. 699.) — **شَهْرَهُ**, (S, K,) aor. ʿ and ʿ, inf. n. **شَهَرٌ** and **شُهُورٌ**, (K,) *He frightened him, or made him afraid; (S, K;) namely, a man. (K.)* — And **شَهَرَ الْفَرَسَ**, aor. ʿ, (K,) inf. n. **شَهَرٌ**, (TA,) *He chid the horse; (K;) or incited him to quickness.* (JK, K, and Ham p. 699.)

شَهْرٌ, applied to a man, *Hardy, strong, sturdy, enduring, or patient; (S;) acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating; and مُشْهُورٌ signifies the same: pl. of the former شَهَامٌ (K) [and app. شَهَرٌ also: see شَهَرٌ, and see what here follows].* — *A chief whose judgment, or judicial decision, or exercise of authority, is effectual in affairs; (K, * TA;) courageous; or sharp, or vigorous and effective, in affairs which others are unable to accomplish: or, accord. to Fr, forbearing, or clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which*

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is imposed upon him: and in like manner applied to other than a man: (TA:) pl. **شُهور** (K) [and app. **شهر**]: see **شهر**, with which **شهر** is syn. (TA in art. **شهر**). — And, applied to a horse, † *Swift; brisk, lively, sprightly, or agile; and strong.* (K, TA.) = Also *A stone which is placed at the entrance of a trap* (**مَصِيدَة** or **مَصِيدَة** in different copies of the K) *for a lion, and which falls upon it when he enters: as also* **شهر**: (K, *TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهَام i. q. **سَعْلَاء** [app. meaning *The kind of goblin, or demon, thus called*]. (As, S, K.)

شَهَر The **دُلْدُل** [q. v., i. e. *hedge-hog*; or a certain species of *hedge-hog*; &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the male *hedge-hog*: (S, K, TA:) or such as has large prickles or spines, of male *hedge-hogs*, (K, TA,) and the like. (TA.) **شَهَر** **ظَهَرَ** **شَهَر**, occurring in a verse of El-Aashà, is said by AO to mean † *In a state of fright, or fear.* (TA.) — **شَهِيْمَة** An old woman: (K:) or, accord. to IAqar, a *hedge-hog*. (TA.)

مَشْهُور: see **شَهَر**. = Also *Frightened, or made afraid.* (S, TA.) — And, applied to a horse, *Chidden; or incited to quickness.* (TA.)

شهنز

شُهْنِيز i. q. **شُهْنِيز**, (ADK, K,) and **شُونِيز**, i. e. **الحَبَّة السَّوْدَاء**. (ADK, TA.)

شهو

1. **شَهَاء** and **شَهِيَة**: see 8. = **شَهَا**, aor. 2; and **شَهِي**, aor. 2; inf. n. **شُهْوَة**; *It [food &c.] was good, sweet, pleasant, or the like.* (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2. **شَهِيْتَة** [I made him, or caused him, to desire, to long, or to desire eagerly]. (Msb.) — [And **شَهِي** It excited desire, longing, eager desire, or appetite. For ex., in art. **سِق** in the K, **يُسْهِى** is said of the **سَبَات**, or berry of the sumach, meaning *It excites appetite.*] — And **شَهَى الشَّيْء** **شَهَى** **الشَّيْء** He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like. (MA.) One says, **هَذَا شَيْءٌ يُشْهِى الطَّعَامَ** i. e. [This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) — [And accord. to an explanation of the inf. n., **تَشْهِىَة**, in the KL, **شَهَاء** seems to signify also *He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest*; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. **شَاهَاه** (K, TA,) inf. n. **مُشَاهَاة** (TA,) *He was, or became, like him; he resembled him.* (K, TA.) = Also *He jested, or joked, with him*: (IAqar, TA:) [and] so **هَاشَاه** (K in art. **هشو**). — And accord. to IAqar, it is also used in relation

to the smiting action of the [evil] eye [perhaps meaning *He vied with him in smiting with the evil eye*: see also 4]. (TA.)

4. **اَشْهَاه** He gave him what he desired or eagerly desired. (K.) — And *He smote him with an [evil] eye*: (K:) in this sense [said to be] formed by transposition from **اَشْهَاه**. (TA.) = **مَا أَشْهَاهَا إِلَيَّ** means that she is desired, or eagerly desired, [i. e. *How great an object of desire is she to me*] as though it were from **شَهِي**, though this was not said: and **مَا أَشْهَانِي لَهَا** means that thou art desiring, or eagerly desiring, [i. e. *How desirous, or eagerly desirous, am I of her*]! so says Sb. (TA.)

5. **تَشْهَى** He demanded with repeated desire. (K, TA.) So in the saying, (TA,) **تَشْهَى عَلَيَّ كَذَا** (S, TA) [*He demanded with repeated desire, of such a one, such a thing*]. — See also what next follows.

8. **اَشْهَاه** (S, &c.) *He desired it, or longed for it*: (Msb:) *he loved it; and desired it, or wished for it*: (K:) or *he desired it eagerly, or intensely*: (M in art. **فَرَس**: [see an ex. in a poetical citation voce **فَرَس**]) and **شَهِيَة** (S, Msb, K,) aor. 2; (Msb, K;) as also **شَهَاه**, aor. 2; (AZ, Msb, K;) inf. n. **شُهْوَة** (S, TA) and **شَاهِيَة**, which last is an inf. n. [of a rare class] like **عَاقِيَة**; (TA;) signifies the same: (S, Msb, K:) and so does **تَشْهَاه**. (K.) [See what next follows.]

شُهْوَة [mentioned above as an inf. n.] is a word of well-known meaning; (S;) *Desire, or longing, or yearning, of the soul for a thing*; (Er-Rághib, Msb, TA;) [meaning *for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for* it has a more intensive signification than **إِرَادَة**; and the intelligent agree in opinion that it is not commendable: (M in art. **فَرَس**: [being either *lawful or unlawful*, it may be rendered as above: or *appetite: or appetite: or lust: or carnal lust*:] in the present state of existence, it is of two sorts, **صَادِقَة** [i. e. true], and **كَاذِبَة** [i. e. false]; the former being that without which the body becomes in an unsound state, as the **شُهْوَة** [or desire &c.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the K iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rághib, TA:) [also, to the gratification of venereal lust; thus in the K in art. **شَفَر**; see **شَفَرَة** and **شَفَرَة**: the pl. is **شَهَوَات** (Msb, TA) and **أَشْهِيَة** and **شَهِي**; the last mentioned by AHei, and a rare instance of a pl. of the measure **فَعْلَة** from a sing. of the measure **فَعْلَة** having an infirm letter for its last radical, like **قُرْيَة** pl. of **قُرْيَة** [and like **جَهْوَة** pl. of **جَهْوَة**]. (TA.)] **الشَّهَوَاتَانِ** means *The two appetites, that of the stomach and that of the generative organ.*

الشَّهْوَة الخَفِيَّة [The latent desire &c.] mentioned in a trad. is said to be any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself. (JM.) [**شَهْوَة الطِّينِ**, lit. *The longing for clay*, is app. used as a general term for *malacia*: see **خَمَاض**.]

شَهْوَان (S, Msb, K, TA) and **شَهْوَانِي** and **شَهِي** (K, TA,) applied to a man, *Desirous, or longing*; (S, *Msb, *K, *TA;) or *very desirous or longing; greedy; or voracious*: (TA:) fem. (of the first, Msb) **شَهْوَى** (Msb, K, TA:) pl. [of the first] **شَهَاوَى** (K, TA,) like **سَكَارَى** [pl. of the first] **سَكَارَانِ**. (TA.) [See an ex. of the pl. in a verse cited voce **جَرْدَانِ**.] One says, **رَجُلٌ شَهْوَانٌ لِلشَّيْءِ**, [*A man desirous &c. of the thing*]. (S.)

شَهْوَانِي: see the next preceding paragraph.

مُشْتَهَى i. q. **مُشْتَهَى** (S, Msb) [i. e. *Desired, longed for, or eagerly desired*:] or *pleasant, delicious, or sweet*: (Msb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] **أَبُو الشَّهِي** † *The بِرْبَط* [or *Persian lute*]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, † *The water-melon (anguria)*.] = See also **شَهْوَان**.

شَهَاء A man having much, or frequent, desire or longing or eager desire. (TA.) [See also **شَهْوَان**.]

شَاه [act. part. n. of 1; *Desiring, or longing; &c.*]. (Sb, TA.) = **شَاهِي البَصَرِ** A man sharp of sight: (S, K:) formed by transposition from **شَاهِي البَصَرِ**. (S.)

أَشْهَى [More, and most, desirable, or pleasant or delicious or sweet]. One says, **هُوَ أَشْهَى إِلَيَّ مِنْ كَذَا** [*It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing*]. (Msb voce **إِلَيَّ**.) See also another ex. in a verse cited voce **إِلَيَّ**, in art. **الو**.

مُشْتَهَى: see **شَهِي**. — [Used as a subst., its pl. is **مُشْتَهِيَات**.]

شوا

1. **شَاَنِي**, formed by transposition from **شَاَنِي**, aor. **يَشُو** and **يَشِي**, [but the latter form of the aor. is disallowed by MF,] *He preceded me, or outwent me.* (K.) = And *He grieved me.* (K.) — And *He pleased me.* (K.) Thus it bears two contr. significations. (TA.) And **شُوْتُهُ**, aor. **شُوْتُهُ**, *I pleased him.* (Lth, O.) — And **شُوْتُ بِهِ** *I was pleased with, and rejoiced in, him, or it.* (Lth, O, K.) [See also art. **شَاو**.]

شَو, n. un. **شَاءَة**: see art. **شوه**.

شِيَان (K, TA, and L in art. **تيج**), in form like the dual of **سَيْد** [except as to the final vowel], (TA,) [erroneously written in the CK **شِيَان**,]

and *شَيَان*, like *تَيَّحَان* and *تَيَّحَان* [q. v.], (L in art. *تَيَّح*) [applied to a man,] *Far-sighted*; (K;) either in the proper sense, or metonymically applied to a man characterized by deliberation, and reflection, and looking to the results of affairs. (TA.) Each is also applied as an epithet to a horse. (L in art. *تَيَّح*) [The radical letters of this epithet are either *شَوَا* or *شَيَا*; therefore it is mentioned again in art. *شَيَا*; and another form thereof, without *ء*, (*شَيَان*), is mentioned in art. *شَوَى*.]

شَوَى بِسَعْدِ هَذَا شَوَى
شَوَى بِسَعْدِ هَذَا شَوَى
شَوَى بِسَعْدِ هَذَا شَوَى
شَوَى بِسَعْدِ هَذَا شَوَى

1. *شَوْبٌ*, aor. *يَشْوِبُهُ*, (S, A, Mṣb.) inf. n. *شَوَّبَ* (S, A, Mṣb, K) and *شَيَّابٌ* (K,) *He mixed it*; (S, A, Mṣb, K;) such as milk with water; (Mṣb;) or honey with water. (A.) [And *It mingled with it*: for] one says also, *كَانَ رَيْحَتَهَا حَمْرًا يَشْوِبُهَا* [As though her saliva were wine with which honey mingled]. (A.) — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated, or sophisticated, it*.] It is said in a trad., *يَشْهَدُ بِشَهْدٍ + بَيَعُكُمُ الْحَلْفُ وَاللَّغْوُ فَشَوْبُهُ بِالْصَّدَقَةِ* [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., *هُوَ يَشْوِبُ وَيَرْوِبُ + He mixes, or confounds, or makes a confusion or disorder, in speech and in actions*: (S, TA:) or *he says right one time and wrong another time*: (Aṣ, TA:) or *he defends without energy*: (TA:) or *he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action*; and it is not from [the words *شَوْبٌ* and *رَوْبٌ* applied to] milk: so says Aboo-Sa'eed [i. e. Aṣ]: and he says also that *شَابَ عَنْهُ وَرَابٌ* means *he defended him at one time, and was sluggish, or indolent, at another time*: and that *عنه* *شَوْبٌ*, inf. n. *تَشْوِيبٌ*, means *he defended him without energy*: and thus this latter is expl. in the K, as is likewise *عنه* *شَابٌ*: also that the Arabs say, *لَقِيتُ فَلَانًا الْيَوْمَ يَشْوِبُ عَنْ أَصْحَابِهِ*, meaning *I found such a one to-day defending his companions in some measure*. (TA.) [See also art. *رَوْب*.] — *شَابٌ* also signifies *He acted treacherously, perfidiously, or unfaithfully*: (Fr, TA:) *he lied*: *he deceived in selling or buying*: and *he acted dishonestly, insincerely, or with dissimulation*. (IAṣr, TA.) — [See also Har p. 448; where it is implied that it signifies also *He spoke truth, or was veracious*.]

2: see the preceding paragraph.

7: see what next follows.

8: *اشتَاب* *It was, or became, mixed*; (O, K;) as also *انشاب*. (K.)

شَوْبٌ inf. n. of 1 [q. v.]. (S, A, &c.) — [Hence,] *لَا شَوْبَ وَلَا رَوْبَ*, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying*: so says IAṣr: or *I am irresponsible with respect to this commodity*: or, as he is related to have said, *thou art irresponsible for its being*

faulty, or defective. (TA. [See also *شَوْبَةٌ*.]) — And *شَوْبٌ* (TA) and *شَيَّابٌ*, (S, TA,) [each an inf. n. used as a subst. properly so termed,] or *شَيَّابَةٌ*, (so in one copy of the S,) signify *A mixture; an admixture; or a thing mixed with another thing*. (S, TA.) Thus *شَوْبًا* signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is *شَوْبًا*, meaning *a thing with which another thing is mixed*. (Bd.) *الشَوْبُ* also signifies [particularly] *What is mixed [with something else], of water or of milk*: (K:) one says, *سَقَاهُ الذَّوْبَ بِالشَّوْبِ* *He gave him to drink honey with water, or milk, mixed [therewith]*: (TA:) or *سَقَاهُ الشَّوْبَ بِالذَّوْبِ* *He gave him to drink milk [mixed] with honey*. (IDrd, TA.) And *Mixed honey*; as in the saying, *مَا عِنْدِي شَوْبٌ وَلَا رَوْبٌ* *I have not mixed honey nor milk such as is termed* *رَائِبٌ* [q. v.]: (IAṣr, TA:) or [simply] *honey &c.*; (A, Mṣb, TA;) so called because they mix it with beverages; (Mṣb;) as in the saying, *سَقَاهُ الشَّوْبَ بِالرَّوْبِ* *He gave him to drink honey with clarified butter, or with milk*. (A.) And *Broth*; as in the saying, *مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ* *He has not broth nor milk*. (S, K; but in the latter, *مَالَهُ*.) And *شَوْبٌ* signifies also *A piece of dough*. (K.) — And [the pl.] *أَشْوَابٌ* signifies *A medley, or mixed multitude, of sundry sorts*: a less particular term than *أَوْبَانٌ*, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.) accord. to El-Jawálēkē, it is an arabicized word, from the Pers. *آشوب*. (TA in art. *وشب*.)

شَوْبٌ: see *شَوْبًا* in the next preceding paragraph.

شَوْبَةٌ *Deceit, delusion, guile, or circumvention*: (K; [see also *شَوْبٌ*.]) [or, app., somewhat thereof:] one says, *فِي فَلَانٍ شَوْبَةٌ* [In such a one is deceit, &c.]. (TA.)

شَيَّابَةٌ *A virgin in the night of her devirgination*: (Ibn-Abi-l-Hadeed, MF:) [either from *شَابٌ* having for its aor. *يَشْوِبُ*, signifying “he mixed,” or from *شَابٌ* having for its aor. *يَشْيِبُ*, signifying “he became white-headed, or hoary;” as shown by what follows:] one says, *بَاتَتْ بِبَيْلَةٍ شَيَّابَةً* (S and A in art. *شيب*, and K in the present art.) and *بَيْلَتُهُ الشَّيَّابَةُ* (K,) *She passed the night of a virgin then devirginated*, (S, A, K,) and *of the virgin then devirginated*: (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, *بَاتَتْ بِبَيْلَةٍ حَرَّةٍ* (S, TA:) and one says also, *بَيْلَتُهُ حَرَّةٌ* and *بَيْلَتُهُ شَيَّابَةٌ* (TA in art. *حر*.) Z, in the A, mentions the first phrase in art. *شيب*, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the *شَيَّابَةُ* is substituted for *و*, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that *شَوْبًا* has not been

heard instead of *شَيَّابَةُ*: ISd, in the M, mentions it in arts. *شوب* and *شيب*; observing that the *ي* is said to take the place of *و*: J, as well as Z and others, mentions it in art. *شيب* [q. v.]. (TA.)

شَوْبٌ: see *شَيَّابَةٌ* and *شَيَّابٌ*.

شَوَائِبٌ sing. of *شَوَائِبٌ* meaning *The whiteness [mixing] with the darkness of night*. (Har p. 58.) — The saying *لَيْسَ فِيهِ شَائِبَةٌ مَلِكٌ* may be from *شَابَهُ* “he mixed it;” meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small; like as one says, شَيْءٌ فِيهِ عُلُقَةٌ وَلَا شُبَّةٌ*; it being an instance of the measure *فَاعِلَةٌ* in the sense of the measure *مَفْعُولَةٌ*, as in *عَيْشَةٌ رَاضِيَةٌ*: thus the lawyers use it. (Mṣb.) — *شَائِبَةٌ* is also sing. of *شَوَائِبٌ* meaning *Uncleanesses, filths, or pollutions; or unclean, filthy, or foul, things*. (S, Mṣb, K. *)

مَشْوِبٌ (S, Mṣb) and *مَشْيِبٌ*; the latter from *شَيْبٌ* [“it was mixed”], *Mixed*. (S, Mṣb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh Es-Saadee, TA,) *وَمَا قُدِّرَ فِي الْقَصَاعِ مَشْيِبٌ*

i. e. [And the water of cooking-pots, in the wooden bowls,] *mixed with seeds for seasoning and with sauces*. (S.) — *الْفَتْحَةُ الشَّوْبَةُ بِالْكَسْرِ* means [The fet-hah that is mingled with kesreh; which is] the *fet-hah* that precedes the *ا* of *إِمَالَةٌ*; as in *عَابِدٌ* and *عَارِفٌ* [when they are pronounced “‘ebidun” and “‘erifun”]; for *امالة* consists in inclining [the sound of] *fet-hah* towards [that of] *kesreh*; whereby [the sound of] the *ا* that follows it is inclined, and is not a pure *ا*; for like as [the sound of] the *fet-hah* is mingled [with that of] *kesreh*, so is [the sound of] the *ا* [mingled with that of] *ا*. (L, TA.)

مَشَاوِبٌ, with damm [to the م], and *fet-h* to the *و*, [not with both of these vowels to the *و* as supposed by Freytag,] The case (غلاف) of a flask or bottle; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of Aṣ: (TA:) pl. *مَشَاوِبٌ*: (AHát, K;) or the pl. signifies [receptacles of the sorts called] *أَسْفَاطٌ* [pl. of *سَقَطٌ*] and *حَقَقٌ* [pl. of *حَقَّةٌ*] made of palm-leaves. (A.)

شوذ

2. *شَوَذَ السَّحَابُ الشَّمْسُ* *The clouds covered the sun*, (K;) as though it were turbaned with a dust-coloured haze inclining to yellow; as is the case in a year of drought; i. e. (T, L) *thin clouds containing no water surrounding it*, (T, L, K;) having the hue above described. (T, L.) — *شَوَذَتِ الشَّمْسُ* [thus in the L and K, not *شَوَذَتْ* nor *تَشَوَذَتْ*] *The sun inclined to setting*, (T, L, K;) and *became covered with such clouds [as those above described]*: (T, L:) *became turbaned with clouds*. (AHn, L.) — *تَشَوَّذَهُ*, (inf. n. *تَشْوِذٌ*, L,) + *He turbaned him; attired him with a turban*: (AZ, T, L, K;) app.

from شَوَّذَتِ الشَّمْسُ. (T, L.) And شَوَّذَ رَأْسَهُ + He turbaned his head. (Msb.)

5. شَوَّذَ and اشتاد + He turbaned himself; attired himself with a turban. (AZ, T, S, L, K.) [See above.]

8: see what next precedes.

فَلَانٌ حَسَنُ السَّيِّدَةِ + Such a one is goodly in his manner of turbaning. (K.)

خَيْرُ الْأَشَاوِدِ + The best of the creation, or of mankind, or people; syn. خَيْرُ الْخَلْقِ. (K.)

مَشَوَّذٌ + A turban; (IAar, S, Mgh, L, Msb, K;) as also مَشَوَّذٌ: (K:) pl. of the former مَشَاوِذُ; (S, Mgh, L, Msb, K;) and of the latter مَشَاوِذُ (K.) — + A king: (K:) a crowned king. (TA.) — + A lord, or chief, (K,) to whom obedience is paid. (TA.)

مَشَوَّذٌ: see the next preceding paragraph.

شور

1. شَارَ (S, A, Msb, K,) aor. يَشُورُ (Msb,) inf. n. شَوْرٌ (Msb, K) and مَشَارٌ and شَيَارٌ and مَشَارَةٌ (K;) and اشتار, and شار (S, K,) and مَشَارَةٌ (A, K;) He gathered honey; (S, Msb;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places. (TA.) = شار, inf. n. شَوْرٌ, He exhibited, showed, or displayed, a thing. (IAth, TA.) — شار الدابة (S, A, Mgh, Msb, K,) inf. n. شَوْرٌ (S, Mgh, Msb, K) and شَوَارٌ (K, TA,) or شَوْرٌ (CK;) and شَوْرَهَا (A, K,) inf. n. تَشْوِيرٌ; (TA;) and شارها (Th, K,) but this last is rare; (Th, TA;) He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Msb,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Msb;) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he might know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, شار نفسه (K, TA.) [Hence] شار نفسه the female slave. (K, TA.) [Hence] شار نفسه He displayed his agility, to show his power. (TA, from a trad.) — And شَرَّتْهُ I ornamented, or decorated, it. (TA.) = شار He (a man) became goodly in countenance. (Fr, TA.) — He (a horse) became fat and goodly: (S:) and so شارت said of a she-camel: (TA:) [and تشورت said of a woman: (Freytag, from the Deewān of the Hudhalees:)] or شارت said of a she-camel, she became fat; (K;) and in like manner اشتار and شارت said of a he-camel: (S:) and شارت and تشارت the camels became somewhat fat: (S:) and تشارت they became fat and goodly: (K:) or this last signifies † they became fat; because their owner points to such with his fingers; as though they desired to be pointed to. (A.)

2. شَوْرَ الدَّابَّةِ, inf. n. تَشْوِيرٌ: see 1. — شَوْرَ بِهِ He did to him a deed of which one should be ashamed: (Yaaqoob, Th, A, K:) or he made bare

his pudenda: (O:) or as though he made bare his pudenda. (S.) — And شَوْرَهُ (Lh, S,) and شَوْرَ بِهِ (Lh, TA,) He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — شَوْرَ الْقُطُنَ He turned over [or separated and loosened] the cotton by means of the مِسْوَار [q. v.]. (TA.) — See also 4, in two places.

3. شَاوَرَهُ (inf. n. مَشَاوَرَةٌ and شَوَارٌ, TA,) and شَوْرَهُ, both signify the same, (S, Msb,) He consulted him, or consulted with him; he debated with him in order that he might see his opinion; (Msb;) respecting the thing or affair: (S, Mgh, * Msb:*) or † the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6.

4: see 1, first sentence. — أَشْرَنِي عَسَلًا (K,) or عَلَى الْعَسَلِ, (Sh, Sgh, L,) Help thou me to collect honey, or the honey. (Sh, Sgh, L, K.) = أَشَارَ الدَّابَّةَ: see 1. — أَشَارَ النَّارَ, and أَشَارَ بِهَا (K,) and أَشَوْرَهَا, or أَشَوْرَ بِهَا, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and شَوْرَ بِهَا (K, TA,) He stirred up the fire, or made it to burn up; syn. رَفَعَهَا. (K.) = أَشَارَ إِلَيْهِ (S, Msb, K,) inf. n. إِشَارَةٌ (Msb,) He made a sign to him, with the hand, (S, Msb, K,) or with the head, (Msb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Msb;) as also إِلَيْهِ شَوْرٌ (ISk, S, Msb, K,) inf. n. تَشْوِيرٌ. (Msb.) — [And He or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, اسمُ إِشَارَةٍ A noun of indication; as ذَا &c. And] أَشَارَ إِلَى الْحَرَكَةِ بِصَوْتٍ خَفِيٍّ [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed الرَّوْمُ. (IAar p. 351.) And أَشَارَ إِلَى الْإِعْرَابِ فِي الْوَقْفِ [He indicated the case-ending by the pronunciation termed الرَّوْمُ in pausing; as when you say أَيْ with a slurring of the final vowel-sound to one who says to you مَرَبِي رَجُلٌ. (S) voce بِهِ — أَشَارَ بِهِ He made it known. (Har p. 357.) — أَشَارَ عَلَيْهِ He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har ibid.) — أَشَارَ عَلَيْهِ بِكَذَا [in the CK] He counselled him, or advised him, to do such a thing; (S, * Msb;) showed him that he held it right for him to do such a thing: (Msb:) or he commanded, ordered, or enjoined, him to do such a thing. (K.)

5. تَشَوَّرَ He had a deed done to him of which one should be ashamed. (Yaaqoob, Th, A, K.) [It occurs in a saying of Yaaqoob, respecting an indecent action of an Arab of the desert, app. as

meaning His pudenda became exposed; (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) = See also 1, last sentence.

6. أَشْتَوَرُوا and أَشْتَوَرُوا (A, Mgh, Msb) They consulted one another, or consulted together; they debated together in order that they might see one another's opinion: (Msb:) تَشَاوَرٌ signifies the extracting, or drawing forth, opinion; as also مَشَاوَرَةٌ and مَشَوْرَةٌ and مَشَوْرَةٌ, from شَارَ “he extracted honey;” (Bd in ii. 233;) and شَوْرِي signifies the same as تَشَاوَرٌ. (Bd in xlii. 36, and Mgh.) = تَشَاوَرَهُ النَّاسُ occurs in a trad. as meaning أَشْتَبَرُوهُ بِأَبْصَارِهِمْ [app. The people rendered him conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art.; as though the ش were a substitute for و.])

8. أَشَارَ: see 1, first sentence. — And see 10. = See also 1, last sentence, in two places. = أَكْتَارَ i. q. أَشَارَ ذَبَبٌ [He (a horse) raised his tail in running]. (Sgh, TA.) = أَشْتَوَرُوا: see 6.

10. أَشْتَارَ: see 1, first sentence. — See also 3, in two places. — أَشْتَارَ النَّاقَةَ He (a stallion-camel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also أَشَارَهَا. (A'Obeyd, TA.) = It (a man's case or affair) became manifest. (AZ, K.) — He put on, or clad himself with, goodly apparel. (K.) — See also 1, last sentence, in two places.

شَارَ: see شَوْرَ, in two places.

شَوْرٌ Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) — See also شَوْرَةٌ, with which it is syn. in several senses accord. to the O and some copies of the K.

شَوْرٌ: see شَوْرَةٌ, with which it is syn. in several senses accord. to the L and some copies of the K.

شَارَةٌ: see شَوْرَةٌ, in three places.

شَوْرَةٌ: see شَوْرَةٌ, in three places: = and see مَشَاوَرَةٌ. = Also i. q. خَجَلَةٌ [i. e. Confusion, or perplexity, and inability to see one's right course, by reason of shame: &c.]. (K.)

شَوْرَةٌ (S, IAth, O, L, K,) with damm, (IAth, L,) and شَوْرَةٌ (TA, and so in some copies of the K,) and شَارَةٌ (S, O, L, K,) in which the l is changed from و, (TA,) and شَوْرٌ (so in the L and in some copies of the K,) or شَوْرٌ (so in other copies of the K and in the O,) and شَوَارٌ (S, O, K,) and شَيَارٌ (O, K,) Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb. (S, IAth, O, L, K.) One says, فَلَانٌ حَسَنُ الشَّارَةِ شَوْرَةٌ Such a one is goodly in form or appearance, &c. (TA.) And هُوَ رَجُلٌ حَسَنُ الصُّورَةِ وَالشُّوْرَةِ He is a man goodly in respect of form and of appear-

ance, &c. (Fr. S. [See also below.]) — *Goodliness, or beauty*: (IAth, L, K:) so *شُورَة* is expl. by IAar: (O:) and *شُورَة*, with fet-h, is expl. as signifying *pleasing beauty*: (TA:) app. from *شُور*, the “act of exhibiting, or showing,” a thing. (IAth, TA.) — *Clothing, or apparel*: (S, O, L, K:) *شُورَة*, with fet-h, is said to have this signification by Th: and *شُورَة* is also expl. as signifying *goodly, or beautiful, apparel*. (TA.) — *Ornament, or nature, or finery*. (K.) — *Fatness*. (K.) — And *شُورَة*, with damm, and *مَشُورَة*, *Aspect, or pleasing aspect*; syn. *مَنْظَر*: and *Internal, or intrinsic, state or quality*; syn. *مَخْبَر*. (K, *TA.) One says, *شُورَة* *لِفُلَانٍ مَشُورًا* i. e. *مَنْظَر* [Such a one has not a pleasing aspect]. (TA.) And *شُورَة* *فُلَانٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ* Such a one is good in respect of form, and of internal state or qualities, when tried. (TA.) And *شُورَة* *فُلَانٌ حَسَنُ الشُّورَةِ* Such a one is good when one tries him. (A, S, TA.) = For the first word (*شُورَة*), see also *مِشُورَة*. = And see *مَشُورَة*.

شُورَى A certain marine plant; (K;) a sort of trees, of the trees of the shores of the sea: (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab. p. 37), *seuira marina*; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fulvis: &c.: said by him to be called in Arabic “schura” *شوره*; and by the people of Maskat, “germ” *قمر*:] a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the *دُوب* in the thickness of its stem and the whiteness of its bark, and also called *قمر*. (O.)

شُورَى: see *مَشُورَة*, in four places; and 6.

شُورَان [whether with or without tenween is not shown] i. e. *عَصْفَر* [i. e. *Safflower, or bastard saffron*]. (K.)

شُورَة: see *شُورَة*. = Also, (ISk, S, Msh, K,) and *شُورَة*, and *شُورَة*, (Msh, K,) The furniture and utensils of a house or tent; (ISk, S, Msh, K;) such as are deemed goodly: (Ham p. 305, in explanation of the first:) and of a camel's saddle. (S, Msh.) — And the first, (S, Msh, K,) and *شُورَة*, second, (Msh, K,) and *شُورَة*, third, (K,) The pudendum, or *pundenda*, (*فَرْج*, S, Msh,) of a woman and of a man: (S:) or a man's penis, [see also *مَشُورَة*], and his testicles, and his posteriors or anus (*أَسْت*). (K.) *شُورَة* *أَبْدَى* *اللَّهِ شُورَة* is a form of imprecation, (TA,) meaning *May God make bare his pudenda*. (S, A, TA.) = *شُورَة* *رِيح* A soft, or gentle, wind: (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.)

شُورَة: } see *شُورَة*; each in two places.
شُورَة: }

شُورَة: see *شُورَة*. = Also a name given by the Arabs to *Saturday*, (S in this art., and K in art. *شِير*), in the Time of Ignorance: (TA in art. *شِير*:) pl. [of pauc.] *أَشِير* and [of mult.] *شِير* and *شِير*.

Bk. I.

(Zj, K:) accord. to Zj, you may say *ثَلَاثَة شِير* [Three Saturdays, using *شِير* as a pl. of pauc.]: so in the Tekmileh. (TA.)

شِير One's consuler, or counsellor with whom he consults: and one's *وَزِير* [q. v.]: (K:) one qualified for consultation: (S, TA:) pl. *شُورَة*. (K.) One says, *فُلَانٌ خَيْرٌ شِيرٍ* Such a one is [good,] qualified for consultation. (S, TA.) — A man goodly in respect of *شَارَة* [i. e. appearance, or apparel, &c.]: (Fr, S, A:) or beautiful, or good: in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, *إِنَّهُ لَصِيرٌ شِيرٍ* Verily he is goodly in form and in appearance or apparel &c. (Fr, S, A.) — A man goodly in his internal, or intrinsic, states or qualities, when tried; as also *شَارَة*: one says *رَجُلٌ شِيرٌ صَبَرٌ* and *شَارٌ صَارٌ* A man goodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance. (TA.) — *Fat*: (TA:) or fat and goodly: (S, K, TA:) pl. *شُورَة*, applied to horses, (S, K,) and to camels. (S.) — *قَصِيدَة شِيرَة* A beautiful ode; (K;) an excellent ode. (TA.)

أَشُور [More, and most, distinguished by *شُورَة* or *شَارَة*, i. e., form, or appearance; &c.]. *أَشُور عَرُوسٍ* [The comeliest bride that was to be seen] is a phrase occurring in a trad. relating to Ez-Zebbā [a queen of El-Heereh, celebrated for her beauty]. (A, TA.)

حَلِيَّة *أَشُور* [or habitation of bees, generally a hollow in a rock,] (S, K,) from which one gathers, or extracts, honey; (S;) a bee-hive; as also *مَشُورَة*. (KL.) See the next paragraph. [And see also *مِشُورَة*.]

مَادِي *مَشُورَة* White honey (TA) gathered, (S, TA,) or which one has been assisted to gather. (K, TA.) AA cites the following verse, (S,) of El-Kutāme, (accord. to a copy of the S,) or of 'Adee Ibn-Zeyd, (O, TA.)

* وَسَمَاعٌ يَأْذَنُ الشَّيْخَ لَهُ *
* وَحَدِيثٌ مِثْلُ مَادِي مَشُور *

[And a singing, or a musical performance, (or, instead of And, the meaning may be Many,) to which the old man would lend ear, and a discourse like gathered white honey]: but As disapproves of this, and says that the right reading is *مَادِي* *مَشُورَة* [white honey of a habitation of bees from which it has been extracted], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the م. (S, TA.)

مَشُور A thing ornamented, or decorated. (K.) *مَشُور*, (S,) or *مَشُورَة*, (K,) or both, (TA,) The wooden implement with which honey is gathered: (S, K, *TA:) pl. of the former *مَشُورَة*. (S.)

مَشَارَة: see *مَشُورَة*. = Also A rivulet, or streamlet, for irrigation; syn. *سَاقِيَة*: (TA voce *رَكِيْب*) or a channel of water: (TA voce *دَبْر*:) or a *دَبْرَة*

[i. e. either a small channel of water for irrigation or a portion of ground] in land sown or for sowing: (S, K:) or a *دَبْرَة* [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (*مَقْطَعَة*), for sowing and for planting: it may be of this art., or from *الْبَسْرَة*: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also *دَبْرَة* and *جَبَس*: (R, TA:) pl. *مَشَارِير* and *مَشَارِير*. (K.)

مَشُورَة: see the next paragraph, in four places.

شُورَى and *مَشُورَة* and *مَشُورَة* signify the same: (S:) the first and second are subst. from *تَشَاوَرُوا*, and the third is a subst. from *تَشَاوَرُوا*: (Msh:) or the first (Lth) and second [which is written in the CK *مَشُورَة*] (Lth, K) and third (K) are from *الْإِشَارَة* (Lth) *أَشَارَ عَلَيْهِ*: (K:) [they signify Consultation; or mutual debate in order that one may see another's opinion; or counsel, or advice: or a command, an order, or an injunction: or] the extracting, or drawing forth, opinion: (Bd, as mentioned above: see 6:) *مَشُورَة* [in the CK *مَشُورَة*] is of the measure *مَفْعَلَة*, [originally *مَشُورَة*, in the CK *مَفْعَلَة*] not *مَفْعُولَة*, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this last measure: (TA:) it is like *مَعُونَة*: (Msh;) and is a contraction of *مَشُورَة*: (Fr, TA:) and it is said also to be from *شَارَ الدَّابَّة*; or, accord. to some, from *شَارَ الْعَسَل*; good counsel or advice being likened to honey. (Msh.) One says, *بِالْمَشُورَة* *عَلَيْكَ بِالْمَشُورَة* *فِي أُمُورِكَ* [Keep thou to consultation, or take counsel, in thine affairs]. (A.) And *فُلَانٌ جَيِّدُ الْمَشُورَة* [Such a one is good, or excellent, in consultation, or counsel]. (TA.) And *أَمْرُهُمْ شُورَى* *بَيْنَهُمْ*, like *أَمْرُهُمْ فَوْضَى بَيْنَهُمْ*, [Their affair, or case, is a thing to be determined by consultation among themselves,] i. e., none of them is to appropriate a thing to himself exclusively of others. (Msh.) It is said of 'Omar, *تَرَكَ الْخِلَافَة شُورَى* [He left the office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Alee and Talhah and Ez-Zubeyr and 'Abd-er-Rahmán Ibn-'Owf and Saad Ibn-'Abee-Wakkās. (Mgh.) And one says also, *النَّاسُ فِيهِ شُورَى* [The people are to determine by consultation respecting it]. (A.)

المَشِيرَة The forefinger, or pointing finger. (A, K.)

تُوبٌ مَشُور A garment, or piece of cloth, dyed with *شُورَان*, meaning *عَصْفَر* [i. e. *safflower*]. (K, TA.)

مَشُورَة: see *مَشُورَة*. — Also The string of the *مَنْدَف* [q. v.]: (K, TA:) because the cotton is turned over [or separated and loosened] (*يُشَوَّر* i. e. *يُقَلَّبُ*) by means of it. (TA.) = Also A place in which beasts are exhibited, or displayed,

(S, A, Mgh, Msh, K,) for sale, and in which they run. (Mgh, Msh.) Hence the saying, **إِيَّاكَ وَالْخُطْبَ فَإِنَّهَا مَشَوَارٌ كَثِيرٌ الْعِتَارُ** [Avoid thou orations, for they are means of display in which one often stumbles]. (S, A, K.) — And The pace, or manner of going, of a horse: one says **فَرَسٌ قَرَسٌ حَسَنُ الْمَشَوَارِ** [A horse good in respect of pace, or manner of going]. (A.) = See also **شُورَةٌ**, latter part, in three places. — One says of camels, (K,) or of a beast, **دَابَّةٌ**, (TA,) **أَخَذَتْ مَشَوَارَهَا** and **مَشَرَتْهَا** They, or it, became fat and goodly (K, TA) in appearance. (TA.) = [It occurs in the O and K, in art. **حَقَق**, as signifying The penis of a horse: perhaps a mistranscription for **شَوَار**, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] = [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked ADK, Is it **نَشَوَارٌ** or **مَشَوَارٌ**? and he said **نَشَوَارٌ**, and asserted it to be Pers.:" (O, TA:) it is an arabicized word, (K,) originally **نَشْخَوَار**: (O, K: or, as in the CK, **نَشْخَوَار**: [correctly **نَشْخَوَار** or **نَشْخَوَار**]:) one says, **نَشَوَّرَتِ الدَّابَّةُ نَشَوْرًا**. (TA.)

مَشَوَارَةٌ A place in which bees deposit their honey; as also **شُورَةٌ**; (K:) or, as written by Sgh, the latter word is [**شُورَةٌ**,] with fet-h. (TA.) [See also **مَشَارٌ**.]

مَشْتَارٌ A gatherer of honey. (S, TA.) — See also **مَشَارٌ**.

مُسْتَشِيرٌ Fat; (AA, S;) as also **شُورَةٌ**, with damm, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also **شِيرٌ**.] — And A stallion-camel (El-Umawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.)

شوس

1. **شَوَسَ** (K,) aor. **يَشْوُسُ** (TA,) inf. n. **شَوْسٌ**; (S, A, K, TA:) and **يَشَاسُ**, aor. **يَشَاسُ** (Lth, K, TA,) or **يَشْوُسُ**; (Ham p. 68;) He looked from the outer angle of his eye, by reason of pride, or of anger, or rage: (S, A, K:) or, as in the M, he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger: or he raised his head in pride: (TA:) or he made the eye small, contracting the lids, to look: and **تَشَاوَسَ** has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, **تَشَاوَسَ فِي نَظَرِهِ**, meaning he looked with the look of the haughty, or proud: (TA:) or **تَشَاوَسَ إِلَيْهِ** he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked: (AA, S, TA: [see also 3:]) or **تَشَاوَسَ** signifies he looked towards the sky with one of his eyes: or it means he showed, or manifested, pride and self-conceit, and haughtiness; agreeably with the general analogy of verbs of this measure: and **شَوْسٌ** is in the natural disposition. (TA.) — Also He was such

as is termed **أَشْوَسٌ** meaning bold, or daring, to engage in fight, and strong. (TA.) = **شَوْسٌ** [inf. n. of **شَاسَ**] in relation to the **سَوَاك** [or tooth-stick] is a dial. var. of **شَوْصٌ**: (IAar, K, TA:) one says, **شَاسَ فَاهُ بِالسَّوَاكِ**, like **شَاصَهُ** [q. v.]. (Fr, TA.)

3. **شَاوَسَهُ** [He looked at him in the manner of him who is termed **أَشْوَسٌ**; like **تَشَاوَسَ إِلَيْهِ**: see **مَشَاوَسٌ**.]

6: see the first paragraph.

أَشْوَسٌ, applied to a man, (S, A,) Who looks in the manner expl. above, in the first sentence of this art.: (S, A, K:) or in whose look is known anger; or rancour, malevolence, malice, or spite; and pride: (TA:) or raising his head by reason of pride: (AA, TA:) fem. **شَوْسَاءُ** (A, TA:) and pl. **شَوْسٌ**. (S, A, K.) [Hence the saying,] **بَلِيٌّ فَلَانٌ يَشْوُسُ الْخُطُوبَ** [Such a one was tried with terrifying, or severe, calamities or afflictions]. (A, TA.) — Also Bold, or daring, to engage in fight, and strong. (TA. [See also **شَوْسٌ**: and see **أَشْرَسٌ**].)

مَشَاوَسٌ † Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk; (A, *K:) as though it looked at him who came to it in the manner of him who is termed **أَشْوَسٌ** (**كَأَنَّهُ يَشَاوِسُ الْوَادِ**). (A, TA.)

شوش

2. **تَشَوَّشَ عَلَيْهِ الْأَمْرُ**, inf. n. **تَشْوِيشٌ**, He rendered the affair, or state, or case, confused, disordered, or perplexed, to him: (El-Farábee, S, *Msh: the inf. n., and that only, mentioned in the S in art. **شِيش**;) or, accord. to certain of those skilled in the abstrusities and niceties of science, **شَوْشٌ** is a post-classical word, and the chaste word is **هَوَّشَ**: accord. to IAmB, the leading lexicologists hold that one should only say **هَوَّشَ**; and Az and others say the same: (Msh:) [F also says,] **تَشْوِيشٌ** is a mistake for **تَهْوِيشٌ**. (K.) See also **شَوَائِشٌ**.

5. **تَشَوَّشَ عَلَيْهِ الْأَمْرُ** The affair, or state, or case, became confused, or perplexed, to him: (El-Farábee, S, Msh: mentioned in the S in art. **شِيش**;) or this is post-classical: (Msh:) or **تَشَوَّشٌ** is a mistake for **تَهْوِيشٌ**. (K.)

6. **تَشَاوَسَ الْقَوْمُ** The people, or company of men, became mixed, or confounded, together; syn. **تَهَاوَسَ**. (Sgh, K.)*

شَوْسٌ q. v. **أَبْطَالَ شَوْسٌ** in the phrase **شَوْسٌ** [pl. of **أَشْوَسٌ**, q. v.]. (O, K.)

شَوْشَاءُ and **شَوْشَاءُ** (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, Light, or agile: (Lth, O, K:) or, so applied, swift: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet **شَوَائِشٌ**

with hemz, by poetic license, to a **نَاضِجٌ** [properly meaning a camel upon which water is drawn from a well]; originally from **شَوْشَاءُ** (O,) or **شَوْشَاءُ**, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

شَوَائِشٌ (O, and so in the TA as from the K,) or **شَوَائِشٌ** (so in the CK and in my MS. copy of the K,) Between them is disagreement, dissension, discord, or difference: (O, K:) the vulgar say **تَشْوِيشٌ**. (O, TA.)

شَوَائِشٌ: see **شَوَائِشٌ**.

مَشْوُشٌ (so accord. to my copy of the KL,) or **مَشْوُشٌ** (so accord. to Golius from the KL,) A small turban (**دَسْتَارِجَةٌ**). (KL. [Comp. **مَشْوُذٌ**.])

مَشَاوَسٌ Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its remoteness [from the surface of the ground] or its paucity: (K:) a dial. var. of **مَشَاوِسٌ** [q. v.]. (TA.)

شوص

1. **شَاصَ**, aor. **يَشْوُصُ** (S, A, Mgh, Msh, K) and **يَشَاصُ**, in all its senses, (O, K,) inf. n. **شَوْصٌ** (S, Mgh, Msh, K,) He set up a thing with his hand: (Msh, K:) or he put it into a state of commotion: (Msh:) or it signifies also he moved it violently from its place. (IDrd, K.) — He rubbed a thing with his hand. (IAar, K.) — He washed (A'Obeyd, S, Mgh, Msh, K) a thing, (Msh,) or anything: (A'Obeyd:) he cleansed (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the **سَوَاك** [or tooth-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (IAar.) You say **شَاصَ فَاهُ** He cleansed and washed his teeth, (Mgh,) **بِالسَّوَاكِ** [with the tooth-stick]. (Msh.) And **شَاصَ أَسْنَانَهُ** (A,) or **فَاهُ**, (TA,) [or app., **شَاصَ** alone, accord. to the K,] He cleansed his teeth with the **سَوَاك**: (AA, K, TA:) or he did so by passing it across his teeth: (A, TA:) or from below upwards: (K, TA:) or by thrusting it into them, or between them: (TA:) and in like manner you say, **فَاهُ** † **شَاصَ** (TA,) inf. n. **شَوْصٌ**; (Fr, K, TA;) and **فَاهُ** † **شَوْصٌ** (TA,) inf. n. **شَوْصٌ**. (K, TA.) — Also He chewed a **سَوَاك** [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, *TA.)

2: } see 1, near the end of the paragraph.
4: }

شَوْصُ السَّوَاكِ The washings (**غَسَالَةٌ**) of the tooth-stick: or what remains from the tooth-stick when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trad.: **اِسْتَعْنُوا عَنِ النَّاسِ وَلَوْ يَشْوُصُ السَّوَاكُ** [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick: i. e., as long ye possess anything]. (TA.)

شوط

1. **شَاطَ**, aor. **يَشْطُطُ**, inf. n. **شَوُطٌ**, He ran a heat,

or single run, or a run at once, to a goal, or limit. (TA.)

2. شَوَّط, inf. n. تَشْوِيطٌ. He (a man, IAr) made a long journey; his journey was, or became, long. (IAr, K.) = شَوَّطَ الْفَرَسَ: see 5. — شَوَّطَ سَفِينَتَهُ

He voyaged with his ship. (TA.) = Also شَوَّطَ He made a cooking-pot to boil. (El-Kilábee.) — He cooked thoroughly flesh-meat; (Ibn-'Abbád, Sgh, K;) as also شَيَّطَ: (Ibn-'Abbád, Sgh:) or both signify he smoked it, or made it smoky, and did not thoroughly cook it. (TA.) — † It (hoar-frost, or rime,) burned (أَحْرَقَ, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شَيْط, in two places.

5. تَشَوَّطَ الْفَرَسَ, [in the CK, شَوَّطَ, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, TA.)

شَوَّطٌ A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Msb, K;) syn. طَلَقَ: (S, Msb:) pl. أَشْوَاتٌ. (S, Mgh, Msb, K.) You say, عَدَا شَوَّطًا He ran a heat. (S.) And طَافَ شَوَّطًا He performed seven circuits round the House [of God, i. e. the Ka'bah]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شَوَّط: (S, Msb, TA:) but some of the lawyers disapprove of this application of the term أَشْوَاتٌ. (IF, K, TA.) — [It is also, app., an inf. n. used as an epithet: for one says, شَوَّطٌ جَاءَ مِنَ الْخَيْلِ: see سَنَّ, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

* وَنَازَحَ مُعْتَكِرِ الْأَشْوَاتِ *

[app. meaning And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) — And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رَشَقَ.) — Also The space of ground over which a horse runs; such as a مَبْدَانٌ, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574:)] and so تَشْوِيطَةٌ. (TA.) — Also † A scope; an object to be reached, or accomplished; syn. غَايَةٌ: whence the saying, الشَّوْطُ بَطِينٌ † The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — And † A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending, (Ish, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (Ish, O:) pl. شَيَاطٌ; (Ish, O, K;) originally شَوَّاطٌ. (Ish, O.) Z writes it with س. (TA. See سَوَّطٌ.) = شَوَّطَ ابْنُ آوَى. q. v. [The jackal]: (IDrd, S, Z, O, L, K;) or some other beast. (L.) = شَوَّطَ

بَاطِلٌ: see سَوَّطَ بَاطِلٌ, in art. سَوَّطَ: accord. to IDrd, it is not of established authority. (O.)

تَشْوِيطَةٌ: see شَوَّطٌ. — It is also, metonymically, applied to † The plague, or pestilence; and other destructive diseases. (TA.)

شوط

شَوَّاطٌ and شَوَّاطٌ (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Ketheer read شَوَّاطٌ, (TA,) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (Ish, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) — [And hence,] † Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, جَمَلٌ بِهِ شَوَّاطٌ † A thirsting camel. (A, TA.) — And † Clamour. (K, TA.)

شوف

1. شَوَّفَ (S, O, K,) aor. أَشَوَّفَ, (O,) inf. n. شَوْفٌ, (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — [Hence,] شَيَّفَتِ الْجَارِيَةَ (S, O, K,) also written شَيَّفَتْ, (thus in one of my copies of the S, in the other written شَيَّفَتْ, and thus only,) aor. تَشَوَّفَ, (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) — And [hence likewise,] شَوَّفٌ also signifies The smearing of a camel with tar. (K.) One says, شَفَّ بَعِيرَكَ Smear thy camel with tar. (O.) = [The inf. n.] شَوَّفَانٌ as syn. with تَشَوَّفٌ [but in what sense is not said] is vulgar. (TA.) — So too is [the inf. n.] شَوَّفٌ as meaning The act of seeing [and of looking]. (TA.) [شَاف is much used in the present day as meaning He saw, and he looked at, a thing.]

2. شَوَّفَ الْجَارِيَةَ, inf. n. تَشَوِّفٌ, He adorned the girl, or young woman. (TA.) = شَيَّفَ الدَّوَاءَ He made the medicament to be what is termed شَيَّافٌ [q. v.]. (Ibn-'Abbád, O, K.) [The ي in this verb is substituted for و.]

4. أَشَافَ عَلَيْهِ. q. v. [meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K,) namely, a thing; like أَشَفَى; (S, O;) from which it is formed by transposition. (S.) — And أَشَافَ He feared. (Ibn-'Abbád, O, K.) You say, أَشَافَ مِنْهُ He feared him, or it. (K.) = See also 5, last sentence.

5. تَشَوَّفَ He adorned himself: (K:) or تَشَوَّفَتْ she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تَتَشَوَّفُ لِرَوْحِهَا i. e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) = تَشَوَّفَتِ الْأَوْعَالُ The mountain-goats ascended upon the tops of the mountains, (Lth,

O, Msb,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Msb.) — Hence, تَشَوَّفَ He (a man) raised, or stretched and raised, his eyes, or sight, towards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msb.) And تَشَوَّفَ مِنَ السَّطْحِ He stretched himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One says, النَّسَاءُ يَتَشَوَّفْنَ مِنَ السَّطُوحِ The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.) [See also 8.] And one says also, تَشَوَّفَ إِلَى الشَّيْءِ (S,) or إِلَى الْخَيْرِ (O, K,) or إِلَى الْخَيْرِ (CK,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) — And تَشَوَّفَ الشَّيْءُ The thing rose, or became high or elevated; as also أَشَافَ. (TA.)

8. أَشَافَ He (a man, S, O) stretched himself up, and looked: (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] — And أَشَافَ الْبَرْقَ He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شَامَهُ. (S, O, K.) = Also, said of a wound, It became rough, or thick; (AZ, O, K;) and so أَشَافَ, thus without hemz. (TA.)

10: see what next precedes.

شَوَّفَ The مَجَرَّ (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.)

شَافَ: see شَافَةٌ, in art. شَافَ. (TA.)

شَيَّافٌ Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شَوَّافٌ. (O.)

شَوَّافٌ A sharp-sighted man. (TA.)

شَيَّفَةٌ A scout, or scouts, (طَلِيعَةٌ,) employed to look out for a party; (IAr, S, O, K;) as also شَيَّفَانٌ. (IAr, O, K.)

شَيَّفَانٌ: see what next precedes.

مَشَوَّفٌ Polished: applied to دِينَارٌ [&c.]. (S, O, K.) 'Antarah says,

* وَلَقَدْ شَرِبْتُ مِنَ الْمَدَامَةِ بَعْدَ مَا *
* رَكَدَ الْهَوَاجِرُ بِالْمَشَوَّفِ الْمُعْلِمِ *

[And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, characterized deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means the bright, characterized, or figured, bowl. (O, TA.)* — Also A camel smeared with tar; (O, K;) because it polishes him. (TA.) — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel in a state of excitement by lust: (O, K:*) but as some relate the verse in which it occurs, the word is with س, and means "smelt"

فَرِحَ (TA:) or ثُدْبَاً signifies † her breast became pointed in its extremity, (IDrd, O, K, TA,) and its protrusion appeared. (IDrd, O, TA.) — شَاكَ الرَّجُلُ, aor. يَشَاكُ, inf. n. شَوْكٌ, † The man exhibited his شَوْكٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness. (S, O, Mṣb, K, TA.) [And The man was completely armed; (as though meaning he bristled with arms;) for] the inf. n. شَوْكٌ signifies a man's being completely armed. (KL.) — And شَاكَ † He was, or became, affected with the disease termed شَوْكَةٌ [q. v.]. (K, TA.)

2. شَوْكُهُ بِالشَّوْكِ: see 1, former half. — شَوْكٌ (S, K,) inf. n. تَشْوِيكٌ, (TA,) He put thorns upon the wall. (S, K.) — See also 1, latter half, in four places. — شَوْكُ الزَّرْعِ † The seed-produce, or corn, became white, before its spreading: (K:) or came forth [pointed,] without forking, or shooting forth into separate stalks, (حَدَدٌ) and became white, before its spreading; as also أَشَوَّكَ: (TA:) [or began to come forth: see مَشَوْكَ.] — شَوْكُ نَابِ الْبَعِيرِ † [The canine tooth of the camel grew forth]. (TA.) — شَوْكُ رِيشٍ (IDrd, O,) and شَارِبُ الْغُلَامِ, (IDrd, O, K,) † The feathers of the young bird, (IDrd, O,) and the mustache of the young man, became rough to the feel. (IDrd, O, K, TA.) And شَوْكُ الْفَرْخِ † The young bird put forth the heads of its feathers: (S, * K, TA:) in [some of the copies of] the S and A, شوك الفرج, thus with ج, expl. by أَثْبَتَ. (TA.) And شَوْكُ الرَّأْسِ بَعْدَ الْحَلْقِ † The head put forth its hair after the shaving. (S, K, TA.)

4, as a trans. verb: see 1, former half, in four places: — as intrans.: see 1, latter half, in three places: and see also 2.

5. تَشَوَّكَ The having thorns; expl. by بَا خَارُ شَدْنٌ. (KL.)

شَاكَ; and its fem., with ة: see شَائَكَ, in four places.

شَوْكٌ (S, Mṣb, K, &c.) of a tree, (Mṣb,) or of a plant, (TA,) Thorns, prickles, or spines; (Pṣ, TK;) the kind of thing that is slender [or pointed] and hard in the head; (TA;) well known: (Mṣb, K:) n. un. with ة. (S, O, Mṣb, K, TA.) [Hence the saying,] لَا يَشَوْكُكَ مَتَى شَوْكَةٌ: see 1, near the beginning. [The شَوْكُ of the palm-tree are commonly called سَلَاةً.] شَوْكُ السَّنْبِلِ [The sharp prickles that compose the awn, or beard, of the ear of corn]. (AHn, TA in art. بهر.) — [For other significations of شَوْكَةٌ, see this word below.]

شَوْكٌ and its fem., with ة: see شَائَكَ, in three places.

شَوْكَةٌ n. un. of شَوْكٌ [q. v.]. (S &c.) [Hence various meanings here following; all of which seem to be tropical.] — أَصَابَتْهُمْ شَوْكَةُ الْقَنَا [app. † The point of the spear hit, hurt, or wounded, them]. (TA.) [There expl. only by the words وَهَى شِبْهُ الْإِسْنَةِ, i. e. وَهَى شِبْهُ الْإِسْنَةِ; as though

relating to a pl. number.] — جَاؤُوا بِالشَّوْكِةِ relating to a pl. number.] — الشَّوْكِةُ † They came with multitude [app. meaning of armed men]. (TA.) — شَوْكَةُ الْعَقْرَبِ † The sting of the scorpion. (S, O, K.) — شَوْكَةُ الْكَائِكِ † The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) الشَّوْكِةُ signifies الصَّيْصِيَّةُ, (O, K, in the CK الصَّيْصِيَّةُ,) as having this meaning: — and also as meaning † The spur of the cock. (O, TA.) — And الشَّوْكِةُ, (Lth, O,) or شَوْكَةُ الْكَتَّانِ, (K, TA,) † A piece of clay, (Lth, O, K, TA,) in a moist state, (K, TA,) made into a round form, and having its upper part pressed so that it becomes expanded, then (Lth, O, TA) prickles of the palm-tree are stuck into it, (Lth, O, K, TA,) and it dries; (K, TA;) used for clearing [or combing] flax therewith: (Lth, O, K, TA:) mentioned by Az: and also called الْكَتَّانِ شَوْكَةٌ. (TA.) — شَوْكَةٌ also signifies † A weapon, or weapons; syn. سِلَاحٌ; (K, TA, and Ham p. 526;) as in the phrase فَلَانٌ ذُو شَوْكَةٍ † [Such a one is a possessor of a weapon or weapons; though this admits of another rendering, as will be shown by what follows]: (TA:) or † sharpness thereof: (K, TA:) or † the point, or edge, in a weapon. (S, O.) — And † Vehemence of might or strength, or of valour or prowess, (S, O, Mṣb, K, TA,) in respect of fighting: (K, TA:) and † vehemence of encounter: and † sharpness: (TA:) and † the infliction of havoc, or vehement slaughter or wounding, syn. نَكَيَّةٌ, [app. meaning effectiveness therein,] among the enemy: (K, TA:) and † strength in weapons [app. meaning in the use thereof]: (Mṣb:) and [simply] † strength, or might. (Ham p. 526.) One says, لَمْ يَشَوْكُهُمْ فِي الْحَرْبِ † [They have vehemence of might or strength, or of valour or prowess, in war]: and هُوَ ذُو شَوْكَةٍ فِي الْعَدُوِّ † [He has effectiveness in the infliction of havoc among the enemy]. (TA.) And it is said in a trad., هَلَمْ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ, [Come to a war in the cause of religion wherein is no vehemence of might or strength, &c.]; meaning the pilgrimage. (TA.) — Also † A certain disease, (IDrd, O, K, TA,) well known; (K;) namely, plague, or pestilence; syn. طَاعُونٌ. (IDrd, O.) And † A redness that arises (A, * O, K) upon the body (K) or upon the face, and part of the body, and is [said to be] allayed by means of charms, or spells: (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) — [In one instance, in the CK, شَوْكَةٌ is erroneously put for شَوْكَةٌ, as an epithet applied to a tree.]

شَوْكَاةٌ, applied to a [garment such as is called] بَرْدَةٌ, (S, O,) or to a [garment or dress such as is called] حَلَّةٌ, (A, O, K,) † Rough to the feel, because new: (AO, S, O, K, TA:) but As said, “I know not what it is.” (O, L, TA.) 276

شَائَكَ, see شَاكَ فِي السِّلَاحِ and شَاكَ فِي السِّلَاحِ, in three places 276, 278 & 276

شَوْكَةٌ: see شَوْكَةُ الْكَتَّانِ

شَوْكَةٌ, like جُهْنَةٌ [in measure], accord. to the K, A certain species of camels; and thus in the Moheet and the Mohkam: but the correct word is that which here follows. (TA.)

إِبِلٌ شَوَيْكِيَّةٌ (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] ي, but in the handwriting of El-Bujeymee without a sheddeh; (O, TA;) † Camels whose canine teeth have grown forth: (S, * O, TA:) some say that it is شَوَيْكِيَّةٌ, with ء, and is for شَوَيْكِيَّةٌ [q. v.], the ق being changed into ك. (O, TA.)

شَجَرٌ شَائِكٌ (S, O) and شَاكَ and شَوَّكَ (O, S, O, * TA,) 276, 278 Trees having thorns; (S, O;*) and شَجَرَةٌ مُشَيَّكَةٌ 278 a tree having thorns: (TA:) [or thorny; having many thorns; for] شَجَرَةٌ شَائِكَةٌ signifies a thorny tree, or a tree having many thorns, (S, O, K,) accord. to ISK; (S, O;) as also شَجَرَةٌ شَوَّكَةٌ [in the CK (erroneously) شَوَّكَةٌ and شَائِكَةٌ (K, TA) and شَوَّكَةٌ (S, O, K, * TA.) And شَائِكَةٌ أرضٌ شَائِكَةٌ (S, O, K, * TA.) A thorny land, or a land in which are many thorns: (K, TA:) and [in like manner] أرضٌ مُشَوَّكَةٌ (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are the [thorny trees called] مَرَّاسٌ and قَتَادٌ and مَرَّاسٌ. (S, O, K.) — شَائِكُ السِّلَاحِ (S, O, Mṣb, K) and شَاكَ السِّلَاحِ (Fr, K, TA,) with refā to the ك, (TA,) [in the CK, erroneously, شَاكَ,] and شَوَّكَ السِّلَاحِ (K,) which is of the dial. of El-Yemen, (TA,) and شَاكَ السِّلَاحِ (Fr, S, O, Mṣb, K,) this last formed by transposition from the first, (S, O, Mṣb, TA,) or, as Fr says, شَاكَ السِّلَاحِ and شَاكَ السِّلَاحِ are like جَرَفٌ هَارٍ and هَارٌ (TA,) † A man who exhibits his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness: (S, O, Mṣb:) or a man whose weapon is sharp, or whose weapons are sharp: (K, TA:) or شَاكَ السِّلَاحِ, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA:) [or all may be rendered bristling with arms:] and accord. to AZ, one says شَائِكٌ and شَاكَ فِي السِّلَاحِ. (TA.)

مَشَوْكَ Affected with the disease, (K, * TA,) or redness, (O, K, *) termed شَوْكَةٌ; (O, K, TA;) applied to a man. (O.)

شَائِكٌ: see its fem. voce شَائِكٌ, in two places.

مُشَيَّكٌ: see its fem. voce شَائِكٌ.

زَرْعٌ مُشَوَّكٌ Seed-produce of which the first portion has come forth. (A, TA.) [See also 2.]

شول

1. شَالَ, [aor. يَشُولُ,] (S, O, Mṣb, K,) inf. n. شَوْلٌ, (TK,) It rose; or became raised, or elevated; (S, O, Mṣb, K;) said, in this sense, of a she-camel's tail; (S, O, K;) [and in like manner of a star; (see Ham p. 239;)] and شَالٌ signifies the

same, (O, K,) said of a stone, (K,) and so **اشالت** said of a jar (جَرَّة) (S, O;) and likewise **اشتال** (TA.) — [Hence,] **شال الميزان** *The balance had one of its two scales higher than the other*, (S, O, Mṣb, TA,) by reason of its lightness. (Mṣb.) Whence the saying, **شال ميزان فلان**, aor. **يُشَوِّلُ**, inf. n. **شَوِّلَانُ**, meaning † *Such a one was overcome in contending with another for superiority in glory or the like*. (TA.) — And **شالت القرنة**, and **شال الرق**, *The legs of the water-skin, and of the skin for wine &c., became raised, or elevated, on the occasion of its being filled, or inflated*. (TA.) — And **شال لبنها** [meaning *Her milk became drawn up, or withdrawn*], is said of a camel. (TA.) — One says also, **شالت نعامته**, meaning † *He was, or became, flurried, agitated, or excited*, (خَفَّ,) and **شالت**, and then became calm. (K.) And **شالت نعامتهم** † *Their might departed*: (O, K,) or *their abodes became clear of them, as though lightened of them*, (خَفَّتْ) **شالت**, (K, TA,) and they went away: (TA.) or *their expression of opinion was, or became, discordant*: (K: **تَفَرَّقَتْ كَلِمَتُهُمْ**) or they died: and they became scattered, or dispersed; as though there remained not of them save a remnant; [see **شَوِّلُ**]; **شالت النعامه** signifying **الجماعة**: (TA:) or they became irresolute, by reason of fear, and fled: (Mṣb:) or they were frightened, and fled. (M in art. رَأَى.) [See also **نَعَامَةٌ**: and see a verse cited voce **بِهِ**.] — **شلت**, and **شلت به**, (Mṣb;) and **أشلت**; (O, Mṣb;) or **شلت بالجرة**, for which one should not say **شلت** [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and **أشلتها**; (S;) or **شال بالجر**; and **شاوله**; (K,) inf. n. **إشالة**; (TA;) and **شاوله**; (K;) aor. of the first as above, inf. n. **شَوِّلُ**; (S, O, Mṣb;) *I raised*, (S, O, Mṣb,) or *he raised*, (K,) it, (O, Mṣb,) namely, a thing, (O,) or the jar, (S, O,) or the stone. (K.) And **شالت بذنبها**, (S, O, Mṣb, K,) aor. as above, (S, O, K,) inf. n. **شَوِّلُ** (O, Mṣb, K) and **شَوِّلَانُ**; (O, K;) and **استشالته**, (S, Mṣb, K,) inf. n. **إشالة**; and **استشالته**; (TA;) *She (a camel) raised her tail*, (S, O, Mṣb, K, TA,) having become pregnant. (Mṣb. [See **شَائِلٌ**: and see also 2.]) And **شالت بذنبها** *It (a scorpion) raised its tail*. (TA.) And **شال يده** *He raised his arm or hand; like شال بها*. (Mṣb.) And **اشال** **بضبعه** *He raised his* **ضبع** [generally expl. as meaning the upper half of the arm, from the elbow to the shoulder-blade]. (TA.)

2. **شولت**, said of a she-camel, (S, O, K,) *She became such as is termed شائلة*: (S, O, TA: [in one of my copies of the S, صار شولا is erroneously put for **صارَتْ شائلة**];) or *her supplies of milk dried up*; **جَفَّتْ أَلْبَانُهَا**; (K, TA; [but perhaps the right reading is **خَفَّتْ**, meaning *became scanty*; for SM adds,]) and *became little in quantity*. (TA.) And **شولت الإبل** *The camels became in such a state that their bellies [were drawn up as*

though they] reached their backs: (K, TA:) or *became such as to have [only] a شول [or small quantity remaining] of milk*: like as one says, (O, TA,) **شولت المَزَادَةُ** *The مزادة [or leathern water-bag] had little water remaining in it*: (O, K, TA:) one should not say **شالت**. (TA.) — [Hence, app.,] **تشوِّلُ** of the **ذَكَر** signifies *Its being in a relaxed state on the occasion of مجامعة*. (O, K.) And **شول** said of a horse means, like **رَفَضَ**, *He put forth his veretrum without being vigorously lustful*. (TA in art. رَفَضَ.) — **شول** said of a **غُرْب** [or large bucket], *Its water became little in quantity*. (O, K.) Said of a she-camel's milk, *It became deficient*: (K, TA:) and *it became withdrawn*. (TA.) And said of water, *It became little in quantity*. (K.) — In the following saying, (S, TA,) of Abu-n-Nejm, (TA,)

حَتَّى إِذَا مَا الْعِشْرُ عَنْهَا شَوَّلَا

the poet means, **تَصَرَّمَ** and **ذَهَبَ** [i. e. *Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her or them . . . referring to a camel or to camels*]. (S, TA.) — **شول في المزادة** *He left somewhat remaining (أَبْقَى شَوْلًا) of water in the مزادة [or leathern water-bag]*. (K, TA.)

3. **شاوله**: see 1, latter half. — Also, and **شاول** **بِهِ**, and **شاول به في الطعان**, [inf. n. **مُشَاوَلَةٌ**], *He contended with him in thrusting [with the spear]*. (TA.) See also 6. — And **شاول الفحل الفحل** *The stallion [camel] fought with, or combated, the stallion [camel]*. (Ham p. 660.)

4: see 1, latter half, in five places.

6. **تَشَاوَلُوا** *They reached, or smote, one another, (تَنَازَلُ بَعْضُهُمْ بَعْضًا) in fight, with the spears*: and **مُشَاوَلَةٌ** has a similar signification [to **تَشَاوَلُ**], as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7: see 1, first sentence.

8: see 1, first sentence. — **اشتال له** † *He opposed himself to him, and reviled him*. (O, K, TA.)

10: see 1, near the end of the paragraph.

شَالٌ *A certain fish of the sea, or of great rivers (سَكَبَةُ بَحْرِيَّة)*: (TA:) [in Egypt this name is applied to a fish of the genus *silurus*, found in the Nile: it is well described by Sonnini, in p. 407 of the 4th Engl. ed. of his *Travels in Upper and Lower Egypt*.] — Also *A certain kind of رداء [here meaning shawl], made in Cashmere and Lahore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شَالِ, whence our word "shawl"]*: pl. **شَالَاتٌ** and **شِيلَانٌ**. (TA.)

شَوْلٌ: see **شائلة**, voce **شَائِلٌ** = and **شَوْلَةٌ** = **شَوْلَةٌ** *Somewhat remaining of water in the skin and in the bucket, (K,) and of milk in the udder*: (TA:) and *a small quantity of water* (S, O, K, TA) in the bottom of the water-skin (S, O, TA.)

and of the leathern water-bag: (TA:) [in the CK, **الماء القليل** is erroneously put for **الماء القليل**:] pl. **أَشْوَالٌ**. (S, O, K.) It is said in a prov.,

مَا ضَرَّ نَابًا شَوْلُهَا الْمَعَلَّى

(Meyd, TA,) i. e. *Her small quantity of water [that is hung upon her does not harm an aged she-camel]: or نَابِي [my aged she-camel]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it*: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.) = And **Light, active, or agile**; syn. **خَفِيفٌ**: (K:) so in the M. (TA.) [See also the next paragraph.]

شَوْلٌ *One that raises a thing*. (TA. [See also **شَائِلٌ**].) — And *A man light, active, or agile, (خَفِيفٌ) in work, and in service*, (S, O, K,) and *in respect of what is wanted; and quick*: (K:) thus in a verse of El-Ashà: (O, TA:) [but accord. to the reading of AO of that verse, it is **شَوِّلٌ**, which has a similar, but intensive, meaning. (De Sacy's *Chrest. Ar.*, 2nd ed., ii. 484-5.) See also what next follows.]

شَوْلٌ, like **صَرَدٌ** [in measure], *One who aids, or assists, much or well*; syn. **نَصُورٌ**. (O, TA.) [See also what next precedes.]

شَوْلٌ: see **شَوْلٌ**.

شَوْلَةٌ *The part that it raises of the tail of the scorpion*; (S, O, K;) and so **شَوْلٌ**: (Ham p. 649:) or, accord. to Sh, *its sting, with which it strikes*. (TA.) — [Hence,] **الشَّوْلَةُ** † *Two bright stars, near together, [λ and ν,] (S, O,) in the end of the tail of Scorpio, (Kzw,) which are one of the Mansions of the Moon, (S, O, Kzw,) namely, the Nineteenth Mansion; (Kzw;) also called حَمَةُ العُقْرَبِ*. (S, O.) [See **مَنَازِلُ الْقَمَرِ**, in art. نَزَلَ.] — And **شَوْلَةٌ** is a proper name for *The scorpion*; (O, TA;) [and] so **شَوْلَةٌ**. (K, TA.) = Also *A foolish, or stupid, woman*. (IAar, O, K.) **شَوْلَةٌ** was the name of *A certain foolish female slave, belonging to [the tribe of] 'Adwán, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتَ شَوْلَةُ النَّاصِحَةِ [Thou art Showleh the giver of advice]*. (S, O, K.) — Also the name of *The mare of Zeyd-el-Fawáris Ed-Dabee*. (O, K.)

شَوِيلَةٌ *A certain plant, (AHn, O, K,) mentioned, but not described, by As; of the kind termed عُسْبٌ, growing in plain, or soft, land, (AHn, O,) used as a medicament, (AHn, O, K,) and well known: (AHn, O: [Sgh says,] I have seen it: it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it: (O:) it is called (O, K) sometimes, (K,) شَوِيلٌ* † *by some of the people of El-'Irák, (O,) like قَبِيْطٌ [in measure]*. (O, K.)

شَوَالٌ *The tail of the scorpion*. (TA. [So called

because often raised.]) — Also, (S, O, Mṣb, K,) and sometimes it is called الشَّوَالُ, (Mṣb,) *The month of the festival of the breaking of the fast*; (Mṣb, K;*) *the month next after رَمَضَان*; (TA;*) *the first of the months of the pilgrimage*; (S, O;*) [the tenth month of the lunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Mṣb, TA;) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَن:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Aishah in this month: (TA;) the pl. is شَوَالَات and شَوَائِل (S, Mṣb, K) and شَوَائِل, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شَوِيلَة: see شَوِيلَة.

شَوَالَة [not (as is implied in the K) شَوَالَة] *A certain bird*, (AHát, O, K,) *a دَخْلَة* [n. un. of دَخْل q. v.], of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness. (AHát, O, TA.) — See also شَوَالَة. — [Hence, as being likened to the scorpion, whence also the phrase إِنَّهُ تَدْبُ عَقَابِيهِ,] *A woman went to calumniate*. (K.)

شَائِل *A she-camel raising her tail*, (S, O, Mṣb, K,) *having conceived*, (Mṣb,) or *by reason of having conceived, and having no milk whatever*: (S, O, K;) or *a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose*: (Az, TA;) the word is without ة because it is an epithet of peculiar application [to a female]: (Mṣb;) or it is without ة anomalously; for the male also raises his tail: (ISd, TA;) the pl. is شَوَال (Az, S, O, Mṣb, K) and شَائِل and شَوَال. (K.) Also, with ة, applied to a mare, as meaning *Raising the tail*. (TA.) — And شَائِلَة, which is anomalously with ة because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) *A she-camel that has passed seven months*, (S, O, K,) or *eight*, (S, O,) *since the period of her bringing forth*, (S, O, K,) or *of her becoming pregnant*, (K,) and *whose milk has dried up*, (جَفَّ لَبَنُهَا, K,) and so in a copy of the S,) or *whose milk has become scanty*, (خَفَّ لَبَنُهَا, O, and so in another copy of the S,) and *her udder drawn up*, (S, O,) *there remaining in her udder no more than a شَوَال, a third of the quantity of the contents thereof when her bringing forth was recent*: (TA;) she-camels in this case are termed

شَوَال (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of سَهْل [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شَوَال] is أَشْوَال (K;) and أَشْوَال is a pl. of شَائِلَة meaning [as expl. above, or] a she-camel whose milk has become withdrawn. (TA.) — شَائِل is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.)

شَوَالَة *Initus*; syn. نَبْكَ: said to be an Abyssinian word. (Ibn-'Abbád, O, K.)

مَشْوَال *A small مَنْجَل [or reaping-hook: in the CK, erroneously, مَنْجَل]. (S, O, K, TA.)*

مُشِيل act. part. n. of 4. See an ex. in a verse cited voce خَافَض; cited also in the present art. in the S and O.

مَشْوَلَة is said by Yz to signify *A certain thing with which one plays*. (O, TA.)

مَشْوَال *A stone that is raised*. (Lh, K.)

شوه

1. شَاهَتِ الْوُجُوهُ and يَشُوهُ; شَاهَ وَجْهَهُ, aor. شَوَاهَ; (K;) and شَوَاهَتْ, (S, Mṣb;) inf. n. شَوَاهَ (S, K) and شَوَاهَتْ, (K;) or the latter is a simple subst.; (TA;) and شَوَاهَ, (K;) inf. n. شَوَاهَ; (TA;) *His face was, (K;) and the faces were, (S, Mṣb,) foul, unseemly, or ugly*. (S, Mṣb, K.) And شَوَاهَ, (Mṣb,) and شَوَاهَتْ, (Mgh,) inf. n. شَوَاهَ, (Mgh, Mṣb,) *He, (a man, Mṣb,) and she, (a woman, Mgh,) was, or became, foul, unseemly, or ugly, (Mgh, Mṣb,) in face, (Mgh,) or in make*. (Mṣb.) — شَوَاهَ is also syn. with حَسَن [app. as an inf. n., of which the verb is شَوَاهَ signifying *He was, or became, beautiful*: thus having two contr. meanings]. (TA.) — Also, (K,) as an inf. n., (TK,) *The neck's being long, (K, TA,) and high, and the head's overtopping*; whence شَوَاهَ applied to a horse: (TA;) and the neck's being short: thus [again] having two contr. meanings: (K;) one says, [app. of a horse,] *شَوَاهَتْ عُنُقُهُ His neck was long [&c.]: and his neck was short*: (TK;) or شَوَاهَ said of the neck [of a horse] signifies the *being extended*: and said of the شِدْق [or side of the mouth], the *being wide*, (JK.) [It probably signifies any of the attributes denoted by the epithet أَشَوَاهَ, q. v.] — Also, [and app. in this sense likewise an inf. n. of which the verb is شَوَاهَ,] *The being quick to smite with the [evil] eye*. (S.) — And one says, شَوَاهَ فَلَانًا, (K,) inf. n. شَوَاهَ, (TA,) *He smote such a one with the [evil] eye*; (K, TA;) as also شَوَاهَ: (TA in art. شَوَاهَ) and in like manner, مَالَهُ [his cattle, or property]: (Lh, TA;) or شَوَاهَ signifies the *smiting vehemently therewith*. (TA.) And لَا تُشَوَاهَ عَلَى * * *

Smite not thou me with an [evil] eye: (K;) or, accord. to Abu-l-Mekárim this means *say not, How eloquent art thou!* (Az, TA,) or *say not, How beautiful art thou!* (ISK, S,) and so doing smite me with the [evil] eye, or with an [evil] eye. (ISK, Az, S, TA.) شَوَاهَ signifies *He practised artifice to smite people with the evil eye*. (JK.) And one says, *أَمْوَالُ النَّاسِ لِيَصِيبَهَا بِالْعَيْنِ*, i. e. *He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye*. (TA.) [See also 1 in art. شَاهَ.] — Also, *He frightened, or terrified, such a one*. (Lh, K.) — And *He envied such a one*. (K.) — And شَاهَتْ كَذَا *His desire became raised towards such a thing*. (AA, K.)

2. شَوَاهَ (S, K,) inf. n. شَوَاهَ, (TA,) *He (God) rendered foul, unseemly, or ugly, his face*: (S, K, TA;) and *it*, i. e. the conformation of the face. (TA, from a verse of El-Hoṭeī-ah.) And شَوَاهَتْ *I rendered foul, unseemly, or ugly, the faces*. (Mṣb.) — And *شَوَاهَ اللَّهُ حُلُوقَكُمْ God rendered, or may God render, wide your throats, or fauces*. (TA.) — لَا تُشَوَاهَ عَلَى: see 1, latter half. — *شَوَاهَ يَدَهُ He (a man) made a sign with his arm, or hand*. (JK.)

4. شَاهَهُ: see 1.

5. شَوَاهَ لَهُ *He became altered in countenance to him, so as to be not known by him*, (syn. تَنَكَّرَ, S, K,) and *assumed various appearances*. (S.) — See also 1, in two places, near the end. — شَوَاهَ شَاةً *He hunted a شَاة [app. here meaning a wild bull, as seems to be indicated by the context in the S]. (S, K.)*

شَاهَ: see the next paragraph.

شَاهَ (S, Mṣb, K, &c.), originally شَاهَة (S, Mṣb, TA,) *A sheep, or goat*; [each and either, but more commonly the former; see an instance voce غَنَمَ]; i. e. one of what are termed *شَوَاهَ*; (S, Mṣb, K;) applied to the male and to the female, (S, Mṣb, K;) so that one says of the male, *هَذَا شَاهَ*, (Mṣb,) which is said by Kh to be like the phrase *هَذَا رَحِمَةٌ مِنْ رَبِّي*; (Sb, TA;) and of the female, *هَذِهِ شَاهَ*; and شَاهَ أَثْنَى and شَاهَ ذَكَرٌ; and *هَذِهِ شَاهَ*; it may be [one] of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafah, in his saying,

* كَسَامِعَتِي شَاهَ بِحَوْمَلٍ مُفْرَدٍ *

(S) i. e. *Like the two ears of a wild bull, in Honmal, solitary*; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdaq: (IB, TA;) and it is also applied to [a wild cow; (though said in the K in art. شَوَاهَ to signify the wild bull, specially the male;)] and hence, as being likened thereto, † *a woman*; (K, TA;) thus by El-Aqshà; and thus also by Antarah, in his saying,

* يَا شَاهَ مَا قَصِي لِمَنْ حَلَّتْ لَهُ *

* حَرَمْتُ عَلَى وَلِيِّهَا لَمْ تَحْرَمِ *

(TA) *O شاة* [i. e. *wild cow*] of the chase (ما being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. *شَاءَ* (S, Mṣb, K,) originally *شَاه* (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and *شِيَاه* (S, Mgh, Mṣb, K,) with ه, which is used of a number from three to ten [inclusive], for more than which it is with ت [meaning ة, i. e. *شَاه*, agreeably with a general rule], (S,) and *شَوَاه*, [the original of *شِيَاه*], (K,) and *شَوَى* (S, K, TA, [in the CK, erroneously, *شَوَى*], which is pl. of *شَاءَ* (S, TA,) or rather a quasi-pl. n., originally *شَوِيَه*, the ه being changed into ي like as it is in *ذِي* for *ذَه* (TA,) and *أَشَاهُ* (K,) and *شِيَه* (so in copies of the K, [in the TA said to be like *عَنْب*, which is a mistake, (perhaps for *عَيْن*), for it is there said to be a quasi-pl. n., which could not be said if it were *شِيَه*]) and *شِيَه* (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and *شِيَه* (K,) originally *شَوِيَه*, but this, also, is a quasi-pl. n., (TA,) and *شِيَه* also is syn. with *شَاءَ*: (IAqr, K in art. *شَوَى*;) it has not a pl. formed with ت and ت, [i. e. it has not for a pl. *شَاءَات*], whether it be used as a gen. n. or as a proper name: (TA:) the dim. is *شَوِيَه* (S, Mṣb.) The sing. is also used in the sense of the pl., in the saying *كَثِيرُ الشَّاةِ وَالْبَعِيرِ* [Such a one is possessor of a large number of sheep or goats, and of camels], because the article ال denotes the genus. (S.) And it is said in a trad. *فَأَمَرَ لَهَا بِشِيَاهِ غَنَمٍ* [And he ordered that sheep or goats should be given to her]: *شِيَاه* being prefixed to *غَنَمٍ*, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind *شاة*. (IAth, TA.) — *الشَّاةُ* is also the name of + Certain small stars (K in art. *شَوَى*) between *القرح* [or *الفرجة*, thus in the work of Kz, in his descr. of Cepheus, and there said to be the star in the breast of Cepheus,] and *الجَدَى* [i. e. the pole-star]; (TA in that art. ;) [the same that are described by Kz as certain small stars, called by the Arabs *الأَغْنَامُ*, between the legs of Cepheus and the star *الجَدَى*.]

شَاءَ see *شَاهِي البَصَرِ*, and *شَاه البَصَرِ*.

شَوَه an inf. n., of *شَوِه*. (Mgh, Mṣb, TA. [See 1, in several places.]) = Also a subst. meaning *Unluckiness*, or *inauspiciousness*, of a woman. (TA.)

شِيَه and *شِيَه* see *شَاه*.

شَوَهَة *Remoteness*: (K, TA:) and so *بُوهَة* one says, in dispraise, *شَوَهَة لَه وَبُوهَة* [i. e. *شَوَهَة لَه*, lit. *Remoteness to him!* meaning *may God alienate him or estrange him, from good, or prosperity!* or, *curse him!*]. (TA.)

شَوَى, originally *شَوِيَه* see *شَاه*.

شَوِيَه dim. of *شَاه*, q. v. (S, Mṣb.)

شَوَى *Envyng*: pl. *شَوِيَه*: (Aṣ, Lh, TA:) or the latter signifies persons practising artifice to smite men with the [evil] eye. (JK.) — And *شَاه البَصَرِ* (JK, S, K,) and *شَاه البَصَرِ* (JK, K,) and *شَاهِي البَصَرِ* (JK, TA, and S and K in art. *شَوَى*;) the last formed by transposition from the first, (S in art. *شَوَى*;) A man sharp of sight. (JK, S, K.)

شَاهِي: } see the next paragraph.
شَاهِي: }

شَوَى and *شَاهِي* A man possessing *شَاءَ* [meaning sheep or goats or both]: (K:) the former is the rel. n. of *شَاءَ*; and the latter, that of *شَاه*: but used as a proper name of a man, it is *شَاهِي*, and, if you will, *شَوَى*. (S, TA.)*

شَاه see the next paragraph: = and see *شَاه*.

أَشَوَه, applied to a man, (Mṣb,) *Foul*, *unseemly*, or *ugly*, (JK, Mṣb, K,) *in face*, (JK, K,) or *in aspect*, (Mṣb,) and, as also *شِيَه*, of which the pl. is *شَوِيَه*, in *make*: (JK:) fem. *شَوَاهَة*: (JK, Mgh, Mṣb:) and pl. *شَوِه*. (Mṣb.) Any created thing *incongruous in its several parts*; as also *مُشَوِه*. (TA.) And the fem., A woman *frowning*, or *morose*, *in face*: (K,* TA;) *foul*, *unseemly*, or *ugly*, *in make*: (TA:) and also *beautiful*, *goodly*, or *comely*: (K,* TA;) that excites admiration and approval by her beauty: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky*, or *inauspicious*. (K.) — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the [evil] eye*: (Lth, S, TA:) or *that smites people effectually with his, and her, [evil] eye*. (TA.) And *أَشَوُه العَيْنِ* *Having an evil eye*. (Fr, TA in art. *شَزَر*.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the شِدْقَانِ* [or *two sides of the mouth*]: (S:) or *long in the head*, and *wide in the nostrils*: (JK:) or *tall*, and such as excites admiration and approval by her beauty or excellence: (K,* TA:) or *exceedingly wide in the شِدْقَانِ* [or *two sides of the mouth*] and the nostrils: (K, TA:) or, as some say, *wide in the mouth*: (TA:) and *small in the mouth*: thus having two contr. meanings: (K, TA:) or *sharp-sighted*: (T, TA:) or *sharp in spirit*: (TA:) see also 1. — Also, the masc., *Proud*, and *self-conceited*. (K.) — And *خُطْبَة شَوَاهَة* [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.)

أَرْضُ مَسَاهَة A land in which are *شَاءَ* (A'Obeyd, S, K;) like as one says *أَرْضُ مَائِبَة*: (A'Obeyd, S:) or in which are many thereof. (K.)

مُشَوِه *Rendered foul*, *unseemly*, or *ugly*, *in face*, by God: (TA:) or *foul*, &c., *in shape*. (K.) See also *أَشَوِه*, second sentence. — And *Bad in intellect*. (TA.)

شَوَى *شَوَى* (aor. ʔ, TA,) inf. n. *شَوَى* (S, MA, Mṣb, K,) *He roasted*, *broiled*, or *fried*, the *flesh-meat*: (MA, KL,* PS;) and *شَوَاه* signifies the same; as also *اشتَوَاه*: (Mṣb, TA;) or this last, (TA,) or *اشتوى* [alone], (S, MA,) signifies *he prepared*, or *prepared for himself*, (S, MA,* TA,) *شَوَاه* (S, TA,*) or *roasted*, *broiled*, or *fried*, *flesh-meat*. (MA.) — And *شَوَى* (IAqr, K,) aor. as above, (TA,) *He heated the water*. (IAqr, K.) — [And accord. to Freytag, *شَوَى* signifies also *He cut off* from (من) *roasted flesh-meat*: but for this he has named no authority.] = See also 4.

2: see 4. — Also *شَوَاه لَحْمًا* *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3: *شَوَى*, *شَوَى* see 3 in art. *شَوَى*.

4: *شَوَى* *شَوَى*: see 1. — *أَشَوَاهُم*: (S, Mṣb, K;) and *شَوَاهُم*, inf. n. *تَشَوِيَة*: (K;) *He fed them with شَوَاه* [i. e. *roasted*, or *broiled*, or *fried*, *flesh-meat*]. (S, Mṣb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof*. (AZ, K.) = And *اشوى* † *He left a portion remaining of his supper*: (S, K, TA:) or *he left some roasted, or broiled, or fried, flesh-meat of his supper*. (A, TA.) — And *اشوى القمح* *The wheat became fit to be rubbed with the hands and to be roasted*. (Isd, K.) — And *اشوى السعف* † *The palm-branches became yellow on the occasion of their drying up*: (K, TA;) as though a roasting affected them. (TA.) = Also *He got, or acquired, the worse, or viler, sort of cattle*. (K.) = *اشوى* said of a shooter or caster, *He hit* (S,* Mṣb,* K) *his شَوَى* (K,) i. e. [one or more of his] extremities, (TA,) not a [vital] place where a wound would occasion death: (S, Mṣb, K;) and so *شَوَاه*, as in the Tekmileh: in the K, erroneously, *شَوَاه*. (TA.) — [Hence, *He missed it*, i. e. the object of his aim. See *مُشَوَى*: and see also Ham p. 91.] — [Hence, also, app.] *He says that اشوى is allowable in the sense of أَسْقَطَ* † [He dropped, left out, omitted, &c., anything]; like *أَسَوَى* [q. v.]. (TA in art. *سَوَى*.) = In the saying *مَا أَغِيَاه وَأَشِيَاه* (S, K, [in some copies of the K *أَشِيَاه*]) and so in *أَشِيَاه وَأَشَوَاه* (S,* K,* TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7: *انشوى اللحم* *The flesh-meat became roasted, broiled, or fried*: (MA;) quasi-pass. of *شَوَى* *الحم*: (S,* M, Mṣb, K;) as also *اشتوى*: (M, K;) [or] the latter in this sense is not allowable. (S, Mṣb.)

8: see 1. — [Hence,] *اشتويتها*, referring to a she-camel, † *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt*. (Ham p. 783.) = See also 7.

شَاه see what next follows: and see more in art. *شوه*.

a small, number or quantity or time: See De Sacy's Relation de l'Égypte par Abdallatif, pp. 246 and 394 &c.] = See also 1 in art. شوا.

2. شَيَّأَهُ عَلَى الْأَمْرِ [in some copies of the K (erroneously) شَيَّأَهُ] I incited him, or made him, to do the thing, or affair. (As, S, L, K, TA.) = And شَيَّأَ اللَّهُ وَجْهَهُ (K, TA.) and خَلَّفَهُ (TA.) God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA.) and his make. (TA.)

4. أَشَّأَهُ إِلَيْهِ He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أَلَجَّاهُ (S, K); a dial. var. of أَلَجَّاهُ (S); of the dial. of Temeem. (TA.) Temeem say, شَرُّ مَا يُشِيرُكَ إِلَى مَحَّةٍ عَرُوقٍ meaning يَجِدُوكَ [q. v., i. e. It is an evil thing that compels thee to have recourse to the marrow of a hock]. (S.)

5. تَشَّىَّ His anger became appeased: (K:) said of a man. (TA.)

شَيْءٌ [A thing; anything; something; somewhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَيْءٌ: see an ex. in a verse cited voce صَوَابَةٌ: see also the last sentence but one of this paragraph:] الشَّيْءُ properly signifies what may be known, and that whereof a thing may be predicated: (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof: (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning what is willed, and meant, or intended, [in which sense مَشِيئَةٌ (pl. مَشَائِتُ) is often used,] without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be; accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying what is caused to be or exist; accordingly,] Er-Rághib says that it denotes whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings; and Bḍ and others expressly assert that it signifies peculiarly what is caused to be or exist; but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to what is non-existent; such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَيْءٍ إِلَّا يَنْسِجُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is non-existent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَاءُ (S, Mṣb, K, &c.) imperfectly decl., (Mṣb, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting

the formation of which there is much difference of opinion [as will be shown hereafter], (Mṣb, TA.) and أَشْيَاوَاتُ (S, K,) a pl. pl. [i. e. pl. of أَشْيَاءُ], (MF, TA.) and أَشَاوَاتُ, [a contraction of that next preceding,] (K,) and أَشَاوَى (S, K,) with fet-ḥ to the و, (MF, TA.) and it is also mentioned as with kesr, (TA.) [and is written in both of my copies of the S أَشَاوَى, though if with kesr it should be either أَشَاوٍ or أَشَاوِي, but أَشَاوِي only is meant by J, as is shown by what here follows,] originally أَشَائِي, with three سى, not أَشَائِي as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِي, as he says that the ء was changed into سى, thus occasioning the combination of three سى, so that he held its secondary form to be أَشَائِي, as will presently be shown,] because the first سى is radical, not augmentative, (IB, K,) the medial سى of the three being suppressed, and the final one changed into ا [though written سى], and the initial one changed into و, (S,) and another form of pl. is أَشَائِيَا (S, Mṣb, K,) with the سى preserved, not changed into و [as it is in أَشَاوَى], (TA.) [likewise] a pl. of أَشْيَاءُ (Mṣb,) and أَشْيَايَا also is mentioned, (K,) as formed [from أَشْيَاءُ] by the change of ء into سى and adding ا, (TA.) and أَشَاوُ, which is strange, (Lh, K,) as there is no ء in أَشْيَاءُ (Lh,) or in شَيْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَاءُ, the most probable opinion is that of Kh: (Mṣb, TA.) accord. to him, (S, Mṣb, K,) it is originally of the measure أَفْعَلَاءُ (S, K,*) in lieu of أَفْعَالُ, (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيَّيَاءُ (Mṣb,) and the two hemzels combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure لَفْعَاءُ (S, Mṣb,) as is shown by its having for its pls. أَشَائِيَا and أَشَاوَى (S:) accord. to Akh, it is [originally] of the measure أَفْعَلَاءُ (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أَشَيَّيَاتُ, as it is, but شَيَّيَاتُ: (S:) accord. to Ks, it is of the measure أَفْعَالُ, and made imperfectly decl. because of frequency of usage, being likened to أَفْعَلَاءُ; but were it so, أَبْنَاءُ and أَبْنَاءُ would be imperfectly decl.: (S, K:) accord. to Fr, شَيْءٌ is originally شَيَّيٌ, and therefore has a pl. of the measure أَفْعَلَاءُ, afterwards contracted to أَفْعَلَاءُ; but were it so, it would not have for its pl. أَشَاوَى. (S. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of شَيْءٌ is شَيَّيٌ and شَيَّيٌ; (S, K, TA, but only the former in some copies of the K, the word being written in other copies شَيَّيٌ;) not شَوَيٌْ, or شَوَيٌْ; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with tesheed to the سى, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,) used by post-classical poets in their verses. (MF, TA.) — When a man says to thee, “What dost thou desire?” thou answerest, لَا شَيْئًا [Nothing]: and when he says, “Why didst thou that?” thou answerest, لَا شَيْءَ [For nothing]: and when he says, “What is thine affair?” thou answerest, لَا شَيْءَ [Nothing]: it is with tenween in every one of these cases. (As, AHát, TA.) [When one says لَا شَيْءَ, he means thereby There is nothing.] — لَا شَيْءَ means [It is nought, of no account or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.) — لَا شَيْءَ مِنَ الْأَمْرِ is a phrase of frequent occurrence, meaning He has no concern with the affair; see two exs. in the first paragraph of art. حوص. — حُسْبَانَةٌ مِنْ الطُّولِ occurs in the TA voce حُسْبَانَةٌ, meaning In it is somewhat, or some degree, of length; i. e. it is somewhat long; and is used in the present day in this sense. — In the phrase هُوَ أَحْسَنُ مِنْكَ شَيْئًا, the last word is for بَشَى [i. e. He is better than thou in something; meaning he is somewhat better than thou]. (IJ, L.) — مَا أَغْفَلَهُ عَنْكَ شَيْئًا is a phrase of the Arabs [app. lit. signifying How unmindful of thee is he as to anything!] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that شَيْءٌ is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ غُفُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that مَا is here lit. interrogative, but in meaning denotative of wonder; and that شَيْءٌ is governed in the accus. case by some other word, or phrase, as though the saying were dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it. (TA in art. مَا.) — شَيْئًا فَشَيْئًا means Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually. — أَشَى شَيْءٌ [meaning What thing?] is, by the alleviation of the سى [in ائى] and the suppression of the ء [in شىء], made into one word, أَشَيْئُ: so says El-Farábee: (Mṣb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَشَى. (TA in art. جرم, as on the authority of Ks.) — شَيْءٌ in the Kur lx. 11 may mean Any one (Bḍ, Jel) or more. (Jel.) — [It is also applied to † The penis of a man; as in the explanation of a phrase mentioned voce ذَنْبٌ; like as its syn. هَنْ is to the same and (more commonly) to the “vulva” of a woman.] — In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جذر [i. e. جَذَرُ]; and in geometry, ضلع [i. e. ضِلْعُ or ضِلْعُ]; (“Dict. of the Techn. Terms used in the Sciences of the Musalmans,” p. 202;) an unknown number that is multiplied into itself.

658 (Mṣb, 939)

658 (40)

p. 1155

673, 314 (46)

(Idem, p. 730.) = It is also said, on the authority of Lth, to signify *Water*: and he cites. as an ex.,

* تَرَى رَكْبَهُ بِالشَّيْءِ فِي وَسْطِ قَفْرَةٍ *

[Thou seest, or wilt see, his company of riders at the water in the midst of a desert]: but AM says, I know not *الشَّيْءِ* in the sense of "water," nor know I what it is. (TA.) = *يَا شَيْءٌ* is an expression of regret, (El-Aḥmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [Oh! or] O my wonder! (Ks, Lh, TA.) One says, *يَا شَيْءٌ*, (El-Aḥmar, Ks, Lh, K,) and *يَا شَيْءٍ مَا لِي*, (El-Aḥmar, Ks, Lh, K,) and *يَا هَيْءَ مَا*, (Ks, TA,) and *يَا هَيْءَ مَا لِي*, (Lh, K,) or *يَا هَيْءَ مَا لِي*, (El-Aḥmar, Ks, TA,) neither of these two with *ء*, (Ks, TA,) [meaning Oh! or O my wonder! What has happened to me?] in all of these, (Ks, TA,) *ما* being in the place of a noun in the nom. case. (Ks, Lh, TA.) — Some also say, *يَا شَيْءٌ* and *يَا فَيْءٌ* and *يَا هَيْءٌ*, and some add *مَا*, saying, *يَا فَيْءٌ مَا* and *يَا هَيْءٌ مَا*, meaning *How good, or beautiful, is this!* (Ks, TA.)

شَيْئَةً [Will, wish, or desire,] a subst. from *شَاءَ*, (Lh, K,) [and] so is *مَشَيْئَةً* [which is mentioned in the K as an inf. n.]. (Mṣb.) One says, *كُلُّ شَيْءٍ بِشَيْئَةِ اللَّهِ*, (S, K,) i. e. *بِشَيْئَتِهِ* [Everything is by the will of God]. (S.)

شَيْءٌ: see *شَوْىٌ* or *شَوَى* and *شَيْءٌ* and *شَيْءٌ* in the middle of the paragraph.

شَوَاءٌ: see art. *شَوَاءٌ* and *شَيَانٌ*.

أَشْيَاءٌ dim. of *أَشْيَاءٌ*: see *شَيْءٌ*, in the latter part of the former half of the paragraph.

مَشَيْئَةً: see *شَيْئَةً*, in two places: — and see also *شَيْءٌ*, near the beginning of the paragraph.

مَشْيَاءٌ Incongruous, unsound, (K, TA,) foul, or ugly, (TA,) in make, or formation. (K, TA.) [See Ham p. 192.] — And accord. to Abou-Sa'eed, A child born preposterously, the legs coming forth before the arms. (TA.)

Act. part. fem. [726]

شيب

1. *شَابَ*, aor. *يَشِيبُ*, inf. n. *شَيْبٌ* and *شَيْبَةٌ* (Mṣb, TA) and *مَشِيبٌ*, (TA,) He became white-haired, or hoary. (Mṣb, TA.) And *شَابَ* *رَأْسُهُ*, (S,) and *رَأْسُهَا*, (Mṣb, TA,) inf. n. *شَيْبٌ* and *شَيْبَةٌ*, (S,) His head, and her head, became white, or hoary. (S, Mṣb, TA.) — [Hence,] *شَابَتْ رُؤُوسُ الْإِكَامِ* † [The heads, or summits, of the hills became white, or hoary]. (A.) = And *شَابَ الرَّأْسُ* It whitened the head: so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abrag: (IB, TA:)

* تَصْبُو وَآتَى لَكَ التَّصَابِي *

* وَالرَّأْسُ قَدْ شَابَهُ الْمَشِيبُ *

[Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such con-

duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S,* IB, TA.) [See also 2.]

2. *شَيْبَ الْحُزْنُ*, (Ks, S, A,) and *شَيْبَ الْحُزْنُ* *رَأْسُهُ*, and *بِرَأْسِهِ*, (Ks, S, Mṣb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. *بِ*]. (TA,) *Grief rendered him white-headed, or hoary-headed*; (Ks, S, A, Mṣb, K;) as also *أَشَابَهُ*, (A,) and *أَشَابَ أَشَابَ*, (Ks, S, Mṣb, K,*) *بِرَأْسِهِ* and *رَأْسُهُ*.

4. *أَشَابَ*, said of a man, He had children that had become white-headed, or hoary. (S, TA.) = See also the next preceding paragraph, in two places.

شَيْبٌ The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. *صَبِغٌ* and *خَضَبٌ* &c.]: or (K, TA, in the CK "and") *whiteness of the hair, or hoariness*; (A, K, TA;) as also *مَشِيبٌ* (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (Aṣ, S, Mgh, Mṣb;) and is *little and much [whiteness of the hair]*: one says, *عَلَاهُ الشَّيْبُ* [Whiteness of the hair, or hoariness, came upon him]: (TA:) but *مَشِيبٌ* signifies a man's entering upon the period of whiteness of the hair, or hoariness: (Aṣ, S, Mṣb:) see an ex. of this latter in the first paragraph. In the phrase in the Kṣur [xix. 3], *وَأَشْتَعَلَ الرَّأْسُ شَيْبًا*, (S,) meaning *And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood*, (Jel,) [or *the head has become glistening with whiteness of the hair, or hoariness*,] *شَيْبًا* is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said *وَشَابَ الرَّأْسُ شَيْبًا*. (S, TA,*)

شَيْبٌ, of a whip, a genuine Arabic word of well-known meaning; (S;) The thong (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called *شَيْبَانِ*. (TA.) = Also A word imitative of the sounds made by the lips of camels (S, K) in drinking. (S.) = And pl. of *أَشِيبٌ* [q. v.]. (S, K, &c.)

أَشِيبٌ a pl. of which the sing. is doubted: see *أَشِيبٌ*.

شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Mṣb.) — And accord. to El-Khafājee, A white, or hoary, beard: but MF says that this is a conventional post-classical meaning. (TA.) = [Also, in the present day, applied to A species of *artemisia*; (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the *artemisia arborescens* of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799:) — and *Lichen*; (Forskål ubi suprā;) the *lichen prunastri* of Linn. (Delile, ib., no. 976t.) And *شَيْبَةُ الْجَبَلِ* *Lichen scyphifer*. (Forskål, p. lxxviii., no. 559.)]

شَيْبَانٌ: see *أَشِيبٌ*; near the end of the paragraph: — and see also the paragraph here following.

مَلْحَانٌ and *شَيْبَانٌ* (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with *kesr* to the *ش* and *م*, (S,) or the former word is written *شَيْبَانٌ*, and sometimes *شَيْبَانٌ*, and the latter is as above, (K,) and sometimes *مَلْحَانٌ*, (TA,) † The two months of winter; (A, TA;) [as though meaning the second of the Six Seasons, commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] i. q. *شَهْرًا قَمَاحًا*, (S, A, K, TA,) which are the two coldest months; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) falling at the period of the [auroral] rising of the Scorpion and the Vulture, (التَّسْرُ والعُقْرَبُ, [by which latter is meant the تَسْرُ الواقعُ, i. e. the star α of Lyra,]) said by him who knows not to be the two Kánoons [i. e. *كَانُونُ الثَّانِي* and *كَانُونُ الْأَوَّلِ*, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that the قَلْبُ (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and the تَسْرُ الواقعُ rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see *مَنَازِلُ الْقَمَرِ* in art. *نَزَلَ*), was on the 25th of November O.S.: see also *مَلْحَانٌ*, and *قَمَاحٌ*: it is also said that] *شَيْبَانٌ* [used alone] is a name of [the month] *كَانُونُ الْأَوَّلِ*, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

شَيْبَانٌ [the former erroneously written by Golius *شَيْبَانٌ*]: see *شَوْبٌ*, in art. *شَوْبٌ*.

أَشِيبٌ: see *شَيْبٌ*.

شَائِبٌ [Being, or becoming, white-haired, or hoary]: see *أَشِيبٌ*. — *أَشِيبٌ شَائِبٌ* is a phrase like *شِعْرٌ شَاعِرٌ*: it means *Intense whiteness of the hair*. (TA.)

أَشِيبٌ White-haired, white-headed, or hoary: (S, A, Mgh, Mṣb, K:) [it is said to be] anomalous in form; (S, Mgh, Mṣb;) for an epithet of this measure is only formed [by rule] from a verb of the measure *فَعْلَل*, aor. *يَفْعَلُ*, (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but *أَشِيبٌ* signifies *white-headed, or hoary-headed*; [so that it does denote a colour;] and El-Khafājee says that it is reckoned among epithets denoting defects, or blemishes, like *أَعْمَى* and *أَعْرَجٌ*: (MF, TA:) it is said in the K that it has no *فَعْلَل*, i. e., (TA,) the epithet *شَيْبَةٌ* is not applied to a woman; (Mṣb, TA;) *شَابَ رَأْسُهَا* being used in its stead; (TA;) though one says *شَابَ رَأْسُهَا*: (Mṣb, TA:) [but see Har p. 418, where *شَيْبَةٌ* is mentioned, applied to a woman, as meaning *aged*, and *white, or hoary, in the head*: and see *شَيْبَةٌ* in art. *شَوْبٌ*:] the pl. is *شَيْبٌ*; (S, A, Mgh, Mṣb, K;) with which is syn. *شَيْبٌ*; (TA, as from the K; [but not found by me in the copies of the K to

which I have had access;]) and شَيْبُ (K, TA:) this last is said by IM to be allowable in poetry, عَلَى السَّامِ [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of شَائِبٌ [q. v.], like as بَزْلٌ is of بَزْلٌ; or pl. of شَيْبٌ [which app. means very white or hoary in the head], accord. to the dial. of the people of El-Hijáz, who say دَجَاجَةٌ and دَجَاجٌ بَيْضٌ and دَجَاجٌ بَيْضٌ. (TA.) — [Hence,] one says, رَأَيْتُ الْجِبَالَ شَيْبًا † I saw the mountains white with snow and hoar frost. (A, TA.) And شَيْبٌ [used alone] signifies † Mountains upon which snow falls, and which are white, or hoary, therewith: (S, L:) or mountains white with snow or with dust: and, some say, white clouds: sing. أَشْيَبٌ. (L, TA.) And, applied to truffles (كَمَاةٌ), † White and large: (TA:) or simply white. (Id. voce تَعَاشَيْبٌ.) — يَوْمٌ أَشْيَبٌ † A day in which are cold and clouds and صُرَادٌ [correctly صُرَادٌ, meaning thin clouds, or cold and humid clouds, in which is no water]; as also يَوْمٌ شَيْبَانٌ. (K.) — لَيْلَةٌ شَيْبَاءٌ (K, TA.) or لَيْلَةٌ شَيْبَاءٌ (TA, TA) and لَيْلَةٌ شَيْبَاءٌ (TA voce حُرٌّ), † The last night of the [lunar] month: (K, TA:) its first night is called لَيْلَةٌ شَيْبَاءٌ (K voce حُرٌّ). لَيْلَةٌ حُرَّةٌ and حُرَّةٌ بَلَيْلَةٌ شَيْبَاءٌ (K voce حُرٌّ). لَيْلَةٌ حُرَّةٌ and حُرَّةٌ بَلَيْلَةٌ شَيْبَاءٌ: see in art. شَوْب.

شَيْبٌ: see شَيْبٌ, in two places. 333.

And see مَسْنُونٌ (p. 1615).

شَيْخ

1. شَاخٌ: see 4. — [Also, accord. to Freytag, on the authority of the "Kitáb el-Aqdád," He was brave, or bold: thus having two contr. significations. — Another meaning assigned to it by him, in common with شَائِخٌ and أَشَاحٌ, as on the authority of the K, i. e. "Diligens fuit," is a mistake.]

2. شَيْخُهُ (O, TA) inf. n. شَيْخٌ (K, TA) He cautioned him; or made him to fear, or be in fear. (O, K, TA) — And He removed him, or it, far away. (O, TA) — And شَيْخٌ (O, TA, TA) inf. n. as above, (K, TA) He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness: (O, K, TA) from IAqar. (TA.)

3: see the next paragraph, in two places. — Also He fought. (T, K, TA.)

4. أَشَاحٌ (S, A, TA, TA) inf. n. إِشَاحَةٌ (IAqar, TA, TA) He was cautious, or in fear, (S, A, K, TA) [of it], (A, TA, TA) i. e. a thing, or an affair, (TA, TA) and عَلَى حَاجَتِهِ [for the thing that he wanted]; (K, TA) as also شَائِخٌ (S, A, K, TA) inf. n. مُشَاحَةٌ and شَائِخٌ (K, TA) or he was cautious and in fear, endeavouring to repel death. (L, TA) — But in the dial. of Hudheyl, (S, TA) He strove, laboured, toiled, or exerted himself, فى أَمْرٍ [in an affair]; and so شَائِخٌ (S, A, TA) — And He continued journeying, or going on. (O, TA) — أَشَاحٌ بَوَجْهِهِ He turned

away his face, (S, A, TA, TA) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA, TA) or he exerted himself in aversion or turning away. (IAqar, TA, TA) One says, كَلَّمْتُهُ فَأَشَاحَ بَوَجْهِهِ I spoke to him, and he turned away his face. (A, TA) — أَشَاحٌ also signifies He advanced, or came forward; syn. أَقْبَلَ. (Fr, O, TA, TA) [Thus it has two contr. meanings. See also the part. n., مُشَاحٌ.] — And He defended what was behind his back. (IAth, TA, TA) [See, again, the part. n.] — أَشَاحٌ بِذَنَبِهِ, said of a horse, He let his tail hang down loosely. (Lth, S, TA) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for أَشَاحٌ; but his assertion requires proof. (MF, TA) [See the latter verb, in art. سَاح.] — أَشَاحَتِ الْأَرْضُ The land produced the plant called شَيْخ. (AHn, O, K, TA)

شَيْخٌ Cautious, or fearing; (A, K, TA) as also شَائِخٌ (A, TA, TA) and مُشَاحٌ (A, O, TA) or this last, cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself: (Az, TA, TA) or all signify prudent; discreet; or having, or using, precaution, or good judgment; (Ham p. 281) and so شَيْخَانٌ. (Id. p. 43.) — In the dial. of Hudheyl, (S, TA) Striving, labouring, toiling, or exerting himself, (S, A, O, K, TA) in affairs; (S, O, K, TA) and so شَائِخٌ (A, K, TA) and مُشَاحٌ (A, O, K, TA) pl. of the first [and app. of the second also] شَيْخَانٌ. (S, O, TA) — Also [The artemisia Judaica; and absinthium Ponticum; species of wormwood;] a certain plant, (AHn, S, A, O, K, TA) well known, (AHn, O, K, TA) of several species, (AHn, O, TA) of some [species] whereof brooms are made, (L, TA) [and which is also used for fumigation,] the leaves of which are [of the kind called] هَدَبٌ; (AHn, O, L, TA) it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows: (AHn, O, L, TA) pl. شَيْخَانٌ. (Fr, O, L, TA) — Accord. to the K, [probably on the authority of Lth,] it signifies also A [garment of the kind called] بَرْدٌ, of El-Yemen: but Az says that there is no kind of garment so called: the correct word is سَبَخٌ, with [the unpointed] س [and with fet-h]. (TA.)

شَيْخَانٌ [and probably with tenween also]: see شَيْخٌ. — Also Very jealous; (S, O, K, TA) because such is cautious for his wives, or women under covert, or household or family; (S, O, TA) and so شَائِخٌ (K, TA) — Also, (O, K, TA) and شَيْخَانٌ (A, O, K, TA) Tall: (O, K, TA) or goodly in tallness. (L, TA) — And the former, That makes, or utters, a low sound in running; [so I render عَدْوًا يَتَمَشَّسُ in the K and TA; in the O and in my MS. copy of the K, يَتَمَشَّسُ; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] quickness, or swiftness, is meant thereby: (O, TA:*) mentioned by Az, on the authority of Khálid Ibn-Jembeh. (TA.) [In this sense it seems to be with tenween: for] شَيْخَانَةٌ [is its fem. and] means A quick, or swift,

she-camel. (S, O, TA) — Also A horse strong in spirit; syn. شَدِيدُ النَّفْسِ; (O, K, TA; in the CK, النَّفْسِ [i. e. in breath];) and so شَيْخَانٌ: thus expl. by Skr. (O, TA)

شَيْخَانٌ: see the next preceding paragraph, in two places.

شَيْخٌ Mutual caution or fear. (And The act of striving, labouring, toiling, or exerting oneself, in anything. (K, TA) [But in both of these senses it seems to be an inf. n. of 3, q. v.] — Also (K, TA) Drought, dearth, scarcity. (O, K, TA)

شَائِخٌ: see شَيْخٌ, in two places: — and see also شَيْخَانٌ.

مُشَاحٌ: see شَيْخٌ, in two places. It is also expl. as meaning Striving, labouring, toiling, or exerting himself, and persevering in his work: (A, TA) and striving &c., and hastening, or going quickly. (TA, TA) — Also Advancing, or coming forward, to one. (Fr, O, K, TA) — And Defending what is behind one's back. (Fr, O, K, TA)

مُشَاحٌ is expl. as meaning Striped; applied to a garment: but Az says that there is no such word, so applied: the correct word is مُسَيِّحٌ, with [the unpointed] س. (TA, TA)

مَشِيحَى
مَشِيحَاءَ
مَشِيحُوهُ

see the following paragraph.

مَشِيحَى (S, O, K, TA) and مَشِيحَى (O, K, TA) A state of haste: (S, O, K, TA) or a state of confusion: (K, TA) the latter meaning mentioned in the L: (TA, TA) you say, هَرَفْنِي مَشِيحَاءَ مِنْ أَمْرِهِم (S, O, K, TA) and فى مَشِيحَى مِنْ أَمْرِهِم (O, K, TA) They are in a state of haste in respect of their affair: (S, O, K, TA) or in a state of confusion in their affair: (L, K, TA) as having the latter meaning, Ibn-Málik says that it is مَشِيحَاءَ, with ج and medd, of the measure فَعِيلَاءَ, not مَفْعِلَاءَ; but this requires consideration: Ibn-Umm-Málik and others, following AHn, say that مَشِيحَاءَ فى الْقَوْمِ 273 means the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair. (TA, TA) — مَشِيحَاءَ also signifies A land that produces the plant called شَيْخ; (S, O, K, TA) and so مَشِيحُوهُ (O, K, TA) or it signifies many plants of the kind so called: thus in the T, on the authority of Aq and A'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA, TA) AHn saying further that it is like مَشِيحَاءَ meaning a company of شُيوخ [or elderly men], and مَعْيُورَاءَ meaning a herd of عِوَر [or asses], &c.; (O, TA) [so that it is a quasi-pl. n.;] but this is disallowed by El-Mufaḍḍal Ibn-Selemeh. (TA, TA)

شَيْخ

1. شَاخٌ (S, A, Mṣb, K, TA) aor. يَشِيخُ (S, Mṣb, K, TA) inf. n. شَيْخٌ, with fet-h to the ي, (S, K, TA) and

ك;*) namely, a stray. (S, K.) And **اِشَاد بِذِكْرِهِ** † *He raised his good fame, by praising him; raised a good report of him:* (S,* A, L:) and *he raised his ill fame, by dispraising him; raised an evil report of him:* and **اِشَادُهُ** and **اِشَادُهُ** *he raised his notoriety or fame.* (L.) And **اِشَاد عَلَيْهِ** † *He published against him something disliked, disapproved, or odious:* one says, **اِشَاد عَلَيْهِ قَبِيحًا**, and **اِشَاد عَلَيْهِ قَبِيحًا** † [*He published against him something bad, evil, abominable, or foul.*] (A.) — And **اِشَادَةٌ** also signifies † *The act of destroying:* (K, TA:) from the same word as syn. with **تَنْدِيدٌ**. (TA.)

5: see 1, in two places.

شِيدٌ, a Pers. word, [or rather of Pers. origin, from **شِيدَا**,] *Possessed; or mad, or insane: or intoxicated.* (TA.)

شِيدٌ *Anything with which a wall is plastered,* (S, A, K,) consisting of gypsum and the like; (A, K;) J says, of gypsum or **بَلَاط**; but this last word is a mistake, [probably originated by an early transcriber of the S,] for **مِلَاط**, i. e. mud, or clay: (K:) or [peculiarly] gypsum. (Msb.) — Az says that some of the Arabs sometimes call thus **أ حصن** [i. e. fortress, fort, or fortified place]. (TA.)

مَشِيدٌ *Plastered with شِيد*; and so, as some say, **مَشِيدٌ**: (T:) or *built with gypsum:* (Msb:) or *made with شِيد*, (S, A, K,) i. e. gypsum; and so, some say, **مَشِيدٌ**: (A:) or the latter signifies *raised high, or made lofty*; (A'Obeyd, S, A, K;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the K_{ur} xxii. 44: (Jel:) J says in the S, Ks says, **مَشِيدٌ** is applied to a sing., from the saying in the K_{ur}, [ubi suprâ], **وَقَصْرٌ مَشِيدٌ**; and **مَشِيدٌ**, to a pl., from the saying in the same, [iv. 80], **فِي بُرُوجٍ مَشِيدَةٍ**: but this is a mistake: what Ks says is that **مَشِيدَةٌ**, with ة and teshdeed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of **مَشِيدٌ**: (IB, K:*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that **مَشِيدٌ** and **مَشِيدٌ** both signify *plastered with شِيد*, on the supposition that the Arabs did not use **مَشِيدَةٌ** as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure **فَعَّلَ** may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say **كَبَشَ مَذْبُوحٌ** ["a slaughtered ram"]; but not **مَذْبُوحٌ**; but you may say **نُوبٌ مَحْرَقٌ** [as meaning "a garment in which holes have been repeatedly made," or "in which many holes have been made," or "much pierced with holes," as well as **نُوبٌ مَحْرُوقٌ** meaning "a garment in which a hole has been made," or "in

which holes have been made,"] and **كَبَشَ مَذْبُوحَةٌ** ["slaughtered rams"]: and hence you may say **قَصْرٌ مَشِيدٌ**; because **تَشِيدٌ** denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

مَشِيدٌ: see the next preceding paragraph, in four places.

شير

6: see 6 in art. شور.

شِيرٌ: n. un. with ة: pl. of the latter **شِيرَاتٌ**: and dim. **شِيرَةٌ** and **شِيرَةٌ**: see **شَجَرٌ**. 684

شِيرٌ: } see art. شور.

شيز

شِيزٌ and **شِيزَى** *A kind of black wood, of which bowls (قِصَاع) are made:* (S, K:) or the latter is *a certain black wood of which combs and bowls (جَفَان) are made:* (Mgh:) or *ebony: or سَاسِرٌ [a certain wood of which bows or arrows are made]:* (AA, K:) or *walnut-wood:* (As, Ed-Deenāwaree [AHn], Mgh, K:) As says of the **شِيزَى**, by the name of which the Arabs call bowls (جَفَان) and the sheaves of pulleys, that it is *walnut-wood*, but it becomes blackened by grease, and therefore is thus called, and it is not **شِيز**: so says AHn: and he adds, the case is as he has described it; for the **شِيز** does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that *bowls made from the walnut-tree are called شِيزَى*. (TA.)

شِيزَى: see the preceding paragraph. 672

شيش

4. **اِشَاشَتِ النَّخْلَةُ** *The palm-tree produced dates such as are termed شيش*. (O, K.)

شِيشٌ and **شِيشَاءٌ** *A sort of dates which do not organize and compact stones;* (Fr, O, K;) or, *if they do so, they do not become hard; and when they dry, they become such as are termed حَشَفٌ, not sweet:* (O, K:) dial. vars. of **شِيشٌ** and **شِيشَاءٌ**: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شِيشَاءٌ: see the next preceding paragraph.

شيش

2: see the next paragraph.

4. **اِشَاصَتِ النَّخْلَةُ** *The palm-tree was not fecundated by the flowers, or pollen, of the male tree:* (A, K:) or *its dates dried up: and it bore dates such as are termed شيش*: (Msb:) or *it became bad, and its dates became such as are termed شيش*: (TA;) as also **شِيشَتٌ**. (K_r, TA.)

5. **تَشِيشَ التَّمْرُ** *The dates became such as are termed شيش*. (S.)

شِيشٌ *Dates of which the stones do not become hard; as also شِيشَاءٌ*; (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, *having no stones:* (Fr, TA:) or *bad dates:* (A:) or the *worst of dates*; (IF, Msb, K;) as also **شِيشٌ** the latter word: (Msb:) or the *worst of dates when full-grown but unripe:* (Lth, TA:) called in the dial. of Belhārith Ibn-Kaṣab, **شِيشٌ**; and by the people of El-Medeeneh, **سُخْلٌ**: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with ة; (A, Msb, K;) i. e., **شِيشَاءٌ** and **شِيشَاءٌ**. (A, Msb.)

شِيشَاءٌ: n. un. with ة: see **شِيشٌ**, in two places.

شيط

1. **شَاطَ**, (S, Msb, K,) aor. **يَشِيطُ**, (Msb, K,) inf. n. **شِيطٌ** and **شِيطَةٌ** (K) and **شِيطُوطَةٌ** (Lth, K,) *It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt;* (Msb, K, TA;) as also **تَشِيطٌ**, (K,) said of flesh-meat: (TA:) or both, said of flesh-meat, signify *its upper part became burnt by the contact of fire:* (Lth, TA:) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA:) the former also signifies *it was near to becoming burnt:* (TA:) and, said of clarified butter, and of olive-oil, (S, K,) *it became cooked so much that it burned;* (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or *became thick; or became cooked so much that it almost perished.* (K.) You say also, **شَاطَتِ الْقَدْرُ** *The cooking-pot burned, and had something sticking in it:* (S:) or *had something burnt sticking in the bottom of it.* (O, K.) — **شَاطَ**, (S, K,) aor. as above, (S,) also signifies *He (a man) perished, or died.* (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — Also *He burned with anger.* (TA in art. شَطَن.) — And *It was, or became, null, void, of no account, or of no force.* (Msb, TA.) — *His (a man's) blood, (S,) or it, (his blood,)* (Mgh, Msb, K,) *went (S, Mgh, Msb, K) for nothing, unretaliated, and uncompensated by a mulct; it was, or became, of no account.* (S, Mgh,* Msb.) — And *It (anything) went away; passed away.* (TA.) — **شَاطَتِ الْجَزُورُ** † *The slaughtered camel became dispensed;* syn. **تَنَفَّقَتِ**; (S, K, TA;) *there remained not of it any portion that was not divided and given:* (As, S:) and **شَاطَ لَحْمُ الْجَزُورِ** *The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining.* (A, TA.) — **شَاطَ** also signifies † *He hastened* (S, K, TA) in an affair. (K, TA.) — **شَاطَ الدِّمَاءُ** † *He mixed the bloods; as though he shed, or poured forth, the blood of the slayer upon that of the slain.* (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression **لَوْ تَشَاطَ دِمَاؤُنَا** [*If our bloods were*

mixed]; (S, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) — شَطَّ بِدَمِهِ : see 4.

2: see the next paragraph, in five places.

4. اِشَاطَهُ, (Msb, K,) inf. n. اِشَاطَةٌ, (Msb,) *He burned it, or made it to burn*; (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also شَيْطَهُ, (K,) inf. n. تَشْيِيطُ. (TA.) † The latter also signifies *He burned its wool, namely, that of a sheep, in order to cleanse it*; and so شَوَّطَهُ (S, TA:) and each of these, *he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt*. (TA.) You say also, شَاطَ الْقِدْرَ *He made the cooking-pot to burn, and to have something sticking in it*. (S.) And شَيْطَ الْقِدْرَ *He made the cooking-pot to boil*; as also شَوَّطَهَا. (El-Kilábee.) And اللِّحْمَ شَيْطَ *He cooked thoroughly the flesh-meat*; as also شَوَّطَهُ: (Ibn-'Abbád:) or *he smoked it, or made it smoky, and did not thoroughly cook it*; (S;) and so the latter. (TA in art. شَوَّط.) And الصَّبْعَ التَّتَبَّ شَوَّطَ; and الدَّوَاءَ الْجُرْحَ † *The year of drought burned the herbage; and the medicine, the wound*. (A, TA.) [See also شَوَّطَ.] — Also, (K,) inf. n. as above, (S,) *He destroyed him, or it*. (S, K.) — اِشَاطَ دَمَهُ (S, Mgh, Msb, K,) and بِدَمِهِ (S, K,) *He (the Sultán, Mgh, Msb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account*: (Mgh, Msb, K, TA;) or the latter, (TA,) or both, (K,) *he laboured to destroy him, or to kill him*: (K, TA;) or both, *he exposed him to slaughter*: (S, K;) or, accord. to IAmB, you say, بِدَمِهِ شَاطَ, meaning *he exposed him to destruction*. (TA.) You say also, اِشَاطَ دَمَ الْجَزُورِ *He shed the blood of the camel that was to be slaughtered*. (As, K.) — اللِّحْمَ اِشَاطَ † *He distributed the flesh*, (K, TA,) i. e. the flesh of a slaughtered camel: (TA;) or اِشَاطَ الْجَزُورِ *he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed*. (S, TA.) Also † *He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution*. (ISh.)

5: see 1, first sentence.

10. اِسْتَشَاطَ † *He became inflamed by anger; against him*: (K, TA;) or *he became as though he were inflamed in his anger*; accord. to As, from مَشَاطَ as applied to a she-camel: (S, TA:) [or] *he burned, and became inflamed, by vehement anger*. (TA.) — † *He (a man, TA) became brisk, or sharp*; (K, TA;) he burned; (TA;) *It (a pigeon) flew briskly*. (K, TA.) — † *He sought to be slain in war or fight*. (TA.) — † *He became at the point of destruction*. (TA.) — † *He (a camel) became fat*: (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or *fatness spread in him*. (TA.)

شَيْطَانُ [i. e. شَيْطَانُ or شَيْطَانُ, accord. to dif-

ferent authorities, as shown below, *A devil*; and with the article اِل, *the devil, Satan*;] is, accord. to some, from شَاطَ, (Msb, K, TA,) as signifying “it was, or became, null, void, of no account;” and the like: (Msb, TA:) or “he perished:” (K, TA:) or “he went away:” or “it burned,” or “became burnt:” two reasons given for this derivation are, that among the names of the devil are الْمَذْمَبُ and الْبَاطِلُ: and another is this; that several read, in the Kūr xxvi. 210, الشَّيَاطُونُ [instead of الشَّيَاطِينُ]: but some say that it is from شَطَنَ, signifying “he became distant,” or “remote:” Sb gives both of these derivations: respecting the former of which, it should be observed that if from شَاط as signifying “it burned,” or “became burnt,” it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure نَعْلَانُ (S in art. شَطَن, in which see it:) [but in the Kūr-án it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شَيْطَا The smell of a piece of cotton burning, or burnt. (S, K.) = See also مَشَاطَ.

شَاطَ and شَاطَ, like هَاطَ and هَاطَ, [the latter being formed by transposition from the former, شَاطَ and هَاطَ being for شَاطِي and هَاطِي,] *Flesh-meat* [&c.] *burning, or being burnt*. (TA.)

تَشْيِيطُ *Flesh-meat roasted*, (K,) or *made good, and roasted*, (TA,) *for a company of men*: (K:) a subst., like تَمْتِينُ. (K, TA.) [In the CK, for واسم كالتَمْتِينِ, we find واسم كالتَمْتِينِ]

مَشَاطَ † *A she-camel that quickly becomes fat*: (As, S, A, K:) applied also to a he-camel: (TA:) pl. مَشَاطِي; (S, K;) in some of the copies of the S, مَشَاطِي; and you say also اِبِلٌ شِيطَا [app. a mistake for مَشَاطَا, which is fem., like اِبِلٌ, as well as masc.]: AA says that مَشَاطَا, [or مَشَاطِي], applied to camels, signifies *assigned for slaughter*; from شَاطَ said of a person's blood. (TA.)

مَشْشِيطُ † *A fat camel*. (K.) [See 10.] — † *Laughing exceedingly*; (K;) *laughing vehemently, like one exerting himself in his laughing*. (ISh.)

شيع

1. شَاعَ, aor. يَشِيعُ, (S, O, Msb, K,) inf. n. شِيعُ (O, Msb, K) and شُوعَةُ (S, O, K) and شِيعَانُ (O, K, the last, in the CK, مَشَاعَةُ), said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Msb,) *It became spread, published, divulged, revealed, made known, or disclosed*; (S, O, K, TA;) or *it became apparent, or manifest*; (Msb, TA;) *في النَّاسِ* [among the people]; so as to reach every one, becoming equally known by the people, not known by some

exclusively of others. (TA.) — [Hence, app.,] شَاعَ, aor. as above, said of a thing, signifies also † *It became scattered, or dispersed*; like شَعَّ. (TA in art. شَع.) You say, شَاعَ اللَّبَنُ فِي الْمَاءِ, (Msb,) or شَاعَتِ قَطْرَةُ اللَّبَنِ فِي الْمَاءِ, and † شِيعَتِ, (TA,) † *The milk, (Msb,) or the drop of milk, (TA,) became dispersed in the water*, (Msb, TA,) and mixed: (Msb:) and شِيعَ † likewise signifies *it became dispersed in it*. (TA.) And شِيعَانُ and شِيعُ and شِيعَانُ, inf. n. شِيعُ and شِيعَانُ, † *Whiteness of the hair, or hoariness, appeared, and became scattered*: and شِيعَ فِيهِ الشَّيْبُ, inf. n. as above, † *Whiteness of the hair, or hoariness, spread upon him*; as also † تَشِيعُهُ [or تَشِيعُ فِيهِ, agreeably with what has been said above]. (TA.) And شَاعَ الصَّدْعُ فِي الزُّجَاجَةِ † *The crack spread, and became dispersed, in the glass, or glass vessel*. (Th, TA.) And اِبِلٌ شَاعَتِ † *The camels became scattered, or dispersed; or they scattered, or dispersed, themselves*. (TA.) = As trans. by means of ب: see 4, in two places. = [It is also trans. by itself.] شَاعَكُمْ السَّلَامُ is like the saying عَلَيْكُمْ السَّلَامُ [Safety, or peace, &c., be, or light and abide, on you]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] follow you: (O, K:) or, not quit you: (K:) whence, (TA,) one says also شَاعَكَ الْخَيْرُ *may prosperity not quit thee*; and in like manner Lebeed says of praise (حَبْدٌ): (O, TA:) [and J says that] شَاعَهُ, inf. n. شِيعَانُ, signifies *he, or it, followed him*: (S:) or شَاعَكُمْ السَّلَامُ, (Yoo, O, K,) aor. يَشَاعُكُمْ, inf. n. شِيعُ, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — One says also اِنْتَاءَ شِعْتِ, (K, TA,) aor. اُنْشِيعُهُ, inf. n. شِيعُ, (TA,) *I filled the vessel*. (K, TA.)

2. شِيعَ فِيهِ : see 1. = شِيعَ said of a pastor, *He blew in the reed-pipe* [called شِيعَانُ, by means of which the camels are called together]. (Ith, K, TA.) — شِيعَ بِالْاِبِلِ *He (a pastor) called to the camels, whereupon they followed one another*; (Msb;) in [some of] the copies of the K, i. q. اُنْشَاءَ بِهَا, [in the CK اُنْشَاءَ بِهَا] but correctly بِهَا شِيعَ, (TA,) which means *he called to the camels*, (K in another part of the art., and TA,) *when some of them remained, or lagged, behind*: (TA:) and [in like manner] يَابِلُهُ شَاعِي, (S, K,) inf. n. مَشَاعِيَّةٌ and شِيعَانُ, (S,) *he (a pastor, S) shouted and called to his camels*, (S, K,) *when some of them remained, or lagged, behind*: (S:) or شِيعَ اِبِلُهُ *he (a pastor) called out among his camels, whereupon they went along, following one another*: (Mgh:) and شِيعَ الْغَنَمَ *he urged on the sheep, or goats*, (K, TA,) *because of their lagging behind*, (TA,) *in order that they might follow the others*. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] — تَشِيعُ, inf. n. تَشِيعُ,

also signifies *He sent, or sent on, him, or it.* (TA.) — And *He made him, or it, to follow.* (TA.) — [And *He made it to be followed by another thing.*] One says, شَيْعَتْ رَمَضَانَ بِسِتٍّ مِنْ شَوَالٍ [or rather شَيْعَتْ + I made [the fasting of] *Ramādān* to be followed by [the fasting of] six [days] of *Showwāl*; expl. by أَتَبَعْتُهُ بِهَا [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being أَتَبَعْتُهُ إِيَّاهَا, lit. meaning “I made them to follow it;” this being virtually the same as “I made it to be followed by them”]: (Msb.) [and in like manner, the elliptical phrase] شَيْعَ رَمَضَانَ, (K,) or شَيْعَ شَهْرِ رَمَضَانَ, (O, TA,) means *He fasted after Ramādān, or the month of Ramādān, six days*; (O, K, TA;) i. e. أَتَبَعَهُ بِهَا. (TA.) — شَيْعَتْهُ عِنْدَ رَحِيلِهِ (Lth, S, O, Msb, K*) *I went forth with him* (Lth, O, Msb, K) *on the occasion of his departure*, (O, Msb,) namely, a guest, (Msb,) *in order to bid him farewell, and to conduct him to his place of alighting*, [app. meaning, to his first place of alighting,] (Lth, O, K,) or *to show honour, or courtesy, to him*; and *I bade him farewell*: (Msb.) — شَيْعَ الضَّيْفِ signifies *he followed the guest* [app. on the occasion of his departure, in order to bid him farewell, &c.]: (Mgh.) or شَيْعَهُ عِنْدَ رَحِيلِهِ *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place*: and شَيْعَهُ signifies the same. (TA.) — [شَيْعَهُ sometimes signifies *He followed him, not coming up with him, but always going behind him*. See الْمَشِيعَةُ, voce مُشِيعٌ. — [And *He followed, or imitated, him*; conformed, agreed, or complied, with him; like شَيْعَهُ. See 3, in three places. — شَيْعَ فَلَانًا + *He encouraged such a one, and emboldened him*, (O, K, TA,) and *strengthened him*. (TA.) One says, فَلَانٌ يَشِيعُهُ عَلَى ذَلِكَ + *Such a one strengthens him to do that*. (TA.) And هَذَا يَشِيعُ + *He strengthened this with this*. (TA.) — شَيْعَ النَّارِ + *He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely*. (ISK, S, K, TA.) — And شَيْعَهُ بِالنَّارِ + *He burned him, or it, with fire*. (S, K, TA.) Of anything that has been burned, one says, شَيْعَ. (TA.)

3. مُشَايَعَةٌ primarily signifies *The following another, or conforming with him, in, or as to, an affair, and an opinion*; as also شَيْعَ [an inf. n. of شَيْعَ, like the former;] and so too signifies شَيْعَ [if not a mistranscription for تَشِيعَ, which I rather think it to be, agreeably with what follows]: and the agreeing, or complying, with him, or obeying him. (TA.) You say, شَيْعَهُ عَلَى أَمْرٍ (Lth, O, Msb, K,) inf. n. مُشَايَعَةٌ (Msb) [and شَيْعَ], *He followed him, or conformed with him, [&c.] in, or as to, an affair*: (Lth, O, Msb.) or *he did so, and strengthened him*; and likewise رَأَى in, or as to, an opinion; as also عَلَيْهِ شَيْعَهُ, referring to an opinion [and an

affair]. (TA.) And مَا تَشَايَعِي رَجُلِي وَلَا سَاقِي My leg does not conform with [my wish] nor aid me to walk, nor does my shank. (TA.) And شَايَعْتُهُ نَفْسَهُ عَلَى ذَلِكَ His soul conformed [or complied] with him, [i. e. with his wish,] and encouraged him, to do that; as also شَيْعْتُهُ. (L, TA.) — Also (O, K) *He befriended him, or was friendly to him*; syn. وَأَلَّاهُ, (S, O, K,) from الْوَلَّى. (S.) — شَايَعَهُ عِنْدَ رَحِيلِهِ: see 2, in the latter part of the paragraph. — شَايَعَ بِأَيْلِهِ: see 2, near the beginning. [Hence, app.,] one says also, شَايَعَ بِهِمُ الدَّلِيلَ فَأَبْصَرُوا الْبُذَى The guide called to them [and they saw the right direction]. (TA.) — شَايَعَ occurs in a trad., as some relate it, and is expl. as there meaning الْبُخَاخِرَةُ بِكَثْرَةِ الْجَمَاعِ: but AA says that it is a mistranscription for السَّبَاعِ, with س and ب; or that it may be from شَاعَةً signifying “a wife.” (IAth, TA.)

4. اشَاعَ الشَّيْءَ, (S, O,) or اشَاعَ الْخَبَرَ, (Msb, K,) or rather الشَّرَّ, as in the L; (TA;) and اشَاعَ بِهِ, (O, K;) as also شَاعَ بِهِ, first pers. شَعْتُ بِهِ, (Msb, K;) *He spread, published, divulged, revealed, made known, or disclosed*, (S, O, K,) and (K) *made apparent or manifest*, (Msb, K,) the information, announcement, news, narrative, or story, (S, O,) or the thing, (Msb, K,) or the secret. (L, TA.) And اشَاعَ ذِكْرَ الشَّيْءِ *He made the mention, or fame, of the thing to fly [abroad, or to spread]*. (TA.) — أَشَعْتُ الْمَالَ بَيْنَ الْقَوْمِ + *I dispersed, or distributed, the property among the people, or party*; and الْقَدْرَ فِي الْحَيِّ the [contents of] the cooking-pot among the tribe. (A'Obeyd, TA.) [See also its pass. part. n.] — اشَاعَتْ بِبَوْلِهَا + *She (a camel) ejected her urine*, (S, K,) scattering it, (K,) and stopped it; (S, K; expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and اشَاعَتْ بِبَوْلِهَا signifies the same: and in like manner اشَاعَ is said of a he-camel. (TA.) — وَأَشَاعَكَمُ اللَّهُ السَّلَامَ, (S, O,) or السَّلَامَ, (K,) or both, (TA,) as also شَاعَكَمُ اللَّهُ السَّلَامَ, (K,) *May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you*. (S, O, K. [See also 1, latter half.]) — اشَاعَ بِالْأَيْلِ: see 2. — [اشَاعَتْ is also expl. in the TA as meaning *خرجت*: but I suspect a mistranscription or an omission in this case.]

5: see 1, in two places. — تَشِيعَ said of a man, (S, O,) *He asserted himself to hold the tenets of the شَيْعَةُ* [q. v.]: (S, O, K, KL, TA:) or *he became a شَيْعِي*: a verb similar to تَحَنَّفَ and تَشَفَّعَ. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning *He left a portion of a thing undistributed*: but this explanation is not in my copy of that work.] — تَشِيعَ فِي الشَّيْءِ *He strove, or laboured, or he distressed himself, or he courted death, (اسْتَهْلَكَ) in his love of the thing*. (TA.) — تَشِيعُهُ الْغَضَبُ *Anger excited him to*

lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) — See also 3, first sentence.

6. تَشَايَعَتِ الْإِبِلُ: see 1. — تَشَايَعُوا is from شَيْعَ, (S, O,) and signifies *They became شَيْعَ* [i. e. separate parties, &c., pl. of شَيْعَةٌ, q. v.]. (TA.) — And *They went, or went along, together*. (KL.) — [See also the part. n., voce شَيْعَ.]

8. اشَاعَتْ بِبَوْلِهَا, said of a she-camel: see 4. — [See also the part. n., voce شَيْعَ.]

شَاعَ, originally شَانَعَ: see the latter word. — Also *The urine of the she-camel, that becomes scattered when the stallion leaps her*. (As, O, K.) And, (As, O, [accord. to the K “or,”]) *The urine of the he-camel when he is excited by lust*. (As, O, K.)

شَيْعَ A space [of time]. (S, O, K.) One says, أَقَامَ فَلَانٌ شَهْرًا أَوْ شَيْعَةً (S, O) i. e. *Such a one remained, or stayed, a month or the space thereof: or nearly the space thereof*. (TA.) — One says also, آتَيْكَ غَدًا أَوْ شَيْعَةً *I will come to thee to-morrow or after it*: (S, O, K:) or *to-morrow or the day after it*. (L, TA.) — And هَذَا شَيْعَ هَذَا *This is he that was born next after this; like شَوْعُهُ*: (S, O, K, all in art. شَوْعَ:) or *this is the like of this*. (A'Obeyd, O and K in the present art.) — شَيْعَ signifies also *A follower: and a friend, or a comrade, or an assistant*. (KL.) — And *A lion's whelp*: (Lth, IDrd, S, O, K:) or *when he has attained to taking prey*; so in the L: and some say the lion [himself]. (TA.) — See also شَانَعَ.

شَيْعَ نِسَاءٍ One who follows after women, and mixes, associates, or converses, with them. (K,* TA.)

شَاعَةً A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also شَانَعَ.

شَيْعَةٌ A certain tree, (O, K,) below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine: (O:) the bees feed upon it; (O, K;) and men eat its tender extremities, being rendered healthy, or sound, thereby; (يَتَصَحَّحُونَ بِهِ) and it has a hot quality in the mouth; and is sweet in odour: (O:) clothes become sweet-scented by adhering to it, (O, K,* TA,) i. e. to its blossom, agreeably with what is said in the “Book of Plants,” not to the tree, to which the pronoun refers in the O and K; (TA;) and its honey is clear, (O, K,) very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce. (O.)

شَيْعَةٌ A separate, or distinct, party, or sect, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the ي is originally و, and it is from شَوْعَ قَوْمِهِ, which means “he collected his people or party.”

(TA:) the followers and assistants (S, O, Mṣb, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Mṣb, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is شِيعٌ and أَشْيَاعٌ, (S, * O, Mṣb, K,) the latter a pl. pl.; (Mṣb;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Kur [xxxiv. last verse], كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (S, * TA:) and similar to this is the saying in the Kur liv. 51. (TA.) — Afterwards, الشَّيْعَةُ became a name of a particular party [or sect]; (Mṣb, K;) being predominantly applied to all who took as their friends, or lords, 'Alee and the people of his house: (K:) those who followed 'Alee, saying that he was the [rightful] Imām after the Apostle of God, and believing that the office of Imām should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imāmeeyeh, who revile the Two Sheykhhs [Abū-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الزُّنْدَقَةُ [q. v.]. (TA.) [It is also applied to a single person of this party, or sect; agreeably with what has been said above; and such a person is likewise called شَيْعِيٌّ: see 5.]

شَيْعِيٌّ: see the next preceding sentence.

شَيْعِيَّةٌ and شَيْعِيَّةٌ The way of doctrine and practice, or the system of tenets, of the sect called الشَّيْعَةُ.]

شَيْاعٌ: see the next paragraph.

شَيْاعٌ The reed-pipe of the pastor; (IAḡr, O, K;) the instrument with which the pastor blows; so named because he calls together the camels with it: (A, TA:) or the sound of the pastor's reed-pipe. (S, O, K.) — And Callers, or summoners; syn. دُعَاةٌ, (O, K,) pl. of دَاعٍ: (K:) in the Tekmileh, دُعَاةٌ [a call, or calling, &c.]. (TA.) — Also, (S, O, K,) and شَيْاعٌ, (O, K,) but the former is the more chaste, (O, [and the same is implied in the K.]) † Slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely: (S, O, K, TA:) and شَيْوعٌ signifies [the same, i. e.] slender firewood (AHn, O, K) that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood. (AHn, O.)

شَيْوعٌ: see next preceding sentence.

شَيْعَةٌ A sharer, or partner: (TA:) pl. شَيْعَاتٌ. (O, K, TA.) One says, هُمْ شَيْعَاتُهَا [They are

sharers, or partners, in it, i. e. a house (دَار) or land;] i. e. every one of them is a شَيْعٌ to his fellow [or fellows]. (O, K.) And هُمَا مُتَشَاعَانِ (O, K,) or أَرْضِي; (O;) and مُتَشَاعَانِ (O, TA,) in the copies of the K, erroneously, مُتَشَاعَانِ; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) — And شَارِعُ الدَّارِ شَيْعَةً بَيْنَهُم The house is undivided [i. e. shared] among them; syn. مُشَاعَةٌ. (O, K.) [See also شَائِعٌ.]

شَائِعٌ (common name). S. O. Information, an announcement, a piece of news, a narrative, or a story, spreading; or becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest; [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others: (TA:) and شَاعَةٌ [is app. a pl. thereof, like as بَاعَةٌ is of بَائِعٌ, signifying, or so شَاعَةٌ شَاعَةٌ, news, or tidings, &c., spreading, or becoming spread. (IAḡr, O, K.) — [† A thing scattered, or dispersed, or in a state of dispersion: fem. with ة: pl. of the latter شَوَائِعٌ; which may also be pl. of the former applied to a rational being, like جَاءَتِ الْخَيْلُ شَوَائِعًا pl. of فَوَارِسٌ. One says, جَاءَتِ الْخَيْلُ شَوَائِعًا, The horsemen came scattered, or dispersed, or in a state of dispersion; as also شَوَاعِي, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شو.]) — Also A lot, share, or portion, (سَهْمٌ, S, O, Mṣb, K, and نَصِيبٌ, TA,) undivided; and so شَاعٌ (S, O, K, TA,) like as one says سَارَةٌ and سَائِرُ الشَّيْءِ; (S, O;) and مُشَاعٌ (S, K;) [i. e. shared in common; as though] spread; (TA;) so called because mixed, not being separated: (Mṣb:) [and it seems, from the usage of a phrase in art. خلط of the K, (المُشَارِكُ فِي الشُّيُوعِ), that شَيْعٌ, as sing. of شَيْوعٌ, signifies an undivided portion.] — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

شَيْعٌ and شَائِعٌ: see 2 in art. شَوْف. مُشَاعٌ; and its fem., with ة: see 2 in art. شَوْف. مُشِيعٌ Filled; (O, K;) applied to a vessel. (K.) — [Hence,] † Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness. (K, TA. [In the CK, erroneously said to be, in this sense, مُشِيعٌ, like مَكِيلٌ; instead of مُشِيعٌ, like مَكِيلٌ.] Hence also, هُوَ ضَبٌّ مُشِيعٌ, like مَكِيلٌ. He is [like a lizard of the kind called ضَبٌّ that is] very rancorous, &c. (TA.) IAḡr says, I heard Abu-l-Mekárim revile a man, saying, هُوَ ضَبٌّ مُشِيعٌ, [perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to ضَبٌّ, meaning He is like a ضَبٌّ that is very rancorous, &c., and unprofitable; (O, TA;) مُشِيعٌ, here, being with fet-ḥ to the م; (O;) from شَعْنُهُ "I filled it." (O, TA.)

شَيْعَةٌ A قَفَّةٌ [or kind of basket, of palm-leaves,] in which a woman puts her cotton and

other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

مِشْيَاعٌ One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babler of secrets &c.]; syn. مِذْيَاعٌ. (S, O, K.)

مُشِيعٌ † Courageous: (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or whose heart is encouraged and emboldened by every formidable affair in which he has embarked. (A, TA.) — And † Very quick or speedy or hasty. (Ibn-'Abbád, Z, O, K.) — المُشِيعَةُ, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Mṣb, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Mṣb, K,) because of its weakness (Mgh, K) and leanness, (Mgh,) or because of its lack of strength to follow them: (O:) or, as some relate it, the word is مُشِيعَةٌ, (Mgh, O, Mṣb, K,) meaning that ceases not to follow the [other] sheep or goats, لَا تَزَالُ تُشِيعُ الْغَنَرُ, O, K, i. e. تَتَّبِعُهَا, Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Mṣb,) not coming up with them, (Mgh, TA,) but always going behind them, (TA,) because of its leanness; (Mgh, Mṣb, K;) from شَيْعَ الصِّيفِ [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Mṣb.)

المُشِيعَةُ: see what next precedes.

مُشَايِعٌ Overtaking, or coming up with another or others; or one that overtakes, &c.: (S, K, TA:) as in the saying of Lebeed,

* كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ الْمَشَايِعُ *
[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)

مُشْتَاعٌ } see the dual of each, voce شَيْعٌ.
مُتَشَاعٌ }

شَيْف

2. شَيْفُ الدَّوَاءِ [from شَيْافٌ]: see 2 in art. شَوْف.

شَيْفٌ The prickles (شَوْكٌ) that are at the back of the عَسِيب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-tree: (O, K:) so says AHát: (O:) but Lth says that the word is [سَيْفٌ, q. v.,] with the unpointed س. (TA.)

شَيْافٌ, originally شَوَافٌ }
شَيْفَانٌ and شَيْفَةٌ } see art. شَوْف.

شَيْق

1. شَيْقُ الطَّنَبِ إِلَى الْوَتْدِ, (S,) inf. n. شَيْقٌ, (TA,) is like نُطِنْتُ. (S.) [See 1 (last sentence but one) in art. شَوْق.]

شَيْق *A mountain*: (IAqr, S:) or the highest part of a mountain: (Skr, O, K:) or a part that is even, (Lth, O, K,) and small in breadth, in the face of a mountain, resembling a wall, (في رَبِيبِ جَبَلٍ) (Lth, O,) that cannot be ascended: (Lth, O, K:*) or the most difficult place in a mountain. (S, O, K.) A poet says, cited as using it in the last sense,

* شَعْوَاءُ تُوطِنُ بَيْنَ الشَّيْقِ وَالْبَيْقِ *

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Abou-Dhu-eyb cited voce خَافَةٌ, in art. خُوفٌ. — A long, or tall, mountain; (جَبَلٌ طَوِيلٌ) (K:) thus accord. to some in the verse of Abou-Dhu-eyb. (TA.) — And accord. to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) — A side; syn. جَانِبٌ. (Skr, O, K.) One says, **شَيْقٌ** إِلَى الشَّيْقِ It became filled from side to side. (TA.) = The head [or glans] of the penis. (IAqr, O, K.) = The hair of a horse's tail: n. un. with ة. (IAqr, O, K.) = A species of fish. (IAqr, O, K.) — The aquatic bird [or rather birds] called بُرْكَةٌ [pl. of بُرْكَةٌ, q. v.]: (K:) n. un. with ة. (TA.) [In the K, شَيْقَةٌ is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic birds.] = And accord. to Ibn-'Abbád, i. q. كِتَابٌ [A writing, or book, &c.]. (O.) = See also art. شَوْقٌ.

شَيْقٌ } see art. شَوْقٌ.
شَيْقٌ }

شيل

1. **شَيْلٌ** is a bad [or vulgar] dial. var. of **شَوْلٌ**: one says, **شَلْتُ بِهِ**, [and now, more commonly, **شَلْتُهُ**, like **شَلْتُهُ**, meaning *I raised it*; and, as now used, *I lifted it*; and hence, *I removed it*, or *took it away*; and *I carried it*; and *I loaded it*, namely, luggage upon a beast &c.;] aor. **شَلَّ**, inf. n. **شَيْلٌ** and **مَشَيْلٌ**, the latter [in measure] like **مَقْعَدٌ**. (TA.)

شَيْالَةٌ The occupation of the **شَيْال**, i. e. porter, or carrier of burdens. (TA.)

شَيْلٌ and **شَيْلٌ** pls. of **شَائِلٌ**. (K in art. شَوْلٌ, in which see the singular.)

شَيْالٌ, from **شَلْتُ بِهِ** [expl. above], A porter, or carrier of burdens. (TA.)

فَرَسٌ مَشَيْالٌ الْخَلْقِ A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.:) mentioned in the L in art. شَوْلٌ. (TA.)

شيم

1. **شَيْمٌ** [aor. **يَشِيمُ**] inf. n. **شَيْمٌ** (TA.) He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in

the thing. (TA.) [Hence,] **شَامَ سَيْفُهُ** (K,) first pers. **شَمِنْتُ** (S,) aor. as above, (K,) inf. n. **شَمِمٌ**, (TA,) He sheathed his sword; (S, K;) and [in like manner] **شَامَ نَبْلُهُ** [He put his arrows into the quiver]: (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (S, K:) A'Obeid doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdaq. (TA.) It is said in a trad. of Abou-Bekr that a complaint was made to him against Khálid Ibn-El-Weleed, and he said, **لَا أَشْمِرُ سَيْفًا**, i. e. I will not sheath a sword [which God has drawn against the believers in a plurality of gods]. (TA.) [Hence also,] one says, **شَامَ أَبَا عَمِيرٍ** (K, TA) i. e. [He sheathed] the **ذَكَرُ**; (TA;) meaning + he attained his desire of the virgin. (K, TA.) — And **شَامَ** **فِي الْفَرَسِ سَاقَهُ** He struck the mare with his shank to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Abou-Málik, TA.) = **شَمْتُ مَخَايِلَ الشَّيْءِ** I directed my look towards the indications, or symptoms, of the thing, waiting, or watching, for it. (S.) — And [hence, or the reverse may be the case,] **شَمْتُ الْبَرْقِ** (S, Mshb, K,*) aor. and inf. n. as above, (Mshb, TA,) I looked at, (S, K,*) or watched, or observed, (Mshb,) the lightning, (Mshb, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Mshb,) or to see whither it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, **شَمْتُ بَرْقَ فُلَانٍ** + I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] And **شَامَ السَّحَابَ** He looked at the clouds from afar: and [in like manner,] **النَّارَ** the fire. (TA.) It is said in a prov.,

* لَا تَشْمِرِ الْغَيْثَ فَقَدْ أَوْدَى النَّقْدُ *

i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And one says, **فُلَانٌ مُوسِرٌ وَلَا أَشِيمُهُ مِنْ فَقْرٍ**, [Such a one is wealthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) — [Hence also,] **شَمَّرَ مَا بَيْنَهُمَا** † Compute thou, or estimate, or consider, (K, TA,) and look, or see, (TA,) what [relation, or difference,] is between them two. (K, TA.) [In the CK, **شَمِمٌ** is erroneously put for **شَمَّرَ**; and **قَدَّرَهُ**, in the explanation, for **قَدَّرَهُ**.] = **شَامَ** also signifies It (a thing, TA) entered, **فِي شَيْءٍ** into a thing; (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so **انْشَامَ** (S, K, TA,) and **اشَامَ**, and **اشَامَرُ**, and

تَشَمَّرَ, and **شَمِمَ**. (K, TA.) — Also, (K,) aor. as above, (TA,) inf. n. **شَمِمٌ** and **شَمِمٌ**, He made a valid charge, or assault, or attack, in war, or battle. (K.) = Also, (K,) aor. as above, (TA,) He (a man) had a black **رَقْمَةٌ** [app. meaning spot, or mole, i. e. **شَامَةٌ**] apparent in his skin. (K.) And **شَمِمَ**, inf. n. **شَمِمٌ**, [perhaps a mistranscription for **شَمِمٌ**] He was marked with a **شَامَةٌ** [or mole]: or, as some say, [the pass. part. n.] **مَشْمُومٌ** [signifying “marked with a **شَامَةٌ**”] has no verb: and AZ says that **شَمِمَ**, signifying the having upon him a **شَامَةٌ**, has no known verb: (TA:) or **شَمِمَ** is an inf. n. signifying the having upon him **شَامٌ** [i. e. moles]. (Ham p. 361.) = **شَامَ فُلَانًا** (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, **غَيَّرَ رَجْلَيْهِ بِالشَّيَامِ**; but correctly, [as in the CK and in my MS copy of the K,] **غَبَّرَ**; and accord. to the M, from **الشَّيَامِ**, [meaning that the verb is derived from this word,] i. e. **الْتَرَابِ**. (TA.)

2: see 1, in the latter half. = **شَمِمَ يَدَيْهِ فِي** **رَأْسِهِ**, or **نَوْبِهِ**, He seized his head, or his garment, fighting him. (K.)

4: see 1, in the latter half.

5: see 1, in the latter half. — **تَشِيمَةُ الضَّرَامِ** The kindling of fire entered it; namely, a wood; as used in a verse of Sâ'idéh: or, as some relate it, **تَشِيمَةُ الْحَرِيقِ الْقَصَبِ** [q. v.]. (S, TA.) And **تَشِيمَةُ** The fire entered, and mixed with, the reeds, or canes. (TA.) — And **تَشِيمَةُ الشَّيْبِ** † Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAqr, became abundant upon him, and spread; (TA;) as also **تَشِيمَةُ**. (IAqr, M and TA in art. **شَمِرَ**.) = **تَشِيمَةُ أَبَاهُ** He resembled his father in **شِيمَةٍ** i. e. nature, or natural disposition. (IAqr, K, TA.)

7. انْشَامَ: see 1, in the latter half. = Also He (a man) became one who was looked at. (S, K.)

8: see 1, in the latter half.

شَامٌ: see **شَامَةٌ**, in three places. = The country of the **شَامِ** [i. e. Syria] has been mentioned in art. **الشَّامُ** [as originally **الشَّامُ**].

شَيْمٌ A certain species of fish. (S, K,*) = Also pl. of **أَشْمِرٌ** [q. v.]. (S, TA.) = And pl., in one sense, of **شَيْامٌ** [q. v.]. (K.)

شَمِمٌ: see 1, near the end. = Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Abou-Sa'eed, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Abou-Sa'eed, TA.)

شَامَةٌ A mole, syn. **خَالٌ**, (S, Mshb, TA,) upon the person; (Mshb;) [i. e.] a pimple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K, TA:*) its medial radical letter is originally **ي**: (S, TA:) and it is

also with ء, i. e. شَامَةٌ (IAth, TA:) pl. شَامَرٌ (S, Mṣb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] شَامَاتٌ (Mṣb, K.) [So that ye may be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شَامَةُ, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, صَارُوا شَامًا فِي الْبِلَادِ meaning † They became scattered [in the countries] like the شَام [or moles] upon the person. (TA.) — Also A black mark upon the person, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and upon the ground: pl. [or coll. gen. n.] شَامَرٌ (K.) — It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her ذَوَائِرُ [which means what are termed feathers, pl. of دَائِرَةٌ, q. v.] (ISh, TA.) — And A spot (نُكْتَةٌ) [upon the face] of the moon. (K.) — And † A black she-camel: (IAṯr, S, K, TA:) accord. to Niffaweyh, شَامَةٌ, with ء; but ISd says, I know not the reason of this, unless it be extr., like الْعَالِمُ and الْخَاتِمُ (TA.) One says, مَا لَهُ شَامَةٌ وَلَا زَهْرَاءُ, meaning, † He has not a black she-camel nor a white one. (S, K, TA.)

(شَيْمَةٌ) 693 م

شَيْمَةٌ Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Mṣb, K,) as also شَيْمَةٌ (K,) which is an extr. dial. var.: (TA:) pl. شَيْمَرٌ (Mṣb.) = Also Dust, or earth, dug from the ground; (Aṣ, S, K,) and so شَيْمَارٌ (S, as on the authority of Aṣ; but only in one of my two copies of the S.)

شَيْمَارٌ Soft, or plain, land; (AA, K, TA:) of which the earth is soft, or uncompact. (TA.) — See also the paragraph here following, in two places.

شَيْمَارٌ Dust, or earth, (K, TA,) in a general sense; (TA:) as also شَيْمَارٌ (K:) see also شَيْمَةٌ [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (S, TA.) — And A [covert such as is termed] كِنَاسٌ: so called because of the wild animal's entering (دُخُولُهُ i. e. لَا نَشِيَامَ الْوَحْشِ) into it. (Aṣ, S, TA.) = Also The rat, or mouse; syn. فَارٌ (IAṯr, K, TA:) but written by Abou-'Amr Ez-Zāhid شَيْمَارٌ, and said by him to be the جُرَذُ [generally meaning a large field-rat]: (TA:) pl. شَيْمَرٌ (K.)

شَوْمٌ A people, or party, in a state of security: occurring in a trad.: and it is said that شَوْمٌ is an Abyssinian word: but, as some relate the trad., it is سُيُومٌ [q. v., voce سَائِمٌ, of which it is said to be pl.]. (TA.)

أَشِيرٌ A man (S, Mṣb) having a شَامَةٌ [or mole] upon his person; (AZ, S, Mgh, Mṣb, K,*) and

شِيرٌ (S, K) and شَوْمٌ (K) and شَيْمٌ (S, K) signify the same [or rather marked with a mole]: (S,* K:) or أَشِيرٌ signifies having upon him شَامٌ [or moles]: (Ham p. 361:) fem. شَيْمَاءُ: (TA:) and pl. شَيْمَرٌ (S, TA.) — And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] شَامَةٌ, (Lth, AO, TA,) or [marks such as are termed] شَامٌ. (AO, TA.) — And شِيمُ الْإِبِلِ † Such as are black, of camels: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Abou-Dhuyb, as related by AA: but as heard by Aṣ, in this verse, شَوْمُهَا, and thought by him to be a pl. [originally شِيمَرٌ] of أَشِيرٌ (S.) See also أَشَامٌ (in art. شَام), last sentence.

شَوْمٌ: see the next preceding paragraph. = And see شَوْمٌ, in art. شَام.

أَشِيرٌ: see أَشِيرٌ: = and see also the paragraph here next following.

مَشِيمَةٌ The غُرْسُ (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Mṣb,) the fetus (Mṣb, K, TA) of a human being: (Mṣb: [see غُرْسُ:]) originally مَشِيمَةٌ (S, Mṣb:) pl. مَشَايِرُ (S, K) and [coll. gen. n.] مَشِيرٌ (IB, K.) [See also سَلَى.]

أَشِيرٌ: see مَشِيرٌ.

شين

1. شَانَةٌ, aor. يَشِينُهُ (S, Mṣb, K, &c.,) inf. n. شَيْنٌ (S,* Mṣb, TA,) He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PṢ;) i. q. عَابَهُ (Mṣb, TA;) contr. of زَانَهُ (S,* K;) [and يَشِينُهُ, inf. n. تَشْيِينٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, “dehonestavit,”) like as the contr. زَيْنُهُ signifies the same as زَانَهُ.] — The saying of Lebeed,

* يَشِينُ صَحَاحَ الْبَيْدِ كُلَّ عَشِيَةٍ *
* يَجُوجُ السَّرَّاءِ عِنْدَ بَابٍ مُحَجَّبٍ *

[They deface what is unmarred of the deserts, every evening, with the crooked things (i. e. the bows) of the wood of the tree called سَرَّاءُ, at a veiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَانُوْهَا) with those marks, or lines. (S.)

2: see 1. = شَيْنٌ شَيْنًا حَسَنًا (T, TA) or حَسَنَةً (K) He made, (Th, TA,) or wrote, (K,) a beautiful ش. (Th, K, TA.)

شَيْنٌ is the contr. of زَيْنٌ (S, Mṣb;) and مَشَايِنُ [in the CK مَشَائِنُ] is an anomalous pl.

thereof: (TA:) the latter signifies *Disgraces* or *dishonours*, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish; syn. مَعَابِيْبُ (S, K, TA,) and مَقَابِيْحُ (S, TA;) on the authority of Fr.: (TA:) [شَائِنَةٌ, also, signifies the same; and its pl. is شَوَائِنُ:] one says هَذِهِ شَائِنَةٌ مِنَ الشَّوَائِنِ [This is one of the things that disgrace or dishonour, &c.]. (TA.) — [It is also used as epithet, like as is its contr. زَيْنٌ:] one says, وَجْهُهُ شَيْنٌ, i. e. His face is ugly, or unseemly; for ذُو شَيْنٍ; mentioned by Az. (TA.)

شَيْنٌ One of the letters of the alphabet, (S, K,) [i. e. the name of that letter; (see art. ش),] of the letters termed مَهْمُوسَةٌ [expl. in art. ش], with somewhat of التَّغْيِيرُ and التَّغْيِيزُ [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our “sh”], its place of utterance being the شَجَرُ, i. e. the place of the opening of the mouth, (K, TA,) near the place of utterance of ج: masc. [as meaning a حَرْفٌ, or letter], and fem. [as meaning a كَلِمَةٌ, or word]: pl. شَيْنَاتٌ and أَشْيَانُ [a mistranscription for شَيْنَاتٌ]. (TA.) = Also, thus with kesr, A man having many رَقَاعٌ [i. e. patches in his garment, pl. of رَقْعَةٌ]. (Kh, TA.) = And A long مَرْكَبٌ [app. meaning ship or boat]. (TA.)

فَعْلٌ شَائِنٌ [An action that disgraces or dishonours, &c.]. (TA.)

شَائِنَةٌ [a subst. from شَائِنٌ: see شَيْنٌ.]

مَشِينٌ Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of 1. (Mṣb.)

مَشَايِنُ an anomalous pl. of شَيْنٌ, q. v. (TA.)

شيه

1. شَاهَهُ, aor. يَشِيْهُهُ (K,) inf. n. شَيْهٌ (TA,) i. q. عَانَهُ (Ibn-Buzurj, K, TA, [in the CK, erroneously عَانَهُ,] i. e. He smote him with the [evil] eye. (TA.) [See also 1 in art. شَوْه.]

شَيْهٌ and شَاهٌ: see شَاهٌ (of which they are quasi-pl. ns.) in art. شَوْه.

شِيَاهٌ: see شَاهٌ (of which it is a pl.) in art. شَوْه.

شِيُوْهُ That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, عَيُوبٌ is erroneously put for عَيُونٌ.]

شَيْهٌ: see شَاهٌ (of which it is a quasi-pl. n.) in art. شَوْه.

أَشِيْهُ [More, and most, wont to smite with the evil eye]. One says, هُوَ مِنْ أَشِيْهِ النَّاسِ [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)

ص

The fourteenth letter of the alphabet; called **صَادُ**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **أَسَلِيَّةٌ**, as also **ز** and **س**, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed **مُسْتَعْلِيَّةٌ**, which are obstacles to **إِمَالَةٌ**: (M in art. **صُود**.) It is not conjoined with **س**, nor with **ز**, [nor, as some say, with **ج**, (see **إِجَاصُ**)] in any Arabic word. (TA. [See also art. **صُود**].) It is a radical, and a substitute; not an augmentative. (M in art. **صُود**.) It is sometimes substituted for **س**; and, as MF observes, what Ibn-Umm-Kāsim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Mālik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the **س** is followed by **غ** or **خ** or **ق** or **ط**, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l'Ambar, accord. to Sb and others; who give as exs. **صَغَبٌ** for **سَغَبٌ**, and **صَخَرٌ** for **سَخَرٌ**, and **صَقَبٌ** for **سَقَبٌ**, and **صَطَعٌ** for **سَطَعٌ**. (TA.) = [As a numeral, **ص** denotes *Ninety*.]

صَابُ

1. **صَوَّابٌ** *His head abounded with* **صَوَّابٌ** [or *nits*]; (S, M, K;) as also **اصَابُ**. (S, K.) — **صَتَبَ مِنَ الشَّرَابِ** (M, K,) aor. **صَتَبَ**, (K,) inf. n. **صَاتَبٌ**, (M,) *He was, or became, satisfied, and filled, with drink*: (M, K;) or **صَتَبَ** [alone] *he drank much water*. (S.)

4: see the preceding paragraph.

صُؤَابَةٌ *A granary, or granaries*, (أَنْبَارٌ) of wheat (طَعَامٌ). (K.) — And *A place where dates are dried*: so in the dial. of the people of El-Felj. (TA in art. **حَضَرُ**.)

صُؤَابٌ: see the next paragraph, in three places.

صُؤَابَةٌ (S, K,) vulgarly pronounced **صُؤَابَةٌ**, without **ء**, (MF, TA,) *A nit*; i. e. *an egg of a louse*; (S, K;) and *an egg of a flea*; (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA;) accord. to IDrst, *a young louse*: (TA;) or *the eggs of the flea and of the louse*; as also **صُؤَابٌ** (M:) [or,] accord. to the

S and K, **صُؤَابٌ** and **صُؤَابَانٌ**, (TA,) the latter of which is vulgarly pronounced **صُؤَابَانٌ**, without **ء**, (MF, TA,) are pls. of **صُؤَابَةٌ**; but the former of them is a coll. gen. n., of which **صُؤَابَةٌ** is the n. un.: (TA:) Yağkoob has erroneously asserted that one should not say **صُؤَابَانٌ**. (M, TA.) — **صُؤَابٌ** is also sometimes applied to † *The small pieces of gold that are taken forth from the dust, or earth, of the mine*. (IDrst, TA.) In the following verse, cited by IAar,

* يَا رَبِّ أَوْجِدْنِي صُؤَابًا ۖ حَيًّا *
* فَمَا أَرَى الطَّيَّارَ يُغْنِي شَيْئًا *

the poet means, [*O my Lord,*] *cause me to find gold like* **صُؤَابٌ** [or *nits*], *whole, or sound, not broken into minute parts*; [for *I see not the* **طَّيَّارٌ** *to stand in any stead*; **شَيْئًا** being for **شَيْئًا**]; by the **طَّيَّار** meaning the *minutest pieces of gold that the wind blows away*. (M, L, TA.) — And [the pl.] **صُؤَابَانٌ** signifies [also] † *Hoar-frost formed into grains like small pearls*. (A'Obeid, L, TA.) [And drops of fine rain are said to be likened to **صُؤَابَانٌ**: see Ham p. 796. See also **صَبِيٌّ** (in art. **صَبَوٌ**), last sentence.]

مُصَّابٌ *A man who drinks much water*: (S:) or *who satisfies and fills himself with drink*. (K.)

صَاكَ

1. **صَاكَ**, aor. **صَاكَ**, (AZ, S, O, K,) inf. n. **صَاكَ**, (AZ, S, O,) *He (a man, AZ, S, O) sweated so that there arose from him a fetid odour*, (AZ, S, O, K,) *from* **ذَقَرٌ** [app. as meaning *stench of the arm-pit*], or *otherwise*. (AZ, S, O.) — And, said of blood, *It congealed*. (O, K.) — And **صَاكَ بِهِ** *It (a thing, TA) stuck, or clave, to him*. (K, TA.) Hence, accord. to the 'Eyn, **صَاكَ**, used in this sense in a verse of El-Aashā: (TA:) or this belongs to art. **صِيكَ**, (S and O in that art.,) agreeably with the opinion of ISd. (TA in that art.)

3. **ظَلَّ يُصَاكُنِي مِنْذُ الْيَوْمِ** *He has continued vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force*, (يُصَاكُنِي) *all this day*. (O, K, TA.) [And so **يُصَاكُنِي**, mentioned in the TA in art. **صَوَكَ**; but app. belonging to art. **صِيكَ**.]

صَائِكٌ *A strong man*. (O, K.)

صَائِكَةٌ *The odour*, (K, TA,) i. e. *altered odour*, (TA,) *of a piece of wood when it has become moist*. (K, TA.) [And probably *The altered colour and odour of rain-water trickling from trees*: see what follows.]

صَائِكٌ, applied to rain trickling from trees, [app. a possessive epithet, meaning **صَائِكَةٌ**,] *Altered in colour and odour*. (TA in art. **حَلَبٌ**.)

صَاىَ

1. **صَاىَ** (S, M, K,) aor. **يُصَاىِي** (M,) like **صَاىَ** aor. **يُصَاىِي**, (S, [in one of my copies of the S **يُصَاىِي**, which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like **سَاىَ**, which implies that the aor. is like **يُصَاىِي**], inf. n. **صَاىِي** (S, M, K) and **صَاىِي** (Ks, M, K, TA) and **صَاىِي** (Ks, K, TA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) *It uttered a cry, or sound*; (S, M, K;) as also **تَصَاىَى**: (M, K:) and accord. to Fr, one says also of the scorpion, **تَصَاىَى** (S.) It is said in a prov., **وَتَلَدَغُ الْعَقْرَبُ وَتَصَاىَى**, (As, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. *The scorpion stings while uttering a cry*; (S, Meyd;) the **و** being a denotative of state: (As, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, **جَاءَ بِمَا صَاىَ وَصَمَتَ** (S, K,) and **بِمَا صَاىَ وَصَمَتَ** (IAar, S, TA,) **صَاىَ** being formed by transposition from **صَاىَ** (S,) *He brought what was vocal and what was mute*; (S, K;) such as *slaves and beasts, and clothes and silver*; (As, TA;) or *sheep or goats, and camels, and gold and silver*; (IAar, TA;) meaning *he brought much property*: and this is likewise a prov. (S.)

4. **أَصَاىَتُهُ** *I made it* (i. e. a young bird &c.) *to utter a cry, or sound*. (M, K. [See 1.]])

6: see the first paragraph above.

صَاىِي, of the measure **فَعِيلٌ**, (TA, [originally an inf. n., written in a copy of the M **صَاىِي**, but the

former is evidently the right,]) The *bitch*: so called because of her cry. (TA.)

صب

1. **صَبَّ** (S, M, Mṣb, K, &c.,) aor. ², inf. n. **صَبٌّ** (M, Mṣb,) *He poured out, or forth* (S, M, Mṣb, K) water (S, M, Mṣb) and the like. (M.) One says, **صَبَّتْ لِفُلَانٍ مَاءً فِي الْقَدَحِ لِشَرِبِهِ** [*I poured out for such a one water into the drinking-cup that he might drink it*]. (TA. [See also 8.])

— Hence [+ *He paid down a price, or sum of money*:] it is said in a trad., **إِنْ أَحَبَّ أَهْلُكَ أَنْ تُصَبَّ لِهِمْ ثَمَنُكَ صَبَّةً وَاحِدَةً**, meaning [+ *If thy family like that I should pay down to them thy price*] at once, or at one time. (L, TA.) — And **صَبَّ الْحَبْلَ فِي الْبُئْرِ** [+ *He lowered, or let down, the rope into the well*] on the occasion of drawing water. (M in art. **تَل**.) — And **لَمْ يَصَبَّ رَأْسُهُ** [+ *He did not bend down his head*: occurring in a trad. relating to prayer. (T, TA.) — And **صَبَّ**

† *The legs of such a one were* [put into the shackles, or] shackled. (Z, L, TA.)

— And **صَبَّ دِرْعَهُ** [+ *He put on, or clad himself with, his coat of mail*: (A, TA:) and **صَبَّتْهَا عَلَيْهِ**

† [*I put it on him*]. (A.) — And **صَبَّ عَلَيْهِ نَفْسَهُ** **†** [*He threw himself upon him*]. (A.) — And

صَبَّ إِلَيْهِ الْخَيْرُ **†** [*He pours forth to me wealth*]. (A, TA.) — And **صَبَّ اللَّهُ عَلَيْهِمْ سَوْطًا**

† [*God poured upon them a portion, or a share, or vehemence, or severity, of punishment*; or] *God punished them*. (A, TA.) [See also **سَوْطٌ**.]

And **صَبَّ اللَّهُ عَلَيْهِ صَاعِقَةً** **†** [*God poured upon him a thunderbolt, or a destructive punishment, &c.*]. (A, TA.) See also another ex. voce **صَبَّ**.

— And **صَبَّ** (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) **†** *He, or it, was annihilated, caused to pass away, or done away with*. (K, TA. [See also R. Q. 2.])

See also 7, with which it is syn. in the first of the senses assigned to the latter below. — [Hence, app.,]

صَبَّ فِي الْوَادِي **†** *He descended into the valley*. (M, K.) And **انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي**, occurring in a trad., means **†** *His feet descended* [into the interior, or bottom, of the valley]: (TA:) or **انْصَبَّتْ قَدَمَاهُ فِي الْوَادِي**

means **†** *his feet rested in the valley*; from **انْصَبَّ** said of water. (Mgh.) — And **صَبَّتِ الْحَيَّةُ عَلَى الْهَلْدُوغِ** (S, TA,) or **انْصَبَّتْ** (A,) **†** [*The serpent darted down upon the person bitten by it*], said of the serpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA.)

And **انْصَبَّ الْبَايُ عَلَى الصَّيْدِ** **†** [*The hawk, or falcon, stooped upon the prey, or quarry*]. (A, TA.)

And **صَبَّ ذُؤَالَهُ عَلَى غَيْرِ فُلَانٍ** **†** *The wolf* [rushed upon or] *made havock among the sheep, or goats, of such a one*. (TA.) = **صَبَّ**,

(IAar, A, TA,) sec. pers. **صَبَّيْتُ** (S, M, K,) aor. **يَصُبُّ** (IAar, TA,) inf. n. **صَبَابَةٌ** (IAar, S, M, A, K, TA,) *He (a man) was, or became, affected with excessive love, or with attachment, or*

admiring love, (IAar, S, TA,) and *desire*: (S:) or *with desire*: (M, A, K:) or *with tenderness of desire*, (S, M, A, K,) and *ardour thereof*: (S:) or *with tenderness of love*. (M, K.) One says, **صَبَّتْ إِلَيْهِ** [*I was, or became, affected with excessive love, &c., for him*]. (M, A, TA.) And **صَبَّ إِلَيْهَا** **وَصَبَّ بِهَا** *He was, or became, affected with desire, or vehement desire, [&c.,] of, or for, her*. (MA.) — Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, **أَرَقُّ فَارَقُ إِلَيْهِ** **صَبَّ**, i. e. **فَاصَبَبُ إِلَيْهِ**, meaning *May he be sleepless by reason of love, and I will be sleepless for him*: but I incline to think that the explanation has been corrupted by a copyist from **أَرَقُّ فَارَقُ إِلَيْهِ**, or **لَهُ**, meaning *may he be tender-hearted to me, and I will be tender-hearted to him*. (M, L, TA.)

4. **أَصَبُوا** *They (a company of men, TA) took their way down a declivity, or declivous place*. (M, K, TA.)

5: see 7, in four places. — And see also what here follows.

6. **تَصَابَيْتُ الْهَاءَ** *I drank what remained of the water* (S, A, K) in a vessel: (S, A:) [or] you say, **تَصَابَتْ الصَّبَابَةُ** and **أَصْطَبَهَا** and **تَصَبَّيْتُ** [*he drank what remained of the water, or of the milk, in a vessel*]; (M, L;) all signifying the same. (L, TA.) — And [hence,] **تَصَابَ فُلَانٌ الْبَيْعَةَ** [lit. *Such a one drank the remains of life after such a one*], meaning **†** *such a one outlived such a one*: (A, TA.) and **تَصَابَيْتُمْ**

† [*I outlived them all except one*]. (TA.) Esh-Shemmák says, (M,) or El-Akhṭal, (TA,) **لَقَوْمٍ تَصَابَيْتُ الْمَيْسَةَ بَعْدَهُمْ**

أَعَزَّ عَلَيَّ مِنْ عِفَاءٍ تَغَيَّرَا

† [*Verily the loss of a people whom I have outlived is more severe to me than abundant and long hair that has become altered in colour*]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7. **انْصَبَّ** *It (water, S, M, and the like, M) poured out or forth, or became poured out or forth*: (S, M, A, K;) as also **صَبَّ** (M, Mṣb, K,) aor. ², (Mṣb, TA,) inf. n. **صَبَبٌ** (Mṣb;) and **تَصَبَّبَ** (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented trilateral verb, being generally that of the quasi-pass. of a verb of the form **فَعَّلَ** (MF, TA;) [but this app. denotes its doing so repeatedly; and abundantly, like **تَدَفَّقَ**, q. v.;] and **أَصْطَبَّ** (K.) One says, **الْهَاءُ يَنْصَبُ مِنَ الْجَبَلِ**, (TA,) and **يَتَصَبَّبُ مِنَ الْجَبَلِ** (S, TA,) *The water descends, little by little, from the mountain*. (S, TA.) And **تَصَبَّبَ الْعَرَقُ** [*The sweat flowed*], and **تَصَبَّبَتِ الدَّمُ** [*the blood*]. (A.) And **عَرَقًا** **تَصَبَّبَتْ**

[which may be rendered *I flowed with sweat*] is a phrase of the Arabs, meaning **عَرَقِي تَصَبَّبَ** [*my sweat flowed*]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) — One says also, **انْصَبَّ الْكُوزُ** [*The mug had its contents poured out or forth*]. (TA in art. **دَقَق**.) — See also 1, in three places. — **انْصَبَّ النَّاسُ عَلَى الْهَاءِ** [generally implies descent, but] means **†** *The people collected together, or assembled, at the water*. (Mṣb.) — [And **انْصَبَّ** is often said of a place, or the ground, &c., meaning **†** *It sloped downwards*. — Har (p. 125) uses the phrase **تَنْصَبُ إِلَيَّ اللَّهْوُ**, meaning (as there expl.) **†** *Thou inclinest to diversion, or sport*.]

8. **اِصْطَبَّ الْهَاءُ** is expl. by Sb as signifying *He took for himself the water*; agreeably with general analogy: (M:) [but it is more properly rendered *he poured out for himself the water*:] one says, **اِصْطَبَّتُ لِنَفْسِي مَاءً مِنَ الْقِرْبَةِ لِأَشْرَبَهُ** [*I poured out for myself water from the skin that I might drink it*]: and **اِصْطَبَّتُ لِنَفْسِي قَدَحًا** [*I poured out for myself a cup*]. (TA.) — See also 6. — And see 7.

R. Q. 1. **صَبَّصَهُ** **†** *He annihilated it, caused it to pass away, or did away with it*; (M, K,*) namely, a thing. (M.) — And **†** *He dispersed it, or scattered it*: (K:) *he (a man) dispersed, or scattered, it, namely, an army, or property or wealth*. (AA, K.)

R. Q. 2. **تَصَبَّبَ** **†** *It was, or became, annihilated, caused to pass away, or done away with*; (S, M, K;) *it passed, or went, away*; said of a thing. (S, M. [See also **صَبَّ**].) — **†** *It (the night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part*. (A, K.) — **†** *It (what was in a water-skin, or milk-skin,) became little in quantity*. (Fr, TA.) — **†** *It (a company of men) became dispersed, or scattered*. (M, TA.) = *He (a man) was, or became, very bold, or daring, and very adverse, or repugnant*, (M, K, TA,) **عَلَيْنَا** [*against us*]. (TA.) — And, said of a day, *It was, or became, intensely hot*. (M, K, TA.)

صَبَّ is an inf. n. [and is] used [as an epithet] in the sense of the measure **فَاعِلٌ**, or of the measure **مَفْعُولٌ**: (TA:) [thus it is used as an epithet] applied to water, [meaning *Pouring out or forth, or poured out or forth*], like as are **صَابٌ** and **غَوْرٌ**: (S, TA: [see also **صَابٌ** and **صَبَبٌ**]:) and hence, in 'Alee's description of Abou-Bekr, when he died, **صُنَّتْ عَلَى الْكَافِرِينَ** **†** [*Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth*]. (TA.) — And [hence, app.,] one says, **ضَرْبَهُ ضَرْبًا صَبًّا**, meaning **†** *He smote him with the edge of the sword* [as though with a smiting pouring down, or poured down]; as also

حَذَّرَ (IAqr, L, TA.) — One says also, **صَبَّ** **صَبَّ** (TA,) or **أَخَذَ مَائَةً قَصَبًا**, (TA,) meaning, † [He smote him with a hundred blows, or he took a hundred,] and less than that, i. e. **ذَلِكَ** (TA,) *contr. of قَصَاعِدًا*; (A;) or *and more* [than that], or *above* [that], i. e. *like قَصَاعِدًا*, (A, TA,) i. e. **ذَلِكَ** (TA.) — And **صَبَّ عَلَيْهِ الْبَلَاءُ** (TA.) — And **صَبَّ** **صَبَّ** **صَبَّ**, meaning † [Trial, or affliction, was poured upon him] from above. (A, TA.) = Also, applied to a man, **صَبَّ** **صَبَّ** **صَبَّ**, or with attachment, or admiring love, (IAqr, S, A, TA,) and desire: (S:) or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S:*) [see **صَبَّ**:] or with tenderness of love. (M, K.) One says, **هُوَ صَبَّ بِهَا** (and **إِلَيْهَا** (see **صَبَّ**)) *He is affected with excessive love of her*; &c.: (A:) fem. **صَبَّة**: (M, K:) dual masc. **صَبَّان**, pl. masc. **صَبَّون**; dual fem. **صَبَّان**, pl. fem. **صَبَّات**: thus accord. to those who hold **صَبَّ** **صَبَّ** **صَبَّ** to be similar to **رَجُلٌ فِيمَ** and **حَذَّرَ**, originally **صَبَّ** (TA:) [hence it appears that some hold **صَبَّ** to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, **صَبَّ** is [originally] of the measure **فَعِلَ**, because you say **صَبَّبتُ صَبَابَةً**, like as you say **فَعَلْتُ فَعَالَةً**. (M.) See also 1, last sentence.

صَبَّ: see **صَبَّة**. — Accord. to AO, it may also be pl. of **صَبَّوبٌ** or of **صَابٌ**: but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being **صَبَّابٌ** (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) **لَتَعُودُنَّ فِيهَا أَسَاوِدٌ** (S, L, TA:) here by **أَسَاوِدٌ** are meant “ [great and noxious] serpents:” (L, TA:) and **صَبَّابٌ**, accord. to Ez-Zuhree, is from **الصَّبَّ** “ [the act of pouring out or forth]”; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were, *Ye will be, therein, like great and noxious serpents, one portion of you smiting the necks of another portion*:] Ez-Zuhree says that **صَبَّابٌ** is pl. of **صَبَّوبٌ**, and originally **صَبَّابٌ**; like as **رَجُلٌ صَبَّابٌ** is originally **صَبَّابٌ**; and so says IAMB: but IAqr is related to have said that **صَبَّابٌ** means *companies*, pl. of **سَوَادٌ**; and **صَبَّابٌ**, pouring, one upon another, with slaughter: and some say that it is **صَبَّابٌ**, in measure like **حَبْلِي**; and it is said to be from **صَبَّابٌ**, [for **إِلَى الدُّنْيَا**,] aor. **يَصْبُو**, meaning “he inclined to the things of the present world;” and thus to be like **غَزَى**, pl. of **غَزَا**: [see **صَابٌ**, in art. **صَبَّ**:] IAqr used also to say that it is originally **صَبَّابٌ**, with **ه**, [pl. of **صَابِيٌّ**] from **صَبَّابٌ عَلَيْهِ** “he came, or came forth, upon him unexpectedly.” (L, TA.)

صَبَّة A quantity of wheat or food, &c., that is

poured out or forth (M, K) together, or collectedly; (M;) also (M, K) sometimes (M) termed **صَبَّ** (M, K.) See also 1, near the beginning. — And **أَسْفَرَةٌ** [or piece of skin in which the traveller puts his food; or the thing upon which one eats]; (M, K;) so called because the food is poured into it, or upon it: (M:) or a thing like the **سْفَرَةُ**: (M, K:) and **صَبَّةٌ**, with **ن**, signifies the same. (M.) — See also **صَبَابَةٌ**, with which it is syn. — Also **أَسْفَرَةٌ** of men: (M, Msb, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) — † **أَسْفَرَةٌ** detached number of horses, (S, M, A, Msb, K,) and of camels, (A, K,) and of sheep or goats, (A, Msb, K,) and of dirhems, or pieces of money: (A:) or from ten to forty: (A, K:) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K:) or of camels *i. q.* **صَرْمَةٌ**: (S:) and from ten to forty of goats: (AZ, S:) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA:) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA:) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Msb:) [or] a small quantity or portion of wealth or property. (M, K.) — And † **أَسْفَرَةٌ** part, or portion, of the night: so in the saying, **مَضَتْ صَبَّةٌ مِنَ اللَّيْلِ** † [A part, or portion, of the night passed]. (S.)

صَبَّابٌ The descent, (**تَصَوُّبٌ**, M, L, TA, in the K erroneously written **تَصَبَّابٌ**, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.) — And **أَسْفَرَةٌ** declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so **صَبَّابٌ**, of which the pl. is **أَصْبَابٌ** (S, TA;) so too **صَبَّوبٌ** and **صَبَّوبٌ**, with fet-h and with damm; (TA;) [i. e.] **الصَّبَّوبُ** signifies that down which you descend, or have descended, (**مَا أَنْصَبْتُ فِيهِ**) and its pl. is **صَبَّابٌ** [like **عَمْدٌ** pl. of **عَمْدٌ**]; (M, TA;) [and so **صَبَّوبٌ**]; or, as some say, **الصَّبَّوبُ**, with fet-h, is a name for the water, &c., that is poured out upon a man, like **طَهْرٌ** and **غَسُولٌ**; and **صَبَّوبٌ**, with damm, is pl. of **صَبَّابٌ**: but AZ mentions his having heard the Arabs apply **صَبَّوبٌ** to a declivity, or declivous place; and says that its pl. is **صَبَّابٌ**: (TA:) and **الصَّبَّابُ مِنَ الرَّمْلِ** signifies what has poured out or forth or down, of sand: (M, K:*) and the pl. of **صَبَّابٌ** is **أَصْبَابٌ**. (M, K.)

صَبَّابٌ: see **صَبَابَةٌ**.

صَبَّوبٌ [app. syn. with **صَابٌ** as part. n. of the intrans. verb **صَبَّ**, signifying *Pouring out or forth or down*; or like the latter but having an intensive meaning]: see **صَبَّ**, in two places. — See also **صَبَّابٌ**, in four places.

صَبَّوبٌ: see **صَبَّابٌ**, in three places.

صَبَّابٌ [Poured out or forth: (see also **صَبَّ**,

first sentence:) or, as an epithet in which the quality of a subst. predominates,] *water poured out or forth*; syn. **مَاءٌ مُصْبُوبٌ**. (M, K.) — And (M, K) some say (M) *Blood*: (S, M, K:) and *sweat*; (K:) as in the saying,

هَوَاجِرٌ تَحْتَلِبُ الصَّبِيَّ

[Vehement midday-heats that draw forth the sweat]: (TA:) [or what is poured forth of sweat and of blood; for] one says, **جَرَى صَبِيبُ الْعَرَقِ** and **الْدَّمِ** [What was poured forth, of the sweat and of the blood, ran, or flowed]. (A.) — And (M, K) some say (M) *The expressed juice of عَنْدَمٌ* [or dragon's blood]. (M, K.) — And (M, K) some say (M) *A certain red dye*. (M, K.) — And (K) *The juice of the leaves of sesame*: (S, M, K:*) A'Obeid (so in a copy of the S, or Aboo-'Obeid) accord. to the TA, says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the **حَنَاءَ** [q. v.]. (S, TA.) — And **عُصْفَرٌ** [i. e. Safflower]: (K:) or purified **عُصْفَرٌ**. (S.) — And **أَسْفَرَةٌ** [or plant] resembling **سَدَابٌ** [or rue], (M, K,) with which the hair is dyed. (M.) — And **سَنَّا**, (M, K,) with which beards are dyed, as with **حَنَاءَ**. (M.) — And **أَسْفَرَةٌ** [or plant] resembling the **وَسْمَةٌ** [or **وَسْمَةٌ**, q. v.], (M, K, TA,) with which beards are dyed. (TA.) — Also **Hoar-frost**. (AA, K.) AA cites, as descriptive of the sky,

وَلَيْسَ بِهَا إِلَّا صَبًا وَصَبِيَّ

[And there is not in it aught save east wind and its hoar-frost]. (TA.) — And **Good**, or excellent, honey. (K.) — Also, (K,) or **صَبِيبٌ سَيْفٌ**, (TA,) *The extremity of a sword*: (K, TA:) or the extremity next the **سَيْلَانٌ** [q. v.] thereof: or, as some say, *its سَيْلَانٌ absolutely*. (TA.) — See also **صَبَّابٌ**.

صَبَابَةٌ [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [*Excessive love, or attachment, or admiring love*: (see its verb:) or] *desire*: (M, A, K:) or *tenderness of desire*, (S, M, A, K,) and *ardour thereof*: (S:) or *tenderness of love*. (M, K.)

صَبَابَةٌ and **صَبَّةٌ** A portion, (S, M, Msb, K,) or a small quantity, (Fr, A, and A'Obeid in explanation of the former,) of water, (Fr, S, M, Msb, K,) and of milk, (M, K,) or of wine, or beverage, (A'Obeid,) remaining (A'Obeid, S, M, Msb, K) in a vessel. (A'Obeid, S, M, Msb.)

صَبَابَتِي تَرَوِي وَلَيْسَتْ غِيَلًا

My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA:*) In the following verse, cited by IAqr,

وَلَيْلٌ هَدَيْتُ بِهِ فُتَيْيَةً

سُقُوا بِصَبَابٍ الْكَرَى الْأَغْيَدِ

† [During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side], **صَبَاب** may be put for **صَبَابَة**; or it may be pl. of the latter, [or rather a coll. gen. n. of which **صَبَابَة** is the n. un.,] like as **شَعِير** is of **شَعِيرَة**: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word **سُقُوا**. (M, L, TA.) One says also **لَمْ أَذْرِكْ إِلَّا صَبَابَاتٍ** and **مِنْ الْعَيْشِ إِلَّا صَبَابَةً** [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

صَبَّ: see **صَبُوبٌ**: and see also **صَبَّ**.

صَبَبَ, (M, K,) applied to a camel, (M,) *Thick, or big, and strong*; as also **صَبَابٌ**, (M, K, TA, in the CK **صَبَاب**) so applied; (M;) and **صَبَبَابٌ**, (K,) likewise so applied. (TA.)

صَبَابٌ: see what next precedes. — Also, applied to a [journey such as is termed] **قَرْبٌ**, *Hard, or severe*. (M, TA:) and, applied to a [journey such as is termed] **خَمْسٌ**, i. q. **بَصَابٌ** (Aṣ, S, K) and **حَضْحَاضٌ**, i. e., *in which is no delay, or intermission, nor any flagging*. (Aṣ, TA.) — And **الصَّبَابُ** also signifies *What remains of the thing: or what is poured out from it*; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صَبَابٌ: see **صَبَبَ**.

الْأَصْبُ [app. a dial. var. of **الْأَصَمُ**], an epithet applied to the month **رَجَبٌ**: (TA in art. **حَرَمٌ**;) see **مُحَرَّمٌ**.

مَصَّبٌ *A place where water, or the like, pours out or forth, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see **صَاحِجَةٌ**); and a sink, or sink-hole*: pl. **مَصَابٌ** (occurring in the S and K in art. **رَفَقٌ**, &c.).]

مَصْبَابٌ, accord. to Reiske, signifies *A ship*: so says Freytag: but for this I find no authority.]

مَصْبُوبٌ: see **صَبِيْبٌ**, first sentence.

صَبَا

1. **صَبَا**, (S, M, K,) aor. ʿ, (M, K,) inf. n. **صَبُوْهُ**, (S, M, K,) [in the last of which it is implied that this verb in all its senses except the last has **صَبَّ** also for an inf. n., and likewise **صَبُوْ** as a syn. form, but this I do not find authorized by any other lexicon,] said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of **الظِّلْفُ وَالنَّابُ**, the reading in the K, I find in the M **الظِّلْفُ نَابٌ** **وَالْحَافِرُ**, and the like in the L,]) *It grew forth*; (M, K;) or *its point, or extremity, grew*

forth: (S:) and accord. to the K, it appears that **صَبَا** signifies the same; but this is not the case. (TA.) And **صَبَاتٌ** said of the **ثَبَّةُ** [i. e. a central incisor] of a boy, *It grew forth*. (S.) — Also, said of a star, (M, K,) and of the moon, (M,) *It rose*; and so **صَبَا**: (M, K:) or **تَصَبَّ النُّجُومُ** *the stars come forth from their places of rising*: (AO, S:) or **صَبَاتُ النُّجُومِ** *the stars appeared*:

(TA:) and **أَصْبَأُ النُّجُومُ** *the Pleiades* [antonomastically called **النَّجْمُ**] *rose*. (S.) — [Hence,] **صَبَا**, (S, M, K,) or **صَبَا مِنْ دِينِهِ إِلَى دِينٍ آخَرَ**, (AO, S, Mṣb,*) aor. ʿ, (M, Mṣb, K,) inf. n. **صَبُوْهُ** (S, M, K) and **صَبَّ**; and **صَبُوْ**, (M, K,) aor. ʿ, (TA,) inf. n. **صَبُوْهُ**; (CK [but not in the TA nor in my MS. copy of the K];) + *He departed from his religion to another religion*; (S, M, Mṣb, K;) like as the stars come forth from their place of rising. (AO, S.) And **صَبَا**, (S,) or **صَبَا فِي دِينِهِ**, aor. ʿ, inf. n. **صَبُوْهُ**, (T, TA,) *He was, or became, a صَابِيٌّ [or Sabian]*. (T, S, TA. [See **صَابِيٌّ**, below.]) — And **صَبَا عَلَيْهِمُ**, (S, M,) aor. ʿ, (S,) inf. n. **صَبَّ** and **صَبُوْهُ**, *He came forth upon them*; (S, M;) as also **صَبَا**: (M:) and accord. to IAṣṣ, **صَبَا عَلَيْهِ** *he came forth, or went forth, upon him, or against him: and he inclined against him with enmity*: (TA:) or *he came, or came forth, upon him unexpectedly: whence, he says, the word صَبَا in the saying of the Prophet, لَتَعُوْدَنَّ فِيْهَا أَسَاوِدٌ صَبَا, [which see in art. **صَب**,] the said word being of the measure **فَعْلًا**, [originally **صَبَا**,] and the ʿ being suppressed: (L in art. **صَب**;) and **صَبَا عَلَيْهِمُ** signifies *he came upon them suddenly, not having knowledge of their place*. (K.) = One says also, **صَبَا عَلَيْهِمُ الْعَدُوْ**, (M, K,) aor. ʿ, inf. n. **صَبَّ**; (M;) as also **صَعَّ**: (TA;) *He guided to them (M, K) the enemy*: (K:) mentioned by IAṣṣ, from AZ. (TA.) — And **قَدِمَ** **إِلَيْهِ طَعَامٌ فَمَا صَبَا وَلَا أَصْبَأُ** *Food was presented to him, and he did not put (M, K*) his hand (M) or his finger (K) into it, or upon it*: (M, K: [see also **صَعَّ**]) mentioned by IAṣṣ. (M.) And **صَبَا فِي الطَّعَامِ**, aor. ʿ, *He [app. a camel] put his head into the food*: as also **صَبَغَ**. (O in art. **صَبَغَ**.) And **صَبَاتُ فِيْهَا رَأْسَهَا** [or **فِيْهِ**, *She put her head into it*]; like **صَبَغَتْ**. (TA in that art.)*

4: see the preceding paragraph, in six places.

صَابِيٌّ [part. n. of **صَبَا**: and as such signifying] *One who departs from his religion to another religion*. (Mṣb.) The Arabs used to call the Prophet **الصَّابِي** [for **الصَّابِيٌّ**], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, **مَصْبُوْ**, changing the ʿ to و; and the Muslims [collectively], **الصَّابِئَة**, as though pl. of **الصَّابِي**, without ʿ, like **قَضَاةٌ** and **غَزَاةٌ** pls. of **قَاضٍ** and **غَازٍ**. (TA.) And [the pl.] **الصَّابِئُونَ** in the Kur [v. 73, &c.,] is said by Zj to mean *Those who depart from one religion to another*. (TA.) — Then this appella-

tion, **صَابِيٌّ**, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called **الصَّابِئَةُ** and **الصَّابِئُونَ**; and they assert that they are of the religion of Šābi the son of Sheyṯh [or Seth] the son of Adam: their appellation may also be pronounced **الصَّابِيُونَ**, and thus Nāfi' read it [in the Kur]: (Mṣb:) or the **صَابِئُونَ** are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the [south, or southerly, wind called] **جَنُوبٌ**: (Lth, T, TA:) [or] whose kibleh is from (مِنْ [or this may mean some point of]) the place whence blows the [north, or northerly, wind called] **شَمَالٌ** at midday: (M, K:) or, accord. to some, their kibleh is the Ka'beh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to Šābi the son of Lámak [or Lamech], the brother of Noah: Bḍ says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from **صَبَا** "he departed from a religion;" or from **صَبَا** "he inclined," because of their inclining from truth to falsehood. (MF, TA.)

صَبَحَ

1. **صَبَحَهُ**, (S, Mgh, TA,) aor. ʿ, (Mgh, TA,) inf. n. **صَبَحَ**; (S, TA;) and **صَبَحَهُ**, (K, TA,) inf. n. **تَصَبَّحَ**; (TA;) *He gave him to drink a morning-draught, or what is termed a صَبُوحٌ*; (S, Mgh, K, TA;) [and] so **صَبَحَهُ صَبُوحًا**: (MA:) and the first [and second also] he handed to him a morning-draught of milk or of wine. (TA.) And **صَبَحَ الْإِبِلَ**, aor. and inf. n. as above, *He watered the camels in the morning, between day-break and sunrise*. (TA.) — And both are said respecting a **غَارَةٌ** [meaning + *He made a hostile, or predatory, incursion upon him in the morning*; as though he made the غَارَة to be to him a morning-draught: see **صَابَحَ**]. (Ham p. 66.) — [And accord. to Reiske, as stated by Freytag, **صَبَحَ** signifies *He drank in the early morning*: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.]. — See also 2, in five places. = **صَبَحَ** as an inf. n. [of which the verb is **صَبَحَ** accord. to a general rule] signifies *The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبُوحٌ*. (L.) = And **صَبَحَ**, aor. ʿ, inf. n. **صَبَحَ** [in the CK (erroneously) **صَبَحَ**] and **صَبَحَهُ**, [*He, or it, was of the colour termed صَبَحَةٌ meaning as expl. below: or*] *it (hair) had whiteness naturally intermixed in it with redness*; as also **أَصْبَحَ**, (K, TA,) inf. n.

صَبَاحًا. (TA.) = صَبَحَ, aor. ², inf. n. صَبَاحَةٌ, [q. v.,] *He was, or became, beautiful, comely, pretty, or elegant*; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or *he was, or became, bright* (Msb, TA) in the face. (Msb.)

2. صَبَحَهُ, (S,) or صَبَحَهُ, (K,) inf. n. تَصْبِيحٌ, (TA,) *He came to him, or to them, in the morning, in the time termed the صَبَاح*; (S, K;) as also [صَبَحَهُ, or] صَبَحَهُ, aor. ²: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَحَهُ الْخَيْلُ and صَبَحَهُ The horsemen came to them at daybreak, at the time termed the صَبَاح: (TA:) but Aboo-'Adnán says that there is a difference between صَبَحًا and صَبَحًا; which is this: you say, صَبَحًا بَلَدًا كَذَا [We came in the morning to such a town, or country], and صَبَحًا فَلَانًا [We came in the morning to such a one], with teshdeed; and صَبَحًا بَلَدًا كَذَا or شَرًّا [We came in the morning to its people, or inhabitants, with good or with evil, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صَبَحَهُ بَكْدًا; and you may also say, صَبَحَهُ, as well as صَبَحَهُ كَذَا; *He came to him in the morning with such a thing.* (L.) — And صَبَحَكَ اللَّهُ بِخَيْرٍ (S, * A, Msb) or بِالْخَيْرِ (TA.) + [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. e. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed. (Msb.) — And صَبَحْتُهُ I said to him صَبَحًا [expl. below, see صَبَاح]; (S;) and صَبَحَهُ he said to them صَبَحًا (K:) or صَبَحْتُهُ means I said to him صَبَحَكَ اللَّهُ بِخَيْرٍ [expl. above]. (Msb.) — See also 1, first sentence. — [Hence,] صَبَحْتُ الْقَوْمَ الْمَاءَ, inf. n. as above, *I journeyed with the people, or party, by night until I brought them in the morning to the water.* (K.) — صَبَحَنِي [†] Such a one declared, or told clearly, to me the truth; syn. مَحَضَّنِي. (A, TA.) [See صَبَحَ.] = تَصْبِيحٌ as a subst., see below.

4. اصْبَحَ *He entered upon the time of morning termed صَبَاح* [which means both dawn and forenoon]: (S, * Msb: [in the former this meaning is indicated, but not expressed:]) or *he entered upon the time of daybreak, or dawn, the time termed صَبَاح*. (L, K.) By the following words of Esh-Shemmák, ^{*}

وَقِيلَ الْمَادِي أَصَحَّ الْقَوْمُ أَدْلَجِي ^{*}

is meant, [And the saying of the crier is,] *The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey: for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغْنَا, and when travellers are near the time of day-* Bk. I.

break, they say, أَصْبَحْنَا. (T, L.) — [Hence,] [†] *He awoke from sleep in the جَوْف [i. e. last third, or last sixth,] of the night.* (A, TA.) [And simply [†] *He awoke: for*] one says to the sleeper, أَصْبَحْ, meaning [†] *Awake thou from sleep.* (A, TA.) And one says also, يَا رَجُلُ أَصْبَحْ, meaning [†] *Become roused, O man,* (A, K, * TA,) *from thy heedlessness or inadvertence,* (A, TA,) *and see thy right course,* (K, TA,) *and what will rectify thy state.* (TA.) And أَصْبَحْ لَيْلٌ [†] [Become morning, O night]: a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) — [Also *He, or it, became in the morning in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.*] — And [hence, simply,] *He, or it, became; syn. صَارَ.* (S, K.) One says, اصْبَحْ عَلِيمًا *He became knowing, or learned.* (S, TA.) Thus, فَأَصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means *And they became victorious.* (Bd.) And فَأَصْبَحَ يَقْلِبُ كَفِّهِ, in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e.] *and he became repentant, or grieved for what he had done.* (A in art. قَلَب, and Bd.) And فَأَصْبَحُوا لَا تَرَى إِلَّا مَسَاكِنَهُمْ, in the Kur xlvi. 24, i. e. [And they became] in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwelling-places; or, as Hamzeh and Ks read, لَا يَرَى إِلَّا مَسَاكِنَهُمْ [there was not to be seen aught save their dwelling-places]. (Bd.) وَأَصْبَحَ يَفْعَلُ كَذَا is of frequent occurrence, meaning *He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.* — [Also *He performed the prayer of daybreak.*] It is said in a trad., أَصْبَحُوا بِالْصُّبْحِ, meaning *Perform ye the prayer of daybreak in the time of daybreak.* (L.) — See also 8. — Also *He acted gently.* (TA in art. ارش: see an ex. in a verse cited voce مَارُوش.) = اصْبَحَ مِصْبَاحًا *He trimmed a lamp, or wick; or prepared it properly for use.* (TA.) — See, again, 8. = اصْبَحَ as a subst., see صَبَحَ, in two places.

5. تَصَبَّحَ *He slept in the morning; or first part of day, before sunrise.* (S, Msb, K.) — And *He ate such food as is termed a صَبْخَة.* (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بَسْبَغٍ تَمَرَاتِ عَجْوَةٍ [He who eats as a صَبْخَة seven dates of the sort called عَجْوَة]. (TA.) = See also 8, in two places.

6. يَتَصَبَّحُ and فَلَانٌ يَتَصَبَّحُ [Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see صَبَحَ]. (A, TA.)

8. اصْطَبَحَ *He drank a morning-draught, or what is termed a صَبُوح*; (S, K, TA;) [and] so

اصْبَحَ. (Msb. [Thus in my copy of the Msb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَا لَنَا صَبِيٌّ يَصْطَبِخُ [We have not a child that drinks a morning-draught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) = And i. q. أَسْرَجَ [as meaning *He lighted a lamp or wick, or himself or another with a lamp &c.*]; (K, TA;) and so اصْبَحَ (A, TA) [in the former sense], as in the phrase اصْبَحَ مِصْبَاحًا [he lighted a lamp or wick]; (A;) and اصْبَحَ alone has this meaning, i. e. أَسْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, الشَّمْعُ يَسْرَجُ بِهَ Candles are of the things with which one lights [himself, or others]; syn. يَسْرَجُ: (S:) [and in like manner [†] تَصَبَّحَ; for] one says, هُوَ يَتَصَبَّحُ بِالشَّمْعِ [He lights himself, or others, with candles]: (A:) [and in like manner also [†] استَصْبَحَ; for] one says, استَصْبَحَ بِالصُّبْحِ (S, MA, Mgh, Msb, K*) *He lighted [himself, or another,] with the lamp, or wick;* (MA;) syn. أَسْرَجَ: (S;) or أَسْرَجَ: (K:) [hence it appears that [†] تَصَبَّحَ به and [†] استَصْبَحَ به and [†] اصْطَبَحَ به may be aptly rendered *he employed it as a means of light*; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, استَصْبَحَ بِالذَّهْنِ [He employed oil as a means of light; or] *he made the lamp, or wick, to give light by means of oil:* (Mgh, Msb:) and it is said in a trad. respecting the several sorts of fat (شَحُوم) of carrion, يَبَا النَّاسِ يَسْتَصْبِخُ [†] *The people [employ them as means of light; or] make their lamps, or wicks, to give light by means of them.* (TA.)

10: see the next preceding paragraph, in four places.

11: see 1, last sentence but one.

صَبَاحٌ (S, A, Msb, K, &c.) and صَبَاحٌ (Msb, K) and صَبِخَةٌ (Msb, * K) and صَبَاحٌ and مُصْبِحٌ (K [or perhaps the last should be مُصْبِحٌ, q. v.]) *Daybreak, or dawn*; syn. فَجْرٌ; (S, A, Msb, K;) i. e. (so in the Msb, but in the K “or”) the beginning, or first part, of day: (Msb, K:) [†] صَبَاحٌ is an inf. n. [inf. n. of أَصْبَحَ] used in the sense of صَبَحَ, in the Kur vi. 96, (Jel,) and is similar to ابْتَكَارٌ; (TA;) [and [†] مُصْبِحٌ is the n. of place and time from أَصْبَحَ:] the pl. of صَبَحَ is أَصْبَاحٌ; (K;) and thus some read in the Kur vi. 96. ^{for pl. of} ^{see 8 & 11} أَصْبَحَ. One says, أَصْبَحَ لِبَنَتِهِ ^{for 8 & 11} [†] *She came to him in the morning* (صَبَاح) [of the last] of five days; (K;) i. e., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is fem.]; like as one says, لَيْسِي خَامِسَةً. (S.) —

الصَّبْحُ is also used as meaning † *The truth*; and the clear, or plain, thing or case. (Ham p. 449.)

— And *أَمْرٌ صَبِيحٌ* is one of the names of *Mekkeh*. (K, *TA.)

صَبَحَ: see the next preceding paragraph.

صَبَحَ: see صَبَحَةٌ. — Also *The glistening of iron* (K, TA) and of other things. (TA.)

صَبَحَةٌ: see the next paragraph, in three places. — Also *A watering of camels in the morning, or first part of day, before sunrise*: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

صَبَحَةٌ *The early part of the forenoon, after sunrise*; syn. ضَحَى; as also صَبَحَةٌ (Msb:) or the period of one's entering upon the صَبَاح [which means both dawn and forenoon]: so in the saying, لَقِيتُهُ ذَاتَ صَبْحَةٍ [I met him when he was entering upon the dawn or forenoon]. (TA.) — And *A sleep in the morning, or first part of day, before sunrise*; as also صَبَحَةٌ (S, *K;) or both signify a sleep in the ضَحَى [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, فَلَانٌ يَنَامُ صَبْحَةً and صَبْحَةً [Such a one sleeps in the first part of day, before sunrise]. (S.) — And *Food with which one contents, or diverts, himself* [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise. (K.) — See also صَبُوحٌ. = Also (Suh, K, TA,) and صَبَحَ (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is صَبَحَ.] *Blackness inclining to redness*: (K:) or intense redness in the hair: (Lth, TA:) or a colour inclining to that which is termed صَبْنَةٌ (K, TA:) or nearly the same as صَبْنَةٌ: (Lth, *S, *TA:) or a colour inclining to that termed شَبْنَةٌ (K, TA:) or whiteness that is not clear, or pure; so the former is expl. by Suh. (TA. [See also أَصْبَحَ.])

صَبَحَانُ *A man who has drunk a morning-draught, or what is termed a صَبُوح*; (TA:) or who has done so, and satisfied his thirst thereby: (Aboo-'Adnán, TA:) [in the S and K it is implied that it is syn. with مُصْطَبِحٌ, q. v.:] fem. صَبِيحَى (S, TA.) Hence the prov., مِنْ أَكْذَبِ مِنَ الْأَخِيذِ الصَّبْحَانِ (Aboo-'Adnán, S, TA) *More lying than the captive who had satisfied his thirst with a morning-draught*: (Aboo-'Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, "Guide us to the place where thou wast;" to which he replied, "I have passed the night in the bare desert:" but presently he sat down to make water, so they knew that he had passed the

night with a people near by; and by his means they found their way to them, and exterminated them: (IAqr, TA:) or the prov. is أَكْذَبُ مِنَ الْأَخِيذِ الصَّبْحَانِ *More lying than the young unweaned camel that has satisfied its thirst with drinking [its mother's milk in the morning];* which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAqr, Sh, TA:) or, accord. to Fr, *than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again.* (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) — Also the fem., صَبِيحَى, *A she-camel that has been milked [app. in the morning]*. (Meyd, in his Proverbs, under the letter ص; and TA.) = See also صَبِيحٌ.

صَبَحَانُ *A man who hastens to take the morning-draught, or what is termed the صَبُوح*. (K.)

صَبَاحٌ: see صَبَحَ. — Also (Msb) *Contr. of صَبَحَ*, (S, A, Msb,) and so صَبِيحَةٌ, (S,) [and أَصْبُوحَةٌ (as in a phrase following in this paragraph), and مَصْبِيحٌ (see this last word,)] i. e. *Morning, or forenoon, counted from sunrise to noon*: (Msb and TA in art. مَسُو:) or, accord. to some, *from midnight to noon*: (TA in art. مَسُو:) or, accord. to the Arabs, *from the beginning of the latter half of the night to the time when the sun declines from the meridian; then commences the مَسَاءُ, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Msb.)* The Arabs say, when they regard a man, &c., as ominous of evil, صَبَاحٌ *God's morning: not thy morning*: and if you will, you may say, صَبَاحٌ اللَّهُ لَا صَبَاحَكَ (Lh, TA.) And عَمُوا صَبَاحًا (S,) or عَمُوا صَبَاحًا (K,) lit. imperative, but meaning a prayer, i. e. *May thy life, or your life, be pleasant during the morning*, (Har p. 32, and TA* in arts. نَعْمَ and وَعَمَ,) is a salutation of the people of the Time of Ignorance. (TA.) One says also, لَقِيتُهُ صَبَاحًا, and أَتَيْتُهُ ذَا صَبَاحٍ (S,) or أَتَيْتُهُ ذَا صَبَاحٍ (K,) which [i. e. ذَا صَبَاحٍ] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [I met him, or I came to him,] in a morning, [or] between daybreak and sunrise: (K:) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyás Ibn-Mudrikeh El-Hanafee, (so in a marg. note in a copy of the S,) presents an exception to the adverbial usage:

* عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ *
* لِأَمْرٍ مَا يَسُودُ مَنْ يَسُودُ *

(S, TA:) the poet means, *I determined to stay until the time of the صَبَاح* [i. e. either dawn or forenoon]: for it is on account of some particular thing, i. e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Es-Seeráfee explains this verse. (TA.) And one says, أَتَيْتُهُ ذَا صَبُوحٍ, not used

otherwise than adverbially, meaning the same as صَبَاحٌ, expl. above; (K;) and ذَاتُ الصُّبُوحِ in the morning, or first part of day, before sunrise: (IAqr, TA:) or ذَا صَبُوحٍ [properly means] in a time of drinking the [morning-draught called] صَبُوح. (TA.) And أَتَيْتُهُ صَبِيحَةً يَوْمَ كَذَا [I came to him in the dawn, or in the morning, or forenoon, of such a day]: (A:) and أَصْبُوحَةٌ كُلَّ يَوْمٍ [in the morning of every day]; and in like manner, أُمْسِيَّةٌ كُلَّ يَوْمٍ. (S.) And أَتَيْتُهُ صَبَاحًا وَمَسَاءً (Sb, A, TA,) for صَبَاحًا وَمَسَاءً, [I came to him morning and evening,] meaning every morning and evening: (Sharh esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of خَمْسَةٌ عَشْرَ: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotive of state, or adverbially: (TA:) [or, accord. to IHsh,] صَبَاحٌ مَسَاءً is allowable as [an adverbial expression] meaning صَبَاحٌ ذَا مَسَاءٍ [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the K, ch. lxxix. last verse. (Sharh esh-Shudhoor, ubi suprâ.) — يَوْمُ الصَّبَاحِ means † *The day of the hostile, or predatory, incursion*. (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, يَا صَبَاحًا, † [O! a hostile, or predatory, incursion!]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the صَبَاح [or morning] has come, therefore prepare yourselves for fighting. (JM.)

قَنْدِيلٌ *The شُعْلَةٌ [or lighted wick] of a قَنْدِيل [or lamp]*. (K.) [See also مِصْبَاحٌ.] = And I. q. صَبِيحٌ, q. v. (Ks, S, K.)

صَبُوحٌ *A morning draught; i. e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise*, (S, A, Msb, TA,) and afterwards, before noon; (TA;) contr. of غَبُوقٌ (S, A:) and whatever is eaten, or drunk, in the morning, or first part of day, before sunrise; contr. of غَبُوقٌ: (TA:) [and particularly] milk that is drunk at that time: (AHeyth, L:) milk, or wine, that is drunk at that time: or what is drunk at that time hot: (L:) milk that is milked at that time: (K:) and شَرَابٌ [i. e. beverage, or wine,] that people have, (K, TA,) and drink, (TA,) in the morning: (K, TA:) pl. صَبَائِحُ. (TA.) أَعَنَ صَبُوحٍ لَرَقِّقٍ [Dost thou make a delicate allusion to a morning-draught?] is a prov., [the origin of which is expl. in art. رَقِ, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

thing incumbent on thee which is not really so. (TA.) — See also **صَبَاحٌ**, in three places. — Accord. to Lth, it signifies [absolutely] *Wine*. (T, TA.) — And *The quantity of milk of a camel that is drawn at dawn, or in the first part of day; and so* **صَبِيحَةٌ**. (TA.) = Also *A she-camel that is milked at dawn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with* **صَبِيحٌ**. (K.)

صَبِيحٌ (S, A, Mgh, Mṣb, K) and **صَبَاحٌ** (Ks, S, K) and **صَبَاحٌ** and **صَبَحَانٌ** (K) *Beautiful, comely, (S, A, Mgh, K,) pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or bright (Mṣb, TA) in the face: (Mṣb:) the first is expl. by Lth as signifying fair of face: fem. صَبِيحَةٌ and the pl. of صَبِيحٌ and صَبَاحٌ, and of their fems. here mentioned, is صَبَاحٌ. (L, TA.)*

صَبَاحَةٌ *Beauty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or brightness in the face: (Mṣb:) it is said that صَبَاحَةٌ is in the face; وَضَاءَةٌ, in the skin; جَمَالٌ, in the nose; حَلَاوَةٌ, in the eye; مَلَاحَةٌ, in the mouth; ظَرْفٌ, in the tongue; رَشَاقَةٌ, in the stature; لَبَاقَةٌ, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]*

صَبِيحَةٌ: see **صَبِيحٌ** and **صَبَاحٌ**, in two places.

صَبَاحِيٌّ *Intensely red blood: (K, TA:) from صَبِيحٌ signifying one "whose hair is overspread with redness." (TA.) = أَسَنَةٌ صَبَاحِيَّةٌ Wide spear-heads. (K, TA. [In the CK the latter word is without teshdeed.]) ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also مَصْبَاحٌ.]*

صَبَاحٌ: see **صَبِيحٌ**.

صَابِحٌ [*Giving to drink a morning-draught, or what is termed a صَبُوحٌ act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the morning, between day-break and sunrise. (TA. [See صَبِيحَةٌ.]) — And † One who makes a hostile, or predatory, incursion upon a people in the morning; as though he made it to be to them a صَبُوحٌ. (Ham p. 66.) — الْحَقُّ الصَّابِحُ † The plain, manifest, clear, truth. (K, TA.)*

أَصْبَحَ *Of a black colour inclining to redness: (K:) or having redness intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Abou-Naṣr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as أَصْبَبَ: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA;) of whatever kind it be: (TA:) fem. صَبِيحَةٌ: (K:) and pl. صَبِيحٌ: (TA:) and hence [accord. to some] **الصَّبِيحُ** meaning "the dawn;" for, as Az says, the colour of the*

true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] **الْأَصْبَحُ** signifies *The lion. (K.)* In the phrase **أَسْوَدُ صَبِيحٍ**, the epithet is added as a corroborative. (Z, TA.) — And the fem., **صَبِيحَاءٌ** signifies *A female conspicuous, or clear, or fair, in the جَبِين [or side of the forehead]. (TA.)*

سَيَاطُ أَصْبَحِيَّةٍ *A whip: (S, K:) and سَيَاطُ أَصْبَحِيَّةٍ certain whips: (AO, S, TA:) so called in relation to ذُو أَصْبَحٍ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)*

إِصْبَاحٌ: see **صَبِيحٌ**, in two places. — It is said to signify also *Darkness; contr. of صَبِيحٌ*, which is its primary signification: and accord. to Esh-Shereeshee, *redness of the hair. (Har p. 284.)*

أُصْبُوحَةٌ: see **صَبَاحٌ**, in two places.

تَصْبِيحٌ *The morning meal, that is eaten between daybreak and sunrise; syn. غَدَاةٌ: (A, K:) a subst. of the measure تَفْعِيلٌ, (K, TA,) similar to تَصَابِيحٌ &c.: pl. تَصَابِيحٌ. (A, TA.) One says, قَرَّبَ إِلَى الصُّيُوفِ تَصَابِيحَهُمْ [He brought near to the guests, or put before them, their early morning-meals]. (A, TA.)*

مَصْبَحٌ (S, Mṣb, and some copies of the K,) formed from the unaugmented verb, (S, Mṣb,) and **مُصْبِحٌ** (S, Mṣb, K,) formed from the augmented verb **أَصْبَحَ** (S, Mṣb,) *The place of entering upon the time of morning called صَبَاحٌ: and the time of entering upon the same: (S, Mṣb, K:) or the former signifies i. q. صَبَاحٌ, and the time thereof, and the place thereof. (Marg. note in a copy of the S.) See also صَبَاحٌ.*

مُصْبِحٌ: see the next preceding paragraph: and see also **صَبِيحٌ**, in two places.

مِصْبَحٌ: see the paragraph here following, in four places.

مِصْبَاحٌ *A lamp: or its lighted wick: syn.*

سِرَاجٌ (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, **سِرَاجٌ** (Bd:) and **مِصْبَحٌ** signifies a lamp: (L:) [the pl. of this is **مَصَابِيحٌ**: and] the pl. of **مِصْبَاحٌ** is **مَصَابِيحٌ**. (Mṣb.) — **أَعْلَامُ الْكَوَاكِبِ مَصَابِيحُ النُّجُومِ** [i. e. † The stars, or asterisms, that are signs of the way to travellers]. (L, TA.) = Also *A large [drinking-vessel of the kind called] قَدَحٌ; (AHn, K;) and so مِصْبَحٌ: (K:) or مَصَابِيحٌ [the pl. of the former] signifies the [vessels called] أَقْدَاحُ [pl. of قَدَحٌ] with which one drinks the morning-draught called صَبُوحٌ. (S.) — And *A she-camel that remains in the morning in the place where she has lain down, (S, K, TA,) not going forth to pasture,**

(S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her fatness: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed **مِصْبَحٌ**: pl. of the former as above. (TA.) — And *A wide spear-head; (K, TA;) [app. of such as are termed أَسَنَةٌ صَبَاحِيَّةٌ;] as also مِصْبَحٌ. (TA.)*

مُصْبِحٌ *Drinking a morning-draught, or what is termed a صَبُوحٌ. (S, K. [See also صَبَحَانٌ, first sentence.])*

صبر

1. **صَبَرَهُ**, aor. **صَبَرْتُ**, (S, M, A, K,) inf. n. **صَبْرٌ**, (M, K,) *He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K;) عَنْهُ from it. (M, A, K.)* [Accord. to a copy of the A, **صَبَرَهُ** signifies the same; but this may be a mistranscription. Hence,] **صَبَرْتُ نَفْسِي** *I restrained, or withheld, myself, or my soul; (S, Mgh;) عَلَى كَذَا [to endure such a thing]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,*

* **فَصَبَرْتُ عَارِفَةً لِدَلِكِ حَرَّةً** *
* **تَرُسُو إِذَا نَفْسُ الْجَبَانِ تَطَلَّعُ** *

meaning **حَبَسْتُ نَفْسًا صَابِرَةً** [i. e. *And I restrained thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns: the last word (for تَطَلَّعُ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.)* [And hence,] **صَبَرٌ** is also used intransitively: (Mṣb:) [or as a trans. verb of which the objective complement, namely, **نَفْسُهُ**, is understood:] you say, **صَبَرَ**, aor. and inf. n. as above, (S, M, Mṣb, K,) *He was, or became patient, or enduring; contr. of جَزَعٌ: (M, K:) or he restrained, or withheld, himself, or his soul, from impatience: (S, Mṣb:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an untroubled mind: or, accord. to El-Khowwás, he steadily adhered to the statutes of the Kur-án and the Sunneh: or, as some say, he was content to perish for gaining the approval of him whom he loved: or, accord. to El-Hareeree, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say **صَابِرٌ** (S, M, Mṣb, K,) and **صَابِرٌ** (S, had *صَابِرٌ* (S, M, K, TA, [in the CK, erroneously, **أَصْبَرٌ**], *صَابِرٌ* 692*

changing the ط into ص, but not أَطْبَرُ, for ص is not to be incorporated into ط; (S;); and likewise تَصْبِرُ (M, K;); both syn. with صَبَرَ (M;); or تَصْبِرُ signifies he constrained himself to be patient; (S; TA;); [or he took patience: and اصْطَبِرْ, he acquired patience; and he was tried with patience: see صَابِرٌ.] One says, صَبَرَ فُلَانٌ عِنْدَ الْبُصْبَةِ Such a one was patient on the occasion of affliction. (S;). And صَبَرْتُ عَلَى مَا أَكْرَهُ [I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And صَبَرْتُ عَمَّا أَحَبُّ [I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A;); and تَصَبَّرْتُ عَنْهُ [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce تَجَلَّدَ.) And أَفْضَلُ الصَّبْرِ التَّصَبُّرُ [The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAar.) And بَدَنِي لَا يَصْبِرُ † [My body will not be patient of cold, or will not endure patiently cold]. (A.) And صَبْرٌ signifies also The being bold or daring [in enduring, or attempting, a thing]. (TA.) — Also He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast. (TA.) [Hence,] صَبْرُهُ عَلَى الْقَتْلِ, inf. n. as above, He confined him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,); alive, (TA,); and shot, or cast, at him until he died: (K, TA;); or he set him up for slaughter: (M;); and you say also, قَتَلَهُ صَبْرًا; (S, M, Mṣb, K;); and صَبْرُهُ; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say † اصْبِرْ; (S;); which latter signifies also he slew him in retaliation. (T in art. بَوَأَ.) And قَتَلَ صَبْرًا He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (S;); or he (any living thing) was bound until he was put to death: (Mṣb;); or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh;); or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A'Obeyd;); and صَبْرٌ he was confined, (A,); or held and confined, (B,); to be put to death. (A, B.) صَبْرُ الرُّوحِ [signifies The confining the living, and shooting, or casting, at him until he dies; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning the act of gelding, or castrating. (A, TA.) — Also, (S, Mṣb,); aor. and inf. n. as above, (Mṣb,); He confined him to make him swear, until he swore, or took an oath; as also † اصْبِرْ; (S;); or he made him to swear a most energetic oath; (Mṣb;); as also صَبَرَ يَمِينَهُ (A, Mgh,); which is a tropical phrase: (A;); and † اصْبِرْ عَلَى يَمِينٍ (TA in art. يَلَتَ,); or اصْبِرْ (TA in the present art,); he (the judge, or governor,); constrained him to swear, or take an oath. (TA.) And صَبْرٌ He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.) And حَلَفَ صَبْرًا He

swore, or took an oath, being confined, or held in custody, (S, M,); by the judge, or governor, (M,); in order that he might be made to do so. (S, M,). And صَبَرَ يَمِينًا He swore, or took an oath: (TA in art. يَلَتَ,); and he compelled one to take an oath. (Mgh,). — See also 2. — Also He clave to him; namely, a man; syn. نَزَمَهُ. (M, K,). — صَبْرٌ: see 8. — صَبَرْتُ, (S, [thus in my copies, without any complement,]) or صَبَرْتُ بِهِ, (M, Mṣb, K,); aor. 2, inf. n. صَبَرَ (S, M, Mṣb, K,); and صَابَرَهُ, (S, Mṣb, K,); I became responsible, or surety, for him, or it. (S, M, Mṣb, K,). — And أَصْبِرْنِي Give thou to me a surety. (S, K,). — صَبَرُوا طَعَامَهُ, (so in the CK, [agreeably with an explanation of the pass. part. n. مَصْبُورٌ, q. v.,]) or مَصْبُورُهُ, (so in the M, and in my MS. copy of the K, [both probably correct,]) They collected their wheat together without measuring or weighing it; made it a صَبْرَةٌ [q. v.]. (M, K,).

2. صَبْرُهُ (M, Mṣb, K,); inf. n. تَصْبِيرٌ (TA,); He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and † صَبْرَهُ he made him to be patient: (Mṣb;); or the former, he commanded him, or enjoined him, to be patient; as also † اصْبِرْ; (M, K,); and the first, he required of him that he should be patient: (Sgh, TA,); and † اصْبِرْ, he attributed to him (جَعَلَ لَهُ) patience; (M, K,); as also † اصْبِرْ. (TA.) — See also 1, second sentence. — صَبَرُوا طَعَامَهُ: see 1, last sentence. — صَبَرَ الشَّيْءَ, inf. n. as above, He heaped up the thing. (O.) — [صَبْرٌ also signifies He embalmed a dead body with صَبْرٌ, meaning accord. to Freytag myrrh; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. — Also He ballasted a ship: used in this sense in the present day. See صَابُورَةٌ.]

3. صَابِرُهُ (A, MA,); inf. n. مُصَابِرَةٌ (A, K,); and صَابَرٌ (K,); [He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA,); صَابِرُوا in the Kṣur iii. last verse means Vie ye in patience, or endurance: (Ksh, Bḡ, Jel:*) or in this instance, in the saying وَاصْبِرُوا وَصَابِرُوا وَرَابِطُوا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and [remain ye steadfast] with God. (B, TA,). [See also 3 in art. رِبَطَ.]

4. اصْبِرْ: see 1, latter half, in four places: — and see 2, in two places. — مَا أَصْبِرُهُ How patient, or enduring, is he! — مَا أَصْبِرُهُمْ عَلَى النَّارِ [in the Kṣur ii. 170] means How bold are they [to encounter the fire of Hell]! (K,); or how bold are they to do the deeds of the people of the fire [of Hell]! (TA,); or how much do they occupy

themselves in doing the deeds of the people of the fire [of Hell]! (K,); this last explanation is in the Tekmileh. (TA.) — اصْبِرْ also signifies He (the judge, A, TA, or the Sultān, El-Aḥmar, TA) retaliated for him. (El-Aḥmar, A, TA. [See 8.]) — اصْبِرْ [intrans.] It (a thing) was, or became, hard; syn. اشْتَدَّ. (A. [See صَبْرٌ.]) — He fell into what is termed صَبْرٌ (K, TA,); i. e. a calamity: and he became in what is termed صَبْرًا, i. e. a حَرَّة. (TA,). — He sat upon the صَبِير (K, TA,); i. e. the mountain. (TA,). — It (milk) was, or became, very sour, inclining to [the flavour of صَبْرٌ, i. e.] bitterness. (K,). — He ate the صَبِيرَةَ, (IAar, K,); i. e. the thin, round cake of bread so called. (TA,). — And He stopped the head of a flask, or bottle, with صَبَار (K, TA,); i. e. a stopper. (TA,).

5: see 1, near the middle of the paragraph, in four places.

6. تَصَابَرٌ [relating to a number of persons] signifies The being patient, or enduring, one with another. (KL,). [You say, تَصَابَرُوا They were patient, or enduring, one with another.] — And تَصَابَرُوا عَلَى فُلَانٍ They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. ضَفَرَ.)

7. اصْبِرْ, and its var. اصْبِرْ: see 1, former half in three places. — اصْبِرْ مِنْهُ He retaliated by slaying him, or wounding him, or the like; (A, K,); and so صَبْرٌ مِنْهُ. (TA,). — [And accord. to Reiske, It was collected: (mentioned by Freytag:;) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] — اصْبِرْ: see 2.

10. اسْتَصْبِرَ It (a vapour, TA) became dense. (K, TA. [See صَبِيرٌ.])

R. Q. 1, accord. to the S, صَبْرٌ: see art. صَبِيرٌ.

صَبْرٌ [inf. n. of 1, q. v. — Used as a simple subst.,] Patience, or endurance; contr. of جَزَعٌ: (M, K,); or restraint of oneself, or of one's soul, from impatience. (S, [Several other explanations of this word are shown by explanations of the verb.]) — شَهْرُ الصَّبْرِ The month of fasting: (K,); fasting being called صَبْرٌ because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — قَتَلَ صَبْرًا, and قَتَلَهُ صَبْرًا: see 1. — يَمِينُ الصَّبْرِ The oath for which the judge, or governor, [in the CK الْحَكْمُ is erroneously put for الْحَكْمُ,] holds one in custody until he swears it: (M, K,); or the oath that is obligatory (K, TA) upon the swearer, (TA,); and which the swearer is compelled to take, (Mgh, K,); he being confined by the Sultān until he do so: (Mgh, TA,); such an oath is also termed يَمِينٌ مَصْبُورَةٌ: (Mgh,); [i. e.] the term مَصْبُورَةٌ is applied to an oath, (S, K, TA,); meaning one on account of which a man is confined, in order to make him swear it; (TA,); [and this seems to be indicated by the context in the S and K,]; but the man being مَصْبُورٌ, and not the oath, the latter is thus

termed tropically. (TA.) — [حَلَفَ صَبْرًا: see 1.]
= See also صَبْر.

صَبْرٌ (S, M, Mṣb, K) and صَبْرٌ (M, Mṣb, K)
The side of a thing: (S, M, K:) or a side rising
above the rest of a thing: (Mṣb:) or its upper
part, or top: (TA:) and the edge of a thing: (S,
M, K:) and its thickness: formed by transposi-
tion from بَصْرٌ: (S:) pl. أَصْبَارٌ, (S, M, Mṣb, K),
and pl. pl. أَصْبَارَةٌ. (Mṣb.) أَصْبَارٌ signifies The
sides of a vessel, (S,) and of a grave. (TA.)
And you say, He filled the drinking-cup, (S, M,
A, K,) and the measure, (A, TA,) إِلَى أَصْبَارِهِ
(S, M, A, K,) to its top, (S, M, K,) as also إِلَى
أَصْبَارِهِ; (S:) or to its uppermost parts; (TA;) or
to its edges. (A.) And أَخَذَهُ بِأَصْبَارِهِ He took it
altogether. (S, M, A, Mṣb, * K.) And لَقِيَ الشَّدَّةَ
بِأَصْبَارِهَا + He met with complete distress, or ad-
versity. (As, S.) And in a trad., the tree called
سِدْرَةُ الْمُنْتَهَى is said to be صَبْرُ الْجَنَّةِ in the highest
part of Paradise. (A, TA.) — Also the former,
(S, M, K,) and صَبْرٌ, (M, K,) Land in which
are pebbles, (S, M, K,) not rugged. (S, M.)
Hence, صَبْرٌ, q. v. (S, M.) — See also صَبْرٌ,
in two places.

صَبْرٌ: see صَبْرٌ: — and صَبْرٌ in two places: =
and see also صَبْر.

صَبْرٌ Ice; syn. جَمَدٌ: (A, Sgh, K:) and [its
n. un.] with ة, a piece thereof: (A, Sgh:) from
أَصْبَرُ meaning أَشَدَّ. (A.)

صَبْرٌ (S, M, Mṣb, K) and صَبْرٌ, which latter is
allowable only in cases of necessity in poetry, (S,
Mṣb, K,) or it is allowable in other cases, as also
صَبْرٌ, agreeably with analogy, (Ibn-Es-Seed,
Mṣb,) [Aloes:] a certain bitter medicine; (S,
Mgh, Mṣb;) the expressed juice of a certain
bitter tree; (M, K;) the expressed juice of a
certain tree of which the leaves are like the
sheaths of knives, long and thick, with a dusty
and dull hue in their greenness, of rough appear-
ance, from the midst of which there comes forth a
stalk whereon is a yellow flower, ثَمْدٌ [but what
this means I know not] in odour; (Lth, TA;) it
grows like the green سَوْسَن [or lily], save that
the leaves of the صَبْر are longer and broader and
much thicker, and it contains very much juice;
(AHn, M, O, TA;) it is crushed and thrown into
the presses, then bruised with pieces of wood, and
trodden with the feet until its expressed juice
flows, when it is left until it thickens, then it is
put into leathern bags, and exposed to the sun
until it dries: (AHn, O:) the best sort is the
سُقَطْرِي [i. e. of the Island of Sukutrà]: and it
is also known by the name of صَبْرَةٌ [a name now
applied to the plant]: (TA:) the n. un. is صَبْرَةٌ
[and صَبْرَةٌ and صَبْرَةٌ]: and the pl. is صَبْرٌ. (M,
TA.) — [Accord. to Freytag, it signifies also
Myrrh: but for this I know not any authority.]

صَبْرٌ: see صَبْرٌ.

صَبْرَةٌ: see صَبْرَةٌ: — and see صَبْرَةٌ, in two
places. — Also Urine, and dung of camels and

other beasts, compacted together in a watering-
trough. (K.) — أَبُو صَبْرَةٍ (so in a copy of the
M,) or أَبُو صَبْرَةٍ (so in the K and TA,) A
certain bird; (M, K;) red in the belly, black in
the head and wings and tail, the rest of it being
red; (M;) thus in the L; (TA;) or red in the
belly, black in the back and head and tail; (K;) thus
in the Tekmileh: (TA:) [but] AHat says, in
“the Book of Birds,” أَبُو صَبْرَةٍ, which is [the
same as] أَبُو صَبْرَةٍ, is [a bird] red in the belly,
black in the head and wings and tail, the rest of
it being red, of the colour of صَبْر: and the pl. is
صَبْرَاتٌ and صَبْرَاتٌ. (O.)

صَبْرَةٌ A quantity collected together, of wheat
[&c.], without being measured or weighed, (S,*
M, Mṣb, * K,) heaped up: (TA:) pl. صَبْرٌ. (S,
Mṣb.) You say, اشْتَرَيْتُ الشَّيْءَ صَبْرَةً I bought
the thing without its being measured or weighed.
(S, Mṣb.) — And Reaped grain collected together;
or wheat collected together in the place where it
is trodden out: (M, TA:) or when trodden out
and thrashed. (Mṣb in art. كَدَس.) — And
Wheat sifted (M, K) with a thing resembling a
سَرْدَن [or سَرْدَن, which is a Pers. word, here app.
meaning a kind of net]. (M.) — And Rough, or
rugged, stones, collected together: pl. صَبْرٌ. (M,
K.) [See also صَبْرَةٌ.]

صَبْرَةٌ: see صَبْرَةٌ.

صَبْرٌ: see صَبْرَةٌ, in two places.

صَبْرٌ (M, K) and صَبْرٌ (K) The fruit of a kind
of tree, intensely acid, having a broad, red stone,
brought from India, said to be (M) the tamarind,
(M, K,) used as a medicine. (M.)

صَبْرٌ A stopper [of a bottle]; syn. سِدَادٌ. (K.
[See 4, last sentence.]) — And The fruit of a
certain acid tree. (K. [But in this sense it is
probably a mistake for صَبْرٌ, q. v.])

صَبْرٌ: see صَبْرٌ, in four places. 374, 246,

صَبْرٌ: see صَبْرٌ, in two places. — Also A
surety. (S, M, Mṣb, K.) You say, هُوَ بِهِ صَبْرٌ
He is a surety for him, or it. (TA.) — And
صَبْرٌ The chief, head, director, conductor, or
manager, of the affairs of a people, or party:
(M, K:) he who is patient for, and with, a people,
or party, in [the managing of] their affairs:
(A:) pl. صَبْرَاءٌ. (M.) — [And accord. to Golius,
A solitary man, having neither offspring nor
brother: but app. a mistake for صَبْرٌ, which is
thus expl. in the S in this art.] — Also, (S, M,
K,) and صَبْرَةٌ (M,) A white cloud; (M, K;) and
so صَبْرٌ and صَبْرٌ, of which the pl. is أَصْبَارٌ:
(K:) or white clouds; (M, K;) as also أَصْبَارٌ, pl.
of صَبْرٌ and صَبْرٌ: (Fr, Yağkoob, S:) or white
clouds that scarcely ever, or never, give rain:
(S:) or clouds, (M, K,) or white clouds, (As, S,
M, K) in the manner of steps: (As, S, M:) or a
dense cloud that is above another cloud: (M, K:)
or a stationary portion of cloud: (K:) or a

portion of cloud which one sees as though it were
مَصْبُورَةٌ, i. e. detained; but this explanation is of
weak authority: or, accord. to AHn, clouds
remaining stationary a day and a night; as
though detained: (M:) or clouds in which are
blackness and whiteness: or, as some say, clouds
slow in motion, by reason of their heaviness and
the abundance of their water: (Ham p. 786:) the
pl. of صَبْرٌ is the same as the sing., (M,) or it is
صَبْرٌ. (S, M, K.) — And صَبِيرٌ A mountain:
(O, K:) or الصَّبِير is the name of a particular
mountain. (TA.) — [And accord. to Freytag, as
from the K, in which I do not find this meaning,
A hill consisting of stones.] — Also صَبِيرٌ (K,)
i. e. (TA) the صَبِير of a خَوَان [or table, or thing
upon which one eats], (M, A, TA,) A thin,
round cake of bread, which is spread beneath the
food that one eats: (M, A, K:) or (K, TA, but
in the CK “and”) upon which the food to be
eaten at a wedding-feast is ladled (K, TA) by
the maker of the bread: (TA:) also called صَبِيرَةٌ.
(K.)

صَبْرَةٌ: see the next paragraph: — and see
صَبْرَةٌ.

صَبْرَةٌ (S, M, K) and صَبْرَةٌ and صَبْرَةٌ (K)
Stones: (S, M, K:) or smooth stones: (TA:) or
صَبْرَةٌ signifies, (M,) or صَبْرَةٌ signifies also, (K,) a
piece of stone, or portion of stones: or of iron.
(M, K.) A poet says, (S,) namely, El-Aashà,
(M,) or 'Amr Ibn-Milkaṭ Et-Tā-ee, addressing
'Amr Ibn-Hind, who had a brother slain, (IB,)

* مَنْ مَبْلَغٌ عَمْرًا بِأَنَّ الْمَرْءَ لَمْ يَخْلُقْ صَبْرَةً *

(so in the S; but in the M and TA this verse is
given differently, with شَيْبَانٌ and أَنْ in the places
of عَمْرًا and بِأَنَّ; and it is said in the M that
accord. to one relation the last word is صَبْرَةٌ,
[with رِي] which, it is added, is like صَبْرَةٌ in
meaning; [i. e. Who will tell 'Amr, or Sheybān,
that man was not created stones?] but IB says
that the last word is correctly صَبْرَةٌ, with kesr to
the ص; and the poet means, man is not stone,
that he should patiently endure the like of this:
(TA:) [J says,] accord. to one relation, the last
word is صَبْرَةٌ, with fet-h, which is pl. of صَبْرٌ,
the ه being affixed to denote its being a pl. pl.,
for صَبْرٌ is pl. of صَبْرَةٌ, signifying strong, or hard,
stones: [and he adds,] El-Aashà says,

* قَبِيلُ الصَّبْحِ أَصَوَاتُ الصَّبَارِ *

(S:) but IB says that صَبْرٌ and صَبْرَةٌ are not pls.
of صَبْرَةٌ; for فَعَالٌ is not a pl. form, but فَعَالٌ, with
kesr, like جَعَالٌ and جَبَالٌ: (TA:) [and it is said
that] the verse from which this is cited is not by
El-Aashà, and is correctly and completely as
follows:

* كَانَ تَرْتَمِرُ الْهَاجَاتِ فِيهَا *

* قَبِيلُ الصَّبْحِ أَصَوَاتُ الصَّبَارِ *

by the صار being meant the صَبْح, (TS, K, TA,) the
stringed instrument thus called: (TS, TA:)

accord. to the reading given in the S, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones: and this is correct.* (TA.) = See also صَبِير.

صَبَارَةٌ: see the next preceding paragraph.

مَصْبُورٌ: see رَجُلٌ صَبُورٌ.

صَبِيرَةٌ: see صَبِيرٌ, last sentence.

أَبُو صَبِيرَةٍ: see صَبِيرَةٌ.

صَبَارَةٌ, [respecting the form of which see حَمَارَةٌ,] (S, M, K,) and صَبَارَةٌ, without teshdeed, (Lh, M, K,) and صَبِيرَةٌ, (K,) The intenseness of the cold (S, M, K) of winter: (S, M:) and [in an absolute sense] intenseness of cold: (TA:) and صَبِيرَةٌ signifies also the middle of winter; (K;) and so صَبِيرَةٌ. (TA.)

صَبَارٌ: see صَابِرٌ, in two places. — أُمُّ صَبَارٍ (S, M, A, K,) and أُمُّ صَبُورٍ (K,) or the former only is meant in the K as having the first of the significations here following, (TA.) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ; (T, S, M, A, &c.;) for which حَرٌ is erroneously put in copies of the K: (TA:) from صَبْرٌ, q. v.; (S, M;) or from صَبَارَةٌ: or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] حَرَّةٌ لَيْلَى, and [that called] حَرَّةٌ النَّارِ (El-Fezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] هَضْبَةٌ: (ISk:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-Amr Esh-Sheybánee, signifies a هَضْبَةٌ without a pass. (ISh.) — Also أُمُّ صَبَارٍ (M, K) and أُمُّ صَبُورٍ (S, M, K) A calamity, or misfortune: and a severe war: (M, K:) or the latter, a distressing case. (S.) One says, وَقَعُوا فِي أُمِّ صَبَارٍ, (M) and أُمِّ صَبُورٍ (S, M) They fell into a calamity, &c.: (M:) or the latter, they fell into a distressing case: (S:) or into a perplexing and distressing case, from which they could not escape, like the هَضْبَةٌ, above mentioned, without a pass: (Aboo-Amr Esh-Sheybánee:) but in some of the copies of the “Alfádh” [of ISk], أُمُّ صَبُورٍ, as though derived from صَبَارَةٌ, signifying “stones.” (TA.)

صَبَارٌ: see صَبَارٌ.

أُمُّ صَبُورٍ: see صَبَارٌ, in three places.

صَبَارَةٌ Rugged ground, rising above the adjacent part or parts, and hard, (K, TA,) in which is no herbage, and which produces none: or i. q. أُمُّ صَبَارٍ. (TA.) = See also صَبِير.

صَابِرٌ and صَبُورٌ (M, K,) the latter of which is also applied to a female, without ة, (M,) and صَبِيرٌ (M, K) and صَبَارٌ (M,) are epithets from صَبْرٌ “he was patient, or enduring:” (M, K:)

the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply Patient, or enduring]: مُصْطَبِرٌ signifies acquiring patience; and tried with patience: مُتَصَبِّرٌ, constraining himself to be patient: صَبُورٌ, having great patience; [or very patient;] whose patience is greater than that of others; [as also صَبِيرٌ; or this signifies rendered patient, from صَبْرٌ;] denoting quality, or manner: and صَبَارٌ, having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of صَبُورٍ is صَبِيرٌ. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Z],) الصَّبُورُ signifies The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers: (Aboo-Is-hák, K:) [it may be well rendered The Long-suffering:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى الْبُرْدِ † [He is a patient endurer of cold]. (A.)

صَبِيرٌ; &c.: see art. صَبِير.

صَبِيرَةٌ: see صَبَارَةٌ.

صَابُورَةٌ Ballast of a ship; the weight that is put in the bottom of a ship. (TA.)

أَصْبَرُ [More, and most, patient or enduring]. أَصْبَرُ مِنْ حِمَارٍ [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أَصْبَرُ عَلَى الصَّرْبِ مِنَ الْأَرْضِ † [He is more patient of beating than the ground]. (A.) [The fem.] صَبْرَى is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly patient or enduring]. (IAar, TA in art. بَهِي.)

أَصْبَرَةٌ Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them: (M, K:*) [a pl.] having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. Confined, &c. — Confined [with bonds or otherwise], (K,) or set up, (M,) to be put to death: (M, K:) and رَجُلٌ صَبُورٌ a man confined, (K,) or set up, (M,) to be put to death; (M, K:) i. q. مَصْبُورٌ. (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (بَهِيمَةٌ, A), confined [or bound] to be put to death [and in that state killed by arrows or the like]; i. q. مَحْبُوسَةٌ عَلَى الْمَوْتِ: such is forbidden to be eaten. (S, A.) — مَصْبُورَةٌ applied to an oath: see صَبْرٌ. — Also Made into a صَبْرَةٌ, like a صَبْرَةٌ of wheat; so gathered or collected together. (TA.)

مُصْطَبِرٌ: see صَابِرٌ. [مصطبر is expl. by Reiske as signifying Collecta caro (ὄγκος τῆς σαρκός): mentioned by Freytag: if so, it is app. مصطبر: see its verb.]

صَابِرٌ: see صَابِرٌ.

صَبَعَ

1. صَبَعَ بِهِ, aor. ٤, (AZ, S, K,) inf. n. صَبْعٌ.

(AZ, S,) He pointed at him, or towards him, with his finger, (بِإِصْبَعِهِ,) disparagingly: (AZ, S, K:) or, as some say, he meant some evil thing to him when he (the latter) was inadvertent, not knowing. (TA.) — And صَبَعَ فَلَانًا عَلَى فَلَانٍ He directed such a one to such a one by pointing, or indication: (S, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا What directed thee to us? (TA.) And صَبَعَ بَيْنَ الْقَوْمِ He directed others to the people, or party. (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, صَبَعَهُ الشَّيْطَانُ † [app. meaning The Devil has directed him]: and أَذْرَكَهُ أَصَابِعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA. [See the pass. part. n. below.]) — And one says, قَرَّبَ إِلَيْهِ طَعَامًا صَبَعَ فِيهِ i. e. [Food was presented, or offered, to him, or was placed, or put, before him, and] he did not put his finger into it. (TA.) [See also صَبَأٌ, near the end.] — And صَبَعَ الدَّجَاجَةَ (O, K,) inf. n. as above, (TA,) He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not: (O, K:) mentioned by Z. (TA.) — And صَبَعَ الْإِنَاءَ He put his finger upon the vessel so that what was in another vessel flowed upon it [into the former vessel]: (A'Obeyd, S, O, K:) or, as some say, he put together his two fingers, [or two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]: or, accord. to Az, he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously. (TA.) — And صَبَعَهُ, inf. n. as above, He hit, or hurt, his finger. (TA.) — صَبَعَ عَلَى الْقَوْمِ, inf. n. as above, meaning He came forth upon the people, or party, is said to be originally صَبَأٌ, with ٤. (TA.)

[4. اصْبَع, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify He (a pastor) fed and managed well his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, عَلَى مَا شِئْتَهُ لِلرَّاعِي عَلَى مَا شِئْتَهُ, q. v. infra.]

صَبْعٌ † Self-magnification, or pride; (O, K, TA;) such as is consummate; (TA;) and haughtiness, or insolence, or vain glory; (O, TA;) and مَصْبَعَةٌ signifies the same. (O, K, TA.)

صَبْعٌ i. q. صَبْحٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.)

أَصْبَعٌ and أَصْبَعٌ and أَصْبَعٌ and أَصْبَعٌ (S, O, Msb, K) and أَصْبَعٌ and أَصْبَعٌ (O, Msb, K) and أَصْبَعٌ and أَصْبَعٌ, the ٤ being thus trebly vowelised, and the ب likewise (Msb, K) with every one of the vowelings of the ٤, (K,) and أَصْبُوعٌ also, (Msb, K,) of all which forms the

first is the [only] one commonly known and the one approved by persons of chaste speech, (Msb.) all mentioned by Kr, (K), and by Lh also on the authority of Yoo, (TA.), *A finger: and a toe: (MA, KL, &c.:)* of the fem. gender, (Msb.) or fem. and masc., (S, O, Msb, K,*) but generally fem.: (O, Msb, K,*) pl. (of اصبع, MA) أَصَابِعُ and (of اصبوع, MA) أَصَابِيعُ. (MA, K.) — One says, بِمَرْتَنِي الْأَصَابِعُ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثَنَى.) [See also two similar exs. in the first paragraph of art. حَنَى and حَنَى.]

— And الرَّاعِي عَلَى مَاشِيَتِهِ إَصْبَعٌ [The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K, TA;) i. e. they are pointed at with the fingers because of their goodliness and fatness and good tending. (TA.) [See also a verse cited voce صَلَبٌ.] And similar to this saying is the prov., إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إِمْبَعٌ حَسَنٌ [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لَحَسَنٌ فِي مَالِهِ الإِصْبَعُ, meaning + Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAar, TA.) — And فَلَانٌ مُغْلٌ الإِصْبَعُ † Such a one is unfaithful, treacherous, or perfidious. (O, K, TA,*) — And لَهُ إِصْبَعٌ فِي هَذَا الْأَمْرِ † [He has a finger in this affair]. (TA.) — The Prophet said قَلْبُ الْمُؤْمِنِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهُ كَيْفَ شَاءَ † [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَأْتِي عَلَيْهِ بِإِصْبَعٍ وَاحِدَةٍ † [Verily he will make an end of it with one finger]: and يَكْفِيهِ أَصَابِعُهُ † [Verily the smallest of his fingers will suffice him for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللَّهِ شَيْدًا and many other instances]. (O.)

— أَبُو الإِصْبَعِ is one of the surnames of *The Devil*. (TA.) [See صَبَعَهُ الشَّيْطَانُ, above.] — [إِصْبَعٌ signifies also + A prong, as resembling a finger: so in the S and K in art. حَفَرَ, and in other instances.] — أَصَابِيعُ الْفَتَيَاتِ, (O, TS, K,) in the “Minhaj” of Ibn-Jezleh اصابع الفتیان, [app. a mistranscription,] and in the L اصابع البناتِ, (TA,) + [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الفَرْجَمُشْكُ. (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) — أَصَابِيعُ الْعَذَارَى, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K,*) the bunch thereof is about a cubit [in length], compact [so I render مُتَدَاخِسٌ, supposing it to be similar to

applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Sarah (السَّارَة). (AHn, O.) — أَصَابِيعُ هَرْمَسَ — The flowers of the سَوْرَنَجَان [or *Hermodactylus* (the *Iris* of Linn.?) now applied to meadow-saffron, a species of *colchicum*]; (O, K;) the potency of which is like that of the سورنجان [itself]. (TA.) — أَصَابِيعُ فِرْعَوْنَ † [Certain things] resembling the مَرَاوِد [or مَرَاوِد with which كَحْلٌ is applied], of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijaz; of proved efficacy for the speedy consolidation of wounds. (K.) — أَصَابِيعُ صُفْرٌ † The root (أَصْل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) — As a measure, إِصْبَعٌ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Msb voce جَرِيْبٌ;) the fourth part of the قَبْضَةُ. (Mgh and Msb ibid.)

أَصْبُوعٌ: see إِصْبَعٌ, first sentence.

مَضْبَعَةٌ: see صَبْغٌ.

مَضْبُوعٌ † Self-magnifying, or proud. (IAar, O, K, TA.)

صبغ

1. صَبَغَهُ aor. 2 and 3 (S, O, Msb, K, the former not in the copy of the K used by SM) and 2, (Fr, O, Msb, K,) inf. n. صَبَغَ (S, O, Msb, K) and صَبَغَ (As, O, K) and صَبَغَهُ, (AHn, TA,) [of which last, صَبَغَهُ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبَغَ.] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبْغُ in the language of the Arabs is *The altering [a thing]:* and hence صَبْغُ الثَّوْبِ, meaning *The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness* [&c.]. (TA.) — [Hence,] صَبْغُ اللُّقْمَةِ, aor. 2, inf. n. صَبَغَ, + He moistened the mouthful with oil or grease [or any kind of صَبْغُ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ يَدَهُ بِالْمَاءِ (As, O, K) and فِي الْمَاءِ (TA) † He dipped, or immersed, his hand, or arm, in the water. (As, O, K, TA.) And صَبَغَتِ النَّاقَةُ (TA) † The she-camel dipped her lips in the water. (As, O, TA.) — [Hence also,] the term صَبْغٌ is used by the Christians as meaning + *The dipping, or im-*

mersing, of their children, [i. e. baptizing them,] in water. (Az, S, TA.) One says, صَبَغَ وَلَدَهُ فِي النَّصْرَانِيَّةِ, inf. n. صَبَغَ (as shown in the next preceding sentence) and, صَبَغَهُ, + He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَغَ وَلَدَهُ فِي الْيَهُودِيَّةِ † He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see صَبَغَهُ, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) — And يَصْبُغُونَ الْحَدِيثَ † They colour and alter information, or discourse. (O.) — And صَبَّغُوهُ فِي عَيْنِهِ † They altered him in his estimation; and informed him that he had become altered from the state in which he was. (TA.) And it is said that صَبَّغُونِي فِي عَيْنِكَ and صَبَّغُونِي mean *They pointed me out to thee as one who would accomplish what thou desiredst of me; from the saying of the Arabs, صَبَّغْتُ الرَّجُلَ بِعَيْنِي and بِيَدِي I pointed at the man with my eye and with my hand:* (O, K,*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَّغْتُ, with the unpointed ع. (O.) — One says also, صَبَّغَ يَدَهُ بِالْعِلْمِ, (Msb,) or بِغَيْرٍ مِنْ (O.) — One says also, صَبَّغَ يَدَهُ بِالْعِلْمِ, (TA,) † He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Msb.) — صَبُوعٌ, inf. n. صَبَّغَ صُرْعَبًا † Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) — And صَبَّغَتْ عَضَلَتَهُ, (O, K,) aor. 2, (O, TA,) inf. n. صَبَّغَ, (TA,) said of a man, (O,) *His عضلة [or muscle] became long:* (O, K:) like سَبَّغَتْ. (O, TA.) And صَبَّغَ الثَّوْبَ, inf. n. صَبُوعٌ, *The garment, or piece of cloth, was long and ample:* a dial. var. of صَبَّغَ. (TA.) — And صَبَّغَ فِي الطَّعَامِ, aor. 2, He [app. a camel] put his head into the food: as also صَبَّأَ. (O.) And صَبَّغَتِ الْإِبِلُ فِي الرِّعْيِ [The camels put their heads into the pasture, or herbage]. (O, TA.) And صَبَّغَتْ فِيهَا رَأْسَهَا [or فِيهِ, She put her head into it]; like صَبَّأَتْ. (TA.)

2. صَبَّغَتْ ثِيَابَهَا She (a woman) dyed her garments much. (O.) — صَبَّغَتْ الرُّطْبَةَ, (S, A, TA,) or البُسْرَةَ, (O, L, TA,) inf. n. تَصْبِيعٌ, (L, TA,) i. q. ذَتَّتْ † [i. e. *The ripening date, or the full-grown unripe date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk:*] (S, O, L, TA:) or became coloured. (A, TA.) And اصْبَغَتْ النَّخْلَةُ † The palm-tree showed ripening in its dates; (O, K, TA;) as also صَبَّغَتْ, inf. n. as above: (K:) or, accord. to Az, تَصْبِيعٌ in relation to the palm-tree [itself] is not known. (TA.) — And صَبَّغَتْ النَّاقَةُ, (Az, O, K,) inf. n. as above, + *The she-camel cast her young one when its hair had grown;* as also † اصْبَغَتْ: (O, K:) but سَبَّغَتْ, with س, which means the same, is more commonly used. (Az, O, TA.)

4: see 2, in two places. — أَصْبَغَ اللَّهُ عَلَيْهِ التَّعَمَّرَ

is a dial. var. of *أَسْبَغَ* (O, K,*) meaning *God rendered benefits, or boons, complete, full, or ample, to him.* (O.) ٤٦٥

5. *تَصَبَّغَ فِي الدِّينِ* is from *الصَّبْغَةُ* (Lh, O, K,) and means + *He became settled, or established, in religion:* (TK:) and so *تَصَبَّغَ صَبْغَةً حَسَنَةً*; expl. by Z as meaning + *He was, or became, in a good state [in respect of religion].* (TA.)

8. *اصْطَبَغَ بِكَذَا* *It was, or became, dyed, or coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) — *اصْطَبَغَ بِالصَّبْغِ* (S, O, K,) or *بِالْخَلِّ* (El-Farábee, Mgh, Msb,) and the like, and, as some say, *مِنْ الْخَلِّ* (Msb,) or *فِي الْخَلِّ* (Mgh, [so in my copy, but app. a mistranscription,]) † *He made use of what is termed صَبْغ [or sauce, &c.],* (O, K, TA,) or *vinegar, (TA,) to render his bread savoury;* (O, K, TA;) *الصَّبْغُ* including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, *اصْطَبَغَ الْخُبْزَ بِخَلٍّ*. (Mgh, Msb.) — *اصْطَبَغَ* also signifies + *He made, or prepared, what is termed صَبْغ [i. e. sauce, &c.].* (TA.)

صَبْغٌ (AZ, As, S, Mgh, O, Msb, K) and *صَبْغَةٌ* (S, O, Msb, K) and *صَبْغٌ* (O, K,) or this is an inf. n., differing from *صَبَّغَ* (AZ, As, L,) and *صَبَّغٌ* (Mgh, O, Msb, K,) as some say, (O,) or this last is a pl. of the first, (O,* Msb,) [or] the pl. of *صَبَّغَ* is *أَصْبَغٌ* (S,) *A dye;* (AZ, As, S, Mgh, O, Msb, K;) *used for colouring clothes* [&c.]: (TA:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*; and *أَصْبَغٌ* is a pl. pl. [i. e. pl. of *أَصْبَغٌ*]. (TA.) — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) *إِنَّمَا لَحْدَيْتُ الصَّبْغَ* + [Verily she is one newly taken as a concubine, or a bride: app. alluding to the recent application of the dye of the *hinnà*]. (AZ, O, K.) And one says also, *مَا أَخَذْتُهُ بِصَبْغٍ* (AZ, O,) or *مَا أَخَذَهُ بِصَبْغٍ ثَمَنِهِ* (AZ, O,) i. e. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K,*) — *صَبَّغَ* also signifies, (S, Mgh, O, Msb, TA,) and so does *صَبَّغٌ* (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) † *A seasoning, or condiment, for bread, to render it savoury;* (S, Mgh, O, Msb, TA;) particularly (Msb) *such as is fluid, (Mgh in art. ادم, and Msb,) as vinegar, (Mgh, Msb, TA,) and olive-oil, (Mgh, TA,) and the like, (Msb, TA,) [i. e. any sauce,] in which the bread is dipped:* (Msb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*: one says, *كَثُرَتِ الْأَصْبَغَةُ عَلَى الْمَائِدَةِ* † [The sauces, or fluid seasonings, were abundant upon the table]. (TA.) *صَبْغٌ* is used in this sense, but not explained, in the K. (TA.) Hence, in the K. [xxiii. 20], *وَصَبْغٌ لِلْأَكْلَيْنِ*

+ [And a sauce for those that eat]; (S, O, Msb, TA;) where it means, accord. to Fr, *olive-oil;* but accord. to Zj, *the olive [itself];* and Az prefers the latter explanation: (TA:) some read *وَصَبَّغٌ*. (Bd.)

صَبْغٌ, in a horse, *The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التَّحْجِيلُ* [q. v.]. (TA.)

صَبْغٌ: see *صَبَّغَ*, first sentence.

صَبْغَةٌ, in a sheep or goat, or in a ewe, + *Whiteness of the extremity of the tail;* the quality denoted by the epithet *صَبْغَاءُ*. (TA.) — Also + *A date that has become partly ripe, i. e. ripe in a part thereof.* (O, K.)

صَبْغَةٌ: see *صَبَّغَ*, first sentence. — It also means + *Religion, syn. دِين* (AA, O, K,) and *مِلَّة*; (K;) and the *religious law, syn. شَرِيعَة*; (TA;) and *anything whereby one advances himself in the favour of God:* (AA, TA:) [thus,] in the K. [ii. 132], (O, TA,) *صَبْغَةُ اللَّهِ* means *the religion of God, syn. فِطْرَةُ اللَّهِ*; (O, Msb, K,) or *دِينُ اللَّهِ*, (S, Msb,) which is the meaning of *فِطْرَةُ اللَّهِ* (Msb); *the religion of God, with an adaptation to which mankind are created;* because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' *صَبْغ* [or *صَبْغَةٌ* i. e. baptism] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, &c.];) *صَبْغَة* being in this instance in the accus. case as an objective complement; (Msb;) for the meaning is "follow ye the religion of God;" (O, Msb;) or "we will follow the religion of God;" (O:) or it means *that which God has prescribed to Moḥammad; i. e. circumcision:* (O, K:) or *صَبْغَة* is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode, or manner of, صَبَّغَ* [i. e. of baptism], (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying *آمَنَّا* [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being *صَبَّغَنَا اللَّهُ صَبْغَتَهُ* [God hath baptized us with his baptism]; (Ksh, Bd, Jel;*) [so that *صَبْغَةُ اللَّهِ* signifies *the baptism of God, and may here be rendered We have received the baptism of God;*] the Muslims being hereby commanded to say to the Christians, "Say ye, God hath baptized us (*صَبَّغَنَا*) with the faith, with a baptism (*صَبْغَة*) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours;" or the Muslims being hereby commanded to say [of themselves], "God hath baptized us (*صَبَّغَنَا*) with the faith, as a baptism (*صَبْغَة*), and we have not been baptized with your baptism (*لَمْ نَصْبَغْ صَبْغَتَكُمْ*)." (Ksh.)

صَبْغِي a rel. n. from *صَبَّغَ*. (Msb.) — [A seller of dyes. (Golius, on the authority of Meyd.)]

صَبَّغَ: see *صَبَّغَ*, in five places.

صَبَّغَ i. q. *مَصْبُوغٌ* [i. e. Dyed]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also *مَصْبَغٌ*.]

صَبَّغَةُ *The craft, or art, of the dyer.* (O.)

صَبَّغٌ *A dyer* (O, L, K) *of garments.* (O, K.)

— And [hence,] + *A liar:* (K:) *one who colours and alters information, or discourse.* (O, K,*) The Prophet is related to have said, *أَكْذَبُ النَّاسِ مَنْ أَكْذَبَ النَّاسَ الصَّبَّاعُونَ وَالصَّوَّاعُونَ* [Which may mean *The most lying of men, or of the most lying of men, are the dyers and the goldsmiths;* or + *those who colour, and those who transform, information, or discourse*]: El-Khatābee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

نَاقَةٌ صَابِغٌ (O, K,) without ة, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) — And *إِبِلٌ صَابِغَةٌ فِي الرِّعْيِ* [meaning *Camels putting their heads into the pasture*], with ة. (O. [See 1, last sentence but one.])

أَصْبَغٌ + *A horse white in the forelock,* (AO, S, Mgh, O, K,) *all of it:* (AO, Mgh: [see also *أَسْعَفَ*];) or *white in the extremities of his tail:* (S, O:) or *white in the extremities of the ear:* (K:) when the whiteness is in his tail, he is termed *أَشْعَلٌ*: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And † *A bird white in the tail:* (S, O, K, TA:) or, accord. to the book entitled "Ghareeb el-Ḥamām" by El-Ḥasan Ibn-'Abd-Allah El-Iṣbahānee El-Kātib, *white in the whole of the head;* but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] *صَبْغَاءُ* + *A sheep or goat (شَاةٌ, S, O, K) or a ewe (AZ, TA) white in the extremity of its tail, (AZ, S, O, K, TA,) the rest of it (i. e. of the animal) being black.* (TA.) — Also + *A species of weak birds.* (TA.) — Also, (applied to a man, O,) † *One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened:* mentioned by Z. (TA.) — And *صَبْغَاءُ*, + *A certain tree, or plant, (شَجَرَة) like the ثَمَام [which is applied to several species of panic grass, having a white fruit, growing in sands: (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Abou-Ziyād, a certain tree, or plant, that grows in the sands, resembling the ضَعَة [which is applied to a species of the ثَمَام, which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots: accord. to another, of the Arabs of the desert, it is like the ثَمَام, but the ضَعَة is larger in the leaves, and of a brighter green: accord. to*

Abou-Naṣr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) + A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) = Also (i. e. أَصْبَغَ) The greatest of torrents. (Ibn-'Abbād, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مُصْبَغٌ [without ة] † A palm-tree (نَخْلَةٌ) showing ripening in its dates. (O, TA.)

[مَصْبَغَةٌ A dye-house: so in the language of the present day.]

مُصْبَغٌ Dyed much. (O.) In the phrase ثِيَابٌ مُصْبَغَةٌ, [it is said that] the epithet is with tesheed للكَثْرَةِ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either *Garments much dyed*, or simply *dyed garments*]. (S.)

مُصْبَغٌ, like مُصْبَغٌ, which is the more commonly used, [each without ة,] applied to a she-camel, † Casting her young one when its hair has grown. (Az, TA.)

مُصْبَغٌ: see مَصْبَغٌ. صَبَقَ صَبَقَ صَبَقَ

1. صَبَنَ (S, M, Mṣb, K,) aor. صَبَا, (S, Mṣb, K,) inf. n. صَبْنٌ (S,) He turned away a gift, (Aṣ, S, K, TA,) or an act of kindness or beneficence, (Aṣ, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and خَصَنَ (Aṣ, TA;) or he withheld it; عَنَّا [from us]: (Aṣ, S, K:) and صَبَنَ الْكَأْسَ (M, Mṣb,) aor. as above, (Mṣb,) he (the cupbearer) turned away the cup of wine, (M, Mṣb,) مِمَّنْ هُوَ أَحَقُّ بِهَا [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Mṣb.) 'Amr Ibn-Kulthoom says,

* صَبَنَتِ الْكَأْسَ عَنْ أَمْرِ عَمْرٍو *
* وَكَانَ الْكَأْسَ مَجْرَاهَا الْيَمِينَا *

[Thou hast turned away the cup of wine from us, O Umm-'Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem &c., without its being known. (TA.) — And صَبَنَ الْكَعْبَيْنِ (S, K,) or الْقَدْحَيْنِ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجَلْ وَلَا تَصْبِنَ [Shuffle thou, and do not pack]. (S.)

[2. صَبَنَ, from صَابُونٌ, He soaped a thing; or washed it with soap: so in the language of the present day.]

Bk. I.

7: see what next follows.

8. صَبَّيْنُ and انصبن (K, TA) and صَبَّيْنُ (so in my MS. copy of the K) or صَبَّيْنُ (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1. صَبَّيْنُ or صَبَّيْنُ: see what next precedes.

صَبَّاءُ The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAṣr, K.)

صَابُونٌ a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [S.] are washed: the best of which is made of pure olive-oil and clear potash and good جِير [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the مَغْرِبِيُّ sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mṣb, fancifully derives it from صَبَنَ الْكَأْسَ, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) — [Hence,] صَابُونُ الْهُمُومِ is a term for † Wine. (TA voce تَرْيَاقٌ, q. v.)

[صَابُونِيٌّ Of, or relating to, soap; saponaceous. — And A maker, or seller, of soap: mentioned in the K and TA only as a surname.]

صَبَا (S, M, K,) aor. صَبَا, (S, M, K,) inf. n. صَبْوَةٌ (S,) or صَبَوٌ (M, K,) and صَبَّو (S, M, K,) and صَبَّأ [also written صَبَّى, in the CK (erroneously) صَبَّى, and صَبَّاءُ (M, K,) [app., in its primary acception, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صَبَّأ and صَبَّاءُ which will be found below: — and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صَبَّأ (q. v. infra) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner † تصابى; from الصَّبَا, which is from الشَّوْقُ [i. e. “desire”]: (S: [see an ex. of the inf. n. of the latter verb in a verse cited voce شَابَ, in art. شَبَّ:]) or صَبَّأ and صَبَّاءُ, as inf. ns., signify the inclining the heart to any one; and have other significations expl. in what follows: and † تصابى signifies the manifesting passionate love, and desire: (KL:) [but صَبَّأ and صَبَّاءُ are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Eṣ-Ṣimmi,

* صَبَّأَ مَا صَبَّأَ حَتَّى عَلَا الشَّيْبُ رَأْسَهُ *
the first صَبَّأَ may be from الصَّبَى [or الصَّبَا], and the second صَبَّأَ from الصَّبَا signifying الْقَتْلُ; so that the meaning may be, He engaged in play, or sport, and الصَّبَى [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head:] or the meaning may be, he engaged in الصَّبَى as long as he engaged therein, &c. (Ham p. 380.) And صَبَّيْ (S, M, K,) [aor. يَصْبِي, inf. n. صَبَا, (S,) or صَبَّأ, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صَبَّيَانِ [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صَبَّيَانِ: (M, K:*) or both صَبَّأ and صَبَّاءُ, as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (KL:) and † تصبى and † تصابى, said of an old man, signify he acted in a youthful, boyish, or childish, manner. (TA.) — صَبَّأ, inf. n. صَبْوَةٌ and صَبْوَةٌ, also signifies He inclined. (Mṣb.) You say, صَبَّأَ إِلَيْهَا He inclined to her, namely, a woman; as also صَبَّيْ: and in like manner, صَبَّيْتُ وَإِلَيْهِ [She inclined to him]. (M. [See also صَبَّأ, in art. صَبَّ.]) And صَبَّأَ إِلَيْهِ (M,) or إِلَيْهَا, (K,) inf. n. صَبْوَةٌ (M, K) and صَبْوَةٌ (K) and صَبْوٌ (M, K;) and صَبَّيْ (K;) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her. (K.) — [Hence, app.,] صَبَّيْتُ التَّخْلَةَ (M, K,) aor. تَصْبُو (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) — And صَبَّيْتُ الرَّاعِيَةَ (M, K,) aor. تَصْبُو (M,) inf. n. صَبْوٌ, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] = صَبَّيْتُ (S, M, K,) aor. تَصْبُو (S, M,) inf. n. صَبْوٌ (S, M, K) and صَبَّأ (M, K,) in [some of] the copies of the K صَبَّأ (TA,) said of the wind called الصَّبَا (S, M, K,) It blew; (K,) — And صَبَّيْتُ الْقَوْمَ (M, K,) like عَنَى (K,) The people, or party, were blown upon by the wind called الصَّبَا. (M, K.)

2. تَصَبَّيْتُ, inf. n. تَصَبُّيَّةٌ, He inclined his head towards the ground. (TA.) [See also 1, near the end,]

3. صَابَى رُمْحَهُ (T, S,* M, K, TA,) inf. n. مَصَابَاةٌ (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.) — عَمِدَ صَابَى السِّيفِ He put the sword into its scabbard [which generally means its scabbard] (S, M, K,) or into its قِرَابَ [which generally means its ease for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord. to the A, صَابَى سَيْفَهُ, and سَبَّيْنَهُ, means he put his sword, and his knife, into its قِرَابَ not in the right manner: and one says to one who hands a knife, صَابَ سَيْفِكَ i. e. Reverse thy

knife, putting the handle towards me. (TA.) — **صَابِي بِنَاءٌ** *He made his building to incline, or lean.* (K.) — **صَابِي مَشَافَرَةٌ** *He (a camel) inverted his lips on the occasion of drinking.* (K.) — **صَابِي الشَّيْخُ** *He, or it, overturned the old man; and made him to incline.* (TA.) — **صَابِي الْبَيْتِ** (M, K,) i. e. **الْبَيْتُ مِنَ الشَّعْرِ** (TA,) *He recited the verse not rightly, or not regularly.* (M, K, TA. [In the CK, **صَابَاهُ الْبَيْتُ**].) And **صَابِي الْكَلَامِ** *He made the speech, or language, to deviate from its proper course, or tenour.* (M, K.) — **صَابِيًا عَنِ الْحَمَضِ** is a phrase mentioned by AZ as meaning *We turned away from the [plants called] حمض.* (TA.) — And one says, **الْجَوَارِي يَصَابِينَ فِي السَّيْرِ**, meaning *يُطْلَعْنَ* [i. e. *يُطْلَعْنَ*, but I think that **فِي** is a mistranscription of **وَمِنْ**, and that the meaning is, *The girls, or young women, look from within the curtain.*] (TA.)

4. **أَصْبَتْ** *She (a woman) had a child such as is termed صَبِي* [i. e. a boy, or a young male child]; (S, M;) and a child, male or female. (S.) = **أَصْبَتْهُ** *She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also* **تَصَبَّهَتْ** (M, K.) And **تَصَبَّاهَا** *He invited her to the like thereof.* (M.) And **تَصَبَّاهَا** also signifies *He deceived, or beguiled, her, and captivated her heart;* (M, K;) [see also another rendering in an explanation of a verse cited voce **إِصَارَ**]; as also **تَصَبَّاهَا**. (K.) And **أَصْبَى عَرَسَ** *He endeavoured to cause the wife of such a one to incline [to him].* (TA.) = **أَصْبَوْا** *They entered upon [a time in which blew] the wind called الصَّبَا.* (M, K.)

5: see 1, latter half: = and see also 4, in three places.

6: see 1, in three places: = and see also 4.

[10. **استصَبَى**, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit*: = and by Jac. Schultens as signifying *Pro puero habuit*. But the usage of this verb in any sense is app. post-classical.]

صَبَا [is of the fem. gender, and] is a subst. and an epithet, [so that one says **رِيحُ صَبَا**, as well as **صَبَا** alone and **الْصَّبَا**], (M, TA,) [and signifies *The east wind: or an easterly wind:*] the wind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the **دُبُورُ** (S:) or the wind that faces the House [of God, i. e. the Ka'bah; app. meaning that blows from the point opposite to the corner, of the Ka'bah, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAg, (M,) the wind of which the place whence it blows extends from the place of rising of **الْثَرَيَّا** [or the

Pleiades] to [the place of] **بَنَاتُ نَعَشٍ** [meaning the tail of Ursa Major]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is **صَبَوَانِ** and **صَبَيَانِ**: (Lh, M, K:) and pl. **صَبَوَاتٌ** and **أَصْبَاءٌ**. (M, K.)

صَبَا [also written **صَبِي**] and **صَبَاءٌ**, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] *Youth, or boyhood; the state of the صَبِي* [q. v.]: (S:) or *childhood.* (Msb.)

One says, **كَانَ ذَلِكَ فِي صَبَاهُ** and **صَبَاهُ** [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. **شَفَع**.] — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from **الشَّوْقُ** [or “desire;” i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and **صَبُوءَةٌ** signifies [the same, as is also shown in the first sentence of this art., or, like **صَبَا** and **صَبَاءٌ**,] the *ignorance, or foolishness, or silliness, of youth;* (Lth, M, K;) and *amorous dalliance.* (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. **أَدَى**; and another in a verse cited voce **عَارَضَ**.]

صَبُوءَةٌ: see the next preceding paragraph.

صَبَا: see **صَبَا**.

صَبِيٌّ *A youth, boy, or male child; syn. غُلَامٌ*: (S:) or *a young male child;* (Mgh, Msb;) before he is called **غُلَامٌ**: (Mgh:) or one that has not yet been weaned, (M, K,) so called from the time of his birth: (M:) and **صَابٌ** signifies the same as **صَبِيٌّ**; these two words being like **قَادِرٌ** (q. v.)

and **قَدِيرٌ**: (TA:) the pl. of the former is **صَبِيَّةٌ** [a pl. of pauc., in which the و is changed into ي because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and **صَبُوءَةٌ** (M, K, TA, in the CK **صَبُوءَةٌ**), and **صَبِيَّةٌ** (M, K,) and **صَبِيَّةٌ** (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and **أَصْبٌ** [another pl. of pauc.] (K) and **أَصْبِيَّةٌ** [also a pl. of pauc.,] (M, K,) but this last is said by J to have been unused, because the usage of **صَبِيَّةٌ** rendered it needless, (TA,) and **صَبِيَّانِ** (S, M, Msb, K, but not in the CK,) in which the و is changed into ي because of the kesreh before it, (M,) and **صَبَيَانِ** (M, K,) as some say, preserving the ي notwithstanding the dammeh, (M,) and **صَبَوَانِ** (M, K, but not in the CK,) and **صَبَوَانِ**: (M, K:) and [ISd says,] accord. to Sb, the dim. of **صَبِيَّةٌ** is **أَصْبِيَّةٌ**, and that of **أَصْبِيَّةٌ** is **صَبِيَّةٌ**, each irreg.; but in my opinion, **صَبِيَّةٌ** is the dim. of **صَبِيَّةٌ**, and **أَصْبِيَّةٌ** is that of **أَصْبِيَّةٌ**: (M:) [J says,] **أَصْبِيَّةٌ** occurs in poetry as being the dim. of **أَصْبِيَّةٌ**. (S.) **صَبِيَّةٌ** signifies *A young woman, girl, or female child;*

(S, TA;) and so too, [sometimes,] **صَبِيٌّ**: (TA:) and the pl. is **صَبَايَا**. (S, TA.) — **أُمُّ الصَّبِيَّانِ** is a term applied to *The flatus, or flatulence, (الرَّيْحُ), that is incident to children.* (TA in art. **أَم**.) [Golius, in that art., explains it as meaning *Larva, tericulamentum puerorum*; on the authority of Meyd.: and also as meaning *Epilepsy*; on the authority of Ibn-Beytār.] — **صَبِيٌّ** also signifies + *The pupil of the eye:* (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And † *The extremity of each of the jaw-bones:* (K, TA:) i. e. (TA) **الصَّبِيَّانِ** signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones:* (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof:* and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears:* (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together.* (M.) — And † *The edge (حَدٌّ) of the sword:* (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the K **أَوْ غَيْرُهُ** is erroneously put for **أَوْ غَيْرُهُ**, TA,) which rises in [i. e. along] its middle: (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below, or exclusive of, (دُونَ,) its طَبَّة [q. v.]. (TA.) — And † *The head of the human foot;* (M, A, TA; in the copies of the K **رَأْسُ الْقَوْمِ** is erroneously put for **رَأْسُ الْقَدَمِ**; TA;) i. e. the part [thereof] between its **حَبَاةٌ** [q. v.] and the toes. (A, TA.) And **الصَّبِيَّانِ** signifies also † *The two sides of the [camel's saddle called] رَحْل.* (M.) — It is also said that **صَبِيَّانِ الْجَلِيدِ** signifies † *The grains of hoar-frost that resemble pearls:* and **صَبِيَّانِ الْبَطَرِ** † *the small drops of rain:* but accord. to the author of the “Khaṣṣ,” it is **صَبِيَّانِ** [pl. of **صَوَابَةٌ**, q. v.], with ة and then ب. (TA.)

صَبِيَّةٌ fem. of **صَبِيٌّ**, q. v.

صَبِيَّةٌ: see **صَبِيٌّ**, former half.

صَابٌ: see **صَبِيٌّ**, first sentence. — Also i. q. **صَابِحٌ صَبُوءٌ** [i. e. *One who indulges in youthful folly, and amorous dalliance.*] (TA.) — Ku-reysh, (M,) or the Jews, (TA,) used to call the Companions of the Prophet **صَبَا**. (M, TA. [See **صَابِئ**, in art. **صَابِئ**].) And Nāfi' read [in the Kur ii. 59 and xxii. 17] **الصَّابِينَ** instead of **الصَّابِينَ**; (TA;) and [in v. 73] **الصَّابِيُونَ** instead of **الصَّابِيُونَ**. (TA voce **صَابِئ**.) — **صَبِيٌّ**, a pl. of **صَابٌ**, is expl. as meaning *Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.* (TA. [See **صَب**, in art. **صَب**].)

الصَّبَاةُ *The oblique wind (النَّكْبَاءُ, dim. of النَّكْبَاءُ), that blows in a direction between that of the east or easterly wind (الصَّبَا) and that of the*

north or northerly wind (الشَّال): (S, K:) it is very cold, (S and TA voce نَتَبَأَ,) and very boisterous, and unattended by rain or by any good. (TA ibid.)

صَبِيٌّ: see صَبِيٌّ.

مُصَبٌّ, (Ks, Az, M,) or مُصَبَّةٌ, (S, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Rághib, TA,) Having صَبِيَّةٌ [i. e. children, or young children, or young unweaned children], (S, Er-Rághib, A,) or having a child such as is termed صَبِيٌّ. (M, K.) — Hence the latter is metaphorically applied by El-Hareere to † Wine of which the sealed cover has been broken. (Har p. 450.) — [See also the verb, 4.]

مُصَبُّو: see صَابِيٌّ, in art. صَبَا.

مُصَابِيَّةٌ A calamity, or misfortune. (K.)

صح

1. صَحَّ, (S, A, MA, Mṣb, K,) aor. ʔ (MA, Mṣb, K) and ʔ, (MA,) inf. n. صَحَّةٌ (S, A, MA, Mṣb, MF, TA) and صُحَّ, (S, K, MF, TA,) two forms of the inf. n. of which there are some other exs., as قُلَّةٌ and قُلٌّ, and ذَلَّةٌ and ذُلٌّ, (MF, TA,) and صَحَّاحٌ also, (K, TA, TK,) [like سَلَامٌ &c.,] He was, or became, healthy, or sound; (MA;) or restored to health, or soundness, [from his disease]; (S, A;) as also † استصَحَّ: (S:) or his disease departed. (K, TK.) And † It was, or became, [or proved,] sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) correct, just or proper, whole or entire, (MA,) or [unmarried, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) and † it was, or became, suitable to the case, or event. (Mṣb.) You say, صَحَّتْ شَهَادَتُهُ † [His testimony was sound, valid, &c.], (A, TA.) And صَحَّ قَوْلُهُ † [His saying was, or proved, true]. (A, TA.) And صَحَّ عِنْدَهُ † [His right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge; like ثَبَّتَ]. (A, TA.) And صَحَّ لَهُ عَلَيْهِ كَذَا † [Such a thing became established, or verified, as due to him from him; like ثَبَّتَ]. (A, TA.) And صَحَّ الْعَقْدُ † The contract became established by its execution. (Mṣb.) And صَحَّتِ الصَّلَاةُ, as used by the lawyers, † The prayer [was suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time. (Mṣb,* and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase أَتَقَطَّتِ الْقَضَاءُ; which is fully expl. in the latter work, with other conventional meanings of صَحَّةٌ, all reducible to explanations given above.] = صَحَّ

الشَّيْءُ [if not a mistranscription for أَصَحَّ or صَحَّحَ] signifies † He made the thing صَحِيحٌ [i. e. sound, valid, &c.]. (L, TA. [In the latter app. taken from the former.]

2. تَصَحَّحَ, [inf. n. تَصَحُّحٌ] He rendered him healthy, sound, or free from disease; (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so † أَصَحَّ † اللَّهُ بِدَنِكَ, (A, K, TA.) One says, † صَحَّحَ جِسْمَكَ, May God render thy body healthy, sound, or free from disease. (A.) — And † He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.] You say, † صَحَّحْتُ الْكِتَابَ, and † الْحِسَابَ, † I corrected the book, or writing, and the reckoning; rectified what was wrong thereof. (L, TA.) And † صَحَّحَ بَرَاءَتَهُ [He verified his being free from a thing; clear, quit, or guiltless, of it; or irresponsible for it]. (Mgh in art. بَرَأَ.)

4. اصْحَه: see 2, in two places. — Also He found him to be صَحِيحٌ [or healthy, sound, or free from disease]; namely, a man. (L, TA.) = And اصْحَ He had his family and his cattle in a healthy, or sound, state; (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper. (S, L.)

5. تَصَحَّحَ بِهِ [He was rendered healthy, or sound, by it]. (O and TA voce شَيْعَةً q. v.)

10: see 1, first sentence. = One says also, † أَنَا أَتَصَحَّحُ مَا تَقُولُ † [I hold to be true, right, or just, what thou sayest]. (TA.)

R. Q. 1. صَحَّحَ It (a thing, or an affair,) was, or became, distinct, apparent, or manifest; (K;) like حَضَّحَ. (TA.)

صُحَّ: see the next paragraph, in two places.

صَحَّةٌ (S, A, MA, O, K) and † صُحَّ (S, O, K) and † صَحَّاحٌ (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple subst. meaning] Health, or soundness of body; (S, A, MA, O;) contr. of سَقَمٌ or سَقَرٌ: (S, A, O:) or departure of disease: (K:) صَحَّةٌ is said to be in the body and in religion; like as are [its contrs.] مَرَضٌ and سَقَمٌ: (Abou-Is-hāk, TA in art. مَرَضَ) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Mṣb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph of this art.; or] freedom from every imperfection

or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, † أَوْصَى فِي صِحَّتِهِ وَشَحْنِهِ. (K in art. شَح, q. v.) And † كَانَ ذَلِكُ فِي صَحَّةٍ وَنَقْمَةٍ † [That was in his state of health, or soundness, and his illness, or sickness]. (AO, S.) And † مَنِ اقْرَبَ الصَّحَّاحَ † [How little removed is health, or soundness, from illness, or sickness!]. (O.)

صَحَّاحٌ: see صَحَّةٌ, in two places: = and see صَحَّاحُ الطَّرِيقِ. — صَحَّاحٌ means † The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon. (TA.)

صَحَّاحٌ: see the next paragraph.

صَحِيحٌ (S, A, MA, Mṣb, K, KL) and † صَحَّاحٌ (S, A, Mṣb, K) Healthy, sound, or free from disease; (S, A, MA, K, KL;) and so صَحِيحُ الْجَنَدِ, applied to a man: (Mṣb:) and † sound, valid, (MA, KL,) [substantial, real, sure, certain,] true, right, (MA, KL, and Mṣb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarried, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) [and † suitable to the case, or event: (see 1:)] fem. صَحِيحَةٌ, applied to a woman [and to other things]: (TA:) pl. صَحَّاحٌ, (A, Mṣb, K,) a pl. of صَحِيحٌ, (Mṣb,) and applied to men [and other things], (A, K, TA,) and of صَحِيحَةٌ, and applied to women, (TA,) and أَصْحَاءُ, (A, Mṣb, K,) a pl. of صَحِيحٌ, (Mṣb,) and applied to men, (A, K,) and أَصْحَاءُ, likewise applied to men, (A,) and صَحَائِحُ, (K,) a pl. of صَحِيحَةٌ, and applied to women, (TA.) صَحِيحُ الْأَذْيَمِ means [lit. Sound of skin; or] not [having the skin] cut; as also † صَحَّاحُ الْأَذْيَمِ: (S:) [but each has a tropical signification; for] one says, † فَلَانٌ صَحِيحُ الْأَذْيَمِ (Ham p. 628) meaning † [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And † دِرْهَمٌ صَحِيحٌ means A dirhem free from defect; as also † صَحَّاحٌ; and † صَحَّاحٌ, [which I find as syn. with صَحِيحٌ in my copy of the K,] with damm, is allowable, like طَوَائِلُ as syn. with طَوِيلٌ. (L, TA.) And it is said in a trad., † يَقَابِرُ أَبْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةً صَحَّاحًا † i. e. The son of Adam, meaning Kábeel [or Cain], who slew his brother Hábēel [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them. (L, TA.)

صَحَّحَ (S, L, Mṣb, K) and † صَحَّاحٌ and † صَحَّاحَانٌ (S, L, K) A place, (S, Mṣb,) or ground, or land, (L, K,) that is plain, or even,

(S, L, M^{sb}, K,) destitute of herbage: pl. of the first **صَحَابٍ** (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and **أَرْضٌ صَحَابٍ** and **صَحْصَحَانٌ** a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed **صَحْرَاءُ**. (L.) — [Hence, app., (see art. **تَرَاهُ**),] **تَرَاهُ صَحَابٍ** and **تَرَاهُ تَرَاهُ**, [the latter preferred by J, as he says in the S₂] † What is vain, or false; (S, K, TA;) like **تَرَاهُ تَرَاهُ**: (S:) or [rather] vain, false, untrue things, that have no foundation. (TA.)

صَحْصَحَ and **صَحْصَحَ** One who pursues, or investigates, minute things, and retains them in his memory (**يُحْصِي**), and knows them. (K.)

صَحْصَحَ: see **صَحْصَحَ**.

صَحْصَحَ: see **صَحْصَحَ**.

صَحْصَحَانٌ: see **صَحْصَحَ**, in two places.

مُصِحٌّ A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper: pl. **مُصِحُونَ**. (S, L.) It is said in a trad., **لَا يُورَدَنَّ ذُو عَائَةٍ عَلَى مُصِحٍّ** (S, L) i. e. One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined. (L. [See also **مُصِرٌّ**].)

مَصْحَةٌ A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, **الصَّوْمُ مَصْحَةٌ** [Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, **السَّفَرُ مَصْحَةٌ** [Travel is a cause of one's becoming healthy]. (S, A.) And **أَرْضٌ مَصْحَةٌ** A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

مُصَحِّحٌ True, sincere, or honest, in love, or affection. (K.) And it is also said to signify Counselling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely: so in a verse of Moloch El-Hudhalee; as though used by poetic license for **مُصَحِّحٌ**. (L.) = And † One who does, or says, vain, or false, things. (A, K.)

صَحْبٌ

1. **صَحْبَةٌ**, aor. **صَحَبَ**, inf. n. **صَحْبَةٌ** (S, A, M^{sb}, K, &c.) and **صَحَابَةٌ** (S, A, K) and **صَحَابَةٌ** (K.) He

associated, kept company, or consorted, with him; (A, K;) [he accompanied him;] he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller: (MA:) and **صَحْبَةٌ** signifies the same. (TA. [See this latter verb below.]) — [Hence] one says, **صَحْبَكَ اللَّهُ** and **صَحْبِكَ** (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) **صَحَابَةٌ**, (said in the TA to be with **كسر**), or **صَحَابَةٌ**, and, as will be shown by what follows, **صَحْبَةٌ** also,] † May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.: (TA in explanation of the former:) and **أَحْسَنَ اللَّهُ صَحَابَتَكَ** (A, and Ham p. 443) or **صَحَابَتَكَ** (TA) † [May God make the guarding, &c., of thee to be good]. And (TA) [in like manner,] **فَلَانًا** † **صَحْبٌ** signifies † He guarded, kept, or protected, such a one; as also **صَحْبَةٌ**: and he defended such a one; syn. **أَلْهَرَأَصِحْبًا** † **بُصْحَبَةٍ** (K, TA:) one says, **بُصْحَبَةٍ** † **وَأَقْلَبْنَا بِدَمَةٍ** † O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.; occurring in a trad.: (TA:) and **وَلَا فَرِمْنَا بِصَحْبُونَ** (A, TA,) in the Kur [xxi. 44], (TA,) means † Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord. to Katádeh, nor shall they be attended by good from us: or, as some say, it is from the phrase **صَحْبَكَ اللَّهُ** meaning as expl. above. (TA.) — See also 4, last sentence but one. = **صَحَبَ**, aor. **صَحَبَ**, (K,) inf. n. **صَحْبٌ**, (TK,) He skinned a slaughtered animal. (K.)

3. **صَحَابَةٌ** (MA,) inf. n. **صَحَابَةٌ** (KL,) i. q. **صَحْبَةٌ**; (TA;) He associated, kept company, or consorted, with him. (MA, KL.) See 1, first and second sentences. — And see the next paragraph, last sentence but one.

4. **أَصْحَبْتُهُ فَلَانًا** [I made such a one to be a companion, or an associate, to him]. (A.) And **أَصْحَبْتُ الشَّيْءَ** † I made the thing to be [as it were] a companion to him; (S, K, TA;) and so **أَصْحَبْتُ الْكِتَابَ**; as in the saying, **أَصْحَبْتُ الْكِتَابَ** † I made the book, or writing, &c., to be [as it were] his companion. (S, TA.) — And **أَصْحَبْتُ** † He did to him that which caused him to be a companion, or an associate, to him. (A, TA.) — And † He left upon it, namely, a skin, its hair, (S, A,) or its wool; not subjecting it to the process termed **عَطْنٌ**. (S.) — See also 1, in three places. = **أَصْحَبَ**, intrans., He (a man) became one having a companion, or an associate: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and he was, or became, one having companions, or associates. (TA.) — And [hence,] † He (a man) had a son who had attained to manhood (S, A, TA) and so become like him; (TA;) i. e. he was alone, and became one having a companion; (A;) or as though his son became his companion. (TA.) — And † He (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA*) became tractable, submissive, or obsequious, after being refractory, or incontinent; (S, A, TA;) [and so

part. n. **مُصَاحِبٌ**; and **أَصْحَبَ**, for] hence, (A,) one says also, **أَصْحَبْتُ ثَمَّ** † [He was refractory, or incontinent: then he became tractable, submissive, or obsequious]: (A, TA:) and accord. to A'Obeid, one says, **أَصْحَبْتُ الرَّجُلَ**, from **الشَّحْبَةُ**, and **أَصْحَبْتُ** [app. **أَصْحَبْتُ**], meaning † I became tractable, submissive, or obsequious, to the man. (TA.) — And, said of water, † It became overspread with [the green substance termed] **طُحْلَبٌ**. (S, A.)*

5. **يَتَّصَحِبُ مَنَا** † He is ashamed, or bashful, with respect to us; or shy of us; (K, TA;) i. e. he is ashamed to sit with us, or shy of sitting with us. (Ibn-Buzurj, TA.) And **يَتَّصَحِبُ مَا** † **فَلَانٌ** † Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it. (A.)

6: see the next paragraph, in two places.

8. **أَصْحَبُوا** (S, A, K,) originally **أَصْحَبُوا**, (S,) They associated, kept company, or consorted, one with another; (S, A, K;) as also **تَصَاحَبُوا**: (A:) and in like manner **أَصْحَبَا** and **تَصَاحَبَا** said of two men. (TA.) = **أَصْحَبَ**: see 1.

10. **أَصْحَبَهُ** He desired him, or demanded him, as a companion, an associate, a comrade, or a friend: (MA:) or he invited him to associate, keep company, or consort, with him: and he clave to him: (A, K:) [he chose him, or took him, as a companion, &c.: and] he had him with him. (MA.) — [Hence,] one says, **أَصْحَبْتُ كِتَابًا لِي** † [I made a book a companion to me; or I made a book belonging to me my companion]. (A, L, TA.) And **أَصْحَبْتُ الْكِتَابَ** † I carried the book &c. with me. (M^{sb}.) And one says of anything, **أَصْحَبَهُ** as meaning † It clave, adhered, or held-fast, to it; namely, another thing; (IF, S, M^{sb}, TA;) or coalesced, or united, with it. (S, TA.) [See an ex. in a verse cited voce **رَامِكُ**.] — See also 4, second sentence: = and see the last sentence but one of the same paragraph. **Associated with (صَحْبٌ) - A. IV.**

صَحْبٌ: see **صَحْبٌ**. 357, S. 6, p. 3.

صَحْبَةٌ an inf. n. of **صَحْبَةٌ** [q. v.]. (S, A, M^{sb}, K, &c.) — [As a simple subst., **Companionship**. Hence, **لَهُ صَحْبَةٌ**, often occurring in biographies as meaning He had companionship with the Prophet; i. e. he was one of the Companions of the Prophet. And **خَرَجْتُ صَحْبَةَ الرَّسُولِ**, frequently occurring in trads., meaning I went forth in the companionship of the Apostle, or in company with the Apostle. Hence also] one says, **حَمَلْتُ الْكِتَابَ** † [I carried the book with me]. (M^{sb}.) **صَحْبَةُ السَّفِينَةِ** [The companionship of the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) — See also **صَاحِبٌ**, of which it is a quasi-pl. n.

صَحْبَةٌ an inf. n. of **صَحْبَةٌ** [q. v.]. (S, A, K.)

— See also **صَاحِب**, of which it is a quasi-pl. n. [**الصَّاحِبَة**] is commonly applied to *The Companions of the Prophet*: **صَاحِبِي** [is the n. un., meaning a Companion of the Prophet; and] is conventionally applied to *one who saw Mohāmmad, and whose companionship with him was long, even if he have not related anything from him; or, as some say, even if his companionship with him was not long.* (KT.)

صَاحِبِي: see the next preceding paragraph.

صَاحِب A companion, an associate, a comrade, a fellow, or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: + an accompanier, or attendant, as applied to a thing:] and † a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, **زَيْدٌ صَاحِبٌ عَمْرًا**, (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like **وَالِدٌ**; (Ham p. 32:) the pl., (S, Mṣb,) or term applied to a pl. number, (A, K, TA,) is **صُحْبٌ**, (S, A, Mṣb, K,) a pl. like **رُكْبٌ** of **رَاكِبٌ**, (S,) or [rather] a quasi-pl. n., (TA,) and **أَصْحَابٌ**, [the most common of all,] (A, Mṣb,) a pl. like **شَاهِدٌ أَشْهَادٌ**, (TA,) or pl. of **صَحْبٌ**, like **فُرُخٌ أَفْرَاحٌ** of **فُرْخٌ**, (S,) and **أَصْحَابِي**, (S, K,) pl. of **صَحْبَانٌ**, (S, K,) a pl. like **شَبَابٌ شِبَابٌ**, (S,) and **صَحَابٌ**, (S, A, K,) a pl. like **جَمَاعٌ جَمَاعٌ** of **جَمَاعٌ**, (S,) and **صَحَابَةٌ**, (A, K,) in which the **ة** may be regarded, agreeably with analogy, as an affix to the pl. **صَحَابٌ** characteristic of the fem. gender, (TA,) and **صَحَابَةٌ**, (S, A, Mṣb, K,) which is more common than **صَحَابَةٌ**, (TA,) but the only instance of **فَعَالَةٌ** as the pl. measure of a word of the measure **فَاعِلٌ**, (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and **صُحْبَةٌ**, (S, A,) a pl. like **فَرَسَةٌ فَرَسَةٌ** of **فَرَسٌ**, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is **صَحَابَةٌ**, and its pl. is **صُحُوبٌ** and **صَوَاحِبَاتٌ**, (Mgh, Mṣb,) the latter mentioned by AAF on the authority of Abu-l-Ḥasan: (TA:) hence, in a trad. of 'Aīsheh, **أَنْتُنَّ صَوَاحِبُ يُونُسَ** [Ye are the female companions, or the mistresses, of Joseph; meaning, enticers to lewdness]; or, as some relate it, **صَوَاحِبَاتُ يُونُسَ**: (Mgh:) the dim. of **صَاحِبٌ** is **صَوِجِبٌ** (A) [and that of **صَحَابَةٌ** is **صَوِجِبَةٌ**]. **يَا صَاحِبِي** for **يَا صَاحِب** [O my companion, &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, **فُلَانٌ صَاحِبٌ صِدْقٍ** [Such a one is a good companion, &c.]. (A,* TA.) [And **صَاحِبُ جَيْشٍ** The commander of an army. And **صَاحِبُ الشَّرْطَةِ** and **صَاحِبُ الْبَرِيدِ** &c.: see arts. **بَرْدٌ** and **شَرْطٌ** &c. And **الصَّاحِبُ**, alone, in post-classical times applied to *The Wezeer, when an officer of the pen*: see De

Sacy's Chrest. Ar., sec. ed., ii. 59.] And **صَاحِبُ الْيَمِينِ** [The companion of the right hand] and **صَاحِبُ الشِّمَالِ** [The companion of the left hand]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jāmi' es-Ṣagheer.) And **صَاحِبُ الصُّورِ** + The angel who is the possessor of the horn. (Idem.) [And **صَاحِبُ بَيْتٍ** + The owner, or master, of a house or tent.] And **أَصْحَابُ الْجَنَّةِ** + [The inmates, or occupants, of Paradise]: (Kṣ ii. 76, &c.:) and **أَصْحَابُ النَّارِ** + [The inmates, &c., of the fire of Hell]. (Kṣ ii. 37, &c.) And **صَاحِبُ سَجْنٍ** + An inmate of a prison. (Bḍ and Jel in xii. 39.) And **صَاحِبُ الصَّلَاةِ وَالْجَمْعَةِ** + He who keeps to praying in the first rank and to the prayer of Friday. (El-Munāwee on a trad. thus commencing in the Jāmi' es-Ṣagheer.) And **أَصْحَابُ الشَّافِعِيِّ** + The followers of the persuasion of Esh-Shāfi'ee: and in like manner one says of the followers of other persuasions. (Mṣb.) [And **صَاحِبُ كِتَابٍ** + The author of a book.] And **صَاحِبُ عِلْمٍ وَمَالٍ** + A possessor of science and of wealth. (A, TA.) And **صَاحِبٌ وَثَرٌ** + [One who has a claim for blood-revenge: see an ex. in a verse cited voce **دَرَاكٌ**]. (Keys Ibn-Rifā'ah, TA in art. **دَرَكٌ**.) [And **صَاحِبُ أَمْرٍ وَنَهْيٍ** + One who possesses authority to command and to forbid. And **صَاحِبُ أَمْرٍ** also signifies + The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof: and one who keeps, or adheres, to a thing.] And **صَاحِبُ دَيْنٍ** + A debtor.] And one says, **خَرَجَ وَصَاحِبَاهُ السِّيفَ** + [He went forth, the sword and the spear being his companions]. (A, TA.)

صَاحِبٌ and **صَوِجِبٌ** dims. of **صَاحِبٌ** and **صَحَابَةٌ**: see the next preceding paragraph.

أَصْحَرُ i. q. **أَصْحَرُ**, (S, K,) Of a colour inclining to redness: applied to an ass [app. to a wild ass]. (S, TA.)

مُصْحَبٌ [properly *Made to have a companion.* — And hence,] + A man possessed by a jinn or demon; a demoniac; or insane. (K,* TA.) — See also **مُصْحَبٌ**. — And † A skin, or hide, (A, K,) or a [skin such as is termed] **رَقٌّ**, (S,) having its hair remaining upon it, (S, A, K,) or its wool, or its fur; (K;) and **مُصْحَبٌ** signifies the same. (A.) Hence, **قِرْبَةٌ مُصْحَبَةٌ**, (K, TA) † A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been subjected to the process termed **عَطْنٌ**. (TA.) — And † A branch, or stick, that has not been stripped of its bark, or peel. (TA.)

مُصْحَبٌ [properly *Having a companion.* — And hence,] A man having a son that has attained to manhood, and become like him. (K,* TA.) — And † One who talks to himself; and so, sometimes, **مُصْحَبٌ**. (K, TA.) — And † Tractable, submissive, or obsequious, after being re-

fractory, or incontinent; (K;) as also **مُصْحَبٌ**, (A, K,) and **مُتَّصِحِبٌ**. (TA. [See also the next paragraph.]) — And † Going straight on, or right on, without delay. (K.)

هُوَ مُصْحَبٌ لَنَا بِمَا نُحِبُّ + He is [very] submissive, or compliant, to us in that which we like. (K.) [See also **مُصْحَبٌ**.]

مُصْحَبٌ [Associated with, or accompanied]. — [Hence,] one says [to a person departing], **اَمْضِ مُصْحَبًا** + Go thou, kept in safety, preserved from harm; and [so] **مُصْحَبًا**: (A, TA:) and [in like manner,] in bidding farewell, **مُعَالًا مُصْحَبًا** + [Be thou kept in safety or health, preserved from harm]: and a poet says,

* **وَصَاحِبِي مِنْ دَوَاعِي السُّوءِ مُصْطَحَبٌ** *
+ [And my companion is preserved, or defended, from the causes of evil]. (TA.) — See also **مُصْحَبٌ**.

مُصْحَبٌ: see **مُصْحَبٌ**, in two places.

مُصْحَبٌ: see **مُصْحَبٌ**.

مُصْطَحَبٌ: see **مُصْحَبٌ**.

مُتَّصِحِبٌ: see **مُصْحَبٌ**.

صَحْرٌ

1. **صَحْرَةٌ**, aor. **صَحَرَ**, (S, K,) inf. n. **صَحْرٌ**, (S, TA,) namely, milk. He made it to become what is termed **صَحِيرَةٌ**: (S, TA:) or he cooked it, (K, TA,) and then gave it to a sick person to drink. (TA.) — **صَحَرَتْهُ الشَّمْسُ** The sun pained his brain: (K:) it is like **صَبَرَتْهُ**; (A;) or, as some say, melted him. (TA.) — **صَحَرَ**, aor. **صَحَرَ**, inf. n. **صَحِيرٌ** and **صَحَارٌ**, He (an ass) uttered a sound [or braying] more vehement than the neighing of horses. (TA.) — [Golius explains **صَحَرَ** as meaning *It spread out wide*, said of a place, on the authority of J: but the verb is **اصْحَرَ**, q. v.; and the authority is not J.]

3. **صَحَارٌ** is an inf. n. of **صَحَرَ**, a verb not mentioned: hence, [He showed to him what was in his mind, of the thing, or affair, openly]: a saying like **جَاهَرَهُ بِهِ جِهَارًا**. (K,* TA. [See also 4.]

4. **اصْحَرَ الصَّحْرَاءَ**, (S, A, Mgh, K,) or **اصْحَرَ**, (Mṣb, [but I think that this is a mistake for **اِصْحَارٌ** to the **صَحْرَاءَ** [or desert, &c.], (S, A, Mgh,) or into the **صَحْرَاءَ**: (Mṣb, K:) **اِصْحَارٌ** [in this sense] has not been heard. (Mgh.) — Hence, in a trad., the saying of Umm-Selemeh to 'Aīsheh, **سَكَنَ اللَّهُ عَقِيرَكَ فَلَا تُصْحِرِيهَا** [app. meaning, accord. to explanations of it in the TA in art. **عَقَرٌ**, God hath made thy dwelling and estate, or, as Z explains it, thy person (نَفْسُكَ), to be quietly settled, therefore do not thou remove it forth to the desert]; i. e. **اِصْحَارٌ إِلَى الصَّحْرَاءِ**; the verb, accord. to I Ath, being made trans. by

the suppression of the prep.; [i. e. تُصَحِّرُهَا being for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) — أَصْحَرُ means + Be thou in a state of clearness [or certainty] with respect to the case of thy enemy: (JM, TA:) occurring in a trad. of 'Alee. (TA.) — One says also, أَصْحَرَ بِالْأَمْرِ and أَصْحَرَهُ † He revealed, or made manifest, the affair, or case: and تَصَحَّرَ أَمْرُكَ † [Reveal not thy affair, or case]: and أَصْحَرَهُ بِمَا فِي قَلْبِكَ † [Reveal to him what is in thy mind]. (A, TA.) — اصْحَرَ said of a place, It was, or became, wide, 'or spacious; (O, K, TA;) i. e. it became like the صَحْرَاءُ. (TA.) = Said of a man, He was, or became, blind of one eye. (K.)

11. اصْحَارَ It (a plant) dried up; or became yellow; or dried up and became yellow: (S:) or became of a dingy red colour, and then dried up and became yellow: (TA:) and (TA) it (a plant, K, or an ear of corn, TA) became red: or its first parts became white. (K, TA.)

صَحَّرَ an imitative sequent to صَفَّرَ [q. v.]. (Kh, Ham p. 354.)

صَحَّرَ: see صَحْرَاءُ.

لَقِيْتَهُ صَحْرَةً بَحْرَةً, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and صَحْرَةً بَحْرَةً, (K in art. بحر,) and صَحْرَةً بَحْرَةً, with damm, (O,) and صَحْرَةً بَحْرَةً, (MF in art. بحر,) and صَحْرَةً بَحْرَةً, (O, K,) and صَحْرَةً بَحْرَةً, (K, [but this last is implicitly disallowed in the O, and expressly by MF in art. بحر,]) and with damm also in all these words, [i. e. صَحْرَةً &c.,] (K,) I met him openly, or in open view, nothing intervening to conceal him. (S, L, K. [See also بَحْرَةً; and see صَرَحَةً.]) And one says likewise, أَخْبَرَهُ بِالْأَمْرِ صَحْرَةً بَحْرَةً [He acquainted him with the affair, or case, openly]. (TA.)

صَحْرَةً (S, K, in the CK, صَحْرَةً [which is a mistake,]) and صَحْرٌ (K [in some copies of the CK, صَحْرٌ, which, as observed in the TA, is wrong,]) A colour in which is [the kind of red termed] شُقْرَةٌ: (S:) or a colour nearly the same as [the kind of red termed] ضَبَبَةٌ: (K:) or the latter, (TA, [and app. the former also,]) a dust-colour with a slight redness, (in the K, in خَفِيَّةٌ, the latter of these two words is a mistake for خَفِيَّةٌ, TA,) inclining to a little whiteness: (K, TA:) or the former, redness inclining to dust-colour: (TA:) or dust-colour with redness: (A:) and [redness of the kind termed] شُقْرَةٌ in the head: (As, TA:) and both words, a colour in which is whiteness and redness: (TA:) and whiteness overspreading blackness; like سُحْرَةٌ and سَحْرٌ: (TA in art. سحر:) and the latter, accord. to Sgh, whiteness. (TA.) = Also, both words, The quality of a صَحْرَاءُ [q. v.]. (ISH.) — And the former, A clear space in a [stony tract such as is called] حَرَّةٌ (S, K,) consisting of soft and

clean soil with stones in it: (TA:) pl. صَحَرٌ: (S, K;) the only pl. (TA.) — See also صَحْرَاءُ.

صَحْرَاءُ, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ى] is inseparable from it, (S, K,) A desert; a waste; syn. بَرِّيَّةٌ: (S, Mgh:) or a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]: (ISH:) or a plain, or level tract of land, with smoothness and ruggedness, (A, K,) less [rugged] than what is termed قَفٌّ: (K:) or a spacious tract of ground in which is no herbage: (M, A, K:) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it; as also صَحْرَاءُ جِهَادٍ: (ISH, TA in art. جهد:) you say صَحْرَاءُ وَاسِعَةٌ [a wide desert &c.]; (S;) but you do not say صَحْرَاءُ, adding one fem. sign after another: (S, Mgh:) the pls. are صَحَارِي (S, Mgh, K) and صَحَارٍ (S, M, Mgh) [in the K, صَحَارِي, which, without the art. ال, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صَحَارَى (S, Mgh, K) and صَحْرَاوَاتٍ: (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of صَحْرَاءُ, [which is originally صَحْرًا,] you introduce an ى between the ح and the ر, and give kesr to the ر, as in all similar cases: then the first ى which is after the ر [in صَحْرًا] is changed into ى, because of the kesreh preceding it; and the second ى, which is the characteristic of the fem. gender, is also changed into ى, and incorporated into the former: then they reject the first ى, and change the second into ى, [though still writing it ى,] and say صَحَارَى, with fet-h to the ر, that the ى may not be elided in the case of tenween, [which the word would have if the ر were with kesr]; and this they do to distinguish between the ى that is changed from the ى which is a characteristic of the fem. gender and the ى that is changed from the ى which is not a characteristic of the fem. gender as the ى of مَرْمَى when they say مَرَامٍ: some of the Arabs, however, do not reject the first ى [in صَحَارَى], but reject the second ى, and say صَحَارَى, with kesr to the ر, and هَذِهِ صَحَارٍ, like صَحْرٌ, (S. [In the Ham, p. 54, صَحْرٌ is mentioned as a pl. of صَحْرَاءُ; but I think it doubtful.])

صَحَارَ The sweat of horses: (O, K:) or the fever of horses. (K.) — See also 1.]

أَصْحَرُ: see صَحْرٌ.

صَحِيرٌ A certain uttering of the voice of the ass, (A, K,) of a vehement kind, (A,) more vehement than the neighing of horses: an inf. n. (TA. [See 1.]])

صَحِيرَةٌ Milk into which heated stones are

thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called صَخِيرَةٌ, from الصَخْرُ; like قَهِيرَةٌ, from القَهْرُ: (S:) or fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter: (TA:) or fresh milk which is made to boil, after which some clarified butter is poured upon it, (K,) and it is drunk: (TA:) or fresh milk which is heated until it burns: (A:) or pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot. (TA.)

ثَوْبٌ صَحَارِيٌّ A kind of garment, so called in relation to صَحَارٍ, a town of El-Yemen: or, as some say, of the colour termed صَحْرَةٌ, like أَصْحَرُ. (TA, from a trad.)

صَحِيرَاءُ A certain sort of milk: (K:) so says Kr, without particularizing it. (TA.)

أَصْحَرُ Of the colour termed صَحْرَةٌ: (S, K:) or similar to أَصْبَحُ: (As:) a man of a red colour inclining to dust-colour: (TA:) or having a colour such as is termed شُقْرَةٌ upon his head: (As:) and an ass in which is a red colour: (S:) or of a dust-colour with redness: (A:) or in which is whiteness and redness; (TA;) and so صَحْرٌ applied to a she-ass; or this signifies wont to kick with her hind leg: (K, TA:) fem. صَحْرَاءُ: (S, TA:) and pl. صَحَرٌ. (TA.) See also صَحَارَى and الأَصْحَرُ. The lion. (Sgh, K.)

المُصْحَرُ: see what next precedes.

مُصَاحِرٌ One who fights with his adversary in the desert (الصَحْرَاءُ), and does not act deceitfully with him. (S.)

صفح

2. تَصْحِيفٌ signifies (primarily, Mgh) The making a mistake (S, O, Mgh, K, TA) in a صَحِيفَةٌ (S, O, K, TA,) by reason of the ambiguity, or dubiousness, of the letters: a post-classical term: (TA:) or the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof: (Mgh:) a secondary signification is the altering a word, or an expression, in such a manner that the meaning intended by the application [thereof] becomes altered: (Mgh:) or it consists in the altering of a diacritical point [or points]; as in النقى for النقي, or vice versa: (KT, after التَّحْرِيفُ:) one says, صَفَّ اللَّفْظَ He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader]. (Mgh.) [See also تَحْرِيفٌ, in the first paragraph of art. حرف.]

4. أَصْحَفَ It had صُفُفَ [i. e. written pieces of

paper or of skin] (S, O, K, TA) collected in it, (S, O,) or put in it (K, TA) between two boards. (TA.)

5. **تَصَحَّفَ**, said of a word, or an expression, *It became altered [so as to have a meaning different from that intended by the application thereof, (see 2.) or] so as to be dubious.* (Msb.) One says, **تَصَحَّفَ عَلَيْهِ لَفْظٌ كَذَا** [*Such a word, or such an expression, became altered so as to be dubious to him*]. (O, K,*)

صَحْفَةٌ [A sort of bowl;] a vessel like the **صُفَّة**, (S, ISd, O, Msb, K, TA,) expanded, wide, (ISd, TA,) or a large, expanded **قُصَّة**, (Mgh,) or, accord. to Z, an oblong **قُصَّة**, (Msb,) that satisfies the hunger of five [men] (Ks, S, ISd, Mgh, O, TA) and the like of them: (ISd, TA:) Ks says, (S, O,) the largest sort of **قُصَّة** is the **جُفَّة**; next to which is the **قُصَّة** [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the **صَحْفَة**, (S, O, K,) which satisfies the hunger of five; (S, O;) then, the **مُتَكَلِّة**, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the **صَحْفَة**, (S, O, K,) which satisfies one man: (S, O:) the pl. of **صَحْفَة** is **صَحَافٌ**. (S, O, Mgh, Msb.) It is said in a prov., **اِسْتَفْرَغَ فُلَانٌ مَا فِي صَحْفَتِهِ** [*Such a one chose for himself, as his share, [or exhausted, all of] what was in his صَحْفَة*]. (TA.)

صَحْفِيٌّ One who makes mistakes in reading the **صَحِيفَة** [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar **صُفْفِيٌّ**, with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from **صُفْفٌ**) is not allowable, though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as **اَنْهَارِيٌّ** &c., nor in the case of words that are used in a manner like that of proper names, such as **اَنْصَارِيٌّ** &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Msb,) from the **صَحِيفَة**, (Mgh,) inferior [in rank] to the **مُتَابِع** [pl. of **شَيْخٌ**]: (Msb:) a rel. n. from **صَحِيفَة**; (Mgh, Msb;) like **حَنْفِيٌّ** and **بَجَلِيٌّ** from **حَنْفَة** and **بَجَلَة**: (Msb:) and **صَحْفِيٌّ** signifies the same as **صُفْفِيٌّ** [in the former of these senses]. (TA.)

صَحَافٌ Small places that are made for water to collect and remain therein (**مَنَاقِعُ صَغَارٌ تُتَّخَذُ**) (للِّبَاءِ): pl. **صُحُفٌ**. (Esh-Sheybānee, O, K.)

صَحِيفٌ [appears from what here follows, to be syn. with **صَحِيفَة**, or rather it is a coll. gen. n. of which the latter is the n. un.:] † The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) — See also the next paragraph.

صَحِيفَة A written piece of paper (MA, Mgh, Msb) or of skin; (Msb;) a writing, or thing written; a book, or volume; a letter, i. e. an

epistle; syn. **كِتَابٌ**; (S, O, K;) [syn. with **كِتَابٌ** in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and a [portion of a book, such as is termed] **كُرَّاسَة**; and a register; [for] in the **اِنْقَاع** [a title of several books, it is said that] the **كُرَّاسَة** and **مُصَحَّفٌ** and **كِتَابٌ** and **دَقْتَرٌ** are one: (MA:) pl. **صُحُفٌ** (S, Mgh, O, Msb, K) and **صَحَافٌ**, contraction of the former, (TA,) and **صَحَائِفٌ**,

(S, O, Msb, K,) like **سَفَائِنٌ** pl. of **سَفِينَة**; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to **قَضِيبٌ** (Sb, O, TA) and **قَلِيبٌ** (Sb, TA) and **رَغِيبٌ** (O,) of which the pls. are **قُضُبٌ** (Sb, O, TA) and **قُلُبٌ** (Sb, TA) and **رَغَفٌ**: (O:) [or **صَحِيفٌ** may be its original, as well as regular, sing.:] see the next preceding paragraph. **صُحُفٌ اِبْرَاهِيمَ وَمُوسَى**, in the Kur [lxxxvii. last verse], means [In the books of Abraham and Moses; i. e.] the books revealed to Abraham and Moses. (O.) **صَحِيفَة** also means The record of the actions of anyone, that is kept in heaven: (see **رَقٌّ**;) one says, **صَحِيفَتُهُ سَوْدَاءٌ**, meaning † The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] Moḥammad [the Ḥanāfee Imām] speaks of **صُحُفٌ** not written upon; saying, **فَإِنْ كَانَتْ السَّرِقَةُ صُحُفًا لَيْسَ فِيهَا كِتَابٌ** [And if the stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again, **رَقٌّ**].) — **صَحِيفَة** signifies also A plank, board, or leaf, of a door; like **صَفِيفَة** [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. **صَحَائِفٌ**. (MA.) — Also † The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] **صَحِيفٌ**; or this may be used, in a verse in which it occurs, for **صَحِيفَة**. (TA.) — One says also **صَحَائِفٌ مِنْ شَحْمٍ** [meaning † Layers of fat]. (A in art. **نِيرٌ**.)

صَحِيفَة: see **صَحْفَة**.

صَحَافٌ [A bookseller;] a seller of **صُحُفٌ**: or [a bookbinder;] a maker [meaning binder] of **صُحُفٌ**. (TA.)

مُصَحَّفٌ: see what next follows.

مُصَحَّفٌ (Th, S, Mgh, O, Msb, K) and **مُصَحَّفٌ** (Th, S, O, Msb, K) and **مُصَحَّفٌ** (Th, O, K); the first of which is the original, (Fr, S, O, Msb,) being from **أُصْحَفُ** meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the **م** instead of damm because the latter is deemed by them difficult of utterance, of which words are also **مُجَسَّدٌ** and **مُغَزَّلٌ** and **مُطَرَّبٌ** and **مُخَدَّعٌ** (Fr, S, O,) or, accord. to AZ, Temeem pronounce the **م** with kesr, and Keys pronounce it with damm, [as do most persons in the instance of **مُصَحَّفٌ** in the present day,] and Th says that **مُصَحَّفٌ**, with

fet-h, is correct and chaste; (O;) [A book, or volume, consisting of] a collection of **صُحُفٌ**, (S, Mgh, O, K, TA,) written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the Kur-ān:] and also signifying a [portion of a book, such as is termed] **كُرَّاسَة**: but the former is the primary [and more common] signification: (Mgh:) pl. **مُصَاحِفٌ**. (KL.) See also **صَحِيفَة**.

مُصَحَّفٌ: see the next preceding paragraph.

صَحِيفِيٌّ: see **مُصَحِّفٌ**.

صح

1. **صَحَلَ**, aor. **صَحَل**, inf. n. **صَحَلٌ**, *He was, or became, hoarse, rough, harsh, or gruff, in voice*; said of a man: (S, O:) [and] **صَحَلَ صَوْتُهُ**, aor. as above, (K,) and so the inf. n., (TA,) *His voice was, or became, hoarse, rough, harsh, or gruff: or sharp, together with hoarseness, roughness, &c.: or sharp* signifies a roughness, (**خُشُونَة**, K,) or a rattling, (**خُشْرَجَة**, Lh, TA,) in the chest: and a cracking in the voice, without a right tenour thereof: (Lh, K, TA:) one says, **فِي صَوْتِهِ صَحَلٌ** *In his voice is a hoarseness* [&c.]: (S, O:) and **صَحَلَ حَلْفُهُ** *His fauces became hoarse* [&c.]: (IB, TA:) but accord. to IATH and others, it is not Arabic [in origin]. (TA.) See also **صَهْلٌ**.

صَحَلٌ [app. a mistake for **صَحَلَ**]: see **صَهْلٌ**.

صَحَلٌ, (K,) or **صَحَلَ الصَّوْتُ**, (S, O,) *Hoarse, rough, harsh, or gruff, [&c.] in voice*; as also **أَصَحَلُ**. (S, O, K.) And **صَوْتُ صَحَلٍ** [A voice that is hoarse, &c.]. (TA, from a trad.)

أَصَحَلُ: see the next preceding paragraph.

صحمر

8. **اصطحمر** i. q. **اصطخمر**, q. v.

11. **اُصْحِمَامٌ**, (K,) inf. n. **اُصْحِمَامٌ**, (TA,) said of a plant, or herbage, *It became intensely green*: and it became yellow, (K, TA,) and altered in colour; or, as J says, [in the S:] **اَصْحَامَتِ الْبَقْلَة** the herb, or leguminous plant, became yellow: (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (AHn, K.) And **اَصْحَامَتِ الْأَرْضُ** The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, **اَصْحَامَ الْحَبُّ** the grain became thus altered. (TA.) And **اَصْحَامَ الزَّرْعُ** The seed-produce was smitten by cold: or began to dry up. (K.)

صُحْمَة Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.)

أَصْحَمٌ Of the colour termed **صُحْمَة** (K:) i. e. black inclining to yellowness: (S, K:) &c.: (K:) or, accord. to AA, intensely black: (TA:) fem.

صَحَاءَ (K.) — The latter, applied to a *فَيْغَاءَ* [or smooth, or waterless, desert], (Sh, K,) or to a *بَلَدَة* [or district, &c.], (S,) signifies *Dusty*. (Sh, S, K.) — And *الصَّحَاءُ* is the name of *A certain herb, or leguminous plant*, (S, K, TA,) not intensely green. (TA.)

مُصْحَامٌ, applied to a plant, or herbage, [&c.], part. n. of *لِ* [q. v.]. (TA.)

صحن

1. صَحْنَهُ (S, K,) [aor. *صَحَنَ*, inf. n. *صَحْنُ*, (TA.) *He gave him something in a صَحْنُ*, (S, K,) i. e. the bowl so called: (S:) from Fr. (TA. [See 5.]) And *صَحْنَهُ دِينَارًا* *He gave him a deenār*. (TA.) — Also, (AA, S, K,) aor. as above, (K,) *He struck him*. (AA, S, K.) You say, *صَحْنَتِ صَحْنَاتِ* i. e. *I struck him* [strokes: the latter word being pl. of *صَحْنَةٌ*, the inf. n. of *un*]. (S.) And *صَحْنَهُ عَشْرِينَ سَوْطًا* *He struck him twenty strokes of the whip*. (TA.) — *صَحْنَتِ الْحَالِبَ بِرِجْلِهَا* *She (a camel) kicked the milker with her hind leg*. (TA.) = *صَحَنَ بَيْنَهُمَا*, (S, K,) inf. n. as above, (TA,) *He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them*. (S, K.)

5. *تَصَحَّنَ* *He asked, or begged*: (K, TA:) one says, *خَرَجَ فُلَانٌ يَتَصَحَّنُ النَّاسَ* *Such a one went forth begging of the people*; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] *begging of them in a bowl*, [see 1, first sentence,] or some other thing. (TA.)

صَحْنٌ *A great عَسَ [i. e. bowl, or drinking-cup]*; (S, K;) *nearly as large as the تَيْنُ* [q. v.]: (Ks, S, in art. *تَيْنُ*;) or *a shallow عَسَ*: (so accord. to a copy of the S:) or *a bowl, or drinking-cup, (قَدَحٌ) that is neither large nor small*: (TA:) [now applied to a plate, and a dish:] pl. [of pauc.] *أَصْحَنُ* (Msb, TA) and [of mult.] *صَحَانُ* (TA) [and app., agreeably with modern usage, *صُحُونُ*]. — And [hence,] *A [kind of] cymbal*; (PS;) *a small brazen basin*, (*طَسِيتٌ*, [dim. of *طَسْتُ*],) *one of what are termed صَحْنَانِ*, (S,) this meaning *two little brazen basins*, (*طَسِيتَانِ صَغِيرَتَانِ*), (K,) which are struck together. (S, K.) — And *The interior of the solid hoof*; (K, TA;) also called *سُكْرَجَة* [i. e. *سُكْرَجَة* or *سُكْرَجَة*]. (TA.) — And *The interior of the ear*: or the *مَحَارَة* [i. e. *concha*] thereof. (TA.) And *صَحْنَا الْأُذُنَيْنِ* [thus accord. to the TA and my MS. copy of the K, in the CK *صَحْنَاءُ*] + *The resting-place (مُسْتَقَرٌّ) of the interior of each of the ears*; (K;) meaning *the place of hearing* [or *meatus auditorius*] of the resting-place of the interior of each of the two ears of the horse: pl. *أَصْحَانُ*. (TA.) — Also *The middle of a house*; (S, K;) meaning the *سَاحَة* [i. e. *court*] of the middle of a house [and of a mosque &c.]: (TA:) [and also a *hall*: for] it is thus called *whether without, or with, a roof*. (Kull, voce *بَيْتٌ*.) And *The سَاحَة* [or *spacious vacant part*] of the middle of a desert; and of an elevated and plain, or hard and elevated, tract;

and of a wide space of low, or depressed, ground: pl. *صُحُونُ*, the only pl. form. (TA.) *A wide part of a desert*: so in the saying, *سَوْنًا فِي صَحْنِ الْفَلَاةِ* [We journeyed in the wide part of the desert]. (Msb.) And *A level, or plain, tract of ground*. (TA.) And *An acclivity (سَنْدٌ) of a valley, in which is some elevation above [other] elevated ground, as though supported [by the latter]*; and in like manner, of a mountain, and of a hill such as is termed *أَكْبَة*; the *صُحُونُ* of the ground being the *دُفُوفُ* [i. e. *banks, or acclivities*] thereof: it is bare, and such as flows [with rain]; and is not thus called unless bare of everything, and even: and it means also an even tract of ground like the area of the place in which dates are put to dry. (TA.) — [Hence,] one says, *جَرَى الدَّمْعُ عَلَى صَحْنِي وَجَنَّتِي* [The tears ran upon the middle of each of his cheek-balls]. (TA.) = Also *A gift*. (TA. [See 1, first sentence.])

صَحْنَة; pl. *صَحْنَاتُ*: see 1. = Also *A bead (خَزَزَة) with which women fascinate men, and restrain them, or withhold them from other women*. (Lh, TA.)

صَحْنَة *A clear space of a [stony tract such as is called] حَرَة*. (K.)

صَحْنَاءُ, (S, and so accord. to some copies of the K,) and *صَحْنَاءُ*, (thus also accord. to some copies of the K,) and with the short alif, [app. *صَحْنِي* and *صَحْنِي*], (S, and so accord. to some copies of the K,) or *صَحْنَاءُ* and *صَحْنَاءُ*, (Mgh, Msb,) or thus also, (accord. to some copies of the K,) or thus, and also *صَحْنَاءُ* and *صَحْنَاءُ*, (accord. to other copies of the K,) or when with *ه* having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without *ه*, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the *ه*.] (S,) *A certain condiment, or seasoning, made of fish*, (S, K,) of small fish, which has the properties of exciting appetite, and rectifying the state of the stomach: (K:) or *صِيرَ*, (Mgh, Msb,) i. e. what is called in Pers. *مَامِي آوَهَ* [jelly of salted fish]: (Mgh:) AZ is related to have said that *صَحْنَاءُ* is Pers., meaning what the Arabs call *صِير*: IATH says that *صِير* and *صَحْنَاءُ* are both of them Pers. words. (TA.)

صُحُونُ *A she-camel that has a habit of kicking*: (AA, S, K:) and *a kicking mare or horse*: and *a she-ass that kicks the he-ass with her hind leg whenever he comes near to her*: or, as some say, *a she-ass in which are whiteness and redness* [app. meaning a wild she-ass]. (TA.)

صَحْفَة *A vessel like the [bowls called] مَصْحَفَة* (K, TA) and *قَصْعَة*, (TA.)

صحو

1. *صَحَا*, said of a day, [aor. *يَصُحُو*,] inf. n. *صُحُو*, *It was, or became, cloudless*: (TA:) and

so *أَصْحَى*: (Msb, K, TA, but not in the CK:) [it is said that] *صُحُو* signifies the departing of the clouds: (S, Mgh, K:) [but] Es-Sijistānee says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Msb, TA.) And *أَصَحَّتِ السَّمَاءُ* *The sky became cloudless*. (Ks, S, Mgh, Msb, K, TA, but not in the CK.) — And *صَحَا مِنْ سُكْرِهِ*, (S, Msb,) aor. *يَصُحُو*, (Msb,) inf. n. *صُحُو* (S, Msb, K) and *صُحُو*, (Msb,) [He recovered, or became free, from his intoxication; or] his intoxication ceased; as also *أَصْحَى*: (Msb:) and *صَحَى*, (K, TA,) inf. n. *صَحَا*; (TA;) as also *أَصْحَى*; (IKtt, K, TA;) is [like-wise] said of one intoxicated; (K, TA;) both meaning *he recovered from his state of insensibility*; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning *he awoke*: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. *فِرط*.] *صُحُو* signifies also *The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile*. (K, TA.) Hence the saying of a poet,

صَحَا الْقَلْبُ عَنْ سَلَمَى وَأَقْصَرَ بَاطِنُهُ
[The heart relinquished, or has relinquished, youthful folly and amorosity by becoming rid of Selma, and its vain, or futile, occupation ceased, or has ceased]. (TA.) — And one says, *صَحَّتِ الْعَادِلَةُ* *The censuring female relinquished censuring*. (TA.)

4. *أَصْحَيْنَا*: see 1, in four places. — *أَصْحَيْنَا* *We became in a case of cloudlessness [of the sky or day]*; (Msb, TA;) *the sky became cloudless to us*. (S.) = *أَصْحَيْتُهُ مِنْ سُكْرِهِ* [I recovered him, or roused him, from his intoxication], and *مِنْ نَوْمِهِ* [from his sleep]. (TA.) — And sometimes *أَصْحَاءُ* is used as meaning *The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence*. (TA.)

صُحُو [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, *Cloudless*; (K, TA;) as also *صَاحَ* (S, TA;) and *مُصَحَّجٌ*: (Mgh, Msb:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Msb, K;) as also *مُصْحَجَةٌ*, or, accord. to Ks, this is not allowable, but only *صُحُو*, (S, Mgh, Msb,) though one says of the sky *أَصَحَّتْ*. (Msb.)

صُحُوءَة *A state [of freedom from intoxication, or] of sensibility, or mental perception*, (TA voce *سُكْرَة*.) *يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصُّحُوءَةِ وَالسُّكْرَةِ* [He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce *سُكْرَة*.]

صَاحَ: see *صُحُو*. — It is also said of one intoxicated [as meaning *Recovering, or becoming free,*

from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.)

صَحْبٌ; and its fem. مَصْحَبَةٌ: see صَحْبٌ.

مَصْحَبَةٌ is like مَسْلَاةٌ in meaning as well as in measure, [signifying *A cause of freedom*,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

مَصْحَبَةٌ *A sort of vessel*, (S, K,) well known, (K,) used for drinking; (TA;) *طَاسٌ* [q. v.], or *أَجَارٌ* [q. v.]: (K:) *As* says, "I know not of what it is:" (S, TA:) it is said to be of silver. (TA.) El-Aashà speaks of wine being poured into it. (S, TA.) And one says *وَجْهٌ كَمَصْحَبَةِ كَمِصَّةِ* [A face like the مصحبة of silver.] (TA.)

صَحْبٌ

1. صَحْبٌ, aor. ٢, (S, A, TA,) inf. n. صَحَّبَ; (S, TA;) in a copy of the T, اصْحَبَّ, inf. n. اصْحَابَ; (TA;) *It* (a sound) *deafened the ear by its vehemence*, (S, A, TA.) — And صَحَّبَهُ, aor. as above, *He struck him on the ear and rendered it deaf*. (A.) — And صَحَّبَنِي قُلَانٌ بِعَظِيمَةٍ † *Such a one accused me of a great crime, and calumniated me*. (A, TA.) — And رَمَاهُ قَصْحَةً, inf. n. as above, *He shot, or cast, at him, and caused him extreme pain: or, as some say, killed him*. (JK.) — And صَحَّبَ الْغُرَابُ *The crow pierced with his beak into the gall on the back of a camel: (K, TA:) or* الْغُرَابُ يَصْحُبُ بَيْنَقَارَهُ فِي دَبْرَةِ الْبَعِيرِ *the crow pierces with his beak into the gall on the back of the camel*. (JK.) — صَحْبٌ also signifies *The striking with something hard*, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, *صَحَّبَ الْحَدِيدَ عَلَى الصَّخْرَةِ*, meaning *ضَرَبَهُ بِهَا*; but I think that the right reading is *بِالْحَدِيدِ*; and the meaning, *He struck with the iron upon the mass of rock*.] = صَحَّبَ الْحَجَرُ, (A,) and صَحَّتْ صَخْرَةٌ and the like, (L,) inf. n. صَحَّيْخٌ (A, L, K) and صَحَّ (L, K,) *The stone, (A,) and the mass of rock, (L, K,) caused a sound to be heard (A, L, K) on its being struck (A, L) with a stone. (L.)* — And صَحَّبَ لِحْدَيْهِ *He listened to his narration, or discourse*. (A, TA.)

4: see above, first sentence.

صَحَّةٌ *A sound produced by the striking of a mass of rock with a stone*. (S, A, TA.)

صَاخَةٌ *A cry that deafens by its vehemence*. (S, K.) — And hence, (S,) *The resurrection*: (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from صَحَّ, aor. ٢, or an inf. n.: (L:) or it there signifies *the cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life*: (Zj, L:) or it there means *the second blast of the horn*. (Jel.)

Bk. I.

— Also *'A calamity, or misfortune*: (K:) or a severe calamity or misfortune: and hence the resurrection is called الصَاخَةُ. (A, TA.)

صَحْبٌ

1. صَحْبٌ, (S, A, Msb, K,) aor. ٢, (A, Msb, K,) inf. n. صَحَّبَ, (S, A, Msb, K, TA,) of which صَحْبٌ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) *He clamoured; or raised a loud, or vehement, cry*, (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or *he raised much clamour, and confusion of cries or shouts or noises*. (Msb.)

3. صَاخِبُهُ, (A, MA,) inf. n. مَصَاخِبَةٌ, (A,) [*He raised a clamour, or confused noise, with him*]; *he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger*. (MA.)

6: see the next paragraph.

8. اصْطَخَبُوا (S, A, TA) and † تصاخبو (A, K, TA) *They clamoured; or raised loud, or vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight*. (K, TA.) A poet says,

إِنَّ الصَّافِدَ فِي الْغُدْرَانِ تَصْطَخِبُ

[*Verily the frogs make a loud and confused croaking in the pools of water left by the torrents*]. (S.) And one says, سَمِعْتُ أَصْطَخَابَ الطَّيْرِ (A, K) i. e. [I heard] the confused cries, or voices, of the birds. (K.) [See also صَحْبٌ.] — And [hence,] اصْطَخَبَتْ أَمْوَاجُ الْوَادِي † [*The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound*]. (A.)

صَحْبٌ inf. n. of 1: (Msb, TA:) [used as a simple subst., its pl. is أَصْحَابٌ:] one says, سَمِعْتُ أَصْحَابَ الطَّيْرِ *I heard the [confused] cries, or voices, of the birds*. (Msb. [See also 8.]

صَحْبٌ (A, Msb, K) and صَحَابٌ (S, A, Msb, K) and صَحْبَانٌ (S, Msb, K) and صُحُوبٌ (K) and صَاخِبٌ (A, Msb) are epithets from صَحْبٌ; (S, A, Msb, K;) all except the last signifying *One who clamours, or raises confused cries or shouts or noises, vehemently, or much*; (TA;) [the last having a similar, but not intensive, signification, i. e. *clamouring, &c.*] and the first, though masc., is applied by the poet Usámeḥ El-Hudhalee to a female singer considered as a person (شَخْصٌ [and meaning in this instance *loud of voice*]); for an epithet of the measure فَعْلٌ applied to a woman (أَمْرَأَةٌ) is not known in the language: (L, TA:) the [proper] fem. epithet is صَحْبَةٌ and صَحَابَةٌ (K) and صَحْبِي (Msb) and صُحُوبٌ (K, TA, in the CK [erroneously] صُحُوبَةٌ) and صَحْبَةٌ (K:) the pl. of صَحْبَانٌ is صَحْبَانٌ; (Kr, K;) [and the pl. of صُحُوبٌ is صُحُوبٌ, like صَبْرٌ pl. of صَبُورٌ:] the hypocrites are described in a trad. as *صَحْبٌ بِالنَّارِ حُشْبٌ بِالنَّارِ*

[expl. voce حُشْبٌ, meaning *clamorous and contentious*. (TA.) — [Hence,] حِمَارٌ صَحْبٌ الشَّوَارِبِ *An ass that makes his braying to reciprocate [loudly] in the ducts of his throat; (K;) that brays vehemently*. (S in art. شَرِب, q. v.) — And مَاءٌ غَوْدٌ صَحْبٌ الْأَوْتَارِ † [*A lute of which the chords send forth loud sounds*]. (A, TA.) — And مَاءٌ مُصْطَخِبٌ † الْأَذْيِ (S, A, TA) and مَصْطَخِبٌ † (K) † *Water of which the waves send forth a [loud] sound, (S, TA,) or are agitated, (K,) or dash together*. (TA.) See also what next follows.

عَيْنٌ صَحْبَةٌ, (K, TA,) with the خ quiescent, (TA,) or † صَحْبَةٌ, (so in a copy of the A,) † *A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating*. (A, K, TA.) — And صَحْبَةٌ signifies also *The [kind of bead (خَزْرَةٌ), used for captivating, or fascinating, called] عَطْفَةٌ*: (TA:) or a bead (خَزْرَةٌ) used [as a charm] in [cases of] love and hatred. (K, TA.)

صَحْبَانٌ; and its fem. صَحْبِي; and pl. صَحْبَانٌ: see صَحْبٌ.

صَحْبَةٌ: see صَحْبٌ.

صَحُوبٌ; and its pl. صَحْبٌ: see صَحْبٌ, in three places.

صَحَابٌ, and its fem., with ة: see صَحْبٌ.

صَاخِبٌ: } see صَحْبٌ.
مُصْطَخِبٌ: }

صَحْدٌ

1. صَحْدٌ, aor. ٢, (S, L, K,) inf. n. صَحَّدَ (S, L) and صَحْدَانٌ (L,) *The day was, or became, intensely hot*. (S, L, K.) And صَحْدَ الْحَرُّ, inf. n. صَحْدَانٌ, *The heat was, or became, intense; as also* † اصْحَدَ, inf. n. اصْحَادٌ. (L.) — صَحْدَتُهُ الشَّمْسُ, aor. ٢, (S, L, K,) inf. n. صَحَّدَ (S, L,) *The sun smote him, (S, L,) and burned him: (S, L, K:) or was, or became, hot upon him. (L.)* And صَحْدَهُ الْحَرُّ *The heat pained his brain*. (A.) = صَحْدٌ said of the [bird called] صُرْدٌ (S, L, K,) aor. ٢, inf. n. صَحَّدَ and صَحِيدٌ (L,) *It cried: (S, L, K:) and so* صَحَّدَتْ said of the هَامَةُ [or owl]. (A, L.) = صَحْدٌ إِلَيْهِ, (L, K,) aor. ٢, (L,) inf. n. صَحَّوْدٌ, *He listened to him, (L, K,) and inclined to him. (L.)*

4. اصْحَدَ *He* (a man, TA) *entered upon [a time of] heat*. (K.) — Also, (S, L, K,) and † اصْطَخَدَ, (A,) *It* (a chameleon) *warmed itself with the heat of the sun; basked in the sun*. (S, A, L, K.) — See also 1.

8: see 4. [And see also مُصْطَخِدٌ, below.]

صَحْدٌ a dial. var. of صُحْدٌ: meaning *Blood and water in the سَائِيَةٌ* [or *membrane enclosing the foetus in the womb*]: — and *q. v. رَهَلٌ*: [see صُحْدٌ:] — and *Yellowness in the face*. (L.)

صَحْدَانٌ: see what next follows.

صَحْدَانُ (S, L, K) and صَحْدَانُ (Th, L, K) and صَحْدَانُ (S, L, K [written by Freytag, as from the S, صَحْدَانُ]) and صَحْدَانُ and صَحْدَانُ (L) A day intensely hot. (S, L, K.) And لَيْلَةٌ صَحْدَانَةٌ A night intensely hot. (L.) And هَاجِرَةٌ صَحْدَانَةٌ A midday intensely hot. (A.) — [صَحْدَانُ is originally an inf. n. Hence] one says, أَتَيْتُهُ فِي صَحْدَانِ الْحَرِّ I came to him during the intenseness of the heat: (L:) and one says also, أَتَيْتُهُ فِي مَصَادِ الْحَرِّ I came to him in the midday-intensities of the heat; (TA;) for مَصَادُ is pl. of مَصْدَةٌ signifying the midday-intensity of heat; (K, TA;) as also صَاخِدَةٌ: (L, TA:) and أَتَيْتُهُ فِي صَاخِدِ الْحَرِّ [meaning the same; or I came to him during the intensities of the heat]: (TA:) and رَمَانِي الْحَرُّ بِصَاخِدِهِ وَالْبَرْدُ بِصَانِدِيهِ [The heat smote me with its intensities, and the cold with its vehemencies]. (A.)

صَاخِدُ Intense heat. (L.) — See also صَحْدَانُ. = [Also Crying, as a صَدْر and as an owl.] One says هَامَ صَوَاخِدُ [in which the latter word is pl. of the fem. صَاخِدَةٌ Owls hooting. (A.)] = And Listening, and inclining, to one. (L.) = وَاحِدٌ قَاخِدٌ [the second word here written in the TA and in my MS. copy of the K قَاخِدٌ, but it is said in the TA in art. قَحْد, on the authority of the K, to be correctly with ق, means صُنْبُورٌ (K, TA,) i. e. Single, or solitary, and weak: or i. q. دَاهِيَةٌ [i. e. very cunning, or very intelligent or sagacious, and crafty: but this meaning I think improbable]. (TA. [See also art. قَحْد.])

صَحْدَانُ: see صَحْدَانُ. — Also الصَّيْحَدُ (L, K,) or صَيْحِدُ الشَّمْسِ (A,) The rays (عَيْنُ) of the sun: (A, L, K:) so called because of the heat thereof. (L.) One says, ذَابَ صَيْحِدُ الشَّمْسِ [The rays of the sun became intensely hot], (A,) and اسْتَذَابَ الصَّيْحَدُ [which means the same]. (L.)

صَاخِدَةٌ: see صَحْدَانُ.

صَيْحَادُ: see the next paragraph, in two places.

صَحْدَانُ and its pl. صَحْدَانُ: see صَحْدَانُ, in four places. — صَخْرَةٌ صَيْحَادُ A hard rock which becomes intensely hot when the sun shines fiercely upon it: (L:) or [simply] a hard rock; (S, K;) as also صَيْحَادُ: (K:) or a solid, firm, and strong, rock; and so صَيْحَادُ: (TA:) or a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect: and a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect: (L:) or a rock upon which the pickaxe has no effect: (A:) pl. as above. (L.)

صَيْحَدُونَ Hardness (K, TA) and strength. (TA.)

مَصْدَةٌ; and its pl.: see صَحْدَانُ.

مُصْطَخِرٌ A chameleon standing erect, towards

the sun; [app. on a branch;] as also مُصْطَخِرٌ. (L. [See also 4.])

صخر ١٠٦٩
2. تَصْخِيرٌ [inf. n. of صَخَّرَ] i, q. تَصْخِيرٌ. (K.)

صَخْرٌ (S, A, Mṣb, K, &c.) and صَخْرٌ (S, Mṣb, K,) the latter on the authority of Yaḥkoob, (S,) thus sometimes pronounced, (Mṣb,) Rocks; or great masses of stone: (S:) or great masses of hard stone: (A, K:) and صَخْرَةٌ (S, A, Mṣb, K, &c.) and صَخْرَةٌ (S, Mṣb, K) [are the ns. un., signifying] one thereof, (S, A, K,) or these have a more special signification [as meaning a rock and a mass of rock]: (Mṣb:) pl. صَخُورٌ (S, A, Mṣb, K) and صَخُورَةٌ (A, Sgh, L) and [of صَخْرَةٌ and صَخْرَةٌ] صَخَرَاتٌ. (Mṣb, K.) [In the latter, صَخْرٌ and صَخْرٌ, as well as صَخُورٌ and صَخَرَاتٌ, are improperly termed pls. of صَخْرَةٌ.] By صَخْرَةٌ in the Kur xxxi. 15 is meant a صَخْرَةٌ that is beneath the ground. (Zj, TA.) And by the صَخْرَةٌ mentioned in a trad. as being of, or from, Paradise is meant the صَخْرَةٌ [or rock] of Jerusalem [in the centre of the building now called “the Dome of the Rock”]. (TA.)

صَخْرٌ; n. un. صَخْرَةٌ: see صَخْرٌ.

صَخْرٌ A place abounding in rocks, or great masses of hard stone; as also مُصْخِرٌ. (K.)

صَخِيرٌ A certain plant. (K.) [Golius explains this as meaning Great, applied to a rock, or mass of stone; and so مُصْخِرٌ; on the authority of J: but neither of these do I find in the S.]

صَخِيرَةٌ: see صَخِيرَةٌ.

صَاخِرُ The sound of iron [striking] upon iron. (K.)

صَاخِرَةٌ A kind of earthen vessel, (S, A, K,) out of which one drinks. (A.)

أَصْخَرُ الْوَجْهَ † A hard-faced man; one having little shame. (A.)

صَخِرٌ; see مُصْخِرٌ.

صخر

1. صَخَبَتْهُ الشَّمْسُ The sun smote, or hurt, or burned, him, or his face. (K.)

8. اصْطَحَرَ (S, K,) and اصْطَحَرَ (K,) He stood erect, (S, K, TA,) and El-'Abbás adds, silent, as though he were angry. (TA.) [See also the part. n., below.]

حَرَّةٌ صَخِيَاءٌ A [stony tract such as is termed] حَرَّةٌ in which the plain is intermixed with the rugged. (K.)

مُصْطَخِرٌ part. n. of 8. (S.) Applied to a chameleon, Standing erect, towards the sun; [app. on a branch;] as also مُصْطَخِرٌ. (L in art. صَخْر.)

صد

1. صَدَّ عَنْهُ (S, M, K, &c.) aor. ٤ (S, M, A)

and ٥, (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وَجْهَهُ or the like is understood,] inf. n. صُدُّوْهُ (S, M, A, K) and صَدَّ (M,) He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it; (S, M, A, Mṣb, K;) he turned away his face from him [or it]: (Ham p. 89:) and صَدَّهُ also, aor. ٤, inf. n. صَدَّ, he forsook him, and turned away his face from him. (L.) One says, أَرَى فِيكَ صُدُودًا [I see in thee aversion]. (A.) And لَا صَدَّ عَنْ ذَاكَ [lit. There is no evading that], meaning truly thou didst that. (Lh, M.) صَدَّ السَّبِيلُ † The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) — And صَدَّهُ صَدَّ (S, M, K, &c.) aor. ٤, (Mṣb,) inf. n. صَدَّ; (S, Mṣb, K;) and اَصْدَهُ (S, M, K,) inf. n. اِصْدَادُ; (TA;) and صَدَّوْهُ (M;) He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it: (S, M, Mṣb, K;) prevented, or hindered, him from doing it: (S, A, Mṣb, K;) or did so by gentle means; and so صَدَّهُ. (L in art. صَد.) = صَدَّ, aor. ٥, (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and ٤, (T, S, K,) inf. n. صَدِيدٌ (S, A, K) and صَدَّ (M,) He cried out, vociferated, or raised a clamour, (T, S, M, A, K,) مِنْ كَذَا [at, or by reason of, such a thing]. (A.) — And صَدَّ, aor. ٥, (Lth, M, Mṣb,) inf. n. صَدَّ (M,) He laughed, مِنْ كَذَا [at such a thing]: (Lth, Mṣb:) or he laughed violently, or immoderately. (M.)

2. صَدَّوْهُ عَنْهُ: see 1. = And صَدَّوْهُ (T, TA,) inf. n. تَصْدِيدٌ; for which one says صَدَّوْهُ, inf. n. تَصْدِيدٌ (T, M, K, TA,) changing one of the ص into ي, (T, K, TA,) like as one says قَصَّيْتُ اُظْفَارِي, which is originally قَصَّصْتُ (T, TA;) and صَدَّوْهُ بِيَدَيْهِ (TA in art. صَدَّوْهُ) He clapped with his hands; (T, M, K;) because, in the action of clapping the hands together, the صَد, i. e. “face,” of one hand fronts that of the other; or, accord. to Aboo-Jaʿfar Er-Rustamee, the تَصْدِيدُ is from صَدَّى meaning “a sound” [or “an echo”]; but the former derivation is the more probable: (TA:) [see art. صَدَّى:] also he raised his voice, or called out, or cried out. (M, TA.) It is said in the Kur [viii. 35], وَمَا كَانَ صَلَاتُهُمْ عِنْدَ آيَاتِ إِلَّا مُكَاءٌ وَتَصْدِيدٌ And their prayer at the House [of God] is nought but whistling, and clapping with the hands: (M, TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) = See also 4.

3. صَادَهُ وَصَادَهُ [He treated him with aversion and opposition]. (A.)

4. اَصْدَهُ عَنْهُ: see 1. = اِصْدَادٌ said of a wound, (S, M, Mṣb, K,) inf. n. اِصْدَادُ; (TA;) as also

صَدَدٌ; (M, TA;) It contained, or generated, matter, (S, M, Mṣb, K,) such as is termed صَدِيدٌ: (M, Mṣb:) or ran with such matter. (A.)

تَصَدَّى لَهُ, for which one says تَصَدَّى لَهُ, [changing the last د into ي, as in the case of صَدَدٌ, q. v.] from الصَّدَدُ, meaning “the place, or part, that is before, in front, facing, or opposite;” (AZ, L;) He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or to it; [as though he set himself over against the object to which the verb relates:] and he asked him, or petitioned him, for a thing that he wanted: syn. تَعَرَّضَ لَهُ; (L and K* in the present art., and S and M and K in art. صَدَى;) and (M in art. صَدَى:) تَضَرَّعَ لَهُ; (L;) and أَقْبَلَ عَلَيْهِ; (L;) he inclined to him, or it: (L:) he raised his head towards it: (M in art. صَدَى, in explanation of تَصَدَّى:) he raised his head and breast towards it, looking towards it, or regarding it: (TA in art. صَدَى, in explanation of تَصَدَّى:) the object is one at which you raise your eyes, looking at it: (S in art. صَدَى, in explanation of تَصَدَّى:) he applied, or gave, his whole attention to it, (meaning an affair,) having his mind upon it, by other things; syn. تَفَرَّغَ لَهُ وَتَبَيَّنَ. (Mṣb.) One says also, تَصَدَّى لِلرَّءِ عَلَى الْمُصَنِّفِ [He addressed, or applied, himself to reply against the author]. (TA in art. حَزَب, &c.) And تَصَدَّى لِلْمَعْرُوفِ وَطَلَبَهُ He addressed himself, or applied himself, to obtain favour, or bounty; and sought it; syn. تَعَرَّضَ لَهُ [and تَبَيَّنَ لَهُ]. (Mṣb in art. عَرْض.) And أَنْتَ لَهُ تَصَدَّى, [in the Kur, lxxx., 6,] originally تَتَصَدَّى, (L,) and accord. to one reading تَصَدَّى, (Jel,) means To him thou addressest thyself, or directest thine attention, and inclinest; syn. تَعَرَّضَ لَهُ, (L,) and تَقَبَّلَ عَلَيْهِ, (Zj,) and تَتَعَرَّضُ لَهُ بِالْأَقْبَالِ عَلَيْهِ; (Bd:) or addressest thyself, &c., and humblest thyself: (M in art. صَدَى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kur:]) or it may signify thou seekest to bring thyself near to him, or to advance thyself in his favour; from الصَّدَدُ as signifying القُرْبَ. (T.) [See also art. صَدَى.]

8. اصْطَدَّتْ She (a woman) covered herself with a صَدَادٌ [q. v.], i. e. شَرٌّ. (Nawádir el-Aṣrâb, O, K.)

R. Q. 1. صَدَصَدَّةٌ The beating of the sieve with one's hand. (TA.)

صَدٌ a Pers. word [app. used by the Arabs] signifying A hundred. (TA.)

صَدٌ: see صَدٌّ, in four places. — Also The face, or front, of the hand. (TA.) 731 731

صَدٌ (M, A, L, Mṣb, K) and صَدٌّ (K) The side of a valley, (M, A, Mṣb, K,) or of a شَعْبٌ [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and † of a road: (A:) pl. [of pauc.] أَصْدَادٌ and [of mult.] صُدُودٌ. (TA.) And صَدٌّ (L) and صَدَدٌ (M, L) signify [in like manner] A

side; a lateral, or an adjacent, part, quarter, tract, or the like; syn. of the former جَانِبٌ, (L,) and of the latter نَاحِيَةٌ. (M, L.) انْضَمَّ عَلَيْهِمُ الصَّدَانِ [lit. The two sides of the road confined them] means † they occupied the middle of the road.

(A.) And الصَّدَانِ signifies also † The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string; syn. شَرْخَا الْفَوْقِ. (O. [In the K, erroneously, شَرْخَا الْفَرْقِ.]) — Also صَدٌّ and صَدٌّ A mountain: (AA, S, M, L, Mṣb, K:) and so سَدٌّ and سَدٌّ: (AA, S, M:) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) — And صَدٌّ [or صَدٌّ] A cloud, or collection of clouds, rising high, and appearing like a mountain: and so سَدٌّ [or سَدٌّ (q. v.)], which is the more approved word. (M, L.)

صَدٌّ: see صَدٌّ. — Also i. q. قُرْبٌ [used as a n. of place, meaning Vicinity, or a near place or spot; as in phrases here following]: (ISK, S, M, A, Mṣb, K:) and the place, or part, that is before, in front, facing, or opposite. (ISK, * T, S, * M, A, * L, K, *) One says, دَارُهُ بِصَدِّ الْمَسْجِدِ [His house is in the vicinity of, i. e. near to, the mosque; or his house is opposite to the mosque]. (Mṣb. [The former meaning is there indicated; but no meaning is expressed.]) And أَخَذْتُهُ مِنْ صَدِّ i. e. مِنْ قُرْبٍ [I took it from a near place or spot]. (A.) And دَارِي صَدِّ دَارِهِ, (ISK, S, A, K,) in which صَدِّ is in the accus. case as an adv. n. of place, (S, K,) and بِصَدِّهِ, (ISK, A,) and عَلَى صَدِّهِ, (Lth, ISK,) My house is opposite to, i. e. in the place, or part, that is in front of, his house: (ISK, S, A, K:) and in the vicinity of, or near to, his house. (K.) And هَذَا صَدِّ هَذَا, and هَذَا بِصَدِّهِ, This is in front of, or opposite to, this. (M.) — [Hence, app.] لَا حَدَدَ لِي دُونَهُ وَلَا صَدَدَ There is no impediment to me in the way of it, nor any obstacle. (A.) — And هُوَ صَدِّكَ i. q. قَصْدِكَ [i. e. He, or it, is tending, or looking, in the direction of thee; or is before thee, or before thy face: see art. قَصْد]. (Sb, M.) — And أَنَا بِصَدِّ مِنْ هَذَا الْأَمْرِ [I am directing myself, or my attention, to this affair]. (A.) نَرْجِعُ إِلَى مَا نَحْنُ بِصَدِّهِ [We will return to that subject to which our attention is directed, is a phrase of frequent occurrence after a digression.]

صَدَادٌ A woman's بَتْرٌ [app. meaning veil, or covering]. (Nawádir el-Aṣrâb, O, K.) — See also what next follows.

صَدُودٌ i. q. مَجُولٌ [app. meaning A hind of garment for women or for young girls, which is thus called]; (O, K; in the CK مَجُولٌ;) as also صَدَادٌ; so says Th. (O.)

صَدِيدٌ an inf. n. of صَدٌّ [q. v.] in one of its senses. (S, A, K.) — Also The ichor, i. e. thin water, [or watery humour], of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thick: (S, A:) or matter, or pus, like water, in which is a mixture of red and white: (M:) or matter, or pus, like water in thinness and like blood in its having

a mixture of red and white: (AZ, Mṣb:) and some add that when it has thickened, it is مَدَّة: (Mṣb:) or matter, or pus, mixed with blood, (Lth, Mgh, Mṣb,) in a wound. (Lth.) In the Kur xiv. 19, it means What flows from the skins of the inmates of Hell: (M:) or what flows from their insides, and is mixed with matter and blood: (Jel:) or hot water (حَمِيمٌ) boiled until it thickens. (M, K.) — And hence, as being likened thereto, صَدِيدُ الْفِصَّةِ i. e. ذَوَابَّتُهَا [app. meaning What is melted of silver]. (M.)

صَدْيٌ A species of fig, white without, black within, and very sweet. (AHn, M, TA.)

الصَّدَادُ A road to water. (S, K.) — And الصَّدَادُ The serpent: (K:) and (K, TA, in the CK “or”) a certain small animal (ذَوِيَّةٌ, S, K) of the kind of the [field-rats called] جَرْدَانٌ (S:) or [a species of lizard;] what is called أَبْرَصٌ [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaakooob, the [lizard called] وَزَغٌ; or, as some say, a species of the [field rats called] جَرْدَانٌ (M:) pl. صَدَائِدٌ, (S, M, K,) which is anomalous. (S, M.)

صَادٌ Turning away, avoiding, shunning, and leaving; or averse: fem. صَادَةٌ; pl. of both صَدَادٌ; and of the fem. صَوَادٌ also. (M.)

مَصْدُودٌ [pass. part. n. of صَدَّه, q. v.]. One says, فَلَانٌ مَصْدُودٌ عَنِ الْخَيْرِ [Such a one is turned away from, or prevented from attaining, what is good, or prosperity]. (A.)

صدا

1. صَدِيٌّ (S, M, L, K,) aor. ٤, (L,) inf. n. صَدَاٌ, (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] He was of the colour termed صَدَاٌ [i. e. sorrel inclining to blackness; or blackness intermixed, or tinged over, with redness; or a colour like that of the rust of iron; probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also صَدُوٌّ, (K,) aor. ٤; (TA; [and it is implied in the K that the latter verb is syn. with the former in all its senses;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is صَدِيٌّ and ٥ اَصْدَأُ, this latter [formed from اِفْتَعَلَ, originally اَصْدَأُ] of the measure اِفْتَعَلَ. (TA.) — Also, (M, K,) صَدِيٌّ (S, M, Mṣb, K,) aor. as above, (S, Mṣb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Mṣb, K;) in which sense it is said also of the like of iron. (M.) — And صَدِيٌّ said of a man, He stood erect, and looked.

(K.) — صَدَاٌ الْهَرَاةُ, aor. ٤, (K,) inf. n. صَدُّهُ, (TK,) He polished the mirror, (K, TA,) i. e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also ٥ صَدَّاهَا, (K,) inf. n. تَصَدَّيْتُ. (TA.) [Whether the mirrors

of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. حَلَا. = And, aor. as above, said of an owl, *He uttered a cry or cries.* (Sh, TA. [See also art. صدو.])

2: see the preceding paragraph.

5. تَصَدَّأَ لَهُ (K), as also تَصَدَّعَ لَهُ (TA), i. q. له تَصَدَّى (K, TA), which is the original, meaning [i. e. *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &c.*]. (TA.)

8. اَصْدَأَ: see 1, first sentence.

اَصْدَأُ inf. n. of صَدَيْ [q. v.]. (S, M.) — Also [a subst.] signifying *The rust of iron*, (S, M, TA,) and of copper and the like. (Har p. 481. [But there erroneously written اَصْدَأَ.]) = Also *A man slender in body*; (K, TA;) *light, or active, therein*: its ء is said to be substituted for ع. (TA. [See صَدَعُ; and see also صَدَى.])

صَدَيْ [part. n. of صَدَيْ, q. v.]. — One says, يَدِي مِنَ الْحَدِيدِ صَدَيْ My hand is disagreeable in smell [from the rust of iron]. (S.) — And هُوَ صَاغِرٌ صَدَيْ + He is one to whom disgrace, or shame, and baseness, or meanness, attach. (S, K.) — See also اَصْدَأُ.

صَدَاً (S, M, K), in a horse, (S, K), and in a goat, or kid, (S,) *A sorrel colour (شَقْرَةٌ) inclining to blackness*, (M, K, TA,) the latter predominating: (TA:) or *blackness intermixed, or tinged over, with redness* [app. like the rust of iron]. (S.)

اَصْدَأُ (S, M, K), applied to a horse, (K, TA,) or to a kid, (TA,) *Of a sorrel colour (i. e. of the colour termed شَقْرَةٌ) inclining to blackness*, (M, K, TA,) the latter predominating: (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) *of a black colour intermixed, or tinged over, with redness* [app. like the rust of iron]: (S, K:) fem. صَدَاً (S, M, K), and صَدَيْتُهُ (M, L, TA.) And كُمَيْتٌ اَصْدَأُ [A bay, or dark bay, or brown, horse,] tinged over with dinginess. (S.) — Also *Rusty, or rusted*; applied to iron and the like. (M.) — And [hence] صَدَاً كَتِيْبَةٌ (M, and so in copies of the K,) or صَدَايَ (K accord. to the TA,) and the former also, (TA,) [A body of troops having their arms or armour] overspread with the rust of iron. (M, K.) — And اَصْدَاً A land (أَرْضُ) of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones. (Sh, L.)

صَدَحَ

1. صَدَحَ (S, A, K, &c.), aor. ٤, (K), inf. n. صَدَحَ (S, K, &c.) and صَدَّاحٌ (K), in a verse of Wejeehah Bint-Ows Ed-Dabbeeyeh (Ham p. 617,) *He cried, or raised a loud cry*; (S, A;) or *raised his voice vehemently*; (Lth, T;) said of

a cock [i. e. *he crowed, or crowed loudly or vehemently*]; (Lth, T, S, A;) and of a crow [i. e. *he croaked, or croaked loudly or vehemently*]: (Lth, T, S;) said of an ass, *he brayed loudly*: (L:) said of a bird, and of a man, *he raised his voice in singing (L, K) or otherwise; cried out vehemently and sharply; or uttered a vehement and sharp voice.* (L.)

صَدَحَةٌ (S, L, K) and صَدَحَةٌ and صَدَحَةٌ (L, K) *A kind of bead (خَرَزَةٌ, Lh, S, L, K) used for the purpose of captivating, or fascinating: (K:) or with which men are captivated, or fascinated: (S:) or with which women captivate, or fascinate, men: (Lh:) or with which men are conciliated.* (L.)

صَدَحَةٌ } see the next preceding paragraph.
صَدَحَةٌ }

صَدُوحٌ *Having a loud cry or voice*; as also صَدَّاحٌ both applied to a cock [meaning *loud-crowling*]; (A;) [and to a crow as meaning *loud-croaking*]; and so the former applied to an ass [meaning *loud-braying*]; and so صَدَّاحٌ applied to a horse [meaning *loud-neighing*]; (S, K;) [and app. also applied to a camel as meaning *loud-braying*, for] صَدَّاحٌ was the name of the she-camel of Dhu-r-Rummeh: (S, K;) or صَدُوحٌ (L, K) and صَدَّاحٌ (L) and صَدَّاحٌ and صَدَّاحٌ and صَدَّاحٌ (L, K) signify *that raises his voice much in singing or otherwise*; (L;) [app. thus applied to a bird, and to a man; (see 1;)] or *that cries out vehemently, or much; or has a loud, or strong, voice*; (L, K;) and so صَدَّاحِيٌّ. (Ham p. 558.) [Hence,] قَيْنَةٌ صَادِحَةٌ [A loud-voiced female singer]. (A, TA.) And حَادٍ صَدَّاحٌ [A loud-voiced man urging camels by his singing]. (A, TA.) And مَزْفَرٌ صَدَّاحٌ [A loud-sounding lute]. (S, A.)

صَدَّاحٌ: see the next preceding paragraph, in three places.

صَادِحَةٌ: see صَدُوحٌ.

صَدَّاحٌ: see صَدُوحٌ, in three places.

صَدَّاحِيٌّ } see صَدُوحٌ.
صَدَّاحٌ }

الْأَصْدَحُ The lion: (K:) so called because of his roaring. (TA.)

صَدَّاحٌ: see صَدُوحٌ.

٦٩٦

صدر

1. صَدَرَ (S, M, A, Msh, K), aor. ٢ (S, M, Msh, K) and صَدَّرَ (K), inf. n. صَدْرٌ (S, M, A, Msh, K) and مَصْدَرٌ (A, TA) and مَصْدَرٌ (M, K) and مَزْدَرٌ because of the similarity [of the letters ص and ز], (M,) *He returned, went back*; (S, M, A, Msh, K;) and *went, or turned, away*; (Msh;) from (عَنْ) water, (S, M, A,) and a country, (S, M,) or

a place, (Msh,) and + any affair. (Lth.) — Hence, صَدَرَ الْقَوْلُ, aor. ٢, inf. n. صَدُورٌ, + [The saying issued, proceeded, or emanated, عَنْهُ from him.] (Msh.) [And صَدَرَ عَنْهُ الْفَعْلُ, with the same aor. and inf. n., + The action proceeded from him.] — And صَدَرَ إِلَيْهِ *He went to it; namely, a place*: (TA:) *he came to it.* (Kull. p. 228.) = صَدَرَهُ: see 4. = Also, (M, K), aor. ٢, inf. n. صَدْرٌ (M,) *He hit, struck, or hurt, his صدر [i. e. breast].* (M, K.) You say, ضَرَبْتُهُ قَصْدَرْتُهُ I struck him and hit his breast. (A.) — And صَدَرَ *He had a complaint of the صدر [or chest].* (M, K.) [See its part. n., below.]

2. صَدَرَهُ: see 4. = صَدَرَ بَعِيرَهُ (K), inf. n. تَصْدِيرٌ (TA,) *He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast*: (K, TA:) or, accord. to Lth, (L,) one says, صَدَرَ عَنْ بَعِيرِهِ (M, L,) and the meaning is, *he tied a cord from the تَصْدِير [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep the تَصْدِير in its place, when it had become loose in consequence of the animal's having become lank in the belly: the cord above mentioned is called صَدْرٌ عَلَى الْبَعِيرِ [q. v.].* (Lth, L.) — And صَدَرَ عَلَى الْبَعِيرِ [app. *He put the breast-girth upon the camel*]: from التَّصْدِيرُ, i. e. “the girth” [thus called]. (MA.) *His (a horse's) breast became wetted with sweat.* (S.) See 5. — صَدَرَهُ (TA,) or صَدَرَهُ فِي الْمَجْلِسِ (S,) + *He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place.* (TA.) And صَدَرَ *He was advanced, or promoted.* (A.) — صَدَرَ كِتَابَهُ (S, K), inf. n. as above, (K,) + *He put to his book, or writing, a صدر, (S, K, TA,) i. e. a title, or a commencement.* (TA.) And صَدَرَ كِتَابَهُ بِكَذَا + [He commenced his book, or writing, with such a thing]. (A.) = See also 5, where it is expl. as intrans., in two places.

3. مَصْدَرَةٌ signifies *The returning, or going back*, [app. with another, from water, &c.] (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; *صدره* app. signifying primarily *He returned, or went back, with him from water &c.* — Ibn D thinks that it signifies also + *He vied, or contended, with him for precedence, or priority.*] = Also + *The exacting a fine or the like* [app. from another: or the suing, or prosecuting, another, for a debt &c.]. (KL.) You say, صَادَرَهُ عَلَى كَذَا مِنَ الْبَالِ (S, K, TA) + *He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property.* (K, TA.) — And صَادَرْتُهُ وَكَذَا + *I released him from my reckoning with him on such and such terms agreed upon by both.* (TA in art. فَرَّقَ.) And صَوَّرَ عَلَى مَالٍ يُؤَدِّيهِ + *He (an agent) was released from being reckoned with (فُورِقَ) on the condition of his paying certain property for which he became responsible: a phrase of the registrars of accounts.* (TA in the present art.)

4. اَصْدَرَهُ (S, M, A, Mṣb, K,) and صَدَرَهُ (M, K,) and صَدَرَهُ (K,) *He caused him to return; sent him, or brought him, back, (S, M, A, Mṣb, K,) or away; (Mṣb;) from (عَنْ) water, and a country [or place], (S,) and † any affair. (Lth.)* You say, اَصْدَرْنَا رُكْبَانًا *We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water. (TA.)* And اَصْدَرَهُ وَأَصْدَرَهُ *He brought it and he took it away. (Har p. 361.)* — [Hence,] اُورِدَ وَأَصْدَرَ † *He began and completed. (TA.)* You say, اَصْدَرَهُ *أَصْدَرَهُ*, *When he begins a thing, or an affair, he completes it. (A.)* And فَلَانٌ يُوْرِدُ وَلَا يَصْدِرُ † *Such a one begins and does not complete. (A.)* — And اَصْدَرَ الْقَوْلَ † *He issued forth the saying; made it to issue, proceed, or emanate, عَنْهُ from him. (Mṣb. [See 1.] [And اَصْدَرَ عَنِ الْفِعْلِ † He, or it, made the action to proceed from him.]*

5. تَصَدَّرَ *He (a man, TA) erected his chest in sitting. (M, K.)* — † *He (a horse) outreached the other horses with his chest; (M, K, TA;) as also تَصَدَّرَ (S, M, MA, K,) inf. n. تَصْدِيرٌ: the latter verb is afterwards expl. in the K as meaning بَرَزَ بِرَأْسِهِ; but this is a mistake. (TA.)* Tufeyl says, describing a horse,

* كَانَهُ بَعْدَ مَا صَدَرْنَ مِنْ عَرَقٍ *

* سَيْدٌ تَمَطَّرَ جَنَحَ اللَّيْلِ مَبْلُورٌ *

As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to one relation, it is صَدَرْنَ meaning their breasts were wetted [مِنْ عَرَقٍ] by reason of sweat: the former reading, however is the better. (S.) — Also † *He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S, K, TA.)* And *He became advanced, or promoted. (A.)* تَصَدَّرَ † *لِأُمُورِ النَّاسِ [He became advanced to the foremost place for the conducting of the affairs of the people. (Har p. 194.)]*

6. تَصَادَرُوا [app. *They returned together from water, &c. (A.)* [This meaning seems to be there indicated by the context.] — And one says, تَصَادَرُوا عَلَى مَا شَاؤُوا † [app. meaning *They released one another from being reckoned with, by mutual agreement, on such terms as they would: see 3.] (A.)*

صَدْرٌ *Anything that fronts, or faces, one. (M, K.)* — And hence, (M,) *The صدر [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Mṣb, K,) and of other than man: (Mṣb:) of the masc. gender: (Lh, S, M, K:) pl. صُدُورٌ (S, M, Mṣb,) the only pl. form. (M.)* [See also صَدْرَةٌ.] *As to the saying of the poet, (S, M,) El-Aashà, (S,)*

* وَتَشْرُقُ بِالْقَوْلِ الَّذِي قَدْ أَدْعَتْهُ *

* كَمَا شَرَقَتْ صَدْرُ الْقَنَاةِ مِنَ الدَّمِ *

[And thou becomest, or wilt become, red by reason

of the saying that *I have published, like as the fore part of the spear becomes red from blood,] (S, M,) he has made صدر fem. because the صدر of the قَنَاة is a part of the قَنَاة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قَنَاة; and if you will, you may say that the صدر of a قَنَاة is a قَنَاة. (M.)* [Hence,] بَنَاتُ الصَّدْرِ † *The spaces between the bones of the breast. (M, TA.)* [And also] † *Anxieties. (T in art. بني.)* And ذَاتُ الصُّدُورِ † *What is in the minds. (Ksh and Bd and Jel in iii. 115, &c.)* And ضَاقَ صَدْرُهُ † *His bosom, or mind, became strait, or contracted. (Mṣb in art. ضَيق. [See the Kur xv. 97 and xxvi. 12.]* And شَرَحَ بِالْقَفْرِ صَدْرًا † *He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. [See also the similar phrases لِلْإِسْلَامِ صَدْرَهُ*

انْشَرَحَ [expl. in art. شرح.] And اِشْرَحَ صَدْرُهُ † *His bosom became dilated or enlarged [with joy]. (S in art. شرح.)* And وَاِشْرَحَ الصَّدْرُ † *Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care; and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رَجَب.)* [And صَيَّقَ الصَّدْرُ † *Having the bosom, or mind, strait, or contracted.]* And رَجُلٌ بَعِيدُ الصَّدْرِ † *A man who is not to be turned, or bent, or inclined. (M.)* In the saying هَلْ يَسْتَطِيعُ مَنْ بِهِ صَدْرٌ إِلَّا أَنْ يَنْفِثَ [meaning *Is he who has the disease of the chest (دَاءُ الصَّدْرِ) able to do without spitting?*], if it be correct, the prefixed noun [دَاءُ] is suppressed. (Mgh.) صَدْرُ الدَّجَاجَةِ [as said by Freytag, is the name of † *The star γ of Cygnus.*] — Also † *The upper, or uppermost, part of the front of anything. (M, K.)* [Hence,] صُدُورُ

الْوَادِي † *The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also صَدَائِرُهُ, which is pl. of صَدَارَةٌ (K,) or صَدَارَةٌ (as in a copy of the M,) or صَادِرَةٌ (as in the L,) or of صَدِيرَةٌ. (M, L, K.)* And صَدْرُ الْمَجْلِسِ † *The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Mṣb.)* — † *The fore part of anything. † The prow, or fore part, of a ship. † The fore part of the foot, between the toes and the [protuberant part called the] حِمَارَةٌ. (M.)* † *The fore part of the sandal, before the [hole through which is put the thong called the] شَرَاك, i. e. the hole called the] خُرْتُ. (M.)* † *The part of the arrow that is above the middle, as far as the مَرَاشِ (so in a copy of the A: [an evident mistranscription for رَأْس, i. e. head:]) or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Mṣb, K,) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Mṣb, K:) and likewise of the spear [as in the verse cited above in this paragraph. (M.)* يَوْمَ كَصَدَرَ الرُّمُحِ [lit. † *A day like the fore part of the spear] means † a day*

of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — † *The first, first part, or commencement, of anything; (S, M, K;) even † of the day, (M, Mṣb,) and † of the night, and † of the winter, and † of the summer, and † the like, (M,) and † of an affair. (A. [See an ex. voce عَجَزُ.])* † *The title of a book or writing: and the first part, or commencement, thereof. (TA.)* † *The first foot of the first hemistich of a verse. And The first hemistich (altogether) of a verse. (O voce عَجَزُ.)* [And † *The first verse of a قَصِيدَةٍ. — صَدْرُ الطَّرِيقِ † The wide, or widening, part of the road. (Mṣb.)* — صَدْرُ الْقَوْمِ † *The head, or chief, of the people, or party; as also الصَّدْرُ. (TA.)* And hence, صَدْرُ الصُّدُورِ † *[The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the earlier times, to the former;] he who performs the onerous duties of the king, or of the state. (TA.)* — And † *A part, or portion, of a thing. (S, K.)*

صَدْرٌ a subst. signifying *Return, (S, M, Mṣb, K,) from (عَنْ) water, (S, M,) and a country, (S,) or a place, (Mṣb,) and † any affair: (Lth:) as some say, from anything. (M.)* Hence, طَوَافُ الصَّدْرِ (K, TA, in the CK الصَّدْرِ) i. e. *The compassing of the Ka'bah on the occasion of the return of the pilgrims from 'Arafāt. (TA.)* [Hence also,] الصَّدْرُ *The fourth day of the days of the sacrifice [performed by the pilgrims]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.)* [And hence the saying,] تَرَكْتُهُ عَلَى مِثْلِ لَيْلَةِ الصَّدْرِ *I left him as in the night preceding the fourth day of the days of the sacrifice: (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (S;) meaning, † possessing nothing. (M.)* — Also quasi-pl. n. of صَادِرٌ, q. v. (M, K.)

صَدْرَةٌ *The صدر [or breast] (M, K) of a man [or beast]: (TA:) or the prominent part of the upper portion thereof. (T, S, M, K.)* — Hence, (S,) *A certain garment [which covers the breast], (S, M,) well known: (K:) a short shirt: a short shirt which is worn next the body. (TA.)* [In the present day, صَدِيرِي, which is a corruption of the dim., is applied to *A kind of waistcoat; a short vest without sleeves: and its pl. is صَدِيرِيَّات. (M.)* See also the next paragraph.

صَدَارٌ *A certain garment, of which the head, or upper part, is like the مُفَنِّعَةُ [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to wear a صَدَار of wool: (Az:) or i. q. صَدْرَةٌ [q. v.] and مَجُولٌ and أُصْدَةٌ (IAar:) or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a دُرْعٌ worn next the breast: (As:) or i. q. اِثْبٌ [q. v.]. (T in art.*

١٢١/١٢٠٥ (١٢٦.١٢٨, ١٢٦.١٢٩): ١٢٦.
١٢١. ١٢٦. ١٢٧: ١٢٦. ١٢٧. ١٢٨

كُلُّ ذَاتِ صَدَارٍ حَالَةٌ. (A.) It is said in a prov., *كُلُّ ذَاتِ صَدَارٍ حَالَةٌ* [Every female having a *صدر* is as a maternal aunt]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) — Also *A certain mark made with a hot iron upon the breast of a camel.* (S.)

صَدَارَةٌ + *Precedence, or priority.* (TA.) — See also *صَدْرٌ*, near the middle of the paragraph.

صَدَارَةٌ : } see *صَدْرٌ*, near the middle of the
صَدِيرَةٌ : } paragraph.

صَدِيرَةٌ dim. of *صَدْرَةٌ*, q. v. (TA.)

صَادِرٌ *Returning* [from water, &c.]; *going, or turning, back, or away*: (TA:) quasi-pl. n. *صَدْرٌ*. (M, K.) — [Hence the saying,] *مَا لَهُ صَدْرٌ وَلَا وَارِدٌ* † *He has not anything*: (M, K:) or *he has not a thing nor a people.* (Lh, M.) — And *طَرِيقٌ صَادِرٌ* † *A road, or way, by which people return from water*: (S, M, A, K:) opposed to *طَرِيقٌ وَارِدٌ*. (M, A.)

صَادِرَةٌ: see *صَدْرٌ*, near the middle of the paragraph.

أَصْدَرُ *A man (M) having a large breast, or chest*: (M, K, TA:) i. e. *having the breast, or chest, or the upper part thereof, prominent*; as also *مُصَدَّرٌ*. (TA.) = *الأَصْدَرَانِ* *Two veins* (M, K) *that beat, or pulse, (M,) beneath the temples*: (M, K:) or *the two sides of a man: or the two shoulder-joints*: (TA:) the word has no singular. (M.) [Hence the saying,] *جَاءَ يَضْرِبُ أَصْدَرِيهِ* [q. v.], (M, Meyd, K, TA;) and some say *أَسْدَرِيهِ* [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, *أَزْدَرِيهِ*; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning *He came beating* [with his hand] *his two sides, (TA,) or his two shoulder-joints*: (Meyd, TA:) i. e. *he came empty* [-handed]; (M, Meyd, K, TA;) *not having accomplished the object of his desire*: (Meyd:) or *he came exulting, or behaving insolently*, (Meyd, and Har p. 603,) *not knowing where were his أَصْدَرَانِ*: so accord. to Yoo: and some say, *جَاءَ يَضْرِبُ بِأَصْدَرِيهِ*. (Har.)

تَصْدِيرٌ [a subst. like *تَذْرِيعٌ* and *تَنْبِيْثٌ*] *The* [fore-girth, i. e. *breast-girth, or*] *girth that is upon the breast of the camel*: (S, A:*) [the hind girth, or belly-girth,] *that which is next the ثِيْلٌ, is called the حَقَبُ*: (S:) or *the girth of the camel's saddle (الرَّحْلُ), and of the [camel-vehicle called] هَوْدَجٌ*. (M.)

مَصْدَرٌ *A place of returning or going back*, (S, TA,) or of *going, or turning, away* [from water, and from a country or place, and † from an affair or thing]. (TA. [See 1, first sentence.]) — [Hence, *مَصْدَرُ أَمْرٍ* † *The way of return from, or of completing, a thing or an affair*: opposed to *مَوْرِدُهُ*] *One says, مَوَارِدُ الْأُمُورِ وَمَصَادِرُهَا*, *هو يَعْرِفُ مَوَارِدَ الْأُمُورِ وَمَصَادِرَهَا*

† [He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them]. (A.) [See also another ex. in art. رَحَب, conj. 6.] — And hence [also], the *مَصَادِرُ* [pl. of *مَصْدَرٌ*] of verbs: (S, TA:) *مَصْدَرٌ* signifies † *The root of a word, from which proceed the derivatives of verbs*: (Lth, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the *source* (lit. place) of *derivation*, accord. to the grammarians of El-Baṣrah; and is what I term an *infinitive noun*: it is defined as] *a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent* (as *الْفَرْحُ* [“the being joyful”], *الضَّرْبُ* [“the act of beating”], and *الْقُعُودُ* [“the act of sitting”]), or *affecting an object of action*, (as *الْجُنُونُ* [“the being possessed by a jinn”]), *conformable to its verb, so as to comprise all the letters in that verb, either literally* (as in the instances above) *or virtually* (as in *الْقِتَالُ* [“the act of fighting”], which wants the *ل* that is before the *ت* in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in *قَاتَلَ قَيْتَالًا*, but the *ل* is changed into *ي* on account of the *kesr* of the letter before it), or *substituting another letter for any of those letters that it wants* (as in *الْعِدَّةُ* [“the act of promising”], which wants the *و* that is in its verb as to the letter and virtually, but has *ة* substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the “Kitab Hodood en-Nahw” by the author of the work thus entitled, arts. *مصدر* and *اسم مصدر*; the Expos. of the “Shudhoor edh-Dhabab” by the author of the work thus entitled, section on the nouns that govern as verbs; I’Ak; &c.): but the grammarians of El-Koofeh hold that the verb is the root, and that the *مصدر* is derived from it: (I’Ak p. 148:) some *مصادر*, moreover, are derived from real (as opposed to ideal) substantives, as *التَّحَجُّرُ* [“the becoming stone”] from *الحَجَرُ* [“stone”]. (Kull p. 327.) The *مصدر* has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.): [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every *مصدر* used as an epithet is for *ذُو* [or *ذَات* &c.] followed by the *مصدر*, and therefore it has no dual nor pl. [nor fem.] form. (TA voce *حَرْصٌ*.) [It has also other uses, which are expl. in the grammars. Used as a *مَصْدَرٌ*, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see *صَرَفٌ*, third sentence.] — *اسْمُ مَصْدَرٍ*, called by some *اسْمُ الْمَصْدَرِ*, is a term applied to [† *A quasi-infinitive noun*; i. e.] *a noun which is not a مصدر, but which is occasionally used in the place of a مصدر*; like as a *مصدر* is used in the

place of an act. part. n., and in that of a pass. part. n.: such as *الْوَضُوْءُ* for *الْوُضُوْءُ* [“the performing of the ablution preparatory to prayer”], and *الغُسْلُ* for *الِغْتِسَالُ* [“the washing of oneself”]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the “Kitab el-Hodood,” cited above.) This kind of noun the grammarians of El-Koofeh and Baghdad allow to govern as a *مصدر*; but the grammarians of El-Baṣrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the “Shudhoor,” ubi supra.) It is also applied to *A proper name signifying an accident* [or attribute]; as *قَجَارٌ* and *حَيَادٌ*, proper names, by original application, for *الْبَحِيْدَةُ* and *الْفَجْرَةُ* [“vice” and “praise”]; and the like: and this kind does not govern as a *مصدر*. (Expos. of the “Kitab Hodood en-Nahw,” ubi supra; and Expos. of the “Shudhoor,” ubi supra.) It is also applied to [what is more properly termed *الْحَاصِلُ بِالْمَصْدَرِ*, i. e. *An ideal substantive, or abstract noun*;] *a noun applied to signify an accident* [or attribute] *considered abstractedly* [such as *صَدْرٌ* signifying “return;” and this kind is commonly termed in the lexicons simply an *اسم* as distinguished from a *مصدر*]. (Kull p. 327.) Some apply it also to what is [properly] termed *مَصْدَرٌ مُبْتَدِئٌ* [i. e. *A مصدر commencing with an augmentative*], if not of the measure *مُفَاعَلَةٌ*: but such is really a *مَصْدَرٌ*. (Expos. of the “Shudhoor,” ubi supra.) And some of the grammarians [and of the lexicographers likewise] apply it to *A noun that signifies the instrument* [or means] *with* [or *by*] *which the action signified by a مصدر is performed*: as *الْأَكْلُ* [“food,” as being “that by means of which the act of eating (الأَكْلُ) is performed”]. (Kull, ubi supra.) — See also *صَدْرٌ*, last sentence but two.

مُصْدِرٌ [act. part. n. of 4, q. v. —] † *A man who completes things or affairs.* (A.) = And *One of the names of the month جُمَادَى الْأُولَى*: (M, K:) [Isd says,] I think it to be of the dial. of [the tribe of] ‘Ad. (M.)

مَصْدَرَةُ الْقَوْمِ † *Those who are made to have the precedence, or priority, of the people, or party.* (A, TA.)

مَصْدَرِيٌّ, as a grammatical term, *Of, or relating to, the مصدر*. See the particles *أَنَّ* and *كَيْ* &c.]

مُصَدَّرٌ *A man (M) strong in the chest*; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the lion; (S, K;) and the wolf; (K;) because they are strong in the chest. (TA.) — See also *أَصْدَرٌ*. — *A horse to whose breast the sweat has reached.* (M, K.) — *A horse, and a sheep or goat, white in the upper part (ثَبَّةٌ) of the breast*: (M, K:) or (with *ة*, A)

a ewe having a black breast, (M, A, K,) the rest of her being white. (M.) — † A horse that out-reaches others (IAqr, M, A, K) with his breast: (TA:) IAqr does not mention the breast. (M, TA.) [Accord. to rule, this should be مُصَدَّر, as is shown by a verse cited above: see 5.] — † An arrow thick in the part called the **صَدْر**. (M, A, K.) — And **المُصَدَّر** is a name applied to † The first of the arrows termed **غُل**, (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called **المَيْسِر**]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See **السَّيْفِ** and **المَنْجِيح**].)

مُصَدُّورٌ A man (A &c.) having a complaint of the chest. (S, A, Mgh, Mshb.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, on its being said to him, How long wilt thou utter this poetry? replied,

لَا بَدَّ لِلْمُصَدُّورِ مِنْ أَنْ يَسْعَلَ

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also **نَفَث**].) — It is also often used as meaning † Grieved, afflicted, or vexed. (TA in art. **نَفَث**.)

صدع

1. **صَدَعَهُ**, (S, Mshb, K,) aor. ʿ, (Mshb, K,) inf. n. **صَدَعُ**, (S, * Mshb, K, *) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see **صَدَعُ** below;)] or so generally; syn. **شَقَّ**, (S, Mshb, K;) as also **صَدَعَهُ**, [but app. in an intensive sense, or relating to a number of objects,] inf. n. **تَصْدِيعُ**: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) — [Hence,] one says, **صَدَعَهُ صَدْعَ الرِّدَاءِ** [He slit it, or rent it, as with the slitting, or rending, of the garment called **رداء**]. (TA.) — And **صَدَعَهُ الْفَلَائِدَ** † He traversed, or crossed, the desert; [as though he clave it;] (S, Mshb, K, TA;) and in like manner, **هَذَا الطَّرِيقُ يَصْدَعُ فِيهِ** **الْطَّرِيقُ** the river. (TA.) And **هَذَا الطَّرِيقُ يَصْدَعُ فِيهِ** † [This road extends through such and such a land]. (TA.) And **صَدَعَهُ اللَّيْلُ**, inf. n. as above, † He journeyed during [or through] the night. (IKt, TA.) — **صَدَعُ** also signifies The act of separating, or dispersing, or scattering; (Mshb;) and so **تَصْدِيعُ**; (S, O;) syn. **تَفْرِيقُ** [with which each is probably syn. in other, but similar, senses]. (S, O, Mshb.) One says, **صَدَعَهُ الشَّيْءُ** He, or it, separated, or dispersed, or scattered, the thing. (TA.) And **صَدَعَتِ الْقَوْمَ**, inf. n. **صَدَعُ**, † I separated, or dispersed, or scattered, the people, or party. (Mshb.) And **صَدَعَتُهُمُ النَّوَى** means [in like manner] **فَرَّقَتُهُمُ** [i. e. † The place that was the object of the journey separated them from their homes &c.]; and so **صَدَعَتُهُمُ**; whence **التَّصْدَاعُ** [as an inf. n., like **التَّصْدِيعُ**]. (TA.) And **صَدَعَتِ الْغَنَمُ صَدْعَتَيْنِ** † I separated, or divided, the sheep, or the goats, into two flocks or herds.

(S, TA.) — [And hence,] **صَدَعْتُ الشَّيْءَ** † I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Aboo-Dhu-eyb in a verse cited in art. **فَيْض**, conj. 4. (S.) — And **صَدَعَهُ بِالْحَقِّ** † He spoke the truth openly, or aloud, (S, Mshb, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And **صَدَعَهُ** (K, TA,) aor. and inf. n. as above, (TA,) † He made known the affair, or case, by speaking of it. (K, TA.) — **فَأَصْدَعَهُ بِمَا تُؤْمَرُ**, in the Kur [xv. 94], means † Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (به being understood after **تُؤْمَرُ**), i. e.,] with the declaration of the unity [of God]: (IAqr, O, Mshb, K:) or † distinguish thou therewith between the truth and falsehood: (AO, O, Mshb, K:) or † dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or † reveal thou, or make manifest, (Fr, Zj, S, Mshb, K, TA,) that with which thou art charged, (Zj, Mshb, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) ما [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, **الْأَمْرُ**: (TA:) or † utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujāhid, (TA,) the Kur-ān: (O, K, TA:) in the R it is said to be from **التَّصْدِيعُ** meaning “the daybreak;” ignorance being likened to the darkness of night, and the Kur-ān to light that cleaves that darkness: (TA:) or † order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and † decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or † direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) — **صَدَعَهُ فَلَانًا** signifies † He directed his course to such a one because of his generosity. (Th, O, K, TA.) — **صَدَعَهُ بِالْأَمْرِ**, (K, TA,) aor. and inf. n. as above, (TA,) also signifies † He hit, or attained, with the affair, its proper place [or object]. (K, TA.) — And **صَدَعْتُ إِلَى الشَّيْءِ**, (AZ, S, K,) aor. as above, (AZ, S,) inf. n. **صَدُوعُ**, † I inclined to the thing. (AZ, S, K, *) — And **صَدَعَهُ عَنْهُ** † He, or it, turned him away from him, or it. (K.) One says, **مَا صَدَعَكَ عَنْ هَذَا الْأَمْرِ** † What turned thee away from this affair? (S, O, TA:) and some say, **مَا صَدَعَكَ**, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see **صَادَعُ**, last sentence.

2: see 1, in three places. — [Freytag adds two other explanations of **صدع**: namely, “Immisit,” followed by an accus. and **في**; taken by inference from the Ham p. 196, l. 12 from the bottom: and “Rupit, perdidit;” from Reiske’s additions to Golius: but both of these require consideration.]

— **صَدَعَهُ** also signifies † It affected him with headache; as though it made his head to split.] One says, **صَدَعَنِي أَزِيرُ الرَّحَى** † [The sounding of the mill-stone affected me with headache]. (A and TA in art. **أَزِيرُ**.) And **صَدَعُ**, inf. n. **تَصْدِيعُ**, † He (a man, S) was, or became, affected with **صَدَاعُ** [or headache]; (S, O, K; [see the Kur lvi. 19;]) and **صَدَعُ** [without teshdced], pass. part. n. **مَصْدُوعٌ**, is allowable in poetry. (O, K.)

5. **تَصَدَّعَ**, of which **إِصْدَاعُ** is a var.: (O, K:) see 7, in four places. — Also **It became separated, or dispersed, or scattered.** (K.) One says, **تَصَدَّعَ الْقَوْمُ** † The people, or party, became separated, or dispersed, or scattered. (S, Mshb, TA.) And **تَصَدَّعُوا عَنِّي** † They became separated, &c., from me. (TA.) **يَوْمَئِذٍ يَصْدَعُونَ**, in the Kur [xxx. 42], means **On that day they shall become separated into two parties, a party in Paradise and a party in Hell.** (Zj, O, TA.) And one says, **تَصَدَّعَ السَّكَابُ** † The clouds became [scattered, or] dissundered. (TA.) And **تَصَدَّعَتِ الْأَرْضُ بِفُلَانٍ** † Such a one, fleeing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) — **تَصَدَّعَ لَهُ**: see **تَصَدَّأَ**, in art. **صَدَأَ**.

7. **انصدع** [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] **It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked;** syn. **انشقَّ**: (S, Mshb, K:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also **تَصَدَّعَ** [but app. in an intensive sense, meaning **it became cloven &c., or it clave &c., much, or in several places.** (O, K.) One says, **تَصَدَّعَتِ الْبَيْضَةُ وَلَمْ تَتَفَلَّتْ** [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. **فَيْض**.) And **تَصَدَّعَ الثَّوْبُ** The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. **الصَّاحُ**. (Mshb in art. **صِيح**.) And **انصدعت الأرض بالنبات** The earth clave with, or became cloven by, the plants, or herbage; as also **تَصَدَّعَتْ**. (TA.) And **انصدع الصُّبْحُ** † The dawn broke; like **انفجر**, and **انفلق**, and **انفطر**. (TA.)

صَدْعٌ [originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. **صَدُوعٌ**. (TA.) Hassán says, satirizing El-Hārith Ibn-'Owf El-Murree,

وَأَمَانَةُ الْمُرِّيِّ حَيْثُ لَقِيَتْهُ
مِثْلَ الرَّجَاحَةِ صَدْعًا لَمْ يَجْبُرْ

[And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) — And **A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the**

like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like **خَلَّتْ** in the sense of **مَخْلُوقٌ**, &c. (O, TA.) — And The plants of the earth; (K:) because they cleave it: (TA:) [i. e.] the plants from over which the earth cleaves: so in the phrase **وَالْأَرْضُ ذَاتِ الصَّدْعِ** in the *Kur* lxxxvi. 12: (Bd:) or this phrase means *And the earth which is cloven by the plants* (Th, Bd, TA) and by the springs. (Bd.) = And i. q. **إِنْب**: (TA:) you say, **عَلَيْهِمُ النَّاسُ** = **إِنْب وَاحِدٌ** (K, TA,) and **إِنْب وَاحِدٌ** [or **إِنْب وَاحِدٌ**], (TA.) The people are one company combined in hostility against them: (K, TA:) and in like manner **وَاحِدٌ** and **وَعَلَّ وَاحِدٌ**: so says AZ. (TA.) = And A man light of flesh; and so **صَدْعٌ** (S, K,) sometimes: (S:) or of middling stature, light of flesh: (Ks, TA:) like the mountain-goat thus termed. (TA.) — See also **صَدْعٌ**.

صَدْعٌ The half of a thing that is cloven, or split, or slit, in halves. (K, TA.) [See also **صَدْعَةٌ**.] You say, **صَدْعُ الشَّيْءِ صَدْعَيْنِ** He clave, or split, or slit, the thing in halves. (TA.) — And + A company of men. (Ibn-'Abbād, O, K.) — And + A woman who makes a division in the state of a people and does not repair it. (Ibn-'Abbād, O, TA.)

صَدْعٌ and **صَدْعٌ** (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) *Of a middling size, neither great nor small, but between the two*: (S:) or youthful and strong: [see also **صَدِيعٌ**:] or [in the CK “and”] the former word signifies a thing of any sort between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small. (K.) — For the former word as applied to a man: see **صَدْعٌ**. — Also, thus applied *Penetrating, sharp, or effective, in his affair*. (TA.) = [It is said that] **صَدْعٌ** signifies also The **صَدَأُ** [i. e. *rust*] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means “the bishop”], being asked by 'Omar respecting the Khalifehs, designated [him who was afterwards] the fourth of them [‘Allee] as **صَدْعٌ مِنْ حَدِيدٍ** meaning [lit.] thereby *A mountain-goat of iron*; using it as a hyperbolic appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is **صَدَأُ حَدِيدٍ** [which may be rendered, “light or active in body” (a meaning assigned to **صَدَأٌ** and **صَدْعٌ**, the latter of which is said to be in this sense the original), and “sharp”]; or **صَدَأُ حَدِيدٍ** [i. e. “rust of iron,” app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O, TA.)

صَدْعَةٌ The half of a thing that is cloven, split, or slit, in halves; as also **صَدِيعٌ**. (K.) [See also **صَدْعٌ**.] — And A [herd such as is

termed] **صَرْمَةٌ** of camels; (S, O, K;) and so **صَدِيعٌ** (S, O, K:*) or, accord. to AZ, a herd of camels amounting to sixty. (O, TA.) And A separate flock, or herd, of sheep or goats; as also **صَدِيعٌ** (S, O, K:) or, as some say, of these also, amounting to sixty: and it is said to signify also a herd of gazelles: (TA:) and **صَدِيعٌ** signifies also a herd of oxen [probably meaning wild oxen]. (O, TA.) — One says also, **عَلَيْهِ صَدْعَةٌ** i. e. [On him lies a debt of] a small amount of property. (TA.)

صَدَاعَتٌ † [Divisions in opinion &c.]. One says, **بَيْنَهُمْ صَدَاعَتٌ فِي الرَّأْيِ وَالْهَوَى** † Between them is division [in opinion and affection; or rather between them are divisions &c.]. (O, K, TA.) And **أَصْلَحُوا مَا فِيكُمْ مِنَ الصَّدَاعَاتِ** † [Repair ye the divisions that are among you;] i. e. become ye in a state of unity. (O, TA.) And **إِنَّهُمْ عَلَى مَا فِيهِمْ مِنَ الصَّدَاعَاتِ أَلْبَاءٌ كَرَامٌ** † [Verily they, notwithstanding the divisions that are among them, are intelligent and generous]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, **إِنَّهُمْ عَلَى مَا تَرَى لِكِرَامٍ** app. as meaning + Verily they, notwithstanding what thou seest of their disunion, are generous: but I think it most probable that **صَدَاعَتُهُمْ** is a mistranscription for **صَدَاعَاتُهُمْ**.] = [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly*.]

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صَدَاغٌ + Headache: (S, O, Mgb, K:) Er-Rāghib says that it is like a splitting in the head by reason of pain; and is a metaphorical term. (TA.)

صَدِيعٌ Either half of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and a thing [شَيْءٌ accord. to the copies of the K, but I think that the right reading is **شَيْءٌ** i. e. “of a thing,”] that is cloven, or split, or slit, in halves: pl. **صَدْعٌ**. (K.) See also **صَدْعَةٌ**, first sentence. It is also said to signify A [garment of the kind called] **رَدَاءٌ**, that is slit in halves. (TA.) And A new patch in an old and worn-out garment. (O, K.) And A garment much rent. (TA.) And A black garment which a mauling woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears: so says Kāsim Ibn-Thābit. (TA.) And A garment that is worn beneath the coat of mail. (O, K.) And A shirt [of a middling size] between two shirts, neither large nor small. (TA.) — See also **صَدْعَةٌ**, second and third sentences, in three places. — Accord. to Ibn-'Abbād, (O,) applied to a mountain-goat, it signifies *Youthful*: and (some say, O) of middling size; syn. **مَرْبُوعٌ**; **الْخَلَّتِي**; (O, K, TA;) i. e. between two [in size]; like **صَدْعٌ** [q. v.]. (TA.) = Also + Daybreak: (S, O, K:) because it cleaves the night. (O.) = And Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin: (O, K:) so called because you skim off (**تَصْدِغُ**, lit. “cleave,”) that thin skin from the clear milk. (O.)

صَدَاعَةٌ: see a saying mentioned above, voce **صَدَاعَاتٌ**.

صَادِعٌ [act. part. n. of **صَدَعٌ**; *Cleaving, splitting, &c.*] — [Hence,] applied to a valley, (O, K,) and a road, or way, (**سَبِيلٌ**, O, TA, in the K erroneously written **سَيْلٌ** [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, **حَبْلٌ** is put for **جَبَلٌ**,]) + *Extending far along the earth*. (O, K, TA.) — And, applied to the daybreak, + *Shining, or bright*; syn. **مُشْرِقٌ**. (IDrd, O, K.) — Also + One who decides, or judges, between, or among, a people, or party. (TA.) — A poet (قيس بن ذريح) says,

* فَلَمَّا بَدَا مِنْهَا الْفِرَاقُ كَمَا بَدَا *
* بَطَّحَ الصَّغَا الصَّلْدِ الشَّقُوقُ الصَّوَادِعُ *

[i. e. And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock]: it may be that **صَدْعٌ** is syn. with **تَصَدَّعٌ** in some dial. [and that **صَوَادِعُ** is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning *having a cleaving*. (TA.)

هُوَ أَصْدَعُهُمُ بِالْصَّوَابِ فِي أَسْرَعِ جَوَابٍ + [app. He is the most effective of them in deciding rightly in a most quick answer]. (TA.)

مَصْدَعٌ † A smooth, or plain, road, in a rugged tract of ground: pl. **مَصَادِعُ**. (IDrd, O, K, TA.)

مِصْدَعٌ A [sort of arrow-head, or arrow, such as is termed] **مِشْقَصٌ** [q. v.]: pl. **مِصَادِعُ**. (IDrd, O, K.) Hence the quiver is called **خَابِئَةُ الْمِصَادِعِ** [The concealer, or guarder, of the **مِصَادِعِ**]. (TA.) — **دَلِيلٌ مِصْدَعٌ** + A guide going his way [app. with energy]. (TA.) — And **خَطِيبٌ مِصْدَعٌ** + An orator, or a preacher, perspicuous, (O, K, TA,) eloquent, (K, TA,) and bold in speech. (TA.)

مِصْدُوعٌ: see 2, last sentence.

صدغ

1. **صَدَغْتُ**, (A'Obeid, S, O, K,*) aor. ٤, (K,) inf. n. **صَدِغٌ**, (TK,) [may be rendered *I walked, or went along, cheek by jole with him*; lit.] *I had my **صَدِغٌ** [or temple] over against his (another man's) in walking, or going along*. (A'Obeid, S, O, K,*) [See also 3. Accord. to Golius, it means also *I overtook him, and joined myself to him by his side*: but for this explanation he names no authority.] — And **صَدَغَهُ**, aor. as above [and probably ٢ also, like that of **دَمَغَهُ**], and inf. n. as above, *He struck his **صَدِغٌ** [or temple]*. (TA.) — And **صَدِغٌ**, like **عَنِى**, inf. n. as above, *He had a complaint of his **صَدِغٌ** [or temple]*. (TA.) = **صَدَغَهُ عَنِ الْأَمْرِ** He turned him away, or back, from the affair. (K. [And so, accord. to Freytag, as from the S, on the authority of As, **اصدغه**: but he has app. taken this from a mistranscription in a copy of the S.]) One says, **مَا صَدَغَكَ عَنْ هَذَا الْأَمْرِ** What turned thee away, or back, from

this affair? (A_g, S, O:) and **صَدَعَكَ** also: (S and O in art. **صدع**;) but the former is the better. (O in that art.) And **اَتَّبَعَ فَلَانَ بَعِيرَهُ فَمَا صَدَعَهُ** i. e. [Such a one followed his camel, and] he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (A_g, S, O.) And Selemeh is related to have said, **اِشْتَرَيْتُ سِنُورًا فَلَمْ يَصْدُغْهُنَّ** [I bought a cat, and he did not drive them away]; meaning the rats, or mice. (O.) — One says also, **فُلَانٌ مَا يَصْدُغُ**, **نَمَلَةً** Such a one does not kill an ant; (S, K;*) by reason of his weakness. (S.) — And **صَدَعَهُ**, inf. n. as above, *He straightened his, or its*, **صَدُغُ**, i. e. crookedness, and bending, or inclining. (TA.) = **صَدَغَ إِلَى الشَّيْءِ**, inf. n. **صُدُوغُ**, *He inclined to the thing.* (TA.) And **صَدَغَ عَنْ طَرِيقِهِ** *He declined from his way, or road.* (TA.) = **صَدَغَ**, aor. ², (S, O, K,) inf. n. **صَدَاغَةٌ**, (S, O,) *He (a man, S, O) was, or became, weak.* (S, O, K.) [See its part. n. **صَدِيعُ**.]

3. **صَادَغَهُ** i. q. **دَارَاهُ** [He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or-cajoled, him; &c.]: or **عَارَضَهُ فِي الْمَشْيِ** [he went along over against him]: (K:) Ibn-Abbād says that **صَادَغَتِ الرَّجُلَ** means **دَارَيْتُهُ** and he adds, **وَهِيَ الْمَعَارَضَةُ فِي الْمَشْيِ**, (O: [but the right reading seems to be **أَوْ هِيَ**]:) accord. to the A, one says, **صَادَغَتُهُ فِي الْمَشْيِ صُدْغِي لَصُدْغِهِ** [I walked, or went along, with him, my temple towards his temple]. (TA.) [See also 1, first sentence.]

صُدْغُ [The temple; i. e.] the part between the eye and the ear; (S, O, K;) the part between the outer angle of the eye and the root (أَصْلُ) of the ear; (A, M_{sb};) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture between the **لَحْيَةُ** [app. a mistranscription for **لَحْي** i. e. jaw, agreeably with the explanation next preceding,] and [the main portion of] the head, to the part beneath the **قَرْنُ** [which is the temporal ridge]; (TA;) each of what are termed the **صُدْغَانِ**: (AZ, A, TA:) ISd mentions also **صُدْغُ**, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said **صُدْغُ**, with **س**: K_{tr} says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change **س** into **ص** [or use these two letters indiscriminately] when followed by any of the letters **ط** and **ق** and **غ** and **خ**, whether the latter be second or third or fourth; saying **سِرَاطُ** and **صِرَاطُ**, and **صَيْقَلُ** and **بَيْقَلُ**, and **بَيْقَطُ** and **بَيْقَطُ**, &c.: (S, O:) the pl. is **أَصْدَاغُ** (S, O, M_{sb}, TA, [in all except the M_{sb} mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also **أَصْدُغُ** [which is probably used only as a pl. of pauc.]. (TA.) — And † **The hair that hangs down upon the place above-mentioned.** (S, O, M_{sb}, K.) One says **صُدْغُ**

مُعْقَرَبُ † [A curled lock of hair hanging down upon the temple]. (S, O, TA.)

صُدْغُ Crookedness, and bending, or inclining. (TA.) [See 1, near the end.]

صُدْغُ: see **صُدْغُ**.

صِدَاغُ A mark made with a hot iron upon the **صُدْغُ** [or temple, of a camel], (S, O, K, TA,) or, as in the A, upon the even part of the **صُدْغُ**, lengthwise. (TA.)

صَدِيعُ an epithet applied to a child (S, K) *In the stage extending to his completion of seven days:* (S:) or *that is seven days old:* (Mgh, O, K:) because his temple becomes firm (**يُسْتَدُّ صُدْغُهُ**) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (**لَا يُسْتَدُّ صُدْغَاهُ**) save for seven days: (so in the TA:) or it may be an instance of **فَعِيلٌ** in the sense of **مَفْعُولٌ** from **صَدَغَهُ عَنِ الشَّيْءِ** meaning “he turned him away, or back, from the thing.” (O.) — And [hence, perhaps,] *Weak.* (S, O, K.)

الْأَصْدَاغَانِ [The two temporal arteries;] two veins beneath the **صُدْغَانِ** [or two temples], (O, K,) which, as is said by A_g, are always pulsing, in everyone in the world: a word having no sing., like as they say of **الْمَذْرُوبَانِ**. (O.)

مِصْدُغُ: see what next follows.

مِصْدَغَةٌ A pillow, or cushion; (S, O, K;) because placed beneath the **صُدْغُ** [or temple]; also pronounced **مِسْدَغَةٌ**; and sometimes they said **مِزْدَغَةٌ** (S, O;) and **مِصْدُغُ** and **مِصْدَغُ** and **مِزْدُغُ** signify the same. (TA in art. **سدغ**.)

مِصْدُغُ, and its fem.: see what follows.

مِصْدُوغُ, A camel marked with the mark termed **صِدَاغُ**; as also **مِصْدُغُ** (K, * TA:) or the former is applied in this sense to a camel, and **مِصْدَغَةٌ** in like manner to camels. (ISH, O, TA.)

صدف

1. **صَدَفَ عَنِّي**, (S, O,) or **عَنَّهُ**, (M_{sb}, K,) aor. ², (O, K,) *He turned away from, avoided, shunned, and left,* (S, O, M_{sb}, K,) *me,* (S, O,) or *him,* or *it;* (M_{sb}, K;) so the verb signifies in the K_{ur} vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so **عَنَّهُ** **صَدَفَ**: (O, * K:) and (so in the K [but more properly “or”]) **صَدَفَ**, (A'Obeyd, M, O, K,) aor. ², (M, K) and ¹, (K,) inf. n. **صَدْفٌ** and **صُدُوفٌ**, (M, O, K, TA, [in the CK is a mistake,]) *he turned away, or back,* (O, K, TA,) and *declined,* (K, TA,) *from it,* (M, O,) namely, a thing; (O;) said of a man. (K.) And **صَدَفَتْ**, said of a woman, *She turned away her face.* (M_{sb}.) = See also 4. = **صَدَفٌ** is an inf. n. (S, M, O, M_{sb}) of which the verb is **صَدَفَ**, (M, M_{sb},) and from which is derived the epithet **أَصْدَفُ**, applied to a

horse, or to a camel: (S, M, O:) it signifies, in relation to a horse, *The having the thighs near together, and the hoofs far apart, with a twisting of the pasterns:* (S, O, K:) or *a crookedness in the fore legs:* (M:) or *an inclining in the hoof towards the off side:* (ISk, S, M, Mgh, O, K:) or *an inclining of the foot* (A_g, S, M, Mgh, O, M_{sb}, K) *of the fore leg or of the hind leg* (A_g, S, M, O, M_{sb}) *of the camel, towards the off side;* (A_g, S, M, Mgh, O, M_{sb}, K;) if towards the near side, the epithet applied to him is **أَقْفَدُ**, (A_g, S, O, K,) and the verb is **قَفَدَ**, inf. n. **قَفْدُ**: (TA:)

or *an inclining in the قَدَمُ* [or human foot]; A_g says, I know not whether *from the right or from the left:* or *an approaching of one of the knees towards the other;* thus, peculiarly, in the horse: or *a nearness together of [the two tendons called] the عُجَايَتَانِ, and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses:* (M:) (M_{tr} says,) as meaning *a twisting in the neck, I have not found it.* (Mgh.)

3. **صَادَفَهُ**, (S, O, K, TA,) inf. n. **مُصَادَفَةٌ**, (M, TA,) *He found him; or lighted on him; syn. وَجَدَهُ (S, O, K, TA;) namely, another man; (S, O;) and **لَقِيَهُ** [which may also be rendered *he met with him; or encountered him;* (O, K, TA;) and **وَأَفَقَهُ** [which signifies the same]. (M, * TA, and S and K in art. **وقع**.) One says, **صَادَفْتُ** **فُلَانًا بِمَوْضِعٍ كَذَا** *I found, or met with, such a one in such a place; syn. وَافَقْتُهُ.* (TA in art. **وقع**.) And **صَادَفْتُ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ** [Thou findest thine affair, or thy case, suitable to thy wish; i. e., *foundest it to be so:* thus, in this instance, and in many others, like its syns. **وَجَدْتُ** and **لَقَيْتُ**, the verb has two objective complements]. (S* and K* and TA in art. **وقع**.) — And **مُصَادَفَةٌ** signifies also *The being opposite, one to another; or the facing one another; or the matching one another; syn. مُكَادِفَةٌ.* (TA.)*

4. **اَصْدَفَهُ** *He, or it, turned him away,* (S, M, O, K,) or *back;* or *caused him to return, go back, or revert;* (K, TA;) **عَنَّهُ** from it; (M;) and **صَدَفَهُ**, (O, K,) inf. n. **صَدْفُ**, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, **أَصْدَفْتَنِي عَنْهُ كَذَا وَكَذَا** *Such and such things turned me away from it.* (S, O.)

5. **تَصَدَّفَ**: see 1, first sentence. — Also *I. q.* **تَعَرَّضَ** (TA:) in the saying of Muleyḥ El-Hudhalee,

* فَلَمَّا اسْتَوَتْ أَحْمَالُهَا وَتَصَدَّفَتْ *
* بِشَرِّ الْمَرَاقِي بِأَرَادَاتِ الْمَدَاخِلِ *

[app. describing a she-camel, or a number of camels, meaning *And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left,* (see the phrase **الْإِبْلُ الْمَدَاخِلُ** in art. **عرض**), *in the high places of ascent, cold in the*

entrances thereof, because of their height], Skr says, تَعَرَّضَتْ تَصَدَّقَتْ (M, TA.)

6. تَصَادَقَا, said of two sides of a mountain, They met together, and faced each other. (TA.)

صَدَقَ inf. n. of صَدَقَ [q. v.]. (M, Mṣb.) = Also *Anything high, or lofty*, (Aṣ, S, M, O, K,) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed هَدَقَ: (Aṣ, S, O:) and the side of a mountain: (M:) or صَدَقَ and هَدَقَ both signify any building or structure, that is high, or lofty, and great; (A'Obeid, TA;) accord. to Az, likened to the صَدَف of a mountain, which is the side that faces one, thereof: (TA:) and صَدَقَ and صَدَقَ (S, M, O, K) and صَدَقَ and صَدَقَ (O, K,) accord. to different readings of a passage in the Kṣur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the place of ending, or breaking off, (S, O, K,) of a mountain, (K,) or of a lofty mountain: (S, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kṣur, (TA,) الصَّدَقَانِ, (M, K,) as also الصَّدَقَانِ, (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, مَتَلَاذِقَانِ [i. e. cleaving together], but the correct reading is مَتَلَاذِقَانِ, as in the L [and M], (TA,) between Ya-jooj and Ma-jooj: (M, L, K, TA:) and الصَّدَقَانِ, (M, K,) with damm to the د, (M,) i. e. with two dammehs, especially, (K,) or this as well as الصَّدَقَانِ, (TA,) means the two sides of the شُغْب [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called تَصَادَقِيْمَا, i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] فَج, or a شُغْب [expl. above], or a valley. (TA.) = Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollusk: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water, and likewise of the land:] the cover of the pearl; (K;) or this is called الدَّرَّةُ صَدَفُ الدَّرَّةِ (S, O,) or صَدَفُ الدَّرِّ (Mṣb;) a kind of cover created in the sea, composed of [what are termed] صَدَقَتَانِ [i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the مَحَارَةُ [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. مَحَارٌ [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of صَدَفُ: (M:) n. un. with ة: (S, M, O, Mṣb, K:) [in the Mṣb it is also said that الصَّدَقَةُ signifies the مَحَارَةُ, which is the مَحِيل of the pilgrims; but I think that this is a mistake, caused by understanding مَحَارَةُ here in a wrong sense; for I find no other authority for assigning this meaning to الصَّدَقَةُ:] pl. أَصْدَافُ. (O, K.) [See an

ex. of the pl. voce حَلَزُونُ] — [Hence,] الصَّدَقَةُ signifies also, (M, TA,) or صَدَقَةُ الْأُذُنِ, (O,) The مَحَارَةُ [or concha, i. e. the external, deep, and wide, cavity, around the hole,] of the ear. (M, O, TA.) — [And hence, also,] الصَّدَقَتَانِ signifies The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament عَصَبَةٌ [app. that called ligamentum teres, forming a tie] to that head. (M, TA.) [And in like manner, The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones: (see حَارَاقَةُ:) or these, it seems, are called by some الصَّدَقَانِ; for it is said that] الصَّدَفُ signifies the part of the scapula which is the place of the وَابِلَةٌ. (O, K.) — And صَدَقَ also signifies † Flesh, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the skull, resembling the cartilages. (O, K.) = And in the Tekmileh it is said that [the pl.] أَصْدَافُ signifies Waves of the sea. (TA.) = See also صَدَفُ.

صَدَقَ: see صَدَقَ, second sentence.

صَدَقَ: see صَدَقَ, second sentence. = Also, i. e. like صَدَرٌ, (O, K,) or صَدَقَ, (so in a copy of the M,) A species of animal of prey: (M, O, K:*) or, as some say, a bird. (M, O, K.)

صَدَقَ: see صَدَقَ, in three places.

صَدَقِيٌّ A camel of a certain sort, (M, K,*) of excellent quality, (K,) [ISd says,] so called, (M, K,) I think, in relation to a tribe of Arabs of El-Yemen, (M,) or in relation to a sub-tribe (بَطْنُ) of Kindeh, (K,) called الصَّدَفُ. (M, K.) [See also صَرَفِيٌّ] = [Also a rel. n. from صَدَقَ; Testaceous.]

صَدُوقٌ A woman who turns away her face (Lh, M, Mṣb) from her husband: (Lh, M:) or a woman who turns her face towards one and then turns away: (S, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-'Abbád, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like صَرُومٌ. (TA in art. صَرَم.) [See also what next follows.]

صَوَادِقُ [pl. of صَادِقَةٌ] Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (S, O. [See also what next precedes.])

أَصَدَقَ: see صَدَقَ, in the first paragraph.

مُصَدَّقٌ meaning One often attacked by diseases is a word used by the vulgar. (TA.)

مُصَدَّقٌ Veiled, or concealed; covered; or protected; syn. مَسْتَوْرٌ. (TA.)

صدق ٥٦٩٦

1. صَدَقَ, (S, M, O, Mṣb, K,) aor. ٤, (M, TA.)

inf. n. صَدَقَ (S, *M, O, *Mṣb, K, TA) and صَدَقَ, (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and تَصَدَّقَ (M) and مَصْدُوقَةٌ, (O, K, TA,) which is one of the [few] inf. ns. of the measure مَفْعُولَةٌ, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مَكْدُوبَةٌ] He spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of كَذَبَ: (Mṣb: [and in like manner it is said in the S and M and O and K that صَدَقَ is the contr. of كَذَبَ:]) Er-Rághib says that صَدَقَ and كَذَبَ are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, "Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: صَدَقَ, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صَدَقَ, but may be described either as صَدَقَ or sometimes as صَدَقَ and sometimes as كَذَبَ according to two different points of view; as when one says without believing it, "Moḥammad is the Apostle of God," for this may be termed صَدَقَ because what is told is such, and it may be termed كَذَبَ because it is at variance with what the speaker conceives in his mind. (TA.) One says, صَدَقَ فِي الْحَدِيثِ [He spoke truth in the information, or narration]. (S, O, K.) And صَدَقَهُ i. e. He told him, or informed him, with truth, or veracity, (AHeyth, *M, Mṣb,*) فِي الْقَوْلِ [in the saying]; for it is trans. as well as intrans. (Mṣb.) And صَدَقَهُ الْحَدِيثُ (S, O, K, in the CK [erroneously] صَدَقَ) فَلَانًا الْحَدِيثُ He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And صَدَقَنِي سِنَّ بَكْرِهِ [He hath told me truly the age, or as to the age, of his youthful camel; or he told me the age of his youthful camel has spoken truly to me]: (S, O, K:) a prov., (S, O,) expl. in art. بَكَر [q. v.]. (K.) And أَثَرُهُ لَا يَصْدَقُ أَثَرُهُ, meaning Such a one, when asked, will not tell truly whence he comes. (M.) And صَدَقَتْ يَمِينُهُ His oath was, or proved, true. (Mṣb in art. بَت.) صَدَقْتُ اللَّهَ is an oath of the Arabs, meaning لَا صَدَقْتُ اللَّهَ [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, صَدَقَهُ التَّصِيحَةُ, and الإِخَاءُ, He rendered to him truly, or sincerely, good advice, and brotherly affection. (M.) And صَدَقُوهُمُ الْقِتَالَ (S, M, K, *TA) [They gave them battle earnestly,

not with a false show of bravery; as is implied in the S, and M, and K; i. e.] *they advanced against them boldly in fight*: (M, TA:) and in like manner, *صَدَقُوا فِي الْقِتَالِ* they advanced boldly in fight: or, accord. to Er-Rāghib, the former means *they gave them battle so as to fulfil their duty*: and hence, in the Kur [xxxiii. 23], *رَجُلٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ* Men who fulfilled the covenant that they had made with God. (TA.) And *الْبَقَاءُ صَدَقَ*, inf. n. *صَدَّقَ*, *He was firm, or steady, in encounter, or conflict*. (M, TA.) And *صَدَقَ ظَنِّي* My opinion was, or proved, true, or correct, like as one says [in the contrary case], *كَذَبَ*: (Er-Rāghib, TA:) whence, in the Kur [xxxiv. 19], *وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ*, meaning [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read *صَدَّقَ*, meaning, as Fr says, *حَقَّقَ* [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And *صَدَّقَتْهُ نَفْسُهُ* His soul [told him truth; meaning,] diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. كَذَبَ.) And *صَدَقَ الصُّبْحُ* [The dawn shone clearly]. (S in art. سَقَطَ.) [And one says of a word or the like, *يَصْدُقُ عَلَى كَذَا*, meaning *It applies correctly to such a thing*.] — *صَدَقَ الْوَحْشِيُّ*: see 2, near the end.

2. *صَدَقَهُ* (S, M, O, &c.,) inf. n. *تَصَدَّقَ*, contr. of *كَذَبَهُ*. (O, * K.) [This explanation implies several meanings here following.] *He attributed, or ascribed, to him truth, veracity, or the speaking truth*. (Msb.) And *He said to him, "Thou hast spoken truth."* (Msb.) *He accepted, or admitted, [or assented to, or believed,] what he said*: (M:) you say, *صَدَقَهُ فِي حَدِيثِهِ* [He accepted, &c., what he said in his information, or narration]: (S:) and you say *صَدَقَ بِلِسَانِهِ* [He assented to the truth of what was said with his tongue]; as well as *بِقَلْبِهِ* [with his heart, or mind]. (T in art. أَمِنَ.) *He held him to be a speaker of truth*. (MA.) [He found him to be a speaker of truth; He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce *بَيْنَ*.] *He found it (an opinion) to be true, or veritable*. (Ksh and Bq and Jel, in xxxiv. 19.) *He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. حَقَّقَهُ*: (Ksh and Bq, ibid.:) one says, *صَدَقَ الْخَبَرَ* [The trial, proof, or test, verified the information]. (S in art. خَبَرَ.) See 1, near the end. In the saying in the Kur [xxxix. 34], *وَالَّذِي جَاءَ بِالصِّدْقِ*, [which seems to be best rendered *But he who hath brought the truth and he who hath accepted it as the truth*, (see *كَذَّبَ بِالْأَمْرِ*)] 'Alee the son of Abou-Tālib is related to have said that by *بالصدق* the *الذي* is meant Moḥammad; and by *الذي صدق به*, Abou-Bekr: or, as some say, Gabriel and Moḥammad [are meant by the former and the latter respectively]: or by the former, Moḥammad; and by the latter, [every one of]

the believers: (M:) accord. to Er-Rāghib, by *وَصَدَّقَ بِهِ* is meant *and hath found, or proved, to be true (حَقَّقَ) that which he hath brought by word, by that which he hath aimed at (بِمَا تَحَرَّاهُ) by deed*. (TA.) — *صَدَقَ* is also said to signify *He said, "This thing is the truth;" like حَقَّقَ*. (TA in art. حَقَّقَ.) — And this verb also denotes *the mībālغة in the الصدق*: thus in the saying,

* *صَدَقَتْ فِيهِمْ ظُنُونِي* *

[My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.) — *صَدَقَ الْوَحْشِيُّ* (O, K, TA,) or *صَدَّقَ*, (so in a copy of the M,) † *The wild animal ran without looking aside, when charged upon, or attacked*: (M, O, K, TA:) mentioned by IDrd. (O, TA.) = *صَدَّقَهُم* *He exacted from them the poor-rate*. (TA. [See *صَدَقَهُ*].) — See also 5.

3. *صَادَقَتْهُ* (M,) inf. n. *مُصَادَقَةٌ* (S, M, O, K,) and *صَدَّقَ* (M, O, K,) the latter like *كَتَابَ*, (TA, [in the CK erroneously written *صَدَّقَ*]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (S, * M, O, * K, *) [See also 6.]

4. *اصدق المرأة* *He named for the woman a صداق [or dowry]*: (S, M, * O, K:) or *he gave her her صداق*: (M, * Msb:) or *he appointed her, or assigned her, a صداق, on taking her as his wife*: (TA:) and *he married her, or took her as his wife, on the condition of his giving her a صداق*. (Msb.) And sometimes this verb is doubly trans.; whence, in a trad., *مَاذَا تُصَدِّقُهَا*, [It was said, "What is it that thou meanest for her, or givest her, as her dowry?" and he said, "My waist-wrapper"]. (Mgh.)

5. *تصدق عليه* *He gave him (i. e. the poor, Mgh, Msb) what is termed صدقة* (M, Mgh, Msb,) meaning [an alms, or] *what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God*: (M, * Mgh:) and *عليه صدق* signifies the same; (M, TA;) and in this sense *صدق* is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], *وَتَصَدَّقْ عَلَيْنَا*: (TA:) or this means † *And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad*. (M.) One says, *تَصَدَّقْتُ بِكَذَا*, meaning *I gave such a thing as a صدقة*. (Msb.) See an ex. voce *شَقَى*. The saying, in a trad., *إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ*, meaning † [Verily God] hath conferred a favour [upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAMB, that *تصدق* signifies also *He asked, or begged, for what is termed صدقة [or alms]*: but Fr and As and others disallow the beggar's being called *مُتَصَدِّقٌ*: (Az, TA:) IKt says that the verb is improperly used in this sense

by the vulgar: (Msb:) [and accord. to J and Sgh,] one says, *مَرَرْتُ بِرَجُلٍ يَسْأَلُ*, and one should not say *يَتَصَدَّقُ*. (S, O.)

6. *تصادق* signifies *The acting, or associating, as friends, or as true, or sincere, friends, one with another*. (K. [See also 3.]) And *إ. q. صدق*: (TA:) [or rather *mutual صدق*; contr. of *تَكَاذُبَ*]: one says, *فِي الْمَوَدَّةِ تَصَادَقًا فِي الْحَدِيثِ* (S, O, TA) *They were true, or sincere, each to the other, in information, or narration, and in love, or affection; contr. of تَكَاذُبًا*. (O, TA.)

صدق is an inf. n. of *صدق* [q. v.]: (M, K:) — and is used as an epithet, applied to a man &c.: (S, M, O, K, TA:) [and] *صدق* [also, if not a mistranscription for *صَدَّقَ*,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies *Hard*, (S, M, O, Msb,) applied to a spear, (S, M, O,) and to other things: (M:) or *even, or straight*; (S, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or *hard and even or straight*, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning *hard*: or, as IB says, on the authority of IDrst, it is not from hardness, but means *combining those qualities that are commended*; and it is applied to a spear as meaning *long and pliant and hard, and the like*; and to a man, and to a woman likewise [without 3, but see what follows], as meaning *true in hardness and strength and goodness*; for, IDrst says, if it meant *hard*, one would say *حَدِيدٌ صَدَقٌ* and *حَجَرٌ صَدَقٌ*, which one does not: (TA:) and, applied to anything, (O, K, TA,) it means *complete, or perfect*, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with 3, (O, K, TA,) applied to a woman: (O:) the pl. is *صَدَقٌ*, applied to a company of men, (S, O, K,) and *صَدَقٌ* (K) and *صَدَّقُونَ*, so applied, and *صَدَقَاتٌ* applied to women: (O, K:) and Ru-beh says, describing asses,

* *مَقْدُودَةُ الْأَذَانِ صَدَقَاتُ الْحَدَقِ* *

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) *صدق* signifies also *Firm, or steady, in encounter, or conflict*: (M:) or one says *صَدَقَ اللَّقَاءُ*, applying this epithet to a man, (S, O, K, TA,) meaning thus: (TA:) and *صَدَقَ النَّظَرُ* [firm, or steady, in look]. (S, O, K, TA. [Said in the TA to be tropical.])

صدق is an inf. n. of *صدق* [q. v.]: (M, K, &c.): or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete *صدق*, as expl. above in the first paragraph of this art. (Er-Rāghib, TA.) — It is also *syn. with شِدَّة* [meaning *Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardness; and courage, bravery, or firmness of heart*]: (K, TA: [in the latter of which it is said to be tropical; but this is

evidently not the case accord. to the O, in which it is said that it radically denotes قُوَّة (i. e. strength, force, &c.) in a saying &c.: in the K it is implied by the context that it is syn. with شِدَّة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly, a noun signifying anything to which goodness is attributed is prefixed to صَدَق, governing it in the gen. case; so that one says (O) رَجُلٌ صَدِيقٌ (Sb, M, O, K) [A man of good nature or disposition or character &c.], contr. of رَجُلٌ سَوٌّ (Sb, M); and صَدِيقٌ صَدِيقٌ [a friend of good nature &c.]; (O, K); and likewise امْرَأَةٌ صَدِيقَةٌ [a woman of good nature &c.]; (K); and in like manner also جِمَارٌ صَدِيقٌ [an ass of a good kind]; (Sb, M, K); and تَوْبٌ صَدِيقٌ [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the K [x. 93], (O), وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبْوَءًا صَدِيقًا means And verily we assigned to the Children of Israel a good place of abode. (O, K.) — See also صَدَق.

صَدَقَةٌ } see صَدَاقٌ; each in two places.
صَدَقَةٌ }

صَدَقَةٌ [An alms; i. e.] a gift (S, M, Mgh, O, Mṣb, K) to the poor (S, O, Mṣb) for the sake of God, (M, K); or to obtain a recompense from God; (M, Mgh, K;*) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like زَكَاة, except that the former is primarily applied to such as is supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the زَكَاة, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Rāghib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the K [ix. 104, and in like manner its pl. in ix. 60: (Er-Rāghib, TA:) the pl. is صَدَقَاتٌ. (S, M, O, Mṣb.) It is said in a trad., لَا صَدَقَةَ فِي الْإِبِلِ الْجَارَةِ [There is no poor-rate in the case of working camels], because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S in art. جَر.) — See also صَدَاقٌ.

صَدَقَةٌ: see صَدَاقٌ, in two places.

صَدَقَةٌ: see the next paragraph.

صَدَاقٌ and صَدِيقٌ (S, M, Mgh, O, Mṣb, K), the former of which is the most common of the dial. vars. here mentioned, (Mṣb,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and صَدَقَةٌ (S, M, O, Mṣb, K), of the dial. of El-Hijáz, (Mṣb,) and صَدَقَةٌ (S, M, O, Mṣb, K), of the dial. of Temeem, (Mṣb,) and صَدَقَةٌ (M, O, Mṣb, K) and صَدَقَةٌ (M, O, K)

and صَدَقَةٌ (M, K,) The مَرْبُور (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Mṣb, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of صَدَاقٌ is صَدَقَاتٌ (M, Mgh, Mṣb,) a pl. of mult., (M,) or صَدِيقٌ (O,) or both, (K,) and أَصْدَقَةٌ, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of صَدَقَةٌ is صَدَقَاتٌ (S, Mṣb, K;) the pl. of صَدَقَةٌ is صَدَقَاتٌ and صَدَقَاتٌ (O, Mṣb, K,) which last is the worst; (K;) and the pl. of صَدَقَةٌ is صَدَقَاتٌ (Mṣb,) or صَدَقَاتٌ [by rule صَدَقَاتٌ]. (O.)

صَدَاقٌ: see the next preceding paragraph.

صَدِيقٌ 374 Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious: (Mṣb:) pl. صَدِيقٌ and صَدِيقٌ. (K.) See also أَصْدَقٌ.

صَدِيقٌ A friend: (O, K:) or a true, or sincere, friend: (S, M, Mṣb, TA:) applied likewise to a female, (S, M, O, Mṣb, K,) as also صَدِيقَةٌ (S, M, Mṣb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the K [xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce رَوَى]: its proper pl. is أَصْدِقَاءُ (S, M, O, K) and صَدَقَاتٌ and صَدَقَانٌ (M, K,) the last on the authority of Fr, (TA,) and أَصَادِقُ (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is صَدِيقٌ; one says, هُوَ صَدِيقِي, meaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S, O, K.)

صَدَاقَةٌ Love, or affection: (K:) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness: (S, M;) or true, or sincere, friendship or friendliness: (S, M, Mṣb:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Rāghib, TA.)

صَدِيقٌ dim. of صَدِيقٌ, q. v. (S, O, K.)

صَدِيقٌ One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K:) [or rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than صَدُوقٌ [q. v.]: (TA:) or i. q. مُصَدِّقٌ [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or مُصَدِّقٌ in a high, or an eminent, degree; for it is added that] the fem. as used in the K [v. 79] means superlative in الصَّدَق and التَّصَدِيق; as a possessive epithet, i. e. دَائِمُ التَّصَدِيق: (M:) or it signifies دَائِمُ التَّصَدِيق [i. e. always مُصَدِّق in one or another or all of the senses assigned to this word above: it may be correctly rendered eminently, or always, vera-

cious: and eminently, or always, accepting, or confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the “Mufradāt” [of Er-Rāghib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.)

صَادِقٌ Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Mṣb, TA.) — صَدِيقٌ صَادِقٌ is a phrase like شَعْرٌ شَاعِرٌ, meaning Eminent, and exalted, veracity. (M, TA.)* — And حَبْلَةٌ صَادِقَةٌ [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] حَبْلَةٌ كَاذِبَةٌ. (M, TA:*) said in the latter to be tropical.) See also تَمَرٌ صَادِقٌ, in two places. — One says also مَصْدَقٌ, meaning Very sweet dates. (IDrd, O.) — And بَرْدٌ صَادِقٌ Vehement, or intense, cold. (TA voce بَحْتُ &c.)

الصَّدِيقُ The small star cleaving to the middle one of [those called] بَنَاتُ نَعَشِ الْكَبْرَى [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called الشَّهَابُ, q. v.; for] it is said that the first of بَنَاتِ نَعَشِ الْكَبْرَى, that is at the extremity thereof, is named الْقَائِدُ; and the second is الْعَنَاقُ, and by the side of it is a small star named الشَّهَابُ and الصَّدِيقُ; and the third is الْحَوْرُ: (O:) or, accord. to AA, (O, TA,) the pole-star (الْقُطْبُ). (O, K, TA.) [But this is strange; and the more so as it is added in the K that it is expl. in art. قُود; for the explanation in that art. (though not free from obvious mistakes) identifies الصَّدِيقُ with الشَّهَابُ.] — And, (K,) accord. to Sh, (O, TA,) it signifies الْأَمِينُ [The trusted, trusted in, or confided in, &c.]. (O, K.) [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt in which الْأَمِينُ is applied as an epithet to the star called الصَّدِيقُ.] — And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.)

فَعَلَهُ غَبَّ صَادِقَةً [in the CK فَعَلَهُ غَبَّ صَادِقَةً] means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.)

صَدُوقٌ, mentioned in this art. in the S and Mṣb: see art. صَدَق.

أَصْدَقٌ [More, and most, true or veracious]. One says أَصْدَقُ مِنْ قَطَاةٍ [More veracious than a katāh]; because the bird thus called cries قَطَا قَطَا; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قَطَا:) hence it is called by the Arabs صَدُوقٌ: the saying is a prov. (Meyd.)

دُوْ مَصْدَقٌ (JK, S, M, O,) with fet-h, (S,) or دُوْ مَصْدَقٌ (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means صَادِقٌ حَبْلَةٌ [Earnest, not

making a false show of bravery, in the charge, or assault]; (JK, S, M, O, K;) or courageous [in the charge, or assault]: (JK:) مَصَادِقُ, occurring in a verse of Abou-Dhu-eyb, may be for ذَوُوقٍ; or it may be an anomalous pl. of صَدَقَ [used as an epithet], like مَشَابِهٌ and مَلَامِحٌ [pls. of لَمَحَ and شَبَّهَ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning الجَرَى صَادِقٌ [Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O:) [said in the TA to be tropical:] Khufāf Ibn-Nudbeh says,

* إِذَا مَا اسْتَحَمْتُ أَرْضَهُ مِنْ سَمَائِهِ *
* جَرَى وَهُوَ مُودُوعٌ وَوَاعِدٌ مُصَدِّقٌ *

meaning When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself; not beaten nor chidden, and a fulfiller of his promise to do his utmost. (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning True, or sincere]. (M.) — مُصَدِّقٌ also signifies Hardness. (Th, M.) — Also i. q. حَدٌّ [as meaning The edge of a sword]: (TA:) [in a copy of the M written جَدٌّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Eṣ-Ṣimneh [relating to a sword]. (M, TA.)

مِصْدَقٌ: see the next preceding paragraph.

مُصَدِّقٌ A man from whom the poor-rate (صَدَقَةٌ) of his cattle is exacted. (TA.)

مُصَدِّقٌ One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) = Also The exactor, or collector, (S, M, O, Mṣb, K, TA,) of the صَدَقَاتِ, (S, O, Mṣb, K, TA,) i. e. (TA) of the حَقُوقِ [or dues, meaning poor-rates], (M, TA,) of the cattle, (Mṣb,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.)

مُصَدِّقٌ: see مُصَدِّقٌ.

مُصَدِّقٌ A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Ḥar p. 106.) One says, هَذَا مُصَدِّقٌ هَذَا This is what confirms, or proves, the truth of this. (S.) And شَيْءٌ لَيْسَ لَهُ مُصَدِّقٌ [A thing having nothing to verify it]. (IAar, TA in art. بَرَقَ.)

مُصَدِّقَةٌ [see 1, near the beginning]. One says لَيْسَ لِحِمْلَتِي مُصَدِّقَةٌ [meaning There is no earnestness attributable to his charge, or assault]; like as one says [in the contr. case], لَيْسَ لَهَا مُكْدُونَةٌ. (M.)

مُتَصَدِّقٌ One who gives what is termed صَدَقَةٌ [meaning alms]: (S, O, Mṣb, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and Aṣ and others: (TA:) [J, also,

and Sgh and Fei, say that] it has only the former meaning: (S, O, Mṣb:) it is also pronounced مُصَدِّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S,* O,* Mṣb, K;*) and this pronunciation of the pl. both masc. and fem. occurs in the Kṣur lvi. 17, (S, O, K,) where Ibn-Ketheer and Abou-Bekr, differing from others, read without tesheed to the ص. (O.)

صدل

صَيْدَلٌ Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حَجَارَةُ الْعَقَائِرِ [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صَيْدَلَةٌ [The trade of the صَيْدَلَانِي;] the sale of عَطَارَةٌ [i. e. drugs and perfumes]. (K,* TA.)

صَيْدَلَانِيٌّ (S, M, Mgh, Mṣb, K) a word of well-known meaning: (M:) A seller of medicines (Mgh, Mṣb, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صَيْدَلَانٌ, the name of a town or place, (K,) or from صَيْدَلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and صَيْدَلَانِيٌّ signifies the same, (S, Mṣb, K, [in the CK, erroneously, صَيْدَلَانِيٌّ],) and so صَيْدَلَانِيٌّ: (K in this art., and O and K in art. صَدَلٌ:) the pl. of the first is صَيْدَلَةٌ. (M, Mgh, Mṣb, K.) — Also A hing: and so صَيْدَلَانِيٌّ. (M in art. صَدَن.)

صدم

1. صَدَمَهُ, (S, M, K,) aor. َ , (M, K,) inf. n. صَدَمٌ, (S, M, Mgh, K,) He dashed himself, i. e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, الْكَلْبُ إِذَا قَتَلَ الصَّيْدَ صَدَمًا لَا يُؤْكَلُ [i. e. When the dog kills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] — And صَدَمَهُ, aor. as above, (Mṣb,) and so the inf. n., (Mgh, Mṣb, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Mṣb, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالْشَّرِّ [I repelled evil with evil]. (TA.) — And صَدَمْتُهُ حَمِيًّا الْكَأْسُ i. e. † [The intoxicating influence of the cup of wine] smote him [or attacked him] in his head. (TA.) — And صَدَمَهُمْ أَمْرٌ, (M, TA,) inf. n. as above, (K,) † An event befell them. (M, K,* TA.) — And صَدَمَهُ بِالْقَوْلِ + He silenced him by speech. (Mṣb.)

3. صَادَمَهُ, (S, K, TA,) inf. n. مُصَادَمَةٌ, (TA,) He, or it, dashed against him, or it, being dashed against by him, or it: (S,* PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K,* PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K,* TA;) syn. دَافَعَهُ: (TA, and Ḥam p. 313:) and i. q. سَاكَّهُ [i. e. he struck him, or it; or struck him, or it, vehemently, with a broad

thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الْحَبَارُ means صَدَمَهُ [i. e. The ass dashed against him; &c.]. (Mṣb in art. شَمَر.)

6. تَصَادَمَا, (S, Mgh,) said of two men running, (Mgh,) and اصْطَدَمَا, (S, Mgh, K,) said of two horsemen, (Mgh,) and of two stallion [camels], (TA,) They dashed themselves together, each against the other: (S,* TA, PS:) or they struck, or knocked, [against] each other; they collided; (K,* TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Mṣb:) [or they pushed, thrust, or repelled, each other: (see 1:)] and تصادموا they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA;) but in the M, only the inf. n. is mentioned; like two ships in the sea. (TA.)

8: see the next preceding paragraph.

صَدْمٌ The rugged portion of a [stony tract such as is termed] حَرَّةٌ; as also صِدْمَةٌ. (ISH, TA.)

صَدْمَةٌ A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and a vehement befalling of an event. (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (S, Mṣb, TA) i. e. + [Patience is to be exercised] at the first [shock, or] assault, or attack, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Mṣb,) but it is [most] commended, (S,) or is most rewarded, (Mṣb,) on the occasion of the sharpness, or vehemence, thereof. (S, Mṣb.) And one says, أَتَيْتُ وَاحِدَةً عَلَى الْأَمْرَيْنِ صَدْمَةً وَاحِدَةً [I made an end of the two affairs at one dash, or at one stroke]. (TA.) = And A baldness in the side of the forehead; syn. نَزْعَةٌ. (K.) — See also الصَّدِمَتَانِ, in two places.

صِدْمَةٌ: see صِدْمَةٌ.

الصَّدِمَتَانِ (AZ, S, M, K) and الصَّدِمَتَانِ (K) جَبِينَانِ [or two parts whereof each is termed جَبِينٌ, above the temple, on either side of the forehead]: (K:) or the two sides (AZ, S, M, K) of the جَبِينِ (AZ, S, K) or of the جَبِينَانِ (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is the two sides of the forehead. (TA.) — And الصَّدِمَتَانِ [i. e. الصَّدِمَتَانِ or الصَّدِمَتَانِ] signifies also The two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.)

صَدَامٌ: see what next follows.

صَدَامٌ, (S, K,) or صَدَامٌ, (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صَدَاعٌ and زَكَامٌ and دَوَارٌ and other terms for diseases, (TA,) A

certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

أَصْدُمُ Bald in the sides of the forehead. (K.)

مُصْدَرٌ A man vehement in war, and courageous; or a warrior; or known, experienced warrior; syn. **مُحَرَّبٌ**. (M.)

إِبِلٌ مُصَدَّمَةٌ: see what follows.

جَمَلٌ مُصْدُورٌ A camel affected with [the disease termed] **صَدَامٌ**: and **إِبِلٌ مُصَدَّمَةٌ** [camels affected therewith]. (TA.)

صدن

صَيْدَنٌ A firm, strong, or compact, building. (M.)—And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] **كَسَاءٌ** that is stout, or strong, or that is thick, or compact, in texture. (K.)—And A king; (S, M, K;) because of the firmness of his rule; or his state, or condition; as also **صَيْدَانِيٌّ** and **صَيْدَلَانِيٌّ**. (M.)—And A fox; (S, M, K;) as also **صَيْدَانِيٌّ**: (K:) or **الصَيْدَنُ** is one of the names thereof. (TA.)—And The hyena. (K.)—See also **صَيْدَانِيٌّ**.—Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.)—And, as also **صَيْدَلٌ**, Stones [i. e. pieces of ore] of silver: to which are likened what are termed **حِجَارَةُ الْعَقَائِرِ**. (IDrst, TA. [See **صَيْدَلٌ**; and see also **صَيْدَانٌ**, below.])

صَيْدَانٌ Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also **صَيْدَنٌ**, above, last signification. And see **صَيْدَانٌ** in art. **صيد**.]—And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. **صيد**, in which it is mentioned in the S and L and K.) [See, again, **صَيْدَانٌ**, and also **صَيْدَاءٌ**, in art. **صيد**.]—And Small pebbles: (IAqr, M, TA:) or so **صَيْدَانُ الْحَصَى**. (L in art. **صيد**.)

صَيْدَانَةٌ [as a n. un.: see **صَيْدَانٌ**, above.—Also] Rugged, hard ground, in which is fine stone. (M, TA.)—See also two other significations (mentioned here in the TA) in art. **صيد**.

صَيْدَانِيٌّ A certain creeping thing, (**دَابَّةٌ**, M,) or a small creeping thing, (**دَوْبِيَّةٌ**, S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A'Obeid; (S;) also called **صَيْدَنٌ**: (S, K:) accord. to IKh, a certain small creeping thing (**دَوْبِيَّةٌ**) that collects pieces of stick, or wood, from the plants: accord. to IAqr, a certain creeping thing (**دَابَّةٌ**) having many legs, so many that they cannot be counted, which are short and long. (TA.)—See also **صَيْدَنٌ**, in two places.—Also i. q. **صَيْدَلَانِيٌّ** (S, Mgh, K, TA) as meaning A

seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from **صَيْدَنٌ** in a sense expl. above as syn. with **صَيْدَلٌ**. (TA.)

صدو

1. **صَدَوُ** as an inf. n. of which the verb is **صَدَا**: see 2 in art. **صدى**, in two places.

صَدَوُ as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] **أَسَدُودٌ**. (M, TA.)

صدى

1. **صَدِيٌّ**, (S, M, Mgh, Msh, K,) aor. **يَصْدِي**, (S, Mgh, Msh,) inf. n. **صَدَى**, *He thirsted*: (S, M, Mgh, Msh, K:) or *he thirsted vehemently*. (M.)=**صَدَا**, inf. n. **صَدَوُ**: see 2, in two places.

2. **تَصْدِيَةٌ** signifies The clapping with the hands; syn. **تَصْفِيْقٌ**; (S, K;) accord. to Er-Rághib, as being like the echo (**الصَّدى**), inasmuch as there is no profit in it; (TA;) or it is from **الصَّدُ**, because they [who practised it in their worship] used to turn away (**كَانُوا يَصْطَوْنُ**) from El-Islám; (K;) [see more in the second paragraph of art. **صد**]; and **صَدَوُ** [an inf. n. of which the verb is **صَدَا**] signifies the same; (K;) and so **تَصَدَّ** [which] signifies the same; (K;) and so **تَصَدَّ** of which AHeyth cites as an ex. the saying of Hassán

صَلَاتُهُمُ التَّصْدِي وَالْمُكَاةُ

[Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: (TA:) one says of a man, **صَدِيٌّ**, (M,) or **صَدِيٌّ** **بِيَدَيْهِ**, (TA,) meaning *He clapped with his hands*; (M, TA;) [said to be] originally **صَدَدٌ**; (M;) and **صَدَا** **بِيَدَيْهِ**, inf. n. **صَدَوُ** [mentioned above], meaning the same. (TK.)=See also **مَصْدِيَّةٌ**.

3. **صَادَاهُ**, (K,) inf. n. **مُصَادَاةٌ**, (S,) *He imitated him, or it*; syn. **عَارَضَهُ**; (S,* K:) and *he, or it, corresponded, and was equal, to him, or it*. (TA.) In the Kur xxxviii. 1, some read **صَادُو**, with kesr, as an imperative from **المُصَادَاةُ** (Bd, TA) as meaning **المُعَارَضَةُ**; and hence **الصَّدى** [i. e. the echo], because it imitates (**يُعَارِضُ**) the first sound: so that the meaning is, *Imitate thou (عَارِضُ) the Kur-án by thy works*. (Bd.)—[And] i. q. **دَبْرَةٌ** [i. e. *He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it*]; relating to an affair: (M:) [or] **المُصَادَاةُ** signifies the turning about, or revolving, the opinion, or idea, [that one forms] respecting the management (**تَدْبِيرٌ**) of a thing, and the doing of it: (Ham p. 35:) [or,] accord. to Aq, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, **بَثَّ أَصَادِيهَا طَوْلٌ** [I passed all my night minding her atten-

tively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, **يُصَادِي إِبِلَهُ** [*He minds attentively, &c., his camels*]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.)—And *He soothed, coaxed, wheedled, or cajoled him; or deceived, deluded, beguiled, circumvented, or outwitted him; or strove, endeavoured, or desired, to do so*: syn. **دَارَاهُ**, (S, M, K, TA,) and **دَاجَاهُ**, and **سَاتَرَهُ**, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and **لَابَنَهُ**. (M.) **مَنْ صَادَكَ فَقَدْ صَادَكَ** [*He who soothes thee, or coaxes thee, surely ensnares thee*] is a saying mentioned in the A. (TA.)

4. **أَصَدَى** It (a mountain) returned an echo. (S,* K.)—And *He (a man, TA) died*; (K, TA;) as though [meaning] *his echo ceased*; the † having a privative effect. (TA.)

5. **التَّصْدِي**, accord. to Er-Rághib, signifies *The corresponding to a thing like as does the echo returning from the mountain*. (TA.) [But accord. to others,] **تَصْدِي لَهُ** is originally **تَصَدَّدَ**; (Az and L in art. **صد**;) and signifies **تَعَرَّضَ**, (S, M, K,) and **تَضَرَّعَ**. (M.) [See 5 in art. **صد**; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.]—It signifies also *The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so*. (TA.)—And *The diverting oneself*. (TA.)—See also 2.

صَدَى [sometimes written **صَدَا**] An echo; i. e. **الصَّدى** signifies *what the mountain returns to him who utters a sound, or voice, or cry, therein*; (K;) or *the sound of the mountain and the like that responds to one*; (M;) or *what responds to one with the like of his voice, or cry, in the mountains &c.* (S.) One says, **صَرَ صَدَاهُ** † [*His echo became dumb, or may his echo become dumb*]; (S, TA;) meaning *he perished, or may he perish*: (S and K and TA in art. **صمر**;) and **أَصَرَ اللَّهُ صَدَاهُ** † [*May God make his echo to return no sound*]; (S, K, TA;) meaning *may God destroy him*: (S, K, and TA in art. **صمر**;) for when a man dies, the **صَدَى** hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.])—And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.)—Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, **أَصَرَ اللَّهُ صَدَاهُ** [*May God render deaf the part of his brain which is the seat of hearing*]. (TA.)—And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, **خَشْوٌ**) of the head; (M, K, TA;) also called the **هَامَةُ**. (TA.) One says, **صَدَعَ اللَّهُ صَدَاهُ** [*May God crack his brain, or the contents of his head*]. (M.)—And A bird that cries in the

هَامَةٌ [or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (مِنْ رَأْسِهِ, M,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the هَامَةٌ; (M:) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A'Obeyd; and some of them used to say that the bones of the dead became a هَامَةٌ, which flew: pl. أُصْدَاءُ: (TA:) and [this may be meant by the saying that it signifies] the male of the بَوْمُ (S, M, K, TA) and هَامُ: pl. أُصْدَاءُ: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بَوْمَةُ, i. e. the هَامَةُ, the male being called the صدی; and it cried upon his grave, اِسْقُونِي اِسْقُونِي [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i. e. his جَنَّة [or corpse]. (Jm, TA.) — And, (K,) accord. to El-'Adebbes, (S,) [A cricket;] a certain flying thing, that creaks by night, and hops, (S, K,) and flies, thought by the [common] people to be the جَنْدَب, but it is only the صدی, the جَنْدَب being smaller than the صدی. (S. [See also الصَّرَار.]) — And A certain fish, black, long, (K, TA,) and bulky: n. un. صَدَاة. (TA.) — And [A man] small, or slender, in person; (AA, M, K, TA;) and so صَدًا, with ء, as mentioned by Az. (TA. [See also صَدَع and صَدَع.]) — And Knowing in respect of what is conducive to the good of cattle: (K:) or صدی مَال means thus: (M:) or gentle in the management of cattle; like اِزَاءُ مَال: so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, اِنَّهُ لَصَدِي اِيْل, meaning Verily he is knowing in respect of camels, and of what is conducive to their good. (S.) = Also Thirst: (S, M, K:) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) — See also the next paragraph. = And The act of the مَتَصَدِّي (M, K, TA,) i. e., [as is indicated in the M.] of him who raises his head and breast, looking towards, or regarding, a thing; and so صَدَاة. (TA.)

٦٨٦

صد and صَاد and صَدِيَان (S, M, Msh, K) and صَدِي [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Msh, K:) or thirsting vehemently: (M:) fem. [of the first] صَدِيَّة (Msh) and [of the second] صَادِيَّة (Msh, K) and [of the third] صَدِيَا (S, M, Msh, K:) and the pl. of صَادِيَّة صَوَادِي. (Ham p. 329.)

صَدَاة: see صَدِي, last sentence.

صَدِيَان and its fem., صَدِيَا: see صَدِي.

٦٨٦

صَاد (fem. with ة, and pl. of the latter صَوَادِي: see صَدِي. — As pl. of صَادِيَّة, (M,) صَوَادِي signifies [also] Tall palm-trees: (S, K:) and sometimes, such as drink not water: (S:) or palm-trees that drink water: [thus in a copy of the M:] and some say, such as are tall thereof, and of other trees. (M.)

كَأْسٌ مُصَدَاةٌ [A cup of wine] having much water: contr. of مُعَرَّفَةٌ, this meaning "having little water." (M.)

مِصْدَاةٌ A man who thirsts much. (M.)

مُصَدِّيَّة The woman who faces, or decorates, (تَصَدِّي, [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,] the وَسَادَةُ [i. e. pillow, or cushion,] with الارْتَدَج, meaning black lines, upon the leather [that forms its covering]. (TA.)

ص

1. صَرَّ (S, A, TA,) aor. َ, (S, TA,) inf. n. صَرِير, said of the جَنْدَب [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (نَاب, so in a copy of the S in the place of بَاب in other copies as in the A and TA,) It made a sound, or noise; (S, A, TA;) or a prolonged sound or noise; [meaning it creaked; or made a creaking, or grating, sound;] and so anything that makes a similar prolonged sound: and [in like manner] اصْطَرَّتْ said of a mast (سَارِيَّة), it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slighness, and reiteration, of the sound, they use the reduplicative form, صَرَصَر, inf. n. صَرَصَرَةٌ, (S, TA,) signifying he (the bird called أَخْطَب, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) uttered his [reiterated quavering] cry; (S, M, A, TA;) as though they imitated prolongation in the cry of the جَنْدَب [and the like], and reiteration in the cry of the أَخْطَب [and the like thereof]. (S, TA.) صَرَّ الْجَنْدَب is a prov., expl. in art. جَدَب [q. v.]. (TA in that art.) — Also He (a sparrow) [chirped, or] uttered a cry, or cries. (TA.) — صَرَّ, aor. َ, inf. n. صَر and صَرِير; and صَرَصَر; He cried, called out, or raised a cry or clamour, (M, K,) with vehemence, (K,) or with the utmost vehemence: (M:) and [in like manner] one says, جَاءَ يَصْطَرُّ He came [making a clamour, or] in clamour. (TA.) — And صَرَّ صِمَاخُهُ, inf. n. صَرِير, His ear-hole sounded, (M, K,) or tingled, or rang, (A,) by reason of thirst. (M, A, K.) And صَرَّتِ الْأُذُنُ The ear tingled, or rang. (ISK, A.) — And صَرَّ, aor. as above, He thirsted [app. so as to hear a ringing in his ears]. (IAqr.) = صَرَّ [as inf. n. of صَرَّ] also signifies The act of binding [a captive, &c.: see the pass. part. n., مَصْرُور]. (Mgh.) — You say, صَرَّ, [aor. َ,] (S, M, A,) inf. n. صَرَّ, (M, TA,) He tied up a purse, (S, M, TA,) and money in a purse. (A.) —

And صَرَّ النَّاقَةَ (S, M, K) and بِالنَّاقَةِ, (M, K,) or صَرَّ النَّاقَةَ بِالْصَّرَارِ, (Msh,) aor. َ, (M, Msh, K,) inf. n. صَرَّ; (M, K;) [and app. صَرَّرَهَا; (see the pass. part. n., voce مَصْرُور;)] He bound the صَرَارِ [q. v.] upon the she-camel; (S;) [i. e.] he bound the she-camel's udder with the صَرَارِ: (M, Msh, K, TA;) and صَرَّ الْأَطْبَاءُ بِالْصَّرَارِ [He bound the teats with the صَرَارِ]. (A.) [See a verse of El-Kumeyt cited voce رَجُل: and see also what there follows it.] — [Hence,] صَرَّهَا means also + He left off milking her [i. e. the camel]. (Msh.) — And تَصَرَّ, [aor. of صَرَّت,] said of a leathern bucket (دَلْو) that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, TA.) — And one says, صَرَّ عَلَى الطَّرِيقِ فَلَا, [He closed, or has closed, against me the road, or way, so that I find not any passage]. (A.) And صَرَّتْ عَلَى هَذِهِ الْبَلَدَةِ فَلَا أَجْدُ مِنْهَا مَخْلَصًا [This town has become closed against me so that I find not any way of escape from it]. (A.) —

And صَرَّ أُذُنَيْهِ, [aor. َ, inf. n. صَرَّ,] He (a horse) contracted his ears to his head: (ISK, S;) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also أَصْرَفَهَا: (A:) and أَصْرَفَ used intransitively, (ISK, S,) without the mention of the ears, (A,) signifies the same as صَرَّ أُذُنَهُ and صَرَّ بِأُذُنَيْهِ (ISK, S, A:) and صَرَّ أُذُنَيْهِ, aor. and inf. n. as above; and أَصْرَفَ بِهَا; he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also صَرَّرَهَا. (TA.) — [The inf. n.] صَرَّ signifies also The act of confining, withholding, hindering, or preventing. (TA.) — And صَرَّ † He had an iron collar put upon his neck, or round his neck and hands together. (A.) — And صَرَّ, aor. َ, He collected together a thing, or things, (IAqr,) or anything. (TA.) And صَرَّرَ كَلَامًا + He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And صَرَّرَ الْبَالِ inf. n. صَرَصَرَةٌ, He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, TA.) = And صَرَّ It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

2: see 1, in three places. = صَرَّرَتْ said of a she-camel, She preceded. (Abou-Leylā, M, K.)

3. صَارَهُ عَلَى الشَّيْءِ He compelled him against his will to do the thing. (S, K.)

4: see 1, latter part, in three places. = اصْرَّ عَلَيْهِ (S, TA,) inf. n. اِصْرَار, (TA,) + He persevered, or persisted, in it; or hept to it perseveringly. (S, TA.) You say, اصْرَعْ عَلَى فَعْلِهِ + He persevered, or persisted, in doing it. (Msh.) And اصْرَعْ عَلَى الدُّنْبِ † He persevered, or persisted, in the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — And + He

determined, resolved, or decided, upon it. (M, Mgh, K.) You say, اصْرَ عَلَى فَعْلِهِ + He determined, resolved, or decided, upon going on in doing it, and not turning back. (TA.) — اصْرَ + He hastened (M, K) somewhat (M) in running: (M, K: [in the CK, for اصْرَ يَعْدُو اَسْرَعَ, is put اصْرَ يَعْدُو اَسْرَعَ:] accord. to A'Obeid, the verb in this sense is اصْرَ; but Et-Tosseer asserts that this is a mistranscription. (M.) = اصْرَ السَّنْبِلُ The ears of corn became such as are termed صَرَر [q. v.]: (M, K: [or] accord. to ISh, one says, اصْرَ الزَّرْعُ, inf. n. اِصْرَارُ, meaning The seed-produce [i. e. corn] put forth the extremities of its awn, before its ears had become developed. (TA.)

8: see 1, former half, in two places. = اصْطَرَّ said of a solid hoof, It was, or became, narrow, or contracted, (S, TA,) in an unseemly manner, or immoderately. (TA.)

R. Q. 1. صَرَصَر, inf. n. صَرَصَرَة: see 1, former half, in two places: = and the same paragraph, last sentence but one.

صَرَّ A leathern bucket (دَلْو) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, * TA.) = See also صَرِيرَة.

صَرَّ (S, M, A, Mgh, K) and صَرَّة (M, A, K) Cold: (Th, M, A, Mgh, K: or intense cold: (Zj, M, A, K: as also صَرَصَر: (Ham p. 719: or cold that smites the herbage and the seed-produce of the field: (S: in the K̲ur̲ iii. 113, the first of these words has the first of the meanings expl. above: (IAmb: or the second meaning: (Zj: or signifies noise and commotion: or, accord. to I'Ab, fire. (IAmb.) — And رِيحٌ صَرَّ (M, A, K) and صَرَصَر (S, M, A, K) A wind intensely cold: (S, M, A, K: or very intensely cold: (T in explanation of the latter: or vehemently loud: (M, A, K: of صَرَصَر some say that it is originally صَرَر, from صَر meaning "cold;" the incipient letter being repeated, and put in the place of the medial ر: others, that it is from صَرِير البَاب ["the creaking of the door"], and from صَرَّة meaning "vociferation, or clamour." (ISk.) — And صَر is the name of A certain bird, like the sparrow (K, TA) in size, (TA,) of a yellow colour: (K, TA: so called because of its cry: or, as some say, the sparrow (عُصْفُور) itself. (TA.)

صَرَّة Vociferation, or clamour: (S, M, A, TA:) so in the K̲ur̲ li. 29: (TA: or the most vehement vociferation or clamour or crying (Zj, M, K*) of a man and of a bird &c. (Zj, M.) [In the K, this meaning is erroneously assigned to صَرَّة.] — And Vehemence of grief or anxiety (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M: and vehemence of the heat of summer. (S, A.) — And A contraction, or much contraction, and sternness, or moroseness, of the face, (K, TA,) by reason of dislike, or hatred. (TA.) = Also A company, a collection,

or an assemblage. (S, M, K.) So in the following words of Imra-el-Kays:

* جَوَاحِرُهَا فِي صَرَّةٍ لَمْ تَزَلْ *
(S, M) i. e. Those of them that remained behind, in a herd, not dispersed: (EM p. 48: [see the entire verse voce صَرَّة:] or فِي صَرَّة here means in [the midst of] clamour: (S: or in vehemence of grief or anxiety. (S, M.) = Also i. q. عَقْفَة (M, K) [i. e.] A certain bead (خَرَزَة) by which women fascinate men so as to withhold them from other women. (Lh, M, K, TA. [This is evidently what is meant by عَقْفَة, but is given in the M and K as a signification distinct therefrom.]) = See also مَصْرَة.

صَرَّة A purse (شَرَج, M, K, in the CK شَرَج,) for money: (S, M, A, Mgh, K: as also مَصْر, with fet-h, (TA,) or مَصْرَة: (so in a copy of the A: pl. of the first, صَرَر. (Mgh.) Hence the prov., اِفْتَحْ صَرْرَكَ تَعْلَمْ عَجْرَكَ, meaning + Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know [thy vices, or faults, or] thy good from thy evil. (Meyd. [See also صَرَد, last explanation.])

صَرَّة: see صَر.

صَرَّر Ears of corn (سُنْبِل) after the culm 'is produced, (M, K, [in the CK, يُقَصَّب is put in the place of يُقَصَّب,]) before they become apparent: (M: or ears of corn while the farina has not come forth into them: n. un. with ة: (AHn, M, K: or, accord. to ISh, corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them. (TA.) [See 4, last sentence.]

صَرَّر: see صَرَّة, in two places.

صَرَار The thing with which a she-camel's udder is bound: (M, K: the string which is tied over the she-camel's udder and over the [piece of wood called] تَوْدِيَة, in order that her young one may not suck her: (S: and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعَر: (TA: or a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her: (Mgh: pl. أَصَرَة. (M, A, K.) It is a custom of the Arabs to bind the صَرَار upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the اصْرَة and milk. (IAth.) — [Hence,] جَعَلْتُ دُونَ فَلَانٍ صَرَارًا, † I put an obstruction, or obstacle, in the way of such a one. (A.) = Also Elevated places over which the water does not come. (S.)

صَرَّر: see صَرَّة.

صَرَارَة: see the next paragraph, in three places. صَرَارَة (S, M, A, Mgh, K) and صَارُورَة (S, M, Mgh, K) and صَرُور and صَارُور (M, K) and

صَرَارَة (S, M, K) and صَرُورَة (S, M, Mgh, K) and صَارُور (M) or صَارُورَة (Sgh, K,) the last like عَاشُورَة, mentioned on the authority of Ks, (TA,) A man who has not performed the pilgrimage to Mekkeh: (S, M, A, Mgh, K: so called from صَر, signifying the "act of confining, withholding, hindering, or preventing;" (TA: or because the person so called refrains from expending of his property in pilgrimage: (Mgh: you say also, اِمْرَاةٌ صَرُورَة a woman who has not performed the pilgrimage to Mekkeh: (S, Mgh: pl. صَرَار and صَرَارَة: (K: [or, rather, the former is a coll. gen. n., of which صَرَارَة is the n. of un.; and the latter is a quasi-pl. n., like صَكَابَة, as well as n. un. of صَرَار:] Fr cites, from certain of the Arabs, صَرَار as used collectively; and one of the number is termed صَرَارَة: (S: each of the forms ending with the relative ي receives the dual and pl. and fem. inflections: and accord. to I'Ab, the forms preceding those receive also the dual and pl. inflections: (M, * TA: and some say that صَارُور is pl. of صَارُورَة: (TA: or صَارُورَة and صَارُور (M,) or صَرُورَة (Lh, S, M, A, Mgh,) as occurring in the poetry of En-Nābighah, (Yaḡkoob, S,) not used without ة, (Lh, M,) or all the sing. forms above mentioned, (K,) signify one who has not married: (M, A, K: or who has not had intercourse with women: as though he had determined (أَصْر) upon relinquishing them: (Yaḡkoob, S, Mgh:*) applied in like manner to a woman, and to a plurality of persons: (M, K: the ة in صَرُورَة applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — It is said in a trad., لَا صَرُورَة فِي الْإِسْلَامِ, (S, M,) meaning, accord. to A'Obeid, There is no abstinence from intercourse with women in El-Islām: (M, TA: i. e., no one should say, I will not marry: (TA: thus he makes صَرُورَة a noun signifying an accident: but it is better known as an epithet: (M: and IAth says that the meaning is, he who slays another in the حَرَم [or sacred territory of Mekkeh] shall be slain: his saying, "I am a صَرُورَة; I have not performed the pilgrimage, and I know not the sacredness of the حَرَم;" shall not be accepted of him: for in the Time of Ignorance, the Kaḡbeh was a place of refuge. (TA.)

صَرِيرَة i. q. مَصْرُورَة [i. e. Dirhems, or pieces of money, tied up in a purse]: (K: termed in the present day صَر. (TA.) = See also صَارَة.

صَرَارِي A sailor: (S, M, K: like صَار: (S: pl. صَرَارِيُون (S, M, K: it has no broken pl.: (M: or صَرَارِي should be [without tenween, imperfectly decl., and] mentioned in art. صَرِي; for it is pl. of صَرَّ, which is pl. of صَار, which J has mentioned in art. صَرِي: AHāt used to say that صَرَّ is a sing., like حَسَن; but without sufficient authority: and J has regarded صَرَارِي as a sing. in consequence of his finding it to have the same construction as a sing. in verses of Arabs;

whence he imagined the ζ in it to be the relative ζ , as is shown by his mentioning the word in this place. (IB.)

صُرُورَةٌ: see صُرُورِي.

صُرِّي: see صَرَّى: = and see also art. صَرَّى.

صِرَى: see the next paragraph.

هُوَ مِنِّي, said of an oath, (S,) or هِيَ مِنِّي صِرَى, and صِرَى, (M, K,) and أَصِرَى, and صِرَى, and أَصِرَى, (Yaakoob, S, M, K,) and صِرَى and صِرَى, (K, TA,) or صِرَى and صِرَى, (as in a copy of the M,) *It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.)* Abou-Semmál El-Asadee, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee:" (S:) or, "O God, if Thou restore her not to me, I will not say a prayer to Thee:" (TA:) and he found her, her nose-rein having caught to a thorn-tree (عُوسَجَة); and he took her, and said, عَلَيْهِ رَبِّي إِنَّهَا مِنِّي صِرَى *My Lord knew that it was a determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from أَصَرْتُ عَلَى الشَّيْءِ "I persevered, or persisted, in the thing:" (S:) [or "I determined, or resolved, upon the thing:"]* AHeyth says, صِرَى, i. e., *Determine thou, or resolve thou; as though he addressed himself; from أَصَرَ عَلَى فِعْلِهِ "he determined, or resolved, upon going on in doing it, and not turning back:"* it is also said that أَصِرَى is changed into أَصِرَى, like as they say يَا أَبَا أُنْت and يَا أَبَا أُنْت in like manner, صِرَى is changed into صِرَى; the ا in أَصِرَى being elided: not that they are two dial. vars., أَصَرْتُ عَلَى الشَّيْءِ and صَرَرْتُ عَلَى الشَّيْءِ: and Fr. says that صِرَى and أَصِرَى are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the ي into ا [written ي after fet-h]: and in like manner, [changing verbs into nouns,] they say, وَنُبِي عَنْ قِيلٍ وَقَالَ &c. (TA.) Accord. to AZ, one says, إِنَّهَا مِنِّي لِأَصِرَى meaning *Verily, it is a truth, or reality, from me;* and Abou-Málik says the same of أَصِرَى. (TA.)

صِرْيَ: see the next preceding paragraph, in three places.

صَرِيَّ and صَرِيَّ A dirhem, (S, M, A, K,) and a deenār, (A,) *that sounds*, (S, M, K,) or *rings*, (A,) *when struck*: (S, M, A, K; in some copies of the last of which, in the place of إِذَا نُقِرَ, is put إِذَا نَقِدَ: TA:) accord. to some, used only in negative phrases: (IAq, M;) thus used in the phrase, مَا فَلَانٌ صَرِيٌّ, [expl. as] meaning *Such a one has not a dirhem nor a deenār*: (IAq, A:*) and so used, as meaning *a dirhem*, by Khālid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)

Bk. I.

صری: see صری.

صَرِي: see صَرِي: = and see also صَرِي.

الصَّارَ (Mṣb,) or صَرَّارُ اللَّيْلِ (S, K,) or both, (Mgh in art. **خُطْب**), and الصَّرَصُ (M and L in art. **جَد**), *The جَدُّدُ*; [a cricket, which is called the صَرَّار in the present day]; (S, M, Mgh, L;) *a certain thing that creaks* (يَصُرُّ); (Mṣb;) *a small flying thing*; (K;) it is *larger than the جُنْدُب*, and is *called by some of the Arabs* الصَّدَى: (S, Mgh:) A'Obeyd says that this last term signifies a certain flying thing that creaks (يَصُرُّ) by night, and hops, and flies, thought by the [common] people to be the جُنْدُب, and found in the deserts. (Mṣb.)

صُرَانٌ Such as grow in hard ground (جَلَدٌ [in the CK, erroneously, جَلْدٌ]) of the trees termed شَجَرُ الْعَلَكِ, (K, TA,) and of other trees. (TA.)

صُرُورٌ: see صُر, in three places. = and see صُرُورٌ. — Also *A certain insect* (دَوْبَةٌ), (M, K, TA,) beneath the ground, that creaks (تَصُرُّ) in the days of the [season called] رَبِيع; (TA;) and so صُرُورٌ and صُرُورٌ. (M, K, TA.) [Accord. to Forskål, (Descr. Animal., p. xxii.,) صُرُورٌ, pronounced "sursur," is applied to an insect which he terms *Blatta Aegyptiaca*.] — And *The cock*: (K, TA: [written by Golius and Freytag صُرُورٌ:]) so called because of his cry. (TA.) — See also صُرُورٌ.

صُرْصُور: see صُرْصُور: — and see also صُرْصُور.

صَرَصَرَانُ: see the next paragraph, in two places.

صُرْصُرَانِي sing. of صُرْصُرَانِيَّاتُ (S, Mṣb,) which signifies Camels *between the* بَحَاتِي [or *Bactrian* (in the CK, erroneously, نَجَاتِي)] *and the Arabian* : (S, M, Mṣb, K:) or *such as are called* فَوَالِج : (S, M, K:) and صُرْصُرَانٌ [if not a mis-transcription] signifies the same. (TA.) [See also صُرْصُورٌ. — And صُرْصُرَانِي (S, M, K) and صُرْصُرَانٌ (M, K) *A species of fish, (S,) a certain smooth fish, (M, K,) of the sea. (S, M.)*

صُرُور *Large camels*; (S, M, K;) as also
 صُرُور and صُرُور. (TA.) — And A camel of
 the species called بَحْتِي [i. e. *Bactrian*]: (M,
 K:;) [see also صُرُورَانِي:] or its offspring; as also
 سُرُور: (M:) or an excellent stallion-camel.
 (IAar.) — See also صُرُور. = Also A ship, or
 boat: [or a long, or great, ship or boat:] and so
 قُرُور. (TA.)

الصَّارِصَةُ *The Nabathæans of Syria.* (S, K.)

رَجُلٌ صَارَ بَيْنَ عَيْنَيْهِ A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) — And صَارٌ signifies Trees (شَجَرٌ) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.)

صَارَةٌ *A want; a thing wanted; an object of want; or a needful, or requisite, thing:* (S, M, K:) pl. صَوَارٌ. (TA.) One says, لِي قَبِيلٌ فَلَانٌ صَارَةٌ, [I have a want to be supplied to me on the part of such a one]. (A'Obeid, S.) — Also *Thirst:* (S, K:) pl. صَوَارِئُر, (K,) which is extr., (TA,) and صَوَارٌ: (K:) or the latter is pl. of صَارَةٌ in the sense first expl. above; as A'Obeid says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صَوَارِئُر; and he cites the following words of Dhu-r-Rummeh:

* فَأَنْصَاعَتِ الْحُقُبُ لَمْ تَقْصَعْ صَرَائِرَهَا *

[*And the wild asses turned back, retreating quickly, not having quenched their thirst*]: but fault has been found with AA for this; and it is said that صَرَائِرُ is pl. of صَرِيْرَةٌ, [which is not expl.,] and that the pl. of صَارَةٌ is صَوَارٌ. (S.) One says, قَصَعَ الْحِمَارُ صَارَتَهُ, meaning *The ass drank water until he quenched his thirst.* (S.)

صَارُورُ : see صُرُورَةٌ, in two places.

صَارُورَةٌ: see صُرُورَةٌ, in three places.

صَارُورَاءُ : }
 صَارُورِي : } see صُرُورَةٌ.

صَوِيْرَة *Narrow in disposition and in mind or judgment or opinion. (Sgh, K.)*

حَجَرٌ أَصْبَرُ *A hard stone* : (Tekmileh, TA :) and
صَخْرَةٌ صَرَاءُ *a hard rock* : (M, K :) or *a smooth
rock*. (L.)

أَصْرِي: see صَرِي, in four places.

أَصْرَى: see صَرَى, in three places.

مَصْر or مَصْر: see صَوْرَة.

مَصْرَرَتَا الْبَوْلِ وَالْغَائِطِ [The two sphincters that serve as repressers of the urine and dung]. (K in art. اسر.)

مُصْرَةٌ A she-camel that does not yield her milk
copiously. (M, K.)

مُصْرَاً *That has been left un milked for some days, in order that the milk may collect in her udder, or until it has collected in her udder*; (M, K;) as also صَوْرَةٌ applied to a ewe, or she-goat: or the former is from صَرَى, aor. يَصْرِى (K,) inf. n. تَصْرِىة, and therefore should be mentioned in art. صَرَى [q. v.]. (TA.)

مَصْرَة : see the next paragraph.

مَضْرُورٌ Bound, as a captive. (Mgh.) — And مَضْرُوءَةٌ and مَضْرُوءَةٌ A she-camel having her udder bound with the صرار. (IAth, TA.) — And مَضْرُورٌ applied to a solid hoof, Contracted: or narrow: (M, K:) or narrow and contracted: (S:) and مَضْطَرٌّ signifies the same; (M, K;) or narrow in an unseemly manner, or immoderately. (TA.) — Also † A man having an iron collar put upon his neck, or round his neck and hands together. (A.)

مَصْرُ [app. an irregular pl. of مَصِيرٌ, and therefore without tenween,] The أَمْعَاءُ [or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, شَرِبَ حَتَّى مَلَأَ مَصْرَهُ, meaning [He drank until he filled] his مَصْرَهُ: mentioned by AHn on the authority of IAr, with no more explanation than this. (M.)

مُصْطَرٌّ: see مَصْرُورٌ. — One says also أَمْرَةٌ مُصْطَرَّةٌ [meaning † A woman narrow in the flanks]. (A.) = See also مُصْطَرِدٌّ, in art. صرد.

صَرَبٌ
683.

صر

1. صَرَبَ He made the sour milk termed صَرَبٌ: (K, TA:) [or] صَرَبَ اللَّبَنَ (M, TA,) aor. َ, (M,) or ُ, (TA,) inf. n. صَرَبٌ, he made the milk to become what is termed صَرَبٌ: and he milked some of the milk upon other milk, and left it to become sour: (M, TA:) or صَرَبَ اللَّبَنَ فِي الْوُطْبِ he collected the milk in the skin, portion after portion, and left it to become sour; as also صَرَبَ اللَّبَنَ فِي السَّقَاءِ (S:) or you say, صَرَبَ اللَّبَنَ فِي التَّحْيِ [he collected, portion after portion, and left, the milk in the skin called سِقَاءٌ, and the clarified butter in the skin called نَحْيٌ]. (M, TA.) — [Hence,] صَرَبْتُ اللَّبَنَ فِي الصَّرْعِ † I caused the milk to collect in the udder, not drawing it forth. (Kt, TA.) — And صَرَبَ † He kept in, or retained, and collected, [his] urine: (K, TA:) or withheld it long: and accord. to some, particularly said of a stallion-camel: (TA:) [or] صَرَبَ بَوْلَهُ (S, M,) aor. َ and ُ, inf. n. صَرَبٌ, (M,) † he kept in, or retained, and collected, his urine: (S, M:) accord. to some, particularly said of a stallion-camel. (M.) — And صَرَبَ الصَّبِيَّ [being app. understood] † The boy remained some days without discharging his excrement, or ordure: (M, TA:) and صَرَبَ بَطْنَ الصَّبِيِّ, inf. n. صَرَبٌ, † the boy's belly became constipated (عَقِدَ), that he might become fat: (M:) [or] صَرَبَ الصَّبِيَّ لِئَسْمَنَ † the boy's excrement, or ordure, (ذُو بَطْنِهِ), became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of the K, صَرَبَ is expl. as signifying عَقِدَ بَطْنَ الصَّبِيِّ, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is بَطْنٌ, agreeably with the explanation of صَرَبَ بَطْنَ الصَّبِيِّ in the M, given above: otherwise, the meaning must be † He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.] = صَرَبَ, aor. َ, (K, TA,) inf. n. صَرَبٌ, (TK,) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) = صَرَبَتِ الْأَرْضُ The land produced herbs, or trees, such as are termed صَرَبٌ [a coll. gen. n. of which the n. un. is صَرَبَةٌ, q. v.]. (M, K.) [The meaning is indicated in both by the context.] = صَرَبَ

also signifies He cut, or cut off; (K, TA;) i. q. صَرَمَ; like as one says لَا زِبَّ ضَرَبَةٌ and لَا زِمَّ. (TA.) = And i. q. كَسَبَ [He gained, acquired, or earned; &c.]. (K.)

2. تَصْرِبٌ The drinking of sour milk, (O, K, TA,) such as is called صَرَبٌ. (TA.) — And The eating of gum, (O, K, TA,) i. e., what is called صَرَبٌ. (TA.)

4. اصْرَبَ He (a man, TA) gave. (O, K.) One says, اصْرَبَ إِلَيْهِ مَالًا He (a man) gave to him property. (TK.)

8: see 1, first sentence. — اصْطَرَبَ صَرَبَةً He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M, TA.)

11. اصْرَابَ [said by MF to be written by ISd] اصْرَابٌ It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4. اصْرَابَ: see what next precedes.

صَرَبٌ and صَرَبٌ (S, M, &c.) Sour milk (M, Mgh, K) that has been collected in a skin: (M, K:) or very sour milk: (S, Mgh:) or milk that has been collected in a skin for some days so that it has become very sour: (As, M:) n. un. صَرَبَةٌ and صَرَبَةٌ: (M, TA:) صَرَابٌ, occurring in some of the Expositions of the Jāmi' es-Ṣagheer, is a mistranscription; or it may be a pl. of صَرَبٌ accord. to the analogy of حَبْلٌ and حَبَالٌ, and زَمْلٌ and زِمَالٌ. (Mgh.) One says, جَاءَنَا بِصَرَبَةٍ تَزْوِي صَرَبٌ and صَرَبٌ (S, M, &c.) Sour milk (M, Mgh, K) that has been collected in a skin, making the face to contract in wrinkles. (S.) [SM here adds,] Az says that الصَّرْمُ is like الصَرَبُ, and is better known. (TA.) [But this evidently relates to the signification of “the act of cutting,” or “cutting off;” not to the الصَرَبُ as applied to milk.] — Also, (K,) or the former word, (M,) Milk that is provided in a skin for a journey, (M, K,) whether fresh or sour. (M.) — And both words, (M, K, TA,) or صَرَبٌ [only], (S, Mgh,) Gum: (Mgh:) or red gum: (T, S, M, L, TA: in the K, الصَّمْغُ is erroneously put for الصَّبْغُ الْأَحْمَرُ: TA:) some say (M) it is the gum of the طَلْح (S, M) and of the عُرْفُط, peculiarly; the pieces of which are red, as though they were ingots [of gold], and they are broken with stones: (M:) the n. un. is صَرَبَةٌ: (S, M: [صَرَبَةٌ as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. صَرَبٌ or صَرَبٌ] has صَرَابٌ for pl.: (M:) sometimes, (S,) what is called صَرَبَةٌ is a thing like the head of the cat [in size], within which is a thing [or substance] like دُبْسٌ [or honey of dates], (S, K,) and like glue, (S,) which is sucked and eaten. (S, K.)

صَرَبٌ A few tents (بُيُوتٌ [in the O, erroneously, بُيُوتٌ]) of the weak sort of the Arabs of the desert: (IAr, O, K, TA:) and so صَرَمٌ. (O.)

صَرَبٌ: see صَرَبٌ, in two places. — Also Red honey. (TA in art. صَرْب.) — See also صَرَبَةٌ.

صَرَبَةٌ: see صَرَبٌ, in two places. — Hence, † The water [by which is meant the seminal fluid] that collects in the back [of a man]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

صَرَبَةٌ: see صَرَبٌ, in three places. — Also A herb, (M, K,) and tree, (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], (يَنْجِرُ, so in the M, [in the K يَنْخِرُ, which, as is remarked in the TK, is a mistake,]) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.] صَرَبٌ. (M.)

صَرَبِي (S, K,) accord. to Sa'eed Ibn-El-Museiyib, (TA,) The [she-camel called] بَحِيرَةٌ (S, K,) whose milk was forbidden [by the pagan Arabs] for the sake of the idols (الطَّوَاغِيتُ), no man milking her [for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from صَرَبْتُ اللَّبَنَ فِي الصَّرْعِ [expl. above]; or, as some say, from [الصَّرَبُ as signifying] “the act of cutting,” or “cutting off;” and this seems to be the more correct of the two explanations: accord. to IAr, it signifies a she-camel having the ear slit, like the بَحِيرَةُ, or cut off: and its pl., he says, is صَرَبٌ. (TA.)

صَرَابٌ Seed-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.)

صَرِبٌ Milk that has been made what is termed صَرَبٌ; as also مَصْرُوبٌ: (M, TA:) or sour milk: (A, K, TA:) pl. صَرَبٌ. (K.) So in the saying الصَّرِيبُ لَا الصَّرِيبَ, i. e. [Give me] the thick [milk], from a number of milch camels, that has been mixed together; not the sour. (A, TA.)

صَرَابَةٌ Clearness, and smoothness: thus in the phrase صَرَابَةٌ حَنْظَلٍ in a verse of Imra-el-Kays; as some relate it: (M, TA:) as others relate it, صَرَابِيَّة (M,) or صَرَابِيَّة. (TA.)

مَصْرَبٌ A vessel in which milk is collected, portion after portion, and left to become sour: (S, K:*) and so مَكْرُوسٌ and مَقْرَعٌ pl. مَصَارِبٌ. (TA.)

مَصْرُوبٌ: see صَرِبٌ.

مُصْرَبَةٌ † A she-camel that is kept from being milked, in order that she may become fat. (L in art. صَفَح, from the T.)

صرح

2. تَصْرِيجٌ inf. n. صَرَجَ, He plastered with

صَارُوحٌ a watering-trough or tank (K, * TA) &c.: and sometimes they said **شَرَّق**. (TA.)

صَارُوحٌ Quick lime (نُورَة), and the mixtures thereof; (T, S, M, Mgh, Msh, K;) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally **چَارُو**, (TA,) arabicized, (S, M, Msh, K,) as is every word in which occur both **ص** and **ج**, (S, Msh,) or **صَمَجٌ** is an exception to this rule: (TA in art. **صَوَج**;) sometimes it is called **شَارُوقٌ**. (TA.)

صرح

1. **صَرَحَ**, (S, O, Msh, K,) aor. **صَرَ**, (K,) inf. n.

صَرَحَ (S, O, Msh,) [both strangely said in the K to be subst.,] **صَرُوحَةٌ** and **صَرُوحَةٌ**, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Msh, K;) said of a thing (S, O, Msh) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) = **صَرَحَ**: see 2, in two places.

2. **صَرَحَتْ** She (a camel) yielded pure, or clear, milk. (TA in art. **حَلَب**.) — [Hence, probably,]

تَصْرِيحٌ signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of **تَعْرِيفٌ**. (S, A, K.) You say, **صَرَحَ بِمَا فِي نَفْسِهِ**, (S, A, L, Msh, K,) and **بِمَا عِنْدَهُ**, (A,) He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind, (S, L, K,) and what he had; (A;) as also **صَرَحَ بِهِ**, (L, K;) and **صَرَحَ** (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Msh.)

And **صَرَحَ الشَّيْءُ**, (TA,) inf. n. **تَصْرِيحٌ**; (K, TA;) and **صَرَحَ**, (TA,) inf. n. **صَرَحٌ**; (K, TA;) and **صَرَحَهُ**, (TA,) inf. n. **إِصْرَاحٌ**; (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.) = This verb is also intrans. (K.) One says, **صَرَحَتِ الْخَمْرُ**, (S, A, Msh,) inf. n. **تَصْرِيحٌ**, (S, K,) The wine became free from froth; (S, A, Msh, K;) [it became clear] after fermenting and frothing. (S.)

And **صَرَحَ النَّهَارُ** The day became free from clouds, and sunny: (A:) or **صَرَحَ الْيَوْمُ** the day became free from mists and clouds. (Msh.) And **صَرَحَتْ كَحْلٌ** The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K;) and in like manner, **صَرَحَتِ السَّمَاءُ** (L:) or the former means the sky became clear of clouds. (S in art. **كَحْل**, and Meyd.)

And **صَرَحَ**, (S, Msh, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msh,] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Msh, K, TA;) and so **انْصَرَحَ**, (S, K, TA,) said of the truth.

(S, TA.) Hence the prov. **عِنْدَ التَّصْرِيعِ تُرِيحُ**, meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.)

And **صَرَحَ الْحَقُّ عَنْ مَحْضِهِ**, (S, Meyd, A, Msh,) another prov., meaning † The truth, or affair, became revealed, or manifest, (S, Meyd, Msh,) after its being concealed: (Meyd, Msh:) or, as AA says, falsity became detected, or exposed, and the truth became apparent and known. (Meyd. [See also **زَيْدٌ**.]

And **صَرَحَتْ** another prov., (Meyd, L,) meaning It (the affair, or case,) became apparent, or manifest, to thee, in *Jildhán*; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Táif, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the **ت** in **صَرَحَتْ** denoting the **قَصَّة** or **خُطَّة**: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) — See also a trad. cited in art. **صَوَح**, conj. 2. — **صَرَحَ** said of an archer or the like means [He made his arrow, or missile, to go clear of the butt or mark; or] he shot, or cast, and missed (K, TA) the butt [or mark]. (TA.)

3. **مُصَارَحَةٌ** [inf. n. **صَارَحَ**] see 2. = **صَارَحَ** He confronted him, or faced him. [One says, **صَارَحَهُ**, and **صَارَحَا**, (S, K,) and **صَارَحَا**, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) He reviled him confronting him, or face to face, or to his face. (S, K.) And **تَقَرُّبُهُ مُصَارَحَةٌ**, (A, TA,) and **صَارَحَا**, and **صَارَحَا**, (TA,) I met him face to face. (A, TA.)

4: see 2.

5. **تَصَرَّحَ الزَّبَدُ عَنِ الْخَمْرِ** The froth became cleared away from the wine. (TA.)

7: see 2.

6. **قَصْرٌ أَوْ قَصْرٌ** [i. e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Msh, TA:) pl. **صُرُوحٌ**. (S, A.)

7: see 2.

صَرَحَ A قصر [i. e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Msh, TA:) pl. **صُرُوحٌ**. (S, A.)

صَرَحَ: see **صَرِيحٌ**.

صَرَحَةٌ The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; its **عَرَصَةٌ**, (S, TA,) or its **سَاحَةٌ** [which means the same]: (A, Msh, TA:) pl. **صَرَاحَاتٌ**. (Msh.) — And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Aboo-Aslam asserts it to mean a [desert tract such as is called] **صَحْرَاءَ**. (L.) — [Hence, app.,] one says, **خَرَجَ لَمْ يَصَرَحْ بَرَحَةً**, (so accord. to the TA as from the K,) or **صَرَحَةً بَرَحَةً**, (O, and so in my

MS. copy of the K,) or **صَرَحَةً بَرَحَةً**, (so in the CK,) He went forth openly, or into the field [of battle], to them: (O, K:) and **إِنْ خَرُوجَ صَرَحَةٍ**, (so accord. to the TA as from the K,) or **صَرَحَةً بَرَحَةً**, (O, and so in the CK,) or **صَرَحَةً بَرَحَةً**, (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i. e. Verily the going forth openly, or into the field of battle, is frequent. See also **صَحْرَةٌ**, and **بَحْرَةٌ**.]

صَرَحَانٌ: } see **صَرِيحٌ**.
صَرَاحٌ: }

صَرَاحٌ: see **صَرِيحٌ**, in six places. — Also *Thin milk, containing much water, so that in some parts of it one sees a tawnyness and خُضْرَةٌ* [here app. meaning a blackish hue]. (L.) = See also 3, in two places.

صَرَاحٌ: see the next paragraph, in two places.

صَرِيحٌ Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, A, Msh, K, TA;) as also **صَرَاحٌ**, (S, K,) which is by some restricted by the [additional] epithet *white*, (TA,) and **صَرَاحٌ**, (L, K,) and **صَرَاحٌ**, which is [said to be] more chaste [though much less usual] than **صَرَاحٌ**, (L,) and **صَرَاحٌ**, (K,) and **صَرَاحٌ**, (S, K,) in which last the **ر** is augmentative, or, as is related on the authority of AA, it is **صَرَادِخٌ**, with **د**, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times].

(S.) You say **لَبَنٌ صَرِيحٌ** Milk of which the froth has gone, (S, A, L,) or free from froth, (T, L,) and clear: (T, A, L:) or just drann. (TA in art. **زَهْر**.) And **بَوْلٌ صَرِيحٌ** Urine free from froth. (T, L.) And **خَمْرٌ صَرَاحٌ**, (L,) and **صَرَاحِيَّةٌ**, (L, K,) without teshdeed, (K,) Pure wine, (L, K,) without admixture. (TA.) And **كَأْسٌ صَرَاحٌ** A cup of wine without admixture. (S, A, Msh, K.) And **جَاءَ بَنُو تَمِيمٍ صَرِيحَةً** The sons of Temeem came unmixed with any others. (S.)

And **عَرَبِيٌّ صَرِيحٌ**, (T, S, L, K, *) and **أَرَبِيٌّ**, (A, Msh,) A man, (T, S, L,) and an Arab, (A, Msh,) of pure, or unmixed, race or genealogy; pl. **صَرَاحَةٌ**, (T, S, A, L, Msh, K:) and **فَرَسٌ صَرِيحٌ** a horse of pure race; (T, TA;) pl. **صَرَاحِيحٌ**, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And **نَسَبٌ صَرِيحٌ** Pure, or unmixed, race or genealogy. (A.)

And **كَلِمَةٌ صَرِيحَةٌ** [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And **صَرَاحٌ** and **صَرَاحِيَّةٌ** [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And **صَرَاحٌ** and **صَرَاحِيَّةٌ**, the latter with **kesr**, and **صَرَاحِيَّةٌ** and **صَرَاحِيَّةٌ**, (TA) and **صَرَاحَانٌ** with **dam**, (Lh, TA,) + A pure, sheer, or unmixed, lie, (Lh, TA,) manifest, and known

to men. (TA.) And قَوْلٌ صَرِيحٌ + A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation. (Mṣb.) And صَرِيحٌ [Pure unadorned, evil, or mischief]. (A, TA.) And صَرِيحُ الشَّجَرِ + Pure, or sincere, in admonition, or counsel. (L, TA.)

صَرَاحَةٌ : { inf. ns. of صَرَخَ [q. v.]. (S, O, Mṣb.)

صَرَاحَةٌ : see صَرِيحٌ, in three places. — [Hence the saying,] أَنَاهُ بِالْأَمْرِ صَرَاحِيَّةٌ [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.)

صَرَاحِي : see صَرِيحٌ.

صَرِيحٌ an epithet applied to a horse, in relation to a certain stallion named صَرِيحٌ, (S, TA,) or الصَرِيحُ, (TA,) that begat a generous breed. (S, TA.)

صَرَاحَةٌ A vessel for wine: (K:) [in Pers. صَرَاحِي:] but IDrd doubts its correctness. (TA.)

صَرَاحٌ A certain flying thing, resembling the [species of locust called] جُنْدَبٌ, which is eaten. (K.)

صَرَاحٌ : see صَرِيحٌ.

صَرَاحٌ (S, K,) like مُحَدِّثٌ [in measure], (K,) [in one of my two copies of the S مُصَرِّحٌ also, and in the other copy the latter only,] A day free from clouds: (S, K:) occurring in the poetry of Et-Tirmidhī. (S.)

صَرَاحٌ A she-camel that does not yield frothy milk; (T, K;) [in the CK لَا تُرْعَى is put for لَا تُرْعَى] that yields pure milk, with little froth. (M, TA.)

صَرَخَ 331 (p. 1524)

1. صَرَخَةٌ, (L, K,) an inf. n. of صَرَخَ, (S,) signifies The calling or calling out, or crying or crying out, vehemently; [or screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident: (L:) one says, صَرَخَ, inf. n. صَرَخَةٌ; and اصْطَرَحَ; [He called or called out, &c.;] both meaning the same. (S.) And صَرَاحٌ is also an inf. n. of صَرَخَ, (A, Mgh, Mṣb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K:) or doing so vehemently: (L, K:) and the calling, or crying, for aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صَرِيحٌ, (S, TA,) which is likewise an inf. n. of صَرَخَ: (A, Mgh:) one says, صَرَخَ, aor. ² (A, MA, Mgh, L, Mṣb) and ², (MA,) inf. n. صَرَاحٌ (A, MA, Mgh, L, Mṣb) and صَرِيحٌ, (A, Mgh,) He raised his voice, called or called out, cried or cried out: (A,

MA, L, Mṣb:) or did so vehemently: (Mgh, L, Mṣb:) and he called, or cried, for aid, or succour, (A, Mgh, L, Mṣb,) saying, وَآ غَوَّاهُ [Alas, a crying for aid!] and وَآ صَرَخَتْهُ [Alas, a crying of alarm!]; (L;) and اصْطَرَحَ signifies the same: (AHát, L:) and اصْطَرَحُوا is syn. with اصْطَرَحُوا; (S, TA;) meaning صَرَخُوا; as also اصْطَرَحُوا; (TA;) or [rather] meaning They called or called out, &c., (صَرَخُوا,) one to another. (TK.) كَانَتْ كَصَرَخَةِ الْحَبَلِي [It was like the vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4. اصْرَحَ He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Mṣb;) as also اصْطَرَحَ: (AHát, L:) the أ in the former verb is said to have a privative effect, so that اصْرَحَتْهُ signifies I made his crying, or vehement crying, &c., to cease: (TA:) and صَارِخَةٌ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَاعِلَةٌ; (K;) and صَرِيحٌ also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd]. (TA.)

5. تَصَرَّخَ He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL.) One says, حَقَّقَ، التَّصَرُّخُ بِهِ حَقَّقَ، (S,) meaning التَّصَرُّخُ بِالْعَطَاسِ [i. e. The making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity]. (S, TA.)

6. تَصَارَحُوا They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord. to a copy of the A, اصْطَرَحُوا; and app. اصْطَرَحُوا, as seems to be indicated in the L and K;] see 1.

8: see 1, in two places: and see also 6.

10. اسْتَصْرَحَ He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Mṣb.) — And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour,] or to do so vehemently. (L, TA.) — [Hence,] اسْتَصْرَحَ الْإِنْسَانُ There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death. (Iath, TA.) اسْتَصْرَحَ الْحَيُّ means The tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, فَأَسْتَصْرَحَ عَلَى أَمْرَاتِهِ, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) = See also 1, in two places; and 6: — and see 4.

صَرَخَةٌ an inf. n. of 1 [q. v.]. (S.) — Hence, (TA,) The call to prayer. (K, TA.)

صَرَاحٌ an inf. n. of صَرَخَ [q. v.]. (A, &c.)

صَرِيحٌ an inf. n. of صَرَخَ [q. v.]: (A, Mgh:) see also 4. = See also صَارِخٌ, in four places.

الصَّرَاحُ [He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often. — And hence,] The peacock. (IAar, K.)

صَارِخٌ Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also صَرِيحٌ. (A, Mṣb.) And Calling, or crying, for aid, or succour; (S, Mṣb, K;) and so صَرِيحٌ; (S, K;) and مُصْصَرِّحٌ. (S.) — Also, and صَرِيحٌ, (AHeyth, S, A, K,) or the latter [only] of these, (T, Mṣb,) and مُصْرَخٌ, (S, A, Mṣb, K,) and صَارِخَةٌ, (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T, S, A, Mṣb, K:) Az says that he had not heard صَارِخٌ in this sense on the authority of any except Aq; but that all men agree that it has the second of the senses given above, and that مُصْرَخٌ has the last of those senses. (TA.) عَبْدٌ صَرِيخُهُ أَمَةٌ meaning [A male slave] whose aider [is a female slave], is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], مَا أَنَا بِمُصْرَخِكُمْ وَمَا أَنْتُمْ بِمُصْرَخِيْ I am not your aiders, nor are ye my aiders. (TA.) — الصَّارِخُ is an appellation of The cock; (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) — And صَارِخٌ signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (Iath, TA.)

صَارِخَةٌ The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying, سَمِعْتُ صَارِخَةَ الْقَوْمِ [I heard the cry of the people, or party, calling for aid, or succour]. (TA.) — See also 4. — And see صَارِخٌ.

مُصْرَخٌ : see صَارِخٌ, in three places.

مُصْصَرِّحٌ : see صَارِخٌ.

صرد

1. صَرَدَ, aor. ², inf. n. صَرْدٌ, He, or it, was, or became, cold: or intensely cold. (M, L. [See صَرْدٌ.]) One says, صَرَدْتُ الْيَوْمَ صَرْدًا شَدِيدًا [I was, or became, to day, very cold; or very intensely cold]. (A.) And صَرَدَ يَوْمَنَا [Our day was, or became, very cold; or very intensely cold]. (A.) — And صَرَدَ, aor. as above, (S, K,) and so the inf. n., (S,) He (a man) was quickly sensible of cold. (S, K.) — And صَرَدَ said of milk, It became in a state of decomposition, by reason of cold. (TA.) — And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.) — صَرَدَ عَنِ الشَّيْءِ;

inf. n. as above, means † *He abstained, refrained, or desisted, from the thing*; [as though he became cold with respect to it;] *he left, relinquished, or forsook, it*: (M:) and **صَدِرَ قَلْبِي عَنِ الشَّيْءِ** † *My heart refrained from the thing; left, relinquished, or forsook, it*: (S, A, O, K:) like as one says, **أَصْبَحَ قَلْبِي صَدِرًا**: (TA:) the [lizard called] **صَبَّ** is spoken of as saying,

* **أَصْبَحَ قَلْبِي صَدِرًا** * **لَا يَشْتَبِي أَنْ يَرِدَا** *

[† *My heart has become cold, or indifferent, (meaning disposed to abstinence,) not desirous of coming to drink*]. (O.) = **صَدِرَ** (M, L, K,) or **صَدَرَ** (S,) or **صَدَرَ** (S,) or **صَدَرَ** (S,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) *It passed through, or transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness; expl. by نَفَذَ حَدَّهُ: (S:) or *it penetrated so that its extremity passed through; expl. by نَفَذَ حَدَّهُ*: (L, K;) or **خَرَجَتْ شَبَاةُ حَدِّهِ**; and so **صَدِرَ**, aor. 2. (A.) [See **صَارَدَ**: and see an ex. in a verse cited voce **بَقِيًا**.] — And **صَدِرَ** (K,) inf. n. **صَدِرَ** (M, L,) [the latter inf. n. suggesting that one says also **صَدِرَ**] said of an arrow, (M, K,) and of a spear and the like, (M,) *It missed the object of aim: thus having two contr. significations: (M, L, K:) and* **صَادِر** also has the latter of these two significations. (L.) = **صَدِرَ** said of a horse, aor. 2, [inf. n. **صَدِرَ**] † *He became galled in the place of the saddle: (K, TA:) [or he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls: (see **صَدِرَ** and **صَدِرَ**)] and, said of a camel, he had white fur growing in the place of a gall produced by the saddle, after its healing. (AO.) = See also 4.**

2. **تَصَدِيرٌ** (S, M, K,) in the giving to drink, (S, K,) is *The giving to drink less than satisfies thirst*. (S,* M, K,*) One says, **صَدَرَهُ** *He gave him to drink less than satisfied his thirst*. (M.) And **صَدَرْتُ الشَّارِبَ عَنِ الْمَاءِ** *I stopped short the drinker from drinking the water*. (A.) And **صَدَرْتُ سَقِيًا غَيْرَ تَصَدِيرٍ** [He gave to drink a quantity not less than satisfied thirst]. (A.) And **صَدِرَ السَّقِي** *He stopped short the giving to drink before satisfying thirst*. (A.) And **صَدِرَ شُرْبُهُ** *He cut short, or put a stop to, his drinking*. (TA.) And **صَدِرَ شَرَابُهُ** *He made his beverage to be little in quantity*. (A.) And accord. to the T, **تَصَدِيرٌ** signifies *The drinking less than satisfies thirst*. (TA.) — Also, (S, K,) in giving, (S,) † *The making to be little, or small, in quantity or number*. (S, K, TA.) One says, **صَدِرَ الْعَطَاءُ** † *He made the gift to be little, or small*, (M, A, TA,) **لَهُ** to him. (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] **قَلِيلًا لَا يَدْخُلُ الْجَنَّةَ إِلَّا تَصَدِيرًا** [i. e. † *They will not enter Paradise save in small number*]. (TA.) = [Also, app., *An arrow's kitting the object of aim: see its part. n. **مَصْدَرٌ***]

= And *The act of scattering, or dispersing*. (El-Kālee, TA.) = And **صَدِرَ** said of barley and of wheat, *It put forth its awn, but not its ears, though almost doing the latter*. (El-Hejeree, M.)

4. **اصْدِرِ السِّمَّ** (S, M, L, K,) and **الرُّمَحَ**; (M;) and **صَدَرَهُ**; (M, L, K;) *He made the arrow, and the spear, or a part thereof, to pass through (S, M) the animal at which it was shot [or thrown]: (S:) or to penetrate so that its extremity passed through*. (M, L, K.) [See **صَدِرَ** and **صَارَدَ**.] = See also 1, latter part.

7. **انْصَرَادٌ** is said to mean *The experiencing of cold*. (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's "Arab. Prov." i. 357: but **أَكَامَ**, there, should be **إِكَامَ**.])

صَدِرَ (S, M, L, K,) and **صَدِرَ** (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and **صَدِرَ** (TA,) *Cold, or coldness: (S, M, L, K:) or intense cold: (M, L:) **صَدِرَ** is a Pers. word, [originally **سَدِرَ**,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says **صَدِرَ يَوْمٌ** and **صَدِرَ** [A day of cold: or of intense cold]. (A.) — For the former, see also **صَدِرَ**, in two places. — Also, the former, *A high place in mountains; (AA, L, K:) being the coldest part. (AA, L.) = **صَدِرَ** signifies also Pure, unmixed, unadulterated, or genuine; (S, M, L, K;) applied to beverage, (L,) such as is termed **نَبِيذ**, (S, L,) and to wine, (L,) and to anything. (M, K.) One says **صَدِرَ كَذِبٌ** † *An unmixed lie*. (S, L.)**

And **أَحْبَبُهُ حَبًّا صَدِرًا** *I love him with a pure, genuine, or sincere, love*. (AZ, S, L.) — [Hence,] **صَدِرَ جَيْشٌ** † *An army composed only of the sons of one father or ancestor: (L:) or an army altogether consisting of sons of one's paternal uncle [meaning of one's relations]: (AO:) or, (M, A, L, K,) and **جَيْشٌ صَدِرٌ** (M, A, L) and **صَدِرَ** (K,) † *A great army; (K;) † an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate*. (M, A, L.) = See also **صَدِرَ**, near the end.*

صَدِرَ: see **صَدِرَ**, in three places: = and see **صَدِرَ**, near the end.

لَيْلَةٌ صَدِرَةٌ *An intensely-cold day; and **يَوْمٌ صَدِرٌ** a cold day: (M, L:) [or] **يَوْمٌ صَدِرٌ** a cold day: (S:) and **رِيَّاحٌ صَوَارِدٌ** [pl. of **رِيحٌ** † **صَارِدَةٌ**] cold winds. (Ham p. 596.) And **أَرْضٌ صَدِرَةٌ** *A cold land: pl. **صُرُودٌ**: (M:) the latter (i. e. the pl.) contr. of **جُرُودٌ**. (S.) And **رَجُلٌ صَدِرٌ** *A cold, or an intensely-cold, man: and **قَوْمٌ صَدِرٌ** a cold, or an intensely-cold, company of men. (M, L.) See also **مَصْدَرٌ**. — **صَدِرَ** applied to milk, *In a state of decomposition*, (O, K, TA,) by reason of cold. (TA.) — **صَدِرَ عَنْ شَيْءٍ** † *Abstaining, refraining, or desisting, from a thing; [as though cold with respect to it;]****

leaving, relinquishing, or forsaking, it. (M.) See 1. = See also **صَدِرَ**. = And see **صَارَدَ**. = **صَدِرَ** applied to a horse, † *Galled in the place of the saddle: (K, TA:) or, (L,) as also **مَصْدَرٌ**, (A, TA,) having a white place, or white places, on his back, produced by galls, (L, TA,) or having on his back white places, termed **صُرْدَان**, [pl. of **صُرْدٌ**,] produced by hair growing in the places of galls. (A.) [And app. applied in a similar sense to a camel: see **صَدِرَ**.]*

صَدِرَ *A certain bird, (S, M, K,) above the size of the sparrow, (M,) having a large head, (K,) which preys upon sparrows: (T, K:) a certain bird, black and white, or party-coloured, (أَبْقَعُ,) with a white belly: (A:) a certain bird of the crow-kind, also called **الْوَأَقِي**: (Msb:) the Arabs used to regard its cry, (L, Msb,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Msb:) there are two species thereof; one species is called by the people of El-'Irāk **العَقَقُ** [a name now applied to the magpie, *corvus pica*]; the other species, called **الصُّرْدُ الْبَهَامُ**, [so in the L, but in my copy of the Msb **الْبَهَامُ**] is the wild sort, which is found in Nejd, upon the trees called **عَضَاهُ**; it is never seen but upon the ground, [so in the L, but in my copy of the Msb, it is never seen upon the ground,] springing from tree to tree: (Sukeyn En-Numeyree, L, Msb:) when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows: (Msb:) it is described by AHāt as a bird black and white, or party-coloured, (أَبْقَعُ,) with a white belly, and a back of a dark, or an ashy, dust-colour (أَخْضَرُ), [or, as is said in the L, half white and half black, found in trees,] large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear: (Mgh, Msb:) some add to this that it is called **الْمَجُوفُ**, because of the whiteness of its belly; and **الْأَخْطَبُ**, because of the dark, or ashy, dust-colour of its back; and **الْأَخِيلُ** [a name now applied to the green woodpecker, *picus viridis*], because of its diversity of colour; that it is never seen but upon a branch (فِي شُعْبَةٍ) and so in the L,) or a tree, (Mgh, Msb,) and can scarcely ever, or never, be taken, (Msb,) or can never be taken: (Mgh, L:) it is regarded as of evil omen: (Mgh:) Sgh says that it is called **سَمِيطٌ**, [perhaps a mistranscription for **شَمِيطٌ**, because black and white,] in the dim. form: (Msb:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is **صُرْدَانٌ**: (S, M, Msb, K:) and the female is called **صُرْدَانَةٌ**. (Msb.) — Also † *A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the saddle; (M;) or **صَدِرَةٌ** signifies a white place produced by hair growing in the place of a gall; likened to the colour of the bird thus called: (A:) pl. **صُرْدَانٌ**. (M, A.) And † *A white place on the hump of a camel: (M:) or white fur growing in the place of a gall produced by the saddle, after its healing: (AO:) pl. as above.***

(AO, M.) — And † *A certain vein* (Aš, M.) *beneath the tongue*, (Aš,) or *in the lower part of the tongue*, (M,) of the horse. (Aš, M.) And *الصردان* † *Two veins*, (Lth, Ks, S, M, L, K,) of a dark, or an ashy, dust-colour, (أخضران, Lth, Ks, M, L,) *in the lower part of the tongue*, by means of which the tongue moves about, (Lth, Ks, L,) or *penetrating within* (يَسْتَبْطِنان) the tongue: (S, M, K:) or *two veins, on the right and left of the tongue*: (L:) or, as some say, *two bones, which erect* (يَقِيمان) the tongue. (M.) Yezed Ibn-Es-Ša'ik in his saying

* لَهُ صُرْدَانٌ مُنْطَلِقًا لِلَّسَانِ *

means *ذُرْبَانٌ* [i. e. *ذُرْبَا اللِّسَانِ*, for *لِسَانِيهَا*, as though he said *ذُرْبٌ لِسَانٌ* *He has a long, or an unbridled, tongue*; the phrase that he uses being pleonastic]. (S.) — Also, (M, L,) or *صُرْدٌ*, (so in the K,) and *صُرْدٌ*, which is the more known, (TA,) *A nail in a spear-head*, (M, L, K,) by means of which the shaft is fastened to it. (L, K.)* — Accord. to Sh, *فَتَحَ صُرْدَهُ* means *He opened his mind, so as to reveal his secrets*. (TA.) [But this is perhaps a mistranscription, for *فَتَحَ صُرْدَهُ*: see *صُرْدَةٌ*.]

صُرْدَى [pl. of *صُرْدٌ*; and, agreeably with analogy, of *صُرْدٌ*]: see *صُرْدٌ*, and *صُرْدٌ*.

صُرْدٌ: see *صُرْدٌ*. — Also *Hoar-frost*, or *rime*; syn. *جَالِيدٌ*. (TA.) — See also *صُرْدٌ*.

صُرْدَةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] *A female animal*, (M,) or *a ewe*, (K,) *injured*, (M, K,) and *emaciated*, (M,) by cold: pl. *صُرْدَائِدُ*: (M, K:) on the authority of IAqr. (K.)

صُرْدٌ Cold and humid clouds in which is no water: (Aš:) or cold and humid clouds which the wind carries away; as also *صُرْدٌ* and *صُرْدٌ*: (M:) or thin clouds in which is no water; (S, K;) as also *صُرْدٌ* (K) and *صُرْدَى*. (L, TA.)

صُرْدٌ: see what next precedes, in two places.

صَارِدٌ: see its fem., with ة, voce *صُرْدٌ*. = Also, (S, A, L, K,) and *مُصْرَادٌ*, (S, L, K,) and *صُرْدٌ*, (A,) *An arrow that has passed, or of which a part has passed, through the animal at which it has been shot*; syn. *نَافِذٌ*: (S, L, K:) or of which the extremity only has passed through: when part of the arrow has passed through, it is termed *نَافِذٌ*; and when the whole has passed through, *مَارِقٌ*. (A.) And *تَبَلَّ صَوَارِدٌ* *Arrows of which the extremities have passed through the animals at which they have been shot*. (A.)

أَصْرَدٌ *More* [and most] *cold*; or *more* [and most] *affected by cold*: = and *More* [and most] *transpiercing*. (Meyd, in explanations of provs. commencing with this word. [See Freytag's "Arab. Prov." pp. 743-4.])

مُصْرَدٌ: see what next follows.

مُصْرَدٌ, (Ktr, L,) or *مُصْرَدٌ*, (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) *An arrow missing the object of aim*. (Ktr, L, K.) [See also *مُصْرَدٌ*.]

مُصْرَدٌ Beverage, (S,) or drink, (A,) made little in quantity. (S, A.) — And *Given little to drink*: or † *given a small gift*. (S.) = See also *صُرْدٌ*.

مُصْرَدٌ An arrow hitting the object of aim. (Ktr, L.) [See also *مُصْرَدٌ*.]

مُصْرَادٌ A wind (ريح) cold; or intensely cold: or accompanied by cold and humid clouds. (IAqr, M.) — Also, and *صُرْدٌ*, (T, S, M, K,) A man quickly sensible of cold; (S;) weak in enduring cold; (K;) impatient of cold. (T, M.) — And the former, *Strong in enduring cold*. (K.) — And A land without trees, and without anything (K, TA) of herbage. (TA.) = See also *صَارِدٌ*.

مُصْطَرِدٌ A man vehemently angered or enraged: (K:) and so *مُصْطَرٌّ*, without د. (TA.)

صرط

صُرَاطٌ A long sword: a dial. var. of *سُرَاطٌ* [q. v.]. (K.)

صُرَاطٌ A road, or way; as also *سُرَاطٌ*, (S, K,) which is the original; (TA;) and *زُرَاطٌ*: (S:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temeem make it masc. (S and Mšb voce *زُرَاقٌ*, q. v.) — *الصُرَاطُ*, also written with س, is likewise [The name of] a bridge extended over the midst of Hell, (K, TA,) sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, "Lower your eyes until Fátimah, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over;" and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame;" and thereupon, the feet of the people of the fire will slip. (TA.)

مُصْرَطٌ and *مُصْرَطٌ*: see *مُصْرَطٌ*.

صرع

1. *صَرَغَةٌ*, aor. ٤, inf. n. *صَرَغٌ* (S, O, * Mšb, K) and *صَرَغٌ*, (S, O, * K,) the former inf. n. of the dial. of Temeem and the latter of Keys, (S, O,) and *مُصْرَعٌ*, which is also a n. of place, [and, accord. to rule, of time also,] (S, O, K,) said of a man, (S, Mšb,) *He threw him down, or prostrated him, on the ground*; (O, L, K, TA;) namely, a man. (T, TA.) And *صَرَغَةٌ* is also

said of a beast, [the pronoun referring to the rider,] meaning *It threw him down*. (TA in art. *الْمَنِيَّةُ تَصْرَعُ الْحَيَوَانَ*.) Hence the saying, *الْمَنِيَّةُ تَصْرَعُ الْحَيَوَانَ* † [Death prostrates the animal]. (TA.) And *مَثَلُ الْبُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيحُ* i. e. [The similitude of the believer is as the fresh, or juicy, plant of seed-produce,] which the wind bends at one time, throwing it from side to side, [and straightens at another.] (TA, from a trad.) And *صَرَعَ الشَّجَرُ* The trees were cut and thrown down. (TA.) — See also 3. — [Hence also,] *صَرَعٌ* He was affected with the disease termed *صَرَعٌ* [expl. below]. (Mšb.) And *He* (a man) *was affected with diabolical possession, or madness*; inf. n. *صَرَغٌ*. (TA.) = See also 2, in two places.

2. *صَرَغَةٌ*, [inf. n. *تَصْرِيعٌ*,] *He threw him down or prostrated him, on the ground, vehemently*; namely, a man. (K.) = *صَرَغُ الْبَابِ*, (K,) inf. n. as above, (TA,) *He made the door-way to have what are termed مُصْرَاعَانِ* [i. e. a pair of folding doors]; as also *صَرَغَةٌ*. (K, TA.) — And [hence,] *تَصْرِيعُ الْبَيْتِ مِنْ*, (S,) or *التَّصْرِيعُ فِي الشَّعْرِ*, (TA,) is the making the first *مُصْرَاعٌ* [meaning hemistich] to rhyme [like the second]; (S;) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: (TA:) derived from the *مُصْرَاعُ* of the door-way. (S, TA.)

3. *صَارَعْتُهُ فَصَرَغْتُهُ*, (S, Mšb, TA,) inf. n. of the former *مُصَارَعَةٌ* and *صِرَاعٌ*, (Mšb, TA,) *I wrestled with him, each of us endeavouring to throw down the other, [and I overcame him in doing so, or and I threw him down]*. (TA.)

5. *تَصَرَّعَ لَهُ* † *He became lowly, humble, or abased, and abashed, to him*; as also *تَضَرَّعَ*: (Az, TS, TA:) or † *he lowered, humbled, or abased, himself to him*: one says, *لَهُ أَتَصَرَّعُ* and *أَيْبُهُ* † [I ceased not to lower, humble, or abase, myself to him] *حَتَّى أَجَابَنِي* [until he answered me, or gave me his assent]. (Z, TA.)

6. *تَصَارَعُوا* They wrestled, one with another, endeavouring to throw down one another; and [اصْطَرَعُوا signifies the same; or] *اصْطَرَعُوا* they two wrestled, each endeavouring to throw down the other. (TA.)

7. *انْصَرَعَ* [He, or it, became thrown down, or prostrated, on the ground]. (Occurring in the K in art. *جَاثٌ*.)

8: see 6, in two places.

صَرَغٌ an inf. n. of 1. (S, Mšb, K.) — Also, [as a subst., *Epilepsy*, or *falling sickness*: and sometimes, app., *ecstatic catalepsy*; a sort of *trance* into which a person falls:] a certain disease, (S, O, Mšb, K,) well known, (S, O,) resembling *madness*, or *diabolical possession*, (Mšb,) accord.

to the Ra-ees [Ibn-Seenà, whom we call "Avicenna"], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (يُطَوَّن) of the brain and in the ducts of the أَعصاب [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous خَلَط [or humour], whereby the رُوح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) = Also A sort, or species: and a state, condition, or manner of being: syn. ضَرْبٌ and فَنٌّ (S, K:) of a thing: (K:) and so صَرْعٌ: and likewise ضَرْعٌ and ضَرْعٌ: (TA:) [see also صَرْعَةٌ:] pl. [of mult.] صُرُوعٌ (S, K) and [of pauc.] أَصْرَعٌ. (K.) One says, هُوَ ذُو صَرْعَيْنِ, meaning ذُو لَوْثَيْنِ [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbád, Z, O, K.) And لِلْأَمْرِ صَرْعَانِ I left them changing from state to state. (Ibn-'Abbád, O, K.) And لِلْمَرْءِ صَرْعَانِ, meaning طَرَقَانِ [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — See also صَرْعٌ, in three places.

— صَرْعَانِ Two camels of which one comes to the water when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) — And [hence, perhaps,] الصَّرْعَانِ signifies The night and the day; (K:) [and] so الصَّرْعَانِ, with kesr, like الصَّرْفَانِ: (TA in art. صرف:) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صَرْعٌ: (S, O, K:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also العَصْرَانِ; (S and K in explanation of الأَبْرَدَانِ;) and some assert that it is formed by transposition from العَصْرَانِ: (TA:) or the two extremities of the day. (A, TA.) And one says, أَتَيْنَهُ صَرْعِي النَّهَارِ I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لَقِيتُهُ صَرْعِي النَّهَارِ I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

* كَأَنَّنِي نَازِعٌ يَتْبَهُ عَنْ وَطَنِ *
* صَرْعَانِ رَاحَةٌ عَقْلٌ وَتَقْيِيدُ *

meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Abou-'Alée relates it, رَاحَةٌ, [as a partial substitute for صَرْعَانِ,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they

shackle his legs in the morning so that he may pasture [but not stray]: another reading is صَرْعَانِ [his morning and evening]. (TA.) — One says also, هُوَ صَرْعٌ كَذَا i. e. جَذَاءٌ [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

صَرْعٌ an inf. n. of 1. (S, K.) = And i. q. مَصَارِعُ. (K.) See the latter in two places. = See also صَرْعٌ, former half. — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلَانٍ حَاجَةً فَأَنْصَرَفْتُ وَمَا أَذْرِي عَلَى أَيِّ صَرْعِي أَمْرِهِ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K.)* And a poet says,

* فَرَحْتُ وَمَا وَدَعْتُ يَلَنِي وَمَا دَرْتُ *
* عَلَى أَيِّ صَرْعِي أَمْرِهِ أَتَرُوحُ *

[And I went, and bade not farewell to Leylâ, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) — See also صَرْعٌ, in the middle of the paragraph. — Also A like; a similar person or thing; and so صَرْعٌ. (O, K.) One says, هُمَا صَرْعَانِ (S, O) and صَرْعَانِ (O) They two are likes: (S, O:) and so شَرْعَانِ, &c. (S.) And هَذَا صَرْعُهُ and هَذَا صَرْعُهُ This is the like of him, or it: and so صَرْعُهُ and صَرْعُهُ, &c. (IAar, TA.) — And A strand of a rope: (O, K:) and so صَرْعٌ: (O:) pl. صُرُوعٌ (O, K) and صُرُوعٌ. (O.)

صَرْعَةٌ A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صَرْعَةٌ. — And A state, or condition: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِي كُلِّ صَرْعَةٍ [He does it in every state, or condition]: (O:) [see also صَرْعٌ:] or, accord. to the "Mufradât" [of Er-Râghib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

صَرْعَةٌ One who is often thrown down, or prostrated, by men. (K.)

صَرْعَةٌ A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, *K, TA:) a word similar to رُكْبَةٌ and جَلْسَةٌ. (S.) Hence, (K,) one says, سَوَاءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حَسَنِ الصَّرْعَةِ [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down

will not attain: (TA:) a prov.: or, as some relate it, حَسَنِ الصَّرْعَةِ, which means the good manner of the single suffering of prostration. (K, *TA. [See also Freytag's Arab. Prov. i. 623].)

صَرْعَةٌ One who throws down, or prostrates, others; (S, O, K;) as also صَرْعٌ and صَرْعَةٌ: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so صَرْعٌ, (S, O,) and صَرْعَةٌ, with damm and teshdeed, mentioned by Ks: (O:) or صَرْعٌ signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also صَرْعٌ and صَرْعٌ, the latter like أَمِيرٌ [in measure, but this I think doubtful, probably added from finding صَرْعٌ mistranscribed]: or صَرْعٌ, accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صَرْعَةُ among you? they said, Him whom men will not throw down: and he said, He is not such, but is †he who governs himself on the occasion of anger: or, as some relate it, †the forbearing on the occasion of anger, (O, TA.)*

صُرُوعٌ One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صَرْعٌ. (K.)

صَرْعٌ i. q. مَصْرُوعٌ [meaning Thrown down, or prostrated, on the ground]: pl. صَرْعِي. (O, K.) — [And i. q. مَصْرُوعٌ meaning (as the latter is expl. in the Mshb) Affected with the disease termed صَرْعٌ, q. v.] — And [i. q. مَصْرُوعٌ meaning] Affected with diabolical possession, or madness. (TA.) — One says also, بَاتَ صَرْعِي الْكَأْسِ † [He passed the night prostrated by the influence of the wine-cup]. (TA.) — And رَأَيْتُ شَجَرَهُمْ صَرْعِي and مَصْرَعَاتُ † I saw their trees cut down [and laid prostrate]. (TA.) And نَبَاتٌ صَرْعِي † A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غُصْنٌ صَرْعِي † A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Mshb:) and [in like manner] one says غُصْنٌ مَصْرُوعٌ; and مَصَارِعُ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِيعُ: but in that verse some read مَصْرَعٌ [which has a similar meaning. (TA. [See EM p. 157.]) — صَرْعٌ also signifies †Slain: from the same word as applied to a branch and expl. above: pl. صَرْعِي. (Mshb.) — And †A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth [i. e. مَسَاوِيكُ are made of it]: pl. صَرْعٌ. (K, TA: [the pl. is thus in the L; but in some copies of the K صَرْعٌ:] or, accord. to the T, the

sing. signifies a twig, or rod, that falls from the tree called **بَشَام** [q. v.]; and the pl. is **صُرْعَان**: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with **صُرْع**. (TA.) — Also † *A bow from which nothing has been pared off: or of which the wood has dried upon the tree*; (S, O, K, TA.) or this [latter] is only called **صَرِيْف**. (TA.) — And † *A whip, in like manner*, (S, O, K, TA.) from which nothing has been pared off. (TA.) — See also **صُرْعَة**.

صُرَاعَة The quality of throwing down, or prostrating, vehemently. (TA.)

صَرَاع: see **صُرْعَة**.

صَرِيْع: see **صُرْعَة**, in four places.

صُرَاعَة: see **صُرْعَة**, in two places.

صَرَاعَة act. part. n. of 1: pl. **صَارِعُونَ** and **صَرَاعَة**. Hence, **قَوْمُ صَرَاعَة** *A people, or party, who throw down, or prostrate, those with whom they wrestle*. (TA.)

مُصْرَع *A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground*: (S, O, K:) [pl. **مَصَارِع**.] — [And † *A place of slaughter*: for **مَصَارِعُ الْقَوْمِ** signifies the places of slaughter of the people, or party. (TA.) — Also an inf. n. of 1 [q. v.]. (S, O, K.)

مِصْرَع: see **مُصْرَع**.

مُصْرَع [pass. part. n. of 2, q. v.]. One says, **مَرَرْتُ بِقَتْلَى مُصْرَعِينَ** [*I passed by slain persons thrown down, or prostrated, on the ground*]: with teshdeed because relating to many objects. (S.) — See also **صَرِيْع**, in two places.

مِصْرَاع *Either half [i. e. leaf] of a door [meaning of a folding door]*: (MA, *Msb, KL:*) *either one of what are termed the مَصْرَاعَانِ of a door or door-way*: (S, Msb:) **بَابٌ مِصْرَاعًا** means *two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. e. between them]*: (T, O, K, TA:) [and in like manner, **مِصْرَاعًا شَيْئًا** (occurring in the S in art. **سَجَف**) means *the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door*:] and the **مِصْرَاع** of a door [or curtain] is also called its **مَصَارِيْع**: (TA:) the pl. of **مِصْرَاع**: (MA.) — Hence, the **مِصْرَاع** in poetry; (S;) † *A hemistich*: (MA, KL:) [this is the general meaning: in a more restricted sense,] **مِصْرَاعَانِ** in poetry means *a single verse [i. e. a pair of hemistichs] having two rhymes*: (T, O, *K, TA:) [using it in the latter sense, i. e. as meaning a verse of which the former hemistich rhymes with the latter, which is app. the primary signification,] Aboo-Is-hāk says, the **مِصْرَاعَانِ** are the two doors of the ode, like the **مِصْرَاعَانِ** of the house, or chamber, or tent: and he says that the derivation

of the word is from **الصَّرْعَانِ** meaning “the two extremities of the day.” (TA.)

مُصْرَع: see **صَرِيْع**, in four places; where it is stated that **مَصَارِع** is said to occur as a pl. thereof; the reg. pl. being **مَصَارِيْع**.

مُصَارِع One who wrestles with another, endeavouring to throw him down; as also **صَرَاع**: you say, **هَئِذَا صَرَاعَانِ** i. e. *They are two persons wrestling together, each endeavouring to throw down the other*. (K, *TA.)

صرف

الصَّرْف signifies *The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom*: (M:) or *the shifting a thing from one state, or condition, to another*; (Bd in vi. 105;) and so **التَّصْرِيف**. (TA.) You say, **صَرَفَهُ**, (M, K,) or **صَرَفَهُ عَنْ وَجْهِهِ**, (Msb, TA,) i. e. *he turned him away, or back, from his face*. (TA in art. **وَجْه**.) aor. **صَرَفَ**, (M, Msb, K,) inf. n. **صَرَفٌ**, (M, Msb,) *He turned, sent, or put, him, or it, away, or back, &c.*, (M, K,) *from his, or its, way, or course*. (M.) And **صَرَفَ عَنْ نَفْسِهِ** *He turned himself away, or back, from the thing*. (M.) And **صَرَفْتُ الرَّجُلَ عَنِّي** [*I turned the man away, or back, or I averted him, or repelled him, from me*]. (S.) And **صَرَفَ الصَّبْيَانَ** *He dismissed the boys, or sent them away, syn. قَلَبَهُمْ*, (S, K,) *from the school*: (K:) or **صَرَفْتُ الصَّبِيَّ** *I let the boy go his way; and in like manner, الرَّاجِعِ the hired man*. (Msb.) And **صَرَفَ اللَّهُ عَنْكَ الْأَذَى** [*May God avert from thee harm*]. (S.) And **اصْطَرَفَ وَجْهَهُ** [in art. **سَفُو** and **سَفَى**] [meaning *he turned away his face*]. (TK in that art.) **صَرَفَ اللَّهُ قُلُوبَهُمْ**, in the Kur [ix. 128], means *God hath made them to err in requital of that which they have done*: (M, TA:) or *God hath turned them away, or may God turn them away, from belief*. (Bd.) And **سَأَصْرِفُ عَنْ آيَاتِي**, in the Kur [vii. 143], means [in like manner] *I will requite by causing to err from the direction of my signs*. (O, TA.) [And one says also, **صَرَفَهُ إِلَى كَذَا** *He turned him (i. e. another man, or the like, as in the Kur xlvii. 28), or it (for ex. his mind or intention), to such a thing*.] — [Hence,] **صَرَفَ الْكَلِمَةَ**, (TA,) inf. n. **صَرَفٌ**, (O,) *He declined, or inflected, the word [i. e. the noun] with tenveen*. (O, TA.) See also 2. — [Hence, also,] **الصَّرْفُ** means *The exchanging, or giving in exchange, gold for silver [and the reverse]*: because it is turned (**يُصْرَفُ**) thereby from one metal to another. (M.) You say **صَرَفَ الدَّرَاهِمَ** *He exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenārs*. (Mgh.) And **صَرَفْتُ الذَّهَبَ بِالدَّرَاهِمِ** *I exchanged, or gave in exchange, the gold for dirhems*: (Msb:) and **الدَّرَاهِمُ بِالدَّنَانِيرِ** [*the dirhems for deenārs*]. (S.) — It is said in a trad. respecting **إِذَا صُرِفَتْ** [or the right of pre-emption], **إِذَا صُرِفَتْ** *When the roads thereof are*

made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is **صَرَفٌ**. (TA.)

— You say also, **صَرَفْتُ الْبَالَ** *I expended the property*; (Msb:) [and so **صَرَفْتُهُ** for] **التَّصْرِيفُ**, (M,) or **تَصْرِيفُ الدَّرَاهِمِ**, (O,) **فِي الْبَيَاعَاتِ**, (M, O, K,*) means *the expending of money [in the purchase of articles of merchandise]*. (M, O, K,*)

— And **صَرَفْتُ الْكَلَامَ** *I embellished the speech [app. by distorting it, or otherwise altering it]*; and **صَرَفْتُهُ** has a similar, but intensive, meaning: (Msb:) or **صَرَفُ الْحَدِيثِ** means *the embellishing of discourse, or speech*, (A'Obeyd, S, M, O, K,) *by adding in it*, (A'Obeyd, S,) or *and adding in it*; (M, O, K;) and in like manner **صَرَفُ الْكَلَامِ**: (K:) [of which see another explanation voce **صَرَفٌ**:] and is [said to be] from **الصَّرْفُ** in pieces of money, meaning “the superiority of one over another in value.” (O, K.) — **صَرَفٌ لِأَهْلِهِ** [as though meaning *صرف نفسه لأهله*]: see 8. — [See also **صَرَفٌ**, below.]

صَرَفَ الشَّرَابَ, (M, O, K,) inf. n. **صُرُوفٌ**, (M, TA,) *He did not mix the beverage, or wine*; (M, O, K, TA;) as also **صَرَفَهُ**, and **اِصْرَفَهُ**; the last mentioned by Th. (M, TA.) And **صَرَفَ الْخَمْرَ**, (K, TA,) aor. **صَرَفَ**, inf. n. **صَرَفٌ**, (TA,) [or perhaps this should be **صُرُوفٌ**, as in the next preceding sentence,] *He drank the wine unmixed*; (K, TA;) [and so **صَرَفَهَا** for] **تَصْرِيفُ الْخَمْرِ**, (S, O,) or **التَّصْرِيفُ**

فِي الْخَمْرِ, (K,) signifies *the drinking of wine unmixed*. (S, O, K.) [Freytag has erroneously expl. **صَرَفٌ** as meaning simply *He drank wine*.] — **صَرَفَتِ الْبُكَرَةُ**, (S, O, K,) aor. **صَرَفَ**, (S, O,) inf. n. **صَرَفٌ**

صَرِيْفٌ, (S, M, O, K,) *The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water*: (S, M, *O, K:) and the **صَرِيْف** of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the **صَرِيْف** of the door, (M, K,) and of the writing-reed (M, Msb) and the like, (M,) is a *creaking, or grating*; (M, Msb, *K;) and so that of the tush of the camel: (K:) [وَنَابُ الْبَعِيرِ in the CK is a mistake for **نَابُ الْبَعِيرِ**:] one says of a man, and of a camel, **صَرَفَ نَابَهُ**, (M, TA,) and **صَرَفَ نَابَهُ**, (TA,) aor. **صَرَفَ**, inf. n. **صَرَفٌ**, *He grated his canine tooth [against its opposite] so as to cause a sound to be heard*: (M, TA:) the **صَرِيْف** of the stallion-camel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the **صَرِيْف** of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] — **صَرَفْتُ**, (IAar, S, M, O, K,) aor. **صَرَفَ**, (S, M, O,) inf. n. **صُرُوفٌ**, (S, M, O, K,) and **صَرَفَ**, (Lth, Lh, IAar, S, M, O, K,) **صَرَفَ** said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but

mostly of a bitch, (IAar, TA,) signifies *She lusted for the male*: (Lth, Lh, IAar, S, M, O, K:) and the epithet applied to such an animal is **صَارِفٌ**. (Lh, IAar, S, M, O, K.)

2. **التَّصْرِيفُ** [in its primary acceptance is like **الصَّرْفُ** in the primary acceptance of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning of the winds* (Lth, O, K, TA) *from one state or condition, to another*; (O, TA;) or *from one direction, or course, or way, to another*; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the *Kur-án*; (Lth, TA;) *the making of the winds to vary, or differ*; and so of the clouds; (M;) *the changing of the winds to south and north [&c.] and hot and cold [&c.]*; (Jel in ii. 159, and xlv. 4;) or *the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds*: (TA:) or **تَصْرِيفٌ** signifies [the varying, or diversifying, of the verses of the *Kur-án*, by repeating them in different forms; or] *the making of the verses of the *Kur-án* distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlv. 26].* (O, K.) — It signifies also *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like **الصَّرْفُ**) and the conjugating of verbs],* (O, K.) [The science of **التَّصْرِيفُ** in language is commonly termed **عِلْمُ** **الصَّرْفِ**.] — In relation to property, or money, see 1, near the middle of the paragraph. — And in relation to speech, see 1, near the middle of the paragraph. — One says also, **صَرَفَ الشَّيْءَ**, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other [i. e. more] than one way; as though he turned it from one way to another way.* (M, TA.) — And [hence,] **صَرَفْتُهُ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, speaking of a man, (S, O,) i. q. **قَلْبْتُهُ** [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair; or † I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., **تَصَرَّفَ**, is said to be from **الصَّرْفُ** as signifying **الحِيلَةُ**, and is expl. as syn. with **اِحْتَالَ**: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair, or my affair*.] (K.) — [Hence also, **صَرَفَ** **صَرَفْتُ الشَّرَابَ** *He exercised the horse.*] = **صَرَفَ الشَّرَابَ**: and **صَرَفَ الْخَيْمَ**: see 1, latter half.*

3: see 1, third sentence. — The inf. n. **مُصَارَفَةٌ** signifies also † *The dealing, or buying and selling, with any one* **بَصَرَفٍ** [app. meaning *with art or artifice or cunning*, or it may perhaps mean *in the exchanging of money*: see **صَيْرَفِي**, (KL.)

Bk. I.

4. **اصْرَفَ الشَّرَابَ**: see 1, latter half.

5. **تَصَرَّفَ** [quasi-pass. of 2: thus,] said of a man's face, *It turned about; or was, or became, turned about*; syn. **تَقَلَّبَ**. (Jel in ii. 139.) — And *It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way.* (M.) — [Hence,] **تَصَرَّفَ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, (S,) quasi-pass. of **صَرَفْتُهُ فِيهِ**, (S,* O, K,) thus syn. with **تَقَلَّبَ** [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so*]: (K:) or it is from **الصَّرْفُ** as signifying **الحِيلَةُ**; (S, M, TA;) i. e. it means † [he practised versatility, or] *he used art or artifice or cunning, in the affair, or in my affair*; syn. **اِحْتَالَ**. (TA [and in like manner Bḏ in xxv. 20: but the former meaning is the more common: see also 8].) [It is also used as meaning simply *He employed himself, or was employed, in the managing of the affair, or my affair*; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.] — [Hence also, said of a horse, *He was exercised.*] *Look liberty's walk it (M. 661).*

7. **انْصَرَفَ**, (S, M, O, K,) inf. n. **اِنْصِرَافٌ**, (O,) and **مُنْصَرَفٌ** is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of **صَرَفْتُهُ**, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying *It [or he] turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom*: (M:) [or *shifted from one state, or condition, to another*: (see 1, first sentence:)] or i. q. **اِنْقَبَضَ**; so in the copies of the K; but [this is an inadequate explanation;] the right [or better] explanation is **اِنْكَبَأَ** [i. e. *he, or it, reverted, or returned; or was, or became, turned away or back*]; agreeably with what is said in the O. (TA.) **ثُرَانَصَرَفُوا** in the *Kur* [ix, 128] means *Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard.* (M.) — [Accord. to Golius, it signifies also *It ran in a small stream; or the like*; for he explains it as meaning “manavit:” but for this he names no authority. — Said of a noun, it means *It was inflected, or declined, with tenneen.*]

8. **اصْطَرَفَ** † *He sought, sought after, or sought to gain, sustenance or the like*, (M, TA,) and used art or artifice or cunning [in so doing]; (M;) for his family, or household, (M, TA;) as also **صَرَفَ**, aor. ʾ; you say, **صَرَفَ لِأَهْلِهِ** [as though meaning *he used art or artifice or cunning (تَصَرَّفَ) in the seeking of gain*: (O, K, TA:) or [meaning thus] you say, **اصْطَرَفَ فِي طَلَبِ الْكَسْبِ**, (S.) = It is also trans, † you say, **اصْطَرَفَ وَجْهَهُ**: see 1, first quarter. — And **اصْطَرَفَ الدَّرَاهِمَ** *He procured the dirhems in exchange for [other] dirhems or for denars.* (Mgh.)

10. **اسْتَصْرَفْتُ اللَّهَ الْمَكَارَةَ** (S, O, K) *I begged God to avert from me the things, or events, that are objects of dislike or hatred.* (O, K.)

صَرَفٌ [as an inf. n.: see 1]. — Used as a subat., *The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] صَرَفُ الدَّهْرِ meaning حَدَثَاتُهُ* (S, M, O, K,) and **نَوَائِبُهُ**, (S, O, K,) or **حَوَادِثُهُ**; (Mgh;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subat., and therefore having a pl., for] its pl. is **صُرُوفٌ**. (M, Mgh.) In the phrase **صَرَفٌ نَوَائِبُهَا**, in a verso of *Ṣakhr-el-Ghoi*, [Isd says,] he has made it fem. because of its dependance upon **النَّوَى** [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, **قَدْ بَعْدَتْ فِيهِ** **تَصَرَّفَ وَجْهَهَا الَّذِي أَخَذَتْ فِيهِ** [i. e. *the shifting-about of her course that she has taken has become far-extending; صَرَفٌ being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying أَوْجَعَنِي صَرَفُكَ as well as أَوْجَعَنِي صَرَفُكَ*; (see EM p. 157;) and this I think the most preferable explanation]. (Skr in his *Expou. of the Poems of the Hudhaleen*, p. 14 of the vol. edited by Kosgarten.) — Also *Repentance*, (S, M, O, Mgh, K.) [See a phrase below; in which this and other meanings are assigned to it.] — And † *Art, artifice, or cunning.* (Yoo, S, M, O, K, TA.) Hence, in the *Kur* [xxv. 20], **فَمَا يُسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا**; [And they are not able to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means *and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves.* (O, TA.) — And *Excellence, or superiority, of a dirhem*, (S, M, Mgh, O, Mgh, K,) and of a *deenaar*, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Mgh,) or in value; (M, Mgh, O, K;) as in the saying, **بَيْنَ الدَّرَاهِمِينَ صَرْفٌ** [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying **لَا يَعْرِفُ صَرْفَ الْكَلَامِ** [Such a one knows not the excellence of speech over other speech: (O:) and [in like manner] one says, **هَذَا عَلَى هَذَا صَرْفٌ** *There is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows.* (O, K.)* — And *The night; and the day*: (K:) [because of their interchanging:] **الصَّرْفَانِ** signifies *the night and the day*; (S, O, K;) as also **الصَّرْفَانِ**; (K;) the latter accord. to Ibn-'Abbād; (O;) like **الصَّرْعَانِ**, with **كسراً** also [as well as with **فتحة**]. (TA.) — In the saying (S, M, O, Mgh) of the Arabs, (M,) or of the Prophet, (O, Mgh,) in a certain trad., (K,) **لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ**

[Neither **صَرْفٌ** nor **عَدْلٌ** shall be accepted from him], (S, M, O, Mṣb,*) by **صَرْفٌ** is meant *repentance*; (S, M, O, Mṣb, K;) and by **عَدْلٌ**, *ransom*: (M, Mṣb, K;) or by the former, *art*, or *artifice*, or *cunning*; (Yoo, S, M, O, K;) and by the latter, *ransom*: (M:) or by the former, *acquisition of gain*; and by the latter, *ransom*: (K:) or by the former, *a supererogatory act*; (A'Obeyd, M, O, K;) and by the latter, *an obligatory act*: (A'Obeyd, M, K;) or vice versa: (K:) or by the former, *weight*; and by the latter, *measure*: (M, O, K;) or by the former, *deviation*; and by the latter, *a right*, or *direct*, *course*: (IAḡr, M:) or by the former, **مَا يَنْصَرِفُ فِيهِ** [app. meaning *an evasive artifice*]; and by the latter, *a like*: (Th, M:) or by the former, *value*, or *price*; and by the latter, *a like*; the saying originally relating to the bloodwit (**الدِّية**): one says, **لَمْ يَقْبَلُوا مِنْهُمْ صَرْفًا وَلَا عَدْلًا**, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain*; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was **العَدْلُ** with them; and when they took a bloodwit, having turned from the blood to another thing, that was **صَرْفٌ**, i. e. the value, or price, was **صَرْفٌ**: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by **صَرْفٌ** is meant [in the saying cited above] *something additional*, or *in excess*; but this is nought. (M.)

صَرْفٌ: see its dual in the next preceding paragraph, near the middle. = Also *Pure, unmixed, or free from admixture*; (S, M, Mgh, O, Mṣb, K;) applied to wine, (S, M, O, Mṣb, K;) or beverage, as meaning *unmixed*, (S, M, O, Mṣb,) and so **مَصْرُوفٌ**, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mṣb) as meaning *free from turbid foulnesses*: (Mgh,* Mṣb:) and **صَرِيفٌ** likewise signifies anything *having in it no admixture*. (TA.) = And *A certain dye*, (Mṣb,) *a red dye*, (S, O, K,) *with which the thongs, or straps, of sandals are dyed*, (S, O,) or *with which the hide is dyed*: (Mṣb:) or *a certain red thing with which the hide is tanned* (**يُدْبَغُ** [perhaps a mis-transcription for **يُصْبَغُ**]). (So in a copy of the M.)

الصَّرْفَةُ *One of the Mansions of the Moon*; [the Twelfth Mansion]; *a single very bright star*, [β of Leo], (S, O, K, and Kṣw in his Descr. of the Mansions of the Moon,) *by which are some small evanescent stars*; (Kṣw;) *over against*, (**يَتَلَقَّاءُ**, so in my copies of the S,) or *following*, (O, K and Kṣw ubi suprā,) **الرَّيْبَةُ**, (S, O, K, Kṣw;) [i. e.] it is *a single star behind the خُرَاتَانِ of the Lion*; (M;) it is *on the hinder part of the tail (ذَنَبُ) of the Lion*; [wherefore it is called by our astronomers *Deneb*]; and is also called the **فُنْبُ**, which means *the sheath of the penis, of the Lion*: (Kṣw in his Descr. of Leo: [in the S and O, erroneously, "the قَلْبُ of the Lion:"] [it

rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:] Ibn-Kunāseh says, (M,) it is called **الصَّرْفَةُ** because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kṣw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] **الصَّرْفَةُ** is [called] **نَابُ الدَّهْرِ الَّذِي** [Hence,] **الصَّرْفَةُ** is [called] **نَابُ الدَّهْرِ الَّذِي** **يَغْتَرُّ** (Ibn-'Abbād, O, K,) or **نَابُ الدَّهْرِ الَّذِي** **يَغْتَرُّ** **عَنْهُ** [The dog-tooth of time, or fortune, which it shows smiling]: for when **الصَّرْفَةُ** rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. **فَر**;) in the T it is said that **الصَّرْفَةُ** is called by the Arabs **نَابُ الدَّهْرِ** [the dog-tooth of time, or fortune,] **لِأَنَّهُ يَغْتَرُّ عَنِ الْبَرْدِ وَعَنِ الْحَرِّ فِي** **الْحَالَتَيْنِ** [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) = **صَرْفَةٌ** also signifies *A certain kind of bead (خَزَزَةٌ)*; (Lh, S, M, O, K;) mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women; (S, O, K;*) or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like. (Lh, M.) = And *A bow having upon it a black mark or spot (شَامَةٌ سَوْدَاءُ)*, the arrows of which, when they are shot, will not hit the object of aim. (O, K.) = And one says, **حَابَتِ النَّاقَةُ صَرْفَةً**, meaning *I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow*. (O, K.)*

الصَّرْفَانُ *Death*; (M, K;) *a name of death*. (IAḡr, O.) = And **صَرْفَانٌ** signifies *Lead*; syn. **رِصَاصٌ**, (S, Mṣb, K;) or **رِصَاصٌ قَلْبِيُّ** [q. v.]: (M:) and (K) accord. to Ibn-'Abbād, (O,) *copper*; syn. **نُحَاسٌ**. (O, K.) = And *A sort of dates*; (S, M, O, Mṣb;) *a heavy sort of dates*: (K:) n. un. with **ة**: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the **صَرْفَانَةُ** is *a red date, like the بَرْنِيَّةُ*, (M, O, Mṣb,) but (M, O) *hard to be chewed*, (M, O, K,) *tough*, (M, O,) and the *heaviest of all dates*: (M, O, Mṣb:) *persons having households and slaves and hired men provide it, because of its satisfying quality*, (O, K, [but for **لِجَزَائِهَا** in the O, referring to the n. un., and **لِجَزَائِهَا** in copies of the K, and **لِجَزَائِهَا** in the CK, I read **لِجَزَائِهَا**, which is evidently the right reading, and agrees with what here follows,]) and *its standing in great stead*: (O, K:) or it is the [sort of dates called] **صِيحَانِي**

[q. v.]: (K:) AHn says, En-Nowshajānee told me that the **صَرْفَانَةُ** is [called] **الصَّيْحَانِيَّةُ** in El-Hijāz, and in like manner its palm-tree. (O.) **صَرْفَانَةُ رُبْعِيَّةٌ تَصْرُمُ بِالصَّيْفِ وَتُؤَكَّلُ بِالسَّيْبَةِ** is one of their proverbs [expl. in art. **رَبْع**]. (AHn, O, K.)

صَرَفِيٌّ *A camel of a certain excellent sort*; (M, O, K;) a rel. n.: (O, K;) or it is correctly with **د**; (O,* K;) i. e. **صَدَفِيٌّ** [q. v.]: (O:) some say that it is with **د**; and this is the right. (M.)

صَرُوفٌ *A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth*. (S, O, K.)

صَرِيفٌ inf. n. of **1** in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) = See also **صَرْفٌ**. — Applied to milk, (S, M, O, K,) *Just milked*; (K;) *brought away from the udder while hot*, (S, M, O,) *when milked*. (S, O.) — Also **سَعَفٌ** [or *palm-branches*]: n. un. with **ة**: (AHn, M:) [i. e.] **صَرِيفَةٌ** signifies *a dry سَعَفَةٌ*. (K.) And AHn says, (M, O,) in one place, (M,) **الصَّرِيفُ** signifies, (M, O, K,) as some assert, (O,) *What has become dry, of trees*; (M, O, K;) like **الصَّرِيعُ**; (M;) called in Pers. **خُدْخُوش**, (so in copies of the K, in the CK **خُدْخُوش**, and in the O **الخُدْخُوش**, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. **خُوش** meaning "dry," like **خُشْكُ**]) and also called [in Arabic] **القُفْلَةُ** [the tree that has become dry]. (O.) [See also **صَرِيعٌ**, with the unpointed **ج**.] = Also *Silver*: so in a verse cited voce **إِنْ** (page 107, third col.): (ISK, S, O:) or *pure silver*. (K.) = See also the next paragraph.

صَرِيفَةٌ: see the next preceding paragraph. = Also *A thin, round cake of bread*; syn. **رَقَاقَةٌ**: pl. **صُرُوفٌ** and **صِرَافٌ** and [coll. gen. n.] **صَرِيفٌ**. (K.)

صَرِيفَةٌ **خَمْرٌ صَرِيفَةٌ** (S, O, K,) *a place*, (S, O,) i. e. *a town*, (O,) in El-'Irāḡ, (S, O,) in the Sawād of El-'Irāḡ near 'Okbarā; (O, TA;) not, as it is implied in the K, from another of the same name in Wāsiṭ: (TA:) or, as some say, *wine just taken from the دَنْ [or jar]*; like [as one says] **لَبَنٌ صَرِيفٌ**. (O, K.)

صَرَافٌ: see **صَرِيفِيٌّ**: = and see also **صَارِفٌ**.

صَرِيفٌ: see the next paragraph.

صَارِفٌ [act. part. n. of **1**: as such having, among other meanings, the meaning of *Grating*, or *creaking*; or *making a grating*, or *creaking*, *sound*: and so **صَرَافٌ**, but properly in an intensive sense; for] the dual of **صَرَافٌ** is used by the poet Aboo-Khirāsh as meaning *two thongs of a sandal that make a creaking sound*: (M:) [and **صَرِيفٌ** likewise means *making a creaking sound with the teeth*: so accord. to Freytag, from Je-reer.] One says, **مَا فِي فِيهِ صَارِفَةٌ**, meaning *He has not in his mouth a canine tooth* [lit. a

grater or creaker; for **صَارِقَةٌ** *a tooth that makes a grating, or creaking, sound*. (M.) = See also 1, last sentence.

صَارِقَةٌ pl. **صَوَارِقُ**: see **تَصَارِيفُ**, below.

369 373 674 **صَارِفٌ** *One who practices art or artifice or cunning, in the disposal, or management, of affairs*; (S, M, O, K;) as also **صَيْرَفِيٌّ** (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Kāhil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

وَلِسَانًا صَيْرَفِيًّا صَارِمًا

كَحَسَامِ السَّيْفِ مَا مَسَّ قَطْعُ

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (S, O.) — See also what next follows.

صَرَّافٌ *i. q. صَرَّافٌ* (S, M, O, Mshb,) or **صَرَّافٌ** (K,) and so **صَيْرَفٌ** (M, Mshb, K,) i. e. *A money-changer*; (M, Mshb, TA;) except that **صَرَّافٌ** has an intensive signification [app. as meaning a skilful money-changer, and hence it is often used in the present day as meaning a banker]: (Mshb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations are from **المُصَارَفَةُ** (S, O,) or from **التَّصْرِيفُ** (M,) or from **صَرَفٌ** meaning “excellence,” or “superiority,” of one dirhem [or deenār] over another, (Mgh, and Mshb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is **صَارِقَةٌ** (S, M, O, K) and **صَارِيفٌ** (M) and **صَارِيفٌ**, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) — See also **صَيْرَفٌ**.

صَوَارِفُ [and **صَوَارِفُهَا** pl. of **صَارِقَةٌ**] *The varieties, or vicissitudes, of affairs or events*. (M, TA.)

مُصْرِيفٌ *A place of turning away or back*: [see also **مُنْصَرِفٌ**]; hence, in the Kur [xviii. 51], **وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا** (TA,) meaning [And they shall not find] a place to which to turn away, or back, from it: (Bd, Jel:) or, a turning away, or back, from it: (Bd:) pl. **مَصَارِفُ**. (TA.)

مَصْرُوفٌ [pass. part. n. of 1: see its verb: — and] see **مُنْصَرِفٌ** = see also **صِرْفٌ**.

مُتَصَرِّفٌ *i. q. مُتَقَلِّبٌ* [as meaning *Place, or scope, or room, for free action*]. (A, voce **سَرَفٌ** [q. v.]; and so in the Fālik.)

مُنْصَرِفٌ is an epithet applied to a verb [as meaning *That is perfectly inflected*], opposed to **ظَرْفٌ مُتَصَرِّفٌ** [q. v.]. (TA, voce **قَدْرٌ**.) — **ظَرْفٌ مُتَصَرِّفٌ** and **ظَرْفٌ غَيْرُ مُتَصَرِّفٍ** signify the same, respectively, as **ظَرْفٌ غَيْرُ مُتَمَكِّنٍ** and **ظَرْفٌ مُتَمَكِّنٌ**: see art. **مَكْنٌ**. **وَكَيْلٌ مُنْصَرِفٌ** means *A factor, an agent, or a deputy, who acts according to his own*

free will in the disposal, or management, of an affair.]

مُنْصَرِفٌ is a n. of place, [meaning *A place of turning away or back, like مَصْرِيفٌ*], as well as an inf. n. [of 7]. (S.)

مُنْصَرِفٌ and **غَيْرُ مُنْصَرِفٍ** denote the two different sorts of nouns, (O, K,) meaning, respectively, [like **مُصْرُوفٌ** and **مُصْرُوفٌ**] *Inflected, or declined, with tenween, and not so inflected or declined*. (O, TA.)

صرم

1. **صَرَمَهُ** (S, M, Mgh, Mshb, K,) aor. **صَرَمَ** (M, Mshb, K,) inf. n. **صَرَمٌ** (S, M, Mshb, K) and **صَرَمٌ** (M, K,) or the latter is a simple subst., (M, Mshb,) *He cut it*, syn. **قَطَعَهُ** (S, M, Mgh, Mshb,) *in any manner*: [i. e. it signifies also *he cut it through; or he cut it off, or severed it*; for thus the meaning of **قَطَعَهُ** is generally explained:] (M:) or it signifies [only] *he cut it (قَطَعَهُ) so as to separate it*: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, **صَرَمْتُ أُذُنَهُ** *i. q. صَلَمْتُ* [i. e. *His ear was cut off, entirely*]. (TA.) And **صَرَمَ النَّخْلَ** (S, M, Mshb, K,) and **الشَّجَرَ** (M, K,) and **الزَّرْعَ**, aor. as above, inf. n. **صَرَمٌ** (M,) *He cut off the fruit, or produce, of the palm-trees, (S, M, Mshb, K,) and the trees, (M, K,) and the corn, or the like*; (M;) as also **اصْطَرَمَهُ** (S, M, K,) — [Hence,] **صَرَمَهُ** (S, M, MA, K,) [aor. as above,] inf. n. **صَرَمٌ** (S, MA,) or **صَرَمٌ** (M, MA,) or the latter is a simple subst., (S,) + *He cut him (i. e. another man); meaning he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him; syn. قَطَعَ كَلَامَهُ (S, M, K;) and **هَجَرَهُ**: (A and Mgh and K in art. **هَجَرٌ**;) or *he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him*. (MA.) [See an ex. in a verse cited voce **أَبٌ**.] And **صَرَمَ وَصْلَهُ**, aor. as above, inf. n. **صَرَمٌ** and **صَرَمٌ**, + *He cut, or severed, his bond of union*, as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) — And **صَرَمَ أَمْرَهُ** + *He decided his affair*. (O voce **ضَمٌّ**, q. v. [See also **صَارِمٌ**, and **صَرِيمَةٌ**].) **صَرَمٌ** is also intrans., as syn. with **انْصَرَمَ**, q. v. (M, K.) And [hence] one says, **أَذْبَرَتِ الدُّنْيَا بِصَرَمٍ** *i. e. + [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end*. (TA.) — One says also, **صَرَمَ عِنْدَنَا شَبْرًا**, meaning + *He stopped, stayed, or tarried, with us a month*: (K, TA:) mentioned by El-Mufaddal, on the authority of his father. (TA.) = **صَرَمٌ** (Mshb,) [aor. **صَرَمَ**] inf. n. **صَرَامَةٌ** and **صَرُومَةٌ** (M,) *It (a sword) was, or became, sharp*, (M, Mshb,) and *did not bend*. (M.) — And [hence,] **صَرَمٌ** inf. n. **صَرَامَةٌ**, said of a man, (S, M, Mshb, K, TA,) as being likened to a sword, (TA,) + *He was, or became, courageous*; (Mshb;) or *hardy, strong, or sturdy*, (S, TA,) or *sharp, penetrating,**

or vigorous and effective, (M, K, TA,) and *courageous*. (S, M, K, TA.)

2. **صَرَمَهُ** [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) **تَصْرِيمُ الْحَبَالِ** [i. e. *the severing of the ropes*]: the verb being with tesheed to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, **تَصْرِيمُ الْأَطْيَاءِ** *The cutting off of the teats of camels*: a phrase mentioned in the TA.]

3. **صَارَمَهُ** (MA,) inf. n. **مُصَارَمَةٌ** (KL, TA,) + *He effected a disunion with him*: (MA:) or *he cut him off from himself, being in like manner cut off by him*: (KL:) or *he cut him off from friendly, or loving, communion or intercourse, being so cut off by him*: *forsook him, or abandoned him, being forsaken, or abandoned, by him*: *cut him, i. e. ceased to speak to him, being in like manner cut by him*: for **المُصَارَمَةُ** signifies **المُهَاجَرَةُ** and **قَطْعُ الْكَلَامِ**. (TA.)

4. **اَصْرَمَ النَّخْلُ** *The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit*. (S, M, Mshb, K, TA.) — And [hence perhaps,] **اَصْرَمَ** said of a man, (S, K, TA,) inf. n. **اِصْرَامٌ** (TA,) + *He was, or became, poor*, (S, K,) *having a numerous family, or household*: (K:) or *in a evil condition, though having in him intelligence* (**تَبَاسُكٌ**): [it is said that] the original meaning is *he had a صَرْمَةٌ*, i. e. *portion, of property remaining to him*. (TA.)

5. **تَصَرَّمَ** quasi-pass. of **صَرَمَهُ** (M;) *i. q. قَطَعَ* [i. e. *It became cut; cut through; or cut off, or severed*; said of number of things considered collectively; or of a single thing as meaning *it became cut, &c., much, or in many places, or into many pieces*]. (S, K.) — See also 7, in three places. = Also + *He affected hardness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardness, &c.* (S, K.)

6. **تَصَارَمُوا** + *They cut, forsook, or abandoned, one another*; (MA;) *they separated themselves, one from another*; (KL, in which only the inf. n. is mentioned;) *they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another*; syn. **تَقَاطَعُوا**. (S, MA, in the former of which only the inf. n. is mentioned.)

7. **اِنْصَرَمَ** *It became cut; cut through; or cut off, or severed*; (S, M, K, TA;) quasi-pass. of **صَرَمَهُ**; (M, TA;) said of a rope [&c.]; and so **اِنْصَرَمَ مِنَ النَّاسِ** (M, K, TA.) — [Hence,] **اِنْصَرَمَ مِنَ النَّاسِ** + *He separated himself from mankind*; said of the wolf and of the crow [&c.]. (ISK, S, M.) And **اِنْصَرَمَ اللَّيْلُ** + *The night went away, or departed*; as also **تَصَرَّمَ** (Mshb:) and **اِنْصَرَمَ الشِّتَاءُ** + *The winter ended*; and **تَصَرَّمَ السَّنَةُ** + *The year ended*: (TA:) and **الْقِتَالُ** + *The fighting ended, or ceased*. (Mgh.)

8. اصطرمة: see 1, third sentence.

صُرْم *Skin*: [or *leather*:] (S, Mgh, Mṣb, K:) a Pers. word (S, Mṣb) arabicized, (S, Mgh, Mṣb, K,) originally جُرْم [correctly جُرْم]. (Mgh, Mṣb, TA.)

صُرْم is an inf. n. like صَرَم, (M, K,) or a simple subst.: (M, Mṣb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هَجْرَان and قَطِيعَة (TA:) and صَرِيمة [likewise] signifies † *Separation from a friend*: pl. صُرْم. (MA.) [This pl. is app. there mentioned as of صَرِيمة; but it is more probably of صُرْم.] = صُرْم الدِّيك: see دَلِيك.

صُرْم *Tents* (أَبْيَات) (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men: (M:) or i. q. صَرَب, (O in art. صَرَب,) which means *a few tents* (بُيُوت [in the O, erroneously, أَبْيُوت] of the weak sort of the Arabs of the desert: (IAḡ, O,* K, TA; all in art. صَرَب:) and hence, (M,) a company (M, Mṣb, K, TA) of men, (Mṣb, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water: (Mṣb, TA:) pl. أَصْرَام [a pl. of pauc.] (S, M, Mṣb, K) and أَصَارِم, (S,) or أَصَارِم, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أَصْرَام,] (TA,) and صُرْمَان, (Sb, M, K,) with ḡamm. (K.) — And i. q. صَرَب. (K.) [So, app., in all the copies; accord. to the TK as meaning *A sort, or species*: but I think it most probable that this is a mistranscription for صَرَب, with which, as has been stated above, صُرْم is syn. accord. to the O.] = Also i. q. خَفَّ مُنْعَل (M) or خَفَّ مُنْعَل (K) [i. e. *A soled boot*: that خَفَّ here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] صُرْم signifies *A seller thereof*. (TA.)

صُرْمَة [an epithet applied to a man, but used as a subst., and therefore having for its pl. صُرْمَات. One says, هُوَ صُرْمَةٌ مِنَ الصُّرْمَاتِ, [the last word said to be thus (مُحَرَّكَ) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصُّرْمَاتِ,] meaning † *He is [a person] slow to revert from his anger*. (K, TA.) = Also, [if not a mistranscription for صُرْمَة,] *A portion of silver, melted, and cleared of its dross, and poured forth into a mould*. (TA.)

صُرْمَة *A herd, or detached number, of camels*, (S, M, Mgh, Mṣb, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty: (K;) if amounting to sixty, termed صَدْعَة (TA: [but see this latter word:]) or from ten to forty: (M, Mṣb, K:) or from ten to some number between that and twenty: (M, K:) or more than a ذُود [which is at least two or three] up to thirty: (T voce إِبِل) or about forty: (Ham p. 753:) or less than a هَجْمَة, which is a hundred or

nearly a hundred: (Id. p. 637:) pl. صُرْم. (S,* M,* Mṣb.) — *A portion of property*. (TA.) — And *A detached portion of clouds*: (S, M, Mṣb, K:) pl. as above. (S, M.) — See also صَرِيمة. — And see صُرْمَة.

صُرْم and صَرَام The cutting off of the fruit of palm-trees: (S,* Mṣb, and L voce جَدَاد:) and (L voce جَدَاد) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) = صَرَام: see the next paragraph, in two places.

صُرَام: see صَارَم. = Also The last milk [remaining in the udder] after what is termed التَّغْرِيز [which is variously explained (see 2 in art. غَرَز), in the CK and in one of my copies of the S erroneously written التَّغْرِيز,] which a man draws when in need of it. (S, K,*.) Bishr says,

* أَلَا أَبْلُغُ بَنَى سَعْدٍ رَسُولًا

* وَمَوْلَاهُمْ فَقَدْ حَلَبْتُ صُرَامًا

[Now deliver thou to Benoo-Saad a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK صَرَام] are a prov., meaning † *the excuse has reached its uttermost*: (S, K:) thus says AO: (S:) IB says that صُرَام in the saying of Bishr means the she-camel that is termed الصُّرْمَة, that has no milk; [i. e. that the phrase means the she-camel that has now no milk has been milked;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.)

— الصُّرَام is also one of the names for War, or battle; (Aḡ, S, K;*) and so صَرَام, [indecl.,] like قَطَام: (K:) and one of the names for calamity, or misfortune. (Aḡ, S, K,* [See also صُرْمَة.])

صُرَام: see صَرَام. — Sometimes it is applied to signify Palm-trees themselves; because the fruit is cut off: so in a trad. (TA.)

صُرُوم: see صَارِم, in two places. — Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels. (TA.)

صَرِيم i. q. مَصْرُوم, (M, Mṣb,) Cut; cut through; or cut off, or severed: (S, Mṣb, K:) and having the fruit cut off; syn. مَجْدُود; (S, K;) applied to palm-trees (نَخْل). (M.) And the former, A heap (كُدْس) of corn or the like that has been cut, or of which the produce has been cut off; syn. مَصْرُوم. (M, TA.) And Whose ear has been cut off entirely (الَّذِي صُرِمَتْ أُذُنُهُ) pl. صُرْم. (TA.) [See also the fem., with ة, voce بِحِيرَة, where the pl. is said to be صُرْم.] — [Applied to the lungs, it means properly Burst asunder. Hence the saying,] جَاءَ صَرِيمٌ سَحَرٍ [so in copies of the K, accord. the TA سَحَر, but correctly either سَحَر or سَحَر q. v., in the CK بَاءَ

and صَرِيم, which last word is obviously wrong,] meaning † *He came disappointed of attaining what he desired, or sought, and in a state of despair*. (K, TA.) And هُوَ صَرِيمٌ سَحَرٍ عَلَى هَذَا الْأَمْرِ [i. e. صَرِيمٌ سَحَرٍ or سَحَر] † *He is wearied and eager for this thing, or affair*. (TA.) — Also † *An affair decided, determined, or resolved, upon*. (M, TA.) — Used as a subst., see صَرِيمة, in two places. — Also † *The daybreak, or dawn*: (S, M, K;) because cut off from the night; (M;) as also صَرِيمة: (S:) and the night; (ISK, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K:) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also صَرِيمة: (M, K:) and صَرِيمًا اللَّيْل the first and last parts, or beginning and end, of the night. (TA.) The phrase in the Kur [lxviii. 20] قَاصَّحَتْ كَالصَّرِيمِ means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the dark night, being burnt up: (Er-Rāghib, TA:) or like the black night: (Kāṭādeh, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA:*) or like the sands [that are termed صَرِيم (see صَرِيمة)]: (Bd:) or the meaning of صَرِيم in this instance is that which here next follows. (TA.) — Black land, that does not give growth to anything. (K.) — And A piece of wood, or stick, which is placed across upon the mouth of a kid, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not suck. (M, K.) = See also صَارِم.

صَرَامَة † A man (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.)

صُرَامَة What is cut off [of the fruit] of palm-trees. (Lh, M.)

صَرِيمة Land (أَرْض) of which the seed-produce has been reaped: (S, K:) of the measure فَعِيلَة in the sense of the measure مَفْعُولَة. (TA.) — And A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also صَرِيم: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أَقْعَى صَرِيمة (S) or صَرِيم (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says حَيَّةٌ خَلٌّ (S in art. خَل). — And A group, or an assemblage, (S,) or a detached number, (M,) of the trees called غَضًا, and سَلَم, (S, M,) and أَرطَى, and of palm-trees; and likewise صُرْمَة, of أَرطَى, and of سَمَر. (M.) —

See also صَرِيم, in two places. = Also † *Decision, or determination*, (S, M, K, TA,) عَلَى شَيْءٍ [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided,

or determined; as also **عَزِيمَةٌ** (AHeyth, TA:) pl. **صَرَائِمُ**. (TA.) One says, **هُوَ مَا ضِ الصَّرِيمَةِ**, [He is effective of decision &c. and of decisions &c.]. (TA.) — See also **صَرَمٌ**.

صَرِيمَةٌ A detached number [or a small detached number, for it is app. dim. of **صَرْمَةٌ**] of camels. (TA.) *App. 10.*

صَرَامٌ: see **صَارِمٌ**. = Also A preparer, or seller, of **صَرَمٌ**, (MA,) whence it is derived, (Mgh,) i. e. skin, or leather: (MA:) or it signifies as expl. voce **صَرَمٌ**, last sentence. (TA.)

صَارِمٌ Cutting; cutting through; or cutting off, or severing; and Sb says that **صَرِيمٌ** is used in the same sense, like as **صَرِيبٌ** in the phrase **صَارِبٌ صَرِيبٌ** is used in the sense of **صَارِبٌ**. (M.) **إِنْ كُنْتُمْ صَارِمِينَ**, in the *Kur* [lxviii. 22], means *If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees.* (TA.) — And † A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] **صَرَامٌ** and **صَرُورٌ**; (M;) or this last signifies, (M, K,) as also **صَرَامٌ**, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — Also, applied to a sword, (S, M, Mṣb, K,) and [in an intensive sense] **صَرُورٌ**, (M, K,) Sharp, (S, M, Mṣb, K,) and not bending: (M:) pl. of the former **صَوَارِمُ**. (TA.) — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) † Hardy, strong, or sturdy, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) — And **الصَّارِمُ** † The lion. (K, TA.)

صِيرَمٌ A calamity (K, TA) that extirpates everything. (TA. [See also **صَرَامٌ**, last sentence.]) = Also Firm, or sound, of judgment. (K.) = And i. q. **وَجَبَةٌ**, (S, M, K,) like **صِيمٌ**, (TA,) i. e. An eating once in the day: (M, K,* TA:*) or, accord. to Yaḥkoob, an eating at the time [of morning] called **الصُّحَى** (M, TA) [and not again] to the like time of the morrow: (TA:) one says, **فَلَانٌ يَأْكُلُ الصَّيْمَرِ** (S, M,* K*) i. e. [Such a one eats] once (K, TA) in the day: but AHát says, I asked El-Aṣma'ee respecting the **بَزْمَةُ** and the **صِيمَرِ**, and he said, I know it not: this is the language of the devil. (TA.)

أَصْرَمٌ A man having the extremity of his ear cut off. (Mgh.) — See also **مُصْرَمٌ**. — Also [the fem.] **صَرْمَاءٌ** A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. **صَرَمٌ**. (K.) See also **صَرَامٌ**. [In the *Ḥam*, p. 230, it is implied that it signifies A she-camel such as is termed **مُصْرَمَةٌ** as meaning whose **أَخْلَافُ** (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the term **صَرْمَاءٌ** to † a cooking-pot, likening it to the she-camel termed **مُصْرَمَةٌ** meaning as expl. above.] — Also, (S, K,) or **قَلَاءَةٌ صَرْمَاءٌ**, (M,) A desert in

which is no water. (S, M, K. [See also one of the explanations of the dual, here following.]) — **الْأَصْرَمَانِ** signifies *The wolf and the crow*; (ISK, S, M, K;) because of their separating themselves (ISK, S, M) from mankind: (ISK, S:) and the [bird called] **صُرْدٌ** and the crow: and the night and the day; (K, TA;) because each is cut off from the other. (TA.) El-Marrár says,

* عَلَى صَرْمَاءٍ فِيهَا أَصْرَمَاهَا *
* وَخَرِيتُ الْفَلَاءَةَ بِهَا مَلِيلٌ *

[Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISK, S, M.) And **تَرَكْتُهُ بِوَحْشِ الْأَصْرَمِينَ** is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

مُصْرَمٌ A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مُصْرِمٌ A possessor of a **صَرْمَةٌ** of camels. (TA.) — And [hence], as also **أَصْرَمٌ**, (M, K,) Having little property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, **كَلَّا تَجْعُ مِنْهُ كَيْدَ الْمُصْرِمِ** [Herbage by reason of which the liver of him who has little property is pained]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مُصْرَمٌ The curved knife of the parer of spindles. (S, MA, K.)

مُصْرَمَةٌ A she-camel whose [fore or hind] pair of teats have been cut off, (S, M, K,) in order that the **إِخْلِيلُ** [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also **صَرْمَاءٌ**, voce **أَصْرَمٌ**: or **مُصْرَمَةُ الْأَطْبَاءِ** means a she-camel treated (**عُولِجَتْ**) so that her milk has stopped. (Mgh.)

مُصْرُومٌ: see **صَرِيمٌ**, first and second sentences.

صرى

1. **صَرَى**, (S, M, Mṣb,) aor. ʾ, (Mṣb,) inf. n. **صَرَى**, (M, Mṣb,) said of water, *It remained, or stagnated, long: or it remained long, and became altered [for the worse]:* (S, Mṣb:) or, said of water and of milk, *it remained so that its flavour became altered [for the worse]:* (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad, or corrupt.* (TA.)

And **صَرَى الدَّمْعُ** *The tears collected [in the eye] and did not run.* (TA.) — [Hence,] **صَرِيتُ النَّاقَةَ**, (Fr, M, Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n.; (M, Mṣb, TA;) but Ibn-Buzurj says **صَرَتْ**, aor. ʾ; (TA;) *The she-camel's milk became collected in her udder;* (M, Mṣb, TA;) as also **أَصْرَتْ**. (M, TA.) — And **صَرَى فِي يَدِهِ**, (S, M, IKtt, TA,) with **كسر**; (S, TA;) or **صَرَى فِي يَدِهِ**; (thus accord. to the K;) *He (a man) remained in his hand, as a pledge,* (S, M, K, TA,) *held in custody.* (S, K, TA.) — And **صَرَى** [thus written without any syll. sign, app. **صَرَى**] i. q. **انْقَطَعَ** [It, or he, became cut off, cut short, or stopped; &c.: quasi-pass. of **صَرَأَ** in one of the senses of the latter]: from **IAqr.** (TA.) = **صَرَأَ**, (IKtt, Mṣb, TA,) aor. ʾ, (Mṣb,) inf. n. **صَرَى**, (IKtt, Mṣb, TA,) *He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears:* (IKtt, TA:) or *he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense, صَرَأَ.* (Mṣb.) One says also of cows [and the like], **تَصَرَى اللَّبَنُ فِي صُرُوعِهِنَّ** *They confine and collect the milk in their udders.* (TA.) And [of a man] one says, **صَرَى الْهَلَاءَ** *He retained the ماء [i. e. sperma] in his back a long time,* (S, M, K,*) *by abstaining from sexual intercourse.* (M, K.) — [Hence,] **صَرَيْتَهَا**, (M, Mṣb,) aor. ʾ, inf. n. **صَرَى**; (Mṣb;) and **تَصَرَيْتَهَا**, (S, M, Mṣb,) inf. n. **تَصَرَيْتُ**, (S, Mṣb,) but the latter verb has an intensive meaning; (Mṣb;) and **أَصْرَيْتَهَا**; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Mṣb,) and any other milch animal, (M,) *I caused the milk to collect in her udder,* (S, M, Mṣb,) *by abstaining from milking her for some days.* (S, M.) = Also, i. e. **صَرَأَ**, (M, K,) aor. ʾ, (K,) inf. n. **صَرَى**, (M,) i. q. **قَطَعَهُ** [He cut it off, cut it short, or stopped it; &c.]; (M, K;) namely, a thing. (M.) You say, **صَرَى بَوْلُهُ**, inf. n. as above, meaning **قَطَعَهُ** [He, or it, cut short, or stopped, his urine]. (S.) And **صَرَيْتُ الْهَلَاءَ** [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] **إِذَا اسْتَقَيْتُ ثَمْرَ قَطَعَتْ**. (S.) And **مَا يَصْرِيكَ مِنِّي أَيْ عَبْدِي**, occurring in a trad., means *What cuts short (يَقْطَعُ) thine asking of Me [O my servant]?* (TA.) — And i. q. **دَفَعَهُ** [He repelled it]. (M, K.) One says, **صَرَى اللَّهُ عَنْهُ شَرُّهُ** i. e. **دَفَعَهُ** [God repelled, or may God repel, from him his, or its, evil, or mischief]. (S.) — And i. q. **مَنَعَهُ** [He prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says,

* وَوَدَعْنِ مُشَنَّقًا أَصْبَنَ فَوَادَهُ *
* هَوَاهُنَّ إِنْ تَرَى صَرَى اللَّهِ قَاتِلَهُ *

[And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of **صَرَأَ** in the sense next following, which is also a meaning of **مَنَعَهُ**: in the M, it is

cited as an ex. of *صَرَّاهُ* in the sense of *دَفَعَهُ*.] — Said of God, (M,) *He protected, defended, guarded, or preserved, him*: (M, K:) or (M) *He saved him* (M, K) *from destruction, or perdition*: (K:) or (M) *He sufficed him*: (M, K:) or *He aided him*. (TA.) — *صَرَّى بَيْنَهُم*, (K,) or *صَرَّى* (S, M,) *He decided [between them, or the case between them]*; (S, K;) namely, persons who had applied to him as a judge: (S:) or *he rectified, or adjusted, the case between them*. (M.) — *صَرَّى* also signifies *عَطَفَ* [*He bent, or inclined*]: (K, TA:) [app. intrans., or trans. by means of *بِ*, for] a poet uses the phrase *صَرَّيْنِ بِالْأَعْنَاقِ* [*They bent, or inclined, with the necks*]. (TA.) [But it is said in the TK that *صَرَّاهُ* means *عَطَفَهُ* *He bent, or inclined, it.*] Accord. to Ibn-Buzurj, *صَرَّتِ النَّاقَةُ عُنُقَهَا* means *The she-camel raised her neck by reason of the heaviness of the burden*. (TA.) — Also *He preceded, or went before*; syn. *تَقَدَّمَ*. (IAar, K.) [Accord. to the TK, one says *صَرَّى الْقَوْمَ*, meaning *He preceded, or went before, the people, or party.*] — And [the contr., i. e.] *He receded, or retreated*; or *became, or remained, or lagged, behind*; syn. *تَأَخَّرَ*. (IAar, K.) [Accord. to the TK, one says *صَرَّى عَنْهُمْ*, meaning *He receded, or retreated, from them*; &c.]. — Also *He, or it, was, or became, high*; syn. *عَلَا*. (IAar, K.) — And the contr., i. e. *He, or it, was, or became, low*; syn. *سَفَلَ*. (IAar, K.)

2: see 1, former half, in two places.

4: see 1, former half, in two places. — *اصرى* also signifies *He sold a ewe or she-goat*, (K, TA,) or a she-camel, (TA,) whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed *مُصَرَّاهُ*. (K, TA.)

8. *اِزْدَرَاهُ* i. q. *اِصْدَرَاهُ* [the *د* in each being substituted for *ت*]: see the latter, in art. *زرى*.

صَرَّى, (S, M, Mṣb, K,) an inf. n. used as an epithet, (Mṣb,) and *صَرَّى*, (S, M, K,) [and Freytag adds *صَرَّى*, as from the K, in which I do not find it.] *Water remaining, or stagnating, long, accord. to Fr*; (S;) or *that has remained, or stagnated, long*: (Mṣb:) or *water remaining long*, (K,) or *that has remained long, and become altered [for the worse]*, (S, M, Mṣb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) *Milk that has remained* (M, K) *long* (K) *so that its flavour has become altered [for the worse]*; (M, K;) as also *صَرَّى*, which is in like manner applied to water: (M:) or *milk left [long] in the udder of the camel, not drawn, so that it becomes salt and windy*: (IAar, TA:) or *milk drawn in the night from a camel abounding therewith, having a bad and burning flavour*. (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] *A portion remaining* (M, K) *of milk* (M) *in the udder*, (Ham p. 661,) *and of water*. (TA.) And *Tears* (*دَمْعٌ*) *that have become collected*: and the sing. [or epithet applied to a single tear (*دَمْعَةٌ*)] is *صَرَّاهُ*. (M.) And *صَرَّاهُ* [*Sperma of a man*] altered [for

the worse]: and *long retained by him in his back*. (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) — For the fem., *مُصَرَّاهُ*, see also *مُصَرَّاهُ*.

صَرَّى: see *صَرَّى*, first sentence: — and see also *مُصَرَّاهُ*.

صَرَّى: see *صَرَّى*, first sentence. — In relation to a she-camel it is *Her being pregnant twelve months, and bringing forth, and then yielding her biestings, or having her biestings milked*: mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes an epithet, and sometimes a subst., is expl. in this manner.])

صَرَّى [part. n. of *صَرَّى*]: see *صَرَّى*. — Also *A she-camel whose milk has collected in her udder*. (Mṣb.) [See also *مُصَرَّاهُ*.]

صَرَّيَّةُ *Milk collected [in the udder]*: a poet says,

وَكُلُّ دِي صَرَّيَّةٍ لَا يَدَّ مَحْلُوبٌ

[And whatever udder has milk must be milked]. (TA.)

صَرَّيَّةُ: see *مُصَرَّاهُ*.

صَرَّيَانٌ, applied to a man and to a beast, *Whose مَاءٌ [i. e. sperma] has collected in his back*. (TA.) — Also *The [bird called] يَمَامَةٌ [n. un. of يَمَامٌ, q. v.]*: and the [bird called] *سَمَامَةٌ [n. un. of سَمَامٌ, q. v.]*. (TA.)

صَرَّاهُ *Colocynths* (S, M, K, in the CK [erroneously] *صَرَّاهُ* [expressly said in the TA to be with fet-h and medd,]) *when they become yellow*; (S, M;) as also *صَرَّيَاتٌ*: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA *صَرَّيَاتٍ*, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed *صَرَّيَّةُ*. (S, M, K.) [In the M and K, *صَرَّاهُ* is termed pl. of *صَرَّيَّةُ*; but it is properly speaking a coll. gen. n., originally *صَرَّايٌ*.] — *صَرَّيَّةُ* also signifies *The water in which colocynths have been steeped*. (M, K.)

صَرَّى One who acts with boldness towards the wife of his father: (K, TA:) such was Ibn-Mukbil. (TA.)

صَرَّيَّةُ: see *صَرَّاهُ*, in two places.

صَرَّى: see *مُصَرَّاهُ*, below.

صَارٍ [act. part. n. of *صَرَّى*: as such signifying] *Guarding or preserving* [&c.], or *a guarder or preserver* [&c.]. (TA.) — [Hence,] *A sailor*: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. *صَرَّاهُ* (S, M, K) and (M, K) pl. (M) *صَرَّايُونَ* and *صَرَّايٌ*. (M, K.) [But see *صَرَّايٌ* in art. *صر*.] — Also [said to signify] *The transverse piece of wood in the middle of the ship*: (M, K:) [but] IAth says that it is the *دَقْلُ* [i. e. mast] of the ship, which is set up in the middle thereof, and upon which is the *شِرَاعُ* [or sail: it

is now commonly called *صَارِيَّةُ* and *سَارِيَّةُ*: both of which are also sometimes applied to a column]: pl. *صَوَارٍ*. (TA.)

صَارِيَّةُ A well (*وَكِيَّةُ*) of which the water is old, altered for the worse, and overspread with [the green substance termed] *عَرْمُضٌ*: (K, TA:) mentioned by Az. (TA.) — See also *صَارٍ*, last sentence.

مُصَرَّاهُ A ewe, or she-goat, whose milk has been caused to collect in her udder by her not having been milked for some days; (S, K;) as also *صَرَّى*, like *رَبَّى*; (so in copies of the K; [but this, if correct, should be mentioned in art. *صر*, in which the former is also mentioned; accord. to the TA, however, it seems to be *صَرَّى*, without teshdeed, for it is there said to be like *رَبَّى*];) both likewise applied to a she-camel, and to a cow; (TA;) and *صَرَّاهُ* signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, *صَرَّيَّةُ*, of which the pl. is *صَرَّيَاتٍ*, (M, K,) an irreg. pl. (M.) [See also *صَرَّى*.] — Aboo-'Alee, in the Búri', makes it syn. with *مُصَرَّاهُ*; and so says the Imám Esh-Sháfi'ee; as though originally *مُصَرَّاهُ*: but Suh, in the R, disallows this. (TA.)

صطب

أَصَاطِبُ is the pl., and *أَصِيطَبُ* is the dim., of *أَصِيطَبٌ*, q. v. (TA in art. *اصطبل*.)

أَصِيطَبَةٌ [i. q. *أَصِيطَبَةٌ*, q. v.;] *Tow*; i. e. *what falls from flaw in the process of combing*. (M, K.)

مُصْطَبَةٌ [app. a mistranscription for *مُصْطَبَةٌ*, or *مُصْطَبَةٌ*, like *سُطْبَةٌ*, q. v.,] *A blacksmith's anvil*: so in the T, on the authority of IAar. (TA.)

مُصْطَبَةٌ (so in copies of the K) [and *مُصْطَبَةٌ*, like *مُصْطَبَةٌ*, or *مُصْطَبَةٌ*, (so accord. to the TA, with teshdeed to the *ب*, [but the word is of frequent occurrence and commonly written without teshdeed,]) *A place where people assemble*, (AHeyth, TA,) *like a دُكَّانُ*, [i. e. a kind of wide bench, of stone or brick &c., generally built against a wall,] *for the purpose of sitting upon it*: (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezarah, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages,] *a hospice for strangers*; or *a place in which the poor and the beggars assemble*: (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Har ubi suprà:) [see more in art. *سطب*, for it is a dial. var. of *مُصْطَبَةٌ*,] of the dial. of Baghdád: (MA:) [the pl. is *مُصْطَبَاتُ*.] — See also the next preceding paragraph.

صطب
صعب
صعب
صعب

1. *صَعَبٌ*, (S, A, MA, Mṣb, K,) aor. *صَعَبَ*, (A, K,) inf. n. *صُعُوبَةٌ*; (S, MA, Mṣb, K;) and *صَاعِبٌ*;

(S, A, MA, Mṣb, K;) and **صَعِبَ** (IAqr, K;) inf. n. **إِصْعَابٌ**; (IAqr, TA;) *It* (a thing, Mṣb, or an affair, or event, S, MA, Mṣb, K) *was, or became, difficult, hard, &c.* (S, A, &c.) i. e. *difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing.* (A, MA, K.) One says, **صَعِبَ عَلَيْهِ الْأَمْرُ** (S, MA, Mṣb,) like **صَعِبَ** (S, Mṣb,) *The affair, or event, was, or became, difficult, &c., to him.* (MA.)

2. **صَعِبَ** (K;) inf. n. **تَصْعِيبٌ**; (TA;) [and] **صَعِبَ** (A,) inf. n. **إِصْعَابٌ**; (KL;) and **تَصْعِيبٌ**; (K;) *He made, or rendered, it difficult, hard, &c.* (A, K, KL.)

4. **اصْعَبَ**: see 1. — Said of a camel, *He was, or became, صَعِبَ [meaning refractory, or untractable]: (K, TA:) [and in like manner one says **صَعِبَ** (see its contr. **استصحب**;) and **تَصْعَبَ**, which is also said of a man:] and **اصْعَبَ** said of a camel, *he was unridden, (A, TA,) and untouched by a rope.* (A.) — Also, said of a man, *His camel was, or became, refractory, or untractable.* (L, TA.) = **اصْعَبَ**: see 2. — Also *He left him* (i. e. a camel) *unridden, (S, K, TA,) and untouched by a rope, so that he became refractory, or untractable.* (S, K.) [See **مُصْعَبٌ**]. — And *He found it* (i. e. an affair, or event, S, Mṣb, or a thing, K) *to be صَعِبَ* [i. e. *difficult, hard, &c.*]; (S, Mṣb, K;) as also **استصعبَ**: (Mṣb, K;) or both signify *he saw it, or held it, to be so.* (TA.) [See an ex. of the former in a verse cited voce **رَيْثٌ**.]*

5. **تَصْعَبَ**, intrans.: see 4. = **تَصْعَبُ**: see 2.

10. **استصعبَ**, intrans.: see 1, in two places: — and see also 4. = **استصعبَ**: see 4.

صَعِبَ 3. 360 *Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing; (A, MA, K;) contr. of سَهْلٌ; (Mgh, TA;) as also صَعْبٌ: (T, O, K, TA:) pl. of the former صَعَابٌ; (Mṣb;) and of the latter, صَعَائِبٌ. (T, TA.) One says أَمْرٌ صَعِبٌ A difficult, hard, or distressing, affair or event. (A.) And عَقَبَةٌ صَعِبَةٌ (thus in the A, but in the Mṣb and TA without any syll. signs,) [A mountain-road] difficult, hard, or distressing: (TA:) pl. عَقَابٌ صَعَابٌ (A, Mṣb*) and صَعَبَاتٌ with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be صَعَبَاتٌ]. (Mṣb.) [Or عَقَبَةٌ صَعِبَةٌ may perhaps be meant in the TA, i. e. A difficult, hard, or distressing, stage of a journey.] — Also **Refractory, untractable, in-compliant, obstinate, or stubborn; (K, TA;) contr. of ذَلُولٌ; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. صَعْبَةٌ, (S, TA,) which is applied to a woman: (S:) and the pl. of this is صَعَابٌ, [as of the masc.,] (TA,) and صَعَبَاتٌ, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) **رَكِبَ النَّاسُ الصَّعْبَةَ وَالذَّلُولَ**, occurring in a trad. of I'Ab, [lit. *The people rode the refractory and the tractable she-camel,*] means † *the people entered upon difficult and easy affairs; i. e. they cared not for things, nor were cautious respecting****

what they said and did. (L, TA.) — [Hence,] **الصَّعْبُ** *The lion; (O, K;) because of his untractableness.* (TA.)

صُعُوبٌ: see the next preceding paragraph, first sentence, in two places.

صَاعِبٌ Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated. (K, TA.)

مُصْعَبٌ A stallion [of camels]: (S, K;) and a camel, (S, A,) or a stallion [of camels], (ISK, TA,) left unridden, and untouched by a rope, (ISK, S, A, TA,) so as to become refractory, or untractable: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (L, TA:) pl. **مَصَاعِبٌ** and **مَصَاعِبٌ**. (ISK, TA.) — It is also applied as an epithet to a man, (A, Mṣb, TA,) meaning **مُسَوِّدٌ** [i. e. † *Made a chief or lord &c.*]: (TA:) pl. **مَصَاعِبٌ**. (A, Mṣb.) One says, **فُلَانٌ مُصْعَبٌ مِنَ الْمَصَاعِبِ** † [Such a man is one of those who have been made chiefs or lords &c.]; like as one says, **قَرَمَ مِنَ الْقُرُومِ**. (A.)

مُصْعَبٌ A man whose camel is refractory, or untractable: occurring in a trad. (L, TA.)

صعتر

صَعْتَرٌ I. q. **سَعْتَرٌ** [q. v.]: (K, and S and Mṣb in art. **سَعْتَرٌ**;) *it grows in the country of the Arabs, and is of two kinds, سَهْلِيٌّ [i. e. of the plain] and جَبَلِيٌّ [i. e. of the mountain]: (AHn, TA;) when strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as serpents and scorpions.* (TA.)

صعد

1. **صَعَدَ فِي السَّلَامِ** (S, A, Mṣb, K,) aor. صَعَدَ, (Mṣb, K,) inf. n. **صُعُودٌ** (S, Mṣb, K) and **صَعَدَ** and **صَعِدَ**; (Ham p. 407;) and **تَصَعَّدَ** (A,) or **اصْعَدَ** (L,) inf. n. **إِصْعَادٌ**; (K;) and **تَصَاعَدَ** (A,) or **اصْطَاعَدَ** (L,) inf. n. **إِصْطَاعَدٌ**; (K;) and **اصْطَاعَدَ**; (K;) *He ascended, or went up, the ladder, or stair: (L, Mṣb, K;) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say اصْعَدَ. (L.) And إِلَى السَّطْحِ and صَعِدَ السَّطْحِ. (A, Mṣb) He ascended, or ascended to, the flat house-top. (Mṣb.) And صَعِدَ الْمَكَانَ, and فِي الْمَكَانِ, and **اصْعَدَ**, and **صَعَدَ**, *He ascended the place, or upon the place.* (L.) And **صَعِدَ فِي الْجَبَلِ** (S, A, Mṣb, K,) and **صَعِدَ عَلَى الْجَبَلِ**, inf. n. **تَصْعِيدٌ** (S, K;) and **صَعِدَ فِيهِ**, a form rarely used, (Mṣb,) disallowed by AZ, (S, TA,) and said by him to have been unknown, (S,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAqr and ISk, (TA,) and **صَعِدَ صَعِدَ فِي الْجَبَلِ** [for **صَعِدَ فِي الْجَبَلِ**]; (S in art. **دَخَلَ**;) and **تَصَعَّدَ فِيهِ** (MF, from a trad.,) and **إِصْعَدَ فِيهِ** (AZ,) inf. n. **إِصْعَادٌ**; (TA;*

[app. a mistranscription for **إِصْعَدَ**; or **اصْعَدَ** may be a mistranscription for **اصْعَدَ**, a var. of **اصْطَاعَدَ**, and its inf. n. is **إِصْعَادٌ**]; *He ascended the mountain.* (Mṣb, K.) And **صَعِدَ فِي الْأَرْضِ** *He ascended the land.* (AZ, TA.) One says, **طَالَ فِي الْأَرْضِ تَصَوُّبِي وَتَصْعِيدِي** [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following **صَعِدَ فِي الْجَبَلِ**, expl. above: see also **مُصْعَدٌ**.]) = See also 4, last sentence.

2. **صَعَدَ**, inf. n. **تَصْعِيدٌ**, as intrans.: see above, in four places. — And see also 4, in four places. = **صَعَدَهُ** *He made him, or caused him, to ascend, or mount; syn. رَفَعَهُ (K and TA in art. رَفَعُ) and رَفَّاهُ (TA in art. رَفَّاهُ); [and so **اصْعَدَهُ**; and **اصْطَاعَدَهُ**; like as one says in the contr. sense **صَعِدَ جَبَلًا** and **أَنْزَلَهُ** and **اسْتَنْزَلَهُ**.] You say, **صَعِدَ دَابَّةً** [He made him to ascend, or mount, a mountain and a beast]. — (TA in art. رَفَّاهُ.) And **صَعِدُوا فِي الْجَبَلِ** [as meaning *They made them to ascend upon the mountain*]. (S and TA in art. رَفَّاهُ.) — [Hence,] one says also, **صَعِدَ فِي النَّظَرِ**, meaning † *He looked at me from head to foot, contemplating me.* (L, from a trad. [And a similar phrase occurs in Har p. 640.]) — **صَعِدَهُ**, inf. n. **تَصْعِيدٌ**, (the latter as used in the K voce **كَافُورٌ**;) also signifies † *He sublimated it; often occurring in medical books, and used in this sense in the present day.* — And **تَصْعِيدٌ** signifies also *The act of liquifying, melting, or dissolving.* (K.) = See also 4, last sentence.*

4. **اصْعَدَ فِي الْمَكَانِ**: see 1. — [Hence,] **اصْعَدَ فِي الْأَرْضِ** *He went through the land towards a land higher than the other [from which he came]: (A, TA:) taken from the saying of Ith, that اصْعَدَ, inf. n. **إِصْعَادٌ**, signifies *He went towards a declivity, or a river, or a valley, higher than the other [from which he came].* (TA.) And **اصْعَدَ فِي الْبِلَادِ** *He went up, or upwards, through the countries, or lands.* (AA, Mṣb.) And **اصْعَدَ مِنْ بَلَدٍ كَذَا إِلَى بَلَدٍ كَذَا** *He journeyed [upwards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher.* (Mṣb.) [And hence,] **اصْعَدَ**, inf. n. **إِصْعَادٌ**, *He journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen; [or towards a higher region:] and **الْحَدَرُ** signifies "he journeyed, or went, towards El-'Irák, and Syria, and 'Omán;" (ISK, on the authority of 'Omárah;) or the former, *he journeyed, or went, towards the Kibleh; and the latter, "he journeyed, or went, towards El-'Irák;"* (Aboo-Sakhr, T;) or the former, *he came to Mekkeh; (K;) but this is a defective explanation: (TA;) and **مُصْعَدٌ**, also, is used as an inf. n. of this verb; and **مُنْصَعِدٌ**, as an inf. n. of **الْحَدَرُ**: (T, TA:) or **اصْعَدَ**, inf. n. **إِصْعَادٌ**, *he commenced a journey, or went forth; as from Mekkeh, and from El-Koofeh to Khurásán, and the like: (Fr:) or he****

commenced a journey, or the like, in any direction : and انحدر signifies "he returned, from any town or country." (Ibn-'Arafah.) And اصعد في البلاد (Akh, S, K, K,) or في البلاد (Akh accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L.) And اصعدت السفينة, inf. n. اِصْعَادُ (L;) or صَعَدَتْ (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the like]. (L.) — اصعد في الوادي (Akh, S, L, K;) and صَعِدَ فيه (Akh, S, Mṣb, K;) and اَصْعَدَ (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Mṣb, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد في الأرض He descended, or went down, into the land: (L:) and صعد في الجبل He descended the mountain; as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmām Es-Saloollee,

* اَصْعَدُ طَوْرًا فِي الْبِلَادِ وَأَفْرَعُ *

(S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain صعد as he has done; but it presents no proof, because اِفْرَعُ has two contr. significations, that of اِصْعَادُ and that of اِنْجِدَارُ: and accord. to AZ, by اَصْعَدُ the poet means I ascending, or going up, to high places; and by اَفْرَعُ, the contrary. (L.) — اصعد also signifies He advanced towards another. (L.) — And He went far; syn. اَبْعَدَ. (Ham p. 22.) — And اصعد في العدو He exerted himself vehemently in running. (L.) = اصعد as trans.: see 2, in two places. = اصعدت She (a camel) became such as is termed صَعُودُ [q. v.]. (S, L, K.) — And اَصْعَدْتُ النَّاقَةَ (S, L, K,) and صَعَدْتُهَا [probably imperfectly transcribed for صَعَدْتُهَا] (L,) I made the she-camel to be, or become, such as is termed صَعُودُ. (IAqr, S, L, K.)

5. تصعد, and its var. اَصْعَدَ: see 1, in two places: — and see also 4. — تصعد النفس The breath passed forth with difficulty. (L.) = تصعده (S, A, K,) and تصاعده (A, K,) It (a thing, S, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or afflicted, him: (A'Obeyd, S, A, K:) from صَعُودُ as signifying "a mountain-road difficult of ascent:" (A'Obeyd:) or from الصَّعُودُ as the name of "a certain mountain in Hell." (TA.)

6. تصاعد, and its var. اَصْعَادَ: see 1: = and see also 5.

8. اصطعد, and its var. اِصْعَدَ: see 1, in two places.

10. استصعده: see 2. — استصعد البربر He plucked or gathered, the fruit of the اَرَاك to eat. (TA in art. اَرَاك.)

صَعْدُ: see صَعْدُ.

عَذَابُ صَعْدُ: see صَعُودُ, in two places. — صَعْدُ A vehement, severe, rigorous, or grievous, punishment; (S, A, K;) i. e. ذُو صَعْدُ (TA:) or a distressing, or an afflicting, punishment, (Bd and Jel in lxii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.)

صَعْدُ an inf. n. of صَعَدَ [q. v.]. (Ham p. 407.) [Hence,] ذَهَبَ السَّهْمُ صَعْدًا [The arrow went upwards]. (A.) And هَذَا النَّبَاتُ يَنْمُو صَعْدًا This plant increases in height. (S.) And تَنَفَّسَ صَعْدًا: see صَعْدًا. And مِنْ صَعْدٍ [used by poetic license for مِنْ صَعْدٍ], said of a thing falling, i. e. From above; from a higher place. (Ham p. 349.) = Also a pl. of صَعُودُ: and of صَعِيدٍ. (S, L, K.) = صَعْدُ, thus, with two dammehs, is also the name of A certain tree from which pitch is melted forth. (L.)

صَعْدَةُ A high, or an elevated, piece of land or ground; contr. of هَبْطَةٌ. (Mgh in art. هَبَطَ.) And صَعْدَةُ is said to be a proper name for The earth. (Ham p. 22.) — And A she-ass: (L, K:) or a long-backed she-ass: (L:) or long [in the back], applied to a she-ass as an epithet, and therefore the pl. is صَعْدَاتُ, with the ع quiescent. (Ham p. 385.) And بَنَاتُ صَعْدَةٍ Wild asses: (S, K:) said to be so called from صَعْدَةُ meaning as expl. above; and if this be correct, it is like the appellation بَنَاتُ الْبَرِّ (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صَعْدَةُ; and in like manner, اَوْلَادُ صَعْدَةٍ (Har p. 471:) the rel. n. [applied to a single wild ass] is صَاعِدِيٌّ (S, L, K,) irregularly formed: thus in the saying of Aboo-Dhu-eyb,

* فَرَمِي فَأَلْحَقَ صَاعِدِيًّا مَطْحَرًا *
* بِالْكُشْحِ فَأَشْتَمَلْتُ عَلَيْهِ الْأَضْلَعُ *

[And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it]. (S, L.) — And A spear, or spear-shaft; syn. قَنَآةُ (L:) a spear-shaft (قَنَآةُ) straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a kind of اَلَّةُ [or broad-headed dart], which is smaller than a حَرْبَةٌ (L:) or [simply] an اَلَّةُ (K, TA:) [in the CK اَلَّةُ: and] in some copies of the K اَلَّةُ, which is a mis-transcription: (TA:) pl. صَعْدَاتُ and صَعَادُ (L;) the latter with fet-h to the ع because it is a subst. (Ham p. 385.) One says, تَطَاعَنُوا بِالصَّعَادِ i. e. [They thrust, or pierced, one another] with the spears. (A.) — [Hence,] جَارِيَةٌ صَعْدَةٌ A girl, or young woman, straight in figure, (A, L,) like a spear, or spear-shaft: (L:) pl. جَوَارِ صَعْدَاتُ, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.)

صَعْدَةُ: see صَعِيدٌ, last sentence but one.

صَعْدَاءُ: see صَعُودُ, in two places.

صَعْدَاءُ A sigh, or sighing; a breathing with an

expression of pain, grief, or sorrow: or with difficulty: (L:) a long breathing: (K:) or a prolonged breathing: (S:) or a loud breathing: (A:) accord. to some, a breathing emitted upwards. (L.) You say, تَنَفَّسَ الصَّعْدَاءُ (L,) or تَنَفَّسَ صَعْدًا (A,) and تَنَفَّسَ صَعْدًا (L,) He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow: (L:) [or uttered a prolonged breathing:] or breathed loudly. (A.) — [Hence,] فَلَانٌ يَتَّبِعُ صَعْدَاءَهُ (A,) or يَتَّبِعُ صَعْدَاءَهُ (L, [in which the noun is evidently mistranscribed,]) † Such a one raises his head, and does not stoop it, by reason of pride: (A:) or does not raise his head nor stoop it. (L. [The former explanation seems to be the right.]) — See also صَعُودُ, in four places.

صَعْدُدُ: see the next paragraph.

صَعُودُ An acclivity; contr. of هَبُوطُ (S, L, K,) or of حَدُوزُ; (Mṣb;) and صَعْدُ is [syn. therewith, being] contr. of صَبَبُ (L:) pl. صَعَائِدُ and صَعْدُ. (S, K.) An ascending road: of the fem. gender: pl. [of pauc.] اَصْعَادُ and [of mult.] صَعْدُ. (L.) A mountain-road difficult of ascent; (S, A, L, K;) as also صَعُودَاءُ (L, K,) and صَعْدَاءُ: (L in art. كَادُ:) a difficult place of ascent. (L in that art.) [Hence,] الصَّعُودُ A certain mountain in Hell, (L, K, MF,) consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever: (MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with مَقَامِيعُ [pl. of مَقْمَعَةٌ, q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) — [Hence also,] † Difficulty, grievousness, distress, affliction, or trouble; (A, L, Mṣb;) as also صَعْدُ (L) and صَعْدَاءُ (K,) or صَعْدَاءُ (L,) and صَعْدُدُ (K.) You say, اَرْهَقْتَهُ صَعُودًا † I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And † لِلصَّيَادَةِ صَعْدَاءُ [or † صَعْدَاءُ? (see above)] † There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And اَكْمَةٌ † ذاتُ صَعْدَاءُ † A hill difficult to ascend. (L.) — Also A she-camel that brings forth a young one imperfectly formed, (As, S, K,) after six or seven months, (As,) and is made to take an affection to the young one of the preceding year, (As, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. صَعَائِدُ and صَعْدُ; but this latter pl. is disapproved by Sb. (L.)

صَعِيدُ High, or elevated, land or ground: or high, or elevated, land or ground, above such as is low, or depressed: or even land or ground:

(L:) or *even land or ground, without any trees*: (Lth, L:) or a [desert such as is termed] **صَحْرَاءَ**: (A:) or the *surface of the earth*: (Th, Zj, S, A, Mṣb, K;) *whether it be dust or earth, or otherwise*: Zj says, I know not any difference of opinion among the lexicologists on this point: (Mṣb:) [such is said to be its meaning in the *Kur* iv. 46 and v. 9; and therefore in performing the act termed **التَّيْمُّ**,] a man should strike his hands upon the surface of the earth, and not care whether there be in that place dust or not: (Zj:) [hence] one says, **طَارَ صَيْتُكَ فِي الْقَرِيبِ وَالْبَعِيدِ وَبَلَغَ مَنَئِي**, **الصَّعِيدِ** [Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or **صَعِيدٌ** signifies the earth, or ground, itself; (IAar, A, L;) as in the saying **عَلَيْكَ بِالصَّعِيدِ**, meaning *Sit thou upon the earth, or ground*: (A:) or good earth or land: or earth, or land, not mixed with sand nor with salt soil: (L:) or dust, or earth, (Fr, S, L, Mṣb, K;) such as is pure, upon the surface of the ground or that has come forth from within it; thus accord. to Az in the *Kur* iv. 46 and v. 9, in the opinion of most of the learned: (Mṣb:) or only earth containing dust; not applied to a coarse, nor to a fine, **بَطْحَاءَ**; nor to a coarse **كَثِيبَ**; although it be mixed with dust: (Esh-Shāfi'ee, L:) pl. **صُعَدَات** and **صُعَدَاتُ**, (S, L, K,) the latter a pl. pl. (Mṣb, TA.) — And *A wide, or an ample, place*. (L.) — And *A road*, (L, Mṣb, K,) whether wide or narrow: (L:) pls. as above (L, Mṣb) and **صُعَدَانُ**. (L.) It is said in a trad., **يَا كُمْ وَالْقُعُودَ بِالصُّعَدَاتِ**, i. e. *Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto*: [respecting which duty see **طَرِيقٌ**]: **صُعَدَات** is here the pl. of **صُعَدٌ**, which is pl. of **صَعِيدٌ**: or, as some say, it is pl. of **صُعْدَةٌ**, which signifies *A court, or an open space, before the door of a house, and the place through which men pass in front of it*. (L.) — Also *A grave*. (AA, Mṭr, L, K.)

بَارِئًا نَفِي صَعِيدَةٍ بَارِئًا † *Verily she (a camel) is near to cutting her two teeth called the بَارِئَانِ*. (L, TA.)

صُعُودَاءَ: see **صُعُودَاءَ**.

صُعَادِيَّةٌ, applied to a she-camel, *Tall, or long*; syn. **طَوِيلَةٌ**. (K.)

صَعَادَ عَلَى الْجِبَالِ One who climbs the mountains much or often. (TA in art. **رَقَى**.)

عَنَّقَ صَاعِدًا [Ascending, &c.]. — [Hence,] **عَنَّقَ صَاعِدًا** † *A tall neck*. (A, L.) — And **شَرَفَ صَاعِدًا** † [High nobility]. (A.) — [Hence also,] one says, **بَلَغَ كَذَا فَصَاعِدًا** † *It reached such an amount and upwards*: (K, TA:) and **أَخَذْتُهُ بِدِرْهَمٍ فَصَاعِدًا** † *I got it for a dirhem and upwards*; an elliptical phrase, for **أَخَذْتُهُ بِدِرْهَمٍ فَرَادَ الثَّنَى صَاعِدًا** *I got it for a dirhem and the price increased upwards, or* **ذَهَبَ صَاعِدًا** *went upwards*: you may not say **وَصَاعِدًا**, because you do not mean to tell that the

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dirhem with something more made the price, as when you say **بِدِرْهَمٍ وَزِيَادَةٍ**; but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And **قَرَأَ فَاتِحَةَ الْكِتَابِ فَصَاعِدًا** † *He read the opening chapter of the Book* [i. e. of the *Kur-ān*] and more is a phrase of the same kind. (L.)

صَاعِدِيٌّ rel. n. of **صُعْدَةٌ**, q. v.

مَصْعَدٌ [A place of ascent: pl. **مَصَاعِدُ**]. One says **رَبْتُهُ بَعِيدَةُ الْمَصْعَدِ** and **الْمَصَاعِدِ** † [meaning *A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and are, distant*]. (A.)

مُصْعَدٌ A high mountain. (L.) And **رَكْبٌ مُصْعَدٌ**, or **مُصْعَدٌ**, A high, or prominent, pubes. (L.) — Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, **عَوَلَجَ بِالنَّارِ**, (K, TA,) until it becomes altered in flavour and colour. (TA.)

مُصْعِدٌ: see the next preceding paragraph.

مِصْعَادٌ The [rope called] **حَابُولٌ**, [made in the form of a hoop,] by means of which a man ascends palm-trees. (K, TA.) — [And A scaling-ladder. — And, accord. to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: — and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]

صعر

1. **صَعَرَ**, aor. **صَعَرَ**, (Mṣb, K,) inf. n. **صَعْرٌ**; (S, A, Mgh, Mṣb, K;) and **تَصَعَّرَ**; (A, K;) *He had a wryness, or distortion, in the cheek*, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (Lth, A, Mgh, Mṣb,) by reason of pride, (A,) with a turning of the face on one side: (Lth, Mgh, Mṣb:) [see also 5:] or he (a camel) had a disorder by reason of which he twisted his neck, (K,) and distorted it. (TA.) You say, **فِي عُنُقِهِ وَخَدَيْهِ صَعْرٌ** *In his neck, and in his cheek, is a wryness, or distortion, arising from pride*. (A.) And **لَأُفَيِّمَنَّ صَعْرَكَ** [I will assuredly straighten thy wryness, or distortion, of the neck, or cheek]. (A.) And **أَصَابَ الْبَعِيرَ صَعْرٌ** A disease which made him to twist his neck befell the camel. (Mgh, TA.) — [See also **صَعْرٌ** below.] — Also **صَعَرَ** (TK,) inf. n. **صَعْرٌ**, (K, TK,) *He (a man, TK) ate صَعَارِيْرَ* [pl. of **صُعُرُورٌ**, q. v.], (K, TA,) i. e., gum. (TA.)

2. **صَعَّرَهُ** *He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him*. (Mṣb.) — **صَعَرَ خَدَهُ**, (inf. n. **تَصَعِيرٌ**, K,) and **صَاعَرَهُ**, (S, A, Mṣb, K,) and **أَصَاعَرَهُ**, (K,) *He turned away his cheek* (S, A, Mṣb) from the people, (Mṣb,) by reason of pride (S, A, Mṣb) and dislike; (S, Mṣb;) he turned away his cheek from looking towards the people, by reason of contempt arising from pride. (K.) It is said in

the *Kur* [xxx. 17], **وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ**, (Mgh, TA,) and accord. to one reading, **لَا تُصَاعِرْ**, (TA,) meaning, *And turn thou not away from people through pride*. (Fr, Abou-Is-hāk, Mgh.) [See also 5.]

3 and 4: see 2; the former in two places.

5. **تَصَعَّرَ** and **تَصَاعَرَ** *He distorted his cheek by reason of pride*. (Sgh, TA.) See also 1.

6: see what next precedes.

9. **أَصَعَّرَتِ الْإِبِلُ** *The camels went a vehement pace: or became dispersed*. (TA.)

R. Q. 1. **صَعَّرَهُ**, (S, K,) inf. n. **صَعْرَةٌ**, (TA,) *He made it round*: (S, K:) *he rolled it*. (TA.) [See **مُصَعَّرٌ**.]

R. Q. 2. **تَصَعَّرَ** *It became round*: (S, K:) *it rolled*. (TA.)

R. Q. 3. **أَصَعَّرَ**, and **أَصَعَّرَ**, (K,) in which latter the ن is incorporated into the ر, (TA,) *He (being beaten or struck) writhed, (TA,) and turned round by reason of pain, in his place, and became contracted*. (K, TA.)

فِي الصَّعْرِ inf. n. of 1 [q. v.]. — The saying **فِي الصَّعْرِ** is expl. as meaning *In [the case of] the distorting of the face [the whole bloodvrit shall be exacted: as though the verb of which **صَعْرٌ** is the inf. n. were trans.; but this is obviously a loose rendering]*. (Mgh.) — **صَعْرٌ** also signifies *Pride*: (Mgh:) or the being proud. (TA.) — And *Smallness of the head*: (K:) or the being small, said of a man's head: (K, TA:) one says, **صَعِرَ رَأْسُهُ**, inf. n. **صَعْرٌ**, meaning *his head was small*. (TK.)

صُعُرُورٌ (S, K, &c.) and **صُعُرُورٌ** (Sgh, K) *Long, slender, twisted gum*: (K:) or a piece of gum having a long and twisted form: (AZ, S:) and [gum of the kind called] **لُثَى** that has become concrete: (K:) or this is the signification of **صَعَارِيْرُ**, (S, K,) which is the pl. [of **صُعُرُورٌ**, (TA,)] accord. to AA: (S:) or the pl. signifies concrete gum resembling fingers: and **صُعُرُورٌ** is said to signify a piece of gum: accord. to Abou-Naṣr, it is like a reed-pen, and twisting like a horn; and AHn says that **صُعُرُورَةٌ**, with ة, signifies a small round piece of gum: (TA:) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the **أَبْهَلُ**, and like pepper, and what resembles this, of such as are hard: (K, TA:) or such they term **صَعَارِيْرُ**: (TA:) or gum in general: pl. **صَعَارِيْرُ**. (K.) — Also, (K,) or **صُعُرُورٌ** [only], (TA,) + *A certain substance, yellow, [in the CK اصغر is put for اصفر,] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat*: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy (**مُضِغٌ**), in biestings, before it becomes clear. (TA.) — **صُعُرُورَةٌ** The little ball which is rolled along by the [hind of beetle called] **جَعَلٌ**. (K, TA.) — **صَعَارِيْرُ** + *Long fingers*. (TA.)

صَغُرَ: see the next preceding paragraph.

صَغَارٌ Proud, or haughty: because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is صَغَارٌ, or صَغَارٌ, accord. to different relaters. (TA.)

صَغِيرٌ applied to a camel's hump, Great, or large, (K, TA,) and round. (TA.) = And أَحْمَرٌ صَغِيرٌ Intensely red. (K.)

صِغْرِيَّةٌ Obliquity in going or march or course: (S, K:) from صَغُرَ [inf. n. of صَغُرَ]. (S.) = Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo'-Alee:) not upon a camel whether male or female, (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase بَنَاجٌ عَلَيْهِ الصِّغْرِيَّةُ [With a swift he-camel marked with the صِغْرِيَّةُ]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قَدْ اسْتَنَوَقَ الْجَمَلُ [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karáfée urges that the term بَعِير, used by J, includes the female; and that the masc. epithet [بَنَاجٌ] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

أَصْعُرٌ Having a wriness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (A, Mṣb,) by reason of pride, (A,) with a turning of the face on one side: (Mṣb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Mṣb, K) in a man (S, Mṣb) and in an ostrich; (S, A, Mgh;) and sometimes it is accidental: (Mṣb:) pl. صُغُر. (TA.) — It occurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. ذَاهِبٌ بِنَفْسِهِ: (S, TA:) [thought by Ibn D to be a mistake for بَنْفَسِهِ: but this seems to me improbable:] or such as turns away his face, by reason of pride: (IAth:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.)

مُصْعَرٌ (S,) in the K مُصْعَرٌ, said to be like مُكْرَمٌ, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, Hard, or severe. (S, K.) A poet says,

* وَقَدْ قَرَّبَن قَرَبًا مُصْعَرًا *

[And they had performed a hard night-journey to water]. (S, TA.)

مُصْعَرٌ [Made round: and simply, round]. A rájiz says,

* سَوْدٌ كَحَبِّ الْفُلْفُلِ الْمُصْعَرِ *

[Black, like the round grains of pepper]. (S.)

صعط

1. صَعَطَ, aor. ʿ and ʿ, (K,) inf. n. صَعُطٌ and صُعُوطٌ, (TA,) a dial. var. of سَعَطَ; and so is ʿ اصعطة of اسعطه. (K,* TA.) See art. سعط.

4: see what here precedes.

صُعُوطٌ i. q. سُعُوطٌ, q. v. (Lh, K.)

صعق

1. صَعَقَهُمُ السَّمَاءُ, (S, O, K,) aor. ʿ, (K,) inf. n. صَاعِقَةٌ, (O, K,) The sky smote them with what is termed صَاعِقَةٌ [i. e. a thunderbolt]. (S, O, K.) [And صَعَقَهُمُ signifies the same.] — صَعَقٌ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سرف;) signifying He was smitten by a صَاعِقَةٌ; (TA in art. صقع;) as also صَقَّعَ; (K and TA in that art.) and so صُعِقَ and صَقَّعَ. (O in that art.) — And صَعِقَ, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. صَعَقٌ, (Mṣb,) or صَعَقَةٌ, (S, O,) or both, and صَعَقٌ, (K,) and تَصَعَّقَ, (S, O, K,) He (a man, S, O) swooned, or became insensible, (S, O, Mṣb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Mṣb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also صُعِقَ. (Mṣb, TA.)* — And صَعَقَ, aor. ʿ, inf. n. صَعَقٌ and تَصَعَّقَ, He (a man) died. (TA.) فَصَعَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ, in the Kūr [xxxix. 68], means And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bd:) or shall lose their reason. (TA.) — And صَعِقَتِ الرِّكْيَةُ, inf. n. صَعَقٌ, The well fell in ruins, or to pieces; or collapsed. (TA.) — صَعَقٌ [as an inf. n.] signifies The sounding of thunder: and صَعِقَ, aor. ʿ, inf. n. صَعَقٌ, is said of a bull, meaning He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning he bellowed, or roared]. (ISK, TA in art. امر.)

4. أَصْعَقَتْهُ الصَّاعِقَةُ The صَاعِقَةُ [or thunderbolt] smote him. (TA.) — And اصعقه He, or it, caused him to swoon, or become insensible. (S.) — And He, or it, killed, or slew, him. (TA.)

صَعِقٌ: see the next paragraph.

صَعِقٌ is an inf. n. of صَعَقَ [q. v.]: (Mṣb, K:) and primarily signifies A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof: — afterwards often used as meaning Death. (TA.) — [Also] Vehemence of sound or voice: (O, K:) and vehemence of braying of an ass; used in this sense by Rubeh; (O,* TA;) and said by Az to be originally صَعِقٌ. (TA.)

صَعِقٌ 196. Rel. n. in ditto (296). صَعِقٌ Expecting, or looking for, a صَاعِقَةٌ [or thunderbolt]. (Ibn-'Abbád, O, K.) — Also Swooning, or becoming insensible; (K, TA;) and so ʿ مُصْعُوقٌ; or the latter signifies dying suddenly: and the former, swooning, or becoming insensible, and losing his reason, in consequence of a sound

that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) — And Dying, or dead. (TA.) — Also, (K, TA,) or صَعِقَ الصَّوْتُ, (S, O,) Vehement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass. (S, O, TA.)

صَعَقَةٌ: see صَاعِقَةٌ. — Also The sound proceeding from a صَاعِقَةٌ [or thunderbolt]. (TA.) — الصَّعَقَةُ الْأُولَى means The first blast [of the horn on the day of resurrection]. (Mṣb.) — And صَعَقَةٌ also signifies A death. (TA.)

صَاعِقٌ A camel meagre in his marrow. (Ibn-'Abbád, O.)

صَاعِقَةٌ [A thunderbolt; i. e.] a thing descending from the thunder, that smites not anything but it alters it and burns it: (Mṣb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder: (TA:) or the scourge (مُخْرَقٌ) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA.) Wahb Ibn-Munabbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or vehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K;) so accord. to Katádeh (O, TA) and Mukátíl: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and ʿ صَعَقَةٌ and صَاعِقَةٌ are dial. vars. thereof: (TA:) the pl. is صَوَاعِقُ. (O, Mṣb, TA.)

صَعِقٌ: see صَعِقٌ.

صعل

1. صَعَلَ, aor. ʿ, (K,) inf. n. صَعَلٌ, (TA,) He, or it, was, or became, such as is termed صَعَلٌ and ʿ اصْعَلٌ meaning as expl. below; as also ʿ اصْعَلٌ (K, TA.) One says, ʿ اصْعَلَتْ النَّخْلَةُ meaning The palm-tree was, or became, slender in the head. (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

صَعَلٌ Small in the head; applied to a man, (As, S, O,) and to an ostrich; (S, O;) as also ʿ اصْعَلٌ; (O;) and ʿ اصْعَلًا applied to a woman: (S:) or small in the head and long and slender in the neck; applied to a man: (Sh, TA:) or صَعَلٌ and its fem. صَعْلَةٌ, and ʿ اصْعَلٌ and its fem. ʿ اصْعَلًا, such as is slender in the head and neck, of mankind, and of ostriches, and [in like manner] of palm-trees: (K,* TA:) or, accord. to As, only the first is applied to a man, and its fem. (with ʿ) to a woman: but IB says that others mention ʿ اصْعَلًا as applied to a woman; and accord. to this, one applies ʿ اصْعَلٌ to a man. (TA.) And ʿ نَخْلَةٌ صَعْلَةٌ A palm-tree that is crooked, and bare in the lower parts of its branches: (S, O,

ك:) or a tall palm-tree; which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And **جَمَارٌ صَعْلٌ** An ass that has lost his soft hair, (S, K,) or his abundant and long hair, (O,) or both. (TA.) And **صَعْلٌ** signifies also Tall, or long: (K:) applied by El-'Ajjāj to a mast of a ship as meaning tall, and having its upper part even, or uniform, with its middle; not as meaning slender in the head. (TA.) — Also, [used as a subst.,] A male ostrich; because small in the head: and with **ة**, a female ostrich. (TA.)

صَعْلٌ Slenderness. (S, O.)

صَعْلَةٌ, (O, TA,) or **صَعْلَةٌ**, which is preferred by Sh, (O,) Smallness of the head: (O, TA:) or slenderness, and lightness of the body. (TA.)

صَعْلَةٌ: see what next precedes.

أَصْعَلٌ, and its fem. **صَعْلَاءٌ**: see **صَعْلٌ**, in six places.

صعلك

Q. 1. **صَعْلَكَ**, (O, K,) inf. n. **صَعْلَكَةً**, (TA,) He rendered him poor, or needy. (O, K.) = **صَعْلَكَ** **الرَّيْدَةَ** He made the **رَيْدَةُ** [or mess of crumbled bread moistened with broth] to have a head: or he raised its head. (K.) And **صَعْلَكَ السَّامَ** He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) — And **صَعْلَكَ الْبَقْلَ الْإِبِلَ** The herbs, or leguminous plants, fattened the camels. (Sh, O, K.)

Q. 2. **تَصَعَّلَكَ** He was, or became, poor, or needy. (S, O, K.) And He made a show of poverty. (KL.) [He affected to be such as is termed **صَعْلُوكٌ**.] **تَصَعَّلَكَ الْإِبِلُ** The camels cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord. to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, **تَصَعَّلَكَ** said of a horse, He became slender, and shed his abundant and long hair. (TA.)

صَعْلُوكٌ Poor, or needy; (S, O, K, TA;) [a poor man;] and ISd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. **صَعَالِيكُ**. (S, O.) **صَعَالِيكُ الْعَرَبِ** means **ذُؤْبَانُهَا** [i. e., as expl. voce **ذُؤْبٌ**, The thieves, or sharpers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called **عُرْوَةُ الصَّعَالِيكِ** because he used to collect the poor in a **حُظِيرَةٌ** [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

مُصَعَّلُكَ الرَّاسِ A man round in the head: (O, K, TA:) or, as some say, small in the head. (TA.) And **مُصَعَّلُكَ** applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so

as to make it assume that rounded form. (Sh, O.)

صعو

1. **صَعَا**, aor. **عَ**, He, or it, was slender; and was small: (IAar, K:) from **صَعُو**, here following. (TA.)

صَعُو A small **عَصْفُورٌ** [or bird of the sparrow-kind], (K, TA,) red in the head; (TA;) fem. with **ة**: (K:) or small **عَصَافِيرٌ** [or birds of the sparrow-kind], the heads of which are red; n. un. with **ة**: (Msb:) or **صَعُوَّةٌ** signifies a certain bird; and its pl. is **صَعُو** and **صَعَاءٌ**: (S:) or the pl. (of **صَعُوَّةٌ**, Msb) is **صَعَاءٌ** (Msb, K) and **صَعَوَاتٌ**, (K, in the CK **صَعَوَاتٌ**), and the pl. of **صَعُو** is **أَصْعَاءٌ**: some say that **صَعُو** is originally **وَصَعٌ**. (TA.) — Hence, (TA,) **نَاقَةٌ صَعُوَّةٌ** A she-camel small in the head. (K.) = And the pl. **أَصْعَاءٌ** signifies **أُصُولٌ** [pl. of **أَصْلٌ**, q. v.]. (TA.)

صغر

1. **صَغَرَ**, aor. **عَ**; (S, Msb, K;) and **صَغُرَ**, aor. **عَ**; (K;) inf. n. **صَغِيرٌ**, (S, Msb, K,) of the former, (S, Msb, TA,) and **صَغَارَةٌ**, (K,) also of the former, (TA,) and **صَغُرَ** and **صَغُرَانٌ**, (IAar, K,) which are both of the latter; (TA;) [but Ibn D thinks that there is no reason for this assertion with respect to **صَغُرَانٌ**;] [He or] it (S, Msb) was, or became, small, or little; **صَغَرَ** being the contr. of **كَبُرَ**, (S,) or of **عَظُمَ**, as also **صَغَارَةٌ** [&c.]: (M, K:) or **صَغُرَ** is in body, or corporeal substance, (**فِي الْجَرَمِ**), [and in years, or age; and **صَغُرَ**, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained to puberty;] and **صَغَارَةٌ** is in estimation or rank or dignity (**فِي الْقَدْرِ**). (M, K.) — Also **صَغُرَ**, inf. n. **صَغُرَ** and **صَغَارٌ** and **صَغَارَةٌ** and **صَغُرَانٌ** and **صَغُرَ** (K) and **صَغُرَ**, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or **صَغُرَ** is inf. n. of **صَغَرَ**, aor. **عَ**, signifying he was, or became, vile, base, or ignominious; (S, Msb;) and so **صَغُرَ** and **صَغَارٌ**: (Mgh:) **صَغَارٌ** signifies the being small, or little, in estimation or rank or dignity: (TA:) and you say, **صَغَرْتُ فِي عَيْنِ النَّاسِ**, [he became small, or little, in the eyes of men; i. e.,] he lost his reverence, or reverend dignity. (Msb.) [See also 6.] One says also, **هُوَ يَصْغُرُ عَنْ كَذَا** He, or it, is smaller than, or too small for, such a thing; syn. **يَقِلُّ**. (TA in art. **قَل**.) And **صَغَرْتُ عَنِ الْوَلَدِ** [She was too young to bear offspring]. (S in art. **جَل**, &c.) — **مَا صَغُرَ عَنِّي إِلَّا بَسَنَةٌ**, aor. **عَ**, means **مَا صَغُرَ عَنِّي إِلَّا بَسَنَةٌ** [i. e. He was not younger than I, save by a year]. (IAar, K.) — And **صَغَرْتُ الشَّمْسُ** The sun inclined to setting. (Th, K.)

2. **صَغَرَهُ**, (inf. n. **تَصْغِيرٌ**, TA,) He made him, or it, small, or little; as also **أَصْغَرَهُ**. (S, K.) You say, **أَصْغَرُ الْقُرْبَةَ** He sewed the water-shin [so

as to make it] small. (S, K.) — **صَغَرَهُ فِي عَيْنِ النَّاسِ** He, or it, rendered him [small, or little, i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:]; (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) — **صَغَرْتُ شَأْنَهُ** (TA in art. **غَمَز**) and **مِنْ شَأْنِهِ** (S and TA in the same art.) [I lessened his rank, or dignity]. — **صَغَرَ الْإِسْمَ**, inf. n. **تَصْغِيرٌ**, He changed the noun into the diminutive form. (Msb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of **دَوْبِيرَةٌ** ["a small, or little, house"]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying **دَرَاهِمُ إِلَّا دَرَاهِمًا** ["the dirhems went, except a small dirhem"]: to denote nearness; as in the instance of **قُبَيْلُ الصُّبْحِ** ["a little before daybreak"]: to denote affection and benevolence; as in the expression **يَا بَنِي** ["O my little (meaning dear) son"]: to denote the greatness of the thing signified; as in the phrase **سَنَةٌ حَمْرَاءُ** ["a very severe year"]: to denote praise; as when a man is described as **كُنَيْفٌ مَلِيٌّ عَلِيًّا** ["a little pastor's-bag filled with knowledge"]: to denote blame; as in the expression **يَا فَوَيْسِي** ["O thou little transgressor"]. (L, TA.) [The inf. n., **تَصْغِيرٌ**, is also applied to A diminutive noun itself; as also **أَسْمَرُ مُصَغَّرٌ**.] — See also 10.

4: see 2, in two places. — **أَصْغَرَتِ الْأَرْضُ** The land produced small plants or herbage, (K,) not tall. (TA.) — **ارْتَبَعُوا لِيَصْغُرُوا** [They remained in the spring-pasture] in order that they might rear the younger ones: (O, K:) expl. in the former by **لِيُولَدُوا الْأَصَاغِرَ** [correctly **لِيُولَدُوا**]: in the CK and my MS. copy of the K, by **لِيُولَدُوا الْأَصَاغِرَ** [which is a manifest mistake]. — **أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ** † The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly. (A.)

6. **تَصَاغَرَ** He became small; he shrank, or became contracted; (O* and TA in art. **ضَالٌ**;) by reason of abasement, (TA ibid.), or from fear. (Ham p. 658.) — He became vile, base, ignominious, abject, or contemptible; (K, TA;) came to nought. (TA.) And **تَصَاغَرَتْ إِلَيْهِ نَفْسُهُ** He (lit. his soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Msb;) he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation. (S, K, TA.) — And [He affected, or feigned, abjectness; contr. of **تَكَبَّرَ**: or] he exhibited abjectness. (KL.)

10. **اسْتَصَغَرَهُ** He counted, accounted, reckoned, or esteemed, him, or it, small, or little: or vile, base, or ignominious: syn. **عَدَّهُ صَغِيرًا**. (S, K:) or young: as also **صَغَرَهُ**. (TA.)

صَغُرَ (S, Msb) and **صَغَارٌ**, with fet-h, (S, [and

so in the *Kur* vi. 124,]) or **صَغَارٌ**, with *damim*, (*Msb*, [but perhaps there is an omission in my copy of the *Msb* after this word,]) and **صَغَرٌ**, (*S*,) *Vileness, baseness, abasement, or ignominiousness*: (*S*, *Msb*;) so the second word signifies in the *Kur* vi. 124: (*TA*;) and *tyranny, or oppression, or injury*. (*S*.) One says, **قُمِرْ عَلَى صَغْرِكَ**, and **صَغْرِكَ**, [*Rise thou, notwithstanding thy vileness, or ignominiousness*]. (*S*.) [See also 1, of which it is an inf. n.]

صَغُرَ: see **صَغُرَ**, in two places. [And see 1, of which it is an inf. n.]

صَغِيرٌ *Such a one is the least, or youngest, of them*: (*K*, *TA*;) and **فُلَانٌ صَغِيرٌ أَبَوَيْهِ**, and **صَغِيرَةٌ وَلَدُ أَبَوَيْهِ**, *Such a one is the least, or youngest, of the children of his parents*: opposed to **كَبِيرٌ**. (*TA*.) And **أَنَا مِنَ الصَّغِيرَةِ** *I am of the little-ones, or of the young*: (*K*;) said by an Arab child when he is forbidden to play. (*TA*.)

صَغِيرَانِ: see **صَغِيرٌ**.

صَغَارٌ: see **صَغُرَ**.

صَغَارٌ: see **صَغِيرٌ** — and **صَغُرَ**.

صَغِيرٌ *Small, or little*: (*S*, *K*;) [in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the *K*: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to puberty: opposed to **كَبِيرٌ**:] as also **صَغَارٌ** (*S*, *K*) and **صَغْرَانِ** (*K*) and **أَصْغَرُ**: (*Msb* in art. **كَبِيرٌ**;) fem. with *ة*: (*Msb*;) pl. masc. **صَغَارٌ** and **صَغْرَاءُ**, (a form used in poetry, *S*,) and **مَصْغُورَاءُ**, (*S*, *K*,) or the last is [correctly speaking] a quasi-pl. n.: (*TA*;) and pl. fem. **صَغَارٌ**, but not **صَغَائِرٌ** when used as an epithet: (*Msb*;) the dim. of **صَغِيرٌ** is **صَغِيرٌ** and **صَغِيرٌ**, (*Sb*, *K*,) the latter anomalous. (*TA*.) You say, **هُوَ صَغِيرٌ فِي الْقَدَرِ**, and **فِي الْعِلْمِ**; [*He is small, or little, in rank, or dignity; as also in knowledge*]. (*A*.) And **جَاءَ صَغِيرَ النَّاسِ**; and in knowledge. (*A*.) And **جَاءَ النَّاسُ صَغِيرَهُمْ وَكَبِيرَهُمْ** *The people came: [the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity*. (*Msb*.) [See also **صَاغِرٌ**.]

صَغِيرَةٌ, [a subst. from **صَغِيرٌ**, made such by the affix *ة*,] applied to a sin, [signifying *A small or little, sin*,] has for its pl. **صَغِيرَاتٌ** and [more commonly] **صَغَائِرٌ**; being, when thus applied, a subst. (*Msb*.) [See **مُحَقَّرَاتٌ**.]

صَغِيرٌ and **صَغِيرٌ** dims. of **صَغِيرٌ**, q. v.

صَاغِرٌ *In a state of vileness, abasement, ignominiousness, abjectness, or contempt*: (*Msb*;) or content with vileness, abasement, or ignominy, (*K*,) and *tyranny, or injury*. (*S*, *A*, *TA*.) [See also **صَغِيرٌ**.]

أَصْغَرُ [*Smaller, or less; and smallest, or least;*

in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (*S*, *Msb*, *K*;) fem. **صَغِيرَى**: (*S*, *Msb*;) pl. masc. **أَصَاغِرُ** (*Sb*, *S*, *K*) and **أَصَاغِرَةٌ**, (*M*, *K*,) though the sing. is not of the nouns which regularly add *ة* to the pl., and it is added in this case because the sing. resembles in form **قَشَاعِمَةٌ**, of which **قَشَاعِمَةٌ** is a pl., (*ISd*,) and **أَصْغَرُونَ**: (*Sb*, *S*;) and pl. fem. **صَغَرٌ** (*Sb*, *S*, *Msb*) and **صَغْرِيَاتٌ**: (*Msb*;) but *Sb* says, you do not say **نِسْوَةٌ صَغَرٌ**, nor **قَوْمٌ أَصَاغِرُ**, except with the article *ال*: and he adds, we have heard the Arabs say, **الأَصَاغِرُ** [perhaps miswritten for **الأَصْغَرُونَ**]; and if you please, you may say **الأَصْغَرُونَ**. (*S*.) — **الْأَصْغَرَانِ** [lit. *The two less, or least, things*,] means *the heart and the tongue*. (*K*.) It is said in a prov., **الْبِرُّ بِأَصْغَرَيْهِ**, meaning, *The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue*. (*ISK*, *TA*. [See *Har* p. 446.]) — See also **صَغِيرٌ**.

أَرْضٌ مُصْغَرَةٌ *Land having small plants or herb-age, not grown tall*. (*ISK*, *S*, *K*.)

مُصْغَرَةٌ: } see **مَصْغُورٌ**, in art. **صَفَرٌ**.
مَصْغُورَةٌ: }

مَصْغُورَاءُ: see **صَغِيرٌ**.

صغى و صغى

1. **صَغَا**, aor. **يَصْغُو**: (*S*, *Msb*, *K*;) and [**صَغَى**, aor. **يَصْغَى**, (*S*, *TA*, and so in some copies of the *K*,) or **يَصْغَى**: (*Msb*, and so in some copies of the *K*, and in the *M*, but it is said in the *TA* that it is correctly **يَصْغَى**, with *kesr*, as in the *S*;) inf. n. **صَغُوٌ**: (*S*, *Msb*, *K*;) and **صَغَى**, aor. **يَصْغَى**, inf. n. **صَغَا** and **صَغَى**: (*S*, *Msb*, *K*;) *He, or it inclined, (S, Msb, K, TA,) إِلَى الشَّيْءِ* [to the thing], (*TA*,) or *إِلَى كَذَا* [to such a thing]: (*Msb*;) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he (a man, TA) had an inclining of his حَنَكُ* [here app. meaning the mouth or the part below the mouth]; (*K*, *TA*;) or of one of his lips; thus correctly, as in the *M* and *A*; **شَدَّقِيهِ** in [some of] the copies of the *K* [and **شَقِيهِ** in others] being a mistake for **شَقِيهِ**. (*TA*.) You say, **صَغَتْ إِلَيْهِ أُذُنُهُ** *His ear inclined to him, or it*. (*TA*.) And hence, in the *Kur* [lxiv. 4], **فَقَدْ صَغَتْ قُلُوبُنَا** [*For the hearts of you two have inclined to that which is not right*]. (*Msb*.) And **صَغَتْ النُّجُومُ** (*S*, *Msb*,) and **الشَّمْسُ**, (*K*,) *The stars, and the sun, inclined to setting*. (*S*, *Msb*, *K*.) And **صَغَا الرَّجُلُ** *The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow*. (*TA*.) And **صَغَى**, **صَغَى**, inf. n. **صَغَا**, [as though meaning *He inclined to set himself against the people or party*,] is said of one when his love, or affection, is with such as are not of the said people, or party. (*TA*.) — And **صَغَى**, aor. **يَصْغَى**, (*K*, *TA*,) inf. n. **صَغَا** agreeably with the *S* and *M*, accord. to the

copies of the *K*, erroneously, **صَغَى**, (*TA*,) and **صَغَى**, (*K*, *TA*,) *He inclined and gave ear, or hearkened, or listened*. (*K*.) [See also the next paragraph.]

4. **اصْغَى الْإِنَاءَ** *He inclined the vessel: (S, Msb, K;) or he turned the vessel upon its side, in order that what was in it might collect together*. (*M*, *TA*.) — [Hence,] **أَصْغَى إِنَاءٌ فُلَانٌ** + *Such a one perished, or died*. (*Er-Rághib*, *TA*.) And **أَصْغَى** + **إِنَاءُهُ** [I. q. **اصْغَى حَقَّهُ** expl. in what follows: (see also **مُصْغَى**;) or] *he detracted from his reputation; spoke evil of him; or slandered him*. (*Z*, *TA*.) **اصْغَى حَقَّهُ**, (*A*, *TA*,) or **الشَّيْءُ**, (*K*,) means *He diminished to him, impaired to him, or defrauded him of a portion of, (Z, K, TA,) his right or due, (Z, TA,) or the thing*. (*K*.) — You say also, **أَصْغَيْتُ رَأْسِي**, and **سَمِعِي**, *I inclined my head, and my ear*. (*Msb*.) And **اصْغَى إِلَيْهِ**, (*S*, *K*,) or **اصْغَى إِلَيْهِ سَمْعُهُ**, (*M*, *TA*,) *He inclined his ear to him*. (*S*, *M*, *K*.) And **اصْغَى**, alone, *He gave ear, hearkened, or listened*. (*K*.) [See also 1, last explanation.] And **أَصْغَتْ الْأُتَاةُ** *The she-camel inclined her head towards the رَجُلٌ* [or saddle], (*S*, *K*, *TA*,) in some copies of the *S* **إِلَى الرَّجُلِ** [towards the man], (*TA*,) as though she were listening to a thing: (*S*, *K*;) this she does when the saddle is bound upon her. (*S*.)

صَغَا an inf. n. of **صَغَى** [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (*TA*.) One says, **أَقَامَ صَغَاهُ** [*He rectified his inclination*]. (*TA*.) And **صَغَاهُ** and **صَغُوهُ** and **صَغُوهُ**, i. e. *His inclination [is with thee, meaning, is agreeable with thine]*. (*AZ*, *S*, *K*,) In [some of] the copies of the *K* **صَغُوهُ** and **صَغُوهُ** are written **صَغُوهُ** and **صَغُوهُ**, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, **صَغُوهُ** as an epithet applied to the sun. (*TA*.)

هَذَا: see the next preceding paragraph. **صَغُوهُ** and **صَغُوهُ**, or **صَغُوهُ**, is a phrase similar to **هَذَا ابْنُ إِسْكَ**, meaning *This is thy chosen, or special, friend or companion*: but perhaps post-classical.]

صَغُوهُ: see **صَغَا** and **صَغُوهُ**. — Also *The interior of a ladle: — and the side of a well: — and the part that is folded, or turned over, of the sides of a دَلْوٌ* [or leathern bucket]: (*K*, *TA*;) so in the *M*: and its pl. in these senses is **أَصْغَاءُ**. (*TA*.)

أَصْغَى: see **صَغُوهُ**, voce **أَصْغَى**.

[**صَاغِيَةٌ** part. n. of **صَغَا**: fem. **صَاغِيَةٌ** and pl. **صَوَاغٌ**. — **صَاغِيَتُكَ** means *Those who incline to thee, (K, TA,) and come to thee, (TA,) in their cases of need: (K, TA;) or whoever, of thy family, come to thee as guests: (TA;) or those who incline to thee, of thy companions and relations: (Har p. 207;) ISd thinks it to be made fem. because meaning a جَمَاعَةٌ. (TA.) أَكْرَمُوا أَكْرَمُوا فُلَانًا فِي صَاغِيَتِهِ* means [*Honour ye such a one in respect of*] *those who incline to him, and who*

come to him seeking to obtain what he has. (S.) — And **الصَّوَاغِي** means *The stars that have inclined to setting.* (TA.)

أَصَغَى, applied to a man, (TA,) *Having an inclining of the حَنَك*; (K, TA;) or of one of the lips: (K,* TA: [see 1:]) fem. **صَغَوَا**. (TA.) — And the fem., applied to a **قَطَاة** [or bird of the species termed **قَطَا**], *Having an inclining of its beak, and of one of its mandibles*: and one says **صَغَوَا صَغَوَا** to give intensiveness to the meaning; like as one says **لَيْلَ لَيْلَ**. (TA.) — Also, i. e. the fem., applied to the sun, *Inclining to setting.* (K.)

مُصَغَى [A place of inclining, or to which to incline]. It is said in a prov., **الصَّبِيُّ أَعْلَمُ بِمُصَغَى خَدِّهِ** [The child best knows the place of inclining of his cheek]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.]

مُصَغَى Inclined. (Ham p. 260.) — One says, **فُلَانٌ مُصَغَى أَنَاؤُهُ**, meaning + *Such a one is abridged, or defrauded, of a portion of his right, or due*: (S, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.)

صف.

1. **صَفَّ**, (S, M, Mgh, O, Msb, K,) aor. ʔ, (Msb, TA,) inf. n. **صَفَّ**, (O, Msb, K, TA,) *He set, or placed, or stationed,* (S, M, Mgh, O, K,) a company of men, (S, M, Mgh, O, Msb, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Msb,) in a rank, or row, or line: (S, M, Mgh, O, K:) and likewise **صَفَّفَ**, (TA,) inf. n. **تَصْفِيفٌ**; (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) — One says also of a she-camel, **تَصَفَّ يَدَيْهَا عِنْدَ الْحَلَبِ** [She sets her fore legs evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milked]. (S, M, O, K. [See also **صَفَنَ**, said of a man: and see **صَانَ** in art. **صَوْن**].) And [in like manner] one says, **صَفَّتِ الْإِبِلُ قَوَائِمَهَا** [The camels set their legs in an even row]. (S, O.) — And of a she-camel one says also, **تَصَفَّ أَقْدَا حَا مِنْ لَبَنِهَا إِذَا حَلَبَتْ** [as though meaning *She yields a row of bowls of her milk when she is milked*], because of the abundance of her milk. (S, O, K.*) And **تَصَفَّ بَيْنَ ثَلَاثَةِ مِخْلَبِينَ** (S, O,) or simply **تَصَفَّ**, (M,) *She combines two milking-vessels, or three, at one milking*; (S,* M, O;*) **الصَّفَّ** meaning her being milked into two milking-vessels, or three, (S, O, K,) so as to combine them. (S, O. [In the CK, **أَنْ تَحْلَبَ** is a mistake for **أَنْ تَحْلَبَ**].) And a **رَاجِز**, cited by AZ, says, referring to a she-camel,

تَصَفَّ فِي ثَلَاثَةِ الْمَحَالِبِ

[She is milked into three milking-vessels at one milking]. (S, O.) One says also **صَفَّاهَا**, i. e. **صَفَّاهَا** [app. meaning *He milked her into two bowls, or three, at one milking*; or into two bowls; the

pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) — **صَفَّ عَلَى الْجَبْرِ لَيْشَوَى** (S, K) is said of flesh-meat (S) [app. meaning *It was laid, cut into a strip, or into strips, upon the live coals to broil*]; and **فِي الشَّمْسِ لَيْجَفَّ** [in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, **صَفَّ اللَّحْمَ**; and [in like manner] one says also, **صَفَّهَ عَلَى النَّارِ لَيْشَوَى**: (Msb:) or **صَفَّ اللَّحْمَ**, aor. ʔ, inf. n. **صَفَّ**, means *he cut the flesh-meat into broad slices*: (M:) and accord. to Ish, **تَصْفِيفٌ** is like **التَّشْرِيعُ**, i. e. *the cutting* a piece of flesh-meat thin, so that it is translucent: (TA in the present art:) or **التصفييف** is a kind of **تَشْرِيع**; i. e. *the cutting* a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA in art. **شَرَحَ**.) [See **صَفِيفٌ**.] — See also 8, in three places. — **صَفَّ** said of a bird, (M, O, Msb, K,) aor. ʔ, (M, Msb,) inf. n. **صَفَّ**, (Msb, K,) *It extended its wings in a line,* (M,) or it expanded its wings, (O, Msb, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for and did not strike] with them its sides like the pigeon: (Msb:) such as do so are not to be eaten; (Msb, K;) as the vulture and the hawk: (Msb:) it is said in a trad., **يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ**. (O, K, TA. See art. **دَفَّ**.) = **صَفَفْتُ لِلسَّرَجِ**, (S,) or **صَفَفْتُ لِلسَّرَجِ**, (K,) and so in one place in the O,) and **أَصَفَفْتُهُ**, (O, K,) but this latter verb is of weak authority, (O,) † I put to the horse's saddle a **صَفَّة** [q. v.]: (S, O, K, TA:) [and] **صَفَّ الدَّابَّةَ**, and **صَفَّ لَهَا**, *He made for the beast a صَفَّة*. (M.)

2: see above, first sentence: — and also in the latter half of the paragraph.

3. **فِي الْقِتَالِ صَافُوهُمْ** (S, MA, O, K) *They fought them in rank; they drew themselves out in a rank against them [in fight]*. (MA.) = [And app. one says also **صَافَهُ** meaning *He had the صَفَّة of his house over against, or facing, his (another's) **صَفَّة**. See **فَوُ مَصَافِي**, below.]*

4: see 1, last sentence.

6: see 8. — One says also **تَصَافَوْا عَلَيْهِ** *They collected themselves together in a rank, or row, or line, against him.* (M, TA.) And **تَصَافَوْا عَلَى الْمَاءِ** *They collected themselves together at the water*; as also **تَصَافَوْا عَلَيْهِ**: like as one says **فِي تَصَوِّكٍ ضَلَاغِلُهُ وَضَلَاغِلُ الْمَاءِ وَتَضَوِّكٌ وَخُرْبُهُ**. (Lh, TA.)

8. **اصْطَفَوْا** *They stood in,* (S, Mgh, O, K,) or *became,* (M,) [or set, placed, or stationed, themselves in,] a rank, or row, or line; (S, M, Mgh, Msb;*) or ranks, or rows, or lines; (O, K;) as also **تَصَافَوْا**; (M, O,* K;*) [the **تَصَافَّ** being expl. in the O and K by **التَّسَاطُرُ**; in the CK, erroneously, **التَّسَاطُرُ**]; and so **صَفُّوا**, (M, Mgh, Msb,)

aor. ʔ, (M, Mgh,) inf. n. **صَفَّ** and **صَفَّى**, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, **تَصَفَّ النَّبَاةُ خَلْفَ الرِّجَالِ وَلَا تَصَفَّ مَعَهُمْ** [The women shall stand in a rank behind the men in the mosque, and shall not stand in a rank with them]. (Mgh.) And hence the saying of a woman of the desert to her sons, **إِذَا لَقِيتُمُ الْعَدُوَّ فَدَعَرُوا وَلَا صَفَّى** i. e. [When ye meet the enemy, rush upon them without consideration, and] do not set yourselves in a rank. (M. [See also 1, in art. **دَعَر**].)

R. Q. 1. **صَفَّفَ** *He journeyed,* (سَارَ, O, and so in copies of the K,) or *became,* (صَارَ, so in the CK,) alone in a **صَفْصَف**, or level tract of land. (O, K.) = And *He pastured upon the trees called صَفْصَاف*. (O, K.) = And **صَفْصَفَةٌ** [as an inf. n., or as a simple subst.,] signifies *The crying or cry,* (صَوْتٌ,) of the sparrow, which is called **صَفْصَف** (O, K) in some one or more of the dialects. (O.)

صَفَّ A rank, row, or line [of things]; (KL, PS;) or an even **صَدْر** [i. e. front, or fore part,] of any things: (M:) and a company of men standing in a rank, or row, or line: (O, K:) pl. **صَفُوفٌ**, (S, M, O, Msb, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Kur xviii. 46. (O.) Hence, in a trad., **سَوَّوْا صَفُوفَكُمْ** [Make even your ranks] in prayer. (O, TA.) — Also A station of **صَفُوفٌ** [or ranks of men]. (M. [See also **مَصَفَّ**].) And hence, (M,) as used in the Kur xx. 67, i. q. **مُصَلَّى** [i. e. A place of prayer, or a place of prayer on the occasion of the عيد, or festival]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. a place where people assemble for their عيد: (Az, O;) or, in that instance, **صَفَا** may mean **مُصْطَفَيْنَ** [i. e. standing in ranks], (Az, M, O,) as a denotative of state. (M.) — And A pair of bowls (قَدْحَانِ) [app., as seems to be indicated, that are filled at one milking of a camel]; because they are put together. (M.) = Also A certain medicament with which the teeth are whitened. (O.)

صَفَّة An appertenance of a house, (S, Mgh, O,* Msb, K, [in none of which is it explained,]) or of a building, like a wide **بُهو** [here used in a post-classical sense, as meaning a kind of vestibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the **طُرَّة** of a building [app. meaning what is above described]; (M;) i. q. **سَقِيفَةٌ**: (S and Msb and K in art. **سَقْف**;) [see **سَقِيفَةٌ**; and see also **سُدَّة**]; and i. q. **ظَلَّة** [i. e. a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like **سُدَّة** and **سَقِيفَةٌ**]; (M:) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, ("scamnum discubitorium, fere ex lapidibus structum," I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four

feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is صَفَف (S, O, Msh, K) and صَفَائ and صَفَات. (Mgh.)

أَهْلُ الصَّفَّةِ [The people of the صَفَّة] was an appellation applied to certain persons who were the guests of El-Islām, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the صَفَّة of the mosque of the Prophet [in El-Medeneh], which was a covered place, an appertenance of the mosque, (O, K, TA,) roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninety-three. (TA voce أَوْفَاتُ.) [Isd says,] عَذَابُ يَوْمِ الصَّفَّةِ [The punishment of the day of the صَفَّة] is the same as عَذَابُ يَوْمِ الظَّلَّةِ [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by عَذَابُ يَوْمِ الصَّفَّةِ: (O, TA:) it seems, however, that both mean the same, as الظَّلَّة and الصَّفَّة are one in meaning. (TA.) — Also † An appertenance of the سَرْج [or horse's saddle]; (S, M, IATH, Mgh, O, K, TA;) like the مِثْرَةٌ [q. v. in art. وَثَر] of the رَحْل [or camel's saddle]; (IATH, L, TA;*) the thing with which it is covered, between the قَرْبُوسَان, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the رَحْل, (M,) the thing that comprises within it [تَضُمُّ] the [two pieces of wood called the] عَرْقُوتَان and the [two pads, or stuffed things, called the] بِدَادَان, above them and beneath them: (M, TA:) pl. صَفَف (S, M, O, K) and صَفَائ, the latter mentioned by Sb. (M.) — Also † A long period (زَمَان) of time. (O, K, TA.) So in the saying, عَشْنَا صَفَّةً مِنَ الدَّهْرِ † [We lived, or have lived, a long period of time]. (O, TA.) — And † The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardā, in the saying, أَصْبَحْتُ لَا أَمْلِكُ صَفَّةً وَلَا لَقَّةً [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of food]; and اللُّقَّة meaning النُّقْمَةُ. (TA.)

صَفَف A thing that a man wears beneath the coat of mail (Ibn-'Abbād, O, K) in the day of battle. (Ibn-'Abbād, O.)

صَفُوف A she-camel that yields a row of bowls of her milk (تَصَفُّ أَتْدَاعًا مِنْ لَبَنٍ S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K:) or for which two vessels are

set side by side (يُصَفُّ), and which fills them: (Ham p. 535:) or that sets her fore legs evenly, side by side, (تَصَفُّ بِدَيْهَا, [see 1,]) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce صُوف. And see also صُفُوف.]

صَفِيفُ Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (صَفِّ, S, K, and the like in the M and O, or وَصَف and شَرَح, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or flesh-meat cut into strips, or oblong pieces, and dried in the sun, (M,* Mgh, Msh,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khālid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of قَدِيد, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire]. (M.)

الصُّفِيَّةُ The صُوفِيَّة: so called in relation to those called أَهْلُ الصَّفَّةِ. (TA. (See art. صُوف.))

صَافٍ [originally صَافٍ, act. part. n. of صَفَّ, q. v.]. صَافَّة and [its pl.] صَوَافٍ are epithets applied to camels [as meaning Setting their legs in an even row], from صَفَّتْ قَوَائِمَهَا: (S, O:) [or] صَوَافٍ (in the Kur xxii. 37, O, K) means مَصُوفَةٌ [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure فَوَاعِل in the sense of the measure مَفَاعِل [thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly مَفَاعِل]: or it means مُصْطَفَّة [i. e. standing in a row]: (O, K:) or, as related by I'Ab, it is صَوَافِينَ. (TA.) In the phrase الصَّافَّاتِ in the Kur [xxxvii. 1], by الصَّافَّاتِ are meant The angels standing in ranks in Heaven, glorifying God. (M, O, K.) — Applied to a bird, it means Expanding its wings and not moving [or flapping] them [in its flight]: opposed to دَافٍ. (M and TA in art. دَف.)

صَفْصَف A level, or an even, tract of land or ground: (S, O, Msh, K:) thus expl. by AA, and by Mujāhid, as used in the Kur xx. 106: by others as meaning smooth: accord. to Fr, having in it no herbage: and accord. to I'Ab, bald: pl. صَفَافِيف: (TA:) or أَزْرُسُ صَفْصَف signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.]. صَفْصَفَةٌ. (M.) Also, (M,) or صَفْصَفَةٌ [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. فَلَاة; (M, TA;) from IDrd. (TA.) — And The حَرْف [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbād, O, K.)

صَفْصَف The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

صَفْصَفَةٌ [fem. of صَفْصَف, q. v. = Also] i. q.

سَكْبَاجَةٌ [n. un. of سَكْبَج, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also صَفْصَافَةٌ (O, K,) which is of the dial. of Thakeef. (O.) = And A certain insect (دَوِيَّة) (Lth, M, O), by the Persians (العجم) called the سِينَك [i. e. weevil]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.)

صَفْصَافُ The tree called خَلَّاف (S, M, O, K:) [accord. to modern usage, the latter is the salix Aegyptia of Linn.: (Forskål's Flora Aegypt. Arab., p. lxxvi., and Delile's Floræ Aegypt. Illustr., no 934:) and the صَفْصَاف accord. to Forskål, ibid., is the salix Babylonica; or this is called صَفْصَافُ رُومِي (Delile, no. 932:) and another species of salix is called in Egypt صَفْصَافُ بَلَدِي (Forskål, ibid; and Delile, no. 933:)] or so in the dial. of Syria: (M, Msh:) or a kind of tree of which the خَلَّاف is a species: (K in art. خَلَف:) n. un. with ة. (M, O, K.)

صَفْصَافَةٌ: see صَفْصَفَةٌ. = Also n. un. of صَفْصَافُ [q. v.]. (M, O, K.)

مَصَفٌّ A station, (S, Msh,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Msh:) pl. مَصَافٍ. (S, O, Msh, K.)

هُوَ مُصَافِي He is the person whose صَفَّة [of his house] is over against, or facing, my صَفَّة. (IDrd, O, K.)

صفح

1. صَفَحَ عَنْهُ (Mgh, Msh, K,*) aor. ٤, (K,) inf. n. صَفْح, (TA,) properly signifying He turned towards [or from] him, or it, the صَفْحَة [i. e. side] of his face, (Mgh,) means he turned away from, (Mgh, Msh, K,*) and left, (Msh, K,) him, or it, (Mgh, Msh,) i. e. [a man, or] an affair. (Msh.) And ضَرَبْتُ عَنْهُ صَفْحًا I turned away from him and left him; (S, TA;) i. e. a man: (TA:) being here an inf. n., and therefore in the accus. case, as in the phrase جُلُوسًا; or it is in the accus. case as an adv. n., and the meaning is I turned away from him aside. (Har p. 434. [See also, in art. ضَرْب, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprā.]) — And صَفَحَ عَنْهُ (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] He turned away from his crime, sin, fault, or offence: (S, A, TA:) or he forgave him. (K, TA.) And صَفَحْتُ عَنْ ذَنْبِ فَلَانٍ I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or صَفَحْتُ عَنِ الذَّنْبِ, aor. and inf. n. as above, I forgave the crime, sin, &c. (Msh.) — And صَفَحْتُ (K, TA,) aor. as above, (TA,) inf. n. صَفُوح, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [She ceased to yield her milk;] her milk went away. (K, TA.) = صَفَحَ as a trans. verb: see 5, in five places. — And see 2. — Also, aor. ٤, inf. n. صَفَح, He (a dog) spread forth, or stretched out, his fore legs: a rájiz says,

صَفْحَ ذِرَاعَيْهِ لِعَظْمٍ كَلْبًا

[As the spreading forth of his fore legs, to, or for, a bone; I mean a dog]; كَلْبًا being put in the accus. case as an explicative: or he here uses an inversion; meaning كَلْبٌ ذِرَاعِيهِ. (L.) — And صَفَحَهُ (S,) or صَفَحَهُ بِالسَّيْفِ; (K;) and اَصْفَحَهُ (S,) or اَصْفَحَهُ بِالسَّيْفِ (TA;) *He struck him with the side, or flat, of the sword, بِعُرْضِهِ*, TA, or بِعُرْضِهِ, S, K,) [i. e. with its صَفْحٌ, or صُفْح, or صَفْحَةٌ,] *not with its edge.* (TA.) — And صَفَحَهُ (S, IATH, K, TA,) aor. ٤, inf. n. صَفَحَ; (TA;) and اَصْفَحَهُ (S, K, TA,) inf. n. اِصْفَاحٌ; (TA;) *He turned him back, or sent him away; namely, a person asking, or begging; (S, K, TA;) he refused his request: (IATH, TA:) and صَفَحَهُ اَصْفَحَهُ عَنْهَا* and عَنْ حَاجَتِهِ *He refused him the thing that he wanted.* (TA.) — And صَفَحَهُ also signifies *He gave to him.* (IATH, TA.) [Thus it has two contr. meanings.] — Also *He gave him to drink* any kind of beverage (K, TA) and at any time. (TA.) — And صَفَحَ الْإِبِلَ عَلَى الْحَوْضِ *He made the camels to pass by the watering-trough; [app. watering them;] syn. أَمَرَهَا عَلَيْهِ*. (S, K.)

2. **صَحَّ** (K,) inf. n. **تُصْفِحُ** (S,) *He made a thing wide, or broad*; (S, K;) as also **صَفَحَ**; (K;) [and **اصفح**]; see **مُصَفِّحٌ**. One says of a sword, **صَحَّ**, inf. n. as above, *It was made broad, or wide, and lengthened out, in the forging.* (IAar, S, TA.) = **تُصْفِحُ** is also *syn. with* **تُصَفِّقُ** (S, Mgh, K,) meaning *The clapping with the hands.* (S, IAth, TA.) One says, **صَحَّ بِيَدَيْهِ** and **صَفَّقَ** [*He clapped with his hands*]; (A, TA;) *he struck one of his hands upon the other*: (Mgh:) *or he struck with the outer side of the right hand upon the inner side of the left hand.* (O in art. **صَفَّقَ**.) [Golius gives **صَفَحَ** in this sense, erroneously, as from the S; and Freytag, this form as well as **صَفَحَ**.] And it is said in a trad., **التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ**, or, as some relate it, **التَّصْفِيحُ** instead of **التَّسْبِيحُ**, [*The saying* **اللَّهُ سُبْحَانَ** *is for men, and the clapping with the hands is for women*;] (S, Mgh,* TA;) i. e., when the Imám is inadvertent, the person whom he leads should, if a man, rouse him by saying **الله**; **سبحان الله**; and if a woman, should clap with her hands, instead of speaking. (IAth, TA.)

3. **مَصَاحَّةٌ** signifies *The taking by the hand*; (S, A, K); as also **تَصَاحُّعٌ** (A); or the latter has a like meaning: (S, K:*) or the former signifies [the joining hands; i. e.] the putting the hand [of one] in the hand [of another] in meeting and saluting: (Ham p. 802:) or the making the palm of the hand to cleave to [that of] the hand [of another], and turning face to face. (L.) You say, **صَاحَّهُ بِيَدِهِ** *He took him by his hand.* (A.) And **صَاحَّتُهُ**, inf. n. as above [and **صَفَاحٌ**, *I applied my hand to his hand*; (Mgb); or *I put*

the palm of my hand upon the palm of his hand.
(TA.) — *And لَقِيَهُ مَصَاحًا* *He met him turning*
towards him the صَفْح [or side] *of his face:*
(TA.) *or he met him face to face; i. q.* مَصَابًا:
(TA in art. صَب) [and] *he met him suddenly,*
or unexpectedly. (Ham p. 802.)

4. اصفحة: see 1, latter part, in three places: — and see also 2. — Also *He inverted it*, or *reversed it*, (Ibn-Buzurj, K,) namely, a sword; like صَابَهُ [q. v.]. (Ibn-Buzurj.)

5. تصَفَّحَ *He examined its صَفَحَات* [or sides]; i. e. a thing's: (S:) or he considered it carefully, or attentively, and examined its صَفَحَات. (A, Mgh.) And تَصَفَّحْتُ الْكِتَابَ *I turned over, or examined, the صَفَحَات*, meaning *pages*, of the book; as also صَفَّحْتُهُ, inf. n. صَفَّحَ: (Msb:) and وَرَقَ الْمُصْحَفِ صَفَّحْتُ *I examined the leaves of the مُصْحَفِ* [i. e. volume, or book, or copy of the *Kur-án*,] one by one. (O, K.) And تَصَفَّحَ الْقَوْمَ, (Lth, A,) and صَفَّحَهُمْ, (Lth, O, Msb, K,) *He looked at the people, seeking for a particular man*: (Lth:) or he examined the states, or conditions, of the people, and looked among them, to ascertain whether such a one was to be seen: (A; in explanation of the former:) or he made the people to pass before him, and examined them, one by one: (O, K; in explanation of the latter:) or he beheld [or looked at] the صَفَحَات [or sides] of the faces of the people. (Msb.) And تَصَفَّحَ وَجُوهَ الْقَوْمِ *He examined carefully, or attentively, the faces of the people, looking at their (the people's) external appearances and forms, and seeking to make himself acquainted with their cases: and he looked at the faces of the people, seeking to know them*; as also صَفَّحَهَا, (Lth, TA.) And تَصَفَّحَ فِي الْأَمْرِ, (A, TA,) and تَصَفَّحَ فِي الْأَمْرِ, (K, TA,) and تَصَفَّحَ فِي الْأَمْرِ, (TA,) and تَصَفَّحَ فِي الْأَمْرِ, (K, TA,) *He looked into the affair, or case.* (K, TA.)

6. **تَصَافَا** *They took each the other's hand.*
(TK.) See also 3. — Hence, **تَصَافَحَ الْأَجْفَانِ**
+ *The closing together of the eyelids.* (Har p.
364.)

10. اسْتَصْفَحَهُ دُبُّهُ. *He asked him, or begged him, to forgive his crime, sin, fault, or offence.* (L, TA.)

صَفْحٌ, (S, A, Mgh, Mšb, K,) of a thing, (S, A, Mgh,) or of anything; (Mšb;) and صَفْحَةٌ (S, A, Mgh, Mšb,) of a thing, (Mgh,) or of anything; (S, A, Mšb;) *The side; or lateral, or outward, part or portion*; syn. of the former نَاحِيَةٌ (S, A); or of the same, (K,) or of the latter, (S, A,) or of each, (Mgh, Mšb,) جَانِبٌ (S, A, Mgh, Mšb, K:) and both signify also the *face*, or *surface*, or *front*, of a thing: (Mgh:) pl. [of the former صَفَاحٌ, as below, and] of the latter صَفَحَاتٌ (Mšb.) صَفْحَا الشَّيْءِ signifies *The two sides of the thing*; syn. جَانِبَاهُ. (TA.) And صَفْحُ الْإِنْسَانِ

The side of the human being; (S, O, K; *) as also
 صَلَّى إِلَى صَفْحَةٍ بِجِهَةٍ (O.) And hence, صَفْحَتُهُ (O.) [He prayed towards the side of his camel].
 (Mgh.) And صَفْحٌ and صَفْحٌ signify The عَرْضُ
 [i. e. side] (S, O, and K accord. to the TA, but in the CK and in my MS. copy of the K عَرْضُ, [which in this instance I think a mistake,]) of the face: (S, O, K; *) and so of a sword; (K, TA; [i. e. the former of which, in art. عَرْض, the عَرْضُ of a sword is said to be its صَفْحٌ;]) or the عَرْضُ [i. e. breadth, or width,] (S, O, Mṣb, and so accord. to the CK and my MS. copy of the K,) of a sword; (S, O, Mṣb, K; *) i. e. contr. of طُول (Mṣb; [but it may be well rendered its side, or its flat, and so صَفْحَةٌ, for SM says that] صَفْحَتَا السَّيْفِ signifies the two faces, or surfaces, of the sword: (TA: *) one says, نَظَرَ إِلَيْهِ بِصَفْحٍ وَجْهَهُ (S, A) and بِصَفْحٍ وَجْهَهُ (S) [He looked towards him with the side of his face turned towards him] and بِصَفْحَتِهِ [which means the same]: (A:) but accord. to AO, one says, ضَرَبَهُ بِصَفْحٍ السَّيْفِ [He struck him with the side, or flat, of the sword], and the vulgar say بِصَفْحِ السَّيْفِ, with fet-ḥ: (S:) the pl. [of صَفْحٌ] is أَصْفَاحٌ (K, TA) and [that of صَفْحٌ] is أَصْفَاحٌ (TA.) صَفْحَةُ الرَّجُلِ signifies The side (عَرْضُ) of the breast of the man. (L.) And one says, ضَرَبَهُ عَلَى صَفْحَةٍ جَنْبِهِ [He struck him on the surface, or flat part, of his side; and so عَلَى جَنْبِهِ; but the former is the more common] (A.) And جَلَا صَفْحَتَيْ السَّيْفِ [He polished the two sides, or surfaces, of the sword]. (A.) And كَتَبَ فِي صَفْحَتَيْ الْوَرَقَةِ [He wrote upon the two sides, or faces, of the piece of paper]. (A.) And صَفَحَاتُ الْكِتَابِ signifies The pages, or faces of the leaves, of the book. (Mṣb.) And صَفْحُ الْكَفِ The face [i. e. palm] of the hand. (L.) And صَفْحَا الْكَتِفِ The two parts of the scapula that slope down from the عِزْبُ [or spine thereof]: pl. صَفَاحٌ. (L.) And صَفْحُ الْجَبَلِ The part of the mountain where the side thereof rests upon the ground; (S, K;) its سَفْحُ [q. v.]: (JM:) pl. صَفَاحٌ. (S.)

صَفْحَ: see the next preceding paragraph, in four places.

صفحہ *Excessive width* in the forehead. (IAar,
K.)

صَفَحَ, see صَفَحَ, in ten places. — [Hence,] كَاشَفَهُ † i. q. كَاشَفَهُ [which is used alone as meaning كَاشَفَهُ بِالْعَدَاوَةِ *He showed open enmity, or hostility, with him*]: (A, TA:) or he showed, or revealed, to him his deed [or crime] which he was concealing. (TA in art. بَدُو, from a trad. [which shows it to be used in an evil sense].)

صَفَاحٌ, which is disapproved in horses, is [A quality] like what is termed مَسْحَةٌ [app. meaning a flatness, or an evenness,] in the side (عَرْض) of

the cheek, by reason of which its width is excessive. (O, K.) = [It is also an inf. n. of 3, q. v.]

صَفُوحٌ One who has the quality of turning away from the crimes, sins, faults, or offences, of others, and of forgiving; [or rather wont to turn away &c.]; as also صَفَّاحٌ (TA:) الصَّفُوحُ (K, TA,) as an epithet applied to God, (TA,) means the Very Forgiving; or He who forgives much. (K, TA.) — And Generous; (K;) because the generous man forgives those who act injuriously towards him. (TA.) — And A woman who turns away from one; who forsakes one's society: as though not giving aught but her side. (K.)

صَفِيحٌ: see صَفِيحَةٌ, in four places. [It is properly a coll. gen. n.: as such signifying Any kind of thing made flat and broad or wide: as, for instance, plate, or expanded metal: n. un. with 3, meaning a piece thereof.] — [Hence, as it is supposed to be an expanded solid substance,] الصَّفِيحُ (K,) or الصَّفِيحُ الْأَعْلَى (TA,) is one of the names of Heaven. (K, TA.)

صَفِيحَةٌ A wide, or broad, stone; (T, S;) as also صَفِيحٌ (T) and صَفَّاحٌ (S:) or [صَفِيحٌ and] صَفَّاحٌ [which last is pl. of صَفِيحَةٌ] signify wide, or broad, stones, which are put over graves: (A:) or صَفَّاحٌ and صَفَّاحٌ signify wide, or broad, and thin, stones; (K, TA;) one of which is called صَفِيحَةٌ and صَفَّاحَةٌ: (TA:) and anything wide, or broad, (Mgh, Msh, TA,) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed صَفِيحَةٌ (Mgh, Msh, TA) and صَفَّاحَةٌ: (TA:) whence one says, اشْتَرَى دَارًا فِيهَا صَفَّاحٌ مِنْ ذَهَبٍ وَفِضَّةٍ [He purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. صَفَّاحٌ signifies also [particularly] The planks, boards, or leaves, (الألواح,) of a door. (S, K.) And Wide, or broad, swords; (A, K;) one such sword being termed صَفِيحَةٌ (S:) or this latter signifies [simply] a sword; and صَفِيحٌ, swords. (Ham p. 323.)

And The قَبَائِلُ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head; (K;) a single one of these being termed صَفِيحَةٌ. (TA.) And صَفِيحَةٌ (S,) or صَفِيحٌ (K,) or each of these, (TA,) signifies The face, or surface, of anything wide, or broad. (S, K, TA.) And صَفِيحَةُ الْوَجْهِ The exterior skin, cuticle, or scarf-skin, of the face. (S.)

صَفَّاحٌ: see صَفُوحٌ.

صَفَّاحٌ and its n. un., with 3: see صَفِيحَةٌ, in five places. — Also † Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her back: n. un. with 3: (TA:) pl. صَفَّاحَاتٌ and صَفَّاحِيحٌ (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

صَفَّاحٌ A she-camel, (K,) and a ewe, or she-

goat, (TA,) [ceasing to yield her milk;] whose milk is going away: (K, TA:) or a she-camel that has lost her young one, and whose milk has gone. (IAar, TA.) — غَيْرُ مُقْبِعٍ رَأْسَهُ وَلَا صَافِحٍ بِخَدِّهِ, occurring in a trad., means [Not lifting up, or elevating, his head,] nor putting forth his cheek, nor inclining on one side. (L.)

أَصْفَحَ A man excessively wide in the forehead: from صَفَحَ. (K.)

مُضَفِّحٌ Wide, or broad; (S, K;) as also مُضَفِّحٌ (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and مُضَفِّحٌ signifies the same. (TA.)

One says, وَجْهٌ هَذَا السِّيفِ مُضَفِّحٌ The face of this sword is wide, or broad; from أَصْفَحْتُهُ. (S.) And ضَرْبُهُ بِالسِّيفِ مُضَفِّحًا (S, A, K,) and مُضَفِّحًا (IAar, TA,) and مُضَفِّحًا (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and ضَرْبُهُ بِالسِّيفِ غَيْرُ مُضَفِّحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ مُضَفِّحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so الرَّأْسُ مُضَفِّحٌ. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضَفِّحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحُهُ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضَفِّحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khâlid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; صَفْحٌ signifying the “face,” of anything. (IAth, TA.) — And الْمُضَفِّحُ is a name of The sixth of the arrows used in the game called الْمَيْسَرُ; (S, K;) as also الْمُسْبِلُ. (S.)

مُضَفِّحٌ Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضَفِّحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحُهُ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضَفِّحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khâlid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; صَفْحٌ signifying the “face,” of anything. (IAth, TA.) — And الْمُضَفِّحُ is a name of The sixth of the arrows used in the game called الْمَيْسَرُ; (S, K;) as also الْمُسْبِلُ. (S.)

مُضَفِّحٌ بِالسِّيفِ Striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also مُضَفِّحٌ.

مُضَفِّحٌ: see مُضَفِّحٌ, in two places. — [Hence,] مُضَفِّحَةٌ signifies A sword; as also مُضَفِّحَةٌ (K: [but see what follows:]) accord. to IAar, [its pl. (K)] signifies swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also صَفِيحَةٌ.] Lebeed says, describing clouds,

* كَأَنَّ مَضَفِّحَاتٍ فِي ذُرَاهَا *
* وَأَنُوحًا عَلَيْنَهُنَّ الْمَالَى *

[As though there were swords, or broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: (TA:) and IAar says that مَضَفِّحَاتٌ here means swords: but as some relate the verse, the word is مَضَفِّحَاتٌ [meaning women clapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, the الْغَيْثُ is put for الْغَمْرُ:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) — Also A she-camel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.)

مَضَفِّحَةٌ, and its pl.: see مُضَفِّحٌ.

مُضَفِّحٌ: see مُضَفِّحٌ, in two places.

مُضَفِّحٌ One who commits adultery, or fornication, with any woman, whether she be free or a slave. (K.)

صفد

1. صَفَّدَهُ (S, M, A, Mgh, K,) aor. ʔ, (S, M, Mgh, K,) inf. n. صَفَّدَ (S, M, Mgh) and صَفُّودٌ (M;) He bound him, bound him fast or made him fast, (S, M, A, Mgh, K,) shackled him, or fettered him, in iron &c., (M,) or with iron, (A,) or with a [collar of iron put upon the neck or around the neck and hands together, such as is called] غَلٌّ (L;) and صَفَّدَهُ (M, K,) inf. n. تَصْفِيدٌ (S,) signifies the same; (S, M, K;) and so أَصَفَّدَهُ (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2: see above. — [Hence,] one says, صَفَّدْتُهُ بِكَلَامِي, inf. n. تَصْفِيدٌ I overcame him by my speech. (A, TA.)

4. أَصَفَّدَهُ (S, M, A, L,) inf. n. إِصْفَادٌ (S,) He gave him; (S, M, A, L;) gave him freely, or gratuitously; (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, إِنَّ أَقْدَتِي حَرًّا فَقَدْ أَصَفَّدْتَنِي أَلْفًا [If thou teach me a word, verily thou givest me what is worth a thousand dirhems]. (A, TA.) = See also 1.

صَفَّدَ: see the next paragraph, in three places.

صَفَرٌ *A bond*; (S, K, TA;) as also **صَفَرٌ**: (TA:) or, (M, A,) as also **صَفَرٌ**, (M,) *i. q.* **صَفَرٌ**, (M, A,) which signifies *a rope*, (M,) or *a thong*, (S, K,) or *a shackle, or fetter*, (S, A, K,) or *a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] غُلٌّ*, (S, M, A,) *with which one is made fast*, (M,) or *with which a captive is made fast*: (S, A, K:) pl. **أَصْفَادٌ**, [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of pauc. (M.)—Also *A gift*; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so **صَفَرٌ**: (M:) pl. as above. (L.) One says, **الصَّفَرُ الصَّفَرُ** *The gift is a shackle, or fetter.* (A.)—And *i. q.* **ثَنَاءٌ** [which generally means *Praise, eulogy, or commendation*; but is said by some to mean also the contr.]. (M.)

صَفَادٌ: see the next preceding paragraph.

نَبِيٌّ عَنْ صَلَاةِ الصَّائِدِ *The praying of him who puts his feet together as though they were fettered is forbidden.* (L, from a trad.)

إِصْفَرُ is used by a poet for **إِصْفَرُ** [q. v.]. (M.)

صفر

1. **صَفَرٌ** aor. ٢, inf. n. **صَفِرَ**, (S, M, K,) with which **صَفَرٌ** is syn. in a phrase mentioned below; (S;) and **صَقَرٌ**, (M, K,) inf. n. **تَصْفِيرٌ**; (TA;) *He, or it, (a bird, a vulture, S, and a serpent, or the أسود, or أَعْرَج, or ابْنُ قَتَرَةٍ, or أَصْلَةٌ, M,) whistled*; syn. **مَكَأَ**; (S;) *made, or uttered, a certain sound*, (M, Msh, K,) *without the utterance of letters.* (Msh.) [It is mostly said of a bird: see an ex. voce **جَوَّ**.] One says [also], **صَفَرٌ** *في الصَّارَةِ* [He whistled in the whistle]. (M, K.) And **صَفَرٌ بِالْحِمَارِ**, and **صَقَرٌ**, *He called the ass to water [by whistling; for to do thus is the common custom of the Arabs]*. (M, K.) And Fr mentions the phrase, **كَانَ فِي كَلَامِهِ صَفَارٌ**, meaning **صَفِيرٌ** [i. e. *There was in his speech a whistling*]. (S.)—**صَفَرٌ**, aor. ٤, inf. n. **صَفَرٌ** (S, M, A, K, &c.) and **صَفُورٌ** (M, K;) and accord. to the T, **صَفَرٌ**, aor. ٤, inf. n. **صَفُورَةٌ**; (TA;) *It, or he, was, or became, empty, void, or vacant*; (S, M, A, Msh, K;) namely, *a house or tent*; (S;) or *a vessel*, (S, M, &c.) *مِنَ الطَّعَامِ وَالشَّرَابِ* [of food and beverage]; and *a skin, مِنَ اللَّبَنِ* [of milk]; (TA;) and *a hand*; (A;) and *a thing*; (S, M;) and accord. to Isk, **صَفَرٌ**, aor. ٤, inf. n. **صَفِيرٌ**, is said of a man. (TA.) [See also 4, last sentence but one.] One says, **نَعُوذُ بِاللَّهِ مِنْ قَرَعِ الْفَنَاءِ وَصَفَرِ الْإِنَاءِ** (S, M, A) [We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, *from the perishing of the cattle.* (S.) And **وَعَابَهُ**, **صَفَرَتْ**, (M, A, K, [in the CK, erroneously,]) and **صَفَرٌ**, (A,) [lit. *His milk-skins, and his vessel, became empty*;] meaning *he died*; (M, K;) *he perished.* (A.) [See also other explanations in

art. **وَطَب**.]—**صَفَرٌ**, (M, K,) inf. n. **صَفَرٌ**, (K,) *He had what is termed صَفَارٌ, i. e. yellow water in his belly.* (M, K.)

2: see above, in two places. — and see 4. — Also **صَقَرَهُ**, (S, M, K,) inf. n. **تَصْفِيرٌ**, (K,) *He made it yellow*: (S:) *he dyed it yellow*; (M, K;) namely, *a garment, or piece of cloth.* (M.)

4. **أَصْفَرُهُ** *He emptied it; or made it void, or vacant*; namely, *a house or tent* [&c.]; (M, K;) as also **صَقَرُهُ**, (K,) inf. n. **تَصْفِيرٌ**. (TA.) The Arabs say, **مَا أَصْغَيْتُ لَكَ إِنَاءً وَلَا أَصْفَرْتُ لَكَ فِنَاءً** [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.)—[Accord. to Freytag, **اصْفَر** signifies also *It (a house) was, or became, empty, or void, of (مِنْ) household-goods*: so that it is syn. with **صَفَرٌ**: and this is probably correct: for — **أَصْفَرُ**, (S, K,) also, (K,) signifies *He was, or became, poor*; (S, K;) said of a man. (S.)

5. **تَصَفَّرَ الْبَالُ** *The cattle became in good condition, the vehement heat of summer having departed from them*: [or,] accord. to Sgh, **تَصَفَّرَتْ** *signifies The camels became fat in the [season called the] صَفَرِيَّة*. (TA.)

9. **أَصْفَرُ** *It become أَصْفَرُ* [i. e. *yellow*: and also *black*]; (S, M, K:) and so **أَصْفَارٌ**: (S, K:) or the former signifies *it was so constantly*: and the latter, *it was so transiently*. (Az, TA. [See 9 in art. **حَمَر**.])

11: see the next preceding paragraph.

صَفَرٌ: see **صَفَرٌ**.

صَفَرٌ: see **صَفَرٌ**. — Also, (S, M, A, Msh, K,) and **صَقَرٌ** accord. to AO, (S, M, Msh,*) who allowed no other form, but the former is the better, (M,) [*Brass*;] the metal of which vessels are made; (S;) *i. q.* **نَحَاسٌ** [which means both copper and brass]; (A, Msh;) or *a sort of نحاس*; or **نَحَاسٌ** made yellow; (M;) or the best sort of **نَحَاسٌ**; (Msh;) or an excellent sort thereof: (TA:) n. un. **صَفَرَةٌ**. (M.)—And *Gold*: (M, A, K: [see also **الصَّفَرَاءُ**, voce **أَصْفَرُ**];) or *deenars*; either because they are yellow (**صَفَرٌ** [pl. of **أَصْفَرُ**]), or thus called because resembling the **صَفَرُ** of which vessels are made. (M.)—And *Women's ornaments.* (A.)—**إِنَّهُ لَفِي صَفَرِهِ**, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., **صَفَرِهِ**], and **صَفَرِهِ**, (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron*; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفَرٌ (S, M, A, Msh, K) and **صَفَرٌ** and **صَفَرٌ** and **أَصْفَرُ** (M, K) and **صَفَرٌ** (M) and **أَصْفَرُ**

(Msh) *Empty, void, or vacant*; (S, M, A, Msh, K;) applied to a house or tent, (S, Msh,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. **بَيْتٌ صَفَرٌ مِنَ الْمَتَاعِ** (M, K.) One says **أَصْفَارٌ** *A house, or tent, or chamber, empty, or void, of furniture and utensils.* (S.) And [applying the pl. form of the epithet to a sing. subst.,] **إِنَاءٌ أَصْفَارٌ** *An empty vessel*; (M, K;) like as one says **بُرْمَةٌ أَصْفَارٌ**; on the authority of IAr: (M:) and [applying the sing. form of the epithet to a pl. subst.,] **صَفَرٌ آتِيَةٌ** *empty vessels.* (M, K.) And **رَجُلٌ صَفَرٌ الْيَدَيْنِ** *A man empty-handed.* (S, Msh.) And **صَفَرٌ مِنَ الْخَيْرِ** + **Void of good.** (TA.) And it is said, in a trad., of Umm-Zarā, that she was **صَفَرٌ رِأُفَهَا** meaning + *Lank in her belly*; as though her **رِءَاءُ**, which is a garment that falls upon the belly and there ends, were empty. (TA.) And **هُوَ صَفَرٌ صَحَرٌ** *It is [utterly] empty*; **صَحَرٌ** being an imitative sequent. (Kh, Ham p. 354.)—**صَفَرٌ** in arithmetical notation, in the Indian method, is *A circle* [or the character ه, denoting nought, or zero; whence our term “cipher:” when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by ه]. (L, TA.)—See also **صَفَرٌ**, in two places.

صَفَرٌ [an inf. n. of **صَفِرَ**, q. v.:—and hence,]

هَنْجَرٌ: and **صَفَرَةٌ** [the inf. n. un.] *a hungering once.* (M, K.)—Also *A certain disease in the belly, which renders the face yellow*: (M, K:) or *a collecting of water in the belly.* (Kt.) [See also **صَفَارٌ**.]—Also *A kind of serpent*, (S, M, K,) *in the belly*, (S, K,) *which sticks to the ribs, and bites them*, (M, K,) or, as the Arabs assert, *which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry*: (S:) used alike as sing. and pl.; or one is termed **صَفَرَةٌ**: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or *a certain reptile (دَابَّةٌ) which bites the ribs and their cartilages*: (M, K:) or *a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab*: (Ru-beh:) the Prophet, however, denied it doing so: it is said also that *it oppresses and hurts a man when he is hungry*: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also **صَفَارٌ**, *worms in the belly*, (M, K, TA,) and *in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him.* (TA.) You say, **عَصَّ عَلَى شُرُوفِهِ الصَّفَرُ**, meaning, + *He was hungry.* (A.)—Accord. to some, (M,) in the trad. above referred to, **صَفَرٌ** signifies *The postponing of [the month] El-Moharram, transferring it to Safar*: (A'Obeyd, M, K:) [see **نَسَى**]; or it there means the disease called by this name, because they asserted it to be transitive. (K.)—

Also The intellect, or understanding; or the heart, or mind; syn. زَوْغ (M, K; [in the CK زَوْغ]) the inmost part (لُب) of the heart. (M, K.) Hence the saying, (TA,) لَا يَلْتَأُ هَذَا بِصَفَرِي This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA;) said of that which one does not love. (A.) — Also A contract, compact, or covenant; or suretyship, or responsibility: syn. عَقْد (M, L, K; [In some copies of the K, عَقْد.]) — Also (S, M, Mgh, K) and sometimes [صَفَر] imperfectly decl., (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَةٌ, which is fem., meaning that all nouns signifying times are سَاعَات, (Th, M,) and, accord. to some, الصَّفَر, (Mgh,) [The second month of the Arabian calendar:] the month that is [the next] after El-Moharram (المَحَرَّم): (S, M, K;) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صَفَر)]; agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نُسَى: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M;) or because they then made predatory expeditions, and left the houses of the people empty: (Mgh in art. جَمَد:) pl. أَصْفَار, (S, M, Mgh, K,) and, as some say, صَفَرَات. (Mgh.) — الصَّفَرَان The two months of El-Moharram and Safar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (1Drd, M, Mgh, K.)

اصْفَر } see صَفَر, first sentence.
اصْفَر }

صَفْرَة: see صَفَر, [of which it is the n. un.] first sentence.

صَفْرَة [Yellowness:] a certain colour, (S, M, Mgh,) well known, (M, K,) less intense than red, (Mgh,) found in animals and in some other things, and, accord. to IApr, in water. (M.) — Also Blackness. (M, K.) — See also صَفَر, in two places. — صَفْرَة, imperfectly decl., is a proper name for The she-goat. (Sgh, K.)

صَفَرِي (S, M, K) and صَفْرِيَّة (K) The increase, or offspring, (رِثَاج) of sheep or goats (S, M, K; [in the CK او is erroneously put for و before this explanation]) after that called قَيْطِي: (S, TA;) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S., here erroneously said in the M to be in the beginning of winter]: (M, K;) or the latter word signifies [as above, and also the period itself above men-

tioned: or] the period from the rising of Suheyl to the setting of الذَّرَاع [the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O. S., when the cold is intense; and then breeding is approved: (M;) or the period from the rising of Suheyl to the rising of السَّمَال [the Fourteenth Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S.,] commencing with forty nights of varying, or alternating, heat and cold, called المَعْتَدِلَات: (AZ;) the first increase [of sheep and goats] is the صَفْعِي, which is when the sun smites (تَصْفَعُ) the heads of the young ones; and some of the Arabs call it the شَمِئِي, and the قَيْطِي: then is the صَفْرِي, after the صَفْعِي; and that is when the fruit of the palm-tree is cut off: then, the شَتَوِي, which is in the [season called] رَبِيع: then, the دَفْنِي, which is when the sun becomes warm: then, the صَيْفِي: then, the قَيْطِي: then, the خَرْفِي, in the end of the [season called] قَيْط: (Abou-Nafr;) or صَفْرِيَّة signifies, (M, K,) and so صَفْرِي, (K,) the [period of the] departure of the heat and the coming of the cold: (AHn, M, K;) or the period between the departure of the summer and the coming of the winter: (Abou-Su'ed:) or the first of the seasons; [app. meaning the autumnal season, called الخَرِيف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called الوَسْطِي; and it may be a month: (AHn, M, K;) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] أَيَّامُ الصَّفْرِيَّة Twenty days of, or from, (مِنْ) the latter part of the summer, or hot season. (TA voce حُلَّتْ.) — Also the former, (S,) or both, (TA,) The rain that comes in the beginning of autumn: (S;) or from the period of the rising of Suheyl to that of the setting of الذَّرَاع [expl. above]. (TA.) — Also the latter, (S, M,) or both, (K,) A plant that grows in the beginning of the autumn: (S, M, K;) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [18d says,] I have not found this to be known. (M.)

صَفْرِيَّة A sort of dates of El-Yemen, which are dried in the state in which they are termed بُسْر, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and سَوِيق is sweetened with them, and they surpass sugar: (AHn, M;) [or] they supply the place of sugar in سَوِيق. (K.) — الصَّفْرِيَّة (S, M, K,) and, (K,) or as some say, (S, M,) صَفْرِيَّة (M, K,) A sect of the عَوَاجِج (S,) a party of the حُرُورِيَّة (M, K;) so called in relation to Sufrah (صَفْرَة) [which is the name of a place in El-Yemáneh]: (M;) or in relation to Ziyád Ibn-El-Aḡḡar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Eḡ-Saffār, (S,) or Ibn-Saffār, (K,) or Ibn-Safār, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is الصَّفْرِيَّة, with kear; and Aḡ holds this to be the right opinion. (TA.) — And the former (الصَّفْرِيَّة) The مَهَابِيَّة (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Abou-Sufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

الصَّفْرِيَّة: see the next preceding paragraph in two places.

صَفْرِيَّة: see صَفَرِي, in five places.

صَفْرِيَّة is the sing. of صَفَارِيَّة (S,) which signifies Poor men: (S, K;) the ت is augmentative. (S.)

صَفَار (S, M,) with fet-h, (S,) or صَفَارٌ, like غَرَاب (K,) What is dry, of [the species of barley-grass called] بَهْمِي (S, M, K;) app. because of its yellowness: (M;) it has prickles that cling to the lips of the horses. (TA in art. شَف.) — And the former, accord. to ISK, A certain plant. (TA.)

صَفَار: see 1, in two places. — Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. سَقَى (M;) or a collecting of yellow water in the belly, which is cured by cutting the نَاطِط, a vein in the صُلْب [i. e. backbone, or back]. (S.) — See also صَفَر. — And see صَفَار. — Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) — And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also صَفَار. (M, K.) — And The tick, or ticks: (M, K;) and, (K,) or as some say, (M,) an insect, or animalcule, (دَوِيَّة,) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.)

صَفَار: see the next preceding paragraph.

صَفِير inf. n. of صَفَر [q. v.]. (S, M, K.) — [In the present day it signifies also The sapphire.]

صَفَارَة What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M, K.)

صَفِيرَة A dam (صَفِيرَة) between two tracts of land. (Sgh, K.)

صَفَارِي A species of bird, that whistles (يَصْفَر). (M. [See also what next follows.])

صَفَارِيَّة A certain bird; (IApr, S;) as also صَفَارِيَّة, without tesldeed; (S;) the bird called قَبِير (S in art. بِشَر) or تَبِير (K in that art.): [Golius (who writes the word صَفَارِيَّة) adds, "ut puto, quæ in Syria صفيرا dicitur, flava, duplo major passere, nam et passor luteus, ut reddio Meid."; i. q. صَعْوَة. (IApr.) [See also الأصْفَع.]

صُفُورِيَّةٌ, accord. to the K, A kind of ثَبَات [i. e. plant]: but in the Tekmileh, a kind of ثِيَاب [i. e. garments, or cloths]; pl. of ثَوْب; and it bears the mark of correctness. (TA.)

صَفَرٌ: see صَافِرٌ. = Also A fabricator of صَفَر [or brass]. (M, K.)

صَفَرٌ, with damm, The entire quill of a feather. (AA, O.)

صَفَارَةٌ [A whistle: so in the present day: and also a fife:] a hollow thing (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.) — [Hence,] الصَّفَارَةُ The anus; syn. الإِسْت; (M, K;) in the dial. of the Sawád. (TA.)

صَافِرٌ Whistling; or a whistler. (TA.) — And hence, (TA,) A thief; (K;) as also صَفَرٌ [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [More cowardly than a thief]: (TA:) a prov.: accord. to AO, it means in this instance one who whistles to a woman for the purpose of fornication or adultery; because he fears lest he should be seen: or — accord. to A'Obeyd, Any bird that whistles; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] any bird that does not prey: (M, K;) and any bird having a cry: and a certain cowardly bird: (K;) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called صَافِرِيَّةٌ:] accord. to Moḥammad Ibn-Habīb, (Meyd,) a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken; and so in the prov. above mentioned: (Meyd, A:*) or, accord. to IAgar, it means به مَصْفُورٌ [whistled to]: i. e., when he is whistled to, he flees: and by به المَصْفُورُ is meant the bird called التَّنُوط [i. e. التَّنُوطُ or التَّنُوطُ &c.], the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نَوط:]) or any coward. (TA.) — مَا بِهَا صَافِرٌ There is not in it (i. e. the house, الدَّار, TA) any one: (S, K;) [lit.] any one who whistles: (M:) or any one to be called by whistling; صَافِرٌ being here an instance of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ followed by بِهِ. (T, TA.)

صَافِرِيَّةٌ: see the next preceding paragraph.

أَصْفَرٌ [a comparative and superlative epithet from صَفَر]. One says أَصْفَرُ مِنْ بَلْبَلٍ [A greater whistler, or warbler, than the بلبل]. (S.) = See also صَفَرٌ. — [Also More, and most, empty, void, or vacant.] It is said in a trad., أَصْفَرُ الْبُيُوتِ مِنَ الْخَيْرِ الْبَيْتُ الصَّفَرُ مِنْ كِتَابِ اللَّهِ [That one of houses which is the most void of good is the house

that is destitute of the Book of God]. (S.) = Also [Yellow:] of the colour termed صَفَرٌ: (S, M, K:) fem. صَفْرَاءٌ (Mgh, &c.): pl. صَفَرٌ. (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, Of the colour termed in Pers. زَرْدَةُ [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (As, S.) — ثَبَاتُ الْبَنُو الْأَصْفَرِ The Greeks (الرُّومُ): (S, A:) or their kings: because the sons of El-Aṣfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hāq [or Isaac] (K) the son of Ibrāheem [or Abraham]: (TA:) or El-Aṣfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IATH,) Room the son of 'Eysoon, (IATH,) was of a yellow complexion: (A, IATH:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.) — Gold and saffron: (S, M, K;) which are said to destroy women: (TA:) or the plant called وَرْسٌ and saffron: (S, K:) or the plant called وَرْسٌ and gold: (M:) or saffron and raisins. (ISk, Sgh, K.) — And الصَّفْرَاءُ Gold. (M, K.) [See also صَفَرٌ.] Hence the saying of 'Alee, يَا صَفْرَاءَ أَصْفَرِي وَيَا بَيْضَاءَ أَبْيَضِي وَغَيْرِي غَيْرِي O gold, [be yellow,] and O silver, [be white, and beguile other than me:] and one says also, صَفْرَاءُ صَفْرَاءُ مَا لِفُلَانٍ صَفْرَاءُ وَلَا بَيْضَاءُ [There is not belonging to such a one gold nor silver]. (TA.) — Also A kind of bile, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are the black bile (السَّودَاءُ), the blood (الدَّم), and the phlegm (البَلغم):] so called because of its colour. (M.) — And The bow that is made of [the tree called] نَبْعٌ. (S, *K, *TA.) — And The female locust that is devoid of eggs. (M, K.) — And A certain plant, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خَسَّ [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M:) it is of the kind called ذُكُور. (Abou-Naṣr, M.)

مَصْفُورٌ: see its fem., with ة, voce مَصْفُورٌ.

مَصْفُورٌ A poor man. (S.)

مَصْفُورٌ and its fem., with ة: see مَصْفُورٌ.

هُوَ مَصْفُورٌ أَسْتِهِ is from الصَّفِيرُ, [see صَفَرٌ], not from الصَّفْرَةُ, (S,) and means هُوَ ضَرَّاطٌ (S, K;) as though denoting cowardice: (TA:) or it is from صَفَرٌ “he dyed yellow;” (M;) and was applied to Abou-Jahl; (M, TA;) meaning that he dyed his إِسْت with saffron, and was addicted to [the enormity termed] أَهْنَةٌ: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in

judgment. (TA.) — المَصْفُورَةُ is an appellation applied to Those whose sign [meaning the colour of their ensign] is صَفَرٌ; (M, K;) [i. e. whose ensign is yellow;] and is similar to المَحِيرَةُ and المَبْيَضَةُ. (M.)

مَصْفُورٌ: see صَافِرٌ, in two places. = Also Hungry; and so مَصْفَرٌ. (K.) — Of the مَصْفُورَةُ, (TA,) and مَصْفَرَةُ, (Mgh, TA,) or مَصْفَرَةُ, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is Such as has the ear entirely cut off; because its ear-hole is destitute of the ear: and the second, the lean, or emaciated; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْفُورَةُ, with غ, having the former of the meanings expl. above; which IATH disapproves: (TA in art. صغر:) or المَصْفَرَةُ. (Mgh in that art.) = Also Having the disease termed صَفَرٌ: (A, TA:) or one from whose belly comes forth yellow water. (TA.)

صفر

صَفْرٌ A certain bird, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صَعْوَةٌ; (IAar;) and is by the vulgar (S) called أَبُو الْمَلِيجِ. (S, K.) [Accord. to Golius, the nightingale: but this I think a mistake.] أَجْبَنُ مِنْ صَفْرٍ [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.]

صفت

إِصْفَنُطٌ a dial. var. of إِصْفَنُطٌ, q. v. (As, K.)

صنع

1. صَعَعَهُ, aor. ٤, (O, Mṣb, K,) inf. n. صَعَعٌ, (S, *O, Mṣb, TA,) accord. to Lth, (O, TA,) He struck him with his fist, not vehemently, on the back of his neck: (O, K, TA:) or, (O, K,) accord. to Az (O, Mṣb, TA) and others, (Mṣb,) he struck him [i. e. slapped him] with his expanded hand (O, Mṣb, K, TA) on the back of his neck, or on his body; not with the fist: (O, Mṣb, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Mṣb:) Az adds, IDrd says that it is from صَوَّعَةً, (O, TA,) which signifies the top, or uppermost part, of the [cap called] كُتَّةٌ, and of the turban: (O, K, TA:) or this is a mis-transcription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

صَفْعَةٌ A single act of striking [or slapping] with the expanded hand upon the back of the neck, or upon the body. (Mṣb.)

صَفَعَانُ or صَفَعَانُ (accord. to different copies of the S and K) A man who is struck [or slapped] in the manner expl. above in the first paragraph; (S, M_{sb}, K;) as also مَصْفَعَانِي (O, K.)

صَوْفَعَة: see the first paragraph of this art.

مَصْفَعَانِي: see صَفَعَانُ.

صَقَّ

1. صَقَّ [inf. n. of صَقَّ] signifies The striking [a thing] so as to cause a sound to be heard in consequence thereof; (S, O, K;) as also تَصْفِيقُ [inf. n. of صَقَّ, but this has an intensive signification]: (S;) and تَصْفَاقُ is [also] an inf. n. of صَقَّ, like صَقَّ in the phrase صَقَّ الْكَفَّ عَلَى الْآخَرَى [the striking of the hand upon the other hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] — صَقَّ رَأْسَهُ, and صَقَّ عَلَى رَأْسِهِ, (M_{sb}), aor. ʔ, inf. n. صَقَّ (M, M_{sb}), He struck his head, and his eye, (M,) and he struck him on his head with the hand. (M_{sb}.) And صَقَّه بِالسَّيْفِ, (O, K_{sb}), inf. n. صَقَّ (O,) He struck him with the sword. (O, K.) And صَقَّ بِهِ الْأَرْضَ [lit. He smote the ground with him; meaning he flung him upon the ground]. (L, TA.) — صَقَّ بِجَنَاحَيْهِ, (M, K_{sb}), aor. as above, (M,) [inf. n. صَقَّ] said of a bird, He beat [his sides, or the air,] with his wings; (M, L, K;*) as also صَقَّ (M, K_{sb}), inf. n. تَصْفِيقُ. (TA.) — صَقَّه الرِّيحُ, and صَقَّتْهُ, The wind smote it so as to cause a sound to be heard: (S;) or the latter signifies [simply] the wind smote it, or beat it: (Ham p. 719:) [or the wind beat upon it; namely, a sail &c.: (see شَرَاعُ:)] [and] both signify the wind shifted it to the right and left, and turned it back: (TA: [in the CK, the تَصْفِيقُ is erroneously put for التَّغْلِيبُ as an explanation of التَّصْفِيقُ:]) and صَقَّتْ الرِّيحُ الْمَاءَ The wind beat the water so that it made it clear: (M:) and صَقَّتِ الرِّيحُ الْأَشْجَارَ, (K_{sb}), aor. as above, inf. n. صَقَّ (O,) The wind put the trees in motion, or into a state of commotion, (O, K_{sb}), and shook them: (O, TA:) and صَقَّتْ الرِّيحُ السَّحَابَ The wind smote the clouds, [for صَرَمَتْهُ in my original, an obvious mistranscription, I read ضَرَبَتْهُ,] and blew in different directions upon them. (TA.) — صَقَّ الْعُودَ, (inf. n. صَقَّ, TA,) He put in motion [by striking them] the chords of the lute. (S, O, K_{sb}.) — صَقَّ يَدَهُ بِالْبَيْعَةِ and صَقَّ عَلَى يَدِهِ, inf. n. صَقَّ (M, K_{sb}) and صَقَّ (K_{sb}), [or the latter, which see below, is a simple subst.] He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, K_{sb};) and so صَقَّ لَهُ الْبَيْعَ, aor. ʔ, (K_{sb}), inf. n. صَقَّ (TA:) or بِالْبَيْعَةِ and صَقَّتْ لَهُ الْبَيْعَ, inf. n. صَقَّ, I struck my hand upon his hand [by way of ratifying the sale and the covenant]. (S, O, M_{sb}.) [See also سَقَّ. And see an ex. in a verse cited voce رَدَاذُ.] — صَقَّ (S, O, K_{sb}) as inf. n. of صَقَّتْهُ,

(S, O,) also signifies The shutting, or closing [a thing]; and the turning, or sending, or putting, [a thing] back, or away; (S, O, K_{sb};) as also إِصْفَاقُ. (K_{sb}.) You say, صَقَّ عَيْنَهُ He shut, or closed, his eye. (S, O, K_{sb}.) And صَقَّى الْبَابَ, (S, M, O, M_{sb}, K_{sb}), aor. ʔ, (M,) inf. n. صَقَّ (M, M_{sb}), He shut or closed, the door; (S, O, M_{sb}, K_{sb};) as also أَصْفَقَهُ: (S, O:) or both signify he locked the door: (M, K_{sb};) and in like manner سَقَّه [and اسْقَه]. (TA.) And He opened the door: (ADK, O, M_{sb}, K_{sb};) thus having two contr. significations. (M_{sb}.) And صَقَّى مَاشِيَتَهُ, inf. n. صَقَّ, He turned, or sent, his cattle back, or away. (M, TA.) And صَقَّ عَنْ كَذَا He turned them [i. e. men] back, or away, from such a thing. (TA.) And one says, مَا زَالُوا يَصْفِقُونَنِي They ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbád, O.) — صَقَّوهُمْ مِنْ بَلَدٍ إِلَى بَلَدٍ They expelled them from town to town, or from country to country, forcibly and ignominiously. (TA.) — صَقَّى الشَّرَابَ: see 2. — صَقَّ الْقَدَحَ, (O, K_{sb}), inf. n. صَقَّ (O, TA,) He filled the drinking-vessel; as also أَصْفَقَهُ: (O, K_{sb};) and صَقَّقَهُ: (O:) or صَقَّى الْكَأْسَ, and أَصْفَقَهَا, he filled the drinking-cup, or wine-cup: (Lh, M:) and أَصْفَقْنَا الْحَوْضَ We collected the water in the watering-trough. (TA.) — And صَقَّقَهَا, inf. n. صَقَّ, He compressed her; syn. جَامَعَهَا. (TA.) — And صَقَّ signifies also The collecting together [a thing or things]. (TA.) = صَقَّ الرَّجُلُ, (M, K_{sb}), inf. n. صَقَّ (M,) The man went away. (M, K_{sb}.) — صَقَّتْ عَلَيْنَا صَافِقَةٌ مِنْ النَّاسِ A company of men alighted at our abode. (IDrd, M,* O, K_{sb}.) — صَقَّتْ, (IDrd, O, K_{sb}), inf. n. صَقَّ (TA,) said of a she-camel, Her womb closed against the passage of her foetus, وَأَرْتَجَتْ رَحِمًا عَنْ وَلَدِهَا, [or أَرْتَجَتْ i. e. became closed, the syll. signs of this word in the O being doubtful, in the CK erroneously written أَرْتَجَتْ] so that the foetus died. (IDrd, O, K_{sb}, TA.) = صَقَّ, aor. ʔ, (M, O, M_{sb}, K_{sb}), inf. n. صَقَّ, said of a garment, or piece of cloth, (S, M, O, M_{sb}, K_{sb}), It was strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (O, M_{sb}, K_{sb};) and so سَقَّ. (T, S, &c., in art. سَقَّ.) — And, said of a face, (S, O, K_{sb}, TA,) † It was impudent; or had little shame. (O, K_{sb}, TA.)

2: see 1, former half, in five places. —

صَقَّى يَدَيْهِ means The making a sound with the hand [by clapping]: (S:) one says, صَقَّى يَدَيْهِ [He clapped with his hands; or clapped his hands]: (O, M_{sb};) and النَّسَاءُ يَصْفِقْنَ عَلَى الْيَتِيمِ [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) the former signifies the striking with the palm of one hand upon that of the other; (O, K_{sb};) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صَفَّحَ.] —

صَقَّى الْقَرْنَةَ, (M, TA,) inf. n. تَصْفِيقُ, (TA,) He poured water into the skin, (M, TA,) and shook it about, (TA,) the skin being new, so that the water came forth yellow. (M.) — See also 1, latter half, in two places. — صَقَّى الشَّرَابَ He mixed the wine, or beverage. (M.) — And, (M,) inf. n. as above; (S, O, K_{sb};) and صَقَّقَهُ, (M,) inf. n. صَقَّ (K_{sb};) and أَصْفَقَهُ, (M,) inf. n. إِصْفَاقُ (K_{sb};) He transferred the wine, or beverage, from one vessel to another, (S, M, O, K_{sb};) or from one jar to another, (As, TA,) it being mixed, (K_{sb};) in order that it might become clear. (M, K_{sb}.) — تَصْفِيقُ الْإِبِلِ means The removing of camels from a place which they have depastured to a place in which is pasture: (S, O, K_{sb};) thus in the saying of the rájiz (Abu-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زَل: (S, O:) or التَّصْفِيقُ in that instance, accord. to IAgar, is from الْقَوْمُ فِي الْبِلَادِ The people, or party, went far in the country in search of pasture: (M:) [or] صَقَّى, said of a man, (Ibn-'Abbád, O,) inf. n. as above, (K_{sb}), means He went away; and he went round about. (Ibn-'Abbád, O, K_{sb}.) — And التَّصْفِيقُ signifies also The forming a determined intention or purpose, and then reversing it. (TA.)

3. صَاقٍ عِنْدَ صَفَقَةِ الْبَيْعِ [He struck his hand upon that of another in token of the ratification of the sale]. (T in art. دَو. [See also 6.]) — صَاقَتْ said of a she-camel, She lay, or slept, upon one side one time and upon the other side another time: from صَقَّ meaning جَانِبٌ. (M. [And the same is indicated in the Ó.]) And فَلَانَ يُصَاقِي بَيْنَ جَنْبَيْهِ Such a one turns over upon this صَقَّ [or side] one time and upon the other another. (O.) And بَاتَ فَلَانٌ يُصَاقِي [Such a one passed the night turning over from side to side]. (Z, TA.) — [Accord. to the K_{sb}, said of a she-camel, She was taken with the pains of parturition; i. q. مَخَضَتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K_{sb}), إِذَا مَخَضَتِ النَّاقَةُ صَاقَتْ, which evidently means When the she-camel is taken with the pains of parturition, she turns over from side to side; as is there indicated by the context both before and after.] — صَاقٍ بَيْنَ قَمِيصَيْنِ, (M,) or بَيْنَ ثَوْبَيْنِ, (K_{sb}), He wore two shirts, (M,) or two garments, (K_{sb}), one of them over the other. (M, K_{sb}.)

4: see 1, latter half, in five places: — and see also 2. = أَصْفَقُوا عَلَيْهِ i. q. تَبَايَعُوا عَلَيْهِ [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بَيْع: [see صَقَّ يَدَهُ بِالْبَيْعَةِ; and see also 3, and 6, and صَقَّقَهُ:]) they combined consentaneously, or agreed together, respecting it, or to do it, namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْهِ, (S, O, K_{sb}), or اجْتَمَعُوا عَلَيْهِ. (M.) And أَصْفَقُوا عَلَيْنَا [They combined, or collected themselves together, against us]. (M, from a verse of Zuheyr.) أَصْفَقْتُ لَهُ

مَكَّة occurs in a trad. as meaning *The women of Mekkeh collected themselves together to him*: or, as some relate it, **انصَفَّتْ**. (TA.) And one says, **اصْفَقُوا لَهُ** meaning **حَسَدُوا** [i. e. *They collected themselves together to him; or they combined to treat him with courtesy and honour*]. (M.) — **اصفق لهم** *He brought them as much food as would satisfy their hunger*: (O, K:) said in relation to the entertainment of guests. (O.) — **اصفقت يده بكذا**, (S, O,) or **يدي**, (K,) *His hand, or my hand, lighted on, met with, or encountered, such a thing*; syn. **صادقته** and **وافقته**. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a **جزار** [or slaughterer of camels], (TA.)

* **حتى إذا قسرت النسيب واصفقت** *
* **يده بجلد ذرعها وحوارها** *
[Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one]. (S, O, TA: but in the S, **طرح** is put in the place of **قسرت**). — **اصفق القوم** *The people, or party, were, or became, in a state of commotion, or tumult*; syn. **اضطربوا**. (M, TA. [See also 8.]) — **اصفق لي** *It was appointed, or ordained, for me; or prepared for me*. (TA.) — **اصفق الغنم** *He milked the sheep, or goats, but once in the day*; (S, M, O, TA:) and so with **س**: (TA in art. **سفق**:) or **الاصفاق** signifies *the milking once in the day and night*. (TA.) — **اصفق الثوب** *He wove the garment* (M, TA) strongly, stoutly, firmly, (M,) thickly, substantially, closely, or compactly. (TA.)

5. **تصقق** *He (a man) turned over and over*; (M;) *he moved repeatedly to and fro*, syn. **تردد**, (M, O, K,) *from side to side*. (M.) And **تصققت** *She (a camel) turned herself over, upside down* (lit. *back for belly*), (O, K, TA,) *when taken with the pains of parturition*. (TA.) — **تصقق للأمر** *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair*; syn. **تعرّض له**. (Sh, O, K.)

6. **تصافقوا** (S, M, O) *They struck their hands upon the hands of others* (O) **عند البيعة** [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or they [struck a bargain;] bought and sold; or made a covenant, or compact; one with another. (M, TA.)

7. **انصق** *It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro*. (M, TA.) [See also 8.] — *It (a door) became shut, or closed: and so with س*: (TA in art. **سفق**:) [or it shut again of itself:] said of a door which, when opened, will not remain open. (TA in art. **دق**.) — *He (a man, TA) turned, or became turned or sent or put, back, or away*: (S, O, K, TA:) *he [or it] returned*. (TA.) — And **انصفقوا** *They collected themselves together*: the contr. of the next preceding signification. (TA.) See also 4. — And one says, **انصفقوا علينا** *They came upon us on the right and left*. (M, TA.)

8. **اصطفقت الأشجار** *The trees became shaken, or agitated, by the wind*. (S, O, K, TA.) And **اصطفق العود** *The lute had its chords put in motion*, (S, O, K, TA,) *so that they responded, one to another*. (TA.) — **اصطفق الأفاق بالبياض** *The tracts of the horizon flickered with whiteness, and the light thereof spread*. (TA.) — And **اصطفق المجلس بالقوم** *The sitting-place became a scene of commotion, or tumult, with the people, or party*. (TA. [See also 4, latter part.]

صَقَقَ: see **صَفَقَ**. — Also *A side; a lateral part or portion*; (S, M, O, K;) and so **صَقَقِي**, (S, O, K,) and **صَقَقِي**; (M, O, K;) syn. **ناحية**, (S, M, O, K,) and **جانب**. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its **صُفْح**, (S, O, K,) and its **ناحية**: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its **face**, (M, K,) *in the upper part thereof, above the حَضِيض [or low ground at, or by, the base, or foot]*: (M:) pl. **صُفُوق**, (S, O.) [In like manner also,] **صَقَقَا العنق** signifies *The two sides of the neck*. (M, K.) And **صَقَقَا الفرس** *The two cheeks of the horse*. (M, K.) — Also *A place*. (K.) — See also **صَقَقَ**. — And see **صَقَقَ**, in two places.

صَقَقَ: see the next preceding paragraph.

صَقَقَ, with kesr, *The مِصْرَاع [i. e. either half, or leaf,] of a door [meaning of a folding door]*: (K:) [or, accord. to the O, it is **صَقَقَ**, for it is there said that **صَقَقَا الباب** means **مِصْرَاعَاهُ**; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, **باب داره صَقَقَ واحد** [meaning *The door of his house is one leaf*; i. e.] when it does not consist of what are termed **مِصْرَاعَانِ**. (TA.)

صَقَقَ: see **صَقَقَ**. — Also *Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow*; (S, O, K;) or *yellow water that comes forth from a new skin upon which water has been poured*; (M;) and so **صَقَقَ**. (M, K.) Hence, (TA,) one says, **وردنا ماء كانه صَقَقَ** [We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) — And *A new skin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it*. (M.) — Also, accord. to AHn, (M,) or so **صَقَقَ**, (K,) *The odour, and savour, of دَبَاغ [or tan]*. (M, K.) — And *The former, accord. to Ibn-'Abbád, The last of دَبَاغ [or tan]*: (O, TA:) in the K, **أَخِر الدَبَاغ** is erroneously put for **أَخِر الدَبَاغ**. (TA.)

صَفَقَ *A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant*: (Mgh:) and **صَقَقَ** is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase **صَقَقَ يَدَهُ بِالْبَيْعَةِ** [expl. in the first paragraph of this

art.]; (M, K;) as also **صَفَقِي**, like **زَمَجِي**, (K,) or **صَقَقِي**, (so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from **الْأُخْرَى** **صَقَقَ الْكَفَّ عَلَى الْأُخْرَى**. (TA. [See 1, first sentence.]) — Hence it is used to signify *The contract itself that is made in the case of a sale*, (Mgh, Msb,) and the *covenant that one makes*: (Mgh:) or an agreement respecting a thing: (M, TA:) Az says that it relates to the seller and the buyer. (Msb.) [And it is sometimes with **س** in the place of **ص**.] One says, **رَبَحْتُ صَفَقَتَكَ** i. e. [May] thy purchase [bring profit]. (S, O.) And **صَفَقَةَ** **بَارَكَ اللَّهُ لَكَ فِي صَفَقَةٍ** i. e. [May God bless thee in] the contract [(lit. the striking) of thy right hand]. (Msb.) And **صَفَقَةَ رَابِعَةٍ**, and **صَفَقَةَ خَاسِرَةٍ**, (S, O, K,) *A sale or bargain [bringing gain, and a sale or bargain occasioning loss]*. (K.) And **لَمَّا بَارَكَ إِنَّهُ لَمَّا بَارَكَ** **صَفَقَتَكَ** [Verily he is blessed in respect of bargain-*ing*]; meaning that he buys not anything without gaining in it. (TA.) And **قَدْ أَشْرَيْتَ الْيَوْمَ صَفَقَةً** **صَالِحَةً** [I have purchased to-day a good purchase]. (TA.) And **الْبَيْعُ صَفَقَةٌ أَوْ خِيَارٌ** *Selling is decisive or with the option of returning*. (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA,) **صَفَقَتَانِ** **فِي صَفَقَةٍ رِبَاً** i. e. *Two bargains in a [single] bargain [are an unlawful gain]*: this is of two kinds: one is the seller's saying to the buyer, "I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum:" the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems." (O.) And it is said in another trad., **إِنَّ أَكْبَرَ الْكِبَائِرِ أَنْ تُقَاتِلَ أَهْلَ صَفَقَتِكَ** i. e. [Verily the greatest of great sins is] thy fighting those with whom thou hast made a covenant: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صَقَقِي or **صَفَقِي**: see the next preceding paragraph.

صَقَاقُ *The inferior [or inner] skin, that is beneath the skin upon which is the hair*: (S, O, K:) *a thin skin beneath the upper skin and above the flesh*: (IAth, TA:) or the **صَقَاقُ** of the belly is the skin, (M,) the inner skin, (TA,) that is next to the **سَوَاد**, (M, TA,) the **سَوَادُ** of the belly, (TA,) [i. e. the liver,] and which is the part where the farrier perforates the beast (**بَنْقَبُ مِنَ الدَّابَّةِ**) [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the **صَقَاقُ** is the part around the navel, where the farrier performs the operation above mentioned: (AA, TA:) or the skin which, when the **مَسْك** [or hide] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] **فَقَقَ**; so says As, in the "Book of the Horse:" (TA:) or what is between the **جِلْد** [or outer skin] and the **مُصْرَانِ** [or intestines into which the food passes from the stomach]; (ISh, O, K;) com-

prising all of what are termed the **مُرَاق** of the belly, beneath the **جِلْد** thereof, to the **سَوَاد** of the belly [i. e. the liver]; the **مُرَاق** of the belly being all that has not a bone curving over it: (ISH, O:) or the skin of the whole of the belly: (O, K:) the pl. is **صَفَق**, only. (M, TA.)

صَفُوقٌ An abominable acclivity or ascending road or mountain-road difficult of ascent: pl. **صَفَاقٌ** and **صَفَقٌ**. (M, K.) And A mountain, (K,) or an obstacle, or elevated portion, of mountains, (O,) such as is inaccessible. (O, K.) And A smooth, high rock: pl. **صَفَقٌ**. (Ibn-'Abbād, O, K.) = Also, applied to a bow, *Pliant*. (Fr, O, K.) [In the TA, in a verse of Abou-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying *راجعة*; but I think that this is a mistranscription for *راجفة*, meaning *Quivering*. — Freytag has assigned to it three explanations which belong to **صَفَاقٌ**.]

صَفِيقٌ, applied to a garment, or piece of cloth, (S, M, Mgh, O, Mṣb, K,) *strong, stout, or firm*; (M;) *thick, substantial, close, or compact, in texture*: (Mgh, O, Mṣb, K:) and **صَفِيقٌ** is a dial. var. thereof. (TA.) — Also † *Hardy, strong, sturdy, enduring, or patient*. (M.) — And applied to a face (S, O, K, TA) as meaning † *Impudent*; or *having little shame*. (O, K, TA.) And **رَجُلٌ صَفِيقُ الْوَجْهِ** † *A man having no shame*. (Har p. 368.)

صَفِيقَةٌ: see **صَافِقَةٌ**.

صَفَاقٌ Travelling-camels (**رُكَابٌ**) coming and going. (Ibn-'Abbād, O.) — See also **صَافِقَةٌ**.

صَفَاقٌ A cock that beats with his wings when crowing. (TA.) — It occurs in a trad., followed by **أَفَاقٌ** in apposition, and is said by Aṣ to mean **الَّذِي يَصْفِقُ عَلَى أَمْرِ عَظِيمٍ** [app. One who goes away on some great affair]: but in the opinion of Az, it means one who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic; thus nearly agreeing in meaning with **أَفَاقٌ**. (O: the latter meaning only is assigned to it in the K.)

صَافِقَةٌ A company (IDrd, M, O, K) of men [alighting at one's abode]. (IDrd, M, O.) See 1, near the end. — Also A calamity, or misfortune: (M, TA:) pl. **صَوَاقِقٌ**: (M:) this pl. and **صَفَاقٌ**, (O, K, TA,) which latter may be pl. of **صَفِيقَةٌ**, (TA,) signify accidents, or evil accidents, (O, K, TA,) and varieties, or vicissitudes, of events. (O, TA.)

أَصْفَقٌ A garment, or piece of cloth, more [strong, stout, firm,] thick, substantial, close, or compact, in texture, than another. (Mgh.)

أَصْفَاقَانِيَّةٌ [written in one place with fet-h, and in another with kesr, to the **ف**,] i. q. **خَوْلٌ** [A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.;] in the dial. of El-Yemen. (TA.)

مَصْفَقٌ A place of passage; a way, road, or path; syn. **مَسَلَكٌ**. (O, TA.)

مَصْفَقٌ [pass. part. n. of 2, q. v.]. One says, **لَكَ عِنْدِي وَدٌّ مَصْفَقٌ وَنَضَحٌ مَرُوقٌ** † [I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine]. (TA.) — Also A full [or filled] drinking-vessel. (Fr, TA.)

مَصَافِقٌ A camel lying, or sleeping, upon one side one time and upon the other side another time. (O, K.) — And **مُصَافِقٌ بَيْنَ ثَوْبَيْنِ** Wearing two garments, one of them over the other. (Ibn-'Abbād, O.)

صفن

1. **صَفَنَ**, aor. **ف**, inf. n. **صُفُونٌ**, said of a horse, *He stood upon three legs and the extremity of the hoof of the fourth leg*; (AZ, *S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or *he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg*: (M, TA:) [or *he stood upon three legs, and otherwise*: (see **صَافِنٌ**)] accord. to Fr, the poems of the Arabs indicate that **صُفُونٌ** signifies peculiarly, or specially, [or simply,] the act of standing, or standing still. (TA.) — Also, (M, Mṣb, K,) aor. and inf. n. as above, (M, Mṣb,) said of a man, (K,) or **صَفَنَ** **صَفَّ قَدَمَيْهِ**, (TA, from a trad.,) meaning **صَفَّ قَدَمَيْهِ** [He set his feet evenly, side by side], (M, Mṣb, K, TA,) standing, (Mṣb,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, *He put his feet close together*: or *he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs*: see, again, **صَافِنٌ**] = **صَفَنَ الْحَشِيشَ** (M, TA) **وَالْوَرَقَ**, aor. **ف**, (M,) inf. n. **صَفَنَ**, said of a bird, or flying thing, *It compacted the dry herbage* (M, TA) and the leaves, [to make a habitation,] for its young ones, (M,) or around its place of entrance [into its habitation]; (TA;) and **صَفَنَهُ** signifies the same: (M:) **صَفَنَ** as the act of the hornet and the like is the compacting for itself, or for its young ones, a habitation (K, TA) of dry herbage and of leaves: so says Lth. (TA.) — And **صَفَنَ ثِيَابَهُ** *He collected together his clothes* (JM, TA) **فِي سَرْجِهِ** [upon his saddle], (TA,) or **فِي السَّرِجِ** [upon the saddle and the like thereof]. (JM.) — **صَفَنَ بِهِ الْأَرْضَ**, (K, TA,) aor. **ف**, inf. n. **صَفَنَ**, (TA,) *He flung him, or it, upon the ground*. (K, TA.) — And **صَفَنَهُ**, aor. **ف**, inf. n. **صَفَنَ**, *He rent, or slit, his* **صَفَنَ**, i. e. *scrotum*. (M.)

2. **صَفَنَ**, and its inf. n.: see 1, in two places.

3. **مَصَافِقَةٌ** The standing confronting a people, or party. (TA.) = [Also The dividing of water among a people, or party, in the manner described in the next paragraph:] one says, **صَافِنَ الْمَاءَ بَيْنَ جُرْعَةٍ مَقْلَةٍ** i. e. **مَقْلَةٍ** [for *جُرْعَةٍ مَقْلَةٍ* **صَفَنَهُ**]

the meaning being *He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel*. (TA.)

6. **تَصَافَنُوا الْمَاءَ**, (AA, S, M, K,) said of people in a journey and having little water, (M,) *They divided the water among themselves* (AA, S, M, K) by shares, (S, K,) by means of the pebble, (AA, S, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble. (AA, S.) See also 6 in art. **حَذَى**.

صَفْنٌ [if not a mistake for **صُفْنٌ**, q. v.,] signifies The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] **سُفْرَةٌ**; as also **صَفْنَةٌ**: (K:) the latter is expl. by AA and IAṣ as a **سُفْرَةٌ** that is gathered together by a [running] string [near the edge, by means of which it is converted into a bag, agreeably with a modern custom]. (TA.) — And The [bursa faucium, or faucial bag, of the camel; commonly called] **شَفْنَةٌ**; as also **صَفْنَةٌ**: (K:) so expl. by AA. (TA.) — See also **صَفْنٌ**.

صَفْنٌ A thing like the **سُفْرَةٌ** [described in the next preceding paragraph], and between the **عَبِيَّة** and the **قِرْبَةِ**, in which are [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i. e.] a receptacle of skin, or leather, (S, in which it is expressly said to be with damm,) like the **سُفْرَةٌ**, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with] the **دَلْوٌ**: (M:) occurring in a verse of Ṣakhr El-Hudhalee [cited in art. **خَضَ**]: (S:) or a thing like the [small bucket, or small drinking-vessel, of skin or leather, called] **رُخْوَةٌ**, (Fr, Mgh, K,) in which the ablution termed **وَضُوءٌ** is performed: (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a [pouch such as is called] **خَوْرِيْطَةٌ**, pertaining to the pastor, in which are [put] his food, and his **زَبَادٌ** [for producing fire], (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like [as is done with] the **دَلْوٌ**: (TA;) as also **صَفْنَةٌ**: (K:) or, accord. to A'Obeid, **صَفْنَةٌ** signifies a thing like the **عَبِيَّة**, in which are [put] a man's goods or utensils, and his [other] apparatus; and when the **ة** is elided, it is pronounced with damm [i. e. **صَفْنٌ**]: (TA:) or **صَفْنَةٌ**, (TA,) or **صَفْنَةٌ**, (so in a copy of the M,) signifies a small **دَلْوٌ** [or leathern bucket], having a single **حَلَقَةٌ** [or ring]; and when it is large, it is called **صُفْنٌ**: and the pl. is **أَصْفُنٌ**. (M, TA.) — And † Water [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Abou-Du-ád,

هَرَقْتُ فِي حَوْضِهِ صُفْنًا لِبَشْرِهِ *
[I poured into his drinking-trough water that he might drink it]. (TA.) — See also what next follows.

صَفْنٌ The scrotum (S, M, Mṣb, K) of a man; (S, Mṣb;) as also **صَفْنٌ**, (M,) or **صَفْنٌ**, (K,)

and **صَفْنَةٌ** and **صَفْنَةٌ** (M:) pl. **أَصْفَانُ** (S, M, Mṣb) and **صَفْنَانُ** (Mṣb.) — And † The envelope of the ear of corn: (K, TA:) so called by way of comparison [to the scrotum]. (TA.) — And The habitation that is compacted (M, * K, TA) by a bird, or flying thing, (M,) or by the hornet and the like, (K, TA,) of dry herbage and of leaves, (M, TA,) for its young ones, (M, K, TA,) or for itself. (K, TA.)

صَفْنَةٌ: see **صَفْنُ**, in two places: — and **صَفْنُ**, in three places: — and **صَفْنُ**: — and see also 3.

صَفْنَةٌ: see **صَفْنُ**, latter part: — and **صَفْنُ**.

صَافِنُ A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd, * S, TA:) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see

Note a, 1, first sentence:)] pl. **صُفُونُ** (M, TA) and **صَوَافِنُ** and [the pl. of **صَافِنَةٌ** is] **صَافِنَاتُ** (TA.) **صَافِنَاتُ** occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes'ood used to read **صَوَافِنُ** [instead of **صَوَافٍ**]: the former explaining it as meaning *Having the shank of one fore leg tied up to the arm*; for thus is done with the camel when he is slaughtered: the latter, as meaning *standing, or standing still*. (TA.) — And applied to a man, it means **صَافٍ قَدَمَيْهِ** [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Mṣb,) standing. (A'Obeyd, Mṣb, TA.) It is said in a trad., (S, M, Mṣb, TA,) referring to the Prophet mentioned as praying, (S, M,) **قَمْنَا خَلْفَهُ صُفُونًا** [app. meaning *We stood behind him setting our feet evenly, side by side*; for so the context seems to indicate]. (S, M, Mṣb, K.) [But] in another trad., **صَلَاةُ الصَّافِنِ** is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon three legs]. (TA.) = **الصَّافِنُ** signifies [The sapphena, or crural vein; so in the present day; i. e.] the vein of the **سَاقِ**: (S: [see **أَبْرَصٌ** and see also **التَّسَا**:]) or a vein lying deep in the arm (الذَّرَاعِ) [and] amid the sinews of the [fore] shank of a beast: or two **صَافِنَانِ** are two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches [of veins] in the two thighs: and the **صَافِنِ** is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the **نِيَاطِ** [q. v.] of the heart, also called the **أَحْجَلُ**. (M.)

صفو

1. **صَفَا**, (S, M, Mṣb,) aor. **يَصْفُو**, (S, Mṣb,) inf. n. **صَفَاً** (S, M, Mṣb, K*) and **صُفُوً** (M, Mṣb, K*) and **صَفُوً** (K, * TK) and **صُفُوَةً** and **صُفُوَةً** (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) *It was, or became, clear, limpid, or pure*; contr. of **كُدِرَ**; (S, M,

K;*) or free from the **كُدْرُ** [i. e. turbidness, thickness, or muddiness]; (Mṣb;) or free from admixture. (Er-Rághib, TA.) And, said of the air, or atmosphere, *It was, or became, cloudless; free from any particle of cloud*. (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] — **صَفَتْ**, (AA, S, M, K,) aor. **تَصْفُو**; (AA, S;) and **صَفُوتُ**; (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) *She abounded with milk*. (AA, S, M, K.) = **صَفَا الشَّيْءُ** *He took the clear, or pure, part, or portion, of the thing*; (M, TA;) as also **صَفُوهُ** **صَفُوهُ**; (M;) and **صَفُوهُ** [alone] signifies the same; (K, TA;) as also **اصْطَفَاهُ**; (Er-Rághib, TA;) or *he took the best, or choice, part, or portion, of it*. (TA.) You say, **صَفُوتُ الْقَدَرِ** *I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot*. (S.)

2. **صَفَاً**, inf. n. **تَصْفِيَةً**, *He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the رَاوُوقُ [or مِصْفَاةٌ]. (TA.) And He removed from it the floating particles, or motes, or the like, that had fallen into it; (TA;) or so **صَفَاهُ** **صَفَاهُ**. (Mṣb.) — And **صَفَى عَرْمَتَهُ**, inf. n. as above, *He winnowed his heap of trodden-out corn, or grain*. (TA.)*

3. **صَافَاهُ**, (S, M, K, TA,) inf. n. **مُصَافَاةً**, (TA,) † *He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection*; syn. **خَالَصَهُ**; (S in art. **خَلَصَ**;) he rendered him true, or sincere, brotherly affection; (M, K, TA;) as also **اصْطَفَاهُ**; (K;) or **الْوَدَّ** **اصْطَفَاهُ**, (S, Mṣb,) or **الْبُودَةَ**, (TA,) *he rendered him pure, or sincere, love or affection*; (S, Mṣb, TA;) and [in like manner] one says also **صَافَاهُ الْإِخَاءَ**. (TA.)

4. **اصْطَفَاهُ الشَّيْءُ** *He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively*. (TA.) — See also 3 in two places. — And **اصْطَفَاهُ** (S, Mṣb, K, TA) **بِالشَّيْءِ** (S) **بِكُدْرٍ** (K, TA) † *He chose him in preference to others (S, Mṣb, K, TA) for, or to give him, the thing or such a thing; (S, K, TA;) and he distinguished him particularly, peculiarly, or specially, i. e. above, or from, or exclusively of, others, by the thing or by such a thing*. (TA.) — And **اصْفَى عِيَالَهُ بِشَيْءٍ قَلِيلٍ** † *He contented, or satisfied, his family, or household, with something little, or scanty*. (TA.) — **اصْفَى الْأَمِيرُ دَارَ فُلَانٍ** means † *The prince, or governor, took what was in the house of such a one*: (S, * TA:) and **اصْتَفَى مَالَهُ** † *He took all his property*. (S, K, TA.) = **اصْفَى**, intrans., † *He was, or became, destitute, or devoid, مِنْ* [of property], and **مِنْ الْأَدَبِ** [of good education, good breeding, or polite accomplishments, &c.]: (S, K, TA:) as though clear thereof. (TA.) — And † *He (a man, TA) became exhausted of his sperma by women*: (Az, K, TA:) or he ceased from sexual intercourse. (IKt, TA.) — And **اصْفَتْ** said of a hen, † *She ceased to lay eggs*: (S, M, K, TA:) as though she became clear. (TA.) — Hence, (TA,) **اصْفَى** said of a

poet, † *He ceased to utter poetry, or to poetize*. (S, M, A, K, * TA.) = **اصْفَى الْقَوْمُ** *The people had abundance of milk in their camels, and in their sheep or goats*. (TA.) = **اصْفَى** said of a digger, *He reached stone* (**صَفَاً**, M, TA, i. e. **حَجَرًا**, TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further]. (TA.)

5. **تَصْفَى** [It became cleared, or clarified]. (K in art. **نَطَبَ**.)

6. **تَصَافَيْنَا** *We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection*; syn. **تَخَالَصْنَا**. (S. [See also 3.]

8. **اصْطَفَاهُ**: see 1, last sentence but one. — Also *He took it clear, limpid, or pure*; (M, TA;) and so [accord. to SM, which, however, I think doubtful,] **اصْطَفَاهُ**, which is expl. in the K as signifying *he reckoned it clear, limpid, or pure*; though the former meaning is assigned in the M to **اصْطَفَاهُ** only. (TA.) — And *He chose, made choice of, selected, elected, or preferred, it*, (S, M, K,) namely, a thing; (M;) as also **اصْطَفَيْتُ كَذَا عَلَى كَذَا** *I chose such a thing in preference to such a thing*. (TA.) But **اصْطَفَاَ اللَّهُ عِبَادَهُ** [sometimes means *God's creating his servants pure*; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment. (TA.)

10: see 1, last sentence but one, in two places: — see also 8, in two places: — and see 4.

صَفَا Stones: or smooth stones: and one thereof is termed **صَفَاةٌ** [i. e. the former word is a coll. gen. n., and the latter is its n. un.]: the two words being like **حَصَى** and **حَصَاةٌ**: (Mṣb:) or **صَفَاةٌ** signifies a smooth rock: (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is **صَفَاً** [improperly thus termed a pl.] (S, M, K) and **صَفَوَاتُ**, (M, K,) and (S, M, K) that of **صَفَاً**, (M, K,*) not of **صَفَاةٌ**, (M,) **أَصْفَاءٌ** and **صَفَى** (S, M, K) and **صَفَى**: (M, K:) or **صَفَاً** signifies stones that are broad and smooth: (ISK, TA:) and [accord. to F.] **صَفَوَاتُ** signifies the same as **صَفَاةٌ**, as also **صَفَوَانَةٌ** [in the CK erroneously written **صَفَوَاةٌ**], of which the pl. is **صَفَوَانُ** and **صَفَوَانُ**, (K,) which last is said by El-Háfídh to be a mistaken pronunciation of **صَفَوَانُ**; (TA;) [but correctly,] **صَفَوَاةٌ** [which is a quasi-pl. n.] and **صَفَوَانُ** [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is **صَفَوَانَةٌ** (S, M, TA) signify the same as **صَفَاً**, (As, T, M, TA,) or stones, (S,) or soft, smooth stones; (TA;) or **صَفَوَانُ** is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed **صَفَوَانَةٌ**; and as a sing., stone, or a stone: (Mṣb:) the dual of **صَفَاً** is **صَفَوَانِ**. (ISK, TA.) **مَا تَنْدَى صَفَانَهُ** is a prov., (S,) applied to the niggardly, like **مَا يَبْضُ حَجَرَهُ**, (S, in art. **بَضَ**), meaning † *No good is obtained from him*. (TA in that art.) And one says also, **قَرَعَ صَفَانَهُ**, meaning † *He im-*

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غَمَزَ.) — **الصَّفا** A certain place in Mekkeh (S, Mṣb) may be masc. or fem., as meaning either the مَكَان or the بَيْعَة. (Mṣb.) — [بَنْتُ صَفَاً, accord. to Reiske, as stated by Freytag, signifies *The echo*.]

صَفُو Clearness, limpidness, or purity; contr. of كَدَرٌ (M, K;) like [the inf. ns.] **صَفَاً** and **صَفُو** [&c. when used as simple substs.: see 1, first sentence]. (K.) See also **صَفَاً**, below. — Also, and **صَفُو** and **صَفُو** (S, M, Mṣb, K,) but only with fet-ḥ when without ḍ, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Mṣb, K;) the best, or choice, part, or portion; (TA;) and so **صَفِي** (K, TA,) of a thing. (K, TA.) One says **صَفُو** الهَاءُ (T, TA,) and **صَفُو** الهَاءُ (AO, T, S, TA,) and **صَفُو** الهَاءُ (AO, T, S, TA,) and **صَفُو** الهَاءُ (AO, T, S, TA,) [i. e. *The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,*] but only **صَفُو** الإِهَالَة [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohammad is said to be **صَفُو** الله من خلقه (AO, T, S, TA,) and **صَفُو** الله من خلقه (AO, T, S, TA,) [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S;) and [in like manner] Adam is said to be **صَفِي** الله i. e. *the chosen one, or elect, of God*. (TA.)

صَفَاً as meaning **صَافِيَةً**: see **صَافٍ**. — Also n. un. of **صَفَاً** [q. v.].

صَفُو: see **صَفُو**, in three places.

صَفُو: see **صَفُو**, in two places.

صَفُو: see **صَفُو**, in two places. — One says also, **صَفُو** الهَاءُ **صَفُو** الهَاءُ **صَفُو** الهَاءُ, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صَفُو: see **صَفَاً**, in two places.

صَفَوَانٌ (S, M, K,) and **صَافٍ** (M, K,) A day in which the sun is clear, and which is very cold: (S;) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — **صَفَوَانٌ** is also a name of *The second of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also **صَفِيَّة**.]) — **صَفَوَانٌ** [as a coll. gen. n., of which the n. un. is with ḍ; and said to be used as a sing. and as a pl.]: see **صَفَاً**, in three places. (D. **صَفَوَانٌ** 146, CD. 149, 150)

صَفَوَانٌ: see **صَفَاً**.

صَفَاً an inf. n. of **صَفَاً**. (S, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning + *Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure*: and so, sometimes, **صَفُو**.] — Also † [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.]; a subst. **صَفَاً** (TA.)

صَفِي: see **صَافٍ**. — Also † A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, M, K, TA:) pl. **أَصْفِيَاءُ** (TA.) One says, **فُلَانٌ صَفِيٌّ فُلَانٍ** [Such a man is the friend &c. of such a man]: and **فُلَانَةٌ صَفِيَّةٌ فُلَانٌ** [Such a woman is the friend, &c. of such a man]. (Ham p. 430.)

— See also **صَفُو**, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Mṣb, K, TA;) and so **صَفِيَّةٌ**, of which the pl. is **صَفَايَا**: (S, Mṣb;) or, accord. to As, **صَفَايَا** is pl. of **صَفِي**, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islām, but the fourth became reduced to the fifth. (Mṣb.) — Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) Abounding with milk; (S, M, K;) or so **صَفِيَّةٌ** (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAq, TA in art. شَرَكُ:) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K;) Sb says that it is not pluralized with **ل** and **ت** because the sing. is without ḍ. (M.) — And A palm-tree (نَخْلَةٌ) abounding with fruit; (M, K;) or so **صَفِيَّةٌ** (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صَفِيَّةٌ: see the next preceding paragraph, in three places.

صَفِيَّةٌ a name of *The first of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also **صَفَوَانٌ**.])

صَافٍ Clear, limpid, or pure; free from كَدَرٌ [or turbidness, &c.]; (Mṣb;) and so **صَفِي**, applied to anything. (M.) Applied to pasturage, the former word may mean *Clear of dried-up leaves or similar rubbish*: or it may be formed by transposition from **صَائِفٌ**, meaning “of the [season called] **صَيْفٌ**,” and so belonging to art. صَيْف. (M. [See also **صَافٍ** in another sense as formed by transposition from **صَائِفٌ**, voce **صَافٍ**, in art. صَوَف.]) In the phrase **صَفَاً** اللُّونُ, applied by the poet Kutheiyir-ʿAzzeḥ to honey (جَنَاتُ النَّحْلِ), and expl. as meaning *Clear in respect of colour*, [ISd says,] I think that **صَفَاً** is originally **صَفِيَّةٌ**, as a possessive epithet. (M.) [**صَافٍ** is also applied to a sword, and the like, as meaning *Bright, or free from rust*.] And in the Kur xxii. 37, [instead of the common reading **صَوَائِفِي**, pl. of **صَائِفٌ** and **صَائِفَةٌ**,] some read **صَوَائِفِي**, pl. of **صَافِيَّةٌ**, as well as of **صَافٍ** applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) — See

also **صَفَوَانٌ**. — Also A certain fish, which [it is said] chews the cud; pl. **صَوَائِفٍ**. (TA.)

صَافِيَةً [fem. of **صَافٍ**, q. v. — And also, as a subst.,] † One of what are termed **الْإِمَامَرِ** **صَوَائِفِي**, which means the towns, or villages, of those who have rebelled against him, which the Imām [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, **الصَوَائِفِي** signifies what the Sultān appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

مِصْفَاةٌ i. q. **رَاوُوقٌ** (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar **مِصْفِيَّةٌ** [i. e. **مِصْفِيَّةٌ**, and also **مِصْفَايَة**]: pl. **مِصَافٍ**. (TA.)

عَسَلٌ مُصَفًّى [Clarified honey; or] honey cleared of the floating particles, or notes, or the like, that had fallen into it. (TA.)

صَفَوَانٌ (S, M, K, TA;) 294, 300 (pp. 130, 131)

صَفَوَانٌ: see **صَفَوَانٌ**, last sentence. **صَفَوَانٌ** 21. 300

صَفَوَانٌ 719, 664 (pp. 103, 103)

صَفَوَانٌ 719, 664 (pp. 103, 103)

1. **صَقَبٌ** (S, K,) aor. **صَقَبَ**, (K,) inf. n. **صَقَبٌ**, (M, A, K,) [like **سَقَبٌ**.] He, or it, was, or became, near. (S, M, A, K.) You say, **صَقَبْتُ دَارَهُ**, (S, A,) with kesr [to the ق], (S,) inf. n. as above, (S, A.) His house was near; (S, A;) and (A) so **دَارُهُ** **أَصْقَبْتُ**, (M, A, K, TA,) and **أَصْقَبْتُ** (TA.) And it is said in a trad., (S, A,) **الْجَارُ** **أَحَقُّ بِصَقْبِهِ**, (S, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, **بِسَقْبِهِ**, voce **سَقَبٌ**; or has a better, or the best, claim] to close connection, and nearness; meaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mṣb in art. جَوْر.) or the neighbour whose dwelling is adjoining. (O, TA.) — Also He, or it, was, or became, distant, or remote: thus it has two contr. significations. (K.) — **صَقَبَةٌ** (K,) inf. n. **صَقَبٌ**, (M,) He collected it, or gathered it together. (M, K.) — And **صَقَبَةٌ** He raised it; namely, a building, &c. (M, O, K.) — And **صَقَبَةٌ** (K,) or **صَقَبٌ قَفَاهُ**, (M, TA,) He struck (M, K, TA) him, or it, (K,) or the back of his neck, with his **صَقَبٌ**, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] **صَقَبٌ** signifies The striking anything solid and dry or tough. (S, TA.) — **صَقَبٌ** (K, TA,) or **صَقَبٌ**, (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K:) from Kr. (M, TA.)

2: see what immediately precedes.

3. **صَاقِبُهُ** He drew near to him: and he faced

him, or met him face to face: (A:) or صَاقَبَهُ, inf. n. مُصَاقَبَةٌ and صَقَابٌ, he faced them, or met them face to face: (K:) or صَاقَبْنَاهُمْ, inf. ns. as above, we drew near to them: and لَقِيْنَهُ مُصَاقَبَةً and صَقَابًا I met him face to face. (M.)

4. أَصَابَتْ دَارَهُ: see 1, second sentence. =
 اصْبُهُ *He made him, or it, to be near.* (S, K.)
 And اصْبِ اللَّهُ دَارَهُ *May God make his house to be near.* (A.) [And so with س.] — And one
 says, اصْبَبَكَ الصَّيْدُ *The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it.* (K.)

صَفْبُ The young one of a camel: (M, L, K, Ȳ): and so سَفْبُ [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. صَفَابُ and صَفْبَانُ (M, K) [and app. صُفُوبُ also, like سُفُوبُ,] and [pl. of pauc.] أَصْفَبُ. (TA.) — And Anything [i. e. any animal] tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness; (S, M, K); and so with س; (M); as also أَصْفَبُ. (TA.) Applied to a branch, Juicy, thick, and long. (TA.) — And A tent-pole: (M, K;) or the middle tent-pole, which is the longest: (S, M, K); and so with س: (M;) pl. صُفُوبُ. (S, M, K.) [See also this pl. below.] — And The fist: so in the phrase ضَرَبَهُ بِصَفْبِهِ [expl. above]. (TA.)

صَقَبٌ [is an inf. n., of صَقَبٌ, as mentioned above: and, used as a simple subst.,] signifies *Vicinity*, or *nearness*. (M, A, &c.) Thus in the phrase هُوَ صَقَبُكَ [lit. *He is in thy vicinity*; meaning *he is near thee*]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, دَارِي مِنْ دَارِهِ بِصَقَبٍ [lit. *My house is in a situation of nearness with respect to his house*:] meaning, *near* [his house]. (TA.) — It [is also used as an epithet, and as such] signifies *Near*: (M, K:) you say صَقَبٌ مَكَانٌ, and سَقَبٌ [q. v. voce سَاقِبٌ, *A near place*; (M;) and مَكَانٌ صَاقِبٌ and سَاقِبٌ (A in art. سَقَب:) and دَارَةٌ صَقَبٌ مِثِّي [His house is near me]. (A in the present art.) — See also صَقَبٌ.

صُفُوب a pl. of صَفَب [q. v.]. (S, M, K). — Also The *hind legs* of camels; a dial. var. of سُفُوب: (IAṣ, M:) the س is changed into ص app. because the latter is more agreeable with ق. (M.)

صَقَبٌ : see صَاقِبٌ.

صَيْقَانِي *A seller of perfumes* [*q.v.*: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.)

أَصْقَبَ [More, and most, near]. One says, هَذَا أَصْقَبُ مِنْ هَذَا This is nearer than this: (M: [and the like is said in the A and TA.]) and so أَصْقَبُ. (M, TA.)*

Bk. I.

هُوَ مُصَاقِبِي *He is my neighbour: (TA in the present art.): he is one whose house, or tent, adjoins mine. (TA in art. جاور.)*

صقر

صَقَّرَ, (S, M, K,) aor. ², (M,) inf. n. صَقْرٌ, (S, M,) *He broke, (S, K,) or struck, (M,) stones, (S,) or a stone, (M, K,) with a صَاقُور [q. v.], (S, M, K.)* — صَقَّرَهُ بِالْعَصَا, (M, K,) inf. n. as above, (M,) *He struck him, or beat him, (M, K,) on his head, (M,) with the staff, or stick. (M, K.)* — صَقَّرَ بِهِ الْأَرْضَ *He was thrown, or cast, upon the ground; lit. the ground was struck with him. (O, K. [In some copies of the K, صَقْر in this instance and the verb explaining it (ضرب) are in the act. form, and الأرض is therefore in the accus. case.])* — صَقَّرَ النَّارَ, (M, K,) inf. n. as above; (M;) and صَقَّرَهَا, (M, K,) inf. n. تَصْقِيرٌ, (TA;) *He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (M, K.)* — صَقَّرَتْهُ الشَّمْسُ, (S, M, A,) aor. and inf. n. as above, (M,) † *The sun hurt him by its heat: (A:) or pained his brain: (S:) or fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him. (M, TA.)* [See also 1 in art. سَقَر. — صَقَّرَنِي, (M, TA,) † [app. *He cursed me, and calumniated me.*] (A. [These meanings seem to be there indicated by the context.]) = صَقَّرَ اللَّبَنَ *The milk was, or became, intensely sour; as also اصْقَرَّ, inf. n. اِصْقَارٌ; (K;) and صَمَقَرَّ, (K in art. صَمَقَر and اِصْمَقَرَّ. (K in that art and in the present art. also.)* — [See also صَقَّرَ, below, last explanation but one.]

2. صَقَر النَّارَ: see 1. = صَقَر الثَّمَر (M,) or صَقَر (M,) inf. n. تَصْقِيرُ (Aṣ, TA,) *He poured* الرُّطْبَ [q. v.], (M,) or دِيسَ [which is the same,] (Aṣ,) *upon the dates*, (M,) or *upon the fresh ripe dates*. (Aṣ.)

4. اصْقَرَتِ الشَّمْسُ † *The sun was, or became, burning, or fiercely burning*; syn. اتَّقَدَت (M, K); as also اِصْمَرَّتْ (L and K in that. صمقر) in which the م is augmentative: (L in that. :.) the former is from اصْقَرْتُ said of fire. (M.)

5. **تَصَقَّرَ النَّارُ** : see 8. = **تَصَقَّرَ** [*He hawked;*]
he hunted with the صَقْرُ. (A, K̲.) = *And He*
tarried, stayed, or waited, (K̲, TA,) *in a place.*
 (TA.)

8. *اصطقرت* and *استقرت النار* *The fire became lighted or kindled; burned, burned up, burned brightly or fiercely, blazed, or flamed; (M, K;)* as also *تصقرت*. (K.)

9. اصْقَرُ :
Q. Q. 1, صَمُقَرُ : } see 1, last explanation.

Q. Q. 1. صَوَّرَ *He* (a bird) uttered the cry termed صَوْقِير [q. v.]: (K:) reiterated his cry. (TA.)

Q. Q. 4. اِصْمَرٌ: see 1, last explanation: —
and see also 4.

صَقْرٌ [The hawk;] the bird with which one hunts, or catches, game; (S;) whatever preys, or hunts or catches game, of the birds called بُرَّاءَةٌ [pl. of بَارٍ] and شَوَاهِين [pl. of شَاهِين] (M, A, K); a kind of bird including the بَارِي and the شَاهِين and the زَرْق and the يُؤْيُؤ and the بَاشَق (AHát, TA in art. بَشَق) [like our term "saker," and the French "sacre," &c.:] pl. [of pauc.] أَصْقُر (M, K) and [of mult.] صُقُور and صُقُورَةٌ (M, A, K) and صِقَار and صِقَارَةٌ and صُقْر (M, K); the last of which is said by Th to be pl. of صُقُور, which is pl. of صَقْر, but [ISd says] I hold it to be pl. of صُقْر: the fem. is صُقْرَةٌ. (M.) — [And accord. to Reiske, as mentioned by Freytag, A liberal man: perhaps a noble man, as likened to a hawk.] = Also, (S, K,) and صُقْرَةٌ (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M:) or the vehemence of its stroke upon the head: (M:) pl. [of the latter] صُقْرَاتٌ. (S, A.) = Also the former, Sour milk; (K;) [and] so صُقْرَةٌ: (A:) or milk rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (As:) or very sour milk; as also صُقْرَةٌ: (S:) or this latter is milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce. (L.) One says, جَاءَنَا بِصُقْرَةٍ تَزْوِي الْوَجْهَ [He brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle: like as one says بِصُرْيَةٍ]. (S, A, L.) — Also, (T, S, M, Mṣb, K,) and صُقْرَةٌ (M,) [The exuded, or expressed, juice called] دُبْس; (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the دُبْس of dates; (M;) or of fresh ripe dates, (Mgh, Mṣb,) before it is cooked; i. e. what flows from them, like honey, and what, when it is cooked, is called رُبّ (Mṣb) or the honey of fresh ripe dates and of raisins; as also صَقْرٌ: (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also صَقْرٌ: (TA:) or, in the dial. of the Baḥráníes, [or people of El-Baḥreyn,] the crude دُبْس, resembling honey, which flows from baskets of dates when they [i. e. the dates] are deposited and congested, in an uncovered chamber, [so I render مَصْرَح, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (AM, TA.) — And the former, (صَقْرٌ,) + Water that has become altered for the worse in taste and colour. (K, O, TA. [See also مُصَقَّر and صَقْرَةٌ.]) = صَقْرٌ also signifies A دَائِرَةٌ [or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the back of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) = Also, [probably as an inf. n., of which the verb is صَقَر,] The acting the part, or performing the office, of a pimp to

[men's] wives, or women under covert. (IAqr, M, O, K.) [In the CK, الْحَرَم is erroneously put for الْحَرَم.] Hence the epithet صَقَّار, [as some explain it,] occurring in a trad. [which see below]. (TA.)—And A cursing of such as is not deserving [thereof]: pl. صَقَّور and صِقَّار. (K.)

صَقَّر a name of Hell; a dial. var. of سَقَر [q. v.]. (K.) = صَقَّر Fallen leaves of the [kind of trees called] عَصَاه and [particularly] of the عُرُط, (M, K,) and of the سَام, and of the طَلح, and of the سَمَر: not so called until they fall. (M.) = See also صَقَّر, in two places.

رُطْبُ صَقَر (S,) or صَقَر مَقَر (M, K,) in which the latter word is an imitative sequent, (K,) Fresh ripe dates containing صَقَر (M, K:) [melliferous:] or proper for دِيس [or صَقَر]. (S.) = امْرَأَةٌ صَقْرَةٌ A woman sharp, or acute, of mind, (ذَكِيَّة, [in the CK, erroneously, رُكِيَّة,] strong-sighted. (Sgh, K.)

بِالصَّقَارَى and جَاءَ بِالصَّقَرِ وَالْبَقَرِ (K, TA,) † He came with lies, and excitements of dissension: (A, TA:) or with sheer lying: (K:) or with sheer, and excessive, or abominable, lying: (TA:) each being a name for that which is unknown: (K, TA:) and in like manner one says جَاءَ بِالصَّقَرِ وَالْبَقَرِ and بِالصَّقَارَى; mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.]

صَقْرَةٌ: see صَقَّر, in six places.

صَقْرَةٌ + Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K, TA,) altered for the worse in taste and colour. (TA. [See also صَقَّر and مُصَقَّر.])

خُضْرَةٌ صَقْرَةٌ A colour, of a bird, in which the خُضْرَةٌ [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yellowness; as being likened to [the colour of] صَقْرَةٌ [or صَقَر], i. e. دِيس: a bird of that colour is termed مُصَقَّر: so in the book entitled "Ghareeb el-Hamam," by Hoseyn Ibn-'Abd-Allah el-Katib el-Ishbahanee. (TA.)

صَقَّور (so in a copy of the M in two instances, and so in the O in one instance,) or صَقَّورُ (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to تَنُورُ,) A wittol, or tame cuckold; syn. دِثْيُوتُ (M, K:) or one who acts the part of a pimp to his own wives, or women under covert; as also صَقَّارُ: (O:) the former epithet occurring in a trad. (M, O.)

صَقَّارَى: see بِالصَّقَرِ وَالْبَقَرِ, above.

صَقَّار [A falconer, or rearer of hawks. (Goli, from Meyd: and so in the present day.) = And] i. q. دَبَّاسُ [A seller of دِيس, or صَقَر]. (O, K.) = Also † One who is in the habit of cursing (M, O, K) those who are not deserving [of being cursed]: (M, O, K:) and † a calumniator: and

† an unbeliever. (M, O, K.) The Prophet, being asked the meaning of صَقَّار, (M, TA,) or of سَقَّارَة, (T, TA,) or of صَقَّارُونَ, (O,) occurring in a trad., said † Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. (T, M, O, TA.) See also صَقَّور.

صَقَّورُ: see صَقَّور.

صَقَّار, applied to a صَقَر [or hawk] Sharp-sighted. (K.)

صَقَّورُ: see صَقَّور.

صَقَّارَة A calamity, (M, K,) or a vehement calamity, (O,) befalling. (M, K.)

صَقَّورُ [A pichaxe;] a large فَاسُ (AA, S, M, K) with one slender head, with which stones are broken; (AA, S, M;) i. q. مِعْوَلُ (AA, S, A;) and صَوَّارُ signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning a thick فَاسُ with which stones are broken. (TA.)—And † The tongue. (M, K.)—See also what next follows.

صَقَّورَة The inner side of the cranium, over the brain, (M, K, TA,) as though it were the bottom of a bowl: in the T said to be termed صَقَّورُ. (TA.)—And صَقَّورَة, (M,) and الصَّقَّورَة, (M, K,) a name of † The Third Heaven. (M, K.)

صَوَّقِرُ A cry of a bird, (M, K,) with a reiteration, (M,) resembling the sound of this word. (M, K.)

هَذَا التَّمَرُ أَصْفَرُ in the following saying, (M,) هَذَا التَّمَرُ أَصْفَرُ مِنْ هَذَا صَقَرُ These dates have more صَقَرُ than these, (AHn, M, K,) has no verb. (M.)

مُصَقَّر Milk that is sour and disagreeable: (Ibn-Bazurj, TA:) and مُصَقَّرٌ signifies milk intensely sour. (TA in art. صمير.)

رُطْبُ مُصَقَّر Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S,) upon which is poured دِيس (S, A) of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س; for they often change ص into س when there is in the word ق or ط or غ or خ; as in صِبَاغ and صِرَاط and صُدُغ and صِبَاغ: (S:) or excellent fresh ripe dates, picked from the raceme, which are put into [earthen vessels of the kind called] بَسَاتِيق [pl. of بُسْتُوقَة (in the TA erroneously written بَسَاتِين)], and upon which صَقَر is poured: they remain moist and good all the year. (AHn, L.)—And مَاءُ مُصَقَّر + Water altered for the worse [in colour, as though صَقَر, i. e. دِيس, had been mixed with it]. (M. [See also صَقْرَةٌ and صَقَّر.])—And طَائِرٌ مُصَقَّر + A bird of the colour termed, صَقْرَةٌ, q. v. (TA.)

مُصَقَّر One who hunts with hawks. (A, TA.)

مُصَقَّر A day intensely hot: the two م in this word are augmentative. (TA.)—See also مُصَقَّر.

صغ

1. صَغَعَة (S, Mgh, O, K,) aor. ع, (O, Mgh,

K,) inf. n. صَغَع, (O,) He struck him, or beat him: (K:) or he struck [or slapped] him with his expanded hand: (TA:) [like صَغَعَة:] or, (S, Mgh, O, K,) as also صَوَّغَة, (O, K,) he struck him (S, Mgh, O, K) upon his head, (O, K,) or upon his صَوَّغَة, (S, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, he struck him, or beat him, in an unrestricted sense: (Mgh,* O, TA:) and he struck it, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, he struck it, namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munkidh, صَغَعَ أَمَةً i. e. He was struck on the top of his head: (O:) or he had his head broken so that the wound reached the membrane over his brain. (TA.)—One says also, صَغَعَ بِهِ الْأَرْضَ (O, K) He threw him down, or prostrated him, on the ground; (K;) [lit.] he smote the ground with him. (Ibn-'Abbád, O.)—And صَغَعَتْهُ الصَّاعِقَةُ i. q. صَغَعَتْهُ الصَّاعِقَةُ (S, O, K,) The thunderbolt smote him. (TA.) And صَغَعَ He was smitten by a thunderbolt; i. q. صَغَعَ; of the dial. of Temeem: (O:) and so صَغَعَ (K, TA;) like صَغَعَ. (TA.)—And صَغَعَهُ بَكِيَّ He branded him, or marked him by cauterizing, upon his head, [or his صَوَّغَة,] or his face. (O, K.)—And صَغَعَ الثَّرِيدَةَ, aor. and inf. n. as above, He ate the ثَرِيدَة [or mess of crumbled bread with broth] from its صَوَّغَة [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q. 1.]) = صَغَعُ also signifies The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, صَغَعَ بِصَوْتِهِ He raised his voice. (TA.) And hence, (TA,) صَغَعَ said of a cock, (S, O, K,) aor. ع, (O,) inf. n. صَغَعَ and صَغَاع (IDrd, O, K) and صَغِيغ (K,) He [crowed, or] uttered a cry: (IDrd, S, O, K:) and so صَغَعَ. (S.)—And, accord. to IAqr, The being eloquent in speech, and lighting upon the [proper] meanings. (TA.)—صَغَعَ بِضُرْطَةٍ, said of an ass, He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-'Abbád, O, K.)—صَغَعَ الْبَيْتَ He attached to the tent the rope called صِقَاع [q. v.]. (Az, O, TA.)—And صَغَعَ (S, O, K,) said of a man, (K,) He went away, (S, O, K, TA,) فِي كُلِّ التَّوَاخِي مَا أَدْرَى أَيْنَ (TA:) one says, لَا is put in the place of مَا, and بَقَعَ, (TA,) meaning I know not whither he went away: (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صَغَعَ (S, TA,) like صَغَعَ, not صَغَعَ, (TA,) He deviated from the way, (S, O, K, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K, TA.) And صَغَعَ signifies The going astray; losing one's way; or becoming lost; and perishing;

or dying. (TA. [But I think that this is probably a mistranscription for صَقَّعَ, inf. n. of صَقَعَ.])

You say also, *صَقَّعَ فَلَانٌ نَحْوَ كَذَا* Such a one repaired towards such a thing. (TA.) — And *صَقَّعَتِ الْبُيُوتُ*, aor. ٤, (A'Obeyd, S,) inf. n. صَقَّعَ, (TA.) The well collapsed; or broke down. (A'Obeyd, S, K,*) = *صَقَّعَتْ*, (TA,) inf. n. صَقَّعَ, (O, K, TA,) said of horses, and of birds, &c., They became white (O, K, TA) in the *صُوقَعَة*, or uppermost part of the head, (TA,) or in the middle of the head. (O, K.) — And [the inf. n.] *صَقَّعَ*, in relation to the head, signifies The being bald: or, as some say, the going away of the hair. (TA.) = *صَقَّعَتِ الْأَرْضُ* The earth, or ground, became overspread with the *صَقِيع* [i. e. hoar-frost, or rime]; (S, O, Mṣb, K;) as also *أَصْقَعَتْ*; each with ḍamm. (IDrd, K.)

2. *صَقَّعَ لَهُ*, inf. n. *نَصْقِيعَ*, He swore to him respecting a thing: (Ibn-'Abbād, O, K:) and so *بَقَعَ لَهُ*, inf. n. *نَبْقِيعَ*. (Ibn-'Abbād, O.)

4. *اصْطَعَ* He (a man, O, TA) entered upon [a time, or a tract, of] *صَقِيع* [i. e. hoar-frost, or rime]. (IDrd, O, K, TA.) = And *اصْطَعَ الصَّقِيعَ* *الْأَرْضَ*, (K, TA,) and *الشَّجَرَ*, (O, TA,) The *صَقِيع* [or hoar-frost] fell, or lighted, upon the earth, or ground, (K, TA,) and the trees. (O, TA.) And *أَصْقَعَتِ الْأَرْضُ*: see 1, last sentence. And *أَصْقَعَتِ النَّاسَ* The men, or people, became overspread with the *صَقِيع*. (TA.)

Q. Q. 1. *صُوقَعَة*: see 1, first sentence. — *صُوقَعَتِ التَّرِيدَة* He spread evenly the *ثَرِيدَة* [or mess of crumbled bread moistened with broth]. (TA.)

صُقْع A district, quarter, or tract, syn. *نَاحِيَة*, (S, O, Mṣb, K,) of a country: (Mṣb:) and a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed; syn. *جَبَة*: and a place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement; syn. *مَحَلَّة*. (Mṣb:) pl. [of pauc.] *أَصْقَاع*, (O, TA,) and pl. *أَصْقَاعُ*: (TA:) and *صُقْع* is a dial. var. thereof. (IJ, TA; and K in art. *صَقِيع*.)

One says, *مِنْ هَذِهِ فَلَانٌ مِنْ أَهْلِ هَذَا الصَّقِيعِ* [Such a one is of the people of this district, &c.]. (S, O.) And *هُوَ فِي صُقْعِ بَنِي فَلَانٍ* He is in the *نَاحِيَة* [or district, &c.], and the *مَحَلَّة* [or place of alighting, &c.], of the sons of such a one. (Mṣb.) See also *مَصْقَع*. — Also A part, or portion, of the surrounding and inferior sides of a well: pl. *أَصْقَاع*: but the more approved word is *س*. (TA.)

صَقَّعَ inf. n. of *صَقَعَ*. (S, &c.) — Also An affection like *غَمٌّ*, [i. e.] that takes away the breath, (بِالْفَتْحِ, S, O, K, [in the CK, بِالْفَتْحِ,]) by reason of the vehemence of the heat. (S, O, K.)

صَقَّعَ [Smitten by a thunderbolt: (see its verb,

صَقَّعَ)] or [smitten as by a thunderbolt from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says,

* *أَبَا دَلِيجَةَ مَنْ لَحَى مُفَرِّدٍ* *
* *صَقَّعَ مِنَ الْأَعْدَاءِ فِي شَوَالٍ* *

(S, O, TA, but in the TA *أَبَا*) [which may be rendered O Aboo-Dulejeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwāl (which was, in the time of the poet, a cold month) ?]: or, accord. to IAr, the meaning here is in a state of retirement, remote from the enemies; (S, O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying *شَوَالٍ*, he means that the cold was in Showwāl: (O, TA:) or *صَقَّعَ* means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or by himself: (TA:) [pl. *صَقَّعَى*:] see an ex. voce *دِيعَ*. = *أَرْضٌ صَقَّعَة*, (TA,) and *مَصْقُوعَة*, Earth, or ground, overspread with the *صَقِيع* [i. e. hoar-frost, or rime]: (S, Mṣb, TA:) and in like manner, *شَجَرٌ صَقَّعٌ*, and *مَصْقُوعٌ*, trees overspread with the *صَقِيع*. (TA.)

صَقَّعَة Intensity of cold; from *الصَّقِيع* [meaning "hoar-frost," or "rime"]. (TA.)

صُقْعَة A whiteness in the middle of the head of a horse and of a bird &c.; (S, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wāzi'. (TA.)

صَقْعَانٌ Stupid, dull, or wanting in intelligence: but this is a vulgar word. (TA.)

صَقْعَى The first increase, or offspring, (*بِتَّاج*) [of sheep, or goats,] when the sun smites (*تَصْقَعُ*) the heads of the lambs or kids: (Aboo-Naṣr, O, K: [in the CK, *البهر* is erroneously put for *البهر*]) and some of the Arabs call it the *شَمْسِي*, and the *قَيْطِي*: then is the *صَفْرِي*, after the *صَقْعَى*: (Aboo-Naṣr, TA:) it is also expl. as signifying such as is brought forth in the [period called] *صَفْرِيَة*: (TA: [but see *صَفْرِي*]) and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in [the time of] the *صَقِيع* [i. e. hoar-frost, or rime]; which is of the best of the increase [of camels]. (O, K.)

صِقَاعٌ A piece of rag with which a woman protects her *خَبَار* [or muffler] from the oil [in her hair], (S, O, K, TA,) putting it on her head; (TA:) as also *صُوقَعَة*: (K:) or this latter signifies a thing by which the head is protected, such as a turban and a *خَبَار* and a *رِدَاء*. (TA.) — And The [woman's face-veil termed] *بُرُوع* (S, O, K) is sometimes thus called. (S, O.) — And A thing with which a she-camel's nose is bound, (S, O, K, TA,) as expl. in art. *دِرَج* [voce *دِرَجَة*], (S,) when they desire her to affect her young one or the young one of another: or, accord. to A'Obeyd, a

piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. *ظَار*)] when she is made to affect a young one not her own, being termed *غِمَامَة*. (TA. [But see *دِرَجَة*].) — And A mark made with a hot iron upon the *قَذَال* [or back of the head] of a camel. (Ibn-'Abbād, O, K.) — And An iron thing that is in the place of [the kind of curb called] the *حَكْمَة* of the bit. (O, K.) — And A thing that is next to the head of the horse, beneath (*دُون*) the larger *بُرُوع*. (TA.) — The *صِقَاع* of a tent (*خَبَاء*) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.)

صَقِيعٌ The *جَلِيد* [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see *أَحْرَقَ*],) the plants, or herbage; (Mṣb;) what falls from the sky in the night, resembling snow. (S, O, K.) = Also A species of *زَنْبُور* [or hornet]: (O, K:) so says AHat, as having been heard by him from a man of Et-Tāif. (O.)

صَاقِعٌ [Deviating from the truth; as is indicated in the TA: and hence,] a liar: (TA:) one says, *صَهْ صَاقِعٌ* i. e. Be silent, O liar. (Yoo, O, K.)

صَاقَعَة i. q. *صَاعِقَة* [i. e. A thunderbolt]: (Fr, S, O, K:) of the dial. of Temeem: pl. *صَوَاقِعُ*. (TA.) [See also *صَاعِقَة*.]

صُوقَعَة The place of the whiteness termed *صُقْعَة* in the head of a horse and of a bird &c.: (S:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] *كُمَة*, and of the turban. (O, K, TA: all in art. *صَقِيع*. [See 1 in that art., where this last meaning is assigned to *صُوقَعَة*].) — And A turban [itself]: (O, K:) and any other thing that protects the head: (TA:) accord. to IDrd, a piece of rag which a woman puts upon her head as a protection. (O. See *صِقَاعٌ*, first sentence.) — A piece of rag which is tied upon the top of the [kind of women's camel-vehicle called] *هُودَج*, and which the wind blows about. (TA.) — The head [or top] of the [woman's face-veil called] *بُرُوع*. (IAr, TA in this art. and voce *شِبَامٌ* [q. v.]) — The hollow (*وَقْبَة*) [that is made in the upper part of a dish] of *ثَرِيد* [or crumbled bread moistened with broth]: (S, O, K, TA:) or the top, or upper part, of *ثَرِيد*. (TA.) — Also The place of a battle in which is much smiting. (IDrd, O, K.)

أَصْقَعُ, applied to a horse, and a bird, &c., Having a whiteness in the middle of the head: (S, O, K:) or a horse white in the top of his head: (Mgh:) fem. *صَقْعَاء*, (S, O, K,) applied to an eagle (*عُقَاب*), (S, O, TA,) and to a female ostrich [&c.]. (TA.) — *الْأَصْقَعُ* A certain bird, resembling the *عَصْفُور* [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. *سَقَع* [as with *س* in the place of *ص*]: (TA:) accord. to Kṭr, (O, TA,)

the bird called الصَّافِرِيَّة [q. v.]: (O, K, TA:) you may form its pl. after the manner of substs. [i. e. saying أَصَافِرٌ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صَقْعٌ]. (TA.) — Accord. to AHát, الصَّقْعَةُ signifies *A [bird such as is termed] دُخْلَةٌ [q. v.], of a dingy colour, small, with a yellow head, short in the زِمْتَى [or tail] and the legs and the neck:* (TA:) or, accord. to him, the صَقْعَاءُ with a yellowness is *a دُخْلَةٌ of a dingy yellow colour, small, short in the زِمْتَى and the legs and the neck:* and all دُخْلٌ are with the Arabs of the [birds termed] عَصَافِير: but the صَقْعَاءُ with a blackness is *a دُخْلَةٌ of a dingy reddish colour, black in the head, and short in the زِمْتَى and the neck.* (O.) — الأَصْفَعُ also signifies *The forelock of a horse: or the white forelock thereof.* (TA.) — And الصَّقْعَاءُ, *The sun.* (S, O, K.)

مَصْقَعٌ *A place towards which one tends, repairs, or betakes himself.* (TA.)

مُصَقِّعٌ: see صَقْعٌ, last sentence.

مُصَقِّعٌ *An eloquent speaker or orator or preacher:* (S, O, K:) or one loud in voice: (K:) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (K: tádeh, O, K:) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every صَقْعٌ, i. e. نَاحِيَةٍ, [meaning province,] of speech: (TA in this art. and in art. رَقْع:) [said to be] from الصَّقْعُ meaning “the raising of the voice;” (O, TA;*) or from الصَّقْعُ [expl. above]; or, as some say, from صَقَعَهُ meaning “he struck him upon his صَوْتَعَةٍ;” but this last derivation is far-fetched: (TA:) pl. مَصَاقِع. (O, TA.)

أَرْضٌ مَصْقُوعَةٌ: see صَقْعٌ, last sentence.

صقل

1. صَقَلَهُ, (S, M, O, Mṣb, K,) aor. ʔ, (M, Mṣb,) inf. n. صَقَّلَ (S, M, O, Mṣb) and صَقَّلًا (S, O, Mṣb,) or the latter is a simple subst., (M, K,) *He polished it;* (S, M, O, Mṣb, K;) i. e. a thing, (M,) or a sword, (S, O, Mṣb,) and the like: (Mṣb:) and so صَقْلُهُ. (S:) — صَقَلَ النَّاقَةَ † *He (a man, AA, O) made the she-camel lean, or light of flesh:* (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, *the horse:* (Sh, TA:) or this means *he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him.* (TA. [See صَقَّالٌ, below.]) — صَقَلَهُ بِالْعَصَا † *He struck him, or beat him, with the staff, or stick,* (Z, O, K, TA,) and disciplined him. (Z, TA.) — And صَقَلَ بِهِ الْأَرْضَ † *He flung him upon the ground* (lit. smote the ground with him). (Abou-Turáb, O, K.) — صَقَلَ, aor. ʔ, inf. n. صَقَّلُ, *It (a thing, such as iron, and copper,) was*

smooth, solid, and impenetrable to water. (Mṣb.) — And صَقَلَ, inf. n. صَقَّلُ, *He (a man) differed, or varied, in his gait, or manner of walking.* (Ibn-ʿAbbád, O.)

صَقَّلَ, (so in a copy of the M,) or † صَقَّلَ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صَقَلَ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] *Light, or active; applied to a beast (دَابَّة).* (M, K.)

صَقَّلَ The خَاصِرَةَ [or flank]; as also † صَقَّلَهُ: (S, M, O, K: [in the CK, erroneously, صَقَّلَهُ:] the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صَقْلَةُ of a horse long except his sides be short, which is a fault: (S, O:) and the صَقْلَانِ are the قُرْبَانِ [by which may be meant either the two flanks or the two portions between the groin and the armpit on each side] of a دَابَّة [i. e. horse or similar beast] &c. (M.) And The جَنْبُ [or side]. (M, K.) حَمْرُ زَحَالِفِ الصَّقْلِ means *Asses having smooth and fat bellies.* (Ibn-ʿAbbád, TA in art. زحلف.) — And i. q. نَاحِيَةٌ [meaning *A district, quarter, tract, &c.*]: (O, TA:) so in the saying, أَنْتَ فِي صَقْلٍ خَالٍ [Thou art in a vacant district &c.]; like صَقْعٌ خَالٍ. (TA.) — See also صَقْلٌ.

صَقْلٌ *Length of the flanks; in a horse:* (S, O:) or depression (انْخِصَام) of the flank. (M.)

صَقْلٌ *A horse long in the flanks:* (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صَقْلٌ:] and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.) — Also, applied to a man, (Ibn-ʿAbbád, O,) *Differing, or varying, in his gait; or manner of walking.* (Ibn-ʿAbbád, O, K.)

صَقْلَةٌ: see صَقْلٌ. — Also *Leanness, or lankness in the belly, and slenderness.* (TA.)

صَقَّالٌ an inf. n. of صَقَلَهُ, (S, O, Mṣb,) or a simple subst. (M, K.) [See 1, first sentence.] — صَقَّالُ الْفَرَسِ † *The tending of the horse well, taking good care of him, supplying him with fodder and fattening him.* (S, M, O, K.) One says, الْفَرَسُ فِي صَقَّالِهِ [The horse is in his state of good tending and feeding]. (S, O.) [See also 1, second sentence.] — Also *The belly.* (K.)

صَقِيلٌ *A thing, (M,) or a sword, (Mṣb,) [and the like,] Polished; as also † مَصْقُولٌ. (M, Mṣb, K.) — And A thing, such as iron, and copper, smooth, solid, and impenetrable to water.* (Mṣb.) — [Also, as a subst., implying the meaning of an epithet,] *A sword.* (S, TA.)

صَقِيلٌ: see صَقِيلٌ.

صَاقِلٌ *Polishing:* pl. صَقْلَةٌ. (S, M, Mṣb, K.)

صَقِيلٌ *One who practises the art of polishing* (S, M, O, Mṣb, K) and sharpening (M, K) swords (S, M, O, Mṣb, K) and the like: (Mṣb:) [commonly called in the present day † صَقَّال:] pl.

صَبَاقِلَةٌ (S, M, O, Mṣb, K) and صَبَاقِيلٌ: (so in a copy of the M:) the ʔ in the former pl. is affixed irregularly, as in مَلَاتِكَةٌ and قَشَاعِمَةٌ. (M.)

مِصْقَلٌ: see the next paragraph. — Also, applied to a speaker, an orator, or a preacher, i. q. مِصْقَلٌ, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning *Eloquent.* (Th, M.)

مِصْقَلَةٌ (S, M, O, K, KL) and † مِصْقَلٌ (KL) *An instrument, (S, M, O, KL,) or a خَرَزَةٌ [which may here mean either a bead-shaped stone or a shell], (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper.* (TA.)

مِصْقُولٌ: see صَقِيلٌ. — مِصْقُولُ الْكِبَاءِ means † *Milk overspread with a pellicle:* (O,* TA:) a rájiz says,

* فَهُوَ إِذَا مَا أَهْتَافَ أَوْ تَهَيَّفَا *
* يُبْقَى الدَّوَابَاتِ إِذَا تَرَشَّفَا *
* عَنْ كُلِّ مِصْقُولِ الْكِبَاءِ قَدْ صَفَا *

[And he, when he thirsts, or experiences the hot south-west wind (الْهَيْف), leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear]: accord. to Aṣ, it means the froth of milk: (TA:) IAṣ explained it accord. to its apparent signification, as used in a verse of ʿAmr Ibn-El-Ahtam El-Minkaree, (O, TA,) i. e. as meaning a [glossy] red كِبَاءٌ; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how Aṣ had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

صك

1. صَكَّهُ, (S, O, Mṣb, K,) aor. ʔ, (TA,) inf. n. صَكَّ (Mgh,* Mṣb, TA,) *He struck him, or it:* (S, Mgh, O) or he struck him, or it, vehemently, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i. e. struck him with his expanded hand, (Mṣb,) like لَطَمَهُ, (TA in art. لَطَث, &c.) upon the back of his neck, and upon his face. (Mṣb.) Hence, in the Kur [li. 29], فَصَكَتْ وَجْهَهَا (S, TA) *And she slapped her face with her hand;* syn. لَطَمَتْهُ. (Jel.) And صَكَ الْبَازِي صَيْدَهُ *The hawk, or falcon, struck his prey with his foot, and so cast it down.* (Ham p. 799.) And [hence, app.,] one says, صَكَ أَوَّلَ صَكٍّ, meaning *أَوَّلَ مَا أَصَكُّ بِهِ [Take thou this on my first striking with it]:* and so صَوَّكُ. (O, TA.) — Also *He pushed him, or thrust him;* (Aṣ, TA;) like دَكَّهُ and لَكَّهُ. (TA in art. دك.) — And صَكَ الْبَابَ *He shut, or closed the door:* (S, O, Mṣb, K:) or he locked the door. (Lth, O, K.) — And صَكَ, aor. and inf. n. as above, *He wrote what is termed a صَكٌّ [expl. below].* (Mṣb.) — صَكَّكَتْ (S, O, K,) like مَلَّكَتْ (K,) third pers. صَكَّكَ, (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is **صَكَكَ**, like **لَجَحْتُ** said of the eye, and some other instances, which are extr.,] a verb of the class of **تَعَبَ**, (Msb,) inf. n. **صَكَكَ**, (S, Mgh,* O, Msb, K, TA,) [in the CK **صَكَبَا** is erroneously put for **صَكَكَ**, and it seems from what follows that **صَكَ** is also an inf. n. like **صَكَكَ**,] *Thou wast knock-kneed*: (S, O, Msb:) or *thou hadst a colliding (اضطراب) of the knees*, and [when used in relation to an ostrich or a horse or the like] of the **عُرْقُوبَانِ** [which evidently means here, as in many other instances, the hocks]: (K:) [for] the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, as is shown voce **أَصَكَ**]:) **صَكَكَ** [sometimes particularly] signifies the *colliding of the knees [or of the hocks] in running, so that it makes a mark, or scar, upon each of them*: (TA:) [and it is said that] this word, (Mgh,) or **صَكَ**, (TA, [perhaps a mistranscription for **صَكَكَ**,]) signifies the *colliding of the عُرْقُوبَانِ*. (Mgh, TA.)

3. **صَاكَّهُ** [He struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]. (Ham p. 313.)

8. **اَصْطَكَا** They (two men, O, TA, and two bodies, TA) struck each other. (O, TA.) One says, **تَصْطَكُ رُكْبَتَاهُ** [His two knees collide, or knock together]. (S, O, Msb,*) And **اَصْطَكُوا بِالسُّيُوفِ** They struck one another with the swords. (TA.)

صَكْ inf. n. of **صَكَكَ**. (Mgh,* Msb, TA.) = *Not in.* Also a Pers. word (S, O) arabicized, (S, Mgh, O, TA,) A certain writing, (S, O, K,*) called in Pers. **جَك**, (O,) or **جَكَ**; (TA;) a debenture, or written acknowledgement of a debt (Mgh, Msb) of money or property, or of some other thing: (Mgh:) and a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Msb, TA:) i. q. **سَجَلٌ** [in this last sense or in the senses next following]: (S and TA in art. **سَجَل**:) a **سَجَلٌ** of a **قَاضِي** [i. e. a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is written]: (KL:) and a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden: (Msb, TA:) pl. [of pauc.] **أَصَكٌ** and [of mult.] **صَكَكَ** and **صُكُوكٌ**. (S, O, Msb, K.) [Hence,] **لَيْلَةُ الصَّكِّ** *The night of the middle [of the month] of Shaq-bân*; because in it are written the **صَكَكَ** of the allowances of subsistence [of individuals]: also called **لَيْلَةُ الْبَرَآةِ**. (O, TA.) [Hence also] **صَكٌّ** *The traveller's pass, given him to prevent any one's offering opposition to him*. (A and Mgh in art. **جَوَاز**.)

صَكَّةٌ The vehemence of the midday-heat in summer: (K:) or the most vehement heat of

midday in summer: (S:) and it is prefixed to **عَمِي**: (K:) one says, **لَقِيتُهُ صَكَّةَ عَمِي**, (S, O,) a prov., meaning *I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence*: (Lh, O, TA:) for **عَمِي** is said to be an abbreviated dim. of **أَعْمَى**: (S, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, **صَكَّةَ حُمِي**, from **حَمِيَتِ الشَّمْسُ**; and some assert that **عَمِي** means the *heat, itself*: (O, TA:) or it is the name of a certain man [as will be found expl. in art. **عَمِي**, with variations of this saying]. (S, O, K, TA.)

صَكَكَ The air [or atmosphere, between heaven and earth]; like **سَكَكَ**; (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.)

صَكِيكٌ Weak: (Iamb, Hr, K, TA:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**; [lit.] meaning one who is struck much, or often, because deemed weak. (TA.)

صَكَكَ [A writer of the statements termed **صَكَكَ**, pl. of **صَكَ**: or, accord. to Golius, as on the authority of Meyd, an actuary, who commits to writing the sentences of the judge].

أَصَكَ Knock-kneed: (S, O, Msb:) or having a colliding (**اضطراب**) of the knees, and [when used in relation to an ostrich or a horse or the like] of the **عُرْقُوبَانِ** [which evidently means here, as in many other instances, the hocks]; as also **مَصَكَ**; (K;) which latter [in this sense is rare, and is written in the CK **مَصَكَ**, but] is with **kesr** to the **م**: (TA:) thus applied to a man; (S, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his **رُكْبَتَانِ** [here improperly used as meaning "hocks"] being near together, his legs strike each other: (S, O:) and a man is also said to be **أَصَكَ الرَّجُلَيْنِ**: (TA:) the fem. is **صَكَاةٌ**: (Mgh, Msb:) and the pl. is **صَكَ**. (TA.) — Also One whose teeth, both the **أَسْنَانُ** and the **أَضْرَاسُ**, cleave close together: like **أَلَصَّ**. (Az, TA.) — See also the next paragraph.

مَصَكَ Strong; (S, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (S, O,) as in a verse cited in the last paragraph of art. **سَبَر**; (O;) and **أَصَكَ** signifies the same: (K:) the fem. of the former is with **ة**; (S, O, TA;) which is held by Sb to be rare; for epithets of the measures **مَفْعَلٌ** and **مُفَعَّلٌ** seldom have **ة** affixed to denote the fem. (TA.) — One says also **رَأْسُ مَصَكٍ لِلرُّؤُوسِ** [app. meaning A head strong to butt, or knock, against other heads]. (K in art. **رَأْس**.) — See also **أَصَكَ**. = Also A lock; syn. **مِغْلَاقٌ**. (K.)

مَصَكٌ: see what follows.

مَصُكٌ and **مُصَكٌ** are epithets applied to a camel, [app. as meaning *Fleshy*;] as though flesh were thrust (**صَكَ**, i. e. **شَكَ**,) into him. (O.)

صكر

1. **صَكَّمَهُ**, (S, K,) [aor. **صَكَّرَ**,] inf. n. **صَكْرٌ**, (TA,) *He (a man, Fr, S) struck him, or it.* (Fr, S, K.) See also **صَوَاكِرٌ**. — And *He (a man, Fr, As, S) pushed, thrust, or repelled, him, or it.* (Fr, As, S, K.) — And one says of a horse, **يَصْكُرُ**, (S,) or **عَلَى قَائِسِ اللَّجَامِ**, (K,) or **صَكَّرَ عَلَى لَجَامِهِ**, (TA,) *The horse champs, (S,) or champed, (K,) his bit, (S, K,) or the قَائِسُ of the bit, (TA,) and stretches forth his head, (S,) or then stretched forth his head, as though desiring to contend for superiority [with his rider].* (K.)

صَكْمَةٌ A vehement shock, collision, impetus, push, or thrust, (Lth, S, K, TA,) with a stone or some other thing. (Lth, TA.)

صَكْرٌ i. q. **أَخْفَافٌ** [which means Camels' feet, and boots; probably, here, the former: in the TK it is expl. as meaning the hoofs of camels: and it is there said that the sing. is **صَاكِرٌ**]. (K.)

صَوَاكِرٌ Calamities, misfortunes, or evil accidents. (K.) The Arabs say, **صَكَمَتْهُ صَوَاكِرُ الدَّهْرِ**, [The calamities of fortune smote him; or may the calamities of fortune smite him]. (S.)

صل

1. **صَلَّ**, aor. **يَصِلُ**, inf. n. **صَلِيلٌ**, *It sounded; or made, produced, emitted, or sent forth, a sound*; (S, M, O, K;) as also **صَلَّصَ**, inf. n. **صَلَصَةٌ** and **مُصَلَّصٌ**, (M, K, [in the CK **صَلَصًا** is erroneously put for **مُصَلَّصًا**,]) or **مُصَلَّصٌ** may be a n. of place; (M;) and **صَلَصَةٌ** [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than **صَلِيلٌ**: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning it made a clashing, or a ringing, sound], as also **صَلَّصَ**; (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. **حَكَرَ**, conj. 4; (S, M, O;) of helmets of iron (**بَيْضٌ**) when struck with swords, meaning *they made a ringing sound*; (M, K,*) [see an ex. of the inf. n. voce **رَعَدٌ**;] also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a **لَجَامٌ** [i. e. bit], meaning *it made a prolonged sound*; (M, K;) and **صَلَّصَ**, (M, K,) inf. n. **صَلَصَةٌ**, (S,) said of the same, (S, M,* K,*) *it made repeated sounds*, (S, M, K,) and so **تَصَلَّصَ**; (M, K;) which last is also said of a woman's, or other, ornament, meaning *it made a [tinkling, or ringing,] sound*; (S, K;) and of clay mixed with sand when it has become dry [app. as meaning it made a crackling sound when trodden upon]; (S;) mention is also made, in a trad., of the **صَلَصَةٌ** [i. e. ringing, or tinkling,] of a bell; (K;) and

صَلَاة : see صَلَات, in two places.

صَلَات Clay that makes a sound like as does new pottery; as also صَلَات. (S, O.) — And رَجُلٌ صَلَاتٌ مِنَ الْقَبِي [A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1]. (TA.) = Also, (K,) i. e. like شَدَاد (TA,) or صَلَات, (so in a copy of the M,) Water altered for the worse in taste and colour. (M, K.)

صَلَات : see what next precedes.

صَلَات, 174

صَلَات, of the measure صَلَاتَان (S, O,) or, accord. to some, of the measure صَلَاتَان (TA in art. صلي), A certain plant; (K;) a certain herb, or leguminous plant; (يَقْلَة;) (S, O;) a sort of plants [شَجَر which means thus as well as "trees" &c.], said by AHn to be of the [kind called] طَرِيفَة, that grows upwards, the thickest portions whereof are the stems (أَعْجَار) and the lower parts, of the size of the حَلَقِي, and the places of its growth are the plain, or soft, tracts, and the meadows (رِيَاض): AA, he adds, says that it is of the [kind called] جَنْبَة, because of its thickness and lastingness: (M:) Az says that it is of the best kind of herbage, or pasture, and has a [root such as is termed] جَعْفَنَة, and thin leaves: (TA:) it is called خُبْزَة الإِبِل [the bread of the camels]: (TA in art. صلي:) the n. un. is with ة. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) جَدَّهَا جَدَّ الْعَيْرِ الصَّلِيَانَة (S, M, O, TA) He hastened to it as the ass hastens to the صَلِيَانَة (L in art. جَد:) because the ass often plucks out the صَلِيَانَة by the root when he takes it for pasture. (S, O.)

صَلَات : see صَلَات, in two places. — Also, [app. a part. n. used as a subst.,] Water that falls upon the ground, which then cracks, (O, K,) or, as in the L, which then dries (قَبِيْسٌ قَتَجُفٌ) [correctly قَبِيْسٌ قَتَجُفٌ, as referring to الأَرْض, or rather قَبِيْسٌ وَتَجُفٌ], causing a sound to be heard. (TA.)

صَلَات : see صَلَات.

صَلَات : see the next paragraph. = It is [also] said to signify Stinking; from صَلَات said of flesh-meat. (O.)

صَلَات : see صَلَات. = Also A certain bird: (K:) a certain small bird: (M:) or (K) the [collared turtle-dove called] فَاحْتَة; (IAqr, S, O, K;) the bird which the Persians (العجم) call by this latter name: (Lth, TA:) or a bird resembling the فَاحْتَة: Az says, it is what is called مَوْشَحَة, q. v.: [evidently a mistranscription for مَوْشَحَة, q. v.]: (TA:) pl. صَلَات. (IAqr, TA:) and صَلَاتَة signifies a pigeon, (IAqr, O, K, TA,) or a female pigeon. (IAqr, TA.) = Also The forelock of a horse; (S, M, O, K;) and so صَلَات : (K:) or a

whiteness in a horse's mane. (M, K.) — And Hair of the back of a horse, and of [the part of the breast called] the بَيَّة, that has become white in consequence of the falling-off of the hair. (K.) = And A [drinking-cup, or bowl, such as is called] قَدَح (K:) or a small قَدَح; (As, O, K;) [i. e.] a قَدَح such as is called عَمَر. (AHn, M.) = And A skilful pastor. (IAqr, O, K.) = See also صَلَاتَة.

صَلَات : see the next paragraph.

صَلَات : see صَلَات. = Also A portion remaining of water (S, M, O, K) in a pool left by a torrent, (M, K,) and in a vessel, or in the [kind of small skin called] إِدَاوَة, and in the lower part of a pool left by a torrent, (S, O,) and likewise of [the kinds of oil called] زَيْت (S, M, O, K) and دُهْن; (M, K;) as also صَلَاتَة, (Ibn-'Abbád, M, O, K,) and صَلَات : (M, K:) pl. صَلَات. (S, M, O.) [See also صَلَات.] — And i. q. وَفَرَة (IAqr, O, K) and جَمَّة (AA, TA) [i. e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear, &c.].

صَلَات A noisy ass; as also صَلَات and صَلَات and صَلَات : (M, K:) an ass strong in voice [or bray], vehement therein. (Aboo-Ahmad El-'Askeree, TA.) And A horse sharp and slender [or shrill] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also صَلَات : so says Aboo-Ahmad El-'Askeree: and thus is expl. the saying in a trad., أَنَجَبُونَ أَن تَكُونُوا مِثْلَ الْحَمِيرِ الصَّلَاتَة, app. meaning [Would ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their brishness? (TA.) = Also صَلَات not made into pottery; (M, K;) so called because of its making a sound (لَتَصْلُصِلُه) (M:) or clay mixed with sand; (S, O, K;) which, when it becomes dry, makes a sound; and which, when baked, is فَخَار : (S, O:) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, i. q. حَمَامٌ مَسْنُونٌ [which means black mud altered for the worse in odour]. (TA.) = And صَلَاتَة A land in which is no one. (O, TA.)

صَلَات : see the next preceding paragraph.

صَلَات A vessel in which wine, or beverage, is cleared: (M, K:) of the dial. of El-Yemen. (M.)

صَلَات Copious, or abundant, rain. (IAqr, O, K.) = Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also صَلَات, with fet-h: (K:) or one who is pure in respect of generosity, or nobility, and of parentage: (IAqr, O:) and رَجُلٌ صَلَات [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbád, O.) — And The أَكْف [or maker of boots]; who is also called by the vulgar إِكْفَان [or the people of the towns and villages] (IAqr, O, K.)

صَلَات : see صَلَات.

صَلَات may be either an inf. n. of صَلَات or a n. of place. (M. [See 1, first sentence.]) — [Also an epithet, if not a mistake for صَلَات:] see صَلَات.

صَلَات : see صَلَات — and see also صَلَات.

صلب 676

1. صَلْب, [aor. 2,] inf. n. صَلَابَة (S, M, A, Msh, K, &c.); and صَلْب, aor. 2; (IKtt, A, K;) and صَلْب, inf. n. تَصْلِيْب (K; [but this last, accord. to the TA, is trans. only;]) said of a thing, (S, Msh,) [and of a man,] It [and he] was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. أَشَدَّ; (S, A, Msh, K;*) contr. of لَانَ. (M, TA.) — [Hence,] صَلَبَتِ الأَرْضُ مِنْذُ أَغْوَامٍ † [The land has been hard by lying waste for years]; said of land that has not been sown for a long time. (A, TA.) — And صَلْب عَلَى المَالِ, inf. n. as above, † He was, or became, tenacious, or avaricious, of property, or the property. (M, L.) — [And صَلْب الشَّرَابِ, inf. n. as above, † The wine became strong. (حد)] صَلْب الشَّرَابِ is expl. in the S and L, in art. حَد, as meaning صَلَابَتُهُ. (M, K,) aor. 2, inf. n. صَلْب; (M;) and اصْطَلَبَهَا (M, K;) He cooked, (M,) or collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily matter, (M, K, TA,) to make use of it as a seasoning: (TA:) or صَلْب [alone] he extracted the grease, or oily matter, of bones, (S,) or he collected bones, and extracted their grease, or oily matter, (Msh,) to make use of it as a seasoning. (S, Msh.) — And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, صَلَبَ اللَّحْمَ, (M, K, TA,) and اصْطَلَبَ [alone], (M,) He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made its grease to flow. (M, TA.) — And, (K,) as Sh says, (TA,) صَلَبَهُ, aor. 2 and 2, (K, TA,) inf. n. صَلْب, (TA,) He, or it, burned him: (K, TA:) and صَلَبَتِ الشَّمْسُ The sun burned him [app. causing his sweat to flow]. (TA.) — And صَلَبَهُ, (S, M, A, Msh, K,) aor. 2, (M, Msh, K,) inf. n. صَلْب; (S, M, Msh;) and صَلَبَهُ, (M, K,) inf. n. تَصْلِيْب (K,) or the verb with tesheed is said of a pl. number; (S, A;) [He crucified him;] he put him to death in a certain well-known manner; (M, L;) he made him to be مَصْلُوب (K;) namely, one who had slain another; (Msh;) or a thief: (A:) from صَلَبَ العِظَامَ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — [Hence] صَلْبٌ in prayer means The placing the hands upon the flanks, in standing, and separating the arms from the body: a posture forbidden by the Prophet because resembling that of a man when he is crucified (إِذَا صَلَبَ), the arms of the man in this case being extended upon the timber. (TA.) — [Hence also,] صَلَبَ الدُّوَى (M, K,) and صَلَبَهَا (M,) He put upon the دَلْو [or leathern

bucket] what are called **صَلْبَان**, (M, L, K,) which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the **عُرْقُوتَان**. (M, L.) = **صَلَبَتْ عَلَيْهِ حُمَاهُ**, (S, M, A, Mgh, * K,) aor. **صَلَبَ**, (S,) His fever was continual, (S, A, Mgh, K,) and vehement: (S, A, K:) or was of the kind termed **صَلَب** [q. v.]. (M, TA.)

2. **صَلَبَهُ**, (inf. n. **تَصْلِيْبٌ**, TA,) He, or it, rendered it, or him, **hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy**. (S, M, K, TA.) El-Aashà says,

* مِنْ سَرَاةِ الْبَحَّانِ صَلَبَهَا الدُّوْ
* ضُرَّ وَرَعَى الْحَمَى وَطُولُ الْجِيَالِ *

(S, TA) i. e. [Than the back of the excellent she-camel] which the provender of cities, such as [the trefoil called] **قَت**, and date-stones, and the pasture of **El-Himè**, meaning **Himè Darceyeh**, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (S, TA.) — [Hence] one says, **صَلَبَ الشَّيْءُ بِحَبِّ الدَّادِي** [He made the beverage termed **نَبِيذ** to become strong by means of the grain called **الدَّادِي**]. (Mgh in art. **دَوْدُ**) = **صَلَبَ الرُّطْبُ**, (AA, S, K,) inf. n. **تَصْلِيْبٌ**, (AA, TA,) The ripe dates became dry: (AA, S, K:) and **صَلَبَتِ التَّمْرَةُ** the date became dry. (M, L.) — [Hence, perhaps, **صَلَبَ** is said in the K to be syn. with **صَلَبَ**: see 1, first sentence. = See also 1, latter half, in two places. —

صَلَبَ said of a monk, (M,) or **صَلَبُوا** (K, TA) said of monks, (TA,) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a **صَلِيْب** [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) — **التَّصْلِيْبُ** also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, **قَصَبَ قَطْعَ مَوْضِعِ التَّصْلِيْبِ مِنْهُ** [He cut off the place of the figuring of the cross, or crosses, from it]. (T, Mgh, TA.) And **صَلَبَ بَيْنَ عَيْنَيْهِ** occurs in a trad., meaning He made a mark like the cross between his eyes by a blow. (TA.) — Also A particular mode of wearing, or disposing, the [muffler called] **خِمَارٌ**, (M, K,) for a woman. (K.) One says of a woman, **صَلَبَتْ خِمَارَهَا** [She disposed her muffler cross-wise]. (TA.) And a man's praying **الْعِمَامَةَ صَلْبًا** [with the turban disposed cross-wise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4. **اَصْلَبَتْ**, (AA, K,) inf. n. **اَصْلَابٌ**, (AA, TA,) She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.)

5. **تَصَلَّبَ** † He acted, or behaved, with forced hardness, firmness, strength, vigour, hardness, courage, vehemence, severity, strictness, or rigour;

he exerted his strength, force, or energy; strained, or strained himself, or tashed himself severely; syn. **تَشَدَّدَ**; (A, TA;) which means **جَهْدَ نَفْسِهِ**; (L in art. **شَد**) **لِذَلِكَ** [for that]: (A:) said of a man. (TA.)

8: see 1, former half, in three places.

صَلَبٌ **Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy**; syn. **شَدِيْدٌ**; (S, A, Mgh, * K;) contr. of **لَيِّنٌ**; (M, TA;) as also **صَلِيْبٌ** and **صَلَبٌ** (S, M, A, K) and **صَلَبٌ**: (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] **صَلَابٌ**. (M, A.) — [Hence,] **صَلَبٌ** and **صَلَبٌ** (K,) or **مَكَانٌ** **صَلَبٌ** (M,) A rugged, stony place: (M, K:*) or **صَلَبٌ** signifies a rugged, extending place, of the earth or ground; and **صَلَبٌ**, a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is **أَصْلَابٌ**: (TA:) or **أَصْلَابٌ** signifies hard, extending, [tracts of] ground: (As, TA:) or hard and elevated [tracts of] ground: (IAar, TA:) and **مَكَانٌ صَلَبٌ**, a rugged, hard place: (Mgh:) the pl. (of **صَلَبٌ**, S) is **جَلَبَةٌ**. (S, M, K.) One says of land that has not been sown for a long time, **إِنِّهَا أَصْلَابٌ** † [Verily it has been hard by lying waste for years]. (A, TA.) — [Hence also,] **هُوَ صَلَبُ الْمَعَاجِمِ** † [lit. He is hard, &c., in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit; thus **صَلَبُ الْمَعَاجِمِ** is expl. in the S and K in art. **عَجَم**: and **صَلَبُ الْعُودِ** † [which means the same]. (A, TA.) And **صَلَبُ الْعَصَا** and **الْعَصَا صَلِيْبٌ**, applied to a tender of camels; [lit. Hard, &c., in respect of the staff;] meaning † hard, severe, or rigorous, in his treatment of the camels: Er-Rá'ee says,

* صَلِيْبٌ الْعَصَا بِأَدَى الْعُرُقِ تَرَى لَهُ
* عَلَيْهَا إِذَا مَا أَجْدَبَ النَّاسُ إِصْبَعًا *

[Hard, &c., having the veins of his limbs appearing: thou wilt see him to have a finger pointing at them, i. e. his camels, because of their good condition, when the people are afflicted with drought]. (M, TA. But in the S, in art. **صَبِع**, we find **صَلِيْبٌ** in this verse instead of **صَلَبٌ**.) — And [in like manner] **هُوَ صَلَبٌ فِي دِيْنِهِ** and **صَلَبٌ** † [He is hard, firm, or strong, in his religion]. (A, TA.) — And **جَرِيٌّ صَلَبٌ** (Lth, TA) or **صَلِيْبٌ** (M, L, TA) † A hard, or vehement, running. (Lth, M, L, TA.) — And **صَلَبٌ** † A vehement neighing. (Lth, TA.) And **صَوْتُ صَلَبٍ** † A vehement sound or cry or voice. (M, L, TA.) = Also, (S, M, A, Mgh, K,) and **صَلَبٌ** (Mgh, TA) and **صَلَبٌ** (S, M, A, K) and **صَالِبٌ** (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA,) The back-bone; i. e. the bone extending from the **كَاهِل** [or base of the neck] to the

عَجَب [or rump bone]; (M, A, K;) the bone upon which the neck is set, extending to the root of the tail [in a beast], and in a man to the **عَصَص** [or os coccygis]: (Zj in his “**Khalk el-Insán**.”), or a portion of the back: (S:) and any portion of the back containing vertebræ: (S, Mgh, TA:) [and particularly the lumbar portion; the loins:] and the back [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] **صَلَبَةٌ** and [of pauc.] **أَصْلَابٌ** and **أَصْلَابٌ**, (M, K,) each of which two is used in poetry in a sing. sense, as though every part of the **صَلَبُ** were regarded as a **صَلَبٌ** in itself, and **صَلَبَةٌ**, (M, TA,) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of **صَلَبَةٌ**. (TA.) Lh mentions, as a phrase of the Arabs, **هُؤُلَاءِ أَبْنَاءُ صَلْبَتِهِمْ** [These are the sons of their loins: because the sperma of the man is held to proceed from the **صَلَبُ** of the man, as is said in the Ksh &c. in lxxvi. 7]. (M. [See also a similar phrase in the Kur iv. 27.]) — [Hence **صَلَبٌ** is used as signifying The middle of a page, as distinguished from the **هَامِش** (or margin): and in like manner, of other things.] — [Hence, likewise,] **صَلَبٌ** signifies also **حَسَبٌ** [meaning † Rank or quality, &c.]: (AA, S, M, K:) and power, or strength. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

* إِجْلُ أَنْ اللَّهَ قَدْ فَضَّلَكُمْ
* فَوْقَ مَا أَحْكَى بِصَلْبٍ وَإِزَارَ *

† [Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that **صَلَبٌ** here signifies **حَسَبٌ**; (S;) and **إِزَارَ** here signifies **عَفَافٌ**: (S, M, TA:) but some expl. **صَلَبٌ** here by both **حَسَبٌ** and **قُوَّةٌ**: and some relate the latter hemistich otherwise, i. e.

* فَوْقَ مَنْ أَحْكَا صَلْبًا بِإِزَارَ *

meaning above such as binds the back with an **izár**. (M, TA:) And it is said in a trad., **إِنَّ الْمَغَافِيبَ صَلْبُ اللَّهِ مَقْلُوبٌ**, meaning † [Verily he who strives to overcome] the power of God [is overcome]. (TA.) — Also **Coitus** (**جِمَاعٌ**): because the sperma [of the man] issues from the part so called. (TA.)

صَلَبٌ, and its pl. **أَصْلَابٌ**: see **صَلَبٌ**, former half, in six places: = and see also **صَلِيْبٌ**, in two places.

صَلَبٌ A certain bird, (O, K,) resembling the **صَقْرٌ** [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.)

صَلَبٌ: see **صَلَبٌ**, near the middle.

صَلِيْبٌ: see **صَلَبٌ**, former half, in five places. — [Hence,] **مَاءٌ صَلِيْبٌ** † Water upon which cattle grow fat and strong and hard. (A, TA.) — And **عَرَبِيٌّ صَلِيْبٌ** † An Arabian of pure race: (A, Mgh, TA:) and **أَمْرَأَةٌ صَلِيْبَةٌ** † A woman of noble, or generous, origin. (A, TA.) = Also Grease, or oily matter, (S, M, A, Mgh, K,) of bones; (S,

M, * M_{sb};) and so **صَلَب**; (M, K;) which latter signifies also *ichor*, or *watery humour*, mixed with blood, that flows from the dead: (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] **صَلَب**. (K.) Hence, in a trad., the phrase **أَصْحَابُ الصَّلَبِ** [in the CK **الصَّلَبِ**] *Those who collect bones*, (K, TA,) when the flesh has been stripped off from them, and cook them with water, (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.) = Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, M_{sb}, K,) which they take as an object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] **صَلَبَان** (S, M, A, M_{sb}) and **صَلَب** (Lth, S, M) and [of pauc.] **أَصْلَب**. (M_{sb}.) — [And The figure of a cross upon a garment &c.: see **مُصَلَّب**.] — And A certain brand, or mark made with a hot iron, upon camels; (M, K;) which, as Aboob'alee says in the "Tedhkireh," is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the neck; being two lines, one upon [or across] the other. (TA.) — And i. q. **عَلَم** [as meaning A banner, or standard; properly, in the form of a cross]: (O, K:) En-Nábigah Edh-Dhubyanee is said to have thus called the **عَلَم** because there was upon it a **صَلَب** [i. e. a cross]; for he was a Christian. (O.) — [And hence, as Freytag says, (referring to the "Historia Halebi" and "Locman. Fabul." p. 1. 5. 8.) + An army of ten thousand soldiers.] — And **الصَّلِيبُ** is the name of *The four stars behind the asterism consisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus*: inconsiderately said by J to be behind **النَّوْأِيقِ** [which is α Lyrae]. (L, K, and so in the margin of some copies of the S.) [And Freytag says, (referring to Ideler Unters. p. 35,) that **الصَّلِيبُ** is the name of + *Stars in the head of Draco*.] — **صَلِيَان** of a leathern bucket: see 1, last sentence but one. = See also **مُصَلَّب**.

صَلَابَة inf. n. of **صَلَب**. (S, M, A, &c.) — [Using it as a subst. properly so called,] one says, **مَشَى فِي صَلَابَةٍ مِنَ الْأَرْضِ** [He walked, or went along, upon hard ground]. (A, TA.)

صَلِيبَةُ الرَّجُلِ *He who was, or those who were, in the loins (صَلَب) of the father [or ancestor] of the man*: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed **صَلِيبَةُ بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ**. (Mgh.)

صَلَب: see **صَلَب**, former half, in two places. — Also A hard stone, the hardest of stones. (TA.) — And Whetstones; (S, M, K, TA;) as also **صَلَبَة** (TA) and **صَلْبِي** (M, K, TA) and **صَلْبِيَّة** (S, M, K, TA:) [or a whetstone:] or [a thing] like a whetstone. (A.) — See also **صَلْبِي**.

Bk. I.

صَلْبَة: see the next preceding paragraph.

صَلْبِي: see **صَلَب**. — Also A spear-head sharpened; (S, TA;) and so **مُصَلَّب** (S,) or **صَلَب**: (TA:) [but this last is perhaps a mistranscription for **مُصَلَّب**:] or a thing polished and sharpened with whetstones: (K:) and **مُصَلَّب** signifies a spear sharpened with the **صَلْبِي** (M, TA,) or a spear-head sharpened upon the **صَلَب**, which is like the whetstone. (A.)

صَلْبِيَّة: see **صَلَب**.

صَلْبُون The **مِزْمَار** [or musical reed, or pipe]: (O, K:) or, as some say, the **قَصَبَة** [or tube] that is in the head of the **مِزْمَار** [app. meaning its mouth-piece]. (O.)

صَالِب A hot fever; contr. of **نَافِض** [which means "attended with shivering, or trembling"]: (S:) or a fever not such as is termed **نَافِض**: (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (M_{sb};) or a fever attended with **صُدَاع** [or headache]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the **صُدَاع** (L, TA:) it is masc. and fem.: one says, **أَخَذَتْهُ الْحُمَّى بِصَالِبٍ** [which may be rendered *Fever with burning heat, &c., seized him*] and **أَخَذَتْهُ حُمَّى صَالِبٍ** [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said **حُمَّى صَالِبٍ** and **حُمَّى صَالِبِي أَشَدَّ**. (MF, TA.) **صَالِبٌ حُمَّى** and **صَالِبٌ مِنْ نَافِضٍ** [My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) = See also **صَلَب**, in the middle of the paragraph.

صَوَلِب and **صَوَلِبِي** (Lth, O, K, TA,) in some of the lexicons **صَوَلِبِي** (TA,) *Seed that is scattered* (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough: (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

صَوَلِب } see the next preceding paragraph.
صَوَلِبِي }

مُصَلَّب A garment, or piece of cloth, figured with the resemblance of the **صَلَب** [or cross]: (S, M, TA:) or figured with a **صَلَب**: (A, M_{sb};) or figured with the resemblances of **صَلَبَان** [or crosses]. (TA.) [See 2.] — And A camel marked with the brand called the **صَلَب**; (M, A, TA;) as also **مُصَلَّب**: fem. of the latter with **ة**, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) — And An Abyssinian (**حَبَشِي**) marked with the figure of

the **صَلَب** [or cross] upon his face. (A, TA.) = See also **صَلْبِي**, in two places.

رُطْبٌ مُصَلَّبٌ (S, K,) and **تَمْرَةٌ مُصَلَّبَةٌ** (M,) [Ripe dates, and a date,] becoming, or having become, dry. (S, M, K.) When date-honey (**دُبْس**) has been poured on such dates, that they may become soft, they are termed **مُصَقَّر**. (S.) = **مَطَرٌ مُصَلَّبٌ** Vehement, injurious rain. (L, TA.)

مُصَلَّبٌ (M, A, M_{sb}, K) and **صَلِيبٌ** (M, A, K) [Crucified;] put to death in a certain well-known manner: (M:) applied to a slayer of another, (M_{sb};) or to a thief. (A.) [See 1, latter half.] — See also **مُصَلَّبٌ عَلَيْهِ** Affected by a continual and vehement fever; (S, TA;) or by a fever such as is termed **صَالِب**. (TA.)

صَلَت

1. **صَلَت**, aor. **صَلَّتْ**, inf. n. **صَلُوتَةٌ**, said of the **جَبِين** [or side of the forehead], *It was such as is termed صَلَت* [i. e. conspicuous, or clear, or fair; &c.]: (S, K:) or he (a man) was such as is termed **صَلَت** in respect of the **جَبِين** (S, * K, * TA,) or of the face, or of the cheek. (TA.) [Accord. to the S and K, the verb is app. said of the **جَبِين**: accord. to the TA, of a man.] = **صَلَّتَهُ** (S,) aor. **صَلَّتْ**, (TK,) inf. n. **صَلَّتْ** (K,) *He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him; namely, a horse; syn. رَكَضَهُ*. (S, K, *) — And *He poured it forth; namely, what was in the cup, or bowl*. (S.) = **يَصْلِتُ يَصْلِتُ** **جَاءَ يَبْلِنُ يَصْلِتُ**, *He brought milk, and broth, having much water*, (T, S, M,) with little oily, or greasy matter. (T, S.)

3. **مُصَالَتَةٌ** signifies *The taking to oneself a verse of another poet without altering anything in it*. (Har p. 267. [But this I believe to be post-classical.]

4. **اَصْلَت سَيْفَهُ** *He drew his sword from the scabbard*. (S, M, A.)

7. **اِنْصَلَتْ** *He advanced with a penetrative energy, and outstripped; syn. مَضَى, and سَبَقَ*; (K;) or so **اِنْصَلَتْ فِي سَبِيهِ** [i. e., in his pace]: (S:) *he outstripped; syn. تَجَرَّدَ*; and *he was quick, or he hastened, in his pace, or going*. (TA.) One says of the eagle (**العُقاب**), **اِنْصَلَّتْ اِنْصَلَّةً** [It was swift in making a stoop]. (A. [This meaning is there indicated by the context.]) — **اِنْصَلَتْ يَعْذُو** *He hastened in some measure, running*: and so **اِنْكَدَر يَعْذُو** (A'Obeyd, TA.) — **اِنْصَلَّتِ السَّحَابَةُ** + *The cloud was going to rain*. (TA, from a trad.)

صَلَّت, applied to the **جَبِين** [or side of the forehead], *Conspicuous, or clear, or fair*; syn. **وَاضِحٌ**: (S, A, K:) *open, or uncovered, and even*: (M, K:) or *smooth*: (TA:) *anything bare; and open, or uncovered*: (IAar, TA:) *wide, even, and beautiful, or comely*. (ISH, TA.) One says **رَجُلٌ صَلَّتَ الْجَبِينِ** *A man conspicuous, or clear,*

or fair, in respect of the **جَبِين**: (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khālid Ibn-Jembeh, TA:) or even: (A'Obeyd, TA:) or hard. (IAgr, TA.) And **رَجُلٌ صَلَتْ وَجْهَهُ وَالْخَدَّ** A man conspicuous, or clear, or fair, in respect of the face and of the cheek. (TA.) And **فَلَانٌ يَكُونُ الْأَسْوَدَ صَلْتًا** [Such a one makes the black to be white, or fair]. (TA.) — Also, and **صَلَتْ**, (M, K,) and **صَلِيَتْ**, applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penetrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it: (A:) but some say that a sword is not termed **صَلَتْ** unless long: (TA:) or **صَلِيَتْ** may have the same meaning as **صَلَتْ**, i. e. unsheathed: (S:) accord. to AA, **صَلَتْ** applied to a sword and to a knife and to a needle means having no sheath. (TA.) And one says, **ضَرَبَهُ بِالسَّيْفِ صَلْتًا** (S, M, A) and **صَلْتًا** (S, M) He smote him with sword unsheathed. (S, M, A.) — **صَلَتْ** applied to a man, as also **صَلْتِي** and **صَلْتِي** (S, M, K) and **صَلْتِي** and **صَلَاتِي** (S, K,) pl. [of the last] **صَلَاتِي** (S,) Hard, firm, strong, or hardy, (M,) sharp, or penetrating, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) light in clothing: (M:) and [in like manner] **صَلْتَانٌ** signifies sharp, or penetrating, and quick (**مَنْصَلْتٌ**), in his affair. (Ham p. 536.) — See also **صَلْتَانٌ** below. — And see **صَلْتٌ**. — **صَلْتُ أَبُو الصَّلْتِ** is a surname of The **حِدَاةٌ** [or kite]. (TA in art. **حِدَاةٌ**.)

صَلْتُ (S, M, K) and **صَلْتُ** (M, K) A large knife: (S, M, K:) or an unsheathed knife: (M:) pl. **أَصْلَاتٌ**. (S, M.) — For the former, see also **صَلْتُ**.

صَلْتُ A thief, or robber: (K:) formed by transposition from **لَصْتُ**. (TA.)

صَلْتَانٌ, applied to a man, and to an ass, Strong, and hard, firm, or hardy: pl. **صَلْتَانٌ**: (M:) or, applied to a man, as expl. above voce **صَلْتُ**, q. v.: (Ham p. 536:) and, applied to an ass, strong: (S: [in some copies of which, for **مِنْ** **الْحِمَارِ**, meaning **مِنْ** **الْحَبَرِ**, we find **الْحِمَارِ**, whence an error in the Lexicon of Golius:] and, applied to a horse, brisk, lively, or sprightly, and sharp of spirit: (S, K;) and so applied to a man; like **فَلْتَانٌ** (T and TA in art. **فَلْتٌ**;) and, accord. to Aṣ, applied to an ass, smooth, having short hair: (TA:) or sometimes it means having no hair upon him; and so **صَلْتُ**. (Ham p. 536.) — [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of leaping, springing, or bounding. (M.)

صَلْتُ: see **صَلْتُ**.

صَلِيَتْ: see **صَلْتُ**, in two places.

صَلْتِي } see **صَلْتُ**.
صَلْتِي }

صَلْتُ: see **صَلْتُ**. — **صَلْتُ الْعُنُقِ** [app. applied to an ass] Having the neck stretching out, and smooth, or with short, or little, hair upon it. (Aṣ, TA.)

صَلْتُ: see **صَلْتُ**, in two places. — Also, applied to anything, Quick, or swift. (M, TA.) — Applied to a river, or rivulet, † Vehement in its manner of running. (A, TA.)

صَلَح

1. **صَلَحَ**, (S, Mgh, Mṣb, &c.,) aor. **صَلَحَ**, (S, MA, Mgh, Mṣb,) the well-known form, though omitted in the K, (TA,) and **صَلَحَ**, (MA, K, Mṣb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. **صَلُوحٌ** (S, MA, Mgh, Mṣb, K* [in the CK **الصَّلُوحُ** is erroneously put for **الصَّلُوحُ**]) and **مَصْلَحَةٌ** (S, MA, Mgh, Mṣb, K*) **صَلَحَ** (MA;) and **صَلَحَ**, aor. **صَلَحَ**, (S, MA, Mgh, Mṣb, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. **صَلَاحٌ** and **صَلَاةٌ**, (MA,) or **صَلَاحَةٌ**; (TA;) said of a thing, (S, Mgh, Mṣb,) and of a man, (TA,) It, and he, was, or became, good, incorrupt, right, just, righteous, virtuous, or honest; it was, or became, in a good, incorrupt, sound, right, or proper, state, or in a state of order; he, or it, thrived; contr. of **فَسَدَ** [i. e. **فَسَدَ** and **فَسَدَ**]; (MA; [and S and A and Mgh and K by implication; see **صَلَاحٌ** below;]) in Pers. **نیک شد**; (MA;) [and **صَلَاحٌ** signifies the same, for] **صَلَاحٌ** and **صَلَاحٌ** both signify in Pers. **نیک شدن**. (KL.) One says, **صَلَحَتْ حَالُ فُلَانٍ** [The state, or condition, of such a one became good, right, or proper]. (A, TA.) — [Hence,] **هَذَا أَدِيمٌ يَصْلُحُ لِلتَّغْلِ** [This is leather that is suitable for the sandal]. † [This is leather that is suitable for the sandal]. (A.) And **هَذَا الشَّيْءُ يَصْلُحُ لَكَ** † This thing is suitable to thee; or fit, or meet, for thee. (S, K,* TA.) And **فُلَانٌ لَا يَصْلُحُ لِصَحْبِكَ** [Such a one is not fit for being thy companion]. (A.)

3. **صَالَحَ**, (A, Mṣb, K,) inf. n. **صَلَاحٌ** (S, Mṣb, K) and **مَصْلَحَةٌ**, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Hāzim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: for] **مَصْلَحَةٌ** is the contr. of **مَخَاصِمَةٌ**. (Mgh.) And **صَالَحَهُ عَلَى كَذَا** He made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing. (MA.) And **صَالَحَهُ عَلَى بَعْضِ مَا لَهُ** [He compounded with him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor. (Mgh in art. **ضَغَطٌ**.) And **صَالَحْتُ بَيْنَ الْقَوْمِ**, inf. n. **مَصْلَحَةٌ**, I made peace, or a reconciliation, between the people, or party; syn. **لَاَعْنَتُ**. (Mṣb in art. **لَاَمَةٌ**. [See also 4.]])

4. **إِصْلَاحٌ**, (A, Mgh, Mṣb, K,) inf. n. **إِصْلَاحٌ**, (S, A,) and quasi-inf. n. **صَلَاحٌ**, (L in art. **لَقَحٌ**),

said of a man, (A, Mṣb,) and of God, (TA,) [and of a thing,] He, and it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of **أَفْسَدَهُ**. (S,* K. [And so by implication in the Mgh &c.]) One says, **أَصْلَحْتُ الْقَدْرَ بِاتَّابِلٍ** [I made good, qualified properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking]. (Mṣb in art. **تَبِلٌ**.) And **أَصْلَحْتُ السَّقَاءَ بِالرَّبِّ** [I seasoned the skin with rob, or inspissated juice]. (S in art. **رَبٌّ**.) And **أَصْلَحْتُ بَيْنَ الْقَوْمِ** [in which the **الْأَمْرُ** is understood, so that the meaning is I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or] I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accommodation, or an adjustment; [or I adjusted the affair;] between the people, or party. (Mṣb.) And **سَعَى فِي إِصْلَاحِ ذَاتِ الْبَيْنِ** [He laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people]. (A.) One says also, **إِصْلَحَ إِلَى الدَّابَّةِ**, (TA,) **إِصْلَحَ الدَّابَّةَ**, (T, A, Mgh, TA,) the latter because **إِصْلَحَ** implies the meaning of **أَحْسَنَ**, (Mgh,) † He acted well to the beast, (T, A, TA,) and put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it. (A, TA.) And **إِصْلَحَ إِلَيْهِ** † He acted well to him, did good to him, or benefited him. (K, TA.) And **إِصْلَحَ** [alone] † He did that which was good, right, or just. (Mṣb.)

6. **إِصْلَاحًا** and **تَصَالِحًا** &c.: see 8, in four places.

7. **أَصْلَحَهُ** [quasi-pass. of **أَصْلَحَ**]; thus signifying It became rectified, &c.: see **تَشَعَّبَ**. (K in art. **شَعَبٌ**.)

8. **إِصْلَاحًا**, (S, A, K,) and **تَصَالِحًا**, (S, K,) and **إِصْلَاحًا**, (S, A, K,) and **تَصَالِحًا**, (S, K,) [the last a var. of **تَصَالِحًا**,] all signify the same, (TA,) and **تَصَالِحُوا**, (Mgh,) [They two, (i. e. two persons or two parties,) and] the people, or party, made peace, or became at peace or reconciled, [each with the other, and] one with another: (Mṣb:) **إِصْطِلَاحٌ** is the contr. of **إِخْتِصَامٌ** and **تَصَالِحٌ** is the contr. of **تَخَاصُمٌ**. (Mgh.) — And **أَصْطَلَحُوا عَلَى أَمْرٍ** They (a particular class of persons) agreed together, or among themselves, respecting a particular thing. (El-Khafājee, MF.) — [Hence,] **إِصْطِلَاحٌ** signifies also The agreement of a people to name a thing by any name turned from the primary application. (KT.) — And [as an inf. n. used in the sense of

a pass. part. n., for مُصْطَلَحٌ عَلَيْهِ, [Conventional [or technical] language; and a conventional [or technical] term: opposed to تَوْقِيفٌ and نَعْتٌ (Mz 1st نوع.)

10. **اِسْتَصْلَحَ** is the contr. of **اِسْتَفْسَدَ** (S, L, K;): [i. e. it signifies *He regarded, or esteemed, a thing good, incorrupt, right, just, or the like; as expl. in the TK; and in like manner, a man. — He wished, or desired, a thing to be good, incorrupt, right, just, &c.; as in the TK; and in like manner, a man. — And He sought to render good, incorrupt, &c. — And hence, He treated in such a manner as to render well affected, or obedient.*] = Also *He sought to do good or to act well [إِلَى فُلَانٍ to such a one]. (KL.) — And He sought peace, or concord. (KL.) — And It happened well. (KL.) — See also 1.*

صُلْحٌ a subst. from مُصَالَحَةٌ (S, Mṣb, KT,) syn. with the latter; (Mgh;) masc. and fem.; (S, K;): *Peace, reconciliation, or agreement, (Mgh, Mṣb, K, KT, TA,) after contention: and in the law it means a compact to give over, or relinquish, contention. (KT.) One says, وَقَعَ بَيْنَهُمَا صُلْحٌ (A, TA) Peace, or reconciliation, took place between them two. (TA.) [And أَخَذَ صُلْحًا It (a fortress or the like) was taken peacefully, or by surrender.] — Also That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace. (Mgh.) — And A party at peace with others. (TA.) You say, هُمْ تَنَا صُلْحٌ They are [a party] at peace with us. (A, TA.) And you say also قَوْمٌ صُلُوحٌ A people, or party, who are at peace: the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also صَالِحٌ.])*

صِلْحٌ: see **صَالِحٌ**.

صَلَحٌ an inf. n. of **صَلَحَ** (MA, Mgh, Mṣb) and of **صَلَحَ** (MA): [used as a simple subst., it signifies *Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty; &c.: see 1; contr. of فَسَادٌ* (S, A, Mgh, K;): as also **صُلُوحٌ** (K, TA: [the **صُلُوحُ** in the CK being a mistake for **الصُلُوحُ**]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — Also quasi-inf. n. of 4. (L in art. لَقَّحَ.) — And [hence,] *A thing that is good, and right. (Mṣb.)* See also **مَصْلَحَةٌ** = **صَلَاحٌ**, like **قَطَامٌ**, is a name of *Mekkeh*; (S, A, K;): either from **الصُّلْحُ** or from **الصَّلَاحُ**; (TA;): and sometimes it is perfectly decl. [pronounced **صَلَاحٌ**]. (S, K;.)

صُلُوحٌ: see **صُلْحٌ**, and **صَلَاحٌ**: — and see also **صَالِحٌ**.

صَالِحٌ: see what next follows.

صَالِحٌ (MA, L, Mṣb, K;), from **صَلَحَ** (MA;): and **صَالِحٌ** (IAar, L, K;), from **صَلَحَ** (MA;):

and **صَلَحَ** (K;): applied to a thing, (Mṣb,) and to a man, (MA,) *Good, incorrupt, right, just, righteous, virtuous, or honest; &c.; [see 1; contr. of فَاسِدٌ] (MA, L, K;): pl. صَالِحَاءُ [accord. to general analogy of **صَالِحٌ**, and app. applied only to rational beings, like **صَالِحُونَ** and **صُلُوحٌ** [q. v.; this being said by some to be a pl. of **صَالِحٌ**; and by others, to be originally an inf. n.; like as is said of **شُهوْدٌ**]. (L.) One says **رَجُلٌ صَالِحٌ** [A man good, incorrupt, &c., in himself], **مِنْ قَوْمٍ صَالِحَةٍ** [of a people good, incorrupt, &c.]. (L.) And **هُوَ عَلَى حَالَةٍ صَالِحَةٍ** [He is in a good, right, or proper, state or condition]. (TA.) — [Hence,] **صَالِحٌ** signifies also + *Suitable, fit, or meet: so in the saying, هُوَ صَالِحٌ لِلْوَلايَةِ [He is fit for the office of prefect, or the like]. (Mṣb.) — And † Much, copious, or frequent: one says **مَطَرَةٌ صَالِحَةٌ** † A copious rain. (Yaakooob, L, TA.) And hence the saying of IJ, **أُبْدِلْتُ النَّارَ**, meaning † *is substituted for* [و] frequently. (TA.) — The **ل** in **صَالِحٌ** is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written **صالح**, or more properly **صَلِحٌ**]. (Durrat el-Ghowwās in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)**

صَالِحَةٌ [a subst. from **صَالِحٌ**, made so by the affix **ة**; *A good deed or action; an act of beneficence; a benefit*]. One says, **لَا تُعَدُّ صَالِحَاتُهُ** [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And **أَتَتْني صَالِحَةٌ مِنْ فُلَانٍ** [A benefit came to me from such a one]. (TA.)

إِصْطِلَاحٌ [for **مُصْطَلَحٌ عَلَيْهِ**: see 8, last sentence].

إِصْطِلَاحِيٌّ Conventional [or technical] language: opposed to **تَوْقِيفِيٌّ** and **نَعْتِيٌّ** (Mz 1st نوع.)

مُصْلِحٌ [act. part. n. of 4, q. v.]. One says, **رَجُلٌ مُصْلِحٌ فِي أُمُورِهِ وَأَعْمَالِهِ** [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

مَصْلَحَةٌ *A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good; [and hence it may often be rendered simply an affair, when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of مَفْسَدَةٌ* (S and Mṣb and K in art. فَسَدَ) *a good, right, or virtuous, affair; (KL;): a thing that is good and right; syn. † صَلَاحٌ* [q. v.]: pl. **مَصَالِحٌ**.

(S, A, Mṣb, K.) One says, **نَظَرَ فِي مَصَالِحِ النَّاسِ** [He considered the things that were for the good of the people]. (A, TA.) And **هُمُ مِنْ أَهْلِ الْمَصَالِحِ** [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.)* And **فِي الْأَمْرِ مَصْلَحَةٌ** *In the affair is that which*

*is good: (Mṣb:): [or a cause of good.] And رَأَى الْإِمَامُ الْمَصْلَحَةَ فِي كَذَا The Imām saw what was good and right [or what was conducive to good] in such a thing. (TA.) — It is also an inf. n. of **صَلَحَ**. (MA.)*

مُتَصَلِّحٌ *A place, of a garment [&c.], that is to be repaired, or mended; syn. مُتَرَدِّمٌ* (T in art. رَدِمَ.)

صَلَحَ

1. **صَلَحَ سَمْعُهُ**, [and app. **صَلَحَ** alone,] aor. ʿ, (L,) inf. n. **صَلَحَ**; (S, A, L;): as also **صَلَحَ**; (IAar, L;): [the former of the dial. of El-Koofeh, and the latter of that of El-Basrah; (see **أَصْلَحَ**);] *He was, or became, deaf, so as not to hear at all. (S, A, * L.)* **صَلَحَ كَصَلَحِ النُّعَامِ** [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) = **صَلَحَتْ جِلْدُهُ** is said of a serpent (**حَيَّةٌ**) [meaning *It cast off its slough: like صَلَحَتْ*]. (TA.) — And **صَلَحَهُ**, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like صَلَحَهُ; or] it extended over the whole of his body. (TA.)

6. **تَصَالَحَ عَلَيْنَا** *He feigned himself totally deaf to us; (K, * TA;): as also تَصَالَحَ*, with **ج**. (TA.)

9. **اَصْلَحَ**, inf. n. **اَصْلِخَ**, *He (a man, TA) lay upon his side. (K, TA.)*

دَاهِيَةٌ صُلُوحٌ *A destructive calamity. (K.)*

أَسْوَدَ سَالِحٌ q. v. *A certain species of serpents, that casts off its slough. (AHat, L.) — And جَرَبَ صَالِحٌ q. v. [i. e. *Excoriating mange or scab*]: (K, TA:): it is such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body. (TA.)*

أَصْلَحَ (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Basrah and the Arabs of that region say **أَصْلَحَ** (IAar, TA,) *Deaf: (Fr, A'Obeid, TA:): or deaf so as not to hear at all: (S, K, TA:): or very deaf: (Mgh:):* or **أَصْرَأَصْلَحَ** has this last meaning. (IAar, TA.) Fr said, (S,) **كَانَ الْكَمَيْتُ أَصْرَأَصْلَحَ**, meaning *El-Kumeyt was deaf so as not to hear at all. (S, A.)** = Also A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: like **أَصْلَحَ**]: fem. **صَلَحَاءُ**: and pl. **صَلَحَى**. (K.) — And **أَصْلَحَتْ** [the malignant species of leprosy termed] **بَرَصٌ**. (TA.)

صَلَدَ

1. **صَلَدَتْ** and **صَلَدَتْ**, [inf. ns. of which the verb is **صَلَدَ**,] used in relation to a stone [&c.], signify *The being hard and smooth. (M.)* [And **صَلَدَتْ** has a similar meaning.] You say, **صَلَدَتْ الْأَرْضُ**, *The land was, or became, hard: and أَصْلَدَتْ*, *The land was, or became, hard:*

(K:) or † so that it produced no plants, or herbage: (TA:) and صَلَدَ الْكَانَ, and صَلَدَ (M, TA,) the place was, or became, hard: (TA:) or † produced no plants, or herbage. (M.) And صَلَدَ الْجَبَلُ عَلَيْهِ صَلَدٌ, aor. =, inf. n. صَلَدٌ; and صَلَدٌ [aor. =,] inf. n. صَلَدَةٌ and صَلَوْدٌ; The mountain, or rock, baffled him, namely, a well-digger, [by its hardness,] and resisted his efforts. (M.) — [Hence,] صَلَدَ الزُّنْدُ (M, K, and so in some copies of the S,) aor. =, inf. n. صَلَدٌ; (M;) or صَلَدٌ, with kesr to the ل, aor. =, inf. n. صَلَوْدٌ; (AZ, S;) The زَنْد [or piece of stick, or wood, for producing fire] gave a sound without emitting fire; (S, M, K;) and صَلَدٌ signifies [the same, or] it emitted no fire. (Ham p. 407.) — And [hence,] صَلَدَتْ زُنَادُهُ [lit. "His pieces of stick, or wood, for producing fire, gave a sound without emitting fire"] means † He was, or became, niggardly, tenacious, penurious, or avaricious: (AA, L, TA:) and صَلَدٌ, alone, aor. =, (M, A, K,) inf. n. صَلَدَةٌ; (M, A;) and صَلَدٌ, (M, A,) aor. =, (M,) or =, (A,) inf. n. صَلَدٌ, (M,) or صَلَوْدٌ; (A;) and صَلَدٌ, inf. n. صَلَدٌ; (K;) signify the same: (M, K:) or he was, or became, very niggardly &c. (A.) — And صَلَدَتْ صَلَعَتُهُ, or صَلَعَتُهُ, (accord. to different copies of the K, in the TA the former,) The bald place on the front of his head shone, or glistened. (K, TA.) صَلَدٌ is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) — And one says, جَاءَ بِمَرْقٍ يَصْلُدُ, and يَلْبَنُ يَصْلُدُ, meaning He brought broth, and milk, containing little oily, or greasy, matter, and much water: for يَصْلُدُ. (T in art. صلت.) — صَلَدَتْ أُنْيَابُهُ His canine teeth caused a grating sound to be heard. (K, TA.) — صَلَدَ بِيَدَيْهِ He clapped with his hands. (M.) — صَلَدَتْ الدَّابَّةُ, aor. =, (K,) inf. n. صَلَدٌ, (TA,) The beast beat the ground with its fore feet in its running. (K.) — صَلَدٌ, (M,) or صَلَدٌ, (K,) aor. =, inf. n. صَلَدٌ, said of a mountain-goat, (M,) He ascended the mountain. (M, K.) — تَصْلُدُ, [or probably تَصْلُدُ], said of a wild cow or wild ox (بَقَرَةٌ وَحْشِيَّةٌ), in a verse ascribed to a Hudhalee, [but not found by SM in the Deewán of the Hudhalees,] is expl. as meaning She, or he, stands erect. (TA.) =

2: see the preceding paragraph.

4. اَصْلَدُ: see 1, in three places. — Also † He (a man) failed to produce fire with his زَنْد [or piece of stick, or wood, used for that purpose]. (S, A.) — And اَصْلَدَ زَنْدُهُ † He made his زَنْد to give a sound without emitting fire. (M, TA.) And † He (God) caused his زَنْد to emit no fire. (A.) And سَأَلَهُ فَأَصْلَدَ † He asked, or begged, of him, and found him niggardly: thus related on the authority of IAAr; but by rule it should be فَأَصْلَدَهُ. (M.)

صَلَدٌ Hard and smooth; (S, M, A, K;) as also صَلَدٌ (K) and صَلَوْدٌ (M) and صَلِيدٌ (A) and صَلَدٌ (M;) applied to a stone; (S, M, A;)

and so the first applied to land or ground (أَرْضُ); (S;) and to a solid hoof, as also صَلِيدٌ and صَلَوْدٌ, which last is of the measure فَعَالٌ accord. to Kh, but فَعَالٌ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning smooth and tough; (L;) and to a head, as also صَلَوْدٌ, (M,) or thus applied meaning † upon which no hair grows: (A:) and صَلَوْدٌ, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] hard: (M:) the pl. of صَلَدٌ (M, L) and of صَلَوْدٌ (M) is أَصْلَادٌ. (M, L.) — Also applied to a place, (مَكَانٌ, M,) and صَلَدٌ applied to land, (أَرْضُ, A,) † That produces no plants, or herbage. (M, A.) And أَصْلَادُ الْجَبِينِ † The part of the side of the forehead upon which is no hair: likened to smooth stone. (A Heyth.) — [Hence,] صَلَدٌ and صَلَوْدٌ † A stone that will not emit fire: (L, TA:) and زَنْدٌ صَلَوْدٌ (M, A) and صَلَدٌ and صَلَوْدٌ (M) [and صَلَدٌ] † [A piece of stick, or wood, for producing fire] that gives a sound, (M,) not emitting fire: (M, A:) and عَوْذٌ صَلَدٌ † Wood, or a stick, from which fire cannot be produced. (T, L, K,*) — And قَرَسٌ صَلَدٌ (K) and صَلَوْدٌ (S, M, A, K) † A horse that does not sweat: (S, A, K:) such a horse is discommended: (K:) or slow to sweat: or having little seminal fluid: and slow in impregnating. (M.) — And رَجُلٌ صَلَدٌ (M) and صَلَوْدٌ (M, A) and أَصْلَدٌ (S, M, A, K) † A niggardly, tenacious, penurious, or avaricious, man: (S, M, K:) or a man very niggardly &c. (A.) — And نَاقَةٌ صَلَدَةٌ † A hardy, strong, enduring she-camel. (K.) And خَيْلٌ صَلَدٌ † Hard, hardy, or strong, horses. (A.) [And صَلَدٌ, also, signifies Robust, or strong. (Freytag, from Jereer.)]

صَلَدٌ: see صَلَدٌ, first sentence.

صَلْدَاءٌ and صَلْدَاءَةٌ Rugged and hard ground, (ISK, K,) † that produces no plants, or herbage. (ISK.)

صَلِيدٌ: see صَلَدٌ, first sentence.

صَلِيدٌ: see صَلَدٌ, last sentence.

صَلَوْدٌ: see صَلَدٌ, in six places. — Also, applied to a well, Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts. (M.) — † A she-camel having little, or no, milk; as also صَلَدٌ: (S, A, K:) and the latter, [which in the former case is written in some copies of the K with ة,] that has brought forth and has no milk. (K.) [But this is said in the TA to be a repetition.] — † A woman in whom is little, or no, good: or hard, having no compassion in her heart. (M.) — † A cooking-pot (قِدْرٌ) slow to boil. (S, M, A, K.) — A beast (دَابَّةٌ) that beats the ground with its fore feet in its running. (TA.) — One who ascends a mountain by reason of fear; (K, TA;) as also صَلَدٌ: (TA:) [or] a mountain-goat that ascends the mountain. (M.) — And Alone, apart from others, or separate; (A, L, K;) as also صَلِيدٌ. (K.)

صَلِيدٌ: see صَلَدٌ, first sentence: — and صَلَوْدٌ, last sentence. — Also A shining, gleaming, or glistening. (K.)

صَلَادٌ: see صَلَدٌ, in two places; and مُصْلَدٌ.

صَلَاوِدٌ: see صَلَدٌ, first sentence, in two places.

صَلَوْدٌ: see صَلَدٌ, first sentence.

صَالِدٌ: see صَلَدٌ. — أَثْيَابٌ صَالِدَةٌ Canine teeth causing a grating sound to be heard; (K, TA;) as also صَوَالِدٌ, (K, TA,) which is the pl. (TA.)

أَصْلَدٌ: see صَلَدٌ, first sentence: — and see the same also near the end of the paragraph.

لَيْسَ بِمُصْلِدِ الْقَنْجِ: see صَلَدٌ. — [Hence,] one says, لَيْسَ بِمُصْلِدِ الْقَنْجِ [lit. He is not one whose wood gives only a sound when one endeavours to produce fire from it; meaning † he is not one who ungenerously refuses when asked]; an expression of praise; (TA in art. كسر.) and [in like manner] لَيْسَ بِصَلَادٍ الْقَنْجِ. (TA in art. هش.) = Also Milk milked into a greasy vessel, and therefore without froth. (K.)

مِصْلَادٌ: see صَلَدٌ: — and صَلَوْدٌ, in two places.

صَلَط

2. تَصْلِطُ, inf. n. صَلَطَهُ اللَّهُ عَلَيْهِ, a dial. var. of سَلَطَهُ, q. v. (Ibn-'Abbád, K.)

صَلَع

1. صَلَعٌ, aor. =, (Msb, K,) inf. n. صَلَعٌ, (S, O, Msb, K, TA,) He (a man, S, O, K) was, or became, bald in the fore part of the head: (S, O, Msb, K:*) but in the Msb it is said in this sense of the head: or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA.) [See also جَلَعٌ and جَلَحٌ.] Accord. to Ibn-Seenà, the baldness termed صَلَعٌ does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) — [Hence,] صَلَعَتِ الْعُرْطَةُ, inf. n. as above, † The عُرْطَةُ [a species of mimosa] dropped the heads of its branches: and had them eaten by the camels. (TA.) — See also 7. = صَلَعٌ رَأْسُهُ [perhaps a mistranscription for صَلَعٌ رَأْسُهُ and primarily signifying He made his head bald in the fore part:] † he shaved his head. (Z, TA.) = صَلَعٌ said of such as is termed عَذْيُوطٌ, [but the verb in this sense is probably صَلَعٌ, (see this latter,)] He voided his ordure (أَحْدَثَ) on the occasion of جِمَاعٍ. (TA.)

2. صَلَعٌ: see above, last sentence but one. — صَلَعَتِ الْحَيَّةُ † The serpent came forth from concealment (بَرَزَتْ) without any earth, or dust, upon it. (Ibn-'Abbád, O, K, TA.) [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.] = صَلَعٌ, inf. n. تَصْلِيعٌ, (said of a man, IAAr, TA,) i. q. أَعْدَرٌ

[meaning *He voided his ordure*: see **تَصْلَعُ** as a subst., below; and what here follows]. (IAar, K, TA.) And **صَلَعٌ فَلَانٌ**, (inf. n. as above, TA.) *Such a one put his hand evenly expanded (K, TA) on the ground (TA) and voided his ordure or his ordure in a thin state (صَلَعٌ): (K, TA:) thus expl. by Lth. (TA.)* See also 1, last sentence.

5. **تَصَلَّعَتِ السَّمَاءُ** † *The sky became bared by the disruption of its clouds. (TA.)* — See also what next follows.

7. **انصَلَعَتِ الشَّمْسُ** † *The sun rose, or began to rise: syn. بَزَغَتْ or culminated: or came forth from the clouds, (O, K, TA,) appearing in the time of intense heat, with nothing intervening and concealing it; (TA;) and so تَصَلَّعَتْ, (O, K, TA,) and صَلَّعَتْ [or more probably صَلَّعَتْ]. (TA.)*

[8. **اصطَلَع**, accord. to Reiske, as stated by Freytag, signifies *He, or it, was defiled, or polluted; "conspurcatus fuit:"* but he names no authority.]

صَلَعٌ *Baldness in the fore part of the head: (S, O, Mṣb, K;) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA.)* [See **صَلَعٌ**, of which it is the inf. n.: and see also **جَلَعٌ**.] — Also a dial. var. of **صَلَعٌ**, q. v. (TA.) — One says also, **صَلَعَكَ لِأَقِيمَنَّ صَلَعَكَ** meaning *[I will assuredly straighten] thy [natural] crookedness; like صَلَعَكَ. (TA in art. ضَلَع, from the T and M.)*

صَلَعَةٌ } see what next follows.
صَلَعَةٌ }

331 **صَلَعَةٌ** *A place of baldness such as is termed صَلَعٌ; (S, O, Mṣb, K;) as also صَلَعَةٌ; (S, O, K;) and صَلَعَةٌ is said to be a contraction of the first, (O, Mṣb,) by Lth. (O,) but it is disallowed by the thoroughly learned. (Mṣb.)*

صَلَاعٌ, (O, K,) accord. to Ibn-'Abbād, with keṣr, (O,) like **كُتَابٌ**, (K,) in the L [written] with ḍamm, (TA.) *The heat of the sun. (O, K.)*

صَلِيعٌ: see **أَصْلَعٌ**. — [Hence,] † *A mountain having upon it no plants, or herbage. (O, K, TA.)*

صَلِيعَةٌ: see **أَصْلَعٌ**, in six places.

صَلَعٌ: see **صَلَاعٌ**. — Accord. to Aṣ, (S, O, TA,) † *A place that produces no plants, or herbage; (S, O, K, TA;) whether it be a mountain or land; (TA;) from صَلَعٌ in relation to the head; (S, O, TA;) and صَلَعٌ is also syn. with صَلَعٌ in the sense expl. above. (TA.)* And [the n. un.] **صَلَعَةٌ** signifies *A smooth rock. (TA.)*

صَلَاعٌ, (S, O, K,) or **صَلَعٌ**, (K,) or the latter also, which is app. a contraction of the former, (S, O,) † *Broad, (S, O, K, TA,) hard, (K, TA,) smooth, (TA,) rock: (S, O, K, TA:) n. un. of the former, S, O, [and of the latter also,] with ḍ.* (S, O, K.)

صَوْنَعٌ: see the next paragraph.

أَصْلَعٌ, applied to a man, (S, O, Mṣb,) *Bald in the fore part of the head; (S, Mgh, O, Mṣb, K;) denoting more than أَجْلَحُ: (Mgh:) or bald in the fore part of the head to the hinder part thereof: (TA:) and likewise, (TA,) or accord. to Aṣ, (O,) bald in the middle of the head: (O, TA:) and applied also to a head, (Mṣb, TA,) meaning bald in the fore part: (Mṣb:) and صَلِيعٌ signifies the same, applied to a head, (Mṣb, TA,) and to a man: (Mṣb:) fem. **صَلِيعَةٌ**; (K;) but some disapprove this, and say that the fem. epithet is **زَعْرَاءٌ**, and **قَرَعَاءٌ**: (TA:) the pl. is **صَلَعٌ** (O, Mṣb, K) and **صَلَعَانٌ** (O, K:) † **أَصْلِيعٌ** is the dim. of the masc., [and صَلِيعَةٌ is that of the fem.,] meaning as expl. above. (TA.) — [Hence,] the fem., applied to a tree such as is termed **عَرْفُطَةٌ**, [a species of mimosa,] † *That has dropped the heads of its branches: (S, TA:) and that has had its branches eaten by the camels. (TA.)* — And, applied to a tract of sand, (**رَمْلَةٌ**, S, O, K,) and to a land, (**أَرْضٌ**, K,) † *In which are no trees: (S, O, TA:) and (TA) in which is no herbage. (O, K, TA.)* It also occurs, alone, as meaning † *A desert (صَحْرَاءٌ) that produces nothing; like the head termed أَصْلَعٌ. (TA.)* And صَلِيعَةٌ, applied to a land, † *That produces no plants, or herbage. (TA.)* — And the masc., applied to a mountain, † *Open to view, smooth, and glistening. (TA.)* — And, applied to a spear-head, † *Glistening and smooth: (O, TA:) or polished; (K;) and so صَوْنَعٌ. (O, K.)* — [Hence also,] † **الأَصْلِيعُ** signifies † *The penis. (O, K, TA.)* And **الأَصْلَعُ** is said to signify † *The head of the penis. (TA.)* — And صَلِيعٌ, (S, O, K, TA,) or **الأَصْلَعُ**, (TA,) † *A certain serpent, slender in the neck, (S, O, K, TA,) or, accord. to Az, wide in the neck, round in the head, (TA,) its head being like a hazelnut: (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.)* — **أَصْلَعٌ** applied to an affair, or event, (**أَمْرٌ**), means † *Hard, distressing, or calamitous; (TA;) and so applied to a day; as also أَجْلَحُ: (A and TA in art. جَلَح:) or, applied to a day, † intensely hot. (Ibn-'Abbād, Z, O, TA.)* — Also, the fem., [used as a subst.,] † *Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way: (O, K, TA:) and † a calamity, or misfortune, (S, O, K, TA,) [or] such as is hard to be borne; [as though it were smooth and slippery:] because there is no escape from it: (TA:) and [in like manner] صَلِيعَةٌ (O, K, TA) and صَلَعَاءٌ, and **صَلَعَاءٌ** and صَلِيعَاءٌ, (TA,) an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed: (O, K, TA:) or a calamity, or misfortune, hard to be borne: (K, TA:) and hence the saying of 'Aisheh to Mo'awiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K, TA, [see Abulfedæ**

Annales, i. 360,]) **مَا شَهِدَتِ الشُّهُودُ وَلَكِنْ رَكِبَتْ** [The witnesses did not bear witness (in the CK, erroneously, **مَا شَهِدَتْ الشُّهُودُ**,) but thou committedst that which was an evil, abominable, or unseemly, action, &c.]. (O, K, TA.) — صَلِيعَةٌ is also said to signify † *The act of glorying, or boasting; syn. فُخْرٌ. (TA.)*

أَصْلِيعٌ, dim. of **أَصْلَعٌ**: (TA:) see the latter, in three places.

تَصْلِيعٌ inf. n. of 2 [q. v.]. (K, TA.) — And a subst., like **تَتَبِيتٌ** and **تَتَبَيْتٌ**, signifying *Ordure, or dung; or such as is thin; syn. سَلَاخٌ: (TA:) thus expl. by Lth. (O.)*

صَلَح

1. **صَلَّعَتِ الْبَقَرَةُ**, and **النَّشَاءُ**, (S, O, K,) aor. ٤, (O,) inf. n. **صَلَّوْعٌ**, (S, O,) i. q. **سَلَّعَتْ**, (S, O, K,) i. e. *The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سِدِس: (S and K in art. صَلَح;) or bred its [tooth called the] نَاب: (K in that art. [in which see more:] or صَلَّعٌ said of any cloven-hoofed animal, aor. and inf. n. as above, signifies he entered the sixth year: or, as some say, the fifth: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Mṣb:) صَلَّوْعٌ (Mgh, Mṣb) in these animals (Mṣb) or in sheep or goats and animals of the bovine kind (Mgh) is like **بَزُولٌ** in camels. (Mgh, Mṣb.)*

صَلَّعٌ: see **صَلَّعَةٌ**. — Also *A red [hill or mountain, such as is termed] هَضْبَةٌ [q. v.]. (O, K.)*

صَلَّعَةٌ *A large ship or boat. (Lth, O, K.)*

صَلَّعٌ [a n. un. of which صَلَّعٌ is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. **رَبَاعِيَّةٌ** [i. e. *In her seventh year*], and fat: or i. q. **سَدِسِيَّةٌ** [i. e. *in the eighth year*]. (AA, O, K.)

صَالِغٌ part. n. of 1 [q. v.], (S, O, Mṣb, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Mṣb,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) i. q. **سَالِغٌ**, (IDrd, O, TA,) which latter is said by Sb to be the original, the ص being substituted for the س because of the غ: (TA:) or, applied to a sheep or goat (Ibn-'Abbād, O, K) and to a bovine animal, (K,) it is like **قَارِغٌ** [q. v.] applied to a horse: (Ibn-'Abbād, O, K:) or in the fifth year, (Aṣ, IF, O, K,) as applied to a sheep: (Aṣ, IF, O:) or in the sixth year, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. صَلَح:] the pl. is **صَلَّغٌ** (IAar, S, O, K) and **صَوَالِغٌ**, (IAar, O, K,) both of which are applied to **كِبَاشٌ**, (K,) [or rather] the former pl. is thus applied by Ru-beh, who by **كِبَاشٌ** in this instance means "heroes," or "brave men." (S, O.)

صَلَف

1. **صَلَفَ السَّحَابُ**, [aor. ٤,] inf. n. **صَلَفٌ**, *The*

clouds had in them no water: (M:) or صَلَفَتِ the cloud had little water. (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., صَلَفٌ. — صَلَفٌ said of a man's حَرْث [or seed-produce], It did not increase, or multiply, or become plentiful or abundant. (TA.) — صَلَفٌ as a quality of طَعَام [or wheat] signifies Its having little increase (نَزَلَ, S, or نَزَلَ, L, or نَمَاءٌ and بُرْكَةٌ, K) and little goodness. (L, TA: said in the latter to be tropical.) — [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] مَنْ يَبِيعُ فِي الدِّينِ يَصْلَفُ (S, M, Meyd, &c.), a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IATH, a trad., (TA,) i. e., accord. to Aṣ, He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little. (IATH.) — صَلَفَتْ (S, M, O,) aor. ʿ, (S, O,) inf. n. صَلَفٌ, said of a woman, means She was not in favour with, or was not beloved by, (S, M, O, K,*) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him. (S, O.) — صَلَفٌ (O, K,) in a man and in a woman, (O,) signifies also The saying that which one's companion dislikes, or hates. (O, K.) — And, (O, K,) likewise in a man and in a woman, (O,) † The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in الظَّرْفُ [here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce أَقَّةٌ in art. اَوْفَ mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلَفٌ (M, MA,) inf. n. صَلَفٌ (M,) meaning † He commended, or praised, himself [&c.]; (MA;) and † تصَلَفٌ (S, MA, O,) meaning the same; (MA;) or this latter means تَكَلَّفَ الصَّلَفَ (K, TA,) i. e. [he affected the overpassing of the due limits in الظَّرْفُ (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: (TA:) [you say, تَصَلَفَ بِمَا لَيْسَ عَنْدَهُ † He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess:] the epithet from the former verb is † صَلَفٌ (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and صَلَفَةٌ applied to a woman; (M;) and the pl. of

صَلَفٌ is صَلَافِي (AZ, M, K) and صَلَفَاءٌ and صَلَفُونَ (AZ, O, K:) it is said to be from صَلَفٌ applied to a vessel, accord. to IAṣr as meaning "that takes little water;" but rather, as others say, as meaning "thick and heavy:" the vulgar misapply it [app. by using it in the sense assigned to it by IAṣr]. (TA.) = See also the next paragraph.

4 اَصْلَفُ: q. قَلَّ خَيْرُهُ [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAṣr, O, K:) and (TA) so † تصَلَفٌ. (M, TA.) — And His soul, or spirit, (رُوحُهُ) became heavy; (IAṣr, O, K;) and he became oppressed as though by the nightmare. (TK.) — And He became one whose wife was not in favour with him, or not beloved by him. (M.) = اَصْلَفَهَا He hated her, namely, his wife; (M;) as also † صَلَفَهَا, (so in a copy of the M,) or صَلَفَهَا, aor. ʿ; (so in the L and TA;) the latter mentioned by IAMB: (L, TA:) or اَصْلَفَهُ he hated him, namely, another man. (Ibn-'Abbād, O, K.) — And اَصْلَفَ نِسَاءَهُ He divorced his wives: and he made their share of his favours to be small. (A, TA.) — And one says to a woman, اَصْلَفْ اَللّٰهُ رَغْبَكَ meaning May God make thee [or thy فرَج or the like] to be hated by thy husband. (Esh-Sheybānee, S, O, K.) = اَصْلَفُ الْقَوْمُ, (thus in the O, on the authority of Ibn-'Abbād, [like اُحْزَنَ and its contr. اُسْهَلَ, &c.]) or † تصَلَفٌ, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) The people, or party, became in the [kind of tract termed] صَلَفَاءٌ. (O, K.)

5. تصَلَفٌ: see 4, first sentence. — And see 1, latter part. — Also He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner. (O, K.) — And, said of a camel, He loathed, or turned away with disgust from, the [pasturage termed] خَلَّةٌ, and inclined to the حَبْضُ. (O, K.) = See also 4, last sentence.

الصَّلَفُ The branches of the heart of the palm-tree that are next below the قَلْبَةُ: [in the CK, خَوَافِي in خَوَاءٌ in قَلْبُ النَّخْلَةِ is erroneously put for خَوَافِي; قَلْبُ النَّخْلَةِ; and the same mistake was originally made in my MS. copy of the K:] n. un. with ʿ. (IAṣr, O, K,* TA. [See خَافِيَةٌ, last sentence.]

صَلَفٌ, applied to clouds (سَحَابٌ, S, M, O, K), Containing no water: (M:) or having little water and much thunder. (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., رَبِّ صَلَفٍ تَحْتَ الرَّاعِدَةِ (S, and so in some copies of the K,) or رَبِّ صَلَفٍ (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders:] (A'Obeyd, O:) applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M,

O, K.) — And A vessel that takes little water: (IAṣr, S, M, O, K:) a small vessel: one that leaks; that will not hold water. (IAṣr, TA. [This, also, is said in the TA to be tropical.]) And A heavy (K, TA) and thick (TA) vessel. (K, TA.) — Also High ground (قَفٌّ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with ʿ, applied to land (أَرْضٌ). (M, TA.) — Wheat (طَعَامٌ) having little increase (الرَّيْعُ and قَلِيلُ النَّزْلِ): (M:) or tasteless: (M, O, K:) and † صَلِيفٌ signifies the same, in the former sense or in the latter. (M.) — And [A man] heavy in soul, or spirit; syn. ثَقِيلُ الرُّوحِ. (TA. [See 4, second sentence, which shows that مُصْلَفٌ has this meaning: but the epithet thus expl. in the TA is there said to be like كَتَفٌ.]) — And صَلَفَةٌ signifies A woman not in favour with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَافَتٌ (S, M, O, K,) which is extr. [in respect of analogy], (M,) and صَلَفَاتٌ. (O, K.) — See also 1, near the end.

أَصْلَفٌ, صَلَفَاءٌ, and each with ʿ: see أَصْلَفٌ, in five places.

صَلِيفٌ The side (عُرْضُ [in one of my copies of the S عَرْضُ, and in the other copy عَرَقُ]) of the neck; the two being called صَلِيفَانِ (S, O, K;) [i. e.] الصَّلِيفَانِ signifies the two sides of the neck (جَانِبَا الْعُنُقِ): or this signifies what are between the لَيْت [or part beneath the earring] and the قَصْرَةٌ [or base of the neck, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck. (AZ, O,* K,* TA.) In this last explanation, in the copies of the K, رَأْسُ is put for رَأْسَا. (TA. [And in some copies of the K, شَقِيْمَا is there erroneously put for شَقِيْمَا, which, as is said in the TA, refers to the neck.]) أَخَذَ بِصَلِيفَتِهِ † and أَخَذَ بِصَلِيفَتِهِ mean, accord. to Aṣ, He took hold of the back of his neck: (O, TA:) and one says also, † أَخَذَهُ بِصَلِيفَتِهِ meaning He took him, or it, altogether. (TA. [But I think it not improbable that † أَخَذَهُ بِصَلِيفَتِهِ in these two instances may be a mistranscription for أَخَذَهُ بِصَلِيفَتِهِ.]) — الصَّلِيفَانِ signifies also Two staves, or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] غَبِيطٌ, by means of which the مَحَامِلُ [pl. of مَحْمِلٌ, q. v.,] are bound. (S, O, K.) And (TA) الصَّلِيفَانِ signifies The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] إِكَاغٍ. (M, TA.) = See also صَلَفٌ, latter half.

صَلِيفَةٌ: see صَلِيفٌ, in three places.

صَلْنَفَاءٌ and صَلْنَفِي A loquacious man. (M, TA.)

أَصْلَفٌ Hard, applied to a place; and so [the fem.] † صَلَفَاءٌ applied to land (أَرْضٌ): (S, O:) or both signify hard ground (M, K) containing

stones; (M;) or *hard and rugged ground*; (Aṣ, O;) and the pl. is صَلَافٍ, (M, O, K,) [in the last, erroneously, صَلَافِي, and in the O, correctly, الصَّلَافِي, being made determinate,] thus pluralized in the same manner as صَحْرَاء because the quality of a subst. is predominant therein, (M,) and [for the same reason] أَصْلَاف also; (O, K;) [the former pl. of صِلْفَاء, and the latter of اَصْلَف:] or صِلْفَاء (Ibn-'Abbād, O, K) and صِلْفَاء, [each, app., with tenween, the latter because of the measure فَعْلَاء, and each because receiving the affix ة, for it is added,] and likewise صِلْفَاء (K) and صِلْفَاء, (Ibn-'Abbād, O, K,) *rugged, hard ground*: (K:) or *a smooth rock, or a hard, smooth, bare rock, even with the ground*. (Ibn-'Abbād, O, K.)

مُصْلَفٌ *A man whose wife is not in favour with him or not beloved by him*. (IAṣr, M, O, K.)

صلق

1. صَلَقَ, (S, M, O, Mṣb, K,) aor. ٤, (Mṣb,) inf. n. صَلَقٌ, (Aṣ, S, M, TA,) *He called out, cried out, or shouted, vehemently; or made a vehement sound*; (Aṣ, S, M, O, Mṣb, K;) as also اَصْلَقَ: (S, M, O, K:) *he raised his voice on the occasion of a calamity, and of a death*: (TA:) and *he wailed*; (M, TA;) and so the latter verb: (M:) A'Obeid mentions it as with س [in the place of ص]. (TA.) — Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so اَصْلَقَ; (S, M, O;*) *It made a sound by its being grated against another*. (S, M, O, TA.) — And صَلَقَتِ الْخَيْلَ, (M, O, TA,) aor. ٤, or, accord. to Lth, ٤, inf. n. as above, (O,) *The horsemen dashed amid others (فيهم) in making a sudden attack or incursion*. (M, O, TA.)* = صَلَقَ نَابَهُ, inf. n. صَلَقٌ, *He (a camel) grated his tush against another so as to make them produce a sound*: and اَصْلَقَ, said of a stallion [camel], *he made his tushes to produce a grating sound*: (M, TA:) and اَصْلَقَ نَابَهُ, likewise said of a stallion [camel], *he made a grating sound with his tush*. (S, Mṣb, TA.) — صَلَقَهُ بِالْعَصَا, (AZ, S, M, O, K,) aor. ٤, inf. n. صَلَقٌ, (M,) *He struck him with the staff, or stick*, (AZ, S, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And صَلَقٌ is also said to signify *The striking with stone-cutter's picks, or pickaxes*. (O.) See also صَلَاقَةٌ. — صَلَقَتْهُ الشَّمْسُ *The sun smote him with its heat*. (O, K.) — صَلَقَ بَنِي فُلَانٍ (aor. ٤, TA) *He attacked the sons of such a one with an abominable onslaught*. (IDrd, O, K.) — صَلَقَهُ بِلسَانِهِ, aor. ٤, inf. n. صَلَقٌ, + *He reviled him*; syn. شَتَمَهُ. (M.) Fr says that صَلَقُوْكُمْ is allowable in the sense of سَلَقُوْكُمْ in the Kur xxxiii. 19: (S* and TA in this art. :) but it is not allowable in the reading [of the Kur]. (TA in art. سَلَقَ, q. v.) — صَلَقَ جَارِيَتَهُ *He spread his girl, or young woman, (K, TA,) upon her back, (TA,) and compressed her*. (K, TA.) — صَلَقْتُ الشَّاةَ *I roasted the sheep, or goat, upon its sides*. (TA.) — صَلَقَ بِسَهْمِهِ *He*

was rendered unfortunate by his arrow [in the game called المَيْسَر]. (Ibn-'Abbād, O.)

4: see 1, former half, in four places.

5. صَلَقَتِ الْمَرْأَةُ *The woman, being taken with the pains of parturition, screamed, or cried out vehemently*: (S, O, K:) or *threw herself upon her sides, one time thus and another time thus*. (Lth, O.) And صَلَقَتِ النَّاقَةُ, (Lth, O,) or الدَّابَّةُ, (K,) *The she-camel, (Lth, O,) or the beast, (K,) rolled over, back for belly, by reason of distress*: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And صَلَقَ عَلَى فِرَاشِهِ, occurring in a trad., means *He writhed about upon his sides on his bed, (O, TA,) and rolled over*. (TA.) And صَلَقَ الْخَوْتُ فِي الْمَاءِ *The fish went and came in the water*. (O.)

8: see 1, in the middle of the paragraph.

صَلَقٌ, (Aṣ, S, M,) an inf. n., (TA, [see 1, first sentence,]) and صَلَقٌ and صَلَقَةٌ, (M, TA,) *A vehement crying or shouting (Aṣ, S, M, TA) or sounding*: (Aṣ, S:) and *a wailing*. (M, TA.) = And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly صَلَقٌ, q. v.,] *A round plain*: (JK:) or *a depressed, soft, round plain*: (M:) pl. أَصْلَاقٍ (JK, M) and صَلَقَانٌ. (M.)

صَلَقٌ: see صَلَقٌ, first sentence. = Also *An even plain*: (S, O, K;) like سَلَقٌ [q. v.]: (S, O:) pl. أَصْلَاقٍ, and pl. pl. أَصْلَاقٍ, (O, K, TA,) in one copy of the K أَصْلَاقٍ. (TA.) See also صَلَقٌ, latter sentence.

صَلَقَةٌ: see صَلَقٌ. — Also *An onslaught, or a shock in battle*. (M, TA.) — صَلَقَاتُ الْإِبِلِ *The tushes of camels, that make a sound by their being grated, one against another*. (S, O, TA.)

صَلِيقٌ *Smooth*. (O, K.)

صَلَاقَةٌ *Water that has long preserved a still, or motionless, state, أَطَالَ صَيَامًا*, JK, Ibn-'Abbād, O, K,* in which last صَيَامًا is omitted,) *in the place, (JK, Ibn-'Abbād, O,) or in a place, (K,) i. e. in one place, (TA,) and which the beasts have beaten [with their feet]*, صَلَقًا وَالِدَوَابِّ, [which, accord. to MF, should be صَلَقَهُ الدَّوَابُّ, referring to the word مَاء, but accord. to the TA it may refer to صَلَاقَةٌ,] wherefore it is [said to be] مَصْلُوقَةٌ. (JK, Ibn-'Abbād, O, K, TA.) In such water the ablution termed الوُضُوء should not be performed. (TK.)

صَلِيقَةٌ *Flesh-meat* (Jm, O, K) *thoroughly cooked, (Jm, TA,) or spread to dry, (مَشْوِي, O,) or roasted, (مَشْوِي, K,) and thoroughly cooked*: (O, K:) or *a piece of roasted flesh-meat*: (M:) pl. صَلَاقٍ (Jm, M, O, K:) accord. to AA, صَلَاقِي, with س, signifies “roasted lambs,” from سَلَقْتُ الشَّاةَ “I roasted the sheep or goat.” (TA. See also سَلِيقَةٌ.) — And *A thin cake of bread*: (M, TA:) accord. to some, (O,) [the pl.] صَلَاقِي signifies *thin bread*: (JK, S, O:) but some say

that it is صَرَاقِي, with ر, that has this meaning. (TA.)

صَلَقِي [said in the copies of the K to be like عَلَنَدِي, but correctly عَلَنَدِي] *Loquacious*: (O, K:) the ن is augmentative. (O.)

صَلِيقَةٌ *A species of bird*. (M, TA.)

صَلَاقٌ, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like سَلَاقٌ, (JK,) [i. e.] *Eloquent*; as also مَصْلَقٌ [like مَسْلَقٌ], (IDrd, O, K) and مَصْلَاقٌ [like مَسْلَاقٌ]. (O, K.) — And ضَرْبُ صَلَاقٍ and مَصْلَاقٍ *A vehement striking or beating*. (M, TA.)

مَصْلَقٌ: see the next preceding paragraph.

مَصْلَاقٌ: see صَلَاقٌ, in two places.

مَصَالِيقُ [a pl. of which the sing., if it have one, صَلَاقٌ, is not specified,] *Large, or bulky, stones*. (Ibn-'Abbād, O, K.) — And *Light, or active, camels*. (Ibn-'Abbād, O, K.)

مَصْلُوقٌ: see its fem., with ة, voce صَلَاقَةٌ.

صلم

1. صَلَمَ, aor. ٤, [in one of my copies of the S ٤,] inf. n. صَلَمٌ, (S, M, Mṣb, K,) *He cut off, (K,) or he cut off so as to extirpate, (S, M, Mṣb,) a thing, (M, K,*) or an ear, (S, M, Mṣb, K,) and a nose*; (M, K;) as also صَلَمَ, (M, K,*) inf. n. تَصْلِيمٌ; (K;) [but] the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and اَصْطَلَمَ [likewise] signifies *he cut off so as to extirpate* (S, Mṣb, K) a nose. (Mṣb.) = And صَلَمَ, aor. ٤, inf. n. صَلَمٌ, *He had his ear extirpated [by amputation]*. (Mṣb.)

2: see the preceding paragraph.

8: see 1. — [Hence,] اَصْطَلَمَ الْقَوْمَ *The people, or party, were destroyed [or cut off]* (M, TA) utterly. (TA.)

صَلَمَةٌ i. q. مَغْفَرٌ. (K.) [See the latter word, which is variously explained.]

صَلَمٌ [written by Golius and Freytag صَلَمٌ] *Strong men*: (K, TA:) as though pl. of صَالِمٌ. (TA.) = See also صَيْلَمٌ.

صَلَامَةٌ (S, K) and صَلَامَةٌ and صَلَامَةٌ, the last on the authority of IAṣr, (TA,) [all three written in a copy of the M with teshdeed to the ل,] *A party, or distinct body, of men*: (S, M, K:) pl. صَلَامَات, signifying *companies, and parties, or distinct bodies*: (S:) or, as some say, صَلَامَةٌ, with damm, means *a party, or company, equals in age and courage and liberality or bounty*. (TA.)

صَلَامٌ *The kernel of the stone of the تَبَق [or fruit of the lote-tree]*; (M, K;) which is also called اَلْأُبُوبُ; and is eaten: mentioned by Az. (TA.)

صَلَبٌ A difficult, severe, or distressing, event; (M, K;) such as extirpates: you say **أَمْرٌ صَلَبٌ**: and such is termed **صَلَبِيَّةٌ**. (M.) And you say also **وَلَعَةً صَلَبَةً** i. e. [An onslaught] that extirpates. (K.) — And A calamity; (S, M, K;) because it [often] extirpates; and so **صَلَبَةٌ**. (TA.) — And An abominable severing from friendly, or loving, communion or intercourse. (TA.) — And A sword. (S, K.) = Also i. q. **وَجَبَةٌ**: like **صَبْرٌ** [q. v.]: (M, K;) both mentioned by Yuaḡoob. (M.)

صَلَبِيَّةٌ: see the next preceding paragraph.

أَصْلَمُ A man (S) having his ears (S, Mgh) or ear (Mgh) extirpated [by amputation]: (S, Mgh, Mgh;) or a slave whose ear has been cut off; as also **مُصَلَّمٌ**: (M;) or a man who is by nature as though his ears had been cut off; and so **مُصَلَّمٌ**: (K;) or this last is applied to a man as meaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (S;) or [small and short in the ears; i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) **أُذُنٌ صَلْبَاءٌ** means An ear that cleaves to its lobe, or lobule. (M.) And **الأصلم** is an appellation applied to The flea. (K.)

مُصَلَّمٌ: see the next preceding paragraph, in two places.

صلب

Q. 4. **اُمْتَدَّتْ عَلَى جَيْتِهَا** q. **اَصْلَبَتْ الْأَشْيَاءُ** [The things extended in their proper direction]. (K. [In the O, **اُشْتَدَّتْ** is put in the place of **اُمْتَدَّتْ**. Compare **اِسْلَبَتْ**].)

صَلَبٌ A tall man; (Aḡ, IJ, O, K;) and so **سَلَبٌ** [q. v.]; (IJ, TA;) as also **مُصَلَّبٌ** or **مُصَلَّبٌ**. (K accord. to different copies.) — And A strong camel; (K;) and so **صَلْبِي**. (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadrilateral-radical class; (S;) fem. **صَلْبَةٌ** (TA) and **صَلْبَاءَةٌ**: (S, K;) pl. **صَلَابٌ**. (AA, O, TA.) — And A large, or great, house or tent. (Lth, O, K.) — And A hard stone; as also **صَلَابٌ**. (AA, TA.)

صَلْبِي, and its fem.:

صَلَابٌ:

مُصَلَّبٌ or **مُصَلَّبٌ**:

see the next preceding paragraph.

صلو

1. **صَلَوْتُهُ** (K,) or **صَلَوْتُ الظَّهْرَ** (M,) I struck, or beat, that part, [of him, or] of the back, which is called **صَلَا**: (M;) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is

of the dial. of Hudheyl: and one says also **صَلَيْتُهُ**; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ي]. (M.) = **صَلَيْتُ** and **صَلَّتْ**, said of a mare, or she-camel: see 4.

2. **صَلَّى** (S, M, K,) quasi-inf. n. **صَلَاةٌ** or **صَلُوةٌ**, for which one should not say **تَصَلَّى** (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) He prayed, supplicated, or petitioned: (S, M, K;) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed **صَلَاةٌ** or **صَلُوةٌ**. (S.) Hence, in the *Kur* [ix. 104], (TA,) **وَصَلِّ عَلَيْهِمْ** And pray thou for them. (Mḡb, TA.) **صَلَّى عَلَى فُلَانٍ** means He prayed for such a one, and praised him. (TA.) And hence the verse of El-Aḡshā cited in art. **رَسَمَ**, conj. 8. (S, Mgh, TA.) It is said in a trad., **مَنْ دَعَى إِلَى وَلِيْمَةٍ فَلْيَجِبْ** [i. e. Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aḡshā, **صَلَّيْتُ عَلَيْكَ مِثْلَ الَّذِي صَلَّيْتُ** means Keep thou to the like of thy prayer; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, **عَلَيْكَ مِثْلَ الَّذِي صَلَّيْتُ**, meaning upon thee be the like of that for which thou hast prayed: (M;) these words he addressed to his daughter, on the occasion of her saying, “O my Lord, ward off from my father diseases and pain.” (Mgh.) The saying **عَبِيدُ فُلَانٍ يَصَلُّونَ** [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) — **صَلَّى عَلَيْهِ**, said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, **إِذَا مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَطْعُونٍ** [When we die, ‘Othmān Ibn-Maḡh’oon will pray for forgiveness for us]; he having then died. (TA.) — [And, said of a man, He blessed him, meaning he invoked God’s blessing upon him; namely, the Prophet; or he said, **اَللّٰهُمَّ صَلِّ عَلَيْهِ** (expl. by what here follows) accord. to the rendering of **صَلَّيْتُ عَلَى النَّبِيِّ**, i. e. **عَلَى النَّبِيِّ**, by Bḡ and others in the *Kur* xxxiii. 56.] One says, **صَلَّيْتُ عَلَى النَّبِيِّ** [I blessed the Prophet; &c.]. (S.) — And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, **اَللّٰهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**, meaning O God, bless the family of Abū-ʿUfay: or have mercy on &c.: but in the saying [in the *Kur* xxxiii. 56], **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ**, the verb does not import two meanings; for it has there only one meaning, which is “magnification” [i. e. these words mean Verily God and his angels magnify the Prophet; or rather I would render them, bless the Prophet, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is “eulogy,” or “commendation,” bestowed by God upon his apostle, while it imports God’s

“conferring of blessing” and the angels’ “invoking thereof”]: (Mḡb, TA:) [it is said that] **اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ** means O God, magnify Moḡammad in the present world by exalting his renown and manifesting his invitation [to El-Islām] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Moḡammad]: El-Khaṭṭābee says that it may not, though he himself used it for others. (TA.) **صَلَّى اللَّهُ عَلَيْهِ** is a phrase commonly used by the Muslims after the mention of their prophet: see art. **سَلِمَ**. See also **صَلَاةٌ** below.] = **صَلَّى** said of a horse, (S, K,) inf. n. **تَصَلَّى**. (TA,) He followed next after the foremost [in a race, at the goal]. (S, K.) Hence the saying [in a trad. of ‘Alee], **سَقَى رَسُولُ اللَّهِ وَصَلَّى أَبُو بَكْرٍ وَوَلَّتْ عُمَرُ** [expl. in art. **سَقَى**]. (Mgh.) — And **صَلَّى الْحِمَارُ أَتْنَهُ** (Sgh, K,) inf. n. **تَصَلَّى**. (Sgh, TA,) The [wild] ass drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K, TA.)

4. **أَصْلَبْتُ** (T, S, K, TA,) and **صَلَبْتُ** (Fr, K, TA,) and **صَلَّتْ** (Zj, TA,) said of a mare, The parts on the right and left of her tail, (**صَلَوَاهَا**, S,) or the part on either side of her tail, (**صَلَاهَا**, K, [see **صَلَا** below,]) became relaxed, she being near to bringing forth: (S, K;) or, said of a she-camel, her young one fell into the part of her called **صَلَا**, and she was near to bringing forth. (T, TA.)

صَلَا The middle of the back of a human being and of any quadruped: (M, K;) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the space intervening between the hind projection of the haunch or rump of a beast and the tail: (M, K;) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] **صَلَوَانِ** (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bone: (TA;) or the place in which is set the tail of the horse; dual as above: (Mḡb;) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:] or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the **صَلَوَانِ** are the two bones projecting from the two sides of the rump: or, accord. to some of the lexicologists, two veins (**عُرْقَانِ**) in the place of the **رِدْفِ** [i. e. in the rump]: (Ḥam p. 46:) the pl. is **صَلَوَاتٌ** (M, K,) an instance of a pl. formed by the addition of **ا** and **ت** from a masc. sing., (M,) and **أَصْلَاءٌ** (M, K.) — [Hence,] one says, **جِئْتُ فِي أَصْلَائِهِمْ**, meaning I came at their rears. (TA.)

صَلَاةٌ, or **صَلُوةٌ**, [accord. to El-Hareere, to be written with **ا** when prefixed to a pronoun, and also in the dual number, (see De Sacy’s Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,

back with the woollen garment called نَمْرَةٌ. — And صَلَّيْتُ الْعَصَا بِالنَّارِ I made the staff supple, and straightened it, by means of fire: (S:) or صَلَّى الْعَصَا عَلَى النَّارِ (M, K,) inf. n. تَصْلِيَةٌ; (K;) and أَصْلَاهَا he parched and darkened the staff upon the fire; syn. تَوَحَّاهَا: (M, K;) or صَلَّى الْعَصَا he straightened the staff by turning it round over the fire: (T in art. دَوَّرَ: see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ الْقَنَازَةَ I straightened the spear-shaft by means of fire: (A, TA:) and صَلَّيْتُ الْغُودَ بِالنَّارِ I rendered supple the stick, or branch, by means of fire. (Msb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: — see also 1, latter half, in five places: — and see 2, last sentence.

8. بِالنَّارِ He warmed himself (M, K) اصْطَلَى [by means of the fire]: (M:) one says, اصْطَلَيْتُ and بِالنَّارِ تَصَلَّيْتُ [app. meaning I warmed myself by means of the fire]: (S:) or اصْطَلَى النَّارِ and بِالنَّارِ mean he became warm by means of the fire: and تَصَلَّى بِالنَّارِ he became burnt by the fire. (MA.) Hence, in the Kur [xxvii. 7 and xxviii. 29], لَعَلَّكُمْ تَصْطَلُونَ [May-be ye will warm yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore الإِصْطِلَاءُ was needed. (M, TA.) — It is also said of the chameleon, as meaning He repaired to the sun. (M and L in art. شَقَدَ: see an ex. in a verse cited voce شَقْدَانُ.) — And one says of a courageous man, with whom one cannot cope, لَا يَصْطَلِي بِنَارِهِ [lit. One cannot warm himself by means of his fire; meaning † one cannot approach him when he is inflamed with rage, especially in fight, or battle]. (S.) The phrase may be also used satirically, as meaning † One will not seek his hospitality. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — See also 1, latter half, in two places.

صَلَّى: see صَلَاةٌ.

صَلَاةٌ: see صَلَاةٌ.

صَلَاةٌ Roasted, broiled, or fried, flesh-meat. (S, M, K.) — And, as also صَلَّى (S, M, K,) the former with kesr and the latter with fet-h, (S.) Fuel; (S, * M, K;) syn. وَقُودٌ; (M, K, TA;) [in the CK, erroneously, وَقُودٌ;] i. e. مَا تُوقَدُ بِهِ النَّارُ: (TA;) you say صَلَاةُ النَّارِ and صَلَّى النَّارِ: (S:) or both signify fire: (M, Mgh, K;) or صَلَاةٌ signifies the heat of fire. (Msb.) One says, هُوَ أَحْسَنُ مِنَ الصَّلَاةِ فِي الشِّتَاءِ [It, or he, is better than fire in winter]. (TA.)

مَصْلَى: see مَصْلَى.

صَلَاةٌ: see what next follows.

صَلَاةٌ and صَلَاةٌ (S, M, Mgh, K,) the latter with a because صَلَاةٌ is used as the pl., [or rather coll. gen. n.,] but not by those who say صَلَاةٌ, (Sb, M,) [for] the pl. [of this] is مَصْلَى and مَصْلَى

(K) and صَلَايَاتُ (MA,) i. q. فِهْرٌ [i. e. A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called مَدْوُكٌ. (MA.) Imra-el-Kays [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَاةٌ حَنْظَلٌ, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, صَرَاةٌ and صَرَاةٌ.]) — Also, (K,) as being likened thereto, (TA,) † The forehead. (K.) — And the former word, A rough, rugged, سَرَبْحَةٌ [or long strip] of [high ground such as is termed] قُفٌّ. (Ish, Az, TA.)

صَلَّيْتُ: see art. صِل.

[صَال is expl. by Freytag as meaning Heated or warmed ("calefactus"), and burnt: and the pl. is said by him to be صَلَّى: but he names no authority: if this be correct, it must be a possessive epithet from صَلَّى.]

صَالِيَةٌ A support for the cooking-pot, such as is termed أَثْفِيَّةٌ. (MA.)

مَصْلَى Roasted, broiled, or fried; as also صَلَّى. (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أَتَى بِشَاةٍ مَصْلِيَةٍ i. e. A roasted sheep, or goat, was brought. (S, TA.) — And صَبْحَانِيَّةٌ means [A date of the sort called صَبْحَانِي] dried in the sun. (A, TA.)

أَرْضٌ مَصْلَاةٌ A land abounding with the plant called صِلْيَانٌ. (K.)

مَصْلَاةٌ A snare that is set up for birds &c.: (S, M, K.) pl. مَصَالٌ. (S, M.) It is said in a trad., مَصَالِي وَفُخُوعَا إِنَّ لِلشَّيْطَانِ فُخُوعًا وَمَصَالِي i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.)

مَصْطَلَى The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. بَرَدَ: or the face and extremities. (Z, TA.) One says, بَرَدَ الْمَوْتُ عَلَى مَصْطَلَاهُ. (AHeyth, L in art. بَرَدَ: see 1 in that art.)

صبر

1. صَبَرَ (S, M, Mgh, K,) and صَبَرٌ, which is extr., (M, K,) [first pers. of each صَبَيْتُ] aor. يَصْبُرُ (M, Mgh, K,) inf. n. صَبْرٌ (S, * M, Mgh, K) and صَبَرٌ; (M, K;) and أَصْبَرُ; (S, M, Mgh, K;) He was, or became, deaf; (M, * Mgh, K;) [or] he had a stoppage of the ear, and a heaviness of hearing. (M, K.) And صَبَّتِ الْأُذُنُ aor. as

above, inf. n. صَبَرٌ, The ear was, or became, deaf. (Msb.) — [And He was, or became, as though he heard not.] One says, صَبَرَ عَنْهُ † [He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and أَصْبَرُ عَنْهُ [meaning the same]. (S, M.) — [Hence صَبَرَ signifies also † He or it, uttered, or made, no sound or noise; like him who, not hearing, returns no reply to a call or question; † was dumb, or mute.] One says, صَبَّتْ حَصَاةٌ بَدَمَ † [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, M, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Kays, صَبِيَّ ابْنَةِ الْجَبَلِ (S, K,) in the following verse:

* بَدَلْتُ مِنْ وَائِلٍ وَكِنْدَةَ عَدُ
* وَأَنْ وَفَّهًا صَبِيَّ ابْنَةِ الْجَبَلِ

† [I have been given in exchange, for Wā'il and Kindah, Advān and Fahm: make no sound, O pebble: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, O echo; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or O calamity; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning be dumb, O calamity; said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or O serpent; (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or O rock. (AHeyth, K, TA.) [See also the second of the sentences here following.] One says also, صَبَرَّ صَدَاهُ † [His echo became dumb, or may his echo become dumb;] meaning he perished, or may he perish. (S, K, TA.) And صَبِيَّ صَمَامٍ [in the CK erroneously written صَبِيَّ] meaning † Increase, O calamity: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means be dumb, O calamity: (TA:) or صَمَامٌ means calamity, and war; but primarily, the serpent; and this saying, like صَبِيَّ ابْنَةِ الْجَبَلِ, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning answer not the charmer, O serpent, but continue as thou art wont to be. (Meyd.) — صَبَرَ in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The being hard [and solid (see أَصْبَرُ)]; or [as a simple subst.] hardness [and solidity]: (Lth, M, TA:) and in relation to a spear-shaft, the being compact; or compactness. (M.) One says, صَبَرَ الْحَجَرُ, inf. n. صَبَرٌ, The stone was hard [and solid]. (MA.) And صَبَّتِ الْفِتْنَةُ, meaning [The trial, or civil war, &c.,] was, or became, hard, vehement, or severe. (Msb.) — صَبَرَ الْقَارُورَةَ (S, K,) or صَبَرَ رَأْسَ الْقَارُورَةِ (M,) aor. صَبَرَ, (PS, [in a copy of the M, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. صَبْرٌ. (M,) He stopped the flask or bottle [app. with a صَمَامَ]: (S, K:)

or he stopped the head of the flask or bottle, and bound it; as also **اصم**: (K:) or **اصم القارورة** signifies he put a **صام** to the flask or bottle. (S, K.) — And **صم الجرح**, aor. **صم**, inf. n. **صم**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صم**, (S, M, K,) inf. n. **صم**, (M,) He struck him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And **صم**, with damm, He was struck vehemently. (IAar, TA.)

2. **صم**, said of a sword, (S, M, K, TA,) accord. to the K, signifies *It struck the joint, and cut, or severed, it:* or i. q. **طبق**: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) it penetrated into the bone, and cut, or severed, it; but when it strikes the joint, and cuts, or severs, it, one says **طبق**; a poet says, describing a sword,

يُصِمُّ أَحْيَانًا وَحِينَ يَطْبِقُ *

[It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]: (S, TA:) or it passed into the bones: (M:) and **صمير**, said of a sword, signifies the same: (M, TA:) or **تصير** signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from **الصم** in the ear. (Ham p. 326.) — And hence **تصير** signifies also † A man's heaping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi supr.) One says, **صمير على كذا** He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — And **صمير**, (S, M, K, TA,) inf. n. **تصير**, (M, K,) † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, M, K, TA,) in an affair, (M, M, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also **صمير**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صمير في عظمه** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صمير** **الفرس العلف** † He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, TA.) — And **صمير** **صاحبه الحديث** † He made his companion to retain the narrative, or story, in his memory. (K, TA.) — See also the next paragraph.

4. **اصم**, intrans.: see 1, first and fourth sentences. = **اصمه** He, (God, S, M, K,) or it, (a disease, M,) rendered him deaf; (S, M, M, K, K,*) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **اصمى الكرام** † He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — [Hence,] **اصمه** signifies also † He, or it, caused him to be as though he heard not. — And hence, † He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not-hearing, returns no reply to a

call, or question; to be dumb, or mute.] One says, **اصم الله صده** † **اصم الله صده** [May God make his echo to return no sound;] meaning may God destroy him: (TA:) a prov., said in imprecating death upon a man; the **صدي** being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the **صدي** hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, **صمير** likewise signifies † He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his Chrest. Arabe, sec. ed., iii. 379.] — And **اصمه** [in the CK **اَصْمِه**] also signifies He found him to be **اصم** [i. e. deaf]. (S, M, K.) One says, **ناداه فاصمه** [He called him, or called to him, and found him to be deaf]. (TA.) And **اصم دعاؤه** His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — See also 1, near the end.

6. **اصم** He feigned himself to be **اصم** [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **اصم عنه** and **تصامه** He feigned to him that he was deaf. (M.) And **تصامه عن الحديث** (M, K) and **تصامه** (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K,*) **تصامته** means **تصامت منه** [or عنه], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p. 169.)

R. Q. 1. **صمير**: see 2, in two places. = **الصمير**, (TK,) inf. n. **صمير**, (K, TK,) The female hedge-hog uttered its cry. (K, TK.)

الصم a name for † Calamity, or misfortune; (S, TA;) as also **الصمة**, (TA,) and so **صامير**, like **قطار**, in a phrase mentioned in the first paragraph, q. v. (S, K. [See also this last word below.]) — And † The lion; (S, M, K;) as also **الصمة**, (M, M, K,) thus called because of his courage, [i. e. from the latter word as signifying “courageous,” but accord. to the M, the reverse is the case,] (M,) and so **الصمير** and **الصامير**: (K:) the pl. of **صمة** is **صمير**. (TA.)

صمة Courageous; (S, M, M, K,) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Raghib, TA.) — See also the next preceding paragraph, in three places. — Also A male serpent: (S, K:) pl. **صمير**. (S.) — And A female hedge-hog. (K.) — See also **صامير**.

صمير inf. n. of the intrans. verb **صمير** [q. v.]. (S, M, M, K.) — See also **صمير**, in four places.

صامير [an imperative verbal noun, like **نزال** &c.]. One says, **صامير صامير**, meaning Feign ye deafness, in silence. (S, K.) Also meaning Charge ye upon the enemy. (AHeyth, TA.) — Also † Hard, or severe, calamity or misfortune; and so **الصمير**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصمير** signifies [simply] calamity, or misfortune: (S;) and **صامير** signifies a calamity, or

misfortune, [as though] closed up, and hard. (M.) See also **الصمير**, above.

صامير The **سداد** [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (M, K,) of a flask, or bottle: (S, M, M, K,) and its **سداد** [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the **عقاص** [which has the latter meaning]: (M, K:) or it signifies the thing that is put into the head of the flask, or bottle; and **عقاص** signifies the “thing [or piece of skin] that is tied upon it:” (M:) and **صامير** signifies the same as **صامير**, (IAar, K,) as also **صمة**. (K.) — Also The **موضع صامير**: (Mgh, TA:) so in a trad., in which it is said that **الوطء** should be in one **صامير**: but, as some relate it, the word is there with **س** [i. e. **صامير**]. (TA.)

صمير The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the **صمير** [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to **وشيط**, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) — [Hence,] The heart: so in a saying of a poet cited voce **ذلف**. (Ham p. 678.) — And hence, also, (TA,) † The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, M, K, TA) of any kind. (M.) One says, **هو في صمير قومه** † [He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof]: (S, TA:) contr. of **شظى** (S in art. **شظى**) [and of **شقى**, q. v.]. — And † The greatest intensesness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intensesness or vehemence or violence thereof. (M.) — And † The middle [or core] of the heart. (M, K.) — And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) † Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

صامير: see **صامير**.

صمان Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صمانة**: (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285;) or rugged ground, (S, M,) falling short of what is called **جبل**: (M:) it is so called because of its hardness. (TA.)

صمانة: see the next preceding paragraph.

صمير Very niggardly or tenacious: (K:) or niggardly, or tenacious, in the utmost degree.

(IAar, TA.) — See also the next paragraph. — [And see **صَمِيرٌ**.]

صَمِيرٌ (S, M, K,) applied to a man, (S, M,) *Thick*: (A'Obeyd, S:) or *short and thick*: (M, K:) or it signifies, (S,) or signifies also, (K,) *bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. **صَمِيرٌ** [and **صَمِيمَةٌ** (in the CK **صَمِيرٌ** is erroneously put for **صَمِيرٌ**) i. e. that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness], (M, K,) as also **صَمِيرٌ** (K, TA,) or **صَمِيرٌ** (so in a copy of the M,) and **صَمِيرٌ**, and **صَمَامَةٌ**, and **صَمِيرٌ**, and **صَمَامٌ**, (M, K, the last omitted in the TA,) and **صَمَامَةٌ** (K:) or *strong, robust, or hardy*: or *compact in make*: (M, in relation to all of these epithets:) or **صَمِيرٌ**, applied to a man, has the former of these two meanings: or the latter of them; as also **صَمِيرٌ**, and **صَمِيرٌ**: and, accord. to AO, **صَمِيرٌ** applied to a horse, and **صَمِيمَةٌ** to a mare, signify *strong, firm, compact in make*. (TA.) — See also **صَمِيمَةٌ**.

صَمِيرٌ: see the next preceding paragraph, in two places: — and see also **الصَمِيرُ**.

صَمِيمَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following.

صَمِيمَةٌ *A company, or collection*, (M, K,) of *men*; like **زَمِيمَةٌ**; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. **زَمِيمَةٌ**, this is said of **زَمِيمَةٌ** and **صَمِيمَةٌ** pl. [or rather coll. gen. n.] **صَمِيرٌ**. (M, K.) — Also *The middle of a people or party*; and so **صَمِيمَةٌ**. (K.) — And *A rugged [hill such as is termed] أَكْمَةٌ, of which the stones are almost erect*. (En-Nadr, TA.)

صَمَامٌ (S, K,) or **صَيْفٌ صَمَامٌ** (M,) and **صَمَامَةٌ** (S, M, K, [in the CK, erroneously, **صَمَامَةٌ**]) *A sword*, (K,) or *a sharp sword*, (S, M,) *that will not bend*. (S, M, K.) **الصَمَامُ** (S, K,) or **الصَمَامَةُ** (M,) was the name of *The sword of 'Amr Ibn-Maqadee-Kerib*. (S, M, K.) And some of the Arabs make **صَمَامَةٌ**, thus without tenween, imperfectly decl., to be the name of *A particular sword*. (IB, TA.) — See also **صَمِيرٌ**.

صَمَامَةٌ: see the next preceding paragraph, in three places: — and see also **صَمِيرٌ**.

الصَمِيرُ: see **صَمِيرٌ**: — and see also **الصَمِيرُ**.

صَمَامَةٌ: see **صَمِيرٌ**.

أَصْمَرٌ applied to any animal, (Mgh,) *Deaf*; (S, * M, * Mgh, Mshb, K;*) [or] *having a stoppage of the ear, and a heaviness of hearing*; (M, K:) fem. **أَصْمَاءٌ**: (Mgh, Mshb:) pl. **أَصْمَرٌ** (M, Mshb, K) and **أَصْمَانٌ**. (M, K.) A poet says,

أَصْرَعًا سَاءَهُ سَمِيعٌ

(TA,) a prov., (Meyd,) meaning *Feigning himself deaf to that which displeases him*, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِي أُذُنٌ عَنِ الْفَحْشَاءِ صَمًا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise **دَعَا دَعْوَةَ الْأَصْمَرِ** + *He called him [with the call of the deaf, meaning,] with extraordinary force*. (TA.) And **ضَرَبَهُ ضَرْبُ الْأَصْمَرِ** + *He beat him [with the beating of the deaf, meaning,] uninterruptedly and excessively*; because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And **لَمَعَ بِثَوْبِهِ لَمْعَ الْأَصْمَرِ** + *He (one warning a people from afar) made a sign by waving his garment continually, as does the deaf; as though he heard not the reply*. (TA.) And **حَيَّةٌ أَصْمَرٌ** (M, K, TA) and **صَمَاءٌ** (TA) + *A serpent that will not accept charming*; (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer*: (TA:) and [in like manner] the epithet **صَمْرٌ** is applied to scorpions. (M.) And **رَجُلٌ أَصْمَرٌ** + *A man whom one does not hope to win over, and who will not be turned back from the object of his desire*; (M, K, TA;) as though he were called and would not hear. (M, TA.) And **دَهْرٌ أَصْمَرٌ** + *Inexorable fortune*; [as though one complained to it and it would not hear. (M.) And **صَمَامٌ** and **دَاهِيَةٌ صَمَاءٌ** as expl. voce **صَمَامٌ**, q. v. And **فِتْنَةٌ صَمَاءٌ** + *A sedition, or the like, that is severe, or hard to be borne*; (S, Mshb;) *to the allaying of which there is no way*; because of its having gone to the utmost extent. (TA. [See also **أَبْكُرٌ**].) And **أَمْرٌ أَصْمَرٌ** + *An affair, or event, that is severe, or hard to be borne*. (TA.) And **صَمْرٌ** is tropically attributed to **الحِلْمُ**: (M:) a poet, cited by Th, says,

قُلْ مَا بَدَا لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ

حِلْمِي أَصْمَرٌ وَأُذُنِي غَيْرُ صَمَاءٍ

† [the last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf*]. (M, TA.) **صَمَاءٌ** is applied to a **قَطَاةٌ** [or bird of the species termed **قَطَاةٌ**, and may in this case be rendered + *Small-eared, or dull-eared, being applied thereto*] because of the **سَكَاةٌ** [i. e. smallness &c.] of its ear or because it is deaf when thirsting. (M.) And **الأَصْمَرُ** [as though meaning + *The deaf-mute*] is an epithet applied to **رَجَبٌ**, (S, M, Mshb, K,) the month thus named, (Mshb,) which the people of the Time of Ignorance called **شَهْرُ اللَّهِ** **الأَصْمَرِ** (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Mshb, K,*) shouting **يَا لَفْلَانِ** and **يَا صَبَاخَهُ**, (M, K,) nor the

commotion of fight, (Kh, S, Mshb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like **نَائِمٌ** in the phrase **نَائِمٌ نَائِمٌ**; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called **الْأَلَّ**. (M. [See also **الأَصْبُ**, and **مَحَرَّمٌ**, and **شَهْرٌ**].) — And [as that which is without a cavity is generally non-sonorous,] one says **حَجَرٌ أَصْمَرٌ** meaning + *Hard* (S, M, Mshb, K) and *solid* (S, Mshb, K) *stone*: (S, &c. :) and **صَخْرَةٌ صَمَاءٌ** + *a hard and solid rock*: (K, TA:) or this latter signifies + *a rock in which is no crack nor hole*: pl. **صَمْرٌ**. (TA.) And **قَنَاةٌ صَمَاءٌ** + *A compact spear-shaft*. (M.) — **الصَمَاءُ** also signifies + *The earth, or ground*. (M:) And **أَرْضٌ صَمَاءٌ** + *Rugged ground*: pl. **صَمْرٌ**. (K.) — Also [app. + *The vermiform appendage of the caecum*;] *the thin, or slender, extremity of the عَفْجَةُ*: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, **عَفْجَةُ**; but the right reading is evidently **عَفْجَةُ**, which is said in the TA, in art. **عَفْج**, to be, like **أَعْفَاجٌ**, a pl. of **عَفْجٌ** and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — And **نَاقَةٌ صَمَاءٌ** + *A fat she-camel*: (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived, or become pregnant*. (K, TA.) — **اِسْتِهَالُ الصَّمَاءِ** (S, Mshb, K, TA,) which is forbidden in a trad., (TA,) is + *The covering oneself with his garment, like [as is done in the case of] the شِمْلَةُ of the Arabs of the desert with their [garments called] أَكْسِيَّةٌ [pl. of **كَسَاءٌ**]; (A'Obeyd, S;) i. e. *the turning the كَسَاءُ, from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both*: (A'Obeyd, S, K:) or *the wrapping oneself with the garment without making to it a place from which to put forth the hand*: (Mshb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it* [in the K, as is said in the TA, **يَضَعُهُ** is erroneously put for **يَرْفَعُهُ** on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it: (A'Obeyd, S, K:) [but] with the Arabs, **لِبْسَةُ الصَّمَاءِ** means *the covering one's whole body with his garment, and not raising a side from which to put forth his hand*: (Mgh:) when you say, of a man, **اِسْتَهَمَلَ الصَّمَاءَ**, it is as though you said, **اِسْتَهَمَلَ الشِّمْلَةَ الصَّمَاءَ**; for **الصَّمَاءُ** is a sort of **اِسْتِهَالٌ**. (S. [See also **اِسْتَهَمَلَ الصَّمَاءَ**, in art. **شِمْلٌ**].) — **جَذْرٌ أَصْمَرٌ** + *A surd, or an irrational, root, in arithmetic*; which is known only to God, accord. to a saying of 'A'isheh: opposed to **جَذْرٌ نَاطِقٌ**. (Mgh in art. **جَذْرٌ**). — **فِعْلٌ أَصْمَرٌ** *A surd verb**

is a term sometimes used in grammar, as meaning a trilateral-radical verb of the class commonly called *مُضَاعَف* of which the second and third radicals are the same letter.]

صَوْتُ مُصِرٍّ A sound, or noise, or voice, that deafens the ear-hole. (TA.)

أَلْفُ مُصِمِّرٍ + A thousand completed; like *مُصِمَّتْ* and *مُصِمَّتْ*. (TA in art. *صِت*.)

مُصِمِّرٌ A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.) — See also *صِمِرٌ*. — And + A strong camel: so says Abou-'Amr Esh-Sheybānee: and he cites the saying,

حَمَلْتُ أَثْقَالِي مُصِمِّاتِي

[as meaning *I loaded their strong camels with my burdens*]: (TA:) or the *مُصِمِّاتِ*, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ham p. 791.)

صِت

1. *صَمِتَ*, (S, M, A, Mgh, Mṣb,) aor. ٤, (S, M, Mṣb,) inf. n. *صَمِتَ* (S, M, A, Mgh, Mṣb, K) and *صَمِتَ* (M, L, TA) and *صَمُوتٌ* and *صَمَاتٌ* (S, M, Mgh, Mṣb, K,) or the first of these is the inf. n. and the rest are simple substs.; (M;) and *اَصَمْتُ*, (S, M, Mṣb,) inf. n. *اِصْمَاتٌ*; (K;) and *اَصَمْتُ*, inf. n. *اِصْمِيتُ*; (S, K; but only the inf. n. is mentioned;) *He was, or became, silent, mute, or speechless*; syn. *سَكَتَ*: (S, A, Mṣb, K:) or *he was, or became, long silent or mute or speechless*: (M, Mgh:) but there is a difference between *سَكَتَ* and *صَمِتَ*; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rāghib, MF and TA in art. *سَكَت*.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) *لَا صَمِتَ يَوْمًا إِلَى اللَّيْلِ*, or *يَوْمٍ*, or *يَوْمٍ*, i. e. *There shall be no heeping silence a whole day [until night]*. (Ks, K, TA. [In the "Jāmi' es-Sagheer," we find *صَمَاتٌ* instead of *صَمِتَ* and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And *إِذْنَهَا صَمَاتُهَا* [in another trad., relating to the asking a virgin if she consent to be married, lit. *Her permission is her silence*,] means *her silence is like her permission*, i. e. it suffices. (Mṣb.) One says also, *جَاءَ بِمَا صَاءَ وَصَمِتَ* + [He brought what was vocal and what was mute]; *مَا صَاءَ* meaning *sheep, or goats, and camels*; and *صَمِتَ*, *gold and silver*: (IAqr, TA:) *صَاءَ* in this saying is formed by transposition from *صَائٍ* [q. v.]. (S in art. *صَائٍ*.)

2. *صَمِتَهُ*, (M, A, K,) inf. n. *اِصْمِيتُ*; (S;) and *اِصْمِتُهُ*; (M, A, Mṣb, K;) *He made him, or rendered him, silent, mute, or speechless*: (S, A, Mṣb, K:) or *he made him, or rendered him, long silent or mute or speechless*. (M.) — [Hence,]

فَصَّيْتُ صَبِيحَكَ Feed thy child with that which will silence it [or quiet it]. (A, TA.) — And *صَمِتَ الرَّجُلُ* He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him: see *مُصِمَّتْ*]. (M, TA.) — See also 1, first sentence.

4. *اِصْمِتَهُ*: see 2. — [Hence,] *لَمْ يُصْمِتْهُ ذَلِكَ* That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.) — And *اِصْمِتُهُ* He made it to be solid, not hollow; without a cavity. (A'Obeid, S, K.) [For that which is without a cavity is generally non-sonorous.] — And *اُصْمِتَ الْأَرْضُ*, or *اُصْمِتَتْ*, (accord. to different copies of the K, the latter accord. to the O,) *The land became altered* (*أَحَالَتْ*) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsoiled,] at the end of two years, (O, K,) and had rugged patches of urine and dung. (O.) — See also 1, first sentence. — *اُصْمِتَ* also signifies *He was, or became, tongue-tied*, (O, TA,) and *spoke not*; (TA;) said of a sick man. (O, TA.)

صُمْتَةٌ a subst. from *صَمِتَ* [as such signifying *Silence, muteness, or speechlessness*; like *صَمِتٌ* used as a subst., and *صُمْتُ* &c.; and like *سَكْتَةٌ* and *سَكْتَةٌ*]. (M, TA.) — And (M, TA) *A thing*, (M, A, K, TA,) i. e. *food*, (A, K, TA,) or the like, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also *صُمْتَةٌ*; (Lh, M, TA;) like *سَكْتَةٌ* [in this sense as well as in the former sense]. (S.) A date is called *صُمْتَةٌ الصَّبِيِّ* [The quieter of the child], (M, TA,) and *صُمْتَةُ الصَّغِيرِ* [The quieter of the little one], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, *مَا عِنْدَهَا مَا لَا نَاطِقٌ* + [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Mṣb, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) i. e. he has not aught. (S.) — Also, of camels, + *Twenty*, (O, K,) and the like. (O.) — And of milk, + *Such as is thick*. (S, O, K.)

صُمْتَةٌ: see the next preceding paragraph, in two places.

مَا ذُقْتُ صَمَاتًا [I did not taste, or have not tasted,] anything. (K.)

رَمَاهُ بِصَمَاتِهِ, (AZ, S, A, K, [in a copy of the M *بِصَمَاتِهِ*, but this I think a mistranscription,]) or *بِصَمَاتِهِ*, (K accord. to the TA, and so in the M in art. *سَكَت*.) [both probably correct, for] one says also *بِسَكَاتِهِ* (AZ, S) and *بِسَكَاتِهِ*, (S, M, A, K, in art. *سَكَت*.) *He (a man, AZ, S, or God, A) smote him, or afflicted him, with a thing that silenced him*. (AZ, S, M, A, K.) [See also *بِسَكَاتِهِ*, in art. *سَكَت*.] — *صَمَاتٌ* signifies also *Thirst*: (Ag, TA:) or *quickness of thirsting*, (M, K, TA,) in men and in beasts. (M, TA.)

فُلَانٌ عَلَى صَمَاتِ الْأَمْرِ Such a one is, or was, at the point of accomplishing the affair. (S.)

And *أَنَا عَلَى صَمَاتِ حَاجَتِي* I am at the point of accomplishing my want. (M.) And *عَلَى بَاتٍ* *صَمَاتِ أَمْرِهِ* He passed the night resolved upon his affair. (TA.) And *هُوَ بِصَمَاتِهِ* He is at the point of [attaining] his purpose: (M, TA:) Abou-Málik says that *صَمَاتٌ* signifies *قَصْدٌ* [i. e. *purpose, intention, &c.*]. (TA.) And one says, *بَاتٍ عَلَى صَمَاتِ الْقَوْمِ* He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.)

دُرْعٌ صَوْتُ + A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) And *جَارِيَةٌ صَوْتُ الْخُلَّالَيْنِ* + A girl, or young woman, having thick legs, from whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [Lh in the CK is erroneously put for *لَهَا*].]) And *سَيْفٌ صَوْتُ* + A sword that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And *ضَرْبَةٌ صَوْتُ* + A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.) — And *شِدَّةٌ صَوْتُ* + A honey-comb that is full; not having a cell empty. (A, K.)

صَمَاتَةٌ: see *رَمَاهُ بِصَمَاتِهِ*, above.

صَمِيتٌ, applied to a man, (S;) i. q. *سَكِيتٌ*, (S, K, TA,) [i. e. *Much, or often, silent or mute or speechless*; or] *long silent &c.* (TA.)

صَامِتٌ Silent, mute, or speechless: (Mṣb:) pl. *صَامِتُونَ* (Kur vii. 192) [and *صَمُوتٌ*, occurring in the K in art. *زَمَر*]. [Hence,] one says, *مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ* + [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Mṣb, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) i. e. he has not aught. (S.) — Also, of camels, + *Twenty*, (O, K,) and the like. (O.) — And of milk, + *Such as is thick*. (S, O, K.)

مُصِمَّتٌ: see *اِصْمِتَ*.

بَيْلَدَةٌ اِصْمِتَ and *لَقِيْتَهُ بِوَحْشٍ اِصْمِتَ* AZ explains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, *بَيْلَدَةٌ اِصْمِتَ*; but the phrase commonly known is *بَيْلَدَةٌ اِصْمِتَ*: (M:) or *بَيْلَدَةٌ اِصْمِتَ* [I left him] in the desert, or waterless desert: or in such a place that it was not known where he was: (K:) and *بَصَحْرَاءُ اِصْمِتَ* (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and *بَوْحَشٍ اِصْمِتَ* and *اِصْمِتَهُ*, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning in the desert, or waterless desert: (M:) and some say, *بَوْحَشٍ اِصْمِتَيْنِ*: (TA:)

strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a صمد [q. v.] over, or into, the mouth of the flask, or bottle.* (M, K.)

2. [صمد, said of a number of persons, signifies the same as صمد as first expl. above; or, said of a single person, *He tended, repaired, &c., repeatedly, or frequently, to him, or it;* see its pass. part. n., below.] = تصمد رأسه, inf. n. تصمد, *He wound a piece of cloth, or a kerchief, called صمد, round his head.* (TA.)

3. صامدة, (TA,) inf. n. صمد, (K, TA,) *He contended with him in fight;* syn. of the inf. n. جلد. (K, TA.) [For جلد, Golius appears to have found in his copy of the K.]

4. اصمد إليه الأمر. *He rested, or stayed, upon him the affair;* syn. استند. (M.)

5: see 1, in two places.

صمد inf. n. of 1. (S, M, &c.) [Hence صمدت صمد, like قصدت قصده, q. v.] = Also, (S, L, K,) or صمد, (as in a copy of the S and in one of the M,) *Elevated ground:* (L:) or *elevated and rugged ground,* (S, M, L, K,) not so high as to be a mountain: (M, L:) or *hard, firm, or tough, ground:* (AA:) pl. أصماد. (Abou-Kheyr.)

صمد (with the article ال an epithet applied to God, M) *A lord;* because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K,*) or, when applied to God, because affairs are stayed, or rested, upon Him, (أصمدت) and none but He accomplishes them: (M, A, L:) or a person to whom one repairs, betakes himself, or has recourse, in exigencies: (M, A,*) you say, سيد صمد, meaning a lord, or chief, to whom recourse is had: (A:) or صمد signifies a lord to whom obedience is rendered, without whom no affair is accomplished: or one to whom lordship ultimately pertains: (M, L:) or a lord whose lordship has attained its utmost point or degree; in which sense it is not applicable to God: (T, L:) or the Being that continues, or continues for ever or is everlasting: (M, K:) or the Being that continues, or continues for ever, after his creatures have perished: (M:) or the Creator of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: (M, L:) also high, or elevated; (L, K:) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) — Also Solid; not hollow; (M, K;) in which sense it may not be applied to God: (M:) and so صمد, a dial. var. of صمد. (S.) — And *A people having no trade, or occupation, nor anything by means of which they may live.* (K.) = See also صمد.

صمد *A rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated;* (M, K,*) as also

صمد. (M.) = And *A she-camel that has been covered and has not conceived;* (M, K,*) as also صمد. (Kr, M.)

صمد: } see the next preceding paragraph.
صمد: }

صمد The سداد [or stopper, like صم, (IAqr, K,) or the غصاص [or piece of skin that is put as a cover over the mouth], (Lth, S, M,) of a flask or bottle. (Lth, IAqr, S, M, K.) — And *A piece of cloth, or a kerchief, which a man winds round his head, دون العمامة* [which may mean either exclusively of the turban or beneath the turban]. (K.) = See also صمد, in two places.

صمد *A certain idol, which belonged to the tribe of Ad, who worshipped it.* (TA.)

صمد: see صمد, near the end of the paragraph.

صمد applied to a house, or tent, (بيت, S) repaired to [repeatedly, or frequently, or by many persons, as is indicated by the teshdeed, though only expl. as] syn. with مقصود. (S, K.) = Also *A hard thing; in which is no softness, or fragility.* (K, TA.)

صمد *A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk:* pl. مصامد and مصامد. (K.)

صمد Thick, or rough, (K, TA,) and high, overtopping, or prominent. (TA.)

صبر

1. صبر, (M, K,) aor. ٢, (M,) inf. n. صبر and صبر, *He was niggardly, or tenacious, and refused;* (M, K;) as also اصبر, and صبر: (K:) [or] صبر, inf. n. صبر, signifies *he collected, and refused;* and so اصبر, and صبر: one says, صبر متاعه [he collected, and refused, his goods]: (O:) [but Isd says that] the phrase الصامرين الصامرين, used by a poet, means, الصامرين بمتاعهم [i. e., accord. to the context, those who are niggardly with their goods]. (M.) = صبر الماء, (M, O, K,) aor. ٢, inf. n. صبر, (M, O,) *The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running.* (M, O, K.) And صبر signifies *The resting-place of such water:* (M, K:) and صبر الوادي the resting-place of such water of the valley. (TA.) = صبر, (O, K,) aor. ٢; (K;) and صبر, (O, K,) aor. ٢; (K;) said of milk, (O, K,) *It was, or became, sour;* (O;) or *very sour;* as also اصبر. (O, K.)

2: see above, first sentence, in two places: = and see the paragraph here following.

4: see 1, first sentence, in two places: = and see also the last sentence. = Also اصبروا, (O, K,) inf. n. اصبر; (O;) and صبروا, (K,) inf. n. صبر; (O;) *They entered upon the time of sunset, which is called الصبر.* (O, K.)

5. صبر *He confined, restricted, or restrained, himself.* (O.) [See also its part. n., below.]

صبر, (M, O, TS, K,) or صبر, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صبر, whence the part. n. صبر, q. v.,] *Stink, foul odour, or offensive smell:* (S, M, K:) and, (K,) accord. to IAqr, (O, TA,) *the odour of fresh musk,* (O, and so in copies of the K,) or *of fresh fish:* (TA, as from the K:) and, accord. to IAqr, (O, TA,) but in this sense more commonly صبر, (O,) *the sultry heat,* (O,) or *foul smell, and sultry heat, and dew, or moisture, accompanying such heat,* (TA,) of the sea when it is agitated. (O, TA.)

صبر i. q. صبر [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. أصبار. (S, M, K.) You say, أدهقت الكأس إلى أصبارها, meaning *I filled the cup to its uppermost parts; or to its edges.* (ISK, S, M, K: in the M and TA is added, i. e. أعاليها.) And أخذ (إلى أعاليها). *And أخذ بالشئ بأصباره*, meaning *He took the thing altogether:* see art. صبر. (M, TA.)

صبر, and صبر الوادي: see the first paragraph.

صبر: see صبر, in two places.

صبر: [Stinking; having a foul, or an offensive, odour, or smell]. One says, يدي من السمك صبر [My hand is stinking from the fish], (S, O, [in the former of which the meaning is indicated by the context,]) and من اللحم صبر [from the flesh-meat]. (TA.)

صبر Milk devoid of sweetness. (O, K.)

صبر *A man whose flesh is dry, or tough, upon his bones,* (S, M, A, O, K,) *from whom the odour of sweat diffuses itself.* (IDrd, S, A, O, K.)

صبر The time of sunset. (K, TA.)

صباري, (M, O, K,) and صباري, (O, K,) and صباري, (S, O, K,) and صباري, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az.) *The podex, or the anus;* syn. دبر, (S,) or است, (M, A,) or سافلة: (O:) because of its foul smell. (O, TA.)

صباري: see the next preceding paragraph.

صبر *A day in which the wind is still.* (O, TA.) = See also 1, first sentence.

صبر, a word of the dial. of El-Yemen, (IDrd, O,) *The بادروج* (M;) [i. e.] *the trees, or plants, called by the latter name;* (K;) or a species of بقل [or herb] called in Pers. by the latter name [which, commonly pronounced with د, is one of the names now applied to basil]: (IDrd, O:) accord. to AHn, a sort of tree, or plant, that does not grow by itself, but twines upon the غاف, consisting of twigs with leaves like

those of the **أَرَاك**, (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the **صَوْمَرَة** [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the **غَافَة** while the latter does so: (O:) 'Alee Ibn-'Abbás, author of the book entitled the "**Kámil**," says that the **بَادِرُوج** has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for **انفج** in the TA, an evident mistranscription, I read **أَنْضَج**,] and acts as a dissolvent. (TA.)

صَامُورَة *Very sour milk.* (O, K.)

مُتَصَيِّر *i. q. مُتَصَيِّس* [app. as meaning *Niggardly, tenacious, or avaricious*; agreeably with the first explanation of 1]: (O, K:) and, (K,) or as some say, (TA,) *confining, restricting, or restraining, himself.* (K, TA.)

صمغ

1. **صَمِغَ**, (Msb, TA,) *The ear was [small: (see **أَصَمَغَ**: or] cleaving [to the head], and small: (Msb:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed.* (TA.)

2: see the next paragraph.

Q. Q. 1. **صَوْمَعُ الثَّرِيدَة** *He made the **ثَرِيدَة** [or mess of crumbled bread with broth] slender in the head, (Ibn-'Abbád, O, K,) and pointed therein; (Ibn-'Abbád, O;) as also **صَمِعَهَا**. (TA.) — And **صومع بناءه** *He made his building high.* (Seer, TA.) — And **صومع الشيء** *He collected together the thing.* (Ibn-'Abbád, O, K.)*

صَمِغَ inf. n. of 1 [q. v.]. (Msb, TA.) — Also *Courage*: because the courageous is described as compact in heart. (TA.)

صَمِغَ *Courageous.* (TA.) — And *Sharp in intellect.* (TA. [See also **أَصَمَغَ**.])

صَوْمَعُ: see what next follows.

صَوْمَعَة *A Christian's cell, or chamber, (K, KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's **مَنَار** [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the **صَوْمَعَة** of the Christians is thus called because it is slender in the head; (S, O, K;) or because contracted; (Msb;) or, as Ag says, from the epithet **أَصَمَغَ**, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called **صَوْمَعُ**: (Ibn-'Abbád, O, K:) the pl. is **صَوَامِعُ**. (Msb.) — And *i. q. مَتَذَنَّة* [q. v.]. (Lh, M and K and TA in art, اذن,) —*

And † The upper, or uppermost, part of [a mess of] **ثَرِيد** [or crumbled bread moistened with broth]: (K, TA:) and the body thereof: *a **ثَرِيدَة** [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even.* (TA.) — And † **بُرْنَس** [or garment with a pointed hood]: (K, TA:) Abou-'Alee says, (TA,) **صَوَامِعُ** signifies **بِرَانَس**; (O, TA;) without mentioning a sing. thereof. (TA.) — And † The eagle is thus termed, because always upon the highest place to which it can ascend. (O, * K, * TA.)

أَصَمَغَ *The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. **صَمِغَة**, (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such F'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed **سَكَاة** and such as is termed **أَذْنَاء**; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA:) [pl. **صَمِغَ**.] — Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) — And the fem., applied to an ear, Small, or little, and contracted towards the head. (O, K.) — Also, the masc., applied to a **كُغَب** [as meaning a joint of the bones, and particularly an ankle-joint, and an ankle-bone, and also a joint, or knot, of a cane or reed], Small, or slender, and even. (O, K.) A woman is said to be **صَمِغَة الكُغَبَيْنِ** [i. e. ankle-joints or ankle-bones]. (TA.) And dogs are said to be **صَمِغَ الكُغُوبِ** i. e. Small in the **كُغُوبِ** [app. meaning joints of the legs, i. e. tarsal and other joints]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the **كُغُوبِ**; even and smooth therein; thus in the saying of En-Nābighah Edh-Dhubyānee, describing dogs and a [wild] bull:*

* فَبَشَّرَ عَلَيْهِ وَاسْتَمَرَّ بِهِ *
* صَمِغَ الكُغُوبِ بَرِيَّاتٍ مِنَ الحَرْدِ *

[And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قَوَائِمُ being understood) slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by the **الحَرْد**, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Sacy's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also **قَنَاة** **صَمِغَة الكُغُوبِ** i. e. [A spear-shaft] even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And **رُمُحُ أَصَمَغِ الكُغَبِ** i. e. A spear pointed in the **كُغَبِ** [app. meaning the knot that forms its lower extremity]. (TA.) — **أَصَمَغَ** applied to a feather means *Slender in the عَصِيبِ* [or shaft]: (O, TA:) **العَصِيبُ اللَّطِيفُ** in the K is a mistake for **الطَّيْفُ اللَّطِيفُ**: (TA:) or the best of feathers; (K, TA;) such as is used for feathering

an arrow, of the kind called **ظَهَار** [q. v.]: (TA:) pl. **صَمِغَانِ**, (O, K,) which is said to mean the best of the feathers of a bird. (O.) — Applied to a plant, it means *Having fruit, come forth that has not yet broken open*: (O, K:) or, as some say, *saturated with moisture, and compact*: and **صَمِغَة** is said to have this latter meaning applied to a plant such as is termed **بَقْلَة**: (TA:) and the same, (i. e. the fem.,) applied to the plant called **بُهْمِي**, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see **بُسْر**:)] or, applied to a plant, smooth and round and slender: (O, K:) or any calyx (**بُرْعُومَة**) that has not yet opened: (AHn, O, K:) and, applied to the plant called **بُهْمِي**, of which the calyxes have not opened, and the awn has not yet appeared: (O:) or, thus applied, fresh, or juicy, and not yet burst open: or having its fruit, or produce, coming forth upon its upper part: accord. to IAar, thus applied, it is an intensive epithet, [app. meaning full-grown and flourishing,] like **جَعْدُ** applied to the **صَلْبَانِ**, and **أَسْحَمُ** applied to the **نَصِي**: (TA:) the pl. is **صَمِغَ**. (O, K.) — **أَصَمَغَ القَلْبَ** means *Vigilant, and sharp, or acute, in mind*: (S, O, K:) and **أَصَمَغَ قَلْبَ** *an intelligent and acute mind*: (TA:) and **الأَصَمِغَانِ** *the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, (عَازِمُ, S, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (عَازِمُ, O, K,) judgment, or opinion: (S, O, K:) accord. to Ag, **أَصَمَغَ** applied to the mind (فَوَادٍ), and to judgment, or opinion, means **عَازِمُ** [expl. above]: and **رَجُلٌ أَصَمَغُ القَلْبِ** means *a man of acute intelligence.* (TA.) [See also **صَمِغَ**.] And one says also **عَزَمَة صَمِغَة** i. e. *An effective resolution, or determination.* (TA.) — [It is said that] **أَصَمَغَ** signifies also *A sharp sword*: (O, K:) this and the next two significations are related as on the authority of El-Muārrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — And One that ascends, or rises by degrees, to the most elevated of places. (O, K.) — And *i. q. سَادَرُ* [which means *In a state of confusion or perplexity, and unable to see his right course*: &c.: see this latter word]. (O, K.) — And **الصَمِغَة** also signifies *The سَالِفَة* [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.)*

ثَرِيدَة مُصَمَّغَة: see what here follows.

ثَرِيدَة مُصَمَّغَة (K) and **مُصَمَّغَة** (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)

صمغ

2. **صَمِغَ**, inf. n. **تَصَمِغَ**, *He put **صَمِغَ** [i. e.*

gum] into it; (O, K;) meaning, into ink. (O.) — And **صَمَغٌ بِالصَّمْغِ**, inf. n. as above, *He compacted the hair of his head [with gum].* (Msb.)

4. **اصمغت الشجرة** *The tree produced صَمَغٌ* [i. e. gum]. (Ibn-'Abbád, O, Msb, K.) — Hence one says, **يَصْمُغُ فُوهَهُ** *His mouth is discharging like a tree producing gum*, and in like manner **أُذُنَاهُ** *his two ears*, and **عَيْنَاهُ** *his two eyes*, and **أَنْفُهُ** *his nose*. (Ibn-'Abbád, O, K.) And **اصمغ شدقه** *The side of his mouth produced much spittle.* (O, K.) And **اصمغ الرجل** *The man had foam coming forth upon the sides of his mouth.* (Har p. 618.) And **اصمغت الشاة** is said of the sheep or goat when her biestings are fresh (**كَانَ** *يَبْنِيهَا*, Ibn-'Abbád, O, TA, in the K *بَنِيهَا*, but the former is the right, TA) [i. e. *The sheep, or goat, yielded fresh biestings*] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.)

10. **استصمغ الصاب** *He scarified the species of tree that produces صاب* [q. v.] (S, O, K) in order that its **غَرَاءٌ** [meaning *mucilage*] might issue, (K, TA,) i. e. (TA) in order that a certain bitter substance might issue from it, and concrete like **صَبَرٌ** [i. e. *aloes*]: (S, O, TA:) thus expl. by Abul-Ghowth. (S.) — And **استصمغ** *He had a صَمَغَةٌ*, i. e. a small swelling, or pustule. (Ibn-'Abbád, O, K.)

صَمَغٌ (S, O, Msb, K) and **صَمَغٌ** (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [Gum; i. e.] the fluid that exudes from the trees called **عَضَاءٌ** and the like of these: (Msb:) it is of many sorts: (S, O:) that which is called **الصَمْغُ الْعَرَبِيُّ** is the **صَمْغُ** of the **طَلْحُ** (S, O, Msb,) which is said to be the same [tree] that is called **أَمْرُ عَيْلَانَ** (Msb:) or the **مُحْلِجَةُ** (غَرَاءٌ) of the [tree called] **قَرْطُ** [and more commonly **سِنْتُ**, i. e. the *mimosa Nilotica*, also called *acacia Nilotica*]; and this is what is called **الصَمْغُ الْعَرَبِيُّ**; not the **صَمْغُ** of the **طَلْحُ**; J [and others] having erred [in asserting it to be this]: [but] every tree also has **صَمْغٌ**: (K:) [this last assertion, however, is questionable; for **صَمْغٌ** seems to signify properly gum, or juice that exudes from certain trees and concretes:] the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is **صَمَغَةٌ** (S, O, Msb, TA) and **صَمَغَةٌ** (TA:) and the pl. is **صُومُغٌ** (S, O, Msb, K:) among **صُومُغٌ** [i. e. *sorts of صَمْغٌ*], the **مُقْلٌ** [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., **تَرَكْتُهُ عَلَى مِثْلِ مَقْرِفِ الصَمَغَةِ** [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the **صَمَغَةُ** is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, **عَلَى مِثْلِ مَقْلَعِ الصَمَغَةِ** [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there

remains not any trace of it. (Meyd.) And in a trad. of El-Hajjáj occurs the saying, **لَأَقْلَعَنَّكَ قَلْعَ الصَمَغَةِ** [I will assuredly pluck thee away with the plucking away of the piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— Also **Resin**; see **عَلَكٌ**.]

الصَامِغَانِ: see **صَمَغٌ** — and see also **الصَامِغَانِ**.

صَمَغٌ: see **صَمَغٌ**.

صَمَغٌ (AZ, O, K) and **صَمَغَةٌ** (K,) or the latter is the n. un. of the former, and in like manner **صَمَغٌ** and **صَمَغَةٌ**, the latter being the n. un., (AZ, O,) or **صَمَغٌ** and **صَمَغٌ**, of which **صَمَغَةٌ** and **صَمَغَةٌ** are the ns. un., (AZ, on the authority of A'Obeyd, TA,) *A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (AZ, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder (إِذَا فُطِرَ ذَلِكَ) [in the CK **فُطِرَ**], the milk is clear and sweet. (AZ, O, K.)*

صَمَغَةٌ *A small swelling, or pustule; syn. قَرْحَةٌ.* (Ibn-'Abbád, O, K.)

صَمَغٌ: see **صَمَغٌ** — and see also **صَمَغَانِ**.

صَمَغَةٌ: see **صَمَغٌ**.

لَقِيتُ صَمَغَانَ (Ibn-'Abbád, O, K,) and **أَبَا** **صَمَغَانَ** (K,) *I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum.* (Ibn-'Abbád, O, K.)

الصَامِغَانِ: see what next follows, in two places.

الصَامِغَانِ (IDrd, S, O, K,) like **الصَامِغَانِ**, [q. v.] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and **الصَامِغَانِ** (AO, O, K,) and **الصَمِغَانِ** (Lth, O, K,) *The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شِدْقَانِ (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAar, O, K:) called by the vulgar الصَوَارَيْنِ (O in this art.) or الصَوَارَيْنِ, for الصَوَارَيْنِ: (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the **صَامِغَانِ** are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سَوَاكِ. (TA.)*

لَبَنٌ مُصَمَّغٌ [app. *Milk that is gummy; describing biestings not yet clear.*] (TA voce **صَعْرُورٌ**, q. v.) — And **شَاةٌ مُصَمَّغَةٌ** *يَلْبِيهَا* (O, TA,) in the copies of the K, erroneously, *يَلْبِيهَا*, (TA,) *A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked.* (O, K, TA.) **حَبْرٌ مُصَمَّغٌ** *Ink made with [the addition of] صَمْغٌ [or gum]:* but [J says] I know not from whom I heard this. (S.)

صمقر

For words mentioned under this head in the K, see art. **صمقر**.

صمغ

صَمْلَاخٌ *The interior of the ear-hole.* (K.) — And **The dirt** (S, A, K) of the ear (S) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also **صَمْلُوخٌ** (S, K;) and so **صَمْلَاخٌ** and **صَمْلُوخٌ**: (K and TA in art. **صمغ**;) pl. **صَمَالِيخٌ**. (TA.)

صَمْلُوخٌ: see above. — Also sing. of **صَمَالِيخٌ** (TA) which signifies *The thin, or slender, shoots of the أَصُولُ* [i. e. *stems, or lower parts,*] of the **نَصِي** (K, TA) and of the **جَلِيَانِ**: (TA:) or the sing. signifies the **أَمْصُوحُ** of the **نَصِي**; which is a kind of thing that is plucked therefrom, resembling a rod. (AHn, TA.)

صَمَالِيخٌ *Thick milk, (S, K,) of a consistency resembling liver, so that it quivers.* (S.)

صَمَالِيخِيٌّ and **صَمَالِيخِيٌّ** signify the same; (Ish, K;) i. e. *Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (Ish, TA:) or food, and milk, having no taste.* (IAar, TA.)

صملى صملى صملى

1. **صَمَى** (K,) aor. **يَصْمِي**, (TK,) inf. n. **صَمِيَانٌ**, *He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Abou-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also **صَمَى**. (K.) — And **صَمِيَانٌ** (S, M, K,) likewise an inf. n. of which the verb is **صَمَى**, aor. as above, said of a man, (TK,) signifies [also] *The act of escaping, or getting loose or at liberty, syn. تَفَلُّتٌ*, (M, and so in some copies of the S, in other copies of the S and in the K **تَفَلُّتٌ** [but the latter I regard as a mistake, and so it is said to be in the TK,] and *leaping.* (S, M, K.) — **صَمَى**, aor. as above, (S, Msb, K,) inf. n. **صَمَى**, (Msb,) said of an animal that is an object of the chase, means *He died (S, Msb, K) in one's sight, (S, Msb,) or on the spot. (K.)* — **صَمَاهُ الْأَمْرُ** (Lth, K,) aor. as above, (TA,) *The thing, or event, betided him, or befell him.* (Lth, K.) — And **مَا صَمَاكَ عَلَيْهِ** *What incited, urged, induced, or made, thee to do it?* (K, TA.)*

3. **صَامَى مَنِيَّتَهُ** *He tasted, or experienced, his destiny, or death; as also **اصمأها**.* (M.)

4: see 1, first sentence. — **اصمى عَلَى لِحَامِهِ**, said of a horse, *He champed his bit, (S, M, K,) and went away, or along.* (S, M.) — **اصمى الصَيْدُ** *He shot the chase, or game, in such a manner that it died (S, Mgh, Msb, K) in his sight, (S, Msb,) before him, (Mgh, Msb,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msb, TA:) **أُتِمَى** is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow*

or by some accident. (Msb.) It is said in a trad., **كُلْ مَا أَصَبْتَ وَدَعْ مَا أَتَمَيْتَ** [Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight]. (S, Mgh, Msb.) — And **أَصْبَى الرَّمِيَّةَ** He transpierced the animal that he shot at, or shot. (M.) And **أَصَمَتِ الْقَوْسُ الرَّمِيَّةَ** The bow sent its arrow through the animal shot. (TA.) — See also 3.

7. **انصى عليه** He darted down, or rushed, (انصب, S, K, or انقض, M, [both meaning the same,]) upon him, (S, M, K,) and advanced towards him, (M,) to which Az adds, like as the hawk, or falcon, darts down (ينصى, i. e. ينقض). (TA.)

صَيَّانٌ [an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) Quick, or swift: (Har p. 93: [see 1, first sentence:]) courageous; (S, M, K;) earnest, not making a false show of bravery, in the charge, or assault: (M, K;) and strong, and mature in age: (M, TA;) or the same word, (accord. to the TA,) or **صَيَّانٌ**, (so in this sense accord. to a copy of the M,) one who rushes (ينصى) upon men injuriously: (M, TA;) accord. to the T, one who seizes upon men unjustly: accord. to IAar, daring in acts of disobedience: accord. to Z, applied to a man, it signifies **تَمَاضَاةٌ** being an intensive epithet, like **تَكَلَامَرٌ** and **تَلَقَّامَرٌ** &c.: (TA:) the pl. of **صَيَّانٌ** is **صَيَّانٌ**. (Kr, M, TA.)

صَيَّانٌ: see the next preceding paragraph.

صن

1. **صَنَّ**, [aor., accord. to rule, ص,] said of flesh-meat, i. q. **صَلَّ** [i. e. It was, or became, stinking]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4. **أَصَنَّ** He, or it, (a man, S, or a thing, Msb,) had a foul, or fetid, odour, such as is termed **صَنَّ**: (S, Msb, K;) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like **صَنَّ**,] It stank. (TA.) And **أَصَنَّتْ** **البَقْلَةُ** The herb, or leguminous plant, when held in the hand, stank. (TA.) And **أَصَنَّ** said of water, It became altered [for the worse]. (K.) = Also He elevated his nose, (S, K,) or his head, (Isk, TA,) from pride. (Isk, S, K.) And hence, (S,) **أَصَنَّتْ** said of a she-camel, She, having conceived, behaved disdainfully to the stallion. (S, K.) — And He was, or became, angry. (K.) = **أَصَنَّتْ** said of a she-camel, (Ish, M,) or of a mare, (A'Obeyd, K,) when near to bringing forth, (A'Obeyd,) Her young one struggled, or was in a state of commotion, (A'Obeyd, M,) in the part bordering upon her tail [so I render **صَلَامًا**], (A'Obeyd,) or its hind leg fell [or happened to come] into that part; (M;) or her young one stuck fast in her belly, and it pushed with its head,

(Ish, K,) or with its shank and its nose, (Ish,) in the region of her anus. (Ish, K.) The epithet applied to her in this case is **مُصَنَّ**: (Ish:) and the pl. is **مُصَنَّاتٌ** and **مَصَانٌ**. (Az, TA.) = **أَصَنَّتْ** said of a woman, She became old, but having in her some remains [of vigour]: and such is termed **مُصَنَّ** and **مُصَنَّةٌ**. (M.) = **أَصَنَّ** also signifies He spoke in a low, faint, gentle, or soft, manner. (TA.) = And **أَصَنَّ عَلَى الْأَمْرِ** He persevered, or persisted, in the affair. (K.)

صَنَّ, (S, M, TA,) with fet-h, (S, TA,) accord. to the K **صَنَّ**, which is wrong, (TA,) [A kind of basket;] a thing like a covered **سَلَّةٌ**, in which bread is put, (S, K, TA,) and [other] food: (TA:) a large **زَيْلٌ**, like the **سَلَّةُ**. (M.)

صَنَّ The urine of the **وَبَرٌ** [or hyrax Syriacus], (S, M, TA,) in the copies of the K erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) **صَنَّ الْوَبَرِ** is also a term applied to *Small, round, flattened cakes, (أَفْرَاصُ), which are brought from El-Yemen to El-Hijaz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey: mentioned by the hakeem Dáwood. (TA.) = Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. **الصَّنَّ**, as in the K, (TA,) One of the days called **أَيَّامُ الْعَجُوزِ**; (S, M, K;) said to be the first of those days. (M. [See art. عجز.])*

صَنَّةٌ i. q. **صَبَّةٌ** [q. v.] as signifying A **سُفْرَةٌ**, or a thing like the **سُفْرَةُ**. (M in art. صب.)

صَنَّةٌ: see the next paragraph.

صَنَّ A stink, or stench; (M, Msb;) whether of the armpit or otherwise: (Msb:) or, (S, K,) as also **صَنَّةٌ**, (K,) the stink, or stench, of the armpit, (S, K,) and of the creases of the body when they are in a corrupt state: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) a sweet odour. (M, TA.)

صَنَّانٌ A courageous man. (K.)

أَصَنَّ A man feigning himself unmindful, inadvertent, or heedless. (K.)

مُصَنَّ A man having a foul, or fetid, odour, such as is termed **صَنَّ**; fem. with ة: and likewise applied to a he-goat when excited by lust. (TA.) = And Elevating the nose, (S, M, TA,) or the head, (AA, TA,) from pride, (AA, S, M, TA,) or from anger. (M.) So in a verse cited in art. **خَفَضَ**. (S.) — And **مُصَنَّ غَضَبًا** Full of anger. (A, S.) = See also 4, latter part, in two places. = Also Silent. (TA.) = And **الْمُصَنَّ** signifies The serpent that, when it bites, kills on the spot: one says, **رَمَاهُ اللَّهُ بِالْمُصَنَّ الْمُسَكِّتِ** [May God smite him with the silencing serpent that kills on the spot whomsoever it bites]. (IKh, TA.)

صنب

صَنَابٌ A sauce made of mustard (S, M, A, K) and raisins. (S, A, K.) = And Long in the back and belly; as also **صَنَابَةٌ**: (IAar, O, K:) and so each with س. (IAar, O.)

صَنَابَةٌ: see what immediately precedes.

صَنَابِيٌّ, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) Of a colour between redness and yellowness, (M, A, K, TA,) with abundance of hair, and of fur: (TA:) or of a bay, or dark bay, or brown, colour; syn. **كُمَيْتٌ**: (S, O, K:) or of a sorrel colour; syn. **أَشَقَرٌ**: (K:) or of this last colour having some white hairs intermixed therewith: (S, O, TA:) so called because his colour resembles the sauce termed **صَنَابٌ**: (TA:) being a rel. noun from **صَنَابٌ**. (S, O, TA.)

مُصَنَّ Addicted to, or fond of, eating the sauce termed **صَنَابٌ**. (IAar, O, K.)

صنبر

Q. 1. **صَنَبَرَتِ النَّخْلَةُ** The palm-tree became solitary, or apart from others: (M:) or became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit. (M, K.) And **صَنَبَرُ أَسْفَلِ النَّخْلَةِ** The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches]. (AO, and S in art. صبر, and TA.)

صَنَبَرٌ, (K, TA,) or **صُنَبُورٌ**, (O,) [both probably correct,] Anything slender and weak, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is **صَنَابِيرٌ** and hence, app.,] — **صَنَابِيرٌ** signifies Slender arrows; (T, M;) accord. to IAar: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the **صَنَابِيرُ** [a pl. of **صُنَبُورٌ**] of the palm-tree: (TA:) occurring in this sense in a verse cited voce **ذَلَّةٌ**. (IAar, T, M.)

صَنَبَرٌ, **صَنَبَرٌ**, and **الصَّنَبَرُ**: see **صَنَبَرٌ**.

صَنَبَرَةٌ Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c., (K, TA,) and the like. (TA.) — **يَصْنُوبِرُهُ** and **يَصْنَبِرُهُ** and **أَخَذْتُ الشَّيْءَ بِصَنْبَرَتِهِ** [which last is evidently, I think, a mistranscription for **يَصْنُوبِرُهُ**] is a saying mentioned by Ibn-'Abbád as meaning I took the thing altogether. (O.)

صَنَبَرٌ, (S, in art. صبر, M, O, K,) originally **صَنَبَرٌ**, (O,) Cold, as a subst.; (M, O;) as also **صَنَبَرٌ**: (O:) or cold clouds: (IDrd, O:) or a cold wind (M, K) with mist or clouds: (M:) occurring in a verse of Tarafah with kesr to the ب: (M:) [see also **صُنَبُورٌ**] or **صَنَبَرٌ**, occurring in that verse, signifies the intense cold of winter; (S in art. صبر;) as also **صَنَابِيرٌ**, (S, K,) of which the

sing. is **صُنْبُورٌ**. (TA.) On the expression of Tarafeh, **حِينَ هَاجَ الصَّنْبُورُ**, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means **الصَّنْبُورُ**; but requiring to make the **ب** movent, he transfers to it the final vowel, as in the phrases **مَرَرْتُ بِبَكْرٍ** and **هَذَا بَكْرٌ**: he should therefore have said **الصَّنْبُورُ**; but regarding the expression as meaning **هَيْجَ الصَّنْبُورِ**, he makes the **ب** to be with kesr, as though he transferred to it the kesreh of the **ر**: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the **ن** and **ر**, and with kesr to the **ب**; saying,

* نَطْعِمُ الشَّحْمَ وَالسَّيْفَ وَنُقَىٰ أَا *
* مَحْضٌ فِي الصَّنْبُورِ وَالصَّرَادِ *

[We give to eat fat and the hump of the camel, and we give to drink pure milk, in the time of cold wind and chill mist]. (K.) — Also **الصَّنْبُورُ**, (M, K,) or **الصَّنْبُورُ**, (as in two copies of the **§** in art. **صَبْر**), and **صَنْبُورٌ**, [without the article **ال**, occurring in a verse of which the metre requires it to be thus written, with teshdeed to the **ن**,] (TA.) One, (**§**), namely, the second, (M, K,) of the days called **الصَّنْبُورُ** [or **الصَّنْبُورُ**] (see **عَجُوزٌ**): (**§**, M, K.) [see **عَجُوزٌ**] or **الصَّنْبُورُ** and **الصَّنْبُورُ** may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of **صَنْبُورٌ** to that day is certain,] poetic necessity requiring the **ب** to be movent. (**§**.) — **صَنْبُورٌ** has also two contr. significations, namely, *Hot*: and *cold*: accord. to Th, on the authority of IAr. (M.) You say **صَنْبُورٌ**, **صَنْبُورٌ**, (M,) or **صَنْبُورٌ**, (K,) and **صَنْبُورٌ**, (as in a copy of the M,) or **صَنْبُورٌ**, (K,) A cold morning: (M, K:) and a hot morning. (K.)

صُنْبُورٌ A solitary palm-tree, apart from others, (AO, **§** in art. **صَبْر**, and M, A in art. **صَبْر**, and K,) the lower part of which becomes slender, (**§** and A in art. **صَبْر**), and stripped of the external parts [or the stumps of the branches]: (**§** ubi suprâ:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K:) as also **صُنْبُورَةٌ**: (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim'an:) and the lowest part of a palm-tree, (AHn, Ibn-Sim'an, M, K,) from which the roots branch off: (AHn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palm-tree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is **صَنْبَائِرُ** (IAr) and **صَنْبَائِرٌ** (T, TA:) and the **صَنْبَائِرُ** are also called **رَوَاكِبُ** and **عَقَانُ**. (Ibn-Sim'an.) — Hence, (A,) applied to a man, *Solitary*; *lonely*: (IAr:) or *solitary*,

or *lonely, without offspring and without brother*: (**§**, A:) or *solitary, weak, vile, or ignominious, having no family nor offspring nor assistant*: (M, K:) or *having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations*: and *weak*: (IAr:) and *mean, or ignoble*. (M, K.) See also **صَنْبُورٌ**. And A young, or little, (K,) or *weak*, (TA,) boy, or child. (K, TA.) It was applied as an epithet to Moḥammad, by the unbelievers, as also [its dim.] **صَنْبِيرٌ**, (M, TA,) or they called him **صُنْبُورٌ**, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA:) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO:) or to a branch growing from the trunk of a palm-tree. (TA.) = The tube, or pipe, that is in the [kind of leathern vessel, or bag, for water, called] **إِدَاوَةٌ**, of iron, (**§**, M, A, K,) or of lead, (**§**, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (**§**, M, A, K.) — The [aperture called] **مَنْعَبٌ** of a watering-trough or tank [from which the water runs out]: (**§**, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) — The pipe of copper or brass by which the water runs from one tank to another in a bath. (Mgh.) — And The mouth of a **قَنَاةٌ** [or water-pipe]. (M, K.) = Also A cold wind: and a hot wind. (O, K.) See also **صَنْبُورٌ**. — And A calamity, or misfortune. (O, K.)

صُنْبُورَةٌ: see **صُنْبُورٌ**, first sentence.

صَنْبَائِرُ: see **صَنْبُورٌ**: — and **صُنْبُورٌ** = and **صَنْبُورٌ**.

صَنْبُورٌ [The pine tree:] a certain kind of tree, (**§** in art. **صَبْر**, M, Mgh, Msh, K,) well known, from which, (Msh,) or from the roots of which, (Mgh,) **زَيْتٌ** [i. e. pitch] is obtained, (Mgh, Msh,) green in winter and summer, (M,) the fruit of which is like small **لَوْزٌ** [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] **هَدَبٌ** [q. v.]: (Mgh:) or the fruit [i. e. the cone] (**§**, M, K,) of that tree, (**§**), [i. e.] of the **أَرْزُ**; (M, K:) the trees being called **أَرْزٌ**: (M:) A'Obeid says that it signifies the fruit of the **أَرْزَةِ**, and that the tree is called **صَنْبُورَةٌ** [which is the n. un.] on account of its fruit. (TA.) = See also **صَنْبُورَةٌ**.

صَنْبُورَةٌ [n. un. of **صَنْبُورٌ**, q. v. = And] The middle of anything. (O.)

الظِّلُّ الصَنْبُورِيُّ The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.]

صَنْبِيرٌ dim. of **صُنْبُورٌ**, q. v. (M, TA.)

نَحْلَةٌ مُصْنَبِرَةٌ A palm-tree that produces branches from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Abou-Sa'eed, TA.)

صنج

صَنْجٌ [A cymbal:] a thing made of brass,

[having its fellow of the same kind,] one of which was struck with the other; (**§**, Mgh, Msh, K;) of a round form: (Mgh, Msh:) such was the instrument of this name known to the Arabs: (**§**, Mgh:) its use was disapproved: (Mgh:) pl. **صُنُوجٌ**: which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L, * Msh) and the like, (L,) of brass, or copper: (Msh:) an arabicized word (**§**, Mgh, Msh) [app. from the Pers. **سَنَج** or **سَنَج**]. — Also A certain stringed instrument [of music]; (**§**, Mgh, Msh, K;) [app. the kind of harp called by the Persians **چَنَك**, and by the modern Arabs **جَنَك**, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights,] an instrument peculiar to the 'Ajam; (**§**, Mgh, Msh;) but the Arabs sometimes applied the name of **صَنْج** to this latter instrument: (L:) also an arabicized word when thus applied. (**§**, Mgh, Msh, K.) — **صَنْجُ الْجِنِّ** signifies **صَوْتُهَا** [app. meaning The clamour of the Jinn, or Genii; or their raising of their voices in singing]: a phrase used [in this sense] in a verse of El-Kuṭamee. (TA.)

صَنْجَةُ الْبِيزَانِ: see **سَنْجَةٌ**: its pl. is **صَنْجَاتٌ** (Mgh) [and app. also **صَنْجٌ**, like **سَنْجٌ**].

صَنْجٌ A player with [or upon] the **صَنْج**, meaning [the cymbal, and also] the stringed instrument so called: and in like manner **صَنْجَةٌ**: (L:) but this latter has an intensive signification [meaning an excellent player with, or upon, the **صَنْج**]: (Har p. 617:) and signifies also a woman having [or playing with] a **صَنْج**, as in a verse cited voce **جَدَا** in art. **جَدُو** [where it evidently means a female player with cymbals]. (L.)

صَنْجَةٌ: see the next preceding paragraph. — **صَنْجَةُ الْجَيْشِ** means + The singer of the army: — and also + The well-known **بَطَلٌ** [or man of courage or valour] (Har p. 617.) — Aqshâ-Bene-Kays, (L, K,) also called Aqshâ-Bekr, (L,) used to be called **صَنْجَةُ الْعَرَبِ** because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi suprâ.)

صند

صَنْدُودٌ: see what follows, in three places.

صَنْدُودٌ A courageous lord or chief; (**§**, L, K;) as also **صَنْدُودٌ** (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (Aq, IAr, L,) or the latter, (K,) a noble lord or chief: (Aq, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAr, L, K:) a defender of an army: (IAr, L:) **جَبَاعَةُ الْعَسْكَرِ**, by which the pl. **الصَّنَادِيدُ** is expl. in the K, is a mistake for **حِمَاةُ الْعَسْكَرِ**, the words used by IAr: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or

munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. صُنَادِيدُ. (IAqr, A, L.) Accord. to some, the ن is augmentative; and the word is derived from الصَدُّ, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also Overcoming, (K, TA,) and great. (TA.) دَاءُ الصَّنَادِيدِ is The disease called دَاءُ الْجَنْبِ. (T in art. جنب.) — Also A calamity; a misfortune; or a great, or formidable, event: (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Ḥasan, نَعُوذُ بِرَبِّهِ مِنَ الصَّنَادِيدِ We seek protection by God from the calamities, &c., of destiny: (S, M:*) or from its great and overpowering afflictions. (L.) — Also, (accord. to the TA,) or صُنْدُودٌ, (accord. to the K,) An isolated ledge of a mountain. (K, TA.) — رِيحٌ صُنْدِيدٌ † Violent wind. (A, K.) — بَرْدٌ صُنْدِيدٌ † Vehement, or intense, cold. (A, K.) — One says, مَرَّتْ عَلَيْنَا صُنَادِيدٌ مَرَّتٌ † Times of intense cold befell us. (A.) [See also another ex. voce صَحْدَانُ.] — And حَرٌّ صُنْدِيدٌ † Vehement, or intense, heat. (A.) One says, يَوْمَ حَامِي الصَّنَادِيدِ (Th, M, L,) or الصَّنَادِيدِ (A, K,) A day of vehement, or intense, heat. (Th, M, A, L, K.) — غَيْثٌ صُنْدِيدٌ † Rain consisting of large drops: (S, K:) or that falls in large quantity: pl. غَيُوثٌ صُنَادِيدٌ. (A.) And one says, رَمَتِ السَّمَاءُ بِصُنَادِيدِ الْبَرَدِ † The sky cast down large hail-stones. (A.) — الصَّنَادِيدُ مِنَ السَّحَابِ † Great clouds: (M:) or clouds that pour forth much rain, in large drops. (L.)

صندوق

صُنْدُوقٌ (S and Mṣb in art. صدق, and K in a separate art.) thus, with ص, accord. to ISk, (S,) and صُنْدُوقٌ (K,) or the latter is vulgar, (Mṣb,) [A chest, coffer, or trunk: strangely expl. in the TA as meaning a جَوَالِقُ:] and صُنْدُوقٌ and صُنْدُوقٌ are dial. vars. thereof: (K:) pl. صُنَادِيقٌ. (S, Mṣb, K.)

صُنَادِيقِيٌّ A maker of صُنَادِيقٍ [or chests, coffers, or trunks]. (TA.)

صندل

Q. 1. صُنْدَلٌ, said of a camel, (IAqr, M, O, K,) and of an ass, (K,) He was big in the head, (IAqr, M, O, K,) and hard, or strong, or hardy, and large. (K.)

Q. 2. تَصَنَّدَلَ He exerted himself in amatory conversation or dalliance with women. (Ibn-'Abbād, O, K.) — And He wore what is termed the صُنْدَل, a thing resembling the boot, with nails in the sole. (Mṣb.)

صُنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also صُنَادِلٌ (M, K,) Big in the head: (S, O:) or strong in make, big in the head: (T, TA:) or large, strong, big in the head: (M:) or big in the head, and hard, or strong, or hardy, and large: (K:) or accord. to IDrd, صُنَادِلٌ, applied to a camel, signifies

hard, or strong, or hardy: (O:) the pl. of the former [or of each] is صُنَادِلٌ. (S, O.) — Also, i. e. صُنْدَلٌ, A species of trees, (S, O, Mṣb,) or a kind of wood, (M, K,) well known, (Mṣb,) of sweet odour, (S, M, O,) and of several sorts: (TA;) [i. e. sandal-wood;] the best of which is the red, or the white, (K, TA,) or the yellow: (TA;) a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers: (K, TA:) the infusion of its sawdust and the continual smelling of it weaken the venereal faculty. (TA.) — It is also a Pers. word (كَلِمَةٌ أَعْجَمِيَّةٌ) [or rather an arabicized word from the Pers. (سَنْدَل)] signifying A thing resembling the boot (الخُف), in the sole of which are nails: pl. صُنَادِلٌ. (Mṣb.)

صُنْدَلَانِيٌّ q. صُنْدَلَانِيٌّ. (O, K.) See the latter, in art. صدل.

صُنَادِلٌ: see صُنْدَلٌ, above, in two places.

صنر

صُنَارٌ, as some say, or صُنَارٌ (M,) or both, but the former is the more common, (K.) The kind of tree called دُؤْب [i. e. the plane-tree]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] چنار. (K.)

صنارة

صُنَارَةٌ (K,) or صُنَارَةٌ (S, O, M,) or the latter is not allowable, (TA.) The head of a spindle: (S, O, K;) i. e. (S) the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron (S, M, TA) that is in the head of the spindle: (M, TA:) or, accord. to Lth, the latter signifies a woman's spindle; and is a foreign word introduced into the Arabic language. (TA.) — See also صُنَارٌ.

صُنُورٌ A niggardly man, of evil disposition: (T, O, K:) mentioned by IAqr. (T, O.) [See also صُنَارَةٌ.]

صُنَارَةٌ: see the next paragraph.

صُنَارَةٌ: see صُنَارٌ. — Also The handle of the [kind of shield called] حَجَفَةٌ (S, K:) pl. صُنَائِرٌ. (K.) — And The ear: (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also A man evil in disposition; (M, K;) on the authority of IAqr; (M;) as also صُنَارَةٌ; (M, K;) on the authority of Kr: Abou-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAqr, (TA,) Bad in respect of أدَب [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known: (K, TA:) pl. as above. (TA.)

صنط

صُنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of سَنْطٌ, q. v. (K.)

صنع

صَنَعَ, aor. صَنَعَ, inf. n. صُنِعَ and صُنِعَ, 1. He made, wrought, manufactured, fabricated, or constructed, the thing; syn. عَمِلَهُ: (K:) [or he made it, &c., skilfully, or well; for] الصَّنْعُ signifies إِجَادَةُ الْفِعْلِ; and every صُنْعٌ is a فِعْلٌ, but every فِعْلٌ is not a صُنْعٌ; and it is not predicated of [irrational] animals [unless tropically, (see صُنْعٌ)], nor of inanimate things, like as الْفِعْلُ is. (Er-Rāghib, TA.) — [Hence,] صَنَعَ signifies also † [He fabricated speech or a saying or sentence or the like:] he forged a word; and poetry, عَلَى نَوْعِ فُلَانٍ in the name of such a one. (Mz, 8th نوع.) — And صَنَعَ, inf. n. صُنِعَ [and صُنِعَ] and صُنِعَ, [with the objective complement understood,] He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture. (MA.) — And صَنَعَ إِلَيْهِ مَعْرُوفًا (S, O, K,) aor. as above, (K,) inf. n. صُنِعَ, with damm, He did to him a benefit, favour, or kind act: and صَنَعَ بِهِ ضَرِيرًا † he did to him an evil, or a foul, deed: syn. فَعَلَهُ: (S, O, K:) and one says also [in the former of these two senses], اصْطَنَعَ عِنْدَهُ ضَرِيرَةً; (S, Mgh, K;) syn. اتَّخَذَهَا: (K;) or أَحْسَنَ إِلَيْهِ مَعً (Mgh.) The saying مَا صَنَعْتَ وَأَبَاكَ means مَا أَبَاكَ [i. e. What didst thou together with thy father?]. (S.) The saying of the Prophet, إِذَا لَمْ تَسْتَخِي فَاصْنَعْ مَا شِئْتَ [If thou be not ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA:*) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeyd to be the right meaning. (L.) In the phrase صَنَعَ اللَّهُ, in the Kur [xxvii. 90, which may be rendered By the doing of God], صَنَعَ is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning ذَلِكَ to be understood before it. (Zj, O, TA.) One says also, صَنِيعَ اللَّهِ مَا أَحْسَنَ صَنَعَ اللَّهُ عِنْدَكَ [How good is the doing of God with thee, or at thine abode!]. (K.) — And صَنَعْتُ فَرَسِي, inf. n. صُنِعَ and صُنِعَ, † I tended well my horse; or took good care of him; (S, O, K, TA;) supplied him with fodder, and fattened him: and صَنَعَ جَارِيَتَهُ † he reared, or nourished, his girl, or young woman: (TA:) and صَنِيعَتِ الْجَارِيَةُ † the girl, or young woman, was treated [or nourished] well, so that she became fat; as also صُنِعَتْ, inf. n. تَصْنِيعٌ. (K, TA:) or you say اصْنَعْ الْفَرَسَ (so accord. to my MS. copy of the K,) or اصْنَعْ الْفَرَسَ (so accord. to other copies of the K, and in the O, [in the CK اصْنَعْ الْفَرَسَ]) without teshdeed; [which seems to indicate that the right reading is صَنَعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that اصْنَعْ الْفَرَسَ is said by IKt to be a dial. var. of صُنِعَ:] (O, K;) and صَنِيعَ الْجَارِيَةِ †

with teshdeed, meaning *he treated* [or *nourished*] *well the girl, or young woman, and fattened her*; (O, K; [in my MS. copy of the *صَنِيعَ الْجَارِيَةِ*;]) because the *تَصْنِيع* of the girl, or young woman, is by means of many things, and by careful tending: (O, K;) so says Lth: (O;) but Az says that by other, or others, than Lth, it is allowed to say *صَنِيعَ جَارِيَتِهِ*, without teshdeed: and hence the phrase in the *Kur* [xx. 40.], *وَلِتَصْنَعْ عَلَيَّ عَيْنِي*, (TA,) meaning †[*And this I did*] *that thou mightest be reared and nourished in my sight*; (O, TA;) for which some read *وَلِتَصْنَعْ*, as an imperative; and some, *وَلِتَصْنَعْ*, meaning *and that thou mightest work in my sight*, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, *صَنَعَتْ نَفْسَهَا*: see 5. And you say also *صَاطِنَعَهُ*, meaning † *I reared him*; and *educated, disciplined, or trained, him well*. (S, O, K, TA.) = Accord. to IDrst, *صَنِيع*, inf. n. *صَنِيعَ*, signifies *He was, or became, skilled, or skilful*: but IB says that *صَنِيع* has not been heard. (TA.)

2: see 1, latter half, in two places.

3. *مَصْنَعَةٌ* primarily signifies *The doing to one a thing in order that he may do another thing to the doer of the former thing*. (TA.) — Hence, (TA,) † *The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate*. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say *صَانَعَهُ* † *He treated him with gentleness, or blandishment*; &c. (O, TA.) And † *He acted hypocritically with him*. (TA.) And *صَانَعَهُ عَنِ الشَّيْءِ* † *He strove, or endeavoured, to turn him from the thing by deceit, or guile*. (TA.) — And hence, (A, TA,) or from the last signification in this paragraph, (TA,) † *The act of bribing*. (S, O, Mgh, K, TA.) One says, *صَانَعُ الْوَالِي* † *He bribed [the prefect, ruler, judge, or the like]*. (TA.) And *صَانَعُ بِالْمَالِ* † *He bribed him with property, wealth, or money*. (Mgh, TA.)* And it is said in a prov., *مَنْ صَانَعُ بِالْمَالِ لَمْ يَحْشَرْ مَنْ طَلَبَ الْحَاجَةَ* † [*He who bribes with property is not ashamed of demanding the thing wanted*]. (S, O, TA.) — Also † *A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof*: one says, *يَصَانَعُكَ بِذَلِّهِ سِيرَهُ* † [*He keeps back from thee somewhat by the manner in which he exerts his power of going*]. (O, K, TA.)

4. *اصْنَع* *He* (a man, O) *aided, or assisted, another*. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, *اصْنَعُ الْاُخْرُقُ*, meaning *The unskilful learned, and did soundly, thoroughly, skilfully, or well*: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the *Nawádir* of IAqr, where the latter says that *اصْنَعُ الرَّجُلُ* means *أَعَانَ الْاُخْرُقُ* [i. e. *The man aided, or assisted, the unskilful*]. (TA.) = *اصْنَعُ الْفَرَسَ*: see 1, latter half. [Freytag states, as on the authority of the K, that *أَصْنَعُ*, said of a horse,

signifies “Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset” (which is nearly the same as a signification of *صَانَعُ* likewise mentioned by him): but this is a mistake.]

5. *تَصْنَعُ* signifies *The affecting a goodly way, mode, or manner, of acting, or conduct, or the like*; (S, O, K, TA; [the *تَصْنَعُ* in the CK is a mis-transcription for *التَّصْنَعُ*];) and *the making a show thereof*; (TA;) and *the adorning oneself* (K, TA) thereby, while internally unsound in the grounds of pretension to respect. (TA.) And *تَصْنَعَتْ*, said of a woman, means *صَنَعَتْ نَفْسَهَا* [*She cultivated and improved her person, so as to render herself comely, by art, and good nurture*]: (S, O;) or *she adorned, or embellished, herself*. (PS.)

8: see 1, former half. — Accord. to Er-Rághib, *اصْطِنَاعُ* signifies *The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state*. (TA.) — And hence, he says, the phrase in the *Kur* [xx. 43], *وَأَصْطَنَعْتُكَ لِنَفْسِي*, which means † *And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it*: (TA;) or it means *I have reared thee*, (Az, TA,) or *I have chosen thee*, (O, K, TA,) [for myself] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. — One says also, *اصْطَنَعُ خَاتَمًا* *He ordered that a signet-ring should be made for him*. (O, K.) [See also 10.] — And *اصْطَنَعُ* [in which the pronoun seems to refer to *زَرْقُ* i. e. sustenance, &c.,] also signifies *قَدَّمَهُ* [app. meaning *He offered it*]. (TA.) — And *اصْطَنَعُ* [alone, for *مَصْنَعَةٌ*], † *He made, or prepared, a repast, feast, or banquet, to which to invite friends*. (O, K, TA.) And † *He prepared food to be dispensed in the way, or cause, of God*. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10. *استَصْنَعَهُ*, accord. to the O, signifies *He asked for it to be made for him*: accord. to the L, *استَصْنَعُ الشَّيْءَ* signifies *he invited, or he induced, or caused (دَعَا) [another] to make the thing*. (TA.) In the saying of Es-Sarakhssee, *اسْتَصْنَعُ عِنْدَ الرَّجُلِ قَلَنْسُوَةً* [app. meaning *He asked, or desired, the man to make for him a قلنسوة* (q. v.)], *عِنْدَ* is redundant. (Mgh.) [See also 8.]

صَنَّعَ: see *صَنَّعَ*, in two places. = Also, and *صَوْنَعُ*, *A certain small creeping thing, or insect, (دَوِّيَّةٌ), or a flying thing (طَائِرٌ)*: (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. *ضَعَّ*) *صَنَّعُ* and *صَوْنَعُ*: in one case or the other mistranscribed. (TA in art. *ضَعَّ*.)

صَنَّعَ an inf. n. of *صَنَّعَ* [q. v.] (S, K, &c.) — And *i. q. زَرْقُ* [*Sustenance, &c.*]. (TA.) = See also *صَنَّعَ*, in two places.

صَنَّعَ *A tailor*: (O, K;) or one who is *gentle, delicate, or skilful*, (رَفِيقٌ, O,) or *thin, fine, or delicate*, (رَفِيقٌ, so in the copies of the K,) or *slender, or small*, (رَفِيقٌ, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands. (O, K.) See also *صَنَّعَ*, in five places. = Also *أَصْنَعَةٌ* of water; (O, K, TA;) i. e. a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while: (TA:) pl. *أَصْنَاعُ*: (O, K:)

[but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أَحْبَابُ of water أَصْنَاعُ; (see *جَبَسَ*, of which أَحْبَابُ is the pl.); for I do not find *أَصْنَعَةٌ* thus expl. in any lexicon except the TA:] and *صَنَّاعَةٌ*, with teshdeed, and *صَنَّاعُ*, (O, K,) like *سَحَابٌ*, (K,) accord. to Lth, (O,) signify *pieces of wood [or planks or boards] put together in water, to confine the water, and retain it for a while*; (O, K;) like the *جَبَاسَةُ* [q. v.]. (O.) — See also *مُصْنَعَةٌ*, in two senses. — Also *A manufactured thing* (K, TA) of any kind, (TA,) such as a *سَفَرَةٌ* [q. v.], (K, TA,) &c. (TA.) — And † *A garment*. (Ibn-'Abbád, O, K, TA.) You say, *رَأَيْتُ عَلَيْهِ صَنْعًا جَيِّدًا* † [*I saw upon him a goodly garment*]. (Ibn-'Abbád, O, TA.) — And † *A turban*. (IAqr, O, K, TA.) — And The [iron instrument with which flesh-meat is roasted, called] *سَفُودٌ*. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels,

* وَجَاءَتْ وَرُكْبَانُهَا كَالشَّرُوبِ *
* وَسَائِقُهَا مِثْلُ صَنِيعِ السَّوَاءِ *

[*And they came, their riders being like drinkers, or drunkards, and their driver like the سَفُودُ of roasted flesh-meat*]. (O.) In the L, *السَّوَدُ* is put in the place of *السَّفُودُ*; and after citing the verse above, [and app. reading *مِثْلُ*, regarding it as relating to the camels,] the author says that the poet means, *سُودَ الْأَلْوَانِ*. (TA.) — And *Roasted flesh-meat* [itself]; syn. *شَوَاءٌ*. (So in copies of the K. [SM says that the right reading, as the explanation of *الصَنِيعُ* in this instance, is *السَّوَاءُ*; and cites IAqr as saying *الصَنِيعُ السَّوَاءُ نَفْسُهُ*: but I think that the right reading is indicated by the addition *نَفْسُهُ* to be *السَّوَاءُ*; and that IAqr gives this signification after mentioning that which here next precedes it.]

رَجُلٌ صَنَّعَ الْيَدَيْنِ, (Mgh, L, Mgh, K,) and *صَنَّعَ الْيَدَ*, (Th, TA,) and *صَنَّعَ الْيَدَيْنِ*, (S, O, K,) and *صَنَّعَ الْيَدَ*, (IB, TA,) and Sh is related to have said, *رَجُلٌ صَنَّعَ*, (TA,) and *صَنَّعَ الْيَدَيْنِ*, (S, O, K,) and *صَنَّعَ الْيَدَ*, (TA,) and *صَنَّاعُ الْيَدِ*, (K,) and *صَنَّاعُ الْيَدَيْنِ*, but not *صَنَّاعُ* alone when applied to a male, (TA,) *A man skilful in the work of the hands or hand*: (S, Mgh, O, Mgh, K, TA:) and a company of men you term *الْأَيْدِي* *صَنَّعَى* and *صَنَّعَى*

صَنَعِي ٱلْأَيْدِي and صَنَعِي ٱلْأَيْدِي, and صَنَعِي ٱلْأَيْدِي (K), [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of ٱلصَّنْع and صَنَعِي ٱلْأَيْدِي (K, [in the CK, erroneously, ٱلصَّنْعِي,]) which is pl. of صَنَعِي ٱلْأَيْدِي or of صَنَعِي ٱلْأَيْدِي, or, accord. to Sb, as IB says, the only pl. of صَنَعِي is صُنُوعُون, and in like manner in the case of صَنَعِي you say صُنُوعُون صَنَعِي, (TA,) and صَنَعِي ٱلْأَيْدِي is mentioned as on the authority of Sb, (K,) and Sh is related to have said قَوْمٌ صُنُوعُون, [using the latter word as pl. of صَنَعِي] with the ن quiescent. (TA.) And you say صَنَعِي ٱلْأَيْدِي, (ISk, Mgh, Msh, TA,) and صَنَعِي ٱلْأَيْدِي, (S, O, K,) and صَنَعِي ٱلْأَيْدِي, (IJ, TA,) an instance of an epithet applied to a woman like كَعَابٌ and رَدَاحٌ and حَصَانٌ, (TA,) the ٱ of prolongation before the final letter resembling, and rendering needless, the ٱ in صَنَعَةٌ, (IJ, TA,) which is not allowable, (IJ,* Mgh, Msh, TA,*) though an instance of it occurs used on the ground of analogy: (Mgh:) *A woman skilful in the work of the hands or hand*; (ISk, S, O, K, TA;) *who makes things in a suitable manner; who sews, and cuts out or makes, leathern buckets*; (ISk, TA;) contr. of حَرْقَةٌ; (Mgh, Msh;) and صَنَعِي ٱلْأَيْدِي signifies the same: (TA;) and نِسْوَةٌ صُنُوعُون: (S, O, K.) Th preferred صَنَعِي ٱلْأَيْدِي as applied to a man; and صَنَعِي ٱلْأَيْدِي as applied to a woman. (IB, TA.) Accord. to IDrst, صُنُوعُون is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., لَا تَعْدُمُ صُنُوعُونٌ ثَلَاثَةً, [expl. in art. ثَلَاثَةً]. (TA.) — [Hence,] one says of a poet, and of any one who is eloquent, رَجُلٌ صُنُوعُونٌ [A man skilful in the use of the tongue]: and in like manner, لِسَانٌ صُنُوعُونٌ [a skilful tongue]. (K, TA.) And اللِّسَانُ صُنُوعُونٌ [A woman sharp-tongued: or long-tongued: syn. سَلِيطَةٌ. (TA.)]

صُنُوعُون: see صَنَعِي, last sentence.

صَنَعَةٌ *Work or handiwork, an art, a craft or handicraft, or a trade*; (KL;) as also صُنَاعَةٌ: (KL, PS;) *any habitual work or occupation of a man*; as also حِرْفَةٌ; (K in art. حرف) [and so صُنَاعَةٌ, as is indicated in the K voce حِرْفَةٌ; whence] one says, صُنَاعَتُهُ رِعَايَةُ الْإِبِلِ [His habitual work or occupation, or his business, is the tending, or pasturing, of camels]: (M, and K in art. رعى:) or صُنْعَةٌ [more particularly] signifies the *work of the صَانِع*; (S, O, K;) [a manufacture, or work of art; and workmanship, or the skill of a worker, which last meaning is plainly indicated in the O, and by common usage:] and صُنَاعَةٌ, the حِرْفَةٌ [i. e. craft, or habitual work or occupation,] of the صَانِع, (S, Mgh, O, Msh,* K,) meaning of him who works with his hand: (Mgh:) the pl. of صُنَاعَةٌ is صُنَائِعٌ and صُنَاعَاتٌ. (KL.) — It is

also an inf. n. of 1 as used in the phrase صُنَعْتُ فَرَسِي [q. v.]. (S, O, K, TA.)

صُنَعَةٌ, with damm, *Arrows that are equal, equable, uniform, or even, the work of one man.* (TA.) [Perhaps صُنَعَةٌ is a quasi-pl. n. of صَنِيعٌ applied to an arrow.]

صُنَعِي and صُنَعِي and صُنَعِي and صُنَعِي: see صُنَعِي.

صُنَعٌ: see صُنَعٌ: = and see also صُنَعٌ, in eight places.

صُنُوعٌ in a sense in which it is used in a verse of Abou-Dhu-eyb is a pl. of which ISd says, "I know not any sing. thereof:" accord. to Skr, it means *The خُرَزُ [app. either the seams or the stitched-holes] of a مَزَادَةٌ or of an إِدَاوَةٌ*: or, as some say, *the thongs used in the sewing thereof*: and some say the *making thereof*, so that in this case it is an inf. n. (TA.)

صَنِيعٌ an inf. n. of 1 [q. v.]. (MA.) — And i. q. مَصْنُوعٌ [meaning *Made, wrought, manufactured, fabricated, or constructed: or made, &c., skilfully, or well*: see 1, first sentence]. (TA.) — [Hence,] † *Food* (O, K, TA) *that is made, or prepared, and to which people are invited*; (TA;) and مَصْنُوعَةٌ signifies [the same, i. e.] † *a repast, feast, or banquet, to which friends are invited*: (O, K, TA:) one says, كُنْتُ فِي صَنِيعِ فَلَانٍ † *I was at the repast of such a one, made, or prepared, by him, to which people were invited*: and مَصْنُوعَةٌ † *the repast to which friends were invited*. (TA.) And (i. e. the former word) † *Food prepared to be dispensed in the way, or cause, of God*. (TA.) — Also, applied to a sword, *Polished*, (S, O, K, TA,) *and proved by experience*; and so applied to an arrow: (K, TA:) or, applied to a sword, *frequently renovated by polishing*: (A, TA:) pl. صُنُوعٌ. (TA.) — And, applied to a horse, † *Well tended*; (S, O, K, TA;) *supplied with fodder, and fattened*. (TA.) And [in like manner it is applied to a human being:] one says, هُوَ صَنِيعِي † *He is the person whom I have reared; and whom I have educated, disciplined, or trained, well*; (O, K, TA;) and so صَنِيعَتِي; (S,* O, K, TA;) and هُوَ مَصْنُوعَةٌ † *he is the person whom such a one has reared; &c.* (Z, TA.) — And † *A goodly and clean garment*. (A, I, TA.) — And *A deed, or an action*; (S, O, K, KL;) and so صَنِيعَةٌ: (Ham p. 198:) one says, صَنَعُ بِهِ صَنِيعًا قَبِيحًا *He did to him an evil, or a foul, deed*: (S, O, K;) and صُنُوعٌ سَوِيٌّ means *The evil [consequence] of a deed*. (Ham ubi supra.) And [particularly] *A good deed, a benefit, favour, or kind act*; (O, K, TA;) and so صَنِيعَةٌ: (S,* O, Msh, K;) [see a verse cited voce مَصْنُوعٌ: pl. [of either, of the latter agreeably with rule,] صُنَائِعِ. (O, K.)] — Also *Skilful in work of the hands or hand*: (S, O, K, TA:) fem. [in this sense] with ٱ. (TA.) See صُنَعٌ, in four places. Accord. to IDrst, صُنَعٌ [likewise] signifies *Skilled, or skilful*, as part. n. of صُنَعٌ; but IB says that صُنَعٌ has not been heard. (TA.)

صُنَاعَةٌ: see صُنَعَةٌ, in four places. The saying of 'Alee, يُؤْخَذُ مِنْ كُلِّ صُنَاعَةٍ صُنَاعَةٌ, if correctly related, means *From every one possessing skill in manufacture should be taken, or procured, that which he has manufactured: or perhaps مِنْ is a mistake for عَنْ, and the meaning is, from every craftsman is to be acquired his craft*. (Mgh.)

صَنِيعَةٌ: see صَنِيعٌ, latter half, in four places.

صَنَاعِيَّةٌ *Persons who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests: occurring in a verse of 'Amir Ibn-El-Tufeyl. (TA, in this art. and in art. صَالِح.)*

صَنَائِعِي: see صَانِعٌ.

صَنَّاعٌ [An expert صَانِع i. e. manufacturer &c.] (TA. [There mentioned only as a proper name, or surname.]

صَنَاعَةٌ: see صُنَعٌ, former half.

صَانِعٌ *A handicraftsman; manufacturer; or worker, or maker, with his hand*; (S,* Mgh, O,* Msh,* K;) or *one having a صُنْعَةٌ* [i. e. craft &c.] *which he exercises*; (TA;) [an artificer, or artisan;] and صَانِعِي is [used in the same sense, and particularly as meaning *one who works for hire under a master*; being] a rel. n. from صُنَائِعِ [pl. of صُنَاعَةٌ], like أَتْبَاطِي and أَنْصَارِي: (TA:) the pl. of صَانِعٌ is صُنَائِعٌ. (Msh, TA.)

صُونَعٌ: see صُنَعٌ.

أَصْنَعٌ [More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing]. See an ex. voce سُرْفَةٌ, and another voce تَنْوُطٌ.

مَصْنَعٌ [may be used, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

* إِنَّ الصَّنِيعَةَ لَا تَكُونُ صَنِيعَةً *
* حَتَّى يُصَافَ بِهَا طَرِيقُ الْمَصْنَعِ *

[which may be rendered *Verily that which is a good deed considered abstractedly, or without relation to the manner or object &c., will not be a good deed in effect except, or unless, the way of the doing, or the way that leads to the place (here meaning the object) of the doing, be rightly hit upon therewith*]. (O, TA.) — In the following verse of Nāfi' Ibn-La'keet, (TA in this art. and in art. ريش,) wrongly ascribed by J [in arts. ريش and مرط] to Lebeed, (TA in art. ريش,) and ascribed by others to other poets, (TA in art. مرط,) it is expl. by IAqr as signifying *A place that is deemed goodly [in workmanship]*; syn. مَسْتَلْبَحٌ [a n. of place, accord. to a general rule, as well as pass. part. n.: or مَصْنَعٌ may be here more literally rendered *a place of skilful workmanship*]: the poet says,

* مَرَطُ الْقَدَادِ فَلَيْسَ فِيهِ مَصْنَعٌ *
* لَا الرِّيشُ يَنْفَعُهُ وَلَا التَّعْقِيبُ *

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. ريش.) — See also what here follows.

مَصْنَعَةٌ (S, Mgh, O, Mṣb, K) and مَصْنَعَةٌ (S, O, K) and مَصْنَعٌ (O, Mṣb, K) [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a حَوْضٌ (S, Mgh, O, K, TA,) or like a صَبْرِيحٌ (Mṣb, TA) and a بَرْكَةٌ (Mṣb,) that is made, or constructed, (Mgh, Mṣb,) for collecting the water of the rain: (S, Mgh, O, Mṣb, K, TA:) pl. مَصَانِعُ (O, Mṣb, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and مَصَانِعُ is another pl. of مَصْنَعَةٌ, the ي being inserted by poetic license; or it may be pl. of مَصْنَعٌ: and مَصْنُوعَةٌ: and مَصْنُوعٌ [in like manner] signifies a حَوْضٌ or a thing like a صَبْرِيحٌ: and مَصْنُوعٌ is said to be a pl. thereof: (TA:) or مَصْنُوعٌ signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاعٌ. (TA voce بَرْكَةٌ.) See also مَصْنَعٌ, in two places. — [The pl. مَصَانِعُ signifies also Constructions such as قُصُورٌ [or pavilions, &c.], (O, K,) and fortresses; (S, O, K,) and مَصْنَعٌ also signifies a fortress: and the former, wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to Aṣ: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ مَصْنَعٍ, meaning *He is of the people of the towns, or villages, and of the cultivated land.* (A, TA.) Also Places set apart for horses, away from the tents or houses: sing. مَصْنَعَةٌ. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean “reservoirs for rain-water,” Reiske renders it “Hospitia publica.”] — See also صَنِيعٌ, in two places.

مَصْنُوعٌ: see صَنِيعٌ, and مَصْنَعَةٌ. — Also + [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (فَصِيحٌ) Arabic; differing from مَوْلَدٌ, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry. (Id. 8th نوع:) *صَنِيعٌ: هو مصطنع فلان* see صَنِيعٌ.

صنف

2. صَنَّفَهُ (M, K,) inf. n. تَصْنِيفٌ (S, M, O, K,) *He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K;) the تَصْنِيفُ is the separating, or distinguishing, of things, one from another. (Mṣb.)* — And hence, (Z, Mṣb, * TA,) تَصْنِيفُ الْكِتَابِ (Z, TA) or الْكِتَابُ: (Mṣb:) you say, صَنَّفَ الْكِتَابَ, inf. n. as above, *He composed the book.* (MA.) — صَنَّفَتِ الْعِصَا *The [trees called] عصاه became green: (M:) and*

صَنَّفَ الشَّجَرُ *the trees put forth their leaves: (O, K:) [and the like is said in the Mṣb:]* AHn says that this signifies *the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner تَصَنَّفَ: (M:) accord. to the A, both signify the trees became of different sorts; and in like manner التَّبَاتُ [the plants, or herbage]: (TA:) and صَنَّفَ الثَّمَرُ, inf. n. as above, signifies *the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Mṣb:) and تَصَنَّفَ الْأَرْطَى, and التَّبَاتُ, the [trees called] اِرطى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbād, O, K.)* 'Obeyd-Allāh Ibn-Kays-er-Ruḳayyā says,*

* سَقَى لِحُلُوفَانِ ذِي الْكَرُومِ وَمَا *

* صَنَّفَ مِنْ تِينِهِ وَمِنْ عَنَبِهِ *

[May there be a sending down of rain to Hulwān, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof]: (O, K:) it is said in the K that the verb in this verse is thus, from صَنَّفَ الشَّجَرُ, not from صَنَّفَهُ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is صَنَّفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, تَصَنَّفَتْ شَفَتُهُ *His lip became chapped. (Ibn-'Abbād, O, K.)* And تَصَنَّفَ سَاقُ النِّعَامَةِ *The shank of the ostrich became chapped. (TA.)*

صَنَّفَ: see what next follows.

صَنَّفٌ and صَنَفٌ A sort, or species, (Lth, S, M, O, Mṣb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جِنْسٌ:] and a part, or portion, or constituent, of anything: (Lth, Mṣb, TA:) pl. (of the former, Mṣb) أَصْنَافٌ and (of the latter, Mṣb) صُنُوفٌ. (M, O, Mṣb, K.) — Also the former, i. q. صِفَةٌ [meaning A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing]. (M, K.) — See also صَنَفَةٌ.

صَنَفٌ

صَنَفَةٌ

see the next paragraph.

صَنَفٌ and صَنَفَةٌ and صَنَفَةٌ (S, M, O, K) and صَنَفٌ (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَارٌ), (S, M,) or of a garment, (O, K,) The طَرَّةُ thereof, i. e. (S, O)

the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طَرَّةُ [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حَاشِيَةٌ) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صَنَفَةٌ is صَنَفَاتٌ and [coll. gen. n.] صَنَفٌ. (M.) — صَنَفَاتٌ, as used by a poet describing the سَرَابُ [or mirage], means, accord. to Th, † The sides, or borders, of the سَرَابُ; the سَرَابُ being likened by him to a [garment such as is called] مَلَأَةٌ. (M.) — And صَنَفَةٌ signifies also † A portion of a قَبِيلَةٌ [or tribe]. (Sh, TA.)

عُودٌ صَنَفِيٌّ A species, or sort, of الطَّيْبُ [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عُودٌ, (O, K,) little differing from خَشَبٌ [i. e. wood used in carpentry and the like]: (O:) or inferior to the قَبَارِيٍّ and superior to the قَاقِلِيٍّ: (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أَصْنَفُ السَّاقِيْنِ (M,) A male ostrich having his shanks excoriated: (M, O, K:) pl. صُنَفٌ. (K.)

تَصْنِيفٌ inf. n. of 2 [q. v.]. — [As a subst., A literary composition; as also مَصْنُوفٌ: pl. of the former تَصَانِيفٌ; and of the latter مَصْنُفَاتٌ.]

أَصْنَافٌ مُصَنَّفَةٌ [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أَبْوَابٌ مَبْيُوتَةٌ (S in art. بواب.) — See also تَصْنِيفٌ.

مُصَنِّفٌ [A literary composer; an author of a book or books]. — شَجَرٌ مُصَنَّفٌ (Z, O, K, TA,) [in the CK مُصَنَّفٌ, which is wrong, for it is] like مُحَدَّثٌ, (TA,) Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits. (TA.)

صنم

2. صَوَّرَ, inf. n. تَصْنِيمٌ, i. q. صَوَّرَ [He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

صَنَمٌ [An idol: or an idol of a particular kind:] a وَثَنٌ (S:) or a وَثَنٌ that is worshipped: (K:) or a وَثَنٌ that is made of stones, and of wood; as is said on the authority of I'Ab: (Mṣb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Mṣb on the authority of IF:) or the صنم is made of metals that melt; and the وَثَنٌ is made of stone or of wood: (Mṣb:) or, accord. to Hishām El-Kelbee, the former is made of wood or of gold or

of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafah and El-Fihree, the former is an *image*; and the latter is a shapeless thing: or, as some say, the former is a *thing having corporeal form, carved of wood or of stone or of silver, and worshipped*; and [the latter (in the TA the *صَبْر*, but this I suppose to be a mistake for the *وَتْن*)] is an incorporeal form: or the former is a *thing having the form of a human being*; and the latter, a thing having some other form: or the former is a *thing having material substance or shape*; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IATH, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. *وَتْن*: [from explanations given above, it seems that the reverse of this is the case:]) and Abu-l-'Abbās states, on the authority of IAqar, that *صَبْرٌ* and *نَصْبٌ* signify an *image* (*صُورَةٌ*) that is worshipped; (TA in the present art.); each of these two words is thus (*بِالتَّحْرِيكِ*), though it would seem that accord. to the K the latter is *نَصْبٌ*: (TA in art. *نَصْرٌ*: (S, K) it is said (S) is an arabicized word, from *شَمَن* (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is *بَت* [i. e. *بَت*]: (TA:) the pl. is *أَصْنَامٌ*; (S, M, Mgh, TA) which, as used in the Kur xiv. 38, is said by Er-Rāghib to mean *things that divert one from God*. (TA.)

صَبْرٌ: see the next preceding paragraph. = Also *A calamity*; a dial. var. of *صَلْبَةٌ*; (K, TA;) which is mentioned by Az, but omitted in the K in art. *صَلْرٌ*. (TA.) = And *The قَصْبَةُ* [or *quill*] of any feather. (K.)

صَبْرٌ

4. *اصْنِي التَّخْلُ* The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKtt, TA.)

صَبْرٌ: } see the next paragraph.
صَبْرٌ: }

صَبْرٌ One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the *صَبْرُ* of the other [or others growing with it]; (AHn, M;) as also *صَبْرٌ*, (M, K,) mentioned by Zj: (M:) two of such are termed *صَبْرَانِ* (S, K) and *صَبْرَانِ* and *صَبْرَانِ*, [which last implies that *صَبْرٌ* as well as *صَبْرٌ* is a dial. var. of *صَبْرٌ*,] and also *صَبْرَانِ* and *صَبْرَانِ*, [which imply that *صَبْرٌ* and *صَبْرٌ* are also dial. vars. of *صَبْرٌ* and *صَبْرٌ*]; (K;) and the pl. is *صَبْرَانِ* (AZ, S, M) and [of pauc.], *أَصْنَاءٌ*, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, TA.) Hence, in the Kur

[xiii. 4], *صَبْرَانِ وَغَيْرُ صَبْرَانِ*, (TA,) i. e. Palm-trees having one root and [others] having distinct roots: Hafṣ read *صَبْرَانِ* like *قَبْرَانِ* pl. of *قَبْرٌ*; of the dial. of Temeem. (Bd.) — And hence, (TA,) † *A brother*; but not so called unless coupled with another: (Sh, TA:) or *a brother by the same father*: (Az, TA:) [or *a brother by the same mother*; as is indicated by an explanation of one of the pls. in what follows:] or *a brother such as is termed شَقِيقٌ*, (M, K,) which means *by the father and mother*: (TA in art. *شَقِيقٌ*) and *a son*; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and *a paternal uncle*; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with *ة*: and the pl. is *أَصْنَاءٌ* [a pl. of pauc.] and *صَبْرَانِ* [as above]. (M, K.) It is said in a trad., *عَمَّرَ الرَّجُلُ صَبْرَ أَبِيهِ* † [The paternal uncle of the man is the *صَبْرُ* of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] *صَبْرَانِ وَغَيْرُ صَبْرَانِ*, relating to a man's children, means † *Sons of one mother by different fathers, and children of different mothers by one father*. (Har p. 608.) — [Hence the pl.] *أَصْنَاءٌ* signifies also † *Likes, or fellows*. (IAqar, TA.) — And *رَكْبَتَانِ صَبْرَانِ* † *Two wells near together*, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) *that yield water from one spring*. (AZ, S, K, TA.) — *صَبْرٌ* also signifies *A widened well (حَفْرٌ) from which water is not drawn and of the water of which no use is made*: (Ibn-Buzurj, K:) pl. *صَبْرَانِ*. (Ibn-Buzurj, TA.) — See also what follows.

صَبْرٌ *A small حِشْوِي [q. v.] to which no one comes for water*, (S, K,) and for which no one cares: dim. of *صَبْرٌ*: (S:) or, as some say, (S,) *a cleft in a mountain*: (S, TA:) or *a ravine, or gap*, (*شَعْبٌ*) in which water flows, between two mountains. (TA.)

صَبْرٌ

صَبْرٌ and *صَبْرٌ* and *صَبْرٌ*: see *صَبْرٌ* in art. *صَبْرٌ*.
صَبْرٌ: dim. of *صَبْرٌ*: see art. *صَبْرٌ*.

أَخَذَهُ بِصَبْرِيَّتِهِ He took it (a thing, S) wholly: (Fr, S, M, K:) and so *بِصَبْرِيَّتِهِ*. (M.)

صَه

1. *صَه الْقَوْمِ* He chid the people or party [app. saying to them *صَه*: see what next follows]. (TA.)

R. Q. 1. *صَهَّ بِهِمْ* He silenced them, saying to them *صَه*: (K, TA:) and they said also *صَهَّصَتْ* [for *صَهَّصَتْ*], like as they said *دَهَّصَتْ* for *دَهَّصَتْ*. (TA.)

صَه, as also *صَه*, (S, IATH, K,) and *صَه*, and *صَه*, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IATH, TA,) used in commanding silence, (S, TA,) meaning *Be silent*, (S, IATH, K, TA,) addressed

to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also *صَه صَه*: Mbr says, if you say, *صَه يَا رَجُلٌ* [Be silent, O man], it is to distinguish between that which is determinate and that which is indeterminate; *صَه* being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying *صَه*, with *tenween*, is as though you said *سَكُوتًا*; and when you pronounce it without *tenween*, it is as though you said *السَّكُوتُ*: or, as IATH says, when with *tenween*, it is as though you said, *أَسْكُتْ سَكُوتًا*; and when without *tenween*, as though you said, *أَسْكُتِ السَّكُوتَ الْمَعْرُوفَ مِنْكَ*. (TA.)

صَبْرٌ

1. *صَبْرٌ*, (Mgh, L, Mgh, TA,) aor. *صَبَرَ*, (Mgh, TA) inf. n. *صَبْرٌ* (Mgh, L, Mgh, TA) [and app. *صَبْرَةٌ* also, and perhaps *صَبْرَةٌ*, q. v.], said of hair, [and of a camel's fur or hair,] *It was, or became, such as is termed صَبْرٌ*, i. e., of the colour termed *صَبْرٌ*; (Mgh, L, Mgh, TA;) as also *أَصْبَبَ* and *أَصْبَبَ*. (L, TA.) = See also *صَابِئٌ*.

4. *اصْبَبْ* He (a stallion [meaning a stallion camel]) had young ones such as are termed *صَبْرٌ* [pl. of *أَصْبَبَ*] born to him: (K:) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) = See also *صَابِئٌ*.

9 and 11: see the first paragraph.

صَبْرٌ: see what next follows.

صَبْرٌ (S, A, Mgh, Mgh, K) and *صَبْرَةٌ* (S, Mgh, Mgh, K) and *صَبْرٌ*, (A, Mgh, K,) [the last said in the L and Mgh and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple subst.,] *Redness*, (T, Mgh, Mgh, K,) or [a redness such as is termed] *شَقْرَةٌ*, (S, K,) in the hair (T, S, Mgh, Mgh, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (As, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.)

صَبْرَةٌ: see the next preceding paragraph.

صَبْرٌ, applied to a camel, i. q. *أَصْبَبَ* [q. v.]; (S, K;) and its fem., with *ة*, is syn. with *صَبْرَةٌ* [fem. of *أَصْبَبَ*]: or a camel of which the origin is referred to a certain stallion, or a place, named *صَبْرٌ*: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named *صَبْرٌ*: Tarafah uses the fem. as a prefixed noun in the phrase *صَبْرِيَّةُ الْعُنُونِ* [A she-camel of the colour termed *صَبْرَةٌ* in the long hairs beneath the lower jaw]: (T, TA:) but Himyān [without using it as a prefixed noun] says,

* *يَطِيرُ عَنْهَا الْوَبَرُ الصَّبَابِجَا* *
[Making to fly from her, or it makes to fly from

her, the fur of the colour termed **صَبَبَة**; meaning **الصَّبَابِي**; contracting it, and changing the **ي** into **ج**: and El-Ajjāj applies **صَابِي** in a similar manner, as an epithet, to a camel's lip. (TA.) — Also *Full, or complete, without lack or defect.* (K.) — And applied to camels (**نَعَم**) as meaning *From which the poor-rate has not been taken*; (K, TA;) *they being left complete, without lack or deficiency.* (TA.) — And, applied to a man, (K, TA,) *Low, ignoble, or mean*; (TA;) *for whom, or to whom, there is no ديوان [or register of the names of pensioners or the like].* (K, TA.) — And *Hard, strong, vehement, or violent.* (A, K.) Hence, **مَوْتُ صَابِي** † *A hard, or violent, death*; like **مَوْتُ أَحْمَر**. (A, TA.)

أَصْبَب † **صَاهِب** (O,) or **أَصْبَب** † **صَاهِب** (so in a copy of the K, in the CK **صَاهِب**), a call to ewes to be milked: (O, K;) it [i. e. **صَاهِب**] is a name for *Ewes*: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

صِيَاب *A hard place*: (Sh, K;) pl. **صِيَاهِب**. (Sh, TA.) *Level ground*: (K;) so some say: (Sh, TA;) pl. as above: (TA;) or **صِيَاهِب** has this meaning. (O.) *Any place, (K,) or any high, or rugged, or high and rugged, ground, or place of a mountain, (O,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it*: (O, K;) Lth assigns this meaning to **صِيَهَب**; but AM says that the right word is **صِيَهَب**. (TA in art. **ضَب**.) And *A hard rock*: and stones: (K;) [or] by stones are here meant *hard rocks*: (O:) [but] this is a meaning of the pl. **صِيَاهِب**. (JK.) — *A hard, or strong, camel*; fem. with **ة**: likened to the stones so called. (T, O, TA.) — And *A tall man*. (K.) — And *A hot day*: (K;) or *a day intensely hot*: (O, TA;) and so **صِيَد**. (TA.) — And *Intenseness of heat*: (K;) so on the authority of IAar alone; others explaining it as an epithet. (TA.)

أَصْبَب, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Mṣb,) fem. **صَبَبَة**: (A, Mgh, Mṣb:) pl. **صَبَب**: (S, A, Mṣb, K;) *Of the colour termed صَبَبَة* [expl. above]: (S, A, Mgh, Mṣb:) as some say, (TA,) applied to hair, it means *having redness intermixed with its whiteness*: (K, TA;) accord. to As, it is nearly the same as **أَصْبَح**: (TA:) applied to a camel, *having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white*: (S;) or *not having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness*; the **اصبب** being less white than what is termed **أَدَم**, *having a dusky hue in the upper parts and a whiteness in the lower parts*: (T, TA:) or *not intensely white*: (K;) or, accord. to IAar, *white*:

and he says that the **صَبَب** and **أَدَم** were called by the Arabs "the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that **صَبَبَة**

was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also **أَحْمَر** as applied to a camel:] but accord. to As, **أَدَم** applied to a camel signifies white; and **أَصْبَب**, *white intermixed with redness*: (TA:) [see also **صَبَبِي**:] the dim. is **أَصْبَبِي**. (Mṣb.) — **صَبَب** [lit. *Persons red, or reddish, &c., in respect of the mustaches, &c.,*] is a designation of † *enemies*; and is applied to them even if not really **صَبَب السَّبَال**: (As, S, A,* L, K;) originally applied to the Greeks (**الرُّوم**), because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — **الأَصْبَب** is an appellation of *The lion*: (K;) because of his colour. (TA.) — And [for the same reason] **أَصْبَب** is a designation of *The male ostrich*. (L, TA.) — Hence also (S, TA) **الصَّبَبَة** signifies *Wine*: (S, K;) or *wine expressed from white grapes*: (K;) used in this sense as a proper name: (AHn, K;) but also used without the article **ال**, being originally an epithet. (TA.) — **يَوْمٌ أَصْبَب** † *A cold day*: (K;) or *a day intensely cold*. (A, TA.)

أَصْبَب dim. of **أَصْبَب**, q. v. (Mṣb.)

مَصْبَب † *Flesh-meat mixed with fat*. (A, TA.)

— † *What is termed صَفِيف* [here app. meaning *cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun* (see **صِيَهَب**)], (O, K,) and so in a copy of the S, in some copies of the K **غَلِيط**, and in one copy **ضَعِيف**, of *roast flesh-meat*. (S, O, K.) — And *Wild animals (وَحْش) [of various kinds or species] mixed together*. (O, K, and in one of my copies of the S.)

صبر

1. **صَبَر**, (S, A, K,) aor. **صَبَر**, inf. n. **صَبَر**, (K,) *He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like*; (TA;) as also **اصطبر**. (K.) The saying **لَأَصْبِرَنَّكَ بِيَمِينِ مَرَّةٍ** app. means † *I will assuredly melt thee [in the fire of Hell by making thee to swear a bitter oath]*: (S;) or † *I will assuredly make thee to swear a hard oath*. (A.) One says also, **صَبَرْتُ فَلَانًا بِيَمِينِ كَادِيَةٍ**, [I caused such a one to melt, by making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]. (AO.) — Also, inf. n. as above, *He, or it, burned: he thoroughly cooked with fire*. (TA.) — † *It (heat) affected him severely*. (A.) And **صَبَرَتْهُ الشَّمْسُ** † *The sun affected him severely by its heat, (S,* A, K,* TA,) so that it pained his brain*. (TA.) Ibn-Aḥmar says, describing the young one of a **فَطَاة**, (S, O,) which was bearing water to it, (O,)

تَرَوِي لَقَى الْقَى فِي صَفِيفٍ

تَصَبَّرَ الشَّمْسُ فَمَا يَنْصَبِرُ

i. e. [She bearing water to a castaway, cast upon

a plain,] which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S,* O. [In both of my copies of the S, and in the O and TA, the first word is **تَرَوِي**, as above; not **تَرَوِي**].) And you say, **صَبَرَ الْحَرَّ الْحَبَابَةَ** † *The heat made the chameleon's back to glisten*. (TA.) — And **صَبَرَ خَبْزَهُ** *He seasoned his bread with صَبَارَة*, (AZ, A, TA,) i. e. melted fat. (A, TA.) And **صَبَرَ رَأْسَهُ** *He anointed his head with صَبَارَة*. (A, K.) And **صَبَرَ بَدَنَهُ** *He anointed his body with صَبَارَة* [which is like **صَبَارَة**]. (L, TA.) — **صَبَرَهُ** also signifies † *He brought, or drew, it* (i. e. a thing, O) *near, إِلَيْهِ [to him or it]*; and so **أَصْبَرَهُ**. (O, TA.)

3. **صَاهِرُهُ**, (K,) inf. n. **مُصَاهَرَة**; (TA;) and **صَاهِرُ فَيْهَمٍ** and **إِصْبَرُ** † *He became that kind of relation to them termed صَبَر*; (K;) and so **أَصْبَرَهُمُ** (Mgh in art. **خَتَن**) or **إِصْبَرَهُمُ** *he took to himself a wife from among them*; (S, A, Mṣb;) and so **أَصْبَرُ** † *أَصْبَرُ (A:) and **أَصْبَرُ** † *he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage*: (IAar, S;) or **أَصْبَرُ** *he sought to bring himself near to them by the relationship termed صَبَر*. (T, TA.)*

4: see 3, in three places. — One says also, **صَبَرَ الْجَيْشُ لِلْجَيْشِ** † *The army drew near to the [other] army*. (A, O, K.) — See also 1, last sentence.

7. **انصبر** *It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied*. (S, K.) — See also 1.

8. **اصطبر**: see 1. — Also † *His (a chameleon's) back glistened by reason of the heat of the sun*; (A,* K;) and so **اصبار**. (S, K.) — And *He ate صَبَارَة*. (O, K.)

11: see the next preceding paragraph.

مَشْوَى *Roasted, broiled, or fried*; syn. **مَشْوَى**. (TA.) — And *Hot*; syn. **حَار**. (Kr, K.)

صَبَر *Relationship; nearness with respect to kindred*; syn. **قَرَابَة**: (A, K;) and [affinity; or] the sacred, or inviolable, tie (**حَرَمَة**) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K;) and **صَبَرَة** the sacred, or inviolable, tie (**حَرَمَة**) of relationship by marriage: (A:) Fr makes the former word of the fem. gender. (Sgh, TA.) — And *A relation, or kinsman, or kinswoman, of a man's wife*: (Kh, S, A, Mṣb:) and of a woman's husband: (A:) or the father or brother or other kinsman of a woman's husband; syn. **حَمَر** [and **حَمَر** &c. (see art. **حَمَو**)]: (Kh, As, ISk, S, Mṣb, K;) so accord. to some of the Arabs: (Kh, As, S, Mṣb:) or none says otherwise, accord. to As, and IAar says the like: (Mgh:) or *any relation of a man's wife or of a woman's husband whom it is unlawful to marry; as the father, and brother, and son, and*

paternal uncle, and maternal uncle: (Az, Mṣb:) or a man's relation by marriage: and a kinsman of a man's relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man's daughter: and the husband of a man's sister: (IAgr, K:) Fr says that, in the Kur xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نَسَب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a صهر, of those mentioned in the Kur [iv. 27], from the words "your mothers are forbidden unto you" to the words "and your combining [as your wives] two sisters:" I'Ab explains نَسَب and صهر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes a man's foster-mother, who has suckled him; his foster-sister, who has been suckled with him; his wife's mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son's wife; his wife's sister combined with that wife; and his father's wife:] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُو صِهْرٍ, whether male or female: (Jel:) or ذَوَاتُ صِهْرٍ: (Bd:) pl. أَصْهَارُ (S, A, Mṣb, K, &c.) and صِهْرَاءُ: (K:) which latter is extr. (TA.) [صِهْرَاءُ, applied to a female, pl. صِهْرَاتُ, is app. post-classical.] — And † A grave, or sepulchre: (Isd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave:" then, in the time of El-Islām, this expression was used, and it was said, نَعْمَ الصَّهْرُ الْقَبْرُ [An excellent son-in-law is the grave]: or it means, correctly, that which supplies the place of the صهر. (Isd.)

صِهْرِيّ i. q. صِهْرِيّ [q. v.]; (K:) a dial. var. of the latter word; signifying A thing like a حَوْض [or watering-trough, or tank]: (S:) accord. to Az, a construction of clay and stones, built between [and across] two narrow branches (مَأْرَمَانِ) of a small water-course (شُعْبَةٍ) of a valley, so that the water is kept back thereby, and they drink from it a long time. (TA.)

صِهْرُ A melter of fat: and a roaster, broiler, or frier: pl. صِهْرُ. (K.)

صِهْرٌ [i. q. مَصْرُورٌ as meaning] Melted, or liquefied. (S, K.) [And used also as a subst., in the sense of صِهْرَاءُ.] — Also. Bread seasoned with صِهْرَاءُ; and so مَصْرُورٌ. (A, O, TA.)

صِهْرَاءُ What is melted (Aḡ, K, TA) of fat, (Aḡ, TA,) and the like: (TA:) or (TA, in the K "and") any piece of fat, (K, TA,) whether small or large: (TA:) and † marrow; syn. نَقْيٌ and مَخْجٌ; (K, TA;) which mean the same, (TA.) One says, مَا بِالْبَعِيرِ صِهْرَاءُ † There is not in the

camel any fatness (طَرُقُ); (Isk, S;) or any marrow. (TA.)

صِهْرَةٌ: see صِهْرٌ, first sentence.

صَاهُورُ The sheath of the moon. (K.) [See what is meant thereby voce سَاهُورُ; of which it is a dial. var. in this sense, and app. in other senses also.]

صَاهُورٌ A thing (A, O, K, TA) like a مَنِير [or pulpit], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:) but Isd says that it is not of established authority. (TA.)

مَصْهُورٌ: see صِهْرٌ, in two places.

صهرج

Q. 1. صَهْرَجُوا صِهْرِيًّا They plastered a صِهْرِيّ with صَارُوج [or plaster of quick lime]. (L.)

Q. 2. تَصَهْرَجُوا صِهْرِيًّا [They made for themselves a صِهْرِيّ, i. e. a صِهْرِيّ]. (T and TA in art. صهر.)

صِهْرِيّ (S, A, Mṣb, K) and صَهْرِيّ, but this latter is of weak authority, (Mṣb,) and صَهْرِيّ (S, K,) as also صِهْرِيّ, by a change of the last letter, (Isd, TA,) A حَوْض [i. e. watering-trough, or tank], (K,) or a thing like a حَوْض, (S, A,) in which water collects; (S, A, K;) a tank, or cistern, for rain-water: (Isd, TA:) arabicized: (Mṣb:) originally Pers.: pl. صَهْرِيّ. (S.) [See also صِهْرِيّ, in art. صهر.]

صَهْرِيّ: see the next preceding paragraph: — and also that here following.

مَصْرُوجٌ Made with صَارُوج (K,) i. e. نُورَةٌ [or plaster of quick lime]. (TA.) One says بَرَكَةٌ مَصْرُوجَةٌ [A tank, or the like,] made with صَارُوج. (S.) And in like manner, حَوْضٌ صَهْرِيّ [A watering-trough, or tank,] plastered with صَارُوج. (L.)

صهصق

صَهْصَقٌ A vehement voice. (S, O, K.) A rájiz says,

قَدْ شَبَّتَ رَأْسِي بِصَوْتِ صَهْصَقٍ

[She has rendered my head hoary by a vehement voice]. (TA.) — And A clamorous old woman; (S, O, K, TA;) vehement of voice; (TA;) and so صَهْصَقٌ; (TA;) so too صَهْصَقِيّ. (Aḡ, S, O, K.) صَهْصَقُ الصَّوْتِ is applied to a man, as meaning Vehement of voice: and in like manner to a hawk. (TA.)

صَهْصَقِيّ: see the next preceding paragraph.

صهصي

Q. 1. صَهْصَيْتُ for صَهْصَيْتُ: see R. Q. 1 in art. صه.

صهل

1. صَهْلٌ, said of a horse, aor. َ (S, O, Mṣb, K) and َ (Mṣb, K,) inf. n. صَهْلٌ (S, O, Mṣb, K,) [and تَصَهْلٌ is an intensive inf. n., (see صَهْلٌ below,)] He neighed; lit. uttered his voice; or voiced. (S, O, K.)

[6. تَصَاهَلَتِ الْخَيْلُ The horses neighed, one to another. See an ex. in a verse cited voce رُودٌ, where تَصَاهَلٌ occurs for تَصَاهُلٌ.]

صَهْلٌ: see the next paragraph, in two places.

صَهْلٌ A voice with hoarseness, roughness, harshness, or gruffness; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like صَهْلٌ: and صَهْلٌ is syn. with صَحْلٌ: (K accord. to the CK and TA: [to which is added in the TA, i. e. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صَحْلٌ: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فِي صَوْتِهِ صَهْلٌ and صَحْلٌ, i. e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Ma'bad, فِي صَوْتِهِ صَهْلٌ or صَحْلٌ, accord. to different relations: and A'Obeid says that الصَّهْلُ is like البَحْجُ [i. e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Har p. 646 that الصَّهْلُ and الصَّهْلُ signify الَيْةُ الْقَلِيلُ but I think that this has been taken from some commentator who had found الصَّهْلُ and الصَّهْلُ erroneously written for الصَّهْلُ and الصَّهْلُ, with ض.]

صَهْلٌ: see the next paragraph.

صَهْلٌ [an inf. n., see 1.] and صَهْلٌ (S, O, K) and صَاهِلَةٌ, of which the pl. is صَوَاهِلُ (O, K,) and تَصَهْلٌ, [which last is an intensive inf. n.,] (O,) The neighing or neigh, lit. the voicing or voice, of the horse: (S, O, K:) similar to نَهَيْتُ (S, TA) in relation to the ass. (TA.) أَهْلٌ صَهْلٌ وَأَطِيطٌ means Possessors of horses and of camels: (TA in art. اط:) it is said in a trad. of Umm-Zarā, أَهْلٌ صَهْلٌ وَأَطِيطٌ [And he set me among possessors of horses and of camels]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

صَهْلٌ Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, S, Mṣb, K) and so صَاهِلٌ and ذُو صَاهِلٍ. (JK.) [But these two I find not elsewhere in this sense.] — [Hence,] صَهْلٌ بَنَاتُ Horses. (TA in art. بنى.) [It should be observed that بَنَاتُ applied to irrational beings is pl. of إِنْبَنٍ as well as of إِنْبَنَةٍ.]

ذُو صَاهِلٍ and صَاهِلٌ: see صَهْلٌ. — صَاهِلٌ applied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, in

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says **جَمَلٌ صَاهِلٌ** and **ذُو صَاهِلٍ**: (O, TA:) and **ثَائِتٌ صَاهِلٌ** (O, K) and **بَهَا صَاهِلٌ**: (O, TA:) or **صَاهِلٌ** signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also **ذُو شَاهِقٍ**. (TA in art. شَهَقٌ.) And **ذُو صَاهِلٍ** applied to a man, + Vehement in springing or rushing, or in assaulting or attacking, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also **ذُو شَاهِقٍ**. (TA in art. شَهَقٌ.)

[**صَاهِلٌ** is expl. by Reiske as signifying *Firma ac tenax durities*: so says Freytag; but I find not any authority for this.]

صَاهِلَةٌ: see **صَاهِلٌ**: and see also **ثَغَاةٌ**, in art. ثَغَاةٌ. — Its pl., **صَوَاهِلٌ**, is also applied (by the poet Abou-Zubeyd Et-Tá-ee, O, TA) to The sounds of **مَسَاجٍ** [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

صَاهِلٌ: see **صَاهِلٌ**.

صهي وصو

1. **صَهِي** [or **صَهِي**], aor. **يَصْهِي**, inf. n. **صَهِي**, accord. to A'Obeid; or **صَهِي** accord. to Kh; It (a wound) was, or became, moist: (S:) or **صَهَا** or **صَهِي** [as written in different copies of the K], aor. **صَهِي**; and **صَهِي**; he had a wound and it became moist. (K.) — And the former, *He had much property*. (Az, K.) — And **صَهِي** q. **أَسْنَى** [He became advanced in age, or full-grown; &c.]. (TA.)

3. **صَاهَاهُ** (K), inf. n. **مُصَاهَاةٌ** (TA), as expl. by IAgr, (TA,) *He mounted upon its, or his, صَهْوَةٌ* [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4. **صَهْوَةٌ** *He had a complaint of the* **صَهْوَةٌ** [q. v.]; (K, TA;) said of a horse. (TA.) = **الصَّبِي** *He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him:* (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)

صَهَا: see **صَه**, in art. صه.

صَهَاةٌ: see the next following paragraph, last sentence but one.

صَهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part **مَا أُسْبِلَ** [so in copies of the K, but the right reading is app. **مَا أُسْبِلَ**, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675.] of the two sides of the **سِرَاةٌ** [or back] of the horse: (K:) or the part, of the back, of the horse, whereon the

rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce **خَفِيفٌ**]) and (K) the hinder part of the hump of the camel; (JK, K;) also called the **رَادِفَةٌ**; (JK;) or, as some say, the [part called] **رَادِفَةٌ**, which one sees above the rump: (TA:) pl. **صَهَوَاتٌ** and **صَهَاةٌ**. (K.) [Hence, app.] one says, **تَيْسٌ ذُو صَهَوَاتٍ** meaning † A fat he-goat.

(TA.) And **صَهَوَاتٌ** signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed **قَطَا**. (TA.) — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) — And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called **سَمَكٌ**. (Ham p. 725.) — And A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K;) pl. **صَهَوَاتٌ** (JK,) or **صَهِي** (K,) which is extr. [in respect of rule], like **شَهِي** pl. of **شَهْوَةٌ**: mentioned by AHei. (TA.) — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. **صَهَاةٌ** (K, TA,) with **kesr** and the long **ā**: (TA:) or **صَهَاةٌ** signifies places in which water falls, upon the heads of mountains, like the **قَلْب** [a mistranscription for **قَلْت**, q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of **صَهْوَةٌ**: but in the handwriting of Az, **الصَهَا** is expl. as meaning the places in which water wells forth; and as pl. of **صَهْوَةٌ**: in the Mj, **صَهَاةٌ** is said to be pl. of **صَهْوَةٌ** and of **صَهْوَةٌ** also. (TA.) — And A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so **صَهَاوِيَّةٌ**, accord. to Az. (TA.)

صَهَاوِيَّةٌ: see what next precedes.

صو

2. **صَوَى** *He made* **صَوَى** [i. e. signs set up for the guidance of travellers] in the way. (TA.) [The verb is originally **صَوَوُ** and **صَوَى** is pl. of **صَوَوَةٌ**.] = [See also art. صَوَى.]

4. **اصْوَى الْقَوْمَ** The people, or party, alighted in what are termed **صَوَى**, meaning elevated [or rugged and elevated] tracts of land. (IKtt, TA.) = [See also art. صَوَى.]

صَوٌ q. **فَارِغٌ** (K), so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or vacant. (TK.)

صَوَةٌ: see what follows, near the end.

صَوَةٌ 729 A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Mshb,) set up (IAth, Mshb) in the way (Mshb) in an unknown desert: (IAth:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. **صَوَى** (AA, S, M, IAth, Mshb) and pl. pl. **أَصْوَاءُ** (M, Mshb, K,) the latter like **أَرْطَابٌ** pl. of **رَطْبٌ** (Mshb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., **إِنَّ**

بِإِسْلَامِ صَوَى وَمَنَارًا كَمَنَارِ الطَّرِيقِ + [Verily El-Islām has signs and marks of guidance like those of the way]. (S.) — Hence [the pl.] **أَصْوَاءُ** is applied to signify Graves: (S:) occurring in a trad. in this sense. (TA.) — And the sing., (S, K,) accord. to As, (S,) signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like **نُوءٌ**. (M in art. نُوءٌ.) — And A place of varying, or of coming and going, (**مُخْتَلَفٌ**) of the wind: (S, K:) a poet says, (namely, Imra-el-Kays, TA,)

وَهَبَتْ لَهُ رِيحٌ بِمُخْتَلَفِ الصَّوَى

[meaning, if the explanation be correct, and the citation appropriate, And a wind blew them (referring to the word **جَمَرٌ**, i. e. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind]: (S:) but Abou-Zekereyya, in the margin of his book [or his copy of the S], throws doubt upon the word meaning “wind” [in this explanation]. (TA.) [See De Slane’s “Diwan d’ Amro’lkais,” p. 20 of the Arabic text and p. 34 of his translation.] = Also An assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) = And The sound of the echo: (K:) mentioned by Az; but written by him with **fet-h** [i. e. **صَوَةٌ**]. (TA.) = **أَخَذَهُ بِصَوَاهُ**, expl. in the K as meaning *He took it in its fresh state* (**بَطَرَاتِهِ** [in the CK erroneously **بَطَرَاتِهِ**]), is a mistranscription; correctly, **بَصَرَاهُ**, with **fet-h** to the **ص**, and with **ر**, as written by Az. (TA.) **صَرَاوَةٌ** and **صَرَاوَةٌ**, both omitted in the K, are expl. in their proper place in the TA as syn. with **جِدَّةٌ** and **غَضَاةٌ**.]

صوب

1. **صَوَّبَ** (S, M, A,) [aor. **يَصُوبُ**], inf. n. **صَوْبٌ** (S, M, A, K) and **مَصَابٌ** (Har p. 240,) said of rain, (S, M, A,) *It poured forth*; (M, A, K;) as also **انْصَابٌ**: (M, K:) or it descended; and **تَصَوَّبَ** signifies the like. (S.) A poet says,

فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِمَهَا

صَوْبُ الرِّبَيعِ وَوَيْمَةً تَهْمِي

which may mean, [And may] the descending of the rain called the **رَبِيع** [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the **رَبِيع** [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (**شِدَّةٌ**), on the occasion of its befalling, **قَرَارٌ بِقَرَرٍ**, meaning *It became [or fell] in its قَرَار* [or settled or fixed place, or in the place where it should remain]. (S, TA.) [See also art. قَرَر.] — And **صَاب**, aor. as above, (M, TA,) inf. n. **صَوْبٌ** (K, TA,) *It, or he, came from a high place*; (K, TA;) descended from above; (M, TA;) as also **تَصَوَّبَ** (K, TA:) and (TA) *it, or he, descended; went down, downwards; down a declivity, or from a higher to a lower place or position; or it*

sloped down; syn. أَنْحَدَر; and so تَصَوَّب. (M, TA. [See also 4, first sentence; and see 2, last sentence.]) — [Hence, app.,] صَابُوا بِهِمْ They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhaleh,

* صَابُوا بِسِتَّةِ أَيْمَاتٍ وَارْبَعَةٍ *
* حَتَّى كَانَ عَلَيْهِمْ جَائِبًا لَبَدًا *

meaning [They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them] numerous locusts. (TA.) = صَوَّب [app. meaning مَطَرٌ] signifies also The sky's bringing rain. (A, K.) — And The pouring forth (A, K, TA) of water [&c.]. (TA.) One says, صَابَ الْمَاءُ He poured forth the water; as also صَوَّبَهُ. (M, TA.) = صَاب as syn. with أَصَاب: see the latter in eight places.

2: see above, last sentence but one. — [Hence, app.,] صَوَّبْتُ الْفَرَسَ + I sent forth, or started, or let go, the horse in running. (S, TA.) — And تَصَوَّبُ is the contr. of تَصَعَّدُ [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The making to descend]. (M, TA.) One says, صَوَّبَ رَأْسَهُ He lowered, or depressed, his head. (S, A, Mgh, Msh, K.) And صَوَّبَ اللَّهُ رَأْسَهُ † [May God de-grade him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad., مَنْ قَطَعَ سِدْرَةً مِنْ قَطْعِ سِدْرَةٍ, which, accord. to Abou-Dáwood Es-Sijistánee, is abridged, and means, Whoso cuts down, or lops, a سِدْرَة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says, صَوَّبَ يَدَهُ He lowered, or depressed, his hand, or arm. (L, TA.) And صَوَّبَ الْإِنَاءَ He inclined the vessel (Mgh, Msh) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like manner, رَأْسَ الْخَشَبَةِ [the head of the piece of wood]. (T, TA.) = And صَوَّبَ إِلَيْهِ يَصْرَهُ [He directed his sight towards him]. (Msh in art. لَمَح.) [From الصَّوَابُ.] And صَعَدَ فِي النَّظَرِ وَصَوَّبَهُ † I said that his saying was صَوَابٌ [i. e. right; or I pronounced his saying to be right]. (Msh.) And صَوَّبَ رَأْيَهُ † [He pronounced his opinion to be right]. (A.) And صَوَّبَهُ + He said to him أَصَبْتَ [Thou hast hit the right thing; or said, or done, right]. (S, K.) You say, إِنَّ أَخْطَأْتُ فَخَطِّبْنِي وَإِنْ أَصَبْتُ فَصَوِّبْنِي † [If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so]. (A, TA.) = [تَصَوَّبُ is also the contr. of تَصَعَّدُ in an intrans. sense as well as in the trans. sense mentioned above:] one says, طَالَ فِي الْأَرْضِ تَصَوِّبِي وَتَصَعِيدِي [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A in art. صَعَد.)

4. اصَابَ, (M, TA,) inf. n. إِصَابَةٌ, (M, K, TA,)

He descended, or went down, into a lower land, or country; contr. of أَصْعَدَ. (M, K, TA. [See also 1 as syn. with 5; and see 2, last sentence.]) = اصَابَ الْقُرْطَاسَ [inf. n. as above,] said of an arrow, [It hit, or struck, the butt, or target; or went right thereto;] (S, TA;) and صَابَهُ, (S, TA,) or صَابَ الْهَدَفَ, (M,) aor. يَصِيبُهُ, (S, M,) inf. n. يَصِيبُ, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صَابَ said of an arrow is intrans. (M.) And اصَابَ alone, [as though used elliptically,] (Msh, TA,) inf. n. as above; (Msh, K;) and صَابَ, aor. يَصِيبُ, (S, Msh,) inf. n. يَصِيبُ, (S,) or صَوَّبَ, (S, Msh,) inf. n. صَيِّبُ, (S,) or صَيَّبَ, (Msh, K;) and صَابَ, aor. يَصِيبُ, inf. n. يَصِيبُ, (Msh;) likewise said of an arrow, (S, Msh,) It went right; did not deviate from the right course: (S, K, TA:) or it reached [or hit] the object of aim. (Msh.) And نَحَوَ الرَّمِيَّةَ, صَابَ, (M, A, TA,) aor. يَصُوبُ, (A, TA,) inf. n. صُوبٌ, and صَيَّبُوه, (M, TA,) said of an arrow, (M, A, TA,) It went right towards the thing, or animal, shot at; (M, TA;) as also اصَابَ. (TA.) — Also اصَابَ فِي الْقُرْطَاسِ, (S, TA,) and اصَابَ الْقُرْطَاسَ, (TA,) [said of a man, as is indicated by the context in the S and TA, He hit the butt, or target;] he did not miss the butt, or target. (TA.) And اصَابَ alone is said of an archer or the like [as meaning He hit the object of his aim]: (Msh:) one says, رَمَى قَاصِبًا [He shot, or cast, and hit the object of his aim]. (A.) — [Hence, likening an event, &c., to an arrow,] one says also, اِصَابَهُ أَمْرٌ, inf. n. as above, † [An event smote him, or befell him;] and اِصَابَهُ, aor. يَصُوبُهُ, inf. n. صُوبٌ, signifies the same. (Msh.) And اِصَابَهُ الشَّيْءُ † [An affliction, or a calamity, &c., smote him, or befell him]. (S.) And اِصَابَهُ الشَّيْءُ † The thing reached him [so as to take effect upon him]: (Mgh, Msh:) whence the saying, اِصَابَهُ † [There reached him &c., of the sayings of the people, what reached him &c.]. (Msh.) [Thus tropically used, اِصَابَهُ may generally be rendered It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him. One says, اِصَابَهُ مَرَضٌ, and وَجَعٌ, and اِصَابَهُ, &c., + A disease, and pain, and wind, &c., smote, affected, or assailed, him.] And اِصَابَهُ الْمَطَرُ, (S, Msh,) aor. يَصُوبُهُ, inf. n. صُوبٌ, (Msh,) † [The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And اِصَابَتِ السَّمَاءُ الْأَرْضَ i. e. † [The sky, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means اِصَابَتَهَا بِصُوبٍ [it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAar,

* فَكَيْفَ تُرْجَى الْعَادِلَاتُ تَجَلْدِي *
* وَصَبْرِي إِذَا مَا النَّفْسُ صِيبٌ حَمِيمًا *

he explains صِيبٌ as being like قَصْدٌ, and says that it may be of the dial. of him who says الشَّهْرُ صَابٌ; but [ISd remarks,] I know not how this is, for صَابُ الشَّهْرِ is not trans.; [though, as shown above, he has mentioned it as being trans.;] and

in my opinion, [he says,] صِيبٌ here is from the phrase صَابَتِ السَّمَاءُ الْأَرْضَ [expl. above; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; for ISd adds,] كَأَنَّ الْمَنِيَّةَ صَابَتِ الْحَمِيمَ فَأَصَابَتْهُ بِصُوبِهَا. (M, TA.) — [اصَابَ is also used in many phrases in which its agent is likened to an archer.] One says, اِصَابَ الصَّوَابَ † [He hit the right thing or point, or the object, or aim, of his words or of his actions]: (A:) and اِصَادَ السَّدَادَ [which means the same]. (S in art. سَد.) And اِصَابَ alone [means thus likewise; or] † he said, or did, that which was right. (M, K, TA.) And اِصَابَ فِي قَوْلِهِ وَفَعَلِهِ † He hit the right thing in his saying and his deed; (Msh;) and so فِي رَأْيِهِ in his opinion; contr. of أَخْطَأَ. (A.) And اِصَابَ بَغْيَتَهُ † He attained, or obtained, the thing that he sought, or wanted: whence the saying, (سَفَقَ) اِصَابًا [and so app. أَصَابًا (see سَفَقَ)] † He obtained his desired enjoyment of his wife: (Msh:) اِصَابَ مَنِيَّ occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning † He compressed me: (Mgh:) and it is said in a trad., كَانَ يَصِيبُ مِنْ رَأْسِ بَعْضِ نَسَائِهِ, meaning † He used to kiss [the head of] some one or more of his wives when he was fasting. (TA: and the like is said in the Mgh.) And اِصَابَ مِنَ الْهَالِ وَغَيْرِهِ † He took, or took with his hand, of the property and other things. (TA.) And اِصَابَ الشَّيْءَ † [He hit upon, or lighted on, the thing;] he found the thing. (S, M, K, TA.) And اِصَابَهُ † He found it, met with it, or experienced it; namely, a good or an evil event. And † He found it out, or discovered it; namely, an enigma (see 8 in art. حَجَوُ) or the like. And † He found it to be right: and † he saw it, considered it, or held it, to be right. (TA. [See also 10.]) And † He aimed at it; (As, TA;) † he desired, wished, willed, intended, or meant, it. (As, M, A, Msh, TA.) One says, أَصَابَ فَلَانٌ † The الصَّوَابُ فَأَخْطَأَ الْجَوَابَ † Such a one aimed at, and desired, [to say] that which was right, (As, Msh, TA,) and failed of giving rightly the reply. (As, TA.) And اَيْنَ تُصِيبَانِ † [Whither do ye two desire to go?]; a saying of Ru-beh. (TA.) اِتَّجَرَى بِأَمْرِهِ رَحَاءَ حَيْثُ أَصَابَ, in the Kur xxxviii. 35, referring to the wind, has been expl. as meaning † [Running by his command softly, or gently,] whithersoever He desireth. (M, TA.) And اِصَابَ اللَّهُ الَّذِي أَرَادَ, said in a trad., in reply to a question respecting the interpretation of a text, means † God desireth, or meaneth, [thereby,] what He desireth, or meaneth. (TA.) And اِصَادَهُ اللَّهُ بِكَ خَيْرًا † [i. e. May God intend thee good]. (A.) And اِصَابَ alone † He desired, or intended, or meant, that which was right. (M, K, TA.) One says also, اِصَابَهُ بِخَيْرٍ † [meaning He did good to him]. (El-Muarrrij, TA in art. اِسْو.) [But] اِصَابَهُ بِكَذَا, (M,) inf. n. اِصَابَةٌ, (K,) with which are syn. مُصَابٌ [in

accordance with a usage generally allowable] (S, TA) and **مُصَابَةٌ** (K, TA.) † [generally] means *He afflicted him with, or by, such a thing; or gave pain to him thereby.* (M, K:*) in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, **أَصَابَهُ بِشَرٍّ** † *He afflicted him with evil; or did evil to him:* and **أَصَابَهُ بِمَكْرُوهٍ** † *He afflicted him with, or did to him, an abominable, or an evil, thing or action:* and **أَصَابَهُ بِقَوْلٍ قَبِيحٍ** † *He afflicted him with, or said to him, a foul saying:* and **أَصَابَهُ بِدَحْلٍ** † *He punished him by blood-revenge:* and **أَصَابَهُ بِمَرَضٍ** † *He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased:* and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which "affectit" (a Latin equivalent of **أَصَابَ**) occurs; as in "honore affectit," meaning "honoravit." El-Hārith Ibn-Khuld El-Makh-zoomee says,

أَهْدَى السَّلَامَ تَحِيَّةً ظُلُمَ
أَهْدَى السَّلَامَ تَحِيَّةً ظُلُمَ
أَهْدَى السَّلَامَ تَحِيَّةً ظُلُمَ

† [O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjee, as El-Hareere imagined it to be: the correct reading is **أَظْلَمَ**, as above: **ظُلُمَ** is an apocopated form of **ظُلُمَةٌ**; which is the dim. of **ظُلُومٌ**: some read **أَظْلَمُوا**: and some, **أُسْلِمُوا**: [the verse is cited accord. to this last reading in the S:]; **رَجُلًا** is governed in the accus. case by **مُصَابَ** [as an inf. n.]: and **ظُلُمَ** is the enunciative of **إِنَّ** (L, TA.) **أَصَابَهُمُ الدَّهْرُ بِنُفُوسِهِمْ وَأَمْوَالِهِمْ** † means *Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions.* (M.) [In the K, **الإصابة** is expl. as signifying **الإحتياج**: but the right reading is evidently **الإحتياج**, as Ibn D has remarked in the margin of my copy of the TA; so that **أَصَابَ** signifies † *He destroyed, or extirpated*; agreeably with an explanation in the sentence next preceding above, from the M.] **مَنْ يَرِدُ اللَّهُ بِهِ خَيْرٌ يُصِيبْ مِنْهُ** † occurring in a trad., means *Him whom God intendeth good He trieth with afflictions, that He may recompense him for them.* (TA.) And one says, **مَا كُنْتُ مُصَابًا وَلَقَدْ أَصِيبْتُ** † [app. meaning *I was not affected with weakness of intellect, or madness, and I have become affected therewith:* see **مُصَابٌ**, below]. (IAar, TA.)

5. **تَصَوَّبَ** [quasi-pass. of 2]: see 1, in three places. — Also *It was, or became, lowered, or depressed*; syn. **نَسَقَلَ**. (A.)

[6. **تَصَوَّبَ**, accord. to Freytag, signifies *He, or it, was well directed*: but for this he names no authority.]

7: see 1, first sentence.

10. **أَسْتَصَوَّبَهُ** and **أَسْتَصَابَهُ** signify the same, (S, M, A, Mṣb, K,) † *He saw it, considered it, or held it, to be right*; (M, Mṣb, TA;) namely, his

deed, (S, Mṣb,) or his opinion, (M, TA,) or his saying: (A:) Th says, **أَسْتَصَبْتُهُ** is the regular form; but the Arabs say, **أَسْتَصَوَّبْتُ رَأْيَكَ**. (M, TA. [See also 4, latter half.]

صَابٌ A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight: (M, TA:) or a certain kind of bitter tree; (Aḡ, T, M, K, TA;) one of which is termed **صَابَةٌ** (M, K:*) [in the latter it is said that **صَابٌ** is the pl. of **صَابَةٌ**; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:] or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the **صَبِر** [or *aloes*]. (M.)

صَوْبٌ an inf. n. used as a subst. (Mṣb) meaning *Rain*; (Lth, Mṣb;) and so **صَيَّبَ**, which is originally [صَيَّبَ, i. e.] of the measure **فَعِيلٌ** from **الصَوْبُ**: (Bḍ in ii. 18:) or **صَيَّبَ** is an epithet applied to clouds (**غَمَمٌ**, Sh, O, or **سَحَابٌ**, S, Mṣb) meaning *having rain*, (O,) i. q. **صَوْبٌ**: (S, Mṣb:) or **صَوْبٌ** and **صَيَّبَ** and **صَيَّبَ** [the last of which is written in the CK **صَيَّبَ**] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth*: (M:) or **صَيَّبَ**, which is originally of the measure **فَعِيلٌ**, [being altered from **صَيَّبَ**,] means *rain pouring forth much, or abundantly*: (IDrd, O:) † **صَائِبٌ**, also, is applied as an epithet to rain, like **صَوْبٌ** and **صَيَّبَ**; and] in the phrase **صَيَّبَانِ الْمَطَرِ**, accord. to Abu-l-'Alā, **صَيَّبَانِ** is pl. of **صَائِبٌ**; or it may be an inf. n., like **حَرْمَانٌ**: and if one say **صَيَّبَانِ**, with fet-h, the meaning is, *what has poured forth of rain, notwithstanding the ي in it, for similar to this are رَيْحَانٌ from الرِّيح and عَيْذَانٌ (meaning "tall" palm-trees) from العود.* (Ham p. 796.) = Also *Course, or tendency*; syn. **قَصْدٌ**: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, **أَقِمَّ صَوْبَكَ** [Rectify thy course]: and in the phrase **فَلَانٌ مُسْتَقِيمُ الصَّوْبِ** [Such a one is pursuing the right course], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce **أَوْبٌ**].) — And A place, or point, of tendency or direction or bearing, syn. **جَهَةٌ**, (Mṣb, TA,) of a thing; (Mṣb;) and **نَاحِيَةٌ** [which means the same; and also a side; or a lateral, or an adjacent, part or tract of a thing; and in this sense **صَوْبٌ** is used in the present day]; and **جَانِبٌ** [which generally has the latter of these meanings]. (TA.) — See also **صَوَابٌ**, in three places.

صَابَةٌ: see **مُصِيبَةٌ**. — Also *Weakness, or feebleness, in the intellect*; (M, A, K;) or *a touch of insanity therein*; (A;) or *somewhat of insanity,*

or of madness produced by diabolical possession. (S.) = See also **صَابٌ**.

صُوبَةٌ A collection, (**جَمَاعَةٌ**, M, or **مُجْتَمِعٌ**, K,) or a collection, or heap, not measured nor weighed, (**صُبْرَةٌ**, A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, **دَخَلْتُ عَلَى فُلَانٍ فَإِذَا الدَّنَانِيرُ صُوبَةٌ بَيْنَ يَدَيْهِ** i. e. [I went in to such a one, and lo, the deenārs were] a heap poured out without measure before him: (S, M, A:*) or, as some relate the saying, **الدَّنَانِيرُ**, which is thus used as a gen. n. (M.)

صَوْبٌ: see **صَيَّبَانِ**.

صَوَابٌ † A thing that is right, of what is said and of what is done; [like **سَدَادٌ**]; (Mṣb;) contr. of **خَطَأٌ**; (S, M, Mṣb, K;) as also **صَوْبٌ**. (S, Mṣb, K.) One says, **دَعْنِي وَعَلَيَّ خَطْئِي وَصَوْبِي** i. e. **صَوَابِي** [meaning † *Leave thou me, and on me be the consequence of my wrong saying or deed, and my right*]. (S.) [And hence the phrase, frequent in some of the lexicons &c., **الصَّوَابُ كَذَا** meaning † *The right, or correct, word or wording or reading is thus*: and **صَوَابُهُ كَذَا** † *The right, or correct, writing or wording or reading of it is thus*.] — And one says also **قَوْلٌ صَوْبٌ** and **صَوَابٌ** [meaning † *A right, or correct, saying*: thus using each as an epithet]. (M.) **صَوَابٌ** and **صَوَابٌ** (Mgh.)

صَوْبٌ: see **صَائِبٌ**, in two places.

صَوْبٌ: see **صَائِبٌ**; and see also art. **صَيَّبَ**.

صَائِبٌ: see **صَوْبٌ**. = Also, (S, M, A, K,) and **صَائِبٌ** (A) and **صَيَّبٌ** and **صَيَّبٌ** (M, K,) An arrow going right, or hitting the mark: (S, M, A, K, TA:) † the last of these is the only epithet, known to IJ, of the measure **فَعِيلٌ** having the ف and ل sound and having و for its غ, except **قَوِيْرٌ** and **قَوِيْرٌ** for **قَوِيْرٌ** is [held by him to be only] used as a subst.: **صَائِبٌ** is pl. of **صَائِبٌ**, like **قَائِمٌ** and **صَائِمٌ** pls. of **قَائِمٌ** and **صَائِمٌ**; either from **صَابَ السَّهْمُ الْهَدَفَ** or from **الصَّوَابُ فِي الرَّمْيِ** having **يَصِيبُ** for its aor. (M.) [See also **صَيَّبَ** in art. **صَيَّبَ**.] One says, **إِنَّهُ لَسَهْمٌ صَائِبٌ** Verily it is an arrow that goes right. (TA.) **مَعَ خَطْئِي** is a prov. [expl. in art. **خَطَأٌ**]. (S.) — [Hence,] one says also **صَائِبٌ** and **صَائِبٌ** † [A right opinion]: (A, TA:) [Mṣr says,] **رَأَى صَيَّبٌ** meaning **صَائِبٌ** I have not found. (Mgh.)

صَائِبٌ: see **صَوْبٌ**, in two places: and **صَائِبٌ**.

صَائِبٌ: see **صَوَابَةٌ**, in two places; and see art. **صَيَّبَ**.

صَوْبٌ: see **صَوْبٌ**, in two places.

صَوَابَةٌ The choice, or best, class of a people;

(Fr, S, M, K;) as also **صَيَابَةٌ** (Fr, S, K) and **صَيَابٌ** (K.) And **صَوْبٌ** **صَيَابٌ** A choice, or an excellent, people. (S.) And **صَيَابَةٌ** signifies The choice, or best, of anything. (S.) [See also art. **صَيَب**.] — Also, **صَوَابَةٌ**, The collective body of a people; (M;) and so **صَيَابَةٌ**. (Kr, M in art. **صَيَب**.)

صَيَابَةٌ: see the next preceding paragraph, in three places; and see art. **صَيَب**.

أَصُوبٌ [More, and most, affected with weakness in the intellect, or insanity, or madness: see **صَابَةٌ**.] When a man says to another **أَنْتَ مُصَابٌ** [meaning *Thou art affected with weakness in the intellect, &c.*], the latter replies **أَنْتَ أَصُوبٌ مِنِّي** [Thou art more affected with weakness in the intellect, &c., than I]. (IAar, M, TA. [Thus these phrases are used in the present day.]])

مَصَابٌ [A place of pouring forth: pl. **مَصَابٍ**.] One says, **هُوَ مَصَابُ الْوَدْقِ** [It is the place of the pouring of rain in the clouds]: and **شَبْتُ مَصَابٍ** [I watched, or watched for, the places of the pouring of rain in the clouds]: and **سَقَاهُمْ مَصَابِ السَّمَاءِ** [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.)

مَصَابٌ pass. part. n. of 4 [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.*]. (S, M, K, TA.) — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical possession: (S, TA;) or mad, or possessed: (TA.) [See **صَابَةٌ**; and see also 4, last sentence; and **أَصُوبٌ**.] — Also **Syn. with إصَابَةٌ**: (S, TA;) see 4, latter half, in two places. — And **Syn. with مُصِيبَةٌ**, q. v. (A, M, K, TA.) — Also The sugar-cane. (L, TA, and so in a copy of the S.)

مُصُوبٌ pass. part. n. of **صَابَ** [q. v.]. (M, K, TA.)

مُصُوبٌ A ladle. (IAar, K.)

مُصِيبٌ: see **صَائِبٌ**, in two places.

مُصَابَةٌ **Syn. with إصَابَةٌ**: (K, TA;) see 4, latter half. — See also **مُصِيبَةٌ**. — **تَرَكْتُ النَّاسَ عَلَى مُصَابَاتِهِمْ** is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed,] according to their classes, or ranks. (TA.)

مُصُوبَةٌ: see the next paragraph.

مُصِيبَةٌ (S, M, A, M, K, TA.) said by Ahmad Ibn-Yahya to be originally **مُصُوبَةٌ** (TA,) and **مُصُوبَةٌ** (S, M, K) and **مُصَابَةٌ** (M, K) and **مُصَابٌ** (A, M, K) and **صَابَةٌ** (M, K,) signify the same, (S, M, A, M, K, TA.) An affliction, a calamity, a misfortune, a disaster, or an evil accident: (M, M, K, TA;) it is said in the Towsheeh that the primary signification of **مُصِيبَةٌ** is a shot with an

arrow: (TA;) the pl. is **مُصَابَاتٌ** (S, M, A, M, K,) the form commonly obtaining, (M, K,) but irregular, (M,) the Arabs agreeing in pronouncing it with **م**, as though they likened the radical letter to the augmentative, (S,) or they imagined what is

of the measure **مُفَعَّلَةٌ** to be of the measure **فَعْلَةٌ** without a radical **ي** or **و**, (M,) and it is thought by As to be of the speech of the people of the cities, (M, K,) and **مُصَابٌ** (M,) which is the original form, (S,) or is said to be so, (M, K,) and is said by Zj to be the form preferred by the grammarians, (TA,) and **مُصِيبَاتٌ**. (As, A, M, K.)

قَطُّ مَصُوبٌ A nibbing in which the exterior of the writing-reed is made to extend beyond the pith: opposed to **قَائِمٌ**. (TA in art. **حَرْفٌ**.)

صوبج

صُوبَجٌ and **صُوبَجٌ** (K,) the latter the only word of its measure except **سُوسَنٌ** (A, Hei, TA) and **كُوسَجٌ** (TA,) A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (A, Hei, TA;) the **مُحَوَّرُ** of the maker of bread, with which the dough, or bread, is expanded: (TA in art. **لَط**;) an arabicized word, (K, TA,) from the Pers. **جُوبَهْ** [or **جُوبَهْ**]. (TA.) [See what is said in art. respecting words in which both **ص** and **ج** occur.]

صوت

1. **يَصَاتُ**, aor. **يَصُوتُ** (S, M, O, K,) and **يَصَاتُ**, (M, O, K,) inf. n. **صُوتٌ** (S, M,) said of a thing (S, O) [and of a man and of any animal]; and **صَوْتُ** (S, M, O, K,) inf. n. **نُصُوتٌ**, said of a man (S) [and of any animal &c.]; and **صَوْتُ** (M, K;) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (P, S and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called, or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K;) **صَوْتُ** signifies also the making lamentation: (KL;) and **صَوْتُ** (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M, TA.) It is said in a trad., **كَانُوا يَكْرَهُونَ الصَّوْتَ عِنْدَ الْقِتَالِ** [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also **صَوْتُ** below.]

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — **صَاتٌ** signifies also He became possessed of **صَيْتٌ** [or fame, &c.; i. e. he became famous]. (O.) — [It is also trans.; as in the phrase **صَاتَ الْقَوْسُ** He made the bow to sound [or twang]: (M, TA;) [and so is **صَوْتُ**; as in the phrase **صَوْتُ الْعَلَكِ** [He caused the kind of resin called **عَلَكٌ** to make a sound, or sounds]. (K, voce **أَنْقَضَ**.] — [And it is trans. by means of **ب**; as in the phrase **صَاتَ بِالرَّجُلِ** [and in like manner **صَوْتُ** (see **جَرَسَ**)] He rendered the man notorious by a thing that he did not desire. (Ibn-Buzurj, TA.)

7. **انصات به الزمان** [The age resounded with the mention of him; meaning] he became famous, or celebrated. (K.) — And **انصات** He answered, and came, (S, O, K,) being called: of the measure **فَعْلٌ** from **الصَّوْتُ**. (S, O.) — And He became straight in stature after having been bent; (S, O, K;) as though his youthful vigour returned to him; (S, O; [in one of my copies of the former of which, and in the TA, **إِقْتَبَلَ شَبَابُهُ** is put for **أَقْبَلَ شَبَابُهُ**; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naṣr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also He went away hiding himself. (K.)

صَيْتٌ: see **صَيْتٌ**: — and see also **صَيْتٌ**, in two places.

صَوْتُ [an inf. n. (see 1): and also a simple subst., signifying] A sound, (M, MA, TA, P, S,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, P, S;) of a human being and of other things: (ISK, TA;) conventionally, the sound of speech: (M, K;) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA;) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M;) the pl. is **أَصْوَاتٌ**: (M, M, K, TA;) it is masc.: (S, M, M, K, TA;) in the following verse, (S, M, M, K,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tā-ee, (S,)

يَا أَيُّهَا الرَّكِيبُ الْمَرْجِي مَطِيئَةً
سَائِلُ بَنِي أَسَدٍ مَا هَذِهِ الصَّوْتُ

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, M, K,) the poet has made **الصَّوْتُ** fem. because meaning thereby **الاستغاثة** and **الجلبة** and **الصيحة**, (S,) or he has made it fem. as meaning **الصيحة**, (M, M, K,) or **الاستغاثة**: (M;) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, **أَقْبَلْتُ الْعَشَاءَ**, meaning **العشاء**; and **هَذَا الْعَشِيَّةُ**, meaning **العشاء**: (M, K;) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, **أَسْمَعُ صَوْتًا**, meaning I hear a sound, or voice, but I see not a deed. (TA.) **بِصَوْتِكَ** in the Kur xvii. 66 is said to mean With the sounds of [thy] singing, and musical pipes. (M, TA.) — **أَسْرٌ** **صَوْتُ** is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopoeias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as **هَلَا** (to horses) and **عَدَسْ** (to mules) and **كِنْ كِنْ** (to a young infant);

and ejaculations used for the purpose of calling, as جَاءَ (to camels) and نَشَأَ (to an ass): of the other class are غَايَ (imitative of the cry of the crow) and طَقَّ (imitative of the sound produced by the falling of stones) and قَبَّ (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section الاسماء الافعال والاصوات.) — See also the next paragraph, in four places.

صَيْتٌ (S, M, A, Mṣb, K) and صَوْتُ (S, M, A, K) and صَاتٌ (M, K) and صَيْتَةٌ (K) *Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Mṣb, K.) that spreads (S) among the people; (S, Mṣb;) so some say; (TA;) not evil: (S;) [they may often be well rendered renown:]* صَيْتٌ is originally صَوْتُ; the being changed into ي on account of the kesreh preceding it: it seems as though they made it to be of the measure فَعْلٌ to distinguish between the صَوْتُ that is heard and the fame &c. that is known: but sometimes they said, *فِي صَيْتِهِ* [i. e. *His fame &c., or good fame &c., spread among the people*]: (S, TA:) and *فِي النَّاسِ* [He has fame &c., or good fame &c., among the people]: and *ذَهَبَ صَيْتُهُ فِيهِمْ* [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., *مَا مِنْ عَبْدٍ إِلَّا لَهُ صَيْتٌ فِي السَّمَاءِ*, meaning [There is no servant of God, i. e. no man, but he has] a report by which he is known [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., *فَصَلُّ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ وَالْذِّفْ* [The distinction between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) = صَيْتٌ also signifies *A blacksmith's hammer.* (K, *TA.) — And *An artificer, or a handicraftsman; syn. صَانِعٌ* (K accord. to the TA:) or *a goldsmith; syn. صَانِعٌ*. (So in the CK and in my MS. copy of the K.)

صَيْتَةٌ: see the next preceding paragraph.

صَاتٌ [Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, صَاتَ;)] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (S, Mṣb, TA;) as also صَيْتٌ; the two words being like صَيْتٌ and مَيْتٌ; the latter originally صَيْتٌ. (TA.) [But see the next paragraph: and see also مِصَوَاتٌ.]

صَيْتٌ, applied to a man, (S, M, A, Mṣb, K,) and صَاتٌ, so applied, (S, M, K,) and the latter

likewise applied to an ass, (S,) both signify the same, (K,) *Vehement, strong, or loud, of voice: (S, M, Mṣb:)* رَجُلٌ صَاتٌ is like رَجُلٌ مَالٌ “a man having much property,” and رَجُلٌ نَالٌ “a man who gives much,” and كَبِشٌ صَاتٌ [“a ram having much wool”], &c., all of these epithets being originally of the measure فَعْلٌ: (S:) or صَاتٌ may be of the measure فَاعِلٌ from which the medial radical has gone; or it may be [originally صَوْتُ,] of the measure فَعْلٌ. (M.) One says also صَوْتُ صَيْتٌ [A vehement, strong, or loud, voice]. (A.) See also صَاتَتْ.

صَوَاتٌ: see مِصَوَاتٌ. *See 322.*

مِصَوَاتٌ: see the next paragraph, in two places.

مِصَوَاتٌ One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. مِصَوْتٌ (K, TA:) [or, as also صَوَاتٌ, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.] — [Hence,] one says, مَا بِالْأُتَى مِصَوَاتٌ, meaning *There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K, مِصَوْتٌ, which has the same meaning. (TA.)*

مِصَوَاتٌ Straight in stature. (S.)

صَوَح

صَوَحَانٌ: see صَوْلَجَانٌ, in art. صَوْلَج.

صَوَح

1. صُحَّتُهُ (S, K,) [third pers. صَاح, aor. يَصُوحُ,] inf. n. صَوُحٌ, (TK,) *I clave, split, or slit, it; (S, K;) namely, a thing. (S.)*

2. صَوَحَتِ الْبَقْلُ, said of the wind, (S, الرِّيحُ, A,) and of the heat, (A, الْحَرُّ, A,) and of the sun, (A, الشَّمْسُ, TA,) inf. n. تَصْوِيحٌ, (K,) *It dried up, or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so الْخَشَبُ [the wood]; and the like of these: and صَيَحَتْ signifies the same. (TA.)* And صَوَحَ الشَّعْرُ, said of dryness, *It caused the hair to split much, and to fall off, and become scattered. (L.)* = See also 5, in four places. — It is said in a trad., *نَهَى عَنْ بَيْعِ النَّخْلِ قَبْلَ أَنْ يَصُوحَ*, meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with ر [i. e. يُصْرَحُ]: (TA:) but El-Khat-tábee says that the right word is يَصُوحُ, with و. (TA in art. صرَح.)

5. تَصَوَّحَ الْبَقْلُ The herbs, or leguminous plants, became dried up; as also صَوَّحَ: (IB, TA:) or became completely dried up; or became blighted and dried up; and صَوَّحَ signifies the same: (L:) or became dried up in the hot season, not by

reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (As, TA;) and صَوَّحَ signifies [the same, or] became dried up and much split: (A:) or (and so the verb تَصَوَّحَ said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and تَصَيَّحَ signifies the same. (TA.) It is said in a trad. of 'Alee, *فَبَادِرُوا الْعِلْمَ قَبْلَ تَصْوِيحِهِ* + [Therefore hasten ye to obtain knowledge before the drying-up of its plants for want of mental vigour]. (TA.) — تَصَوَّحَ also signifies *It became much split; (S, K;) said of hair &c.; (S;) as also تَصَيَّحَ: (K:) [but this latter is more correctly expl. below:]* [or] said of hair, *it fell off and became scattered; as also تَصَيَّحَ: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered. (L.)*

7. انْصَاحَ It clave, split, or slit; or became cloven, split, or slit. (S, K.) See also 5. — *It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.)* — *It (a garment) slit, or rent, of itself. (AO, S.)* — *It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA.)* [See also 7 in art. صِيح.]

صَوَّحَ: see what next follows.

صَوَّحَ (S, A, K) and صَوَّحَ (IAḥr, K) The wall (حَائِطُ) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has صَوَّحَانِ, (S,) which means the two sides thereof, resembling two walls. (A.) — And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K.) It is said in a trad., *أَلْقَوْهُ بَيْنَ الصَّوْحَيْنِ حَتَّى أَكَلَتْهُ السَّبَاعُ*, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

صَاحَةٌ A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i. e., in which is no good. (A.)

صَوَّحَانِ, with ḍamm [to the ص], Dry. (K.) And نَخْلَةٌ صَوَّحَانَةٌ A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.)

صَوَّحَ Gypsum. (S, K.) — And † The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) — And † Milk mixed with water, the latter being the more in quantity. (Abou-Sa'eed, K.) — Also An elevated piece, (نُجُوةٌ, so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رُخْوَةٌ, so in the TA as from the K,) of land. (L, K.) — And The spadix (طَلْعُ) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.)

صَوَّاحَةٌ, like رَمَانَةٌ, [but accord. to analogy it

should be without teshdeed, like سَقَاطَةٌ &c., and so it is written in the L as relating to wool,] *What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.)*

فُورِجُ *Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.)* — And *Herbage of which the blossoms have appeared. (TA.)* [See a verse cited voce مُرْتَفِقٌ.]

صوح

4. اصاح له (S, A, K, TA) and ائيه (A, TA,) inf. n. اصاحه (TA,) *He listened to him, or it. (S, K, TA.)* [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce ناشد.] — And اصاح signifies also † *He was silent, or spake not, or ceased from speaking: so in the saying, اصاح فلان على حق فلان, meaning † Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.)* [And it is said that] it signifies thus in the prov., اصاحه البندى للناسد, i. e. *He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd.)* [But the verse cited voce ناشد suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, للناسد is omitted.]

صود

2. صود الصاد, inf. n. تصويد, *He wrote the صاد* [i. e. the letter ص]. (K.) ٦٩٨

صَاد The name of one of the letters of the alphabet. (M, L. [See art. ص.]) — [It is also The title of a سورة, the thirty-eighth chapter of the Kur-án.] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَاد, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صَاد, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]; and some make it perfectly decl., considering it as masc.; and say, قَرَأْتُ صَادًا [I read, or recited, the chapter صَاد]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Msb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MF.) = See also art. صيد.

صور

1. صَارَه, aor. يَصُورُ, (S, M, K,) inf. n. صَوَّرَ, (M, K,) *He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also صَارَه, aor. يَصِيرُ, (S;) and اَصَارَه:*

(S, M, Msb, K:) or *he demolished it, threw it down, or pulled it down to the ground; as also اَصَارَه. (K.)* One says, of a man, يَصُورُ عُنُقَهُ *He inclines his neck to the thing.* (Lth.) And صُرْتُ إِلَى الشَّيْءِ, and أَصْرْتُهُ, *I inclined, or bent, the thing to, or towards, me. (El-Ahmar.)* And صُرْتُ الْغُصْنَ لِأَجْنَبِي الثَّمَرِ *[I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.)* And لَا قُلُوبَ لَا *[Hearts which the ties of relationship do not incline]. (TA, from a trad.)* صُرْتُ إِلَيْكَ, in the Kur [ii. 262], means *And turn them towards thee; and so قَصْرُهُنَّ:* (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means *cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَخَذَ إِلَيْكَ أَرْبَعَةً مِنَ الطَّيْرِ قَصْرُهُنَّ.* (S.) One says also, صُرْتُ وَجْهَكَ إِلَيَّ, and صَارَ وَجْهَهُ, *Turn thou thy face towards me. (Akh, S.)* And صَارَ وَجْهَهُ, aor. يَصِيرُ, (M, K,) and يَصِيرُ, (K,) *He turned his face towards a person or thing. (M, K.)* And هُوَ يَصُورُ *[He turns his beneficence towards men]. (TA.)* — [Agreeably with a statement cited above, it is said that] صَارَه, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also *He dissected it; or cut it, or divided it, in pieces. (S, K, TA.)* — And hence, (TA,) صَارَ الْحَكْمُ *He (the judge, A, TA) decided the judgment. (S, A, TA.)* — [Freytag states, on the authority of the Kitáb el-Addád, that صار, aor. as above, has two contr. significations: *He separated, or dispersed: — and He collected.*] — See also 2. = صَارَ also signifies *He (a man, M) uttered a cry, or sound. (M, K.)* = صَوَّرَ, (M, A, K,) [aor. يَصُورُ,] inf. n. صَوَّرَ, (S, M, A,) *He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A,) inclined, or leaned; (Lth, S, M, A, K;) as also اِنْصَارَ: (S, M, Msb, K:*) it bent; or was, or became, crooked. (A.)* One says, صَوَّرَ فِي عُنُقِهِ *an inclining; and a bending, or crookedness. (A.)* — And صَوَّرَ as an attribute of a man signifies also † *An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)*

2. صَوَّرَ [inf. n. تَصَوُّرٌ.] *He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and تَصَوُّرٌ signifies the same; (Msb, and Bḍ in iii. 4;) and so does صَارَ, accord. to Aboo-'Alee, in the saying,*

بَنَاهُ وَصَلَّبَ فِيهِ وَصَارَا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, صَوَّرَ اللَّهُ صُورَةَ حَسَنَةٍ *[God formed him a goodly, or beautiful, form]. (S.)* — See also 5, in two places.

4: see 1, in three places.

5. تَصَوَّرَ *He, or it, was, or became, formed,*

fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) — And [hence,] تَصَوَّرَ لِي [and تَخَيَّلَ لِي and صَوَّرَ لِي] *It appeared to my mind, or imagination, (S, Msb,) as an image, or a picture. (Msb.)* = See also 2. — [Hence,] تَصَوَّرَ شَيْئًا *He imagined a thing; imaged it in the mind; as also صَوَّرَهُ: [like تَخَيَّلَهُ and تَخَيَّلَهُ:] he imagined, or conceived, the form of the thing. (S.)* [تَصَوَّرَ in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet سَادِح i. e. simple.] = Also *He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.)*

7. اِنْصَارَ: see صَوَّرَ. — Also *It (a thing) became demolished, and cut, or divided, in pieces: (O:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)*

8. اِصْطَارَهُ *He doubled it, or folded it; or he bent it; syn. ثَنَاهُ. (O.)*

صَارَ: see صَيَّرَ, below, in two places.

صَوَّرَ Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see صَوَّرَهُ:] pl. صَوَّرَانِ (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) — Also The root of a palm-tree, (M, K,) or of a palm-trunk. (M.) — And The bank, or side, of a river or rivulet. (M, K.) — And The side of the neck. (O, K, TA. [In the CK, وَالْبَيْتِ is erroneously put for وَالْبَيْتِ.]) — And The forelock: so in the saying of a rájiz,

كَأَنَّ عُرْفًا مَائِلًا مِنْ صَوَّرِهِ

[As though a mane inclining from his forelock]. (S.)

صَوَّرَ A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], يَوْمَ يَنْفُخُ فِي الصُّورِ [i. e. On the day when the horn shall be blown in]: El-Kelbee says, I know not what is الصُّور: and it is said to be pl. of صَوَّرَةٍ, like as بُسْرَةٌ is of بُسْرَةٍ; [or rather a coll. gen. n., of which صَوَّرَةٍ is the n. un.;] i. e., [the phrase means] when the souls shall be blown into the forms of the dead: and El-Hasan read فِي الصُّورِ (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)

صَوَّرَ inf. n. صَوَّرَ [q. v.]. (M, A.) — Also An itching (أَكَالٌ) in the head. (IAqr, TA.) [See also صَوَّرَةٍ.]

صَارَةً The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and صَوَّرَةٍ [with ة] has been heard from the Arabs as its dim. (TA.) = See also صَوَّرَ.

صَوَّرَةٍ † An inclination, or a desire. (TA.) You say, اَرَى لَكَ إِلَيْهِ صَوَّرَةً † I see thee to have a loving inclination to him. (A.) And مَا بِي إِلَيْهَا صَوَّرَةٍ † I have not any inclination to, or desire for, her.

(TA, from a trad.) — And *An itching, or itch, (حَاكَّةٌ) in the head: (A:) or an affection like حَاكَّةٌ in a man's head, occasioning a desire to be loused. (S, M, K.)* [See also صَوْرٌ.] — And *A palm-tree. (IAar.)* [See also صَوْرٌ.]

Form, fashion, figure, shape, or semblance. (S, M, K.) [See also صَوْرٌ.] — *شَكْلٌ (M, K,) and مَثَالٌ (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the صورة of a man, and of a horse, and of an ass. (B.)* — And *An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.)* [See also تَصَاوِيرٌ.] — [Hence, *A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.*] — And *Species; syn. نَوْعٌ. (K.)* — And *The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حَقِيقَةٌ. (IAth:)* [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the صورة by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. صَفَةٌ. (IAth, Msb, K:) as when you say, *صُورَةُ الْأَمْرِ كَذَا [The quality, &c., of the thing is of such a kind]: (IAth, Msb:) and صُورَةُ الْمَسْأَلَةِ كَذَا [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, أَنَا بِي اللَّيْلَةِ رَبِّي فِي أَحْسَنِ صُورَةٍ [My Lord came to me to-night in a most goodly state]; or صورة may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.)* — And *The mode, or manner, of an action. (IAth.)* — The pl. is صُورٌ (S, M, Msb, K) and صُورٌ and صُورٌ; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) — The saying of the Prophet خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ may mean that God created Adam in the صورة [or form &c.] that He, namely, God, originated and ordained; or in the صورة proper to him, namely, Adam. (M.) — صورة signifies also *The face: so in a trad. cited voce مُحَرَّمٌ; in which it is said that the صورة is pronounced sacred, i.e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the صورة with a hot iron. (TA.)*

صَوْرٌ: see the next paragraph, in four places.

صَوَارٌ *A herd of [wild] bulls or cows; (S, M, Bk. I.*

Msb, K;) as also صَوَارٌ and صَيَارٌ [the latter in the CK written صَيَارٌ and صَوَارٌ [in some copies of the K erroneously written صَوَارٌ, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) صَيَارٌ. (S, M.)] — Also *A sweet odour; and so صَوَارٌ. (M, K.)* — And *A vesicle (وَعَاءٌ) of musk; (S, Msb;) as also صَوَارٌ (Msb,) and صَيَارٌ (S,) and صَارَةٌ [also] signifies [the same, i.e.] a فَارَةٌ or فَارَةٌ of musk: (O, K:) or صَوَارٌ and صَوَارٌ signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and صَوَارٌ signifies also *musk [itself]: (TA:) pl. أَصُورَةٌ. (M, K.)* [Said in the M to be Pers.] — الصَّوَارَانِ *The two corners of the mouth; (O, K;) called by the vulgar الصَّوَارَيْنِ (O, TA,) or الصَّوَارَيْنِ. (O in art. صَمِغ.)**

صَيَارٌ: see the next preceding paragraph, in two places.

صُورَةٌ [with ء] a dim. of صَارَةٌ [q. v.]. (TA.)

صَيَّرٌ *Goodly in صورة [i.e. form &c.]; (Fr, S, K;) as also صَارٌ. (TA in art. شُور.)* One says *رَجُلٌ صَيَّرٌ شَارٌ (Fr, S) and صَارٌ شَارٌ (TA ubi suprâ) A man goodly in صورة [or form &c.] and in شَارَةٌ [i.e. appearance or apparel &c.]. (Fr, S.)* [See also شَيَّرٌ in art. شُور.]

صَوَارٌ *A sparrow (عُصْفُورٌ) that answers when called. (S, M, K.)**

صَوَارٌ: see صَوَارٌ, first sentence.

أَصُورٌ *Inclining: (M, K:) pl. صُورٌ. (M.)* One says *رَجُلٌ أَصُورٌ A man having an inclining, or a bending, or crooked, neck. (A.)* And *هُوَ أَصُورٌ He is inclining his neck and face towards such a thing. (A.)* — [And hence,] *† Having an inclination, or a desire, (S, M, Msb,) to, or for, (إِلَى) a friend, or an object of love. (M.)*

تَصَاوِيرٌ [pl. of تَصَوِيرٌ and تَصَوِيرَةٌ] *Effigies, images, or statues; pictures; and the like. (S, Mgh.)* [See also صُورَةٌ.]

مُصَوِّرٌ *[A sculptor; and a painter, or limner, or the like.]* — *المُصَوِّرُ as an epithet of God, The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.)*

صوع

أَصُوعَةٌ (O, K,) [from صَاعَةٌ] aor. صُوعَةٌ, (K,) inf. n. صُوعٌ, (TA,) *I measured it with the صَاع [q. v.]. (O, K.)* One says, *هَذَا طَعَامٌ يَصَاعُ [This is wheat] that is measured [with the صَاع]. (O.)* — And *† [I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i.e.] I dispersed it, or scattered it; (S, O, K;) in which sense it is [said*

to be] tropical; (TA;) and صُوعَةٌ, aor. أَصِيعُهُ, (K in art. صَمِغ.) inf. n. صَمِغٌ, (TA in that art.,) signifies the same. (K in that art.) One says, *صَعَتُ الْأَنْتَرَانِ, and غَيْرُهُمْ, † I came to the antagonists, and others, from their sides: (K, TA:) of a courageous man, or a courageous armed man, one says, يَصُوعُ أَقْرَانَهُ † He comes to his antagonists from their sides; (S, O, TA;) and the like is cited in the T from Lth; or as meaning he encompasses their sides; (TA;) or he collects together his antagonists (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) يَصُوعُ الْإِبِلَ (S, O,) or مَاشِيَتَهُ (Lth,) or إِبِلَهُ, (IKtt, Z,) † He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA;) or he collects them together (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يَصُوعُ أَقْرَانَهُ, said of a courageous man, or a courageous armed man, means he charges upon his antagonists and disperses them; and يَصُوعُ إِبِلَهُ, said of a pastor, he disperses his camels in the place of pasture; and يَصُوعُ الْمَعَزَ, said of a he-goat, he disperses the [she-] goats; and صَاعَ الْغَنَمِ, aor. as above, and so the inf. n., he dispersed the sheep or goats; (TA;) and صَاعَ الْغَنَمِ, inf. n. إِصَاعَةٌ, signifies thus likewise: (Lth, TA in art. صَمِغ.) Lth also says that صَعَتُ الْغَنَمِ, aor. أَصُوعَهَا, inf. n. صُوعٌ, and صَعَتَهَا, aor. أَصِيعَهَا, inf. n. صَمِغٌ, both signify I dispersed the sheep or goats: (O in art. صَمِغ:) or, accord. to IKtt, صَاعَ إِبِلَهُ, said of a pastor, has two contr. meanings; he collected together his camels from every side; and also he dispersed his camels. (TA.) — Also I frightened him. (Ibn-'Abbád,* O,* K.) — And صَعَتُ الْقَوْمِ, aor. أَصُوعَهُم, (Lth, O in art. صَمِغ.) inf. n. صُوعٌ, (TA in that art.,) I urged, or incited, the people, or party; (Lth, O and TA in that art.;) and so صَعَتُ الْقَوْمِ, (Lth, O and K in that art.,) aor. أَصِيعَهُم, (Lth, O ibid.,) inf. n. صَمِغٌ. (TA ibid.) — [And صَاعَ الْكَوْرَةِ He propelled the ball with the صَوْلَجَان. (See صَاعٌ below, last sentence.)] — And صَاعَتِ النَّحْلُ (K,) [app. for صَاعَتِ النَّحْلُ صَاعَتًا,] aor. نَصُوعٌ, (O,) inf. n. صُوعٌ, (TA,) *The bees followed [as though driving along] one another. (O, K.)* — And صَاعَ الشَّيْءِ, inf. n. صُوعٌ, *He folded, or doubled, the thing; twisted it; or bent it. (IKtt, TA.)**

2. تَصُوعٌ (K,) inf. n. صُوعَةٌ, (O, K,) *She (a woman) prepared a place, such as is*

termed صَاعَةٌ, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton.

(O, K.) — *صَوَعَتِ الرِّيحُ التِّبَاتَ The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also صَوَحَّتُهُ. (TA.)* — *صَوَعُ الشَّيْءِ He made the thing pointed in its head. (Ibn-'Abbád, O, K.)* — And *He rounded the thing in its*

sides. (O, K.) — **صَوْع**, (K.) inf. n. as above, (O.) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left*: (O, K.) so expl. by Ibn-'Abbád. (O.) And, said of a horse, *He went at random, and resisted his owner* [or rider]. (TA.) — **صَوْعَ إِيَّاهُ** [said of a man, as is indicated in the O,] *He turned about his head towards him: and he turned his face towards him.* (O, TA.) — And **صَوْعَ رَأْسَهُ**, said of a bird, *It moved, or moved about, its head.* (TA.)

4. **اصاع الغنم**: see 1, latter half.

5. **تصَوَّع** *It became dispersed, or scattered; as also* **انصاع**. (S.) You say, **تصَوَّعَ الْقَوْمُ** *The people, or party, became dispersed, or scattered, and remote, all of them, one from another.* (O, K.) — Also, said of hair, *It became contracted, and much split*: [app. by reason of dryness: like **تصَوَّعَ**:] (Lth, O, K.) or *it became dispersed, or scattered*; (Lh, O, K.) and *it fell off by degrees.* (O, K.) — And, said of herbage, *It became dried up*; (S, O, K.) like **تصَوَّعَ**; (O;) as also **تصَيَّعَ**. (S; and O and K in art. صبيع.)

7. **انصاع**: see 5. — Also † *He turned away, or back, retreating, or returning*, (S, O, K, TA,) and *went* (S, TA) *quickly, or hastening*: (S, O, K, TA;) or you say, **انصاع القوم**, † *The people, or party, went away quickly*: and **انصاع مُدْبِرًا** † *He went away [turning back] quickly.* (TA.) [See an ex. voce **صَارَتْ**.] — And † *It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky.* (TA in art. صبع, from the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Alláh El-Kátib El-Iṣbahánee.)

صَاع (S, Mgh, O, Mṣb, K) and **صَوْع** (O, K) and **صَوَاع** (S, O, K) and **صَوَاعُ** (O, K,) thus accord. to five different readers of the K in xii. 72, (O, K,* TA,) *A certain measure used for measuring corn* [ḡc.], (S, O, Mṣb, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the **صَاع** is different from the **صَوَاع**; (S, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is **أَمْدَاد** [pl. of **مَدَّة**]; (S, O, Mṣb, K;) i. e. (Mṣb) *five أَرْطَال [or pints] and a third*, (Mgh, Mṣb, TA,) *by the measure of Baghdad*; (Mṣb;) the **مَدَّة** being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Haremeyn, as was proved by a number of specimens of the **صَاع** used in dealings with the Prophet, (Mṣb,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Irák it was *eight pints*, (Mgh, Mṣb, TA,) with whom agreed Abou-Haneefeh; the **مَدَّة** with them being two pints; (Mṣb, TA;) but the addition was made by El-Hajjáj; and their **صَاع** was the **قَفِير حَجَاجِي**, and was unknown to the people of El-Medeeneh, as is said by Az: (Mṣb:) accord. to Ed-Dáwoodee, its invariable measure is *four times the quantity* [of corn &c.]

that fills the two hands, that are neither large nor small, of a man; for the **صَاع** of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Mṣb, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Mṣb:) the pl. (of pauc., used by those who make the sing. fem., O, Mṣb) is **أَصْوَعُ**, (S, Mgh, O, Mṣb, K,) for which one may say **أَصْوَعُ**, (S, O, K,*) changing the و into hem-zeh, (S, O,) and accord. to AAF some say **أَصْعُ**, like **أَذْرُ**, (Mgh, Mṣb,) a pl. of **دَارُ**, (Mgh,) but AHát says that this is a vulgar mistake, (Mṣb,) and **أَصْوَاعُ**, (O, Mṣb, K,) which is used by those who make the sing. masc., (O, Mṣb,) and [of mult.] **صَوَاعُ**, (K,) which is app. pl. of **صَوَاعُ**, with kesr, (TA,) and **صَيَّعَانُ**, (Mgh, O, Mṣb, K,) which is [likewise] a pl. of mult., (Mṣb,) or this last is pl. of **صَوَاعُ**: and this sing. signifies a [vessel of the kind called] **جَامَر**, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the **صَوَاع** of the king [mentioned in the K in xii. 72] was the *Persian مَكْوَك*, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word *مَكْوَك* being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. *مَكْوَك* signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that the **صَوَاع** and the **سَقَايَة** are one thing, as Zj also says; and that the **صَوَاع** of the king is said to have been of **وَرَق** [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the *مَكْوَك*, with which the king used to drink; and said by some to have been of **مَس** [which (as is said in the TA in art. مس) means copper, from the Pers. *مَس*]. (TA.) [See also **صَوْغ**, with غ.] — **صَاعٌ** signifies also † *The place [or plot] in which a **صَاع** [of seed] is sown*: so in a trad. (TA.) — And † *A depressed piece of ground*; (S, O, K, TA;) as also **صَاعَة**; (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. طأ.) — And † *A place that is swept and in which one then plays*: (Ibn-'Abbád, O, K,) [see the verse cited in what follows:] and **صَاعَة** is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — And *The place of the breast of the ostrich when she puts it upon the ground*: (K:) or such a place is called **التَّعَامُ التَّعَامِ**. **صَاعٌ فِي صَاعٍ جَوْجُوهُ** (IF, O.) And one says, **صَاعٌ فِي صَاعٍ صَدْرِهِ** and **صَاعٌ فِي صَاعٍ** meaning † *He struck him in the middle of his breast.* (Z, TA.) — And it is said that **صَاعٌ** also signifies *The [kind of goff-*

stick called] صَوْلَجَان. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

مَرَحَتْ يَدَاهَا لِلنَّجَاءِ كَأَنَّهَا

تَكْرُو بِكَفِّي لَأَعِيبَ فِي صَاعٍ

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise*,] or, as some relate it, **بِكَفِّي مَاقِطٍ**, meaning *with the hands of a player with the ball*, it is said by some that he means **بِصَاعٍ**, [though it is not easy to see why, if so, he did not say **بِالصَّاعِ**,] and that by the **صَاع** he means the **صَوْلَجَان**, because it is bent [يُعْطَفُ] [see 1, last sentence,] for the purpose of striking with it, that the ball may be propelled (**تُصَاعُ**) with it. (O.)

صَوْعٌ and **صَوَاعٌ**: see **صَاعٌ**, first sentence. — The latter is also a pl., (K, TA,) app. of **صَوَاعُ**, with kesr. (TA.)

صَوْعٌ *Portions of herbage beginning to dry up.* (Ibn-'Abbád, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place.* (Ibn-'Abbád, O.)

صَاعَة: see **صَاعٌ**, latter half, in two places. — Also † *A place prepared by a woman for the separating and loosening of cotton*: (Lth, O, K, TA:) and † *a skin, like a نَطْعٍ, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it.* (ISH, O, TA.) — And † *A place specially made, or prepared, for guests.* (Z, TA.)

صَوَاعٌ and **صَوَاعُ**: see **صَاعٌ**, former half, in five places.

أَصْيَاعٌ occurs as a dim. of **صَيَّعَانُ** [or rather of **صَوَاعُ**, pl. of **صَاعٌ**, regularly formed therefrom]. (IB, TA.)

مُنْصَاعٌ [part. n. of 7] *Turning away or back, retreating, &c.* (TA.)

صَوْغ

1. **صَاعَهُ**, (S, MA, O, Mṣb, K,) aor. **يَصَوْغُ**, (S, O, Mṣb,) inf. n. **صَوْغٌ** (S, MA, O, Mṣb) and **صَوَاعٌ** (TA) and **صَيَّاعَةٌ**, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould*; (TA;) *he cast it, molten, in a mould*: (PS:) *he made, formed, fashioned, or moulded it, by the goldsmith's art*; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or *he prepared it*, (K, TA,) and *cast it*, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, **صَاغَ الذَّهَبَ حُلِيًّا** [*He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments*]. (Mṣb.) — [Hence,] **صَاغَهُ اللَّهُ صِيغَةً حَسَنَةً** † *God created him* (S, O, K, TA) *in a goodly mode, or manner, of creation.* (O, TA.) And **صَيَّغَ عَلَى صِيغَتِهِ** † *He*

was created after his [i. e. another's] mode, or manner, of creation. (TA.) — And صاغ شعراً, or كلاماً, † He composed, and adjusted, poetry, or speech, discourse, or language. (TA.) — And صاغ الكلام † They alter speech, [embellish it with lies,] and falsify it, or forge it. (TA.) And صوغ الكذب (S, O, Mṣb, * TA.) inf. n. صَوَّغَ (Mṣb.) † Such a one forges, or fabricates, that which is false, or untrue: (O, Mṣb, *) a metaphorical phrase. (S.) And صاغ فلان زوراً and كذباً † Such a one forged, or fabricated, a lie, a falsehood, or an untruth. (TA.) And صوغ اللسان means † The lying of the tongue. (Har p. 605.) = صاغ, aor. يَصْوَغُ (O, K,) inf. n. صَوَّغَ (O,) also signifies It sank into the ground, said of water; and into the food, said of sauce, or seasoning: (O, K:) so says Ish. (TA.) — And صاغ له الشراب The beverage, or wine, was easy and agreeable to him to swallow; i. q. ساع, (Ibn-'Abbād, O, K,) as a dial. var. (Ibn-'Abbād, O.)

5. تصوَّغ: see what next follows.

7. صاغه quasi-pass. of صَاغَهُ [in all its senses, proper and tropical: meaning It was, or became, melted, and poured forth into a mould; &c.: and in like manner Freytag explains † تصوَّغ as used in the book entitled "Les oiseaux et les fleurs," p. 7, meaning "formatus, fictus fuit;" but this is app. post classical]. (O, K.)

صَوَّغ inf. n. of صَاغَهُ [q. v.]. (S & c.) — [In the Kur xii. 72,] some read نَفَقَدَ صَوَّغَ الْمَلِكُ [meaning We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal]: in this instance, صَوَّغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of † الْمَصْوَغ, which means مَا صِغَ [i. e. the thing that has been melted, and poured forth into a mould; &c.]; like † الْمَصَاغ [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like ضَرَبَ in the phrase هَذَا دَرَاهِمُ ضَرَبَ الْأَمِيرِ (O, K, * TA,) meaning مَضْرُوبُهُ (O, TA:) and Er-Rāghib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] † صَوَاغ, as though this also were [originally] an inf. n. (O, K, TA) from صَاغَ (O, TA,) like بَوَّالٌ and قَوَّامٌ (O, K, TA) from بَالَ and قَامَ. (O, TA.) [See also صَاغَ, with the unpointed

ع.] — One says also, هَذَا صَوَّغٌ هَذَا This is of the measure of this; or is the like in measure of this: [as though of the make, form, fashion, mould, or cast, of this: (see also صِغَةً):] (S, O, Mṣb:) and هَذَا الْمَاءُ صَوَّغٌ الْإِنَاءِ This water is of the measure of the vessel; or is the like in measure of the vessel: and everything that is the like in measure of another thing is said to be صَوَّغٌ. (O.) — And هُمَا صَوَّغَانِ They two are likes: (S, O, K:) or they two are coëtaneans; syn. لِدَّةٌ [which is properly a sing., though here used as a dual]. (IDrd, O, K.) — And هُوَ صَوَّغٌ أَخِيهِ (AA, O, K) He is he who was born immediately after his brother; and [in like manner, before him, for] he

may be above him and he may be below him, (O,) like سَوَّغَهُ; as also أَخِيهِ † صَوَّغَهُ (K, TA, [in the CK, erroneously, أَخْتَهُ,]) like سَوَّغَهُ أَخِيهِ: (TA:) and هِيَ أُخْتُكَ صَوَّغُكَ [She is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is أَصَوَاغُ. (TA voce سَوَّغَ.)

صَوَّغَ: see the last sentence here preceding, in two places.

صَوَّغَ is originally صَوَّغَ (S, O, Mṣb,) the being changed into ص because of the kesreh before it: (S, O:) it is like قِيمَ. (Mṣb.) [Its primary signification is A mode, or manner, of صَوَّغ i. e. melting, and pouring forth into a mould; &c.: and hence it signifies a make, form, fashion, mould, or cast:] and it is syn. with صِيَاغَةً, q. v.: (TA:) and signifies the making [a thing]; and making according to a certain measure or proportion [and the like]. (Mṣb.) One says سَهَامٌ صِغَةً (S, O, K) Arrows [one in make,] uniform; (TA;) of the make of one man. (S, O, K, * TA.) And صِغَةُ اللَّهِ, meaning † The creation of God. (Mṣb.) And هُوَ حَسَنُ الصِّغَةِ † He is goodly in respect of make and of stature: or this means هُوَ حَسَنُ الْعَمَلِ [which may in this case be correctly rendered he is goodly in respect of make: and also he is good in respect of work]. (TA.) And هُوَ مِنْ صِغَةٍ كَرِيمَةٍ † He is of a generous origin. (Ibn-'Abbād, Z, O, K, TA.) And صِغَةُ الْقَوْلِ † The mode, manner, fashion, or form, of the saying is thus. (Mṣb.) And صِغَةُ الْأَمْرِ † The shape of the affair, or case, is thus and thus. (TA.)

صِغَةُ: see صِيَاغَةً. صَوَّغَ: see صَوَّغَ, second sentence.

صِيَاغَةً The craft, or art, (K, TA,) or work, or operation, (S, O, Mṣb, * TA,) of the صَانِع [q. v.]; (S, O, Mṣb, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.]; (see 1, first sentence;)] as also صِغَةً and صِغُوعَةً, this last mentioned by Lh. (TA.)

صِغُوعَةً: see صِيَاغَةً.

صَوَّغَ: see صَوَّغَ, second sentence.

صِيَاغَةً The craft, or art, (K, TA,) or work, or operation, (S, O, Mṣb, * TA,) of the صَانِع [q. v.]; (S, O, Mṣb, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.]; (see 1, first sentence;)] as also صِغَةً and صِغُوعَةً, this last mentioned by Lh. (TA.)

صَوَّغَ: see the next paragraph, in five places.

صَوَّغَ and صَوَّغَ (S, MA, O, Mṣb, K, KL) and صِيَاغَ (S, O, K, KL,) the last of the dial. of El-Hijáz, (S, O,) originally صَوَّغَ (IJ, O, TA,) thus altered by some, from صَوَّغَ to صِيَاغَ, because of their disliking the double و, (IJ, TA,) One who practises, or performs, the craft, art, work, or operation, termed صِيَاغَةً [or melting gold &c., and pouring it forth into a mould; &c.]; as expl. in the first sentence of this art.; (S, O, Mṣb, K, TA;) [generally meaning] a goldsmith, or worker in gold: (MA, KL:) the pl. of صَانِعٌ is صَاغَةٌ [originally صَوَّغَةٌ] and صَوَّغَ and صِيَاغَ. (TA.) One says, هُوَ صَوَّغٌ الْحَلِيِّ [and صَانِعُهَا i. e. He

is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence الْمَلْحُ الصَّاعَةُ lit. Goldsmiths' salt; meaning chrysocolle, i. e. borax: thus termed in the language of the present day.] Abou-Ráfi' the صَانِعُ كَانَ عَمْرٌ يَبَارِئُ يَقُولُ † يَقُولُ الْيَوْمَ وَغَدًا أَكْذَبُ النَّاسِ الصَّوَاغُ † يَقُولُ الْيَوْمَ وَغَدًا كَذِبُهُ الصَّوَاغُونَ [lit. A lie which the goldsmiths have told] is a saying (of Abou-Hureyreh, O) occurring in a trad. (S, O.) — [Hence,] the pl. صَوَاغٌ means † Persons who alter speech, [embellish it with lies,] and falsify it, or forge it: and † صَوَاغٌ, † one who moulds speech, and falsifies it, or embellishes it with lies: (TA:) and [in like manner] † صَيِّغٌ (O, K, TA,) originally صَوَّغَ (TA,) † one who lies much, and embellishes his speech [with lies]: (K, O, TA:) the pl. of this last is صَاغَةٌ, like سَادَةٌ pl. of سَيِّدٌ. (TA.) [See also صِيَاغَ.]

صَيِّغٌ, originally صَوَّغَ: see the next preceding paragraph, last explanation.

صَيِّغَةً i. q. تَرِيدَةٌ [A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.)

صِيَاغَ, originally صَوَّغَ: see صَانِعٌ.

أَصِغَ [as though originally أَصَوَّغَ, being mentioned in this art.,] Water such as is common (عامٌ [app. meaning to all who desire to take of it]), and much in quantity. (IAar, TA.)

مَصَاغَ, [as a coll. gen. n.,] with fet-h, Moulded ornaments or women's ornaments, of gold or the like; syn. حُلِيِّ مَصُوعَةٍ. (TA.)

مَصَاغَ } see صَوَّغَ, second sentence.
مَصُوعَ }

صوف

1. صَافٌ (S, O, K,) aor. يَصُوفُ (S, O,) inf. n. صَوَّفَ and صَوَّوْفَ and صَوَّفَ (S, O, K,) inf. n. صَوَّفَ (S, O, K,) after having little thereof. (S, O.) = صَافٌ السَّهْمُ عَنِ الْهَدَفِ aor. يَصُوفُ and صَيِّفٌ (S, M, O, Mṣb, K,) inf. n. صَوَّفَ and صَيِّفٌ (S, M, O, Mṣb, K,) The arrow turned aside from the butt: (S, M, O, Mṣb, K:) like ضَافٌ. (S and O in art. ضَيف.) And صَافٌ عَنِّي وَجْهَهُ His face turned away from me. (K.) And يَصُوفُ عَنِّي شَرَّهُ (S, M, O,) aor. يَصُوفُ, inf. n. صَوَّفَ (M,) His (a man's, S, O) evil, or mischief, turned away from me. (S, * M, O.)

2. صَوَّفَ الْكَرْمَ The grape-vine showed its fruit-stalks [anew] after the cutting off of its fruit. (M.)

4. اَصَافَ اللَّهُ عَنِّي شَرَّهُ God turned away, or

صَوْلَةٌ (S, O, K) and صَيَالٌ (O,) *He leaped, or sprang, upon him:* (S, O, K:) and (K) صَالٌ عَلَيْهِ, (M, K), aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صَيَالٌ, and صَوْلَانٌ and صَالٌ and مَصَالَةٌ, *he sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سَطَا; (M, K, TA;) and حَمَلَ: (TA:)* [or *he sprang upon him and seized him violently or laid violent hands upon him; for so سَطَا is said to signify:] and صَالٌ عَلَيْهِ † *he overbore him, overpowered him, or subdued him;* (S,* O,* Mṣb,* TA; [a meaning also assigned to سَطَا;]) namely, one man another nam. (TA.) [See also 1 in art. صِيل.] One says, رَبِّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ *Many a saying is more severe than a leaping or springing* [&c.]. (S, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولُ, meaning [By Thee may I] spring, or rush, or assault, and subdue. (TA.) — صَالٌ, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning *He leaped, or sprang:* or, accord. to AZ, صَالٌ, inf. n. صَوْلٌ and صَيَالٌ, said of a camel, means *he leaped, or sprang, upon the [other] camels, and fought them:* (Mṣb:) or one says of a stallion, صَالٌ عَلَى الْإِبِلِ, inf. n. صَوْلٌ, meaning *he fought the [other] camels, (M, K,) and sent them on before:* (M:) or, accord. to AZ, one says of a camel, (S,) or, accord. to Es-Sarakustee, some of the Arabs say of a camel, (Mṣb,) صَوْلٌ, (S, Mṣb, [in one of my copies of the S, صَالٌ, but the former is the right,]) like قَرَبَ (Mṣb,) with ء, (S, Mṣb,) inf. n. صَالَةٌ, meaning *he betook himself to the killing of men, and springing, or rushing, upon them:* (S:) and without ء in speaking of the act of one adversary, or antagonist, against another: (Mṣb:) Ḥamzeh El-Iṣbahānee says, in his “Proverbs,” that صَالُ الْجَمَلِ means *the camel bit;* but he is alone in saying this. (TA.) One says also, صَالُ الْعَبْرِ, meaning *The he-ass attacked the she-ass:* (S, O:) or صَالُ الْعَبْرِ عَلَى الْعَانَةِ *the he-ass drove away the she-ass, or the herd of wild she-asses, (M, K, TA,) and attacked her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs.* (TA.) — صَالُ الْبَرِّ, aor. as above, inf. n. صَوْلٌ, *He swept away, or cleared, the wheat from the pieces of stick and of rubbish:* and صَوْلَتْنَا الْجَنْطَةَ † *we swept the wheat [well, and so cleared it from rubbish]:* the teshdeed denotes intensiveness of meaning: (O:) † تَصْوِيلُ الْبَيْدَرِ [or تَصْوِيلُ الْبَيْدَرِ] means *the sweeping of the بَيْدَرِ [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof نَوَاحِي الْبَيْدَرِ [to clear it of rubbish].* (K.) = صِيلٌ: see art. صِيل.*

2. صَوْلٌ, and its inf. n.: see 1, last sentence but one. — تَصْوِيلٌ also signifies *The extracting a thing by means of water:* (K, TA: [in the CK, صَالٌ is erroneously put for بِالْمَاءِ;]) like the extracting a pebble from rice [by washing]. (TA.) [And app. The soaking a thing to extract the juice or bitterness &c.: see مَصُولٌ. See also

an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] — [Also *The mixing, and stirring about, and beating, a thing.*] One says, الْجَرَادُ يَصُولُ فِي مَشْوَاهُ [in the CK مَشْوَاهُ, which is a mistranscription,] *The locusts are mixed, and stirred about, and beaten, in his مَشْوَى (O, K) i. e. frying-pan.* (TK.)

3. مَصَاوِلَةٌ and صَيَالٌ and صَيَالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.,] are syn. with مَوَاتِيَةٌ; (S, O, K;) صَوْلَةٌ signifying وَاتِيَتْهُ [i. e. *He leaped, or sprang, upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other.*] (K.) [See also 6.]

6. الْفَحْلَانِ يَتَصَاوِلَانِ i. q. يَتَوَاتِبَانِ [i. e. *The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other.*] (S.)

صَوْلَةٌ is an inf. n.: (S, O, K: [see 1, first sentence:]) or it signifies *A leap, or spring:* (TA:) or a single act of a camel's leaping, or springing, upon [other] camels, and fighting them; as also صَيَالَةٌ: (Mṣb:) [but more commonly, *impetuosity, of a man, and of a camel or the like.*] — [Hence,] ذُو صَوْلَةٍ فِي الْمِزْوِدِ *One who springs upon the food, and devours it immoderately.* (M, TA.)* — أَوَّلُ وَهْلَةٍ لَقِيْتُهُ أَوَّلَ صَوْلَةٍ means *the first thing, or the first thing that I saw.* (A, TA.)

جَنْطَةٌ مَصَوْلَةٌ and صَوْلَةٌ مِنْ جَنْطَةٍ [signify nearly the same, the former meaning *A heap of wheat, and the latter wheat in general, cleared from rubbish by means of the implement called مَصَوْلَةٌ or مَصُولٌ:* (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صَوْلَةٌ is صَوْلٌ. (O.)

صَيْلَةٌ, mentioned here in the K: see art. صِيل.

صَوُولٌ *A camel that devours his pastor; that springs upon men, and devours them:* (Lth, TA:) a camel that kills men, and springs, or rushes, upon them: (S:) or a camel that leaps, or springs, upon the [other] camels, and fights them: (Mṣb:) or a stallion that fights the [other] camels, (M, K,) and sends them on before. (M.) And † *A man who beats others, and overbears, overpowers, or subdues, them.* (TA.) Accord. to Az, it is originally without ء, and is app. pronounced with ء because the و is with ḍamm. (TA.)

صَيَالٌ an inf. n. of 1 [q. v.]. (M, O, Mṣb, K.) — [And also an inf. n. of 3, q. v.]

صَيَالَةٌ: see 3: and see also صَوْلَةٌ.

أَصُولٌ مِنْ جَمَلٍ [More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel]. (TA.)

مَصُولٌ *A thing in which colocynths are soaked in order that their bitterness may depart.* (AZ, S, O, K.) — And, accord. to Ibn-'Abbād, *An implement with which the ears of corn are swept*

away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.])

مَصُولَةٌ *A broom (مُكْنَسَةٌ, O, K) with which the sides of the بَيْدَرِ [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept [to clear it of rubbish]:* (O, TA:) so says IḤār. (TA. [See also what next precedes.])

صَوْلَةٌ مِنْ جَنْطَةٍ: see جَنْطَةٌ مَصَوْلَةٌ.

صولج

صَوْلَجَةٌ and صَوْلَجٌ: see what here follows.

صَوْلَجَانٌ (T, S, K) and صَوْلَجَانَةٌ (Sb, TA) and صَوْلَجٌ (T, TA) and صَوْلَجَةٌ (TA,) as also صَوْلَجَانٌ (L in art. صوج) [A kind of goff-stick, or golf-stick, played with by men on horseback;] a stick with a curved, or crooked, end; syn. مَحْجَنٌ; (S, K;) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called مَحْجَنٌ: (T, TA:) of Pers. origin, (S,) [i. e. from the Pers. چوگان,] arabicized: (T, S:) pl. صَوْلَجَةٌ; (S, K;) the ة being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

صَوْلَجَانَةٌ: see the next paragraph here preceding.

صوم

1. صَامٌ (S, M, &c.) aor. يَصُومُ, (Mṣb,) inf. n. صَوْمٌ, and صِيَامٌ; (S, M, Mgh, Mṣb, K;) and اصْطَامٌ; (M, K;) *He abstained, (Mṣb, TA,) in an absolute sense: (Mṣb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Mṣb:) and in the language of the law, (Mṣb, TA,) he observed a particular kind of abstinence; (Mṣb;) i. e. (TA) he abstained from food (S, M, K, TA) and drink (M, K, TA) and coitus: (M, K:) and (S,* M, &c.) by a tropical application, (TA,) † from speech: (S,* M, Mgh, Mṣb,* K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's abstaining from eating: and by a secondary application, a particular serving of God [by fasting]; (Mgh;) [i. e.] the abstaining from eating and drinking and coitus from daybreak to sunset: (KT:) accord. to Kh, it signifies [properly] the standing without work. (S.) صَامٌ فِي الشَّهْرِ means صَامَ الشَّهْرَ [He fasted during the month]: agreeably with what is said in the Kūr ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kūr [xix. 27], (S, M,) إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا means † [Verily I have vowed unto the Compassionate] an abstaining from speech. (S, M, Mṣb.) One says also, صَامَ الْقَرَسَ, inf. n. صَوْمٌ (S, M) and صِيَامٌ, (M,) † *The horse stood without eating of fodder:* (S;) or abstained from the eating of fodder. (M, A, Mgh.) And صَامَ عَنِ الشَّيْرِ † *He abstained from going along, or journeying.* (TA.) — [Hence,]*

صَامَتِ الشَّمْسُ † The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.) — And صَامَ النَّهَارُ (inf. n. صَوْمٌ, S;) † The day reached its mid-point. (S, M, Mgh, K, TA.) — And صَامَتِ الرِّيحُ (M, TA.) inf. n. صَوْمٌ, (S, K,) † The wind became still, or calm. (S, M, K, TA.) — And صَامَ الْهَيَاءُ [inf. n. صِيَامٌ (see صَلَاةٌ) and probably صَوْمٌ also,] † The water became still, or motionless; syn. دَامَ and قَامَ. (TA.) — And صَامَ التَّعَامُ (M, K,) inf. n. صَوْمٌ, (M,) † The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صَامَ النَّهَارُ, inf. n. صَوْمٌ, The نَهَارُ, by which is here meant the young one of the كُرْوَانُ, [or rather of the bustard called جَبَارِي] cast forth what was in its belly. (TA.) = صَامَ مِنْتَهُ i. q. ذَاقَهَا [He tasted, or experienced, his death]. (K.) = And صَامَ He (a man) shaded himself by means of the tree called صَوْمٌ. (K.)

8: see 1, first sentence.

صَوْمٌ an inf. n. of 1 [q. v.]. (S, M, &c.) — [Hence,] الصَّوْمُ [app. for الصَّوْمُ] means also † [The month of] Ramadân: (K, TA:) whence the saying of Abou-Zeyd, أَمْسَتْ بِالْبَصْرَةِ صَوْمِينَ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two Ramadâns. (TA.) — And [in like manner] صَوْمٌ also means † A Christian church; syn. بَيْعَةٌ: (S, K, TA:) as though for مَحَلُّ الصَّوْمِ i. e. الوَقْفُ [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, "their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them"]. (TA.) = See also صَائِرٌ. = Also † The dung of the ostrich. (S, M, K.) = And, in the dial. of Hudheyl, (S,) Certain trees, (S, M,) or a certain tree, (K,) [but] the n. un. is with ة, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رُؤُوسُ الشَّيَاطِينِ, i. e. [the heads] of the serpents, [see شَيْطَانٌ and رُؤُوسٌ] not having leaves: AHn says that they have [what are termed] هَدَبٌ [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أُلٌّ, but are not so tall, and mostly grow in the districts of Benoo-Shebâbeh. (M.)

صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامَ: see a verse cited voce ثَابٌ, in art. تَوَبَ.

صَائِرٌ: see صَوْمَانٌ.

صَوَامٌ Dry land or ground, in which is no water. (K.)

صَوَامٌ is like صَائِرٌ but having an intensive signification [i. e. meaning Abstaining, &c., much or often]. (Mgh.) One says صَوَامٌ قَوْمًا, mean-

ing A man who fasts (يَصُومُ) [often] in the day, and who rises [often] in the night [to pray]. (TA.)

صَائِرٌ Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Mgh;) [i. e.] abstaining from food (S, M, K) and drink and coitus: and, [by a tropical application, (see 1, first sentence,)] † from speech: (M, K:) it is applied to a man: (S, M, Mgh;) and † صَوْمَانٌ signifies the same, (S, K,) so applied; (S;) as also صَوْمٌ (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زُورٌ: (M voce صَيْفٌ:) or, in the proper language of the Arabs, صَائِرٌ signifies abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature abstaining from food, or † from speech, or † from going along or journeying: (S, Mgh:) pl. صَوَامٌ and صَوَامٌ (S, M, Mgh, Mgh, K) and صَوَامٌ (S, M, Mgh, K) and صَوَامٌ (S, M, Mgh, K) and صَوَامٌ (M, K,) the last of which [written in the CK صَائِمِي] is extr. (M.) — Applied to a horse, † Standing still (S, M, Mgh) without eating of fodder (S, Mgh) or without eating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صَوْنٌ, and TA.) — And صَائِرَةٌ † A sheave of a pulley that remains still, (Mgh, TA,) that will not revolve. (S, Mgh, TA.) — And مَاءٌ صَائِرٌ † Water that is still, or motionless; syn. قَائِرٌ and دَائِرٌ. (Mgh, TA.)

مَصَامٌ † The station, or standing-place, of a horse; as also † مَصَامَةٌ. (S, K, TA.) — And مَصَامُ التَّجْمِيرِ † The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.) Imra-el-Kays says,

* كَانَتِ الثَّرَيَّا عَلِقَتْ فِي مَصَامِهَا *

* بِأَمْرٍ كَاتٍ إِلَى صَبْرٍ جَنْدَلٍ *

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) — One says also, جَنَّتْهُ مَصَامِهَا, meaning † [I came to him when the sun was] in the middle of the sky. (TA.)

مَصَامَةٌ: see the next preceding paragraph.

صون

1. صَانَهُ (M, K,) first pers. صُنْتُه (S, Mgh,) aor. يَصُونُهُ (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ (S, M, Mgh, K,) He preserved it, kept it,

laid it up, took care of it, or reserved it, (Mgh, K,) in its repository; (Mgh;) and † اصْطَانَهُ signifies the same: (M, K:) but one should not say اصْانَهُ, as the vulgar say. (TA.) — And [hence] one says, (M, Mgh,) by way of comparison, (M,) صَانٌ عَرَضُهُ (M, Mgh,) inf. n. صِيَانَةٌ and صَوْنٌ (M,) † [He preserved his honour, or reputation], عَنِ الدَّنَسِ [from pollution]. (Mgh. [See also 6.]) And فَلَانٌ يَصُونُ دِيْبَاجَتَهُ i. e. † [Such a one preserves from disgrace] his cheeks; (A in art. دَبَجٌ;) or دِيْبَاجَتَهُ his face. (Har p. 15.) — And صَانُ الْفَرَسِ عَدْوُهُ (M, TA) and جَرِيَةٌ (TA,) inf. n. صَوْنٌ, † The horse reserved somewhat of his running for the time of need. (M, TA.) And قَرَسَ لَهُ صَوْنٌ وَبَذَلَ: and صَوْنٌ, صَانُ الْفَرَسِ — And بَذَلَ: see 1 in art. بَذَلَ. — And صَفَّ بَيْنَ رِجْلَيْهِ صَوْنٌ, inf. n. يَصُونُ, [app. the same as صَفَّ رِجْلَيْهِ He set his hind legs evenly, side by side]: (M:) or he stood upon the extremity of his hoof, (S, M, K,) by reason of [attenuation, or abrasion, such as is termed] حَفَاً or وَجِي. (S, K.) — And صَوْنٌ, inf. n. صَوْنٌ, He (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.) — يَصْنُ النَّشَى occurs in a verse (S, M, TA) of En-Nâbighah, (M, TA,) [referring to horses,] and J says that Aş knew it not, but that others expl. it as meaning Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (S:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.)

5: see the next paragraph.

6. تَصَاوَنٌ is the contr. of اِتِّبَذَالٌ (Mgh,) or of تَبَذَّلَ (S and Mgh in art. بَذَلَ:) one says, of a man, تَصَاوَنَ and † تَصَوَّنَ, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) † He preserved himself, or his honour, or reputation, (M, TA,) مِنْ الْمَعَاصِي [from the things, or actions, for which he should be blamed]. (TA. [See also 1, second sentence.])

8: see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صِينَةٌ, below. — And see مَصُونٌ.

صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] عَتِيدَةٌ. (IAqr, K.)

صِينَةٌ [originally صَوْنَةٌ] i. q. † صَوْنٌ: one says, هَذِهِ ثِيَابُ الصَّيْنَةِ i. e. الصَّوْنِ [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بَذْلَةٌ. (TA.)

صَوَانٌ and صَوَانٌ (S, M, Mgh, K) and صِيَانٌ (K) and صِيَانٌ (S, Mgh, K) and صِيَانٌ (K,) but the third and the last two are extr., (TA,) A thing, (M, Mgh, K,) or receptacle, (S,) [or chest or the like,] used as a repository (S, M, Mgh, K) for a garment, (S, K,) as also † مَصَانٌ (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mgh:) pl.

أَصُونَةُ (MA:) or صَوْنٌ signifies any place in which one reposes a garment. (TA in art. صَرَس.)

صَوْنِي pl. of صَوْنِي. (KL.) See art. صِين.

صَوْنٌ [Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, Mṣb,) in which is hardness; (Mṣb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (يُقَقِّعُ) and cracks, and sometimes fire is struck with it, but it is not fit for [making] lime, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called صَوْنَةٌ. (S, M, Mṣb, K.)

الصَّوْنَةُ The دُبُر [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) = See also صَوْنٌ.

صَيْنٌ [thus app., like سَيِّدٌ and حَيِّدٌ, written in my copy of the Mṣb صَيْنٌ.] One who preserves his honour, or reputation. (Mṣb.)

مَصَانٌ: see صَوْنٌ, in two places.

مَصَانٌ: see مَصُونٌ.

مَصُونٌ and مَصُونٌ (S, M, Mṣb, K,) like مَدُونٌ and مَدُونٌ (S and Mṣb in art. دَوَف, q. v.), the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, *M, *Mṣb, K;) applied to a garment [etc.]; (S, M;) as also صَوْنٌ, which is an inf. n. used as an epithet: (M:) one should not say مَصَانٌ (S, TA,) nor مَنَصَانٌ, as the vulgar say. (TA.)

مَصُونٌ A bow-case; (K, TA;) as also مَصَانٌ. (TA.)

مَصُونٌ: see مَصُونٌ.

صَوِي

1. صَوْتِ النَّخْلَةِ (Lith, Az, S, M, K,) aor. تَصْوِي (S, K,) inf. n. صَوِي (Lith, Az, S, M, K;) and صَوِيَّت (Az, M, K,) which is the form preferred by Az, [aor. تَصْوِي] inf. n. صَوِي; (TA:) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also أَصَوْتُ, and صَوْتُ (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوِي الصَّرْعِ The udder had no milk remaining in it. (Ham p. 661.) — [Hence,] صَوْتِ الشَّاةِ The ewe, or she-goat, became fat; (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صَوِي He became strong. (K.)

2. صَوِي (M,) inf. n. تَصْوِي (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صَوِيَتِ النَّاقَةُ I abstained from

milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صَوِيَتِ الشَّاةُ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صَوِيَتِ الْغَنَمُ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is صَوِي; and this is said to mean The leaving an animal and not milking her. (M.) Some say that تَصْوِيَةٌ is like تَصْرِيفٌ; and hence the trad., التَّصْوِيَةُ خَلَابَةٌ [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصْرِيفُ, with ر]. (TA.) — It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوِيَتِ الْفَحْلُ (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, *M, K,*) thus expl. by El-'Adebbes El-Kinānee: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And صَوِيَتِ لِإِبِلِي فَحْلًا I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) = See also 1. = [And see art. صَو.]

4: see 1. — One says also اقْصَوِ الْقَوْمَ, meaning The people's cattle became lean, or emaciated; like اقْصَوِ الْقَوْمَ. (IKtt, TA.) = [See also art. صَو.]

صَوِي a subst. from 2, q. v. (M.)

صَوِي: see its fem., صَوِيَّة, voce صَوِي. — [Also, app., Empty سَبَل (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصَوِي, without any syll. sign.]

صَوِيَّة: see the following paragraph.

صَوِي Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say صَوِيَّة صَوِيَّة (M, K,) and صَوِيَّة (M, TA,) [agreeably with rule, as part. n. of صَوِيَت], or صَوِيَّة (so in copies of the K, [app. a mistranscription,]) A dry, or dried-up, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sā'idah applies the epithet صَوِيَّة to wild cows or wild oxen (بَقَرٌ وَحْشٌ). (M.) — And Strong. (TA.)

صَيَب

1. صَابٌ aor. يَصِيْبُ (S, M, Mṣb, K,) inf. n. صَيَّبَ (S, Mṣb, K,) said of an arrow, (S, M, Mṣb,) i. q. أَصَابَ [expl. in art. صَوَب]; (S, *M, Mṣb, K;) like صَابٌ having for its aor. يَصُوْبُ. (S, M, Mṣb.)

صَيَّبَانٌ: see صَوْبٌ, in art. صَوَب.

صَيَّبٌ: see صَيَابَةٌ.

صَيَّوْبٌ An arrow going right, or hitting the mark: pl. صَيَّبٌ (M, K) and صَيَابٌ (MF, TA,) or the latter is pl. of صَائِبٌ, which signifies the same. (M, in art. صَوَب.)

صَيَابَةٌ: see صَيَابَةٌ.

صَيَّبٌ: see art. صَوَب.

صَيَابٌ: see صَيَابَةٌ, in four places.

صَيَّوْبٌ: see art. صَوَب.

صَيَابَةٌ and صَيَابٌ (M, A, K) and صَيَابَةٌ and صَيَابٌ (A, K) The أَصْل (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M, *A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِي صَيَابَةِ قَوْمِهِ He is of the أَصْل [or original stock] of his people: (Fr, TA:) and مِنْ صَيَابَةِ قَوْمِهِ and صَوَابَةِ قَوْمِهِ (TA) and مِنْ صَيَابِهِمْ (A) of the purest in race of his people. (A, *TA.) And قَوْمٌ صَيَابٌ A choice, or an excellent, people. (TA.) — Also the first, The collective body of a people; (Kr, M;) and so صَوَابَةٌ. (M in art. صَوَب.) — And A lord, master, or chief. (M, K.)

صَيِت

صَيِتٌ and صَيِّتَةٌ: see art. صَوْت.

صَح

1. صَاحَ (S, A, O, Mṣb, &c.,) aor. يَصِيْحُ (S, O, Mṣb,) inf. n. صَيَّحَ and صَيَّحَ (S, A, *O, Mṣb, K*) and صَيَّحَ and صَيَّحَ (S, O, K,*) He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Mṣb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, *A, *O, *Mṣb, *TA:) or did so with his utmost force or power; (K, TA;) as also صَيَّحَ (A, *TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صَيَّحَةً شَدِيدَةً [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صَاحَ بِهِ He called or cried, or called out or cried out, to it [or to him]. (Mṣb.) And صَاحَ لِي بِفُلَانٍ Call thou to me such a one. (A, TA.) And صَيَّحَ and صَيَّحَهُ (A, TA,) and صَيَّحَ بِهِ and صَيَّحَهُ (A,) He called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) — And صَيَّحَ بِهِمْ † They were

and copper: (S, M, K:) or a species thereof: (K:) or cooking-pots made of صَفَر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA:) pl. صِيدَان, (M, TA,) like تَيْجَان pl. of تَاج: and some say that صِيدَان [q. v., thus written with fet-h to the ص,] signifies copper. (TA.) = See also art. صود.

صِيدٌ an instance of فَعْلٌ in the sense of مَفْعُول, (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. مَصِيدٌ (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Msb;) and of fish: (L:) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAq, M:) but this last application of the word is a deviation from general usage: (M:) pl. صِيدٌ. (Mgh, Msb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صَيْدُكَ لَا تُحَرِّمُهُ (Meyd, A, but in the latter صَيْدُكَ [for صَيْدُكَ],) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تُحَرِّمُهُ is put in the place of صَيْدُكَ.]) = See also صَيْدٌ.

صَيْدٌ: see the next paragraph.

صَيْدٌ (S, M, A, L, K) and صَيْدٌ, with kesr, (K,) or صَيْدٌ, (L,) and صَادٌ, (M, *L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISK, L, K:*) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صَاد. (K.) [Hence,] also صَيْدٌ, (M, *A,) and صَادٌ, (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صَيْدٌ, of which it is the inf. n.]) [And the former, † An inclination, or bending, of the neck: (see صَيْدٌ:) hence,] one says, لَا أَقِيمَنَّ صَيْدَكَ † [I will assuredly straighten

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the bending of thy neck: or I will assuredly rectify thy proud stiffness]. (A.)

صَيْدٌ: see أَصَيْدٌ.

صَادِي [Of, or made of, brass or copper:] a rel. n. from صَادٌ signifying "brass" and "copper." (S.)

صِيدَانٌ Stones, (S, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (S, M, A, L, K;) as also صِيدَانٌ. (A, L.) See also صِيدَانٌ. — And Rugged land or ground, (S, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISH:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Abou-Wejreh, L.)

صِيدَانٌ Copper: (L, K: see also صَادٌ:) and gold: (K:) [but this seems to be taken from the following passage in the T:] in the stone-cooking-pot (البُرْمَةُ) there is sometimes [what is termed] صِيدَانٌ and صِيدَانٌ, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold; so says AA. (T, L.) See also art. صَدَن. — And Stone cooking-pots: (S, L, K;) and M in art. صَدَن: a coll. gen. n.: n. un. with ة. (IB, L.) — See also صِيدَانٌ. — صِيدَانُ الْحَصَى Small pebbles. (L. [See also art. صَدَن.])

صِيدَانَةٌ [as a n. un.: see صِيدَانٌ, above. — Also] A [demon of the kind called] غُول. (ISK, S, K.) — And A woman of evil disposition, (ISK, S, K,) [and] صَيُودٌ, (M,) and of much talk. (ISK, S, K.) — See also art. صَدَن.

صَيُودٌ: see صَيَادٌ. — [Hence,] † A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صِيدَانَةٌ.

صَيَادٌ [A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence]: (Msb:) and صَيُودٌ signifies the same as صَيَادٌ (K:) you say كَلْبٌ صَيُودٌ [A dog used for hunting]: (S, A:) and صَقْرٌ صَيُودٌ [A hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صَيَدٌ (S, M, A) and صَيْدٌ; (Yoo, Sb, S, M;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رَسَلٌ [for رَسَلٌ]; (S, M;) the ص being with kesr in order that the ي may be preserved unchanged. (S.) — See also أَصَيْدٌ, last sentence.

صَائِدٌ, applied to a man, Practising الصَيْدُ [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Msb.) — الصَائِدُ in the dial. of El-Yemen signifies The shank; syn. السَّائِي. (M.)

صَيُودٌ, like تَنْوُورٌ [in measure], An arrow going right, or hitting the mark. (K.)

أَصَيْدٌ [More, or most, wont, or able, to take, or

capture, or catch, game, or prey]. أَصَيْدٌ مِنْ لَيْثٍ [More wont, or able, to capture prey than the lion of Ifirreen and than the he-cat] is a prov. (Meyd.) = Also A camel having the disease termed صَيْدٌ; (S, M, A, L;) and so صَادٌ, for صَادٌ, (L, K,) like مَالٌ for مَالٌ, (L,) or for صَيْدٌ: (L:) pl. of the first صَيْدٌ. (L.) [Hence,] † A man unable to look aside, (S, M,) by reason of disease. (S.) † A man who raises his head by reason of pride. (S.) † A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) † A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.) — الأَصَيْدُ † The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed صَيْدٌ; (TA;) as also المَصْطَادُ [as act. part. n. of 8]; and الصَّادُ; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصَّادُ, but الصَّيَادُ. (TA.)

مَصَادٌ and مَصْطَادٌ and مَتَصَيْدٌ [A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) = مَصَادٌ also signifies The upper, or highest, part of a mountain. (MF, from Abou'Allee El-Yoosee. [But this, accord. to the S &c., belongs to art. مَصَد.])

مَصِيدَةٌ: see مَصِيدٌ and مَصِيدٌ.

مَصِيدٌ pass. part. n. of 1: (Mgh, Msb:) see صَيْدٌ.

مَصِيدَةٌ (S, M, A, Msb, K) and مَصِيدَةٌ (M, and so in the handwriting of Az accord. to the L) and مَصِيدٌ (S, L, Msb, K) and مَصِيدٌ (so in the handwriting of Az accord. to the L) and مَصِيدَةٌ (M, Msb, K) A thing used for the purpose of the صَيْدُ [or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Msb, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see شَهْرٌ] pl. مَصَائِدُ, without ة. (L, Msb.)

مَصِيدَةٌ: see the next preceding paragraph.

مَصَادٌ: see أَصَيْدٌ — and see also مَصَادٌ.

مَتَصَيْدٌ: see مَصَادٌ.

صير

1. صَارَ كَذَا, (T, S, Msb,) aor. يَصِيرُ, (S,) inf. n. صَيْرٌ, (S, Msb) and صَيْرٌ, (S,) He, or it, at 33/33 tained to the state, or condition, of such a thing; (S, 33/33) (T;) became such a thing; (T, Msb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, *صَارَ زَيْدٌ رَجُلًا* *Zeyd became a man*; or attained to the state, or condition, of a man. (TA.) And *صَارَ زَيْدٌ غَنِيًّا* *Zeyd became rich*, not having been so. (Msb.) And *صَارَ الْعَصِيرُ خُمُرًا* *The expressed juice became wine*. (Msb.) [And *صَارَ لَا شَيْءَ عِنْدَهُ* *He became in a state, or condition, in which there was not anything in his possession*. And *صَارَ يَفْعَلُ كَذَا* *He became in the state, or condition, of doing such a thing*; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like *جَعَلَ*. And *صَارَ لَا يَفْعَلُ شَيْئًا* *He became in the state, or condition, of not doing anything*; or he became unoccupied in doing anything. And *صَارَ لَا يَتَكَلَّمُ* *He became in the state of not speaking*; he became speechless. And *صَارَ يَتَفَكَّرُ* *He became in a state of reflection upon such a thing*; he began to reflect upon such a thing. — One says also, *صَارَ الْأَمْرُ إِلَى كَذَا* (M, A, Msb, K,) aor. as above, (TA.) inf. n. *صَيَّرَ* (S, M, A, Msb, K,) which is anomalous, being regularly *مَصَّارٌ*, like *مَعَّاشٌ* (S,) and *صَيَّرَ* and *صَيَّرُورَةٌ* (M, A, K,) i. e. *رَجَعَ إِلَيْهِ* (Msb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صَيَّرَ) to such a state, or condition*: the difference between *مَصِيرٌ* and *مَرْجِعٌ* is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — *صَارَ* also signifies *He, or it, attained in respect of place*: so in the saying, *صَارَ زَيْدٌ إِلَى عَمْرٍو* [*Zeyd came, or went, or pursued a course that brought him, to Amr*]. (TA.) *صَارَتْ إِلَى فَلَانٍ* [*I came, &c., to such a one*] is similar to the phrase in the *Kur* [iii. 27] *وَالْإِلَهِ إِلَهُ اللَّهِ الْخَبِيرُ* [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, *إِلَى اللَّهِ تَصِيرُ الْأُمُورُ*, in the *Kur* xlii. last verse, which Bd explains by adding the words *بِاتِّفَاقِ الْوَسَائِلِ وَالْتَعَلُّقَاتِ*; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently*: in the Expos. of the Jel expl. as meaning *تَرْجِعُ*. — [And in like manner one says, *صَارَ لَهُ كَذَا* *Such a thing came to, betided, or befell him, or it*: and hence, he, or it, came to have, or became possessed of, such a thing. — And *صَارَ فِي أَرْضٍ فَلَاةٍ* [*He became, or came to be, meaning he found himself, in a desert, or waterless, land*]; i. q. *فِيهَا*. (Msb in art. *وقع*.) And *صَارَ فِي الرَّبِيعِ* [*He entered, lit. became in, the season called ربيع*]; i. q. *أَرْبَعٌ* [which is expl. in the S as signifying *دَخَلَ فِي الرَّبِيعِ*. (K in art. *ربيع*.)] = *صَيَّرَ* signifies also *The returning of seekers after herbage to the watering-places*. (O, K.) And one says, *صَارَ الرَّجُلُ*, aor. *يَصِيرُ*, [inf. n. *صَيَّرَ*], *The man stayed, or abode, at the water*. (TA.) And

صَارَ النَّاسُ الْمَاءَ *The people stayed, or abode, at the water*. (M, K, TA.) = *صَارَهُ* (S,) first pers. *صَرَّهْ*, (M,) aor. as above, (S,) inf. n. *صَيَّرَ* (K,) a dial. var. of *صَارَهُ* having for its aor. *يَصُورُهُ*, [q. v.,] (S,) *He cut it*; (S, M, K;) and *clave it, or split it*. (M.) — And in like manner, [i. e. as a dial. var. of *صَارَهُ* having for its aor. *يَصُورُهُ*,] *He made it to incline, or lean*. (S.) You say, *صَارَ وَجْهَهُ*, aor. *يَصِيرُ* (M,) as also *يَصُورُ* (M and K in art. *صور*.) *He turned his face towards a person or thing*. (M.) And *صَرَّتْ عُنُقُهُ* *I twisted his neck*. (M.) [Respecting the phrase *فَصَّرَهُنَّ إِلَيْكَ* in the *Kur* ii. 262, accord. to one reading, see 1 in art. *صور*.] — *صَارَهُ*, aor. *يَصِيرُ*, inf. n. *صَيَّرَ*, signifies also *حَبَسَهُ* [*He confined, restricted, &c., him, or it*]. (Msb.)

2. *صَيَّرَهُ كَذَا* *He made him, or it, to be in such a state, or condition*; or he made him, or it, to be such a thing; [as also *أَصَارَهُ*] syn. *جَعَلَهُ* (S.) You say, *صَيَّرَنِي لَهُ عَبْدًا* and *أَصَارَنِي* [*He made me to be to him a slave*]. (A.) — [And *صَيَّرَهُ إِلَى كَذَا* and *أَصَارَهُ* *He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition*; brought, or reduced, him, or it, thereto.] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, *مَا الَّذِي أَصَارَكَ*, *إِلَى مَا أَرَى يَا عَمْرُؤَ* [*What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?*]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, *صَيَّرَهُ إِلَيْهِ* and *أَصَارَهُ* [meaning *He, or it, made him to come, or brought him, to him, or it*; i. e., to a person, or place, or to a state, or condition:] (M, K:) and *صَيَّرْتَنِي إِلَيْهِ الْحَاجَةُ* and *أَصَارْتَنِي* [*Want, or need, or necessity, made me to come, or brought me, to him, or it*]. (A.) And [hence,] *صَيَّرَ إِلَيْهِ الْأَمْرُ* *He committed to him the thing, or affair*; syn. *قَوَّضَهُ إِلَيْهِ*. (M in art. *فوض*.) [And *صَيَّرَ لَهُ كَذَا* *He made such a thing to come to, betide, or befall him, or it*: and consequently, *he made him, or it, to have, or become possessed of, such a thing*. — *تَصَيَّرَ* is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, *صَيَّرَهُ كَذَا* meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition*; or to be such a thing: in which case, also, it is syn. with *جَعَلَهُ*, whereby it is expl. in the S. And *صَيَّرَ لَهُ كَذَا* *He asserted, or pronounced, such a thing to belong to him, or it*; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.]

4: see 2, in six places.

5. *تَصَيَّرَ أَبَاهُ* *He became like his father*. (S, M, K.)

صَيَّرَ: see what next follows.

صَيَّرَ The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Msb, K;) as also *صَيَّرَ* (O, K) and

مَصِيرٌ (S, O, Msb, TA) and *مَصِيرَةٌ* (TA) and *فَيْعُولٌ* (S, M, K,) of the measure *فَيْعُولٌ* (S,) and *صَيَّرَةٌ* (K.) — The verge, brink, or point, of an affair, or event. (M, K.) You say, *أَنَا عَلَى صَيَّرٍ مِنْ أَمْرِ كَذَا* *I am on the verge of such an affair, or event*. (M.) And *أَنَا عَلَى صَيَّرٍ مِنْ حَاجَتِي* *I am at the point of [attaining] the object of my want*. (M.) And *أَنَا عَلَى صَيَّرٍ مِنْ قَضَائِي* *I am at the point of accomplishing my want*. (A.) And *فُلَانٌ عَلَى صَيَّرٍ أَمْرٍ* *Such a one is at the point of accomplishing an affair*. (S.) = *A water at which people stay, or abide*; (M, O, K;) as also *صَيَّرَةٌ* (TA.) = *A crevice of a door*. (S, M, A, Msb, K.) It is said in a trad., *مَنْ نَظَرَ فِي صَيَّرٍ بَابٍ فَفَقَّتْ عَيْنُهُ فَبَيَّ هَدَرٌ* [*Whoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted*]: (S, M:) A'Obeid says that this is the only instance in which the word [in this sense] has been heard. (S.) = [The condiment, made of small fish, called] *صَحْنَةٌ* (S, M, K:) or [a condiment, or the like,] resembling *صَحْنَةٌ* (M, K:) or what is called in Pers. *ماهی آوّه* [jelly of salted fish]; as also *صَحْنَةٌ* (Mgh voce *صَحْنَةٌ*): and the small salted fish of which *صَحْنَةٌ* is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.:] n. un. with *ة*: (Msb:) thought by IDrd to be Syriac; (TA;) by IATH, to be Pers., as also *أُسْفَفٌ* (TA in art. *صحن*.) = Also *The أسقف [properly bishop] of the Jews*. (O, K.) = See also the next paragraph.

صَيَّرَةٌ (S, M, Msb, K,) accord. to A'Obeid *صَيَّرَةٌ*, with fet-h, but Az says that this is a mistake, (TA.) *An enclosure (حَظِيرَةٌ) for sheep or goats* (S, M, Msb, K) and for cows or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also *صَيَّارَةٌ* (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdad: (TA:) pl. of the former *صَيَّرٌ* (S, M, Msb, K) and [coll. gen. n.] *صَيَّرٌ* (M, K.) = See also *صَيَّرَ*.

صَيَّرَ The *صَنْج*; (O and TA in this art., and TS and K and TA in art. *صبر*;) i. e. the stringed instrument thus called: (TS and TA in that art., and O and TA in the present art.) [this is the right meaning, as is shown by the latter of the two verses cited voce *صَبَارَةٌ* but,] accord. to AHeyth, (O,) the sound of the *صَنْج*. (O and K in the present art.) = See also art. *صور*.

صَيَّرَةٌ: see *صَيَّرَةٌ*. = Also i. q. *صَبَارَةٌ* [q. v., signifying *Stones, &c.*]. (M in art. *صبر*.)

صَيَّرَ A grave. (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, *هَذَا صَيَّرٌ فَلَانٍ* *This is the grave of such a one*. (O.) = And *A company (جَمَاعَةٌ)*. (O, K.) = See also art. *صور*.

صَيَّرَةٌ A thing, upon the head of a *قَارَةٌ* [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] *أَمْرَةٌ*, except that it is cased, and the *أَمْرَةٌ* is

and copper: (S, M, K:) or a species thereof: (K:) or cooking-pots made of صَفَر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA:) pl. صِيدَان, (M, TA,) like تَبْجَان pl. of تَابْج: and some say that صِيدَان [q. v., thus written with fet-h to the ص,] signifies copper. (TA.) = See also art. صود.

صِيدٌ an instance of فَعْلٌ in the sense of مَفْعُول, (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. مَصِيدٌ (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Msb;) and of fish: (L:) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAq, M:) but this last application of the word is a deviation from general usage: (M:) pl. صِيدُود. (Mgh, Msb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صَيْدُكَ لَئِىَ تُحَرِّمَهُ (Meyd, A, but in the latter صَيْدُكَ, [for الزَّمْرُ صَيْدُكَ],) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تُحَرِّمَهُ is put in the place of صَيْدُكَ.]) = See also صِيدٌ.

صِيدٌ: see the next paragraph.

صِيدٌ (S, M, A, L, K) and صِيدٌ, with kesr, (K,) or صِيدٌ, (L,) and صَادٌ, (M, * L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISk, L, K:*) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صَاد. (K.) [Hence,] also صِيدٌ, (M, * A,) and صَادٌ, (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صِيدٌ, of which it is the inf. n.]) [And the former, † An inclination, or bending, of the neck: (see صِيدٌ:) hence,] one says, لَأَقِيمَنَّ صَيْدَكَ † [I will assuredly straighten

Bk. I.

the bending of thy neck: or I will assuredly rectify thy proud stiffness]. (A.)

أَصِيدٌ: see صِيدٌ.

صَادِيٌّ [Of, or made of, brass or copper:] a rel. n. from صَادٌ signifying "brass" and "copper." (S.)

صِيدَانٌ Stones, (S, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (S, M, A, L, K;) as also صِيدَانٌ. (A, L.) See also صِيدَانٌ. — And Rugged land or ground, (S, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISh:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Aboo-Wejreh, L.)

صِيدَانٌ Copper: (L, K: see also صَادٌ:) and gold: (K:) [but this seems to be taken from the following passage in the T:] in the stone-cooking-pot (البُرْمَةُ) there is sometimes [what is termed] صِيدَانٌ and صِيدَانٌ, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صَدَن. — And Stone cooking-pots: (S, L, K; and M in art. صَدَن:) a coll. gen. n.: n. un. with ة. (IB, L.) — See also صِيدَانٌ. — صِيدَانُ الْحَصَى Small pebbles, (L. [See also art. صَدَن.])

صِيدَانَةٌ [as a n. un.: see صِيدَانٌ, above. — Also] A [demon of the kind called] غُول. (ISk, S, K.) — And A woman of evil disposition, (ISk, S, K,) [and] صِيدُودٌ, (M,) and of much talk. (ISk, S, K.) — See also art. صَدَن.

صِيدُودٌ: see صِيدَانٌ. — [Hence,] † A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صِيدَانَةٌ.

صَيَادٌ رَجُلٌ [A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence]: (Msb:) and صَيَادٌ signifies the same as صَيَادٌ (K:) you say كَلْبٌ صَيَادٌ [A dog used for hunting]: (S, A:) and صَقْرٌ صَيَادٌ [A hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صَيَادٌ (S, M, A,) and صَيَادٌ; (Yoo, Sb, S, M;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رَسَلٌ [for رَسَلٌ]; (S, M;) the ص being with kesr in order that the ي may be preserved unchanged. (S.) — See also أَصِيدٌ, last sentence.

صَائِدٌ, applied to a man, Practising الصَيْدُ [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Msb.) — الصَائِدُ in the dial. of El-Yemen signifies The shank; syn. السَّاقِ. (M.)

صَوْدٌ, like تَنْوَرٌ [in measure], An arrow going right, or hitting the mark. (K.)

أَصِيدٌ [More, or most, wont, or able, to take, or

capture, or catch, game, or prey]. أَصِيدُ مِنْ لَيْثٍ أَصِيدٌ [More wont, or able, to capture prey than the lion of 'Ifirreen and than the he-cat] is a prov. (Meyd.) = Also A camel having the disease termed صِيدٌ; (S, M, A, L;) and so صَادٌ, for ذُو صَادٍ, (L, K,) like مَالٌ for ذُو مَالٍ, (L,) or for صِيدٌ: (L:) pl. of the first صِيدٌ. (L.) [Hence,] † A man unable to look aside, (S, M,) by reason of disease. (S.) † A man who raises his head by reason of pride. (S.) † A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) † A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.) — الأَصِيدُ † The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed صِيدٌ; (TA;) as also البُصْطَارُ [as act. part. n. of 8]; and الصَّادُ; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصَّادُ, but الصَّيَادُ. (TA.)

مَصَادٌ and مُصْطَارٌ and مُتَصِيدٌ [A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) = مَصَادٌ also signifies The upper, or highest, part of a mountain. (MF, from Aboo'Al-e El-Yoosee. [But this, accord. to the S &c., belongs to art. مَصَد.])

مَصِيدٌ and مَصِيدٌ: see مَصِيدَةٌ.

مَصِيدٌ pass. part. n. of 1: (Mgh, Msb:) see صِيدٌ.

مَصِيدَةٌ (S, M, A, Msb, K) and مَصِيدَةٌ (M, and so in the handwriting of Az accord. to the L) and مَصِيدٌ (S, L, Msb, K) and مَصِيدٌ (so in the handwriting of Az accord. to the L) and مَصِيدَةٌ (M, Msb, K) A thing used for the purpose of الصَيْدِ [or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Msb, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see شَبْرٌ:] pl. مَصَائِدُ, without ة. (L, Msb.)

مَصِيدَةٌ: see the next preceding paragraph.

مُصْطَارٌ: see أَصِيدٌ — and see also مَصَادٌ.

مُتَصِيدٌ: see مَصَادٌ.

صير

1. صَارَ كَذَا, (T, S, Msb,) aor. يَصِيرُ, (S,) inf. n. صَيَّرَ, (S, Msb) and صَيَّرَ, (S,) He, or it, attained to the state, or condition, of such a thing; (T;) became such a thing; (T, Msb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, **صَارَ زَيْدٌ رَجُلًا** *Zeyd became a man; or attained to the state, or condition, of a man.* (TA.) And **صَارَ زَيْدٌ غَنِيًّا** *Zeyd became rich, not having been so.* (Msb.) And **صَارَ الْعَصِيرُ خَمْرًا** *The expressed juice became wine.* (Msb.) [And **صَارَ لَ شَيْءٌ عِنْدَهُ** *He became in a state, or condition, in which there was not anything in his possession.* And **صَارَ يَفْعَلُ كَذَا** *He became in the state, or condition, of doing such a thing; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like* **صَعَلَ**. And **صَارَ لَا يَفْعَلُ شَيْئًا** *He became in the state, or condition, of not doing anything; or he became unoccupied in doing anything.* And **صَارَ لَا يَتَكَلَّمُ** *He became in the state of not speaking; he became speechless.* And **صَارَ يَتَفَكَّرُ** *He became in a state of reflection upon such a thing; he began to reflect upon such a thing.* — One says also, **صَارَ الْأَمْرُ إِلَى كَذَا** (M, A, Msb, K,) aor. as above, (TA,) inf. n. **صَيَّرَ** (S, M, A, Msb, K,) which is anomalous, being regularly **مَصَّارٌ**, like **مَعَّاشٌ** (S,) and **صَيَّرَ** and **صَيَّرُورَةٌ** (M, A, K,) i. e. **رَجَعَ إِلَيْهِ** (Msb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صَيَّرَ) to such a state, or condition:*] the difference between **مَصِيرٌ** and **مَرْجِعٌ** is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — **صَارَ** also signifies *He, or it, attained in respect of place: so in the saying, صَارَ زَيْدٌ إِلَى عَمْرٍو* [*Zeyd came, or went, or pursued a course that brought him, to Amr*]. (TA.) **صِرْتُ إِلَى فَلَانٍ** [*I came, &c., to such a one*] is similar to the phrase in the *Kur* [iii. 27] **وَالِىَ اللَّهُ الْخَبِيرَ** [*And to God, as the ultimate object, is the transition, or course, of every human being*]. (S.) [Hence, **إِلَى اللَّهِ تَصِيرُ الْأُمُورُ**, in the *Kur* xlii. last verse, which Bd explains by adding the words **بِإِتِّفَاعِ الْوَسَائِطِ وَالتَّعَلُّقَاتِ**; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently: in the Expos. of the Jel expl. as meaning رَجَعَ*.] — [And in like manner one says, **صَارَ لَهُ كَذَا** *Such a thing came to, betided, or befell, him, or it: and hence, he, or it, came to have, or became possessed of, such a thing.*] — And **صَارَ فِي أَرْضٍ فَلَاةٌ** [*He became, or came to be, meaning he found himself, in a desert, or waterless, land*]; i. q. **وَقَعَ فِيهَا**. (Msb in art. وقع.) And **صَارَ فِي الرَّبِيعِ** [*He entered, lit. became in, the season called ربيع*]; i. q. **أَرَبَعَ** [which is expl. in the S as signifying **دَخَلَ فِي الرَّبِيعِ**. (K in art. ربيع.)] — **صَيَّرَ** signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, **صَارَ الرَّجُلُ**, aor. **يَصِيرُ**, [inf. n. **صَيَّرَ**], *The man stayed, or abode, at the water.* (TA.) And

صَارَ النَّاسُ الْهَاءَ *The people stayed, or abode, at the water.* (M, K, TA.) = **صَارَ**, (S,) first pers. **صِرْتُ**, (M,) aor. as above, (S,) inf. n. **صَيَّرَ** (K,) a dial. var. of **صَارَ** having for its aor. **يَصُورُهُ**, [q. v.,] (S,) *He cut it; (S, M, K;) and clave it, or split it.* (M.) — And in like manner, [i. e. as a dial. var. of **صَارَ** having for its aor. **يَصُورُهُ**,] *He made it to incline, or lean.* (S.) You say, **صَارَ وَجْهَهُ**, aor. **يَصِيرُ**, (M,) as also **يَصُورُ**, (M and K in art. صور,) *He turned his face towards a person or thing.* (M.) And **صِرْتُ عُنُقَهُ** *I twisted his neck.* (M.) [Respecting the phrase **صِرْتُ إِلَيْكَ** in the *Kur* ii. 262, accord. to one reading, see 1 in art. صور.] — **صَارَ**, aor. **يَصِيرُ**, inf. n. **صَيَّرَ**, signifies also **حَبَسَهُ** [*He confined, restricted, &c., him, or it*]. (Msb.)

2. **صَيَّرَهُ كَذَا** *He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also أَصَارَهُ] syn. جَعَلَهُ*. (S.) You say, **صَيَّرَنِي لَهُ عَبْدًا** and **أَصَارَنِي** [*He made me to be to him a slave*]. (A.) — [And **صَيَّرَ إِلَيَّ كَذَا** and **أَصَارَهُ** *He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.*] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, **مَا الَّذِي أَصَارَكَ**, **إِلَى مَا أَرَى يَا عَمْرُؤُ** [*What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?*]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, **صَيَّرَهُ إِلَيْهِ** and **أَصَارَهُ** [meaning *He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:*] (M, K:) and **صَيَّرْتَنِي إِلَيْهِ الْحَاجَةُ** and **أَصَارْتَنِي** [*Want, or need, or necessity, made me to come, or brought me, to him, or it*]. (A.) And [hence, **صَيَّرَ إِلَيْهِ الْأَمْرُ** *He committed to him the thing, or affair; syn. قَوَّضَهُ إِلَيْهِ*. (M in art. فوض.)] [And **صَيَّرَ لَهُ كَذَا** *He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a thing.*] — **تَصَيَّرَ** is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, **صَيَّرَهُ كَذَا** *He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with جَعَلَهُ*, whereby it is expl. in the S. And **صَيَّرَ لَهُ كَذَا** *He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.*]

4: see 2, in six places.

5. **تَصَيَّرَ أَبَاهُ** *He became like his father.* (S, M, K.)

صَيَّرَ: see what next follows.

صَيَّرَ *The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Msb, K;) as also صَيَّرَ (O, K) and*

صَيَّرَ (S, O, Msb, TA) and **صَيَّرَ** (TA) and **صَيَّرَ** (S, M, K,) of the measure **فَعُولٌ** (S,) and **صَيَّرَ** (K.) — *The verge, brink, or point, of an affair, or event.* (M, K.) You say, **أَنَا عَلَى صَيَّرٍ مِنْ أَمْرِ كَذَا** *I am on the verge of such an affair, or event.* (M.) And **أَنَا عَلَى صَيَّرٍ مِنْ حَاجَتِي** *I am at the point of [attaining] the object of my want.* (M.) And **أَنَا عَلَى صَيَّرٍ مِنْ قَضَائِي** *I am at the point of accomplishing my want.* (A.) And **فُلَانٌ عَلَى صَيَّرٍ أَمْرٍ** *Such a one is at the point of accomplishing an affair.* (S.) = *A water at which people stay, or abide; (M, O, K;) as also صَيَّرَ. (TA.) = A crevice of a door.* (S, M, A, Msb, K.) It is said in a trad., **مَنْ نَظَرَ فِي صَيَّرٍ بَابٍ فَفَقَّتَتْ عَيْنُهُ قَبْلَ هَدَرٍ** [*Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulet is to be exacted*]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) = [The condiment, made of small fish, called] **صَحْنَةٌ** (S, M, K:) or [a condiment, or the like,] **صَحْنَةٌ** (M, K:) or what is called in Pers. **ماهِي آوَه** [*jelly of salted fish*]; as also **صَحْنَةٌ** (Mgh voce صحنَة:) and the small salted fish of which **صَحْنَةٌ** is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.]: n. un. with ة: (Msb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also **أُسْفَقٌ**. (TA in art. صحن.) = Also *The أسقف [properly bishop] of the Jews.* (O, K.) = See also the next paragraph.

صَيَّرَ (S, M, Msb, K,) accord. to A'Obeyd **صَيَّرَ**, with fet-h, but Az says that this is a mistake, (TA.) *An enclosure (حَظِيرَةٌ) for sheep or goats (S, M, Msb, K) and for cows or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also صَيَّارَةٌ (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former صَيَّرَ (S, M, Msb, K) and [coll. gen. n.] صَيَّرَ (M, K.) = See also صَيَّرَ.*

صَيَّرَ *The صَنْج; (O and TA in this art., and TS and K and TA in art. صير;) i. e. the stringed instrument thus called: (TS and TA in that art., and O and TA in the present art.) [this is the right meaning, as is shown by the latter of the two verses cited voce صَبَّارَةٌ but,] accord. to AHeyth, (O,) the sound of the صَنْج. (O and K in the present art.) = See also art. صور.*

صَيَّرَ: see **صَيَّرَ**. = Also i. q. **صَبَّارَةٌ** [q. v., signifying *Stones, &c.*]. (M in art. صير.)

صَيَّرَ *A grave. (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, هَذَا صَيَّرٌ فَلَانٍ This is the grave of such a one. (O.) = And A company (جَمَاعَةٌ). (O, K.) = See also art. صور.*

صَيَّرَ *A thing, upon the head of a قَارَةٌ [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] أَمْرَةٌ, except that it is cased, and the أَمْرَةٌ is*

taller than it, and larger; or [in my originals "and"] they are both cased, but the *amra* is peaked and tall, and the *siyira* is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ad and Irem. (O, TA.)

صَائِرٌ *Staying, or abiding, at a water.* (TA.) And **صَائِرَةٌ** *A party, or people, staying, or abiding, at a water.* (O, TA.) = Also *A twister of men's necks.* (TA.) = [And *The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:*] see **سَاكِفٌ**.

صَائِرَةٌ: see the next preceding paragraph. = Also *Rain.* (M, TA.) — And *Herbage, or pasture.* (M.) See the next paragraph. — Also *The state of dryness to which herbage comes.* (M.)

صَيُورٌ: see **صِيرٌ**. — Also *Judgment, or opinion,* (S,) and *understanding, or intellect, or intelligence;* (S, M, K;) as in the saying, **مَا لَهُ صَيُورٌ** [*He has not judgment nor understanding*]: (S, M:) or *a judgment, or an opinion, to which one eventually comes; as in the saying, وَلَا صَيُورٌ [*He has not a first, nor a final, idea, thought, judgment, or opinion*]. (A.) = Also, (O, K,) as AHn says, on the authority of Abou-Ziyād, (O,) and **صَائِرَةٌ** (K,) *Dry herbage or pasture, that is eaten long after its being green:* (O, K:) and he adds that no herbs have **صَيُورٌ** except such as are of the kinds called **الْأَقَانِي** and **التَّغَر**. (O, TA.) = **أَمْرٌ صَيُورٌ** signifies *A confused and dubious affair,* (M, K,) *through which there is no way of passing; as in the phrase وَقَعَ فِي أَمْرٍ صَيُورٍ*, mentioned by Yaḥṣūb [ISK] in the "Alfāḍh" [accord. to some of the copies of that work]: originally meaning *a [mountain, or hill, such as is termed] هَضْبَةٌ without a pass*: but it is more probably **صَيُورٌ** [q. v., in art. **صِيرٌ**]. (M.)*

صَيُورَةٌ: see **صِيرٌ**, first sentence.

صَيْرٌ an inf. n. of **صَارَ** [q. v.]. (S, M, &c.) = [Also *A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.*] See **صِيرٌ**. — *A place where people alight and abide: a good place where people alight and abide.* (TA.) — *A place to which waters come, or take their course:* (M, K:) [or *a place of herbage, or pasture, and of water*: pl. **مَصَائِرٌ**: so in the saying, **خَرَجُوا إِلَى مَصَائِرِهِمْ** *They went forth to their places of herbage, or pasture, and of water.* (A.) = See also art. **مَصِيرٌ**.

مَصِيرَةٌ: see **صِيرٌ**, first sentence.

صيص

1. **صَاصَتِ النَّخْلَةُ**, [aor. **تَصَيَّصَ**] *The palm-tree bore dates which had become such as are termed صيص*, i. e., **شَيْصٌ**; (K, TA;) as also **تَصَيَّصَتْ**, (K,) inf. n. **تَصَيَّصٌ**; (TA;) and **اِصْصَتْ**, (K,) inf. n. **اِصْصَةٌ**; (TA;) all three on the authority of IAAr, and the first mentioned by Sgh, in the O;

and **صَاصَات**, from **صَيَّصًا** [a dial. var. of **صَيَّصًا**], i. q. **صَيَّصٌ**. (TA.)

2: } see the preceding paragraph.
4: }

صَيَّصٌ, in the dial. of Belhārith Ibn-Kaṣb, *The [bad] kind of dates called حَشَفٌ*; (S;) i. q. **شَيْصٌ**; as also **صَيَّصًا**; (K;) **صَيَّصٌ** and **شَيْصًا** being dial. vars. of **شَيْصٌ** and **شَيْصًا**. (S.)

صَيَّصَةٌ: see **صَيَّصَةٌ**, throughout.

صَيَّصًا: see **صَيَّصٌ**. [It is also said to signify] *Dates without stones.* (L in art. **الْقَح**). — Also *The pips of a colocynth that have no hearts, (AHn, S, K,) being husks only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S:*) and so, accord. to some, of anything, such as the melon and the cucumber and the like.* (AHn.)

صَيَّصَةٌ (S, IB, O,) or **صَيَّصَةٌ** (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) *The weaver's [implement called] شَوْكَةٌ, with which he makes the warp and the woof even:* (S, IB, K:) but IB says that its last radical letter is **ي**, not **ص**; so that it should be mentioned among the class of infirm words: (TA:) pl. **صَيَّصَات**. (S.) — Hence, (S,) *The spur of the cock.* (S, K.) — [Hence also,] *The horn of the bull or cow, and of the gazelle:* (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (**رِفْتَةٌ**) is likened in a trad., because of its grievousness: some say that the sing. is **صَيَّصَةٌ**, [as in the K,] contracted. (TA.) — And hence, (TA,) *A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves, or the like, in which they are packed]:* (K:) likened to the horn of a bull or cow: in this sense, the word is written **صَيَّصَةٌ**: and a certain poet changes it to **صَيَّصَجٌ**. (TA.) — [Hence also,] *Anything with which one defends himself:* pl. as above, (K,) [in the CK erroneously written **صَيَّصَاتِي**, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] **ي** elided. (TA.) — [Hence also,] *A fortress:* (K:) pl. in this sense as above. (S, TA.) — [Hence also,] *A pastor who manages [and protects] well his herds or flocks:* (AA, K:) in this sense also written **صَيَّصَةٌ**. (AA, as in the TA.)

صيع

1. **صَيَّعْتُ**, aor. **أَصَيَّعُ**, inf. n. **صَيَّعٌ**: see 1 in art. **صوع**, in three places.

4. **أَصَاعُ الْغَنَمِ**: see 1, in art. **صوع**, latter half.

5. **تَصَيَّعَ**: see 5 in art. **صوع**, last sentence. — Also, said of water, *It was, or became, in a state of commotion upon the surface of the ground:*

(IDrd, O, K, TA:) but **تَسَيَّعَ** is more approved [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. **سَيَّعَ**]. (TA.)

7. **انْصَاعٌ**: see art. **صوع**. It belongs to this art. and to art. **صوع**. (K.)

أَصَيَّعٌ [an epithet mentioned, but not expl., in the O and TA: it seems to be from **صَيَّعْتُ** "I dispersed it, or scattered it;" and hence to be *syn.* with **أَسَيَّعُ**, signifying *In a state of commotion, or of exceeding commotion*]. Rubeh says,

* فَظَلَّ يَكُونُهَا الْغُبَارَ الْأَصَيَّعَا *

[app. meaning *And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion*]. (O, TA.)

صغ

2. **تَصَيَّعُ** (K,) inf. n. **تَصَيَّعٌ** (K,) *He soaked his food in sauce, or seasoning:* (ISH, O, K:) and **صَيَّعَهُ بِالسَّمْنِ** *He soaked it with clarified butter.* (ISH, O.) [**صَيَّعَهُ** has a similar meaning, and is better known.]

صَيَّعَةٌ and other words in which **ي** is substituted for **و**, see in art. **صوع**.

صيف

1. **صَافٌ** (S, M, O, Mṣb, K,) aor. **يَصَيِّفُ**, inf. n. **صَيَّفٌ**, (TA,) *He, or it, (a company of men, M, Mṣb,) remained, stayed, dwelt, or abode,* (S, M, O, Mṣb, K,) *during the [season called] صَيِّفٌ* (S, O,) or *during his, or their, صَيِّفٌ* (O, Mṣb,) or *during a صَيِّفٌ* (K,) *in it,* (S, M, O, K,) i. e. in a place; (S, M, O;) as also **اِصْطَافٌ** (S, O,* K,* TA,) and **تَصَيِّفٌ** (S,* O,* K,* TA;) and **اِصْطَافٌ** is like **اِصْطَافٌ** [probably a mis-transcription for **تَصَيِّفٌ**, of which **اِصْطَافٌ** is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, **صَيَّفْتُ بِمَكَانٍ كَذَا** [*I remained during the صَيِّف in such a place*], and in like manner **صَيَّفْتُ**, and **تَصَيَّفْتُ**, and **اِصْطَافْتُ** [probably a mis-transcription for **اِصْطَافْتُ**, as seems to be indicated by what here follows]: (M:) a Hudhalee says,

* تَصَيَّفْتُ نَعْمَانَ وَاصَيَّفْتُ *

[*I remained during the صَيِّف in Naḥmān, and she remained during the صَيِّف*]. (M, TA.) — And **صَيَّفَتِ الْأَرْضُ** (S, M, O, K,) a verb of the class of **عَنَى** (K,) originally **صَيَّفَتْ**, (TA,) *The land was rained upon by the rain of the [season called] صَيِّف*. (S, M, O,*) And **صَيَّفْنَا**, of the measure **فَعْلُنَا**, like **خَرَفْنَا** and **رَبَعْنَا**, *We were rained upon by the rain of the صَيِّف*: (S:) and in like manner **صَيَّفْنَا**. (M, TA,*) = **صَافُ السَّهْمِ** (S, M, O, Mṣb,* K,*) aor. **يَصَيِّفُ** (S, O, K,) inf. n. **صَيَّفٌ** (S, M, O, Mṣb, K) and **صَفُوفَةٌ** (S, M, O) and **مَصَيِّفٌ** (M,) *The arrow turned aside from the butt*: (S, M, O, Mṣb, K:) a dial. var. of **صَافٌ** having for its aor. **يَصُوفُ** and

inf. n. صَوَف. (O, Mṣb, *K.) — And صَافَ الْفَحْلُ *The stallion-camel turned away from covering the female that he had covered.* (M.)

2. صَيْفِي It (a thing, S, O, K) sufficed me for my [season termed] صَيْفَة, (S, O, K,) or for my صَيْف: (Mṣb:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) — See also 1, in three places.

3. صَيَافًا صَامِلُهُ مَصَافَةً (S, M, O, Mṣb, K) and صَيَافًا (Lh, M) is from الصَيْف, (M, O, Mṣb,) like مُشَاهَرَةً (S, O, Mṣb, K) from الشَّهْر, (O, Mṣb,) and مُعَاوَمَةً (S, O) from الْعَام, (O,) i. e. [He made an engagement, or a contract, with him for work or the like] for the days of the صَيْف. (S.) And in like manner, صَيَافًا and اسْتَأْجَرَهُ مَصَافَةً [He hired him, or took him as a hired man or hireling, for the period of the صَيْف]. (M.)

4. اَصَافُوا They entered the [season called] صَيْف: (S, M, O, Mṣb, K:) like اُسْتُوْا meaning "They entered the [season called] شَتَاء." (TA.) — And اَصَافَتْ She (a camel) brought forth in the صَيْف. (M.) — [Hence,] اَصَاف said of a man, † He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age: (S, M, O, K, TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And † He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.) — اَصَافَ اللَّهُ عَنِّي بَشَرًا God turned away, or may God turn away, from me the evil, or mischief, of such a one: (S, O, K, *) belonging to this art. and to art. صَوَف. (O, TA.)

5. تَصَيَّفَ, and its var. اِصَيَّفَ: see 1, first sentence, in four places.

8: see 1, first sentence.

صَافٍ: see صَائِفٌ = and see also art. صَوَف.

صَيْفٌ as signifying A certain portion of the year is said by ISK to, be fem.: (TA, voce شَتَاء; q. v.) [but by others I find it treated as masc.:] the صَيْف as meaning one of the seasons is well known: (M:) Lh says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the شَتَاء]: Az says, it is, with the Arabs, the division which the vulgar in EL-ʿIrāk and Khurāsān call the رَّبِيع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the قَيْظ; and in it is the جَمْرَة [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شَتَاء: (TA:) [i. e.] it is the quarter of the year vulgarly called the رَّبِيع, commencing when the sun enters Aries: but is applied by the vulgar to the قَيْظ, which is the [summer, i. e.] the quarter commencing when the sun enters Cancer: (Mṣb in art. زمن; q. v.): [F says,] the صَيْف is the قَيْظ [i. e. summer, or the hot season]; or [the season] after the رَّبِيع: (K:) and [Sgh says,] the صَيْف is one of the divisions

of the year; which is after the رَّبِيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the رَّبِيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زَمَن:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the صَيْف is one of the divisions of the year; which is after [that called] الرَّبِيع الْأَوَّل and before [that called] الْقَيْظ: (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الرَّبِيع الْأَوَّل (which ends in March) and before the quarter called الْقَيْظ (which is summer); and also the season of two months after that called الرَّبِيع الْأَوَّل and before the similar season called الْقَيْظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is أَصْيَاف (M, O, K) and صَيُوف (M, Mṣb:) صَيْفَة is a more particular term [app. meaning A single صَيْف; (see 2;)] it is like شَتَوَة [q. v.]; (O, K;) and its pl. is صَيْف, like الصَّيْف صَيَعَتْ. (Fr, O, K.) الْبَيْن is a saying expl. in art. ضَمِيع [q. v.]. (O, K.) — الصَّيْف also signifies The rain that comes in the [season called] صَيْف; (S, O, Mṣb, K;) [see, again, the second of the tables to which I have referred above, and see also نُؤ;] and (O, K) so الصَّيْف; (M, O, K;) also signifying the herbage thereof: (M:) or, (K,) accord. to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the رَّبِيع: (O, K;) and so the former; (K;) and it is also called الصَّيْفِي; (O, K;) which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَمَامُ الرَّبِيعِ الصَّيْفِ [The completion of the rain called the رَّبِيع is that called the صَيْف]: for the rain called the رَّبِيع is the first rain, and the صَيْف is that which is [next] after it. (TA.) — آيَةُ الصَّيْفِ is [A verse] in the end (أَخِر) of سُورَةُ النَّسَاء [the 4th chapter of the Kūr-ān, but which verse I know not], mentioned in a tradition. (TA.) — Also The female of the بَوْم [or owl]. (Kr, M.)

صَيْفَة: see the next preceding paragraph, latter half.

صَيْفِي A thing of, or belonging to, the [season called] صَيْف. (S, O.) — A young camel born in the صَيْف. (M.) [And in like manner a sheep or goat: see صَفْرِي.] — And [hence,] † A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce رَّبِيع.] — See also صَيْف,

near the end of the paragraph. — صَيْفِيَة [used as a subst., or as an epithet in which the quality of a subst. is predominant, for صَيْفِيَة صَيْفِيَة, and صَائِفَة signify The مِيرَة [or provision of corn &c.] in the first part of the صَيْف [here meaning spring]; i. e. the second مِيرَة; for the first of the مِير is the رَّبِيعَة, then the صَيْفِيَة, then the دَقِيقَة, and then the رَمَضِيَة: (M:) or the صَائِفَة of a people is their مِيرَة in the صَيْف. (S, O, K.) [See مِيرَة.] — صَيْفِيَة is also applied to The latter, or last, season of the bringing forth of camels: so in an explanation of هَبَّع in the S and TA.]

صَيْفِيَة [fem. of صَيْفِي: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِفٌ is used as an imitative sequent in the phrase صَيْفٌ صَائِفٌ, (S, O, K,) meaning A warm, or hot, [spring or] summer: (PṢ:) a phrase like يَوْمٌ صَائِفٌ &c. (S, O.) And one says يَوْمٌ صَائِفٌ, (S, M, O, Mṣb, K,) meaning A hot day; (O, K;) and يَوْمٌ صَائِفٌ (S, O, K) was sometimes said, meaning صَائِفٌ; like يَوْمٌ رَاحٍ [as meaning رَائِح]: (S:) and نَيْلَة صَائِفَة [a hot night]. (S, O, Mṣb.) — And مَطَرٌ صَائِفٌ [app. Rain coming in the صَيْف, meaning spring; as also مُصَيِّفٌ, occurring in a verse cited voce رَسَر, q. v.]. (M.) See also صَائِف in art. صَوَف.

صَائِفَة [fem. of صَائِف, q. v. — Also, as a subst.,] A warring, or warring and plundering, expedition in the صَيْف [i. e. either spring or summer]: (M, Mgh, and Ḥam p. 239:) pl. صَوَائِف. (Mgh, and Ḥam ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks (الرُّوم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صَيْف, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, وَلِيَّ فُلَانٍ الصَّائِفَة, meaning Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف: (Ḥam ubi suprā:) [but Mṭr says,] he who explains صَائِفَة as meaning the place [of], or the army [engaged in, such an expedition], errs: [adding that the Ḥanāfee Imām] Moḥammad has used the phrase الصَّوَائِفُ وَنَحْوُهَا مِنَ الْعَسَاكِرِ الْعَظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) — See also صَيْفِي, in two places. — Also The time, or season of the صَيْف. (M, TA.)

الصَّيْف: see صَيْف, last quarter of the paragraph.

صَيْفِيَة, originally صَيْفِيَة: see art. صَوَف.

مَصَيِّفٌ A place of remaining, staying, dwelling, or abiding, during the [season called] صَيْف; (S, O, TA;) as also مُصْطَفَاً (S, K, TA) and مُنْصَيِّفٌ: (TA:) and a time thereof: (Sb, M, TA:) pl. مَصَائِف. (Mṣb.) — And A place in which dates are dried in the [season called] صَيْف.

taller than it, and larger; or [in my originals "and"] they are both cased, but the *amra* is peaked and tall, and the *siira* is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of *Ad* and *Irem*. (O, TA.)

صَائِرٌ *Staying, or abiding, at a water.* (TA.) And **صَائِرَةٌ** *A party, or people, staying, or abiding, at a water.* (O, TA.) = Also *A twister of men's necks.* (TA.) = [And *The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:*] see **سَاكِفٌ**.

صَائِرَةٌ: see the next preceding paragraph. = Also *Rain.* (M, TA.) — And *Herbage, or pasture.* (M.) See the next paragraph. — Also *The state of dryness to which herbage comes.* (M.)

صَيُورٌ: see **صِيرٌ**. — Also *Judgment, or opinion,* (S,) and *understanding, or intellect, or intelligence;* (S, M, K;) as in the saying, **مَا لَهُ صَيُورٌ** [*He has not judgment nor understanding*]: (S, M:) or *a judgment, or an opinion, to which one eventually comes; as in the saying, مَا لَهُ بَدْءٌ وَلَا صَيُورٌ [*He has not a first, nor a final, idea, thought, judgment, or opinion*]. (A.) = Also, (O, K,) as *AHn* says, on the authority of *Abou-Ziyád*, (O,) and **صَائِرَةٌ**, (K,) *Dry herbage or pasture, that is eaten long after its being green:* (O, K:) and he adds that no herbs have **صَيُورٌ** except such as are of the kinds called **الْقُرْ** and **الْأَفَانِي**. (O, TA.) = **أَمْرٌ صَيُورٌ** signifies *A confused and dubious affair,* (M, K,) *through which there is no way of passing; as in the phrase وَقَعَ فِي أَمْرٍ صَيُورٍ, mentioned by *Yaḥkoob* [ISK] in the "Alfāḥ" [accord. to some of the copies of that work]: originally meaning *a [mountain, or hill, such as is termed] هَضْبَةٌ without a pass:* but it is more probably **صَيُورٌ** [q. v., in art. **صِيرٌ**]. (M.)**

صَيُورَةٌ: see **صِيرٌ**, first sentence.

مَصِيرٌ an inf. n. of **صَارَ** [q. v.]. (S, M, &c.) = [Also *A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.*] See **صِيرٌ**. — *A place where people alight and abide: a good place where people alight and abide.* (TA.) — *A place to which waters come, or take their course:* (M, K:) [or *a place of herbage, or pasture, and of water:* pl. **مَصَايِرُ**: so in the saying, **خَرَجُوا إِلَى مَصَايِرِهِمْ** *They went forth to their places of herbage, or pasture, and of water.* (A.) = See also art. **مَصِيرٌ**.

مَصِيرَةٌ: see **صِيرٌ**, first sentence.

صيص

1. **صَاصَتِ النَّخْلَةُ**, [aor. **تَصَيَّصَتْ**], *The palm-tree bore dates which had become such as are termed صيص*, i. e., **شَيْصٌ**; (K, * TA;) as also **صَيَّصَتْ**, (K,) inf. n. **تَصَيَّصٌ**; (TA;) and **اصاصت**, (K,) inf. n. **إِصَاصَةٌ**; (TA;) all three on the authority of *IAgr*, and the first mentioned by *Sgh*, in the O;

and **صَاصَات**, from **صَيَّصَاءَ** [a dial. var. of **صَيَّصَاءَ**, i. q. **صَيَّصٌ**]. (TA.)

2: } see the preceding paragraph.
4: }

صَيَّصٌ, in the dial. of *Belhārith Ibn-Kaḥb*, *The [bad] kind of dates called صَيَّصٌ*; (S;) i. q. **شَيْصٌ**; as also **صَيَّصَاءَ**; (K;) **صَيَّصٌ** and **شَيْصَاءَ** being dial. vars. of **شَيْصٌ** and **شَيْصَاءَ**. (S.)

صَيَّصَةٌ: see **صَيَّصِيَّةٌ**, throughout.

صَيَّصَاءَ: see **صَيَّصٌ**. [It is also said to signify] *Dates without stones.* (L in art. **لَقَح**). — Also

The pips of a colocynth that have no hearts, (AHn, S, K,) being husks only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S:) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AHn.)*

صَيَّصِيَّةٌ, (S, IB, O,) or **صَيَّصَةٌ**, (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) *The weaver's [implement called] شَوْكَةٌ, with which he makes the warp and the woof even:* (S, IB, K:) but *IB* says that its last radical letter is **ي**, not **ص**; so that it should be mentioned among the class of infirm words: (TA:) pl. **صَيَّصَايَ**. (S.) — Hence, (S,) *The spur of the cock.* (S, K.) — [Hence also,] *The horn of the bull or cow, and of the gazelle:* (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (**فِتْنَةٌ**) is likened in a trad., because of its grievousness: some say that the sing. is **صَيَّصَةٌ**, [as in the K,] contracted. (TA.) — And hence, (TA,) *A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptacle of noven palm-leaves, or the like, in which they are packed]:* (K:) likened to the horn of a bull or cow: in this sense, the word is written **صَيَّصَةٌ**: and a certain poet changes it to **صَيَّصَجٌ**. (TA.) — [Hence also,] *Anything with which one defends himself:* pl. as above, (K,) [in the CK erroneously written **صَيَّصَايَ**, as though it had the article **ال** prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] **ي** elided. (TA.) — [Hence also,] *A fortress:* (K:) pl. in this sense as above. (S, TA.) — [Hence also,] *A pastor who manages [and protects] well his herds or flocks:* (AA, K:) in this sense also written **صَيَّصَةٌ**. (AA, as in the TA.)

صيع

1. **صَيَّعَ**, aor. **أَصَيَّعَ**, inf. n. **صَيَّعٌ**: see 1 in art. **صوع**, in three places.

4. **اصاع الغنم**: see 1, in art. **صوع**, latter half.

5. **تصيع**: see 5 in art. **صوع**, last sentence. — Also, said of water, *It was, or became, in a state of commotion upon the surface of the ground:*

(IDrd, O, K, * TA:) but **تَسَيَّعَ** is more approved [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. **سَيَّعَ**]. (TA.)

7. **انصاع**: see art. **صوع**. It belongs to this art. and to art. **صوع**. (K.)

أَصَيَّعٌ [an epithet mentioned, but not expl., in the O and TA: it seems to be from **صَعْتُهُ** "I dispersed it, or scattered it;" and hence to be *syn.* with **أَسَيَّعَ**, signifying *In a state of commotion, or of exceeding commotion*]. *Rubeh* says,

* **فَطَلَّ يَكْسُوهَا الْغُبَارُ الْأَصَيَّعَا** *

[app. meaning *And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion*]. (O, TA.)

صيع

2. **تَصَيَّعَ**, (K,) inf. n. **تَصَيَّعٌ**, (ISH, O, K,) *He soaked his food in sauce, or seasoning:* (ISH, O, K:) and **صَيَّعَهُ بِالسَّمْنِ** *He soaked it with clarified butter.* (ISH, O.) [**صَيَّعَهُ** has a similar meaning, and is better known.]

صَيَّغَةٌ and other words in which **ي** is substituted for **و**, see in art. **صوع**.

صيف

1. **صَافٌ**, (S, M, O, Mṣb, K,) aor. **يَصَيِّفُ**, inf. n. **صَيِّفٌ**, (TA,) *He, or it, (a company of men, M, Mṣb,) remained, stayed, dwelt, or abode,* (S, M, O, Mṣb, K,) *during the [season called] صَيِّفٌ*, (S, O,) or *during his, or their, صَيِّفٌ*, (O, Mṣb,) or *during a صَيِّفٌ*, (K,) *in it*, (S, M, O, K,) i. e. in a place; (S, M, O;) as also **اصطاف**, (S, O, * K, * TA,) and **تَصَيِّفٌ**; (S, * O, * K, * TA;) and **أَصَيِّفٌ بِالْمَكَانِ** is like **صَيِّفٌ** — [probably a mis-transcription for **تَصَيِّفٌ**, of which **أَصَيِّفٌ** is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, **صَيَّفْتُ بِمَكَانٍ كَذَا** [*I remained during the صَيِّف in such a place*], and in like manner **صَيَّفْتُ**, and **تَصَيَّفْتُ**, and **أَصَيَّفْتُ** [probably a mis-transcription for **أَصَيَّفْتُ**, as seems to be indicated by what here follows]: (M:) a *Hudhalee* says,

* **تَصَيَّفْتُ نَعْمَانَ وَأَصَيَّفْتُ** *

[*I remained during the صَيِّف in Naḥmān, and she remained during the صَيِّف*]. (M, TA.) — And **صَيَّفَتِ الْأَرْضُ**, (S, M, O, K,) a verb of the class of **عَبَى**, (K,) originally **صَيَّفَتْ**, (TA,) *The land was rained upon by the rain of the [season called] صَيِّف*. (S, M, O, *.) And **صَفْنَا**, of the measure **فَعْلُنَا**, like **خَرَفْنَا** and **رَبَعْنَا**, *We were rained upon by the rain of the صَيِّف*: (S:) and in like manner **صَيَّفْنَا**. (M, TA.) = **صَافُ السَّهَرِ**, (S, M, O, Mṣb, * K, *) aor. **يَصَيِّفُ**, (S, O, K,) inf. n. **صَيِّفٌ**, (S, M, O, Mṣb, K,) and **صَيِّفُوهُ** (S, M, O) and **مَصَيِّفٌ**, (M,) *The arrow turned aside from the butt*: (S, M, O, Mṣb, K:) a dial. var. of **صَافٌ** having for its aor. **يُصَوِّفُ** and

inf. n. صَوْفٌ. (O, Mṣb, *K.) — And صَافَ الْفَحْلُ صَافَ طَرُوقَهُ The stallion-camel turned away from covering the female that he had covered. (M.)

2. صَيْفِي It (a thing, S, O, K) sufficed me for my [season termed] صَيْفَةً, (S, O, K,) or for my صَيْفٍ: (Mṣb:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) — See also 1, in three places.

3. صَيَافَةً عَامَلَهُ مُصَافَةً (S, M, O, Mṣb, K) and صَيَافًا (Lh, M) is from الصَّيْفُ, (M, O, Mṣb,) like مُشَاهَرَةً (S, O, Mṣb, K) from الشَّهْرُ, (O, Mṣb,) and مُعَاوَمَةً (S, O) from الْعَامُ, (O,) i. e. [He made an engagement, or a contract, with him for work or the like] for the days of the صَيْف. (S.) And in like manner, صَيَافَةً مُصَافَةً and صَيَافًا [He hired him, or took him as a hired man or hireling, for the period of the صَيْف]. (M.)

4. صَيَّفُوا They entered the [season called] صَيْفٌ: (S, M, O, Mṣb, K:) like أَشْتَوْا meaning "They entered the [season called] شَتَاءٌ." (TA.) — And أَصَافَتْ She (a camel) brought forth in the صَيْف. (M.) — [Hence,] أَصَاف said of a man, † He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age: (S, M, O, K, TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And † He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.) — أَصَافَ اللَّهُ عَنِّي شَرًّا God turned away, or may God turn away, from me the evil, or mischief, of such a one: (S, O, K:*) belonging to this art. and to art. صَوْف. (O, TA.)

5. تَصَيَّفَ, and its var. اِصَيَّفَ: see 1, first sentence, in four places.

8: see 1, first sentence.

صَافٍ: see صَائِفٌ: = and see also art. صَوْف.

صَيْفٌ as signifying A certain portion of the year is said by ISk to be fem.: (TA, voce شَتَاءٌ; q. v.): [but by others I find it treated as masc.:] the صَيْف as meaning one of the seasons is well known: (M:) Lth says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the شَتَاء]: Az says, it is, with the Arabs, the division which the vulgar in El-'Irāk and Khurāsān call the رَّبِيع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the قَيْظ; and in it is the جَرَّة [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شَتَاء: (TA:) [i. e.] it is the quarter of the year vulgarly called the رَّبِيع, commencing when the sun enters Aries: but is applied by the vulgar to the قَيْظ, which is the [summer, i. e.] the quarter commencing when the sun enters Cancer: (Mṣb in art, زمن; q. v.): [F says,] the صَيْف is the قَيْظ [i. e. summer, or the hot season]; or [the season] after the رَّبِيع: (K:) and [Sgh says,] the صَيْف is one of the divisions

of the year; which is after the رَّبِيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the رَّبِيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زَمَن:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the صَيْف is one of the divisions of the year; which is after [that called] الرَّبِيعُ الْأَوَّلُ and before [that called] الْقَيْظُ: (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الرَّبِيعُ الْأَوَّلُ (which ends in March) and before the quarter called الْقَيْظُ (which is summer); and also the season of two months after that called الرَّبِيعُ الْأَوَّلُ and before the similar season called الْقَيْظُ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is أَصْيَافٌ (M, O, K) and صَيُوفٌ: (M, Mṣb:) صَيْفَةٌ is a more particular term [app. meaning A single صَيْف; (see 2;)] it is like شَتْوَةٌ [q. v.]; (O, K:) and its pl. is صَيَفٌ, like صَيَفٌ pl. of بَدْرَةٌ. (Fr, O, K.) الصَّيْفُ صَيَّعَتْ بَدْرَةٌ pl. of بَدْرَةٌ. (Fr, O, K.) الصَّيْفُ is a saying expl. in art. ضَمِع [q. v.]. (O, K.) — الصَّيْفُ also signifies The rain that comes in the [season called] صَيْفٌ: (S, O, Mṣb, K:) [see, again, the second of the tables to which I have referred above, and see also زَنُوءٌ and (O, K) so] الصَّيْفُ; (M, O, K:) also signifying the herbage thereof: (M:) or, (K,) accord. to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the رَّبِيع: (O, K:) and so the former; (K:) and it is also called الصَّيْفِيُّ: (O, K:) which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, الصَّيْفُ الرَّبِيعُ الصَّيْفُ [The completion of the rain called the رَّبِيع is that called the صَيْف]: for the rain called the رَّبِيع is the first rain, and the صَيْف is that which is [next] after it. (TA.) — آيَةُ الصَّيْفِ is [A verse] in the end (آخِر) of سُورَةُ النَّسَاءِ [the 4th chapter of the Kur-ān, but which verse I know not], mentioned in a tradition. (TA.) — Also The female of the بَوْم [or owl]. (Kr, M.)

صَيْفَةٌ: see the next preceding paragraph, latter half.

صَيْفِي A thing of, or belonging to, the [season called] صَيْف. (S, O.) — A young camel born in the صَيْف. (M.) [And in like manner a sheep or goat: see صَفْرِي.] — And [hence,] † A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce رَّبِيعِي.] — See also صَيْفٌ,

near the end of the paragraph. — صَيْفِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for صَيْفِيَّةٌ,] and صَائِفَةٌ signify The مِيرَة [or provision of corn &c.] in the first part of the صَيْف [here meaning spring]; i. e. the second مِيرَة; for the first of the مِير is the رَّبِيعِيَّة, then the صَيْفِيَّة, then the دَفْتِيَّة, and then the رَمَضِيَّة: (M:) or the صَائِفَة of a people is their مِيرَة in the صَيْف. (S, O, K.) [See مِيرَة.] — صَيْفِيَّةٌ is also applied to The latter, or last, season of the bringing forth of camels: so in an explanation of هَبِيع in the S and TA.]

صَيْفِيَّةٌ [fem. of صَيْفِي: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِفٌ is used as an imitative sequent in the phrase صَائِفٌ صَائِفٌ, (S, O, K,) meaning A warm, or hot, [spring or] summer: (PṢ:) a phrase like يَوْمٌ صَائِفٌ &c. (S, O.) And one says يَوْمٌ صَائِفٌ, (S, M, O, Mṣb, K,) meaning A hot day; (O, K:) and يَوْمٌ صَائِفٌ (S, O, K) was sometimes said, meaning صَائِفٌ; like يَوْمٌ رَاحٍ [as meaning رَائِحٌ]: (S:) and لَيْلَةٌ صَائِفَةٌ [a hot night]. (S, O, Mṣb.) — And مَطَرٌ صَائِفٌ [app. Rain coming in the صَيْف, meaning spring; as also مُصَيِّفٌ, occurring in a verse cited voce رَسَمَ, q. v.]. (M.) See also صَافٍ in art. صَوْف.

صَائِفَةٌ [fem. of صَائِفٌ, q. v. — Also, as a subst.,] A warring, or warring and plundering, expedition in the صَيْف [i. e. either spring or summer]: (M, Mgh, and Ḥam p. 239:) pl. صَوَائِفٌ. (Mgh, and Ḥam ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks (الرُّوم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صَيْف, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, وَلِيٌّ فَلَانٌ الصَّائِفَةُ, meaning Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف: (Ḥam ubi suprā:) [but Mṭr says,] he who explains صَائِفَةٌ as meaning the place [of], or the army [engaged in, such an expedition], errs: [adding that the Ḥanāfee Imām] Moḥammad has used the phrase الصَّوَائِفُ وَنَحْوَهَا مِنَ الْعَسَاكِرِ الْعَظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) — See also صَيْفِي, in two places. — Also The time, or season of the صَيْف. (M, TA.)

الصَّيْفُ: see صَيْفٌ, last quarter of the paragraph.

صَيْفَةٌ, originally صَيُوفَةٌ: see art. صَوْف.

مُصَيِّفٌ A place of remaining, staying, dwelling, or abiding, during the [season called] صَيْف; (S, O, TA:) as also مُصْطَافٌ (S, K, TA) and مُتَصَيِّفٌ (TA:) and a time thereof: (Sb, M, TA:) pl. مَصَائِف. (Mṣb.) — And A place in which dates are dried in the [season called] صَيْف.

(Har p. 165.) = [Also part. n. of the verb in the phrase *صَيَفَتِ الْأَرْضُ*:] you say *أَرْضٌ مَصِيفَةٌ* and *مَصِيفَةٌ* Land *rained upon by the rain of the [season called] صَيْفٌ*. (S, M, O, K.) = Also, applied to a channel in which water flows, *Winding, or tortuous*: (S, M:) from *صَافٌ*, like *مَضِيقٌ* from *ضَاقٌ*. (S.) [See an ex. in a verse cited voce *كَرْبَةٌ*: and see also *مَضِيفٌ*.]

مَصِيفٌ: see *صَائِفٌ*. — Also, (M, O, K,) and *مَصِيفَةٌ*, (O, K,) [in the CK, erroneously, *مَصِيفٌ* and *مَصِيفَةٌ*,] and *مَصِيفٌ*, (M, O, K,) applied to a she-camel, (M, O, K,) *That has brought forth in the [season called] صَيْفٌ*: (M, L, TA:) or *having with her her young one*: (O, K, TA:) pl. of the last *مَصَائِفٌ*. (TA in art. *جَر*.) — And [hence,] the first, † *A man having a child born to him [in the summer of his age, i. e.] when he is old, or advanced in age*. (TA.)

مَصِيفٌ, applied to land (*أَرْضٌ*), *Having in it abundance of the rain of the [season called] صَيْفٌ*. (O, K.) — And, so applied, *Late in producing herbage*. (O, K.) — See also *مَصِيفٌ*. — [Hence,] † *A man who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof*. (O, K.)

مَصِيفَةٌ: }
مَصِيفٌ: } see *مَصِيفٌ*.
مَصِيفٌ: }

صيك

1. *صَاكَ بِهِ*, aor. *يَصِيكُ*, inf. n. *صَيْكٌ*: see 1 in art. *صوك*.

3. *يَصَاتِكُنِي ظِلٌّ يُصَايِكُنِي مِنْذُ الْيَوْمِ* a dial. var. of *يَصَاتِكُنِي صَاكٌ*. (TA in art. *صوك*. See 3 in art. *صَاكٌ*.)

صيل

1. *صَالَ*, aor. *يَصِيلُ*, i. q. *صَالٌ* having for its aor. *يَصُولُ*, (Ibn-'Abbád, O, K,) i. e. *He (a man) leaped or sprang [&c.]*. (Ibn-'Abbád, O.) = *صِيلٌ لَهُمْ كَذَا*, (S and K in art. *صول*), or *لَهُ*, (Ibn-'Abbád and O and K in the present art.,) *Such a thing was appointed, or ordained, or prepared, for them, or for him*. (Ibn-'Abbád, S, O, K.) This is its proper place. (TA.)

صَيْلَةٌ The knot of the *عَدَبَةٌ* [i. e. of the end, or of the suspensory thong, of a whip]. (S and K in art. *صول*, and O in the present art.)

صِيَالٌ and *صِيَالَةٌ*: see art. *صول*.

صير

صَيَّرَ and *صَيَّرَ* and *صَيَّرَ* and *صَيَّرَ* pls. of *صَائِرٌ*, expl. in art. *صوم*.

صين

صِينَةٌ [originally *صُونَةٌ*]: see art. *صون*.

صِينِيٌّ Of, or relating to, *الصَّيْنِ* [i. e. *China*]. (TA.) [Hence,] *أَوَانٌ صِينِيٌّ*, (K, TA,) and [the pl.] *صَوَانِيٌّ*, (S,) *Vessels of الصَّيْنِ*, (S, K, TA,) *made in the country thus called [i. e. China]*. (TA.)

صِينِيْنٌ A certain drug, [said to be] *well known*. (TA.) [But what it is I have been unable to learn.]

صِيَانٌ and *صِيَانَةٌ* inf. n. of *صَانَ* expl. in art. *صون*. = The former, of which *صِيَانٌ* and *صِيَانٌ* are said to be vars., is also syn. with *صَوَانٌ*, likewise expl. in art. *صون*.

صَيِّنٌ: see art. *صون*.

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